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Ridley & Co Sc.

Revd John Clayton Junr

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THE

EVANGELICAL MAGAZINE,

1808.

THE

PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers

OF DIFFERENT DENOMINATIONS.

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—"That we might be fellow-helpers to the truth."—3 John 8.

VOLUME XVI.

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PREFACE.

To write a Preface to the *Sixteenth Volume* of a Periodical Work is no easy task. The same topics annually present themselves, — Gratitude for past Favours, and Promises of new and increased Exertions. We have often expressed the one, and repeated the other; and we hope that the continued Favour of the Public may be considered as a proof that our Promises were sincere.

With an increasing Circulation, we have witnessed an increasing *Opposition*. Hosts of Writers, inimical to that Evangelical System which we espouse, and aware of the Influence of a Work perused by so many thousands, have lately appeared; and, among these, not only some of the lowest Class, but a few who have acquired celebrity in the Literary World: but this is so far from discouraging us, that we esteem it an honour; and will bind the reproach of the Cross as a diadem on our brow.

As to the stale Charge against the Gospel, so assiduously revived by our Antagonists, *That it is hostile to good Morals*, we think it unnecessary to attempt a serious Refutation; for we hope, that among our Readers will be found more than 20,000 living Arguments to repel it.

Some of our Correspondents have expressed their wish that the REVIEWING DEPARTMENT of our Magazine should be enlarged; but we beg them to recollect the narrow limits within which we are circumscribed. We cannot, indeed, indulge in a full Analysis of the Works we review, but we have the satisfaction to find that our Opinion, though briefly stated, is generally sanctioned by the Public Verdict: those who wish for more extended Accounts, we have the pleasure to refer to the

Eclectic Review : — a Work which we are happy to find is gradually rising in the Public Estimation.

Some persons complain that our OBITUARIES want Variety, and occupy too large a portion of the Work: but we find this Part of the Magazine peculiarly acceptable to a great number of our most serious Readers; and, notwithstanding the extent of this Department, we are under the necessity of omitting many Accounts which are sent us, and of abridging others: — a Liberty we must continue to take, especially when the Writers are prolix.

Our INTELLIGENCE, Foreign and Domestic, continues to accumulate; and we often wish that circumstances would admit a sufficient Enlargement of our Work, to record more fully those events in which the Religious World is most deeply interested: but we select and condense to the best of our power; and trust we may say, without boasting, That no other Publication contains so important a Register of Facts relating to the Kingdom of our GOD and SAVIOUR. On this account, we intreat our POETICAL Correspondents to pardon our delay of so many of their Favours; but we hope to find room for a larger proportion of them in future.

On the whole, we have abundant reason to be thankful; and we cannot but rejoice when we reflect, that in a period in which the Liberty of the Press is so grossly abused by many of those ephemeral works, which are made the vehicles of dangerous errors, the instruments of literary abuse, or the panders of vice, — there is no Publication, not avowedly religious, which obtains a Circulation equal to that of the *Evangelical Magazine.*

We cannot conclude without adding, That it is our firm resolution, by Divine Assistance, to exert our best endeavours to retain the Approbation of the Public.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1808.

MEMOIR
OF
THE REV. DAVID TAPPAN, D. D.

PROFESSOR OF DIVINITY IN HARVARD UNIVERSITY, IN CAMBRIDGE, *NEW ENGLAND.*

THE Creator, in whose hand it is to make great, designed Doctor Tappan for a very important station, and imparted to him correspondent advantages. The talents which he inherited from nature, together with his moral and literary improvements, qualified him for extensive usefulness. He early discovered marks of a very docile active mind. His father, the Rev. B. Tappan, of Manchester, had the principal care of his first years; and taught him the elements of knowledge. At the age of 14 he was admitted into Harvard College. There, rising above juvenile follies and vices, he diligently sought useful knowledge. He was considerate and sober-minded. Extending his views into future life, he preferred those attainments which are solid and durable, before those which are showy or splendid. He was distinguished for ardent love of knowledge and diligence in study, — for his blameless and serious conduct, — for proficiency in learning, and dutiful regard to the laws and guides of the institution.

Within less than three years after he was graduated, he commenced the work of the ministry. His first performances in the pulpit displayed a large fund of theological information, procured him a high place in the public esteem, and fully indicated the eminence which he afterward attained. His hearers were surprized with the extent and pertinence of his thoughts, with his accurate and copious style, with the animation and solemnity of his utterance, and with the fervour of his devotion. A very harmonious church in Newbury soon invited his ministerial labours. At the age of 21, he was ordained the pastor of that flock; and continued with them about 18 years.

Doctor Tappan chose the sacred office from principle. It was his deliberate judgment, that the gospel-ministry is, of all professions, the most important to mankind. The design of that work, involving the best interests of the universe, perfectly ac-

corded with his expanded benevolence. There is reason to believe that he early imbibed the excellent spirit of Christianity. After much anxious concern respecting his everlasting welfare and deep conviction of sin, he was, in the judgment of charity, renewed by grace. Embracing the all-sufficient Saviour, and submitting to his will, he cherished the hopes and consolations of the gospel; and he made it the delightful business of his life to recommend to others that Saviour, whose preciousness and glory had been revealed to him. He had the peculiar advantage, which belongs to all ministers who are called of God, that whenever he preached the unsearchable riches of Christ, 'he spake what he knew, and testified what he had seen.' To this, undoubtedly, must be ascribed, in a great measure, his impressive manner of preaching. He spoke from the fulness of his heart: he was sincere and in earnest. No hearer could doubt that he felt the reality and eternal importance of the truths he delivered.

As a preacher, he was decidedly evangelical. 'He determined to know nothing but Jesus Christ, and him crucified.' The gospel, as a revelation of grace to sinners, was the great subject which he studied and explained. To use his own words: 'Sensible that the revelation of mediatorial mercy is the chosen instrument of saving a ruined world; that he was divinely commissioned to publish and enforce it for this end; and that its final completion will embrace the order, perfection, and happiness of the moral world, and the highest glory of its Author, — he dwelt upon the sublime subject with eager and profound contemplation.' Those doctrines, which are the ground-work of revelation, were the ground-work of his preaching. Scarcely a sermon came from his lips, in which some of the peculiarities of evangelical truth were not found. Frequently, and in many different ways, he inculcated the doctrines of man's fallen ruined state, the redeeming love of God, the atonement of Christ, justification by grace, and the efficacy of the Divine Spirit, in renewing sinners and preparing them for glory.

He was not only a doctrinal, but a very practical preacher. Every gospel doctrine, he insisted, has its corresponding duty. Speaking of the doctrines of human depravity, and salvation by the mercy of God, — the atonement of Christ, and the sanctification of the Spirit, he says, 'From these doctrines immediately result the duties of evangelical repentance and humility, faith and hope, gratitude and love, obedience and joy.' Accordingly, when he preached the doctrine of human depravity and misery, his aim was to show sinners their dependence on God's mercy, and their need of redemption through the blood of atonement, and to lead them, with thankfulness and joy, to accept proferred salvation. When he preached the all-sufficient atonement, he was careful to show its influence on the violated law of God, and the guilty deplorable condition of man. In his hand it was a sword of the obstinate rebel; but the hope and consola-

tion of humble contrite souls. The doctrine of divine influence he aimed to exhibit in such a light, as at once to humble the proud, and encourage the lowly in heart. Justification by faith, without the deeds of the law, he represented as inseparably connected with a godly life; yea, as the spring of true gospel obedience. He gave it as his judgment, 'that Christian piety and morality must rise or fall as the doctrines of grace (which support and exalt them) are regarded or neglected.' By these sentiments he regulated his preaching. Whenever he inculcated the duties of Christianity, whether the duties of repentance and faith, which immediately respect men as sinners, or the general duties of piety to God and benevolence to man, he failed not to inculcate them chiefly by evangelical motives.

Dr. Tappan was a plain and distinguishing preacher. Knowing the gospel to be of everlasting importance to mankind, he endeavoured to preach it in the most intelligible manner. He was happy in commanding a style which had charms for all. While the refined hearer enjoyed its flowing elegance, the unrefined was edified with its plainness. Deeply impressed himself with the necessity and worth of true religion, he laboured to describe it correctly, and to discriminate its saving exercises and fruits from every deceitful imitation. To this work his mind was early directed by the perusal of Edwards's Treatise on Religious Affections. It was often the drift of his discourses to point out the essential difference between the sanctified affections of the believer, and the best exercises of the unrenewed heart. Under his most discriminating sermons, Conscience could hardly sleep; the sinner could not, without a great effort, deceive himself; and the humble believer could scarcely fail of obtaining consolation.

He was a very affectionate preacher. When addressing his fellow-mortals, his heart was often enlarged with benevolence, and melted in tenderness. His countenance, his voice, his gestures had all the natural marks of kind concern. His hearers, however reproved and alarmed, were convinced that he spoke from love; that the mortifying reproof and the painful alarm he gave them, were meant for their good. They saw, they felt, that the preacher was an ardent friend to their souls, and that he did not inflict the wound, which faithfulness required him to inflict, without reluctance and grief. This procured him free access to their consciences and hearts: it gave him liberty to use great freedom and plainness of speech, with a prospect of the most desirable effects.

Dr. Tappan studied variety in his preaching. It was his opinion, that a minister's usefulness is greatly abridged by confining himself within a small circle of favourite topics. He reasoned thus: 'That as Christian divinity is one regular and immense whole, so each part has its claim on the evangelical instructor: that by duly attending to any one branch, he really

befriends and enforces all the rest, as connected with it: that he cannot do justice even to the doctrinal part without largely explaining and urging its corresponding precepts: and that, considering the unlimited variety of Christian subjects, it is altogether absurd to expect that the preacher will interweave them all with every sermon.' Accordingly, he took an extensive range, and aimed to introduce that pleasing variety of topics which the Scriptures furnish; though, after all, it was manifest that he made evangelical religion the sum and centre of his preaching.

With powers of mind and qualities of heart which attracted general esteem, Dr. Tappan was uniformly modest and humble. He seemed anxious to elude public notice and applause; and when concealment became impossible, — when the acknowledged eminence of his talents rendered their frequent exercise necessary, he was still delicate and unassuming, ever attentive to the claims of others, ever ready to sacrifice his own. It may be mentioned as a striking proof of his humility, that his uncommon popularity did not excite envy. He discovered so little desire of praise, and was so little elated by its bestowment, that it was impossible for any man, either generous or just, not to rejoice that he possessed it.

His meekness was as conspicuous as his humility. His sacred office, giving him intercourse with human nature in its most unlovely as well as in its most engaging forms, called for the frequent exercise of Christian meekness. When tried by the ignorance and stupidity, or by the perverseness and injustice of men, he was calm and collected. The irritation of others did not irritate him: their injuries excited no revenge in his bosom. In a happy degree he ruled his own spirit. Several instances might be mentioned in which he quietly suffered his rights to be infringed, rather than secure them by contention; and his intimate friends well know what candour of judgment, what tenderness of feeling, and what fervour of prayer he showed for some who had treated him with the most painful unkindness; for their conduct he invented the most charitable excuses; and not only rose above resentment, but sought to do for them acts of pious benevolence.

Free in a good measure from the incumbrance of worldly cares, Dr. Tappan consecrated his talents to sacred duties. While he sustained the pastoral office, he devoted a great portion of his time to study. The best writers on speculative and practical divinity he read with great care. His acquaintance with the old English authors, such as Owen, Howe, Goodwin, Bates, Baxter, &c. was extensive. The rich treasures of truth contained in those authors, raised them in his estimation far above the greater part of more polished moderns. The best models of refined composition he, nevertheless, studied with diligence, and imitated with success. What the old authors wanted in point of elegance, he aimed to supply from accomplished moderns; and

what most of the moderns want in point of solid information, he supplied from the old authors. In the old authors he found the body of divine truth; in the new, its more comely and engaging dress.

Though his abilities might have raised him to eminence in the great circle of liberal arts and sciences, he wisely chose to limit his attention principally to those branches of knowledge which are most nearly allied to theology, and have the most promising influence on ministerial usefulness. In the learned languages he did not greatly excel, though his knowledge of them was sufficient to be of essential service in all theological enquiries. His serious aim was to be destitute of no species of literature which was necessary to adorn the station he filled, or to furnish him for extensive usefulness as a minister of Christ. This being his object, he did not sacrifice to ambition or taste the regular duties of his office. First of all, he attended to the work of the ministry. For several years he wrote his discourses at full length; but afterward, his increasing employments frequently permitted him to write only the plan and leading sentiments; and sometimes he preached wholly *extempore*. His unpremeditated discourses, together with his solemn and pious effusions at burials, were, to the bulk of people, among his most edifying and impressive performances.

He was a very affectionate pastor. His people always found in him a friend, a brother, a father: he was a guide to inexperienced youth, a pious comforter to old age, a counsellor in difficulties, a support to the afflicted. In the chamber of sickness he was a serious, tender, and prayerful visitant. Love seemed to be the ruling principle of his pastoral conduct. Even when he administered private reproof to any of his flock, a task the least of all congenial to his feelings, he gave them plain evidence that their reprover was their friend, —that while he lamented and abhorred their crimes, he loved their souls.

The cause of vital, experimental religion was dear to his heart. Looking with concern and grief upon thoughtless mortals rushing unprepared into eternity, he laboured to rouse them to consideration and to repentance. He was an ardent friend to revivals of religion. Amid the lamented disorders which ignorance, error, and misguided zeal have sometimes introduced into revivals, he clearly distinguished the genuine fruits of divine grace. With great satisfaction he read accounts of what God hath recently done in many parts of America. He rejoiced to observe the deep religious impressions which usually take place where God pours out his Spirit. To promote such impressions among his own people, he was 'instant in season and out of season.' He endeavoured to preserve and increase the solemn concern which began to appear in his society, not only by the stated services of the Sabbath, but also by weekly lectures and meetings for reli-

gious conference. As the fruit of his labours, he had the happiness to see a considerable number of hopeful converts added to his church, whom he esteemed 'his glory and joy.' He showed the same satisfaction in religious revivals in other places: but let it be remembered, that his attachment to religious revivals included no fondness for the irregularities which have sometimes accompanied them. All ostentation and noise, rapturous impressions, enthusiastic flights, all disorderly conduct, every thing contrary to Christian decorum, he disapproved and lamented. At the same time he believed that some such appearances might consist with the saving work of the Spirit, though by no means to be numbered among its fruits.

He possessed an uncommon degree of Christian candour. If indeed candour consist in thinking all religious opinions equally good, and in forming the most favourable judgment of those who are lax in sentiment and remiss in morals, then he did not possess it; but if candour be the operation of an enlarged and judicious mind, and of a benevolent gentle heart, few characters have a better claim to it than he. He was an equitable judge of the characters, and a mild interpreter of the actions of men. Toward them who differed from him in belief, he cherished a generous affection; but he did not hesitate to judge any thing erroneous in the sentiments or practice of others, which really appeared so to him. The scheme of *modern liberality*, whether in preaching or in books, wounded his benevolent heart, and excited fearful apprehensions concerning the cause of the church. In his view, it stripped the gospel of all its glory. Socinianism he pronounced to be 'a cold, lifeless, chilling system, — the name without the essence of Christianity,' having nothing to arrest the attention and command the heart.' 'It takes away,' he often said, 'the life and soul of religion.' He considered it as very near the confines of Infidelity. In the spread of this and other forms of Anti-Christian theology, he clearly saw the decay of vital piety, the peril of immortal souls, and the desolation of Zion.

In June, 1792, the corporation of Harvard University harmoniously invited Dr. Tappan to the office of Professor of Divinity; and his learning, his piety, and his aptness to teach, abundantly justified his appointment to that important station.

When he was introduced into the professor's office, the religious character of the university was uncommonly dissolute. For some time, the students had received no regular instruction in theology. Books containing the poison of Deism, were eagerly read; and the minds of many were corrupted: the tide of fashionable opinion began to run in the channel of infidelity. Few dared to be serious advocates for the cause of Christian truth. The great object of the pious founders of the college was forgotten; the glory of the gospel was neglected, or treated with profane ridicule; the Sabbath was generally devoted to

science, to vanity, or to indolence; immorality and disorder, in various shapes, had become prevalent, and mocked the power of persuasion, and the arm of authority. Such was the moral and religious state of the university when Dr. Tappan entered on the duties of his office. The great object which he pursued in his public and private lectures, was to defend the principles of natural and revealed religion, and to lead the students to the knowledge of their Maker and Redeemer. He uniformly appeared to be deeply concerned for the religious interests of the university. His whole official conduct was calculated to conciliate affection, to excite serious regard to religious truth, and to impress the importance of religious duty. — He had a just conception of the movements of the juvenile mind. Not expecting youth to overlook their pleasure in their love of improvement, he aimed, in his public lectures, to unite entertainment with information. He happily combined brevity with fulness, and animation with exactness. He was didactic, yet persuasive; profound, and yet pathetic. It was impossible for young men of liberal minds to hear his public lectures with the well adapted and fervent prayers which introduced and followed them, without a conviction that religious truth could be vindicated by argument, and that Christian piety ennobled the soul, and yielded the best enjoyments.

The high esteem and ardent love which he commanded, added much to his salutary influence on the internal state of the university. So much of the father appeared in him, and so remarkably inoffensive was he in all his intercourse with the members of college, that a stigma would have been fixed upon any one who should have reproached him. To revile him would have been a rude assault upon that sacred affection with which he was cherished and honoured at the university.

During his professorship he was frequently invited to preach in the neighbouring societies, and sometimes in distant places. Wherever he preached, he was remarkably popular. There was not wanting in his preaching something to command the respect of the immoral, to please the taste of the polished, and to refresh the souls of the pious. He willingly laboured in the ministry, even above his strength. It was his highest wish to serve God in the kingdom of his Son. He gladly embraced every opportunity to preach the unsearchable riches of Christ, and to spread the savour of pure religion. He was indeed a burning and shining light!

But that shining light is extinguished. When his amiable character had become generally known, — when his prospect of usefulness was growing brighter, — when the sphere of his influence was extending, and the energies of his mind and heart were most constantly and most intensely exerted, his prospect was suddenly overspread with clouds, and his useful life closed.

When ministers are the best qualified to do good in the world, then are they often most ripe for the kingdom of Heaven. To replenish the heavenly mansions, the excellent ones of the earth are taken away.

Let us then turn aside, and behold that scene where the good man's character is tried. Though Dr. Tappan's sickness was short, it was long enough to display his humility and faith, — to confirm the truths he had preached, — and to glorify the Saviour, in whom he had believed. The notice of approaching dissolution, though very sudden, did not discompose him. With many expressions of humility and self-abasement intermingled, he declared his hope in the infinite mercy of God, through the atonement of Christ. At the beginning of his sickness, his spiritual prospect was clouded. He had such a sense of the evil of sin, and of his own ill desert, that nothing could afford him the least hope of eternal life but the all-sufficient grace of the Redeemer. In that he found rest to his soul! After such solemn and prayerful examination of himself, as becometh a man hastening to the bar of eternal justice, he found reason to hope that he was the subject of saving religion. At the last, though he showed in a remarkable degree the spirit of a penitent, he had strong consolation.

When his wife, with unutterable tenderness, expressed some of the feelings which were excited by the thought of parting with him, he said, 'If God is glorified, I am made for ever! Cannot you lay hold of that?' To his sons he expressed his sorrowful apprehension of the religious state of the college. On being told that the students were more attentive than they had been to the Bible, — he replied, 'Well, the Bible ever has been, and ever will be, the best guide for young men.' He charged his children to be very attentive to their mother; adding, "It is in the power of children to plant a thousand daggers in the hearts of their parents.' In the same interview, he said, 'I charge you to love God supremely, and to love your neighbour as yourselves; for without these, there is no true religion!'

Dr. Tappan's death was no common calamity. To the surviving partner and children and the other near connexions, no tongue can describe the greatness of the affliction. Youthful genius and virtue mourned the decease of a friend and patron; the church and nation lost one who had sought and prayed for their welfare; the university felt that one of her pillars was fallen; and Religion herself wept over the tomb of Tappan, who had pleaded her cause, lived for her honour, and rejoiced in the hope of her approaching triumph. It is rarely the case that the death of any man is so extensively felt, so generally noticed, and so tenderly lamented.

Dr. Tappan was born April 21, 1752; and died August 27, 1803, aged fifty-one.

THE PARABLE OF THE BARREN FIG-TREE
ILLUSTRATED.

In every parable two things must be observed; the literal meaning of the words, and the moral they are designed to teach. My intention, in this essay, is to state and illustrate a few propositions respecting the fig-tree, and to shew, as I proceed, how they are applicable to the Jews and to ourselves.

1. The fig-tree had a proprietor: 'A certain man had a fig-tree.' He had obtained lawful possession of it, and could dispose of it according to his pleasure.

The Jews had God for their Proprietor. They were his, not only by creation and preservation; but also by their public, solemn, and repeated engagements. At Sinai they entered with him into a covenant, in which they promised him universal obedience, exclaiming with one voice, 'All that the Lord has commanded us, we will do.'

Have not *we* also a Proprietor? Many act as if their persons, their time, their talents, and their substance, were their own; and as if they were not accountable for the manner in which they employ them. Of such I would ask, Were you created by your own power? Are you upheld by your own exertions? Are the sun, and the rain, and the earth, and the beasts of the field, which all minister to your nourishment and clothing, your property? Could you answer these queries in the affirmative, I would admit that you are your own masters: but is it not obvious, that you are indebted to God for your existence, preservation and comforts? Many of my readers, I trust, are professed Christians. Were you not dedicated to God in baptism, and have you not consecrated yourselves to his service, at least in prayer, if not at the communion-table? Do you not profess to be 'bought with a price,' with a price of infinite value, with the blood of the Son of God?

2. The fig-tree was favourably situated. While other fig-trees, in those days, grew by the way-side, this was planted in a vineyard, where it had a good soil, where it was protected from the storm, the pillager, and the careless passenger; and where it was attended by a faithful and laborious vine-dresser.

The Jews, like the fig-tree, were favourably situated. While God left other nations to learn the knowledge of their duty, and the means of performing it, from the unassisted light of nature, he communicated his law to them, appointed a class of men to read it in their hearing, raised up prophets supernaturally inspired to instruct them, and instituted rites and sacrifices emblematical of good things to come.

Are not we also favourably situated? We are not like many nations around us, or like our remote ancestors, destitute of

divine revelation; but we reside where we enjoy the Gospel in its purity, and without external molestation. Our privileges are far superior to those of the Jews: they had the prediction; we have the accomplishment: — they had the shadow; we have the substance: —they had a portion of Scripture; we have the canon complete: — they had an obscure; we have a clear revelation of the divine will. Besides being permitted to attend on public ordinances, from Sabbath to Sabbath, we are allowed to read the written word; and are favoured with many catechisms, and other productions of pious and learned men, suited to the capacities of all sorts of persons. Many of us have been religiously educated, and have had set before us the example of piety in our progenitors. May not God say of us, What could have been done to my vineyard that I have not done?

3. The proprietor of the fig-tree expected it to bear fruit. He sought nothing but what he had a right to expect, considering that he was its proprietor, and that he had placed it in such favourable circumstances.

Faith, repentance, and obedience are the fruit that God requires, and expects men to produce.* Was it not reasonable in God to expect these from the Jews? And may they not be reasonably expected from us?

God expects not merely the leaves of a profession, but the fruits of faith and holiness, from such as enjoy the means of grace. He expects us to be deeply affected with a sense of our unworthiness; to be convinced of our need of a Saviour; to behold and admire the Saviour whom he has provided; to give a welcome reception to him, who has come in the name of the Lord to save us; to resolve and endeavour to live to his glory, and to walk in his commandments and ordinances blameless.

4. The proprietor was disappointed in his expectations: — he sought fruit and found *none*; not even one fig. Only real saints produce the fruits of faith and holiness; — and how few of these were there in the Jewish church!

Alas, among ourselves, how few are there who bring forth fruit! How many make no pretensions to faith and holiness! and what multitudes are a reproach to the religion they profess! How deficient in quantity and quality is the fruit produced by the best amongst us! Do not multitudes bring forth what is worse than no fruit, the clusters of Sodom and the grapes of Gomorrha? They assimilate themselves to the brutes, by gratifying their impure desires, scoff at divine ordinances, and blaspheme that sacred name by which we are called. Were cursing and swearing, and Sabbath-profanation, — were gluttony and drunkenness, were dishonesty, and lying, and perjury, the fruit that God required, he would find more with some individuals, than he finds of faith and holiness in a whole town.

* Acts xvi. 31. Mat. iii. 2. Mat. xxviii. 20.

When we are told that God expects fruit and is disappointed, we must remember that such language is not strictly applicable to him, for he is acquainted with every future event, and therefore cannot hope for what he does not obtain; but is used in accommodation to our mode of speaking, and intimates merely that God had *reason* to expect fruit; and that had he, *like us*, been destitute of fore-knowledge, he *would* have expected fruit from those whom he had placed in such favourable circumstances, and *would* have been disappointed when he did not receive it.

5. The fig-tree was in danger of being cut down for its barrenness. 'Then said he unto the dresser of his vineyard, behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?' It is said that every fig-tree in Judea, if not altogether barren, bare fruit at least once in three years. The proprietor of the fig-tree is greatly displeased, and appeals to the vine-dresser if he had not reason to be provoked. 'Behold, these three years I come seeking fruit.' Though I am not extravagant in my expectations; though I seek only fruit, not much fruit; though I have long had patience with this tree; though I have come three different times, year after year, yet I am still disappointed; cut it down; why cumbereth it the ground? why does it occupy the place of a fruitful tree?'

To the Jewish nation, God had vouchsafed three seasons of grace; the first before the Babylonish captivity; the second, immediately after it; and the third, in the days of our Lord. From his threatening to deprive them of his favour and protection, it is evident that they were in as imminent danger of destruction as the barren fig-tree. Our Saviour's contemporaries, before the parable was delivered, had enjoyed his personal ministrations about three years. That those who rejected him were in great danger, you will see, by attending to the 11th chapter of Matthew, in which he denounces his judgments against Chorazin, Bethsaida, and other cities where his mighty works had been performed.

To us, God has come not only three, but twenty, thirty, or fifty years, seeking fruit. If he has found none, has he not good reason to be offended, and to say "Cut them down?" Is it not surprizing that he has so long had patience with us, and has not before now executed upon us his threatenings? At present, the axe is laid to the root of the trees, and every tree that bringeth not forth good fruit, is in danger, every moment, of being hewn down, and thrown into Hell-fire.

6. The fig-tree was spared for a time, by the intercession of the vine-dresser; 'and he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.' Had not the vine-dresser interfered, it would have instantly been cut down; but by his interposition it was spared for another season;

during which, no means for rendering it fruitful were to be left untried.

How similar to the condition of the fig-tree was that of Israel in the wilderness, when Moses interceded for their preservation! The High Priest of our profession often interceded for the Jewish nation, for the sake of the godly remnant, and of his progenitors according to the flesh. Judgments were inflicted, to rouse them to consideration; and mercies were conferred, to allure them to obedience.

Christ intercedes for the preservation of the elect in a state of natur, and enforces his petition by this argument, that divine grace will be conspicuous in saving them, and rendering them fruitful. He intercedes for the preservation of others, and enforces his petition by this argument, that they will be the more inexcuseable if they remain impenitent, while God's justice and long-suffering will be illustriously displayed to every spectator of their conduct and fate. He has said, indeed, 'I pray not for the world, but for them which thou hast given me out of the world.' The world is not the ultimate object of his intercession; but, in consequence of his interceding for his people, many blessings are conferred upon the world at large. The righteous and the wicked are so intimately connected in society, that it would be impossible, in the present state of things, to bestow certain benefits on the former, to the exclusion of the latter. As Abraham of old interceded for Sodom, for the sake of Lot, so Christ intercedes for an ungodly world, sinful nations, and wicked towns, for the sake of his chosen people residing in them.

7. If the fig-tree produced fruit during the time it was spared, it would be preserved, notwithstanding its former barrenness, and all concerned would be well pleased: 'If it bear fruit, well.' Had the Jewish nation cordially received Christ and his Apostles, repented of their transgressions, and turned to the Lord, their destruction would have been prevented. *

Yes, Sinners, who may happen to read this paper, were you cut off in your sins and dismissed to Hell, you would find no place for repentance; but, while you are in the land of the living, you are in the place of hope. However long you have rejected Christ and his salvation, however numerous and precious the seasons of grace you have misimproved, yet, if you now believe in Christ, your past unfruitfulness will be pardoned, and your future misery will be prevented, if you bear fruit, well. If you bear fruit, God will be well pleased. Had the fig-tree been fruitful, its owner would not have been dissatisfied; but would have regaled himself with its produce. Though God stands in no need of you or your services, yet he delights in faith and holiness. If you bear fruit, Christ, the great vine-dresser, will be well pleased; for he said to his disciples, 'I have chosen you and or-

* Psalm lxxxi. 13, 16. Matt. xxiii. 37.

dained you, that you should go, and bear fruit; and that your fruit should remain.' If you bear fruit, angels and the redeemed, in glory will be well pleased; for there is joy in Heaven over one repenting sinner. If you bear fruit, ministers and your fellow-Christians will be well pleased; for nothing grieves them so much as to see them barren; and nothing would gladden their hearts more, than to behold you bringing forth the fruits of righteousness. If you bear fruit, your own soul will be well pleased; for wisdom's ways are ways of pleasantness, and her paths are paths of peace. In short, all concerned will be well pleased. None will be displeased but the Devil, and those who, like him, are your enemies, and are seeking your everlasting destruction.

8. If the fig-tree did not produce fruit during the time it was spared, its destruction was inevitable. The vine-dresser did not entreat that it should be always allowed to cumber the ground, but only that it should be preserved another year for farther trial; and if it did not produce fruit during that time, even he would consent to its extirpation: 'If not, then cut it down.'

The Jews, continuing impenitent, were cast out of the church, and left to walk in their own counsels. About forty years after this parable was delivered, their city and temple were levelled with the dust; and a million or more of the Jewish nation perished.

These things are recorded to teach us to avoid the rock on which they split. All who follow their example will meet with their fate; for 'he that, being often reproved, hardens his neck, shall suddenly be destroyed, and that without remedy.' 'The enemies of the Lord shall perish; they shall be as the fat of lambs; they shall consume into smoke; they shall consume away.' These are the declarations, not of creatures who may have one sentiment to-day and another to-morrow; who are sometimes unable, and at other times unwilling to execute their own purposes; but they are the declarations of Him who is, from eternity to eternity, of one mind; of Him whose omnipotence enables him, and whose justice, faithfulness, and holiness incline him to execute all his threatenings. 'Let sinners in Zion be afraid; let fearfulness seize the hypocrite; who among us can dwell with devouring fire? — who can dwell with everlasting burnings?'

Fifeshire. F.

ON GROWTH IN GRACE.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. — 2 PETER iii. 18.

THERE are two enquiries which demand the serious attention of every disciple of the Lord Jesus Christ: — first, Am I in a state of grace? — secondly, Do I grow in grace? And the latter

question should be repeated frequently, and give birth to diligent and accurate self-examination. The parable of the Talents teaches us, that we must improve the blessings we receive from God; for the unprofitable servant was condemned, not because he had only one talent, nor because he had wasted it, for, in fact, he carefully preserved it, and produced it when his Lord required, — but merely because he did not improve it; so that our Lord sanctions, by two parables, the exhortation of the apostle, which is prefixed, as a motto to this essay. Many of my readers are truly converted to God; others of them are not. This paper, however, may be useful to both classes; for the remarks which may assist some to ascertain whether they are growing in grace, may enable others to determine whether they are in a state of grace.

I propose briefly to investigate the two following questions:— 1st, What are the best and most satisfactory evidences of growth in grace? — and, 2dly, What are the surest and most efficacious means to grow in grace?

It is sufficient to compare your present state with the Christian character, as displayed in the word of God, to determine whether you are sanctified or not; and you may safely decide in the affirmative, if you discover in yourself the distinguishing marks of the true Christian; — but, if you would decide whether you are growing in grace, and whether your growth be slow or rapid, you must compare the present state of your soul with its state at some preceding period, *e. g.* three, six, or twelve months ago; and the difference between your spiritual condition then, and your spiritual condition now, will determine whether you are a growing or a declining Christian. Let me, however, interpose this caution:—The comparison must include the general state of your soul, not merely your occasional feelings. A lively Christian is sometimes dull; and, at times, a dull Christian is lively; but these deviations from the general tenor of your feelings, afford no criterion to judge by.

The principal evidences of growth in grace are these:

1st, Clearer and more enlarged views of the gospel. The apostle lays great stress on knowledge, and seems to consider increase of knowledge as being closely connected with increase of grace. It is true, knowledge is sometimes unsanctified. There are professors whose minds are well informed, yet whose hearts and lives are awfully depraved. They are the express image of Satan; and I consider the genuine conversion of these people to be as rare and unlikely as the conversion of a Sadducee. The knowledge which the apostle speake of, has a powerful effect on our sanctification. It is not the exclusive property of the scholar; but may be possessed by the unlettered peasant, in an eminent degree. Jesus Christ, as Lord and Saviour, is the object of it. It includes an impressive sight of the purity and perfection of God; — affecting views of the sovereignty and freeness

of grace; — that salvation flows spontaneously from God, like water from a fine spring; and its course is directed by the same hand which hollowed out the channels of the rivers, and with the same absolute and sovereign power; — correct notions of the person, character, and offices of Christ, as God manifest in the flesh, and the only Mediator, who is anointed Prophet, Priest, and King; — accurate ideas of the atonement which he made upon the cross, which completely satisfied divine justice, and entirely removed every obstacle to our salvation from that quarter; — a proper sense of the encouragement which we individually may derive from it; and distinct conceptions of the reality and tendency of the work of the Holy Spirit. All these are produced by the agency of the Spirit and instrumentality of the word. The enlargement of our knowledge, when sanctified, is immediately felt by all the other graces, and imparts to them a corresponding vigour.

2. A second evidence of growth in grace is, more humbling and degrading views of ourselves, arising from a deeper sense of the evil of sin; as treason against God, ingratitude to our benefactor, the parent of misery, the destroyer of souls, and the murderer of Christ; and particularly of our own character and desert as sinners. It is true, that where Christians make fresh discoveries of their guilt and depravity, they sometimes suspect that they are relapsing into sin, and returning to the world; when, in fact, the case is precisely the reverse. Stronger convictions of sin increase piety, though, for a time, they may impair comfort and diminish assurance.

3. Stronger faith is a third evidence, and is proved by a firmer and more simple reliance on the merits of the Lord Jesus Christ; — by a more cheerful and steady dependence on the promises relating both to our temporal and eternal welfare; and by less anxiety about second causes. Our hopes and fears too frequently rise and fall, as Providence assumes a more smiling or menacing appearance. The aspect of Providence is subject to changes, but the promises are immutable; and it is the province of faith to rely, and the prerogative of faith to levy a tribute of comfort on them, and preserve an exalted independence of external appearances.

4. Greater love to God is a fourth mark, demonstrated by the preference given to him before all other persons and things whatsoever. I estimate the degree of love we bear to God, not so much by the keenness of our feelings (for the feelings of some people are dull and sluggish) as by its preponderance over every other affection.

5. Love to God produces love to the brethren; because the Lord loves them, and has given them his Holy Spirit. The expanded heart of the Christian feels a benevolent desire for the happiness of all mankind; and he heaves a sigh over the misery of the distant Heathens. The natural affection to his relations, which was implanted in his heart by the hand of his Creator, is

invigorated, and he grows kinder and more amiable; — but he delights chiefly in the company of his fellow-saints, because he can maintain purer and holier communion with them; and his attachment to their persons and their society increases with his grace. Christians of different denominations may converse together as agreeably and as profitably as Christians of the same denomination. They agree in all the essentials of religion, and differ only in non-essential points; on which they may debate with temper, or consent to wave them. That asperity, that illiberality, and those reproaches and sarcasms which abound too generally in controversies on these inferior subjects, however they may be glossed over with a plausible zeal for the honour of Christ, are, in reality, only the overflowings of a proud heart, complacently exulting in its own wisdom, and looking down with supercilious contempt on those who presume to call its infallibility in question. "Every man," says Luther, "is born with a pope in his belly;" — and the pope, in some good men, seems to have lost but little of his power.

6. Greater liberty in secret prayer, is another proof of growth in grace. I lay no stress on the gift of prayer, because there is no regular proportion between graces and gifts. Little grace is sometimes decorated with splendid gifts; while eminent piety is often sparingly adorned with them. The grace of prayer increases when you feel greater fervency and enlargement, — when you are able to continue longer in prayer without flagging, — when you can controul your thoughts better than formerly, prevent them from wandering, and fix them with more intenseness and stability on God, — when you can support your petitions with a greater number of evangelical arguments, better adapted to your case than you could formerly recollect. If you examine the intercessory prayer of our Lord, in John xvii. or the Psalms of David, or the prayers of eminent saints, which are recorded in Scripture as models for our imitation, you will find that they abound with arguments. The supplicant is not satisfied with merely presenting his petition to God, and barely stating his request, but enforces it with suitable pleas, drawn principally from the glory and promises of God. These strengthen faith, and render prayer efficacious; and then you are led to intercede much for the salvation of your fellow-creatures.

7. The last evidence I shall mention is, A decreasing attachment to the world; which is discoverable by three marks; viz. You take less pleasure in it, — feel less desire after it, — and are less anxious about it.

And here let me endeavour to make a pointed application of the preceding remarks. How is it with you, my dear readers? After carefully examining yourselves, and strictly comparing your present state with your state at some preceding period, is the result favourable? Do you grow in grace? Surely, I need not say any thing to enforce so important a subject. Its

importance must be felt by every child of God who laments his depravity, and hungers and thirsts after righteousness.

I shall now proceed to the second part of my subject; viz. What are the surest and most efficacious means to promote growth in grace?

This interesting question suggests two others; viz. What methods does God generally adopt to make his people grow in grace? — and, What means are we to make use of to accomplish so desirable an end?

The holy Spirit is the great Author of our first conversion, and subsequent progress in sanctification; yet, he treats us as reasonable creatures, and operates upon us in those ways which are most agreeable to our rational nature. I do not represent the means which he uses as necessary, or to insinuate that he could not sanctify us as rapidly and as thoroughly without them as with them. He who said, 'Let there be light, and the light was,' can illuminate the understanding, and perfectly impress his image on the heart in a moment. It is evident that God makes use of secondary causes in the government of his kingdoms of nature and providence; which, being controuled and managed by him, have an admirable fitness to produce the intended end; and he must be a superficial observer indeed of the manner in which the empire of grace is exercised, who cannot discover subordinate causes, managed with equal skill, and equally powerful in their influence! W. W.

THE FOLLY OF WITHHOLDING MORE THAN IS MEET.

Solomon declares, and experience proves, that 'withholding more than is suitable tendeth to poverty;' that by refusing to expend, men often destroy.

The husbandman who does not cast good seed into the furrows, who does not faithfully manure and cultivate his soil, though he may save considerable expence and labour, robs himself of his expected harvest.

The minister of religion who, 'greedy of filthy lucre,' needlessly engages in commerce, or banishes himself from his study to his field, and he who, being 'a lover of pleasure,' spends his time in idle visits or vain amusements, unfits himself for the ready and dignified discharge of his official duties. This wounds his reputation; this weakens the affection and respect of his people: they become less punctual in their kind attentions and little gratuities, which, in a year, would perhaps outweigh the profits of his labour and business, or have been a rich compensation for the time he spent in visits and amusements.

The people withhold more than is meet. It tendeth to spiritual poverty when, to save a few pounds, they refuse to compensate their minister in an honourable way, especially when they show a grudging, unkind parsimony, withholding those kind offices and endearing benefactions which other people, in general, bestow on their spiritual guides, and which he had expected from them. So treated, the minister soon becomes discouraged: he imagines he does not enjoy the affections of his people, and that he can do them no good;—his heart is wounded; — the nerve of exertion is unstrung; — there is little fervour, life, or affection in his labours. The fire of his zeal is gone out; consequently, feeble impressions are made on the minds of his hearers; — they are neither persuaded, nor instructed, nor moved; — they continue in their errors, their guilt, and their danger. The first cause was on their part; a little carelessnes or unkindness, or withholding more than was meet: — it produces spiritual poverty.

When in a sick room I hear the physician, instead of conversing with his patient or the nurse, telling to some indifferent person the news of the day, I say he withholds more than is meet from his patient. He will not employ this physician in his next illness. He thinks he does not understand his disorder, or is not concerned for his recovery.

When a parent detains his children from school, to save a few shillings expence for their instruction, and to gain a trifling sum by their labour, he withholds more than is meet. Their understandings are not informed, — their hearts are not cultivated, — they are ill prepared to make their way through a bad world. The unkind parsimony of the father tends to the children's poverty.

When the wife, whose great business it is to sooth, to cheer, and encourage her husband, refuses those delightful smiles and kind attentions which animate and rouse his drooping spirits, she withholdeth more than is meet: it tendeth to poverty and every woe. He is burdened and perplexed with his business, — he is disappointed of expected felicity at home; — anger kindles, and domestic enjoyment is murdered. A cheerful, pleasant, and attentive wife will rule the heart of a lion. Man has no power against her who, adorned with smiles, proffers her kind offices; but, the moment she becomes unsocial, inattentive, and unkind, she loses all her power. She now produces as much disgust as enchantment before. Alas! how many people withhold more than is meet! — it tendeth to poverty. P.

ADMONITORY PROVIDENCE.

A CANDIDATE for the gospel-ministry was lately invited to settle over a congregational society in New England. In giving the invitation, there was a general union in the church and so-

ciety. A few, however, on the ground of religious sentiment, were opposed to the settlement. Among the opposers, one man was exceedingly bitter. This man was open and explicit in expressing the hatred of his heart toward those doctrines, commonly called The Doctrines of Grace, that were preached by the candidate. The invitation was accepted, and the day appointed for the ordination. A few weeks previous to the day, in conversation with some neighbours on the subject of the candidate's settlement among them, the man expressed himself in the following manner:—'I wish I may die before he is settled here.' The appointed day approached, and the man remained unrelenting in his opposition. On the morning of the Sabbath preceding the day of ordination, being in usual health, and busied in some domestic concern, he was seized in a very surprizing manner. In an unexpected moment, he was struck into a state of insensibility, speechless and helpless. In this melancholy state he continued till Wednesday morning, the day of ordination, when, about two hours before the commencement of the public solemnities, according to his own desire, *he expired!* His case was so extraordinary as to baffle the attempts of skilful physicians, either to restore him, or to satisfy themselves as to the natural cause of his situation. To all who witnessed the solemn scene, it evidently appeared that, like Uzzah, for his presumption in touching the ark, this man was smitten by the hand of the Lord.

This alarming providence speaks with a warning voice to two classes of sinners. Those who wantonly trifle with such solemn things as death and eternity, are admonished to think of that miserable man, and seriously consider the impiety and danger of such presumption. What a profane use is often made of death, as well as of the name of God, those who are conversant in the world too well know! Let those who trifle with sacred things, and imprecate death and damnation on themselves, reflect on the awful consequences which they would realize, should God take them at their word! In the above instance, it seems that God, in anger, granted the presumptuous wish.

This affecting event may be improved as a warning to the virulent opposers of divine truth, and of the faithful preachers of the gospel. Those who oppose the pious ambassadors of the Lord, as such, touch the apple of his eye, and are sometimes brought to a miserable end, to deter others from fighting against God. Christ says, 'He that despiseth his children, especially his ministers, despiseth him;' and a man had better be cast into the depth of the sea, with a mill-stone about his neck, than offend one of his little ones *.

* This, and the preceding piece, are taken from an American publication.

THE DEATH OF A DEIST.

The following communication is from a gentleman, on whose authority the reader may place the most unreserved reliance: — It was my lot, some years ago, occasionally to meet a disciple of the late Dr. Darwin, who had drank so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that Deist; and, in the same conversations revile the holy Scriptures with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and conceited; and, when infuriated by zeal for his principles (which happened as often as they were opposed) every rule of decorum was trampled under foot; he appeared, on such occasions, neither to 'fear God, nor regard man.'

A few months after my last interview with him, I was informed that he was no more! Struck with the event, I was solicitous to know how such a man would die. The amount of my information was, that, as death approached, the confidence he had before expressed in his Deistical opinions forsook him, and in its place a deep horror seized his mind. A short time before his departure, supposing himself quite alone, he was overheard by an unobserved friend, giving vent to the agonies of a tortured conscience. With furious despair, he expostulated with the man (Dr. D.) whom he now reproached as his deceiver; and, after loading his name with execrations which I dare not put upon paper, he closed the horrid remonstrance in such terms as the following:—'Monster! wretch! is this the end of your boasted philosophy! Have you brought me to this!'

Reader, though such examples are seldom brought forward, you are not hastily to infer that they rarely happen, or that the principles of modern infidelity do not lead to such melancholy issues. The tenderness of survivors may often conceal the dismal story; and, even when such men leave the world with composure, we should remember there are such judgments denounced against obstinate opposers of revelation, as a 'seared conscience,' and a 'reprobate mind!' How different the end of those who 'sleep in Jesus!'

AN HISTORICAL CIRCUMSTANCE IMPROVED.

Aius Locutus was the name of a god among the Romans, who was deified on this occasion: M. Ceditius, a plebeian, informed the Tribunes that, passing through the new street, in the

night, he heard a voice, more than human, near the temple of Vesta, which gave the Romans notice that the Gauls were coming against Rome; but this information being neglected, on account of the meanness of the person, they suffered very much from that invasion: wherefore, that they might expiate the offence, they erected a temple in the new street to this fancied deity, by the advice of Camillus, their deliverer.

We may occasionally derive lessons of instruction, even from the superstitions of the Heathen. Here was a supposed information from Heaven slighted, and slighted because of the meanness of the reporter of it. Public miseries ensued; and when these were at length surmounted, a penitent disposition is displayed, and divine honour paid to the fancied being whose counsel had been neglected.

How often have *we* 'refused to hear him that speaketh from Heaven!' 'we would none of his counsel, and despised his reproof!' and how often have we severely suffered by our unbelief! Christians, let the Heathens reprove you, and teach you penitence; and henceforth pay double honour to your heavenly Teacher, your true *Aius Locutus*.*

* *Aius Locutus, i e.* A speaking voice, *ab aiw (audio) et loquor* to speak.

REMARKS
ON THE ASCRIBED CAUSES OF DEISM.

SIR, *To the Editor.*

WILL you permit me to make a remark on an essay, in many respects judicious, on the 'Causes of Deism,' in your last Number, with a view to the correction of a great (I would fain hope an unintentional) misrepresentation of your worthy correspondent.

In page 508, l. 9, he says, 'Socinians and Deists warmly join in expelling the Scriptures from schools,' &c.

Will you now permit me to lay before your readers the following extracts from the only Socinians (I allow the term as a name of distinction, though not strictly applicable) who, to my knowledge, have given the world their sentiments on the subject?

Dr. Priestley, in an essay on the best Method of communicating Religious Knowledge, prefixed to his Institutes of Natural and Revealed Religion, has the following passage:—

'With the disuse of family-prayer, the regular reading of the Scriptures has also been laid aside; so that in most of our opulent families, the youth have hardly an opportunity of making themselves acquainted with the contents of those books which are the source of all religious knowledge. When the Bible (if there be one in the family) is wholly neglected by the parent, what inducement can the son have to look into it?

'A false taste, and a pretended reverence for the Scriptures, has likewise banished them from many of our schools; so that, except their being read in detached and unconnected portions in places of public worship, many persons, it is to be feared, would live and die in utter ignorance of the contents of their Bibles.'—Page 16.

In a sermon of the late Mr. Kenrick, of Exeter (ix. of vol. I.) on the Religious Instruction of Children, he says, page 168, 'The Jews have wisely followed the injunctions of their lawgiver in the text,* by incessantly reminding their children of the facts and doctrines contained in the sacred Scriptures; and it has been attended by all the consequences which he supposed would arise from it. Had this people been as negligent in instructing their children in the principles of religion as many Christians are, they must have been long since extinguished and lost; but, in consequence of pursuing a different method, we are told, that, while nominal Christians are very common, nominal Jews are rarely to be found.'

To these will you allow your present correspondent to add an extract from an Essay, which he himself inserted in a short-lived periodical work, entitled The Christian Miscellany, printed about the year 1789; in which, speaking of the instruction of children in the knowledge of the Scriptures, he says, 'Some have begun to find out that this is an irksome and tedious business; and pretend to have heard of libertines and infidels, who have been made so by the strictness of their early religious education. It is much to be feared, however, that the reluctance is not so much with the children as with the parents; who forget that to this strictness they are indebted for the good principles and habits which at present influence their conduct; and that many more infidels and libertines have become such, by the entire neglect of their religious education.'

Relying on your candour for the insertion of the above extracts,

I am, Sir,
Your very obedient servant,
NEOCOMENSIS.

* Deut. vi. 6, 7.

The Juvenile Department.

EARNESTLY desiring to engage the attention of young persons to the great concerns of Religion, we intend to devote a small portion of every future Number to their particular instruction; and to insert such little pieces as may be best adapted to their capacities. In the execution of this new part of our plan, we respectfully solicit the Aid of our Stated Contributors, of other Ministers of the Gospel, and of any intelligent Friends who may have suitable papers to communicate.

ANECDOTE OF DR. BEATTIE AND HIS SON.

It is much to be desired, that, in lessons to children, matters of fact and examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed, than in the following instance of Dr. Beattie's son. The Doctor, speaking of his son, thus observes:—He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the Author of his being*. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initial letters of his name, and, sowing garden-cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and, with astonishment in his countenance, told me his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I, carelessly, on coming to the spot, "I see it is so. But what is there in this worth notice? is it not mere chance?" and I went away. He followed me, and, taking hold of my coat, said, with some degree of earnestness, 'It could not be mere chance, for that somebody must have contrived matters, so as to produce it.'

"So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance?" 'Yes,' said he, with firmness, 'I think so.' "Look at yourself," I replied, "consider your hands and fingers, your legs and feet, and other limbs.; are they not regular in their appearance, and useful to you?" He said they were. "Came you then hither," said I, "by chance?" 'No,' he answered, 'that cannot be; something must have made me.' "And who is that something?" I asked. He said, 'I don't know.'—I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the great Being who made him and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot it, nor the circumstance that introduced it.

On Monday, the 9th of November, a little girl, about nine years of age, standing too near the fire, while her mother left the room, her clothes caught the flame; by which she was so dreadfully burnt, as to expire the next day.

This little girl attended the Sunday-school at Mr. Buck's Meeting, Wilson-street, and was there the Sabbath preceding her death. It seems the instruction she had received was not in vain. Notwithstanding the dreadful state to which she was reduced by the fire, she retained her senses to the last. Before she died she begged silence, that she might say her prayers, particularly the Lord's Prayer. After this she said, 'Now the Lord Jesus Christ's righteousness is come, I shall soon be gone.' She attempted to repeat her favourite hymn, 'When I can read my title clear,' &c. but found herself too weak to get through it. She expressed her regret that she should never be able to come to the Sunday-school again. She then said, 'Come, mother, come and kiss me, for I shall be gone in a minute;' and soon afterwards expired.

It was not a little remarkable, that on the very day, a few hours before her clothes caught fire, she told her mother that she thought she should not live long; little thinking, however, her death would be occasioned by such an awful providence. C. B.

* Surely, this was most culpable neglect in the parent. God forbid that any of our readers should imitate it.

Evangelicana.

USEFULNESS OF TRACTS.

Some Tracts being sent down to a minister in Shropshire, one of them, 'The Swearer's Prayer,' was put into the hands of a Mr. P. who was a most notorious swearer. Having read it, he owned he had never before seen so much of the evil of that practice; and from thence to the time of his death, which was about harvest, he was never heard to utter an oath; although, before he read the Tract, it was supposed by those who knew him well, that he poured out hundreds of oaths every day!

This remarkable fact is mentioned for the encouragement of the charitable Distribution of Religious Tracts.

A youth who lately lived in a religious family, had the privilege of reading religious tracts and books. Some time after, he removed to another situation, which exposed him every evening to pass some of those streets which are unhappily infested with depraved females, and was nightly solicited by them; but was preserved by the recollection of two lines inserted in the 'Cottage Library' (No. xvii. p. 12) which he constantly recurred to, as ejaculatory prayer; and by this humble means was mercifully preserved.

ANECDOTES.

William the Second, having seen the coast of Ireland from some rocks in North Wales, is reported to have said, "I will summon hither all the ships of my realm, and with them make a bridge to attack that country." This threatening being reported to Murchard, Prince of Leinster, he paused a moment, and then said, "Did the king add to this mighty threat, *if God please?*' and being assured that he had made no mention of God in his speech, he replied, rejoicing in such a prognostic, 'Since that man puts his trust in human, not in divine power, I fear not his coming.' The reader knows how to apply this anecdote.

General Lee, who was employed in the American war, is said to have entertained such an antipathy to religion, that he left a direction in his will, that he might not be interred within two miles of any Presbyterian or Baptist church!

Wicked men need not fear to be troubled with the company of the saints after death. If they will read the parable of the rich man and Lazarus, they will find, that between saints and sinners a great gulph is fixed, which is impassible.

A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said, 'Sir, I am told that you are against the perseverance of the saints.' "Not I, indeed," answered he; "it is the perseverance of sinners that I oppose." 'But that is not a satisfactory answer, Sir. Do you think that a child of God cannot fall very low, and yet be restored?' He replied, "I think it will be very dangerous to make the experiment."

THE INTERNAL EVIDENCE OF THE GOSPEL.

'This is the very life of divine faith, touching the mysteries of salvation, firmly to believe their revelation by the Spirit of God. This the word testifies, as we see; and it is really manifest in it; it carries the lively stamp of divine inspiration; but there must be a spiritual eye to discern it. He that is blind knows not that the sun shines at noon, but by the report of others: but they who see, are assured they see it, and assured by no other thing than its own light. To ask any one that is a true believer, 'How do you know the Scriptures to be divine?' is the same as to ask him, 'How do you know light to be light?' — Abp. Leighton on 1 Pet. 1. 10. 12.

Obituary.

GEORGE PERRY

Was servant to Mrs. Poole, of Matching Hall, near Harlow, in Essex. His death was occasioned by the unexpected discharge of a fowling-piece he had taken to amuse himself with, early on Lord's Day morning, July 26, 1807, without the knowledge, and contrary to the orders of his mistress. In attempting to clear his way through a hedge, the piece dislodged its contents in his right breast, and set his clothes on fire. When the calamity was discovered, which was some time after it happened, he was a miserable spectacle; and nearly exhausted, through loss of blood. On being taken home, surgical assistance was immediately procured, and every attention possible rendered by the family.

Notwithstanding his excruciating pains, it pleased God to spare his life a few days, in mercy to his soul, and to the great joy of his godly friends. Out of darkness light shined! Satan lost a subject: — Sovereign Grace displayed its glories in making the wounded lad a monument of mercy! He had a season for reflection; and was enabled to give satisfactory evidence of real conversion to God, through the effectual operations of the Divine Spirit.

Many friends visited him; and one in particular saw him frequently. After expressing sorrow at the painful circumstance, he said, 'My dear lad, I hope you will not be too much alarmed; but I seriously think you are very near death, for your wound is mortal: you cannot live!' He wept. On being asked if he was afraid to die, — he replied, "Yes;" assigning for a reason, that he was a sinner. His friend expressing satisfaction at hearing such a confession, enquired, Whether he had any hope that God would pardon his sins, and save his soul? — whether he felt his need of Christ? To meet the fears of rejection he entertained from a sight of sin, it was added, 'We who are now around your bed are all great sinners, and need as much as you the pardoning mercy of God and the grace of Christ Jesus. That dear Saviour is now held up to your view, as able and willing to save you, if you cry to Him by prayer:' on which he immediately cried out, "God be merciful to me a sinner!"

The next morning he said his pain was very great; and again deplored his own character as a great sinner, — the chief of sinners! It was admitted that he was a sinner by nature and practice, — that he had acted contrary to the desire and command of his mistress, in taking the fowling-piece, — that he had violated the law of God by breaking the Sabbath, — and that God permitted the awful providence to visit him as a correction for his sin, and to be a warning to others not to be guilty of the like sins: but it was suggested, that his sin was not unpardonable; and several precious promises were recited relative to his circumstances, which seemed to afford him some good degree of hope, though his deep sense of sin led him to self-abhorrence, and to apprehend he was too great a sinner to expect forgiveness.

After that conversation, it was thought proper to endeavour to inform his mind respecting the doctrines of the gospel, and to encourage his hope. By many things he uttered during his confinement to his bed, it appeared that family-worship had been the means of making some deep impressions on his mind before the sad calamity. One Lord's Day evening in particular, when a friend, visiting in the family, read the fourth Psalm, and made some remarks on it, he was observed to listen with great attention; and to pay a devout regard to the singing the same psalm, and also to the prayer afterwards offered.

He was exceedingly thankful for every act of kindness shewed him; and was deeply affected with gratitude for the exemplary tenderness

and attention discovered by his mistress and her family. He told one of his sisters he did not desire to live, for this reason, among others: He was afraid lest he should walk in the paths of sin again. He seemed greatly to enjoy serious, faithful, and spiritual conversation.

At first he endured much terror of mind, under the conviction of his fallen and sinful condition, which gradually abated as his views of Christ and the riches of mercy to sinners became more clear and enlarged. He was remarkably patient, — admiring the goodness of God in not dealing with him according to his deserts.

Frequently were those passages on his lips, with emotions of inconceivable delight, 'Come unto me all ye that labour.' &c. — 'Him that cometh unto me I will in nowise cast out.' He often repeated that hymn, 'There is a land of pure delight.' &c.

Not long before his death, he said, 'I little thought of this last Saturday.' Being asked what he meant, he replied, 'That I should be made a new creature in Christ Jesus, — old things pass away, and all things become new.' He reckoned his pains nothing in comparison of the misery he deserved, and the glory he hoped to enjoy. Recovering from a doze, he repeated those lines, 'Jesus can make a dying bed,' &c. —Just before his departure, he exclaimed, 'What a large estate have I! A Heaven to all eternity!' Then added,

> 'There shall I see his face,
> And never, never sin,' &c.

With great composure he fell asleep in Jesus, on Monday noon, August 3, aged about 16. His death was improved in a sermon preached by Mr. Gaffee, at his meeting-house, Hatfield Heath, Essex, from Psalm cxix. 75, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'

Hatfield Heath. S. G.

MRS. IRBSON

Was born in the village of Matley, near Worcester. Her father dying when she was very young, she was left with her sister to the care of her pious mother, who endeavoured to train them up in the fear of the Lord. Some indications of piety were seen in her; but as she grew up, she mingled in the village-dance, and became vain and thoughtless. The society of her mother was a burden; and she went to reside with her uncle in London; but not finding that happiness which she expected, she engaged as a servant to a lady, with whom she travelled and visited most of the places of fashionable resort.

Now the prayers of her mother were to be heard: she is arrested by affliction, and brought to the gates of Death. One of the nurses attending her, proposed to the other to give her a little wine and water; which having taken, they laid her down, one of them saying, 'There, that is the last she will take in this world!' Being perfectly sensible, these words filled her with terror. She groaned in spirit, 'Gracious God, what will become of me!' She attempted to pray. At last, wearied with her agitations, she fell asleep; and dreamed she was in a spacious plain, when a man, in the habit of a minister, directed her to look upwards, when she saw Jehovah, in great majesty, attended by Moses. The Lord said to Moses, 'Strike!' — and immediately there was a horrible tempest, such as is described in Psalm xviii. 7—14. She was struck with terror; and in attempting to prostrate herself before the Lord, her horror was increased; for a chasm was cleft in the earth, out of which the flames issued with such rapidity, that she could not escape from them. She then cried mightily to the Lord, that 'he would snatch her as a brand from the burning.' Her prayer, she thought, was now heard. The Lord looked mildly on Moses, saying, 'It is enough;' and immediately all was calm. She then awoke in great distress; yet the words, 'It is enough,' and the mild manner in which they were spoken, encouraged her to pray. The nurses perceiving her agitation, sent for a clergyman; when God, in his gracious provi-

dence, introduced the Rev. Mr. Newell: he explained the way of salvation, — when she exclaimed, 'Ah, Sir, all these things I have known from a child; but, like Jonah, "I have fled from the presence of the Lord;" and, like him, I am overtaken in a great storm.' Mr. Newell comforted her with the promises of the gospel, repeated his visits till her recovery; and improved her return to health, by preaching from the parable of the Prodigal. This sermon was much blessed to her, never losing a feeling sense of the text to the day of her death; but would often be repeating, 'When he was yet a great way off, his father saw him, and ran, and fell upon his neck and kissed him.'

Being introduced into a pious family, and solicited to marry, she unbosomed herself to her mistress; who removed her scruples, by saying, 'You may be the means of his salvation.' The advice was pleasing; but, alas! she found it to be dolorous; remarking, in her last illness, to a friend, 'Oh, let not the children of God think to escape if they forsake his way; for he is as faithful to his threatnings as he is to his promises.'

In the month of June 1805, she was seized with a disorder which baffled medical skill. Being poor, she was sent to the County Hospital; but all was in vain; she prayed to return and die among her religious friends in Farnham, whose hearts the Lord opened to minister to her wants. From her pillow she could see the people go to the house of God, where she had received strong consolation. She was, when pain would admit, almost always cheerful; and in the prospect of death would exclaim, 'The Lord is so good to me, that I think I shall go off triumphantly!'

One evening, during her illness, was memorable. Being somewhat revived, she talked with much cheerfulness, encouraging and exhorting all around her to be faithful unto death, that they might receive a crown; 'which,' said she, 'I hope to wear before the morning;' adding, 'I think, I shall soon be singing in glory: but let us join once more our cheerful songs on earth,' pointing out Watts's hymn 'Thou whom my soul admires above,' &c. Then addressing her husband, she desired him to join in singing; adding, 'I am happy, although I am going to leave you and these friends, whom I shall meet again: they will be glad to bring you with them.' She then joined with us in singing, with peculiar animation; which being completed, she repeated many promises of God, which she left for us here below; adding, 'They will be your support when I am in glory!'

A few days after, she was seized with a fit; and her husband, supposing her to be dying, ran to call some of her friends. She revived, and said, 'I thought I should have been taken from you to-day. O the bliss that I feel!' Then pausing, observed, 'There are two in this room whom, I fear, know nothing of its meaning. Talk to them, my friends, my strength fails me.' Her husband asked if she wanted any thing. She smiled, and said, 'I want, my friend, to lead you into the right road.' A friend calling on her the following Sunday, she said, 'You are welcome. We have spent many sweet Sabbaths on earth; but this is the *last*. See how good the Lord has been to me: I will tell it to you, to make you strong in the Lord. This morning, seeing my husband pensive, I said, What is the matter? — he said, "I am in straits: nothing prepared for your dinner" (her appetite was unpleasantly keen; — such was the influence of the disease). I said, I shall have a dinner; for that God who has provided for me so long, will not let me want now; for I can trust his word in the 37th psalm.' Then beginning with the first verse; but laying particular stress on the third,—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." 'Now mark, my friend,' she said; 'before the last word was out of my mouth, my husband's father came with a dinner for us. There, I reson, I said, learn to put your trust in the Lord, for you see not only what he

can do, but what he really has done.' When a person with whom she had lived came into the room, she took her by the hand, saying, 'My dear ——, I have often exhorted you to walk in the ways of the Lord; and now, with these dying lips, I entreat you to love the Lord Jesus Christ, for he is altogether lovely. I know that you will meet with opposition; but a crown of glory is worth striving for; and the Lord grant that I may meet you in Heaven!' Then lifting up her heart, she prayed in a peculiar manner for her minister and all the members; and just recollecting a young but absent friend, she said, 'Tell her, with these dying lips, I desired that she would walk close with God; and the Lord bless her!'

The person who furnished these materials of her dying experience, said, "Bless my children also." — She said, 'Let me see them.' They were introduced. She addressed the two eldest. 'John and William, I have sent for you to speak a few words to you before I die; and, above all, let me intreat you to give the flower of your youth to the Lord. O spend it not in the service of Satan, and think as many do, to bring the dregs of old age to such a good God, for he may not accept of such a service! Besides, you do not know that you may live to be old; and if you are called while young, you will not think that you began too soon; and God says, he "loves them that love him; and they that seek him early shall find him." Besides, you are blessed with pious parents, who pray for you; and your minister watches for your souls. O strive to be his joy, and crown of rejoicing in the day of Christ Jesus; and the Lord bless your endeavours!' Then addressing their little sister, she said, 'And you, my dear little girl, the Lord abundantly bless you, and keep you from all evil incident to your sex; and may you, with your little brother, grow up as tender plants before the Lord, of his own right hand planting!'

The next day, when something was presented to her, she said, 'The Lord is my Shepherd, I shall not want!' In the evening she was visited by the minister's wife and some friends, who put her to bed for the last time, expecting to see her no more. The next morning she fell asleep in Jesus.

Thus died Mrs. Ireson, in the thirty-second year of her age, after a life of many trials, and seven weeks of almost uninterrupted joy in God. Her death was improved, by her desire, from the 23d Psalm, 'Though I walk through the valley of the shadow of death; I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'

J. H. C.

MRS. E. HARGREAVE,

OF LEEDS.

The Lord Jesus Christ appeared unto her as her Saviour from sin and death, during a long and severe illness, about the 30th year of her age. She then made solemn vows, that if the Lord would restore her to health, her future life should be devoted to his service. When the faculty gave no hopes of her recovery, and said it was necessary that her arm should be amputated (an operation to which she had been ever averse) He who speaks, and it is done, provided simple means; which, under his blessing, to the astonishment of all, soon perfected her recovery: but ah! vows made in sickness, and in the strength of flesh and blood, are soon broken. Returning again into the world, amidst a gay circle of acquaintance, and earthly prosperity with its bewitching charms smiling upon her, she soon forgot her solemn protestations, and forsook the Fountain of living waters, from which she had derived so much support, for broken and empty cisterns that could yield no satisfying pleasure.

In this state she continued for about two years; but being a chosen vessel, Jehovah suffered her to remain no longer at such a distance from himself. As in sickness he first appeared unto her, so by a bereaving providence he again brought her to himself. About this time,

he who was the visible support of her life, was removed by a lingering consumption. Being left a widow with three children, the Lord inclined her heart to seek another, and a better Husband. During this period she often said, 'The Lord is my Husband!' After our late invaluable minister, the Rev. Peter Thomson took the pastoral charge of the Scottish Presbyterian church in Albion Street: she united herself to that body of Christians, and became an ornament to the community. Attending on divine ordinances, she found much spiritual refreshment and holy vigour. The duties of practical religion were carefully studied and diligently observed. 'The grace of God, that bringeth salvation, taught her to live righteously, soberly, and godly in this present world.' She would 'weep with those that wept, and rejoice with those that rejoiced:' her sympathy for the distressed was truly tender; and the needy, within her observation, to the utmost of her power, were secretly relieved. Her family she loved; and to its interests, temporal and spiritual, she paid a strict attention. Prayer was an exercise in which she was daily employed, and in which she took great delight. The graces of the Spirit shone with conspicuous lustre in her deportment; particularly humility, meekness, and godly sincerity. Being more of a doubting than a forward turn of mind, her faith was often weak, and clouds frequently overcast her soul. In this state she remained for two of the first days in her last illness; but he who sometimes hides and often reveals his love to his people, suffered her to remain oppressed with the burden of sin no longer. On the third day, anxiously wishing to see her physician, and being told he could not be procured at that moment, she said, 'Well, the Lord reigns: I have found a Physician for both body and soul. Through Christ strengthening me, I can do all things.' The patience she displayed amidst the severest sufferings was exemplary. On being asked if her pains were great, she replied, 'Yes, very great; but I dare not murmur.' The promise in Isaiah xli. 10, was a source of strong consolation.

When she could read, she took peculiar delight in perusing Harrison's Songs in the Night, particularly that on Rev. iii. 19, 'As many as I love I rebuke and chasten.'

'Hear this, ye fav'rites of the Lord,
Who mourn beneath his rod:
Hear, and rejoice at ev'ry word,
And trust your living God!

'Hear, and dismiss your gloomy fears,
And tune your joyful songs;
Each word rebukes your flowing tears,
And your complaining tongues!

'Come, ye that doubt Jehovah's love,
Because you're sore distrest,
Here is a cordial from above,
To ease your troubled breast,' &c.

When sinking into the cold arms of Death, with the most cheerful composure, she exclaimed, 'I can give up all! — there remaineth a rest prepared for me from before the foundation of the world: — yes, there remaineth a rest! — my race is run!' On a relation expressing a hope that her race was not to terminate so soon, she mildly replied, with a serene countenance, 'Yes, but it is.' The writer then quoted 2 Tim. iv. 7, 8, 'I have fought a good fight,' &c. On having 2 Cor. i. 12, repeated to her, — she replied, 'Yes, by the grace of God.' On hearing her children mentioned, she said, 'Farewell; I leave you to the care of Him who hath said, "I will never leave thee nor forsake thee!" There remaineth a rest, — *rest!*' After being still a few moments, she opened her eyes, and lifting up her hands, exclaimed, 'I come!' She was immediately asked, "Where do you go?" She replied, in broken accents, 'It is better to depart, and be for ever happy!' In this manner did this pious and valuable Christian leave this valley of tears, May 6, 1807, in the forty-second year of her age. — The Rev. Mr. Lee improved the event, from Heb. iv. 9, 'There remaineth, therefore, a rest to the people of God.' T. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon *on the Translation of the Scriptures into the Oriental Languages, preached before the University of Cambridge, May* 10, 1807. *By the Rev.* Francis Wrangham, M. A. F. R. S. *of Trinity College, Cambridge. Price*

Towards the close of the year 1806, the Rev. C. Buchanan, Vice Provost of the College of Fort William, in Bengal, transmitted to the Vice Chancellor at Cambridge, Proposals for translating the Scriptures into the Oriental Languages; and suggested the propriety of appointing two sermons to be preached on this interesting subject, before the university. Mr. Wrangham, who is already well known to the religious public, by his 'Dissertation on the best Means of diffusing the Light of the Christian Religion throughout the Eastern World," and other publications, was elected to deliver the first discourse; which now presents itself to our notice. The text is chosen from Acts ii. 7, 8, 'Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born?'—In bringing forward his important topic of consideration, the author exposes the folly of the antiquated maxim, that the bulk of the people should be kept in ignorance, — traces the conduct of Providence in favouring our land with the sacred Scriptures in the vernacular tongue; and hints at the duty which we owe to other countries, of imparting to them, in their own language, that volume, 'which is able to make wise unto salvation.'

He then institutes, and answers the following enquiries: — With what languages, from moral and political considerations, shall the undertaking of translation begin? In those which we may prefer, shall we publish the Scriptures collectively, or in successive portions? And in the latter case, What shall be the succession adopted? From what text, and by what persons, shall the translation be made?

In reply to the first question, Mr. W. affirms, that we ought to confine our primary efforts to the Hindus. He says, 'In our moral account with the Hindus, we have indeed a heavy arrear to discharge; and if our guilt be measured by the importance of the duty neglected, the magnitude of our means and the urgency of our motives, we may well tremble for the consequences of our eastern responsibility. Possessing the distinguished privilege of reading the divine volume in nearly its primitive purity, and moistened almost exclusively, like Gideon's fleece by 'the dew of Heaven,' we have been insensible to the drought 'upon all the earth beside,' even where it was probably in our power to have prevented its continuance. With hearts hardened by prosperity, we have wrapped ourselves up in Epicurean apathy; nor deigned to feel a solicitude, much less to make an effort, for the salvation of millions, who have been 'destroyed for lack of knowledge.' A century ago, Denmark sent her teachers to a petty settlement on the coast of Coromandel; and as our merchants were not then princes, it appeared no derogation from our dignity, nor any impeachment of our munificence, to give her a kind of subordinate support: but within the latter half of that interval, 'the realms of Aurora and the Ganges' have undergone an entire revolution. On the plain of Plassey, England virtually won the diadem of India. Since that momentous day, our Asiatic empire has rapidly swelled to a bulk almost 'too great to keep, or to resign.' In the train of conquest more than Roman, commerce more than Tyrian has followed; and our oppressions have too closely kept pace with both; but of the Gospel, which would at once have reproved and compensated our injustice, we have said nothing! At the suggestion, forsooth,

of that secular prudence, in which 'the children of this world' are stated to excel, we forbore to propose rules of conduct to others, while we ourselves consciously furnished so lamentable a proof of their inefficacy. Like the lepers in the Syrian camp, we 'ate, and drank, and carried thence silver, and gold, and raiment;' and 'we held our peace!'

Having enumerated some eligible means and pressing motives to urge the payment of our moral debt to India, Mr. Wrangham describes the advantages under which we shall commence our labours in that extensive country; and concludes, that it will be necessary to embrace these nine distinct versions for the single supply of Hindustan: — The Bengalee, the Urija, the Tamel, the Canara, the Telinga, the Mahratta, the Penjabi, the Persian, and the Hindustanè.

Enforcing, too, the importance of a thorough acquaintance with the Sanscrit and Arabic, he thus expresses himself on the high obligations of a Biblical translator: 'It is not a superficial acquaintance with the mere tone and utterance of a country, which qualifies any one for the high function of the translator: it is his duty, universally, to consult his author's manner, — to copy his air and gesture, — and to preserve the very fashion, simple or splendid, of his garb. How awfully is this duty incumbent upon him, where his text is the word of God, — binding him, by special and most solemn obligations, neither to *add* unto these things, nor to *take away!* This, surely, exacts a perfect knowledge of the language, into which the translation is to be made. These dialects, therefore, must be thoroughly acquired, not barely as the *media* of conversation, of traffic, or even of ordinary literature; but for the purpose of transferring with the utmost practicable purity to millions, now the mere idolia of men, that spark of heavenly fire which will kindle them into moral animation; of breathing into them, as little vitiated as possible by its earthly conveyance, that *breath of life*, which will make them *living souls*. The persons invested with this dread commission must not indolently acquiesce in current barbarisms, or in commercial jargon. Aloof equally from slovenliness and from affectation, from "the frippery of Montanus and the finery of Castalio," for the purposes of faithful, though not servile, translation, they must seize the niceties of Oriental Etymology, and the refinements of Oriental Grammar; and these they will best apprehend by studying the parent-language of India, the Sanscrit.'

On the subject of the second enquiry, the author decides in favour of publishing the Scriptures in successive portions; for, desirable as it would be to present them to the inhabitants of the east in their collective form, yet the exigence of the demand, — the length of time requisite to prepare and perfect the several versions, — the policy of not 'exposing at once too large a front to the aggression' of the subtle brahmins; above all, the view of 'millions of idolaters passing into eternity while we are completing our translations,' combine to point out the necessity, as well as expediency, of providing them, as early as possible, with a supply of that knowledge which is calculated to avert their everlasting perdition. Mr. W. recommends the translators to begin with 'select portions of the prophecies of the Old Testament, and of the narratives and epistles of the New.'

In the last division of his discourse, he expresses a conviction, that the authorized English version should be the text from which the Oriental Translation is made. Tho' he speaks of it in the highest terms of commendation, yet, he laudably suggests the propriety of correcting the slight errors and mistakes which at present exist in our Biblical Philology. While he admits that the most learned munshis should be selected for the purposes of correction, he also pleads for the revision of their labours by some 'Protestant scholars, whose knowledge as linguists, to qualify them for this

important scrutiny, must be equally profound with that of those whom they are employed to review.'

'It may be asked,' continues our author, 'where shall we find talents, intellectual or pecuniary, for these arduous and expensive translations? I answer, Maecenases will ever create Maros. The princely writer on Dæmonology, by a single rescript, could elicit an host of scholars, who in little more than two years completed a version, in which, during the course of 200, has been found almost every thing to commend, and nothing material to impeach. Consecrate but the stream of royal patronage to this holy purpose, and guard it sacredly from the open absorption of the great and the base mining of the little,—from the lip of the supple and of the noisy worshipper of power,—and modern Hebraists will not shrink from comparison with those who, under the influence of contemporary prejudices, trembled at a spell. Again: I point to our established home-charities, which shed a glory over the age, as well as the land we live in,—to those prodigal contributions which, on every emergency, almost outrun calamity,—to our bounties showered down upon the victims of French republicanism in England, of French treachery in Switzerland, of French rapacity in Germany. A commercial nation, alive to its own genuine interests, will never by a wretched and ruinous economy withhold its support from those who are engaged in the promotion of religious knowledge. If, 2000 years ago, a Heathen sovereign of Egypt gladly effected, at an enormous expence, and for the use of a part only of his handful of subjects, a translation, which, however incidentally, raised the Gentiles above *the middle wall of partition*, and enabled them to look into *the inner court* of the temple of God, what consequences ought we not to anticipate, what disbursements ought we to decline, in the prosecution of a plan which, in its outset, comprehends not fewer than fifty millions; and, in its issue, may embrace more than half the population of the globe!'—We will take the liberty of adding, 'Who can withhold their fervent prayers, that a plentiful supply of the Spirit's influences may be poured out, to qualify agents and prepare instruments for so momentous a project!'

Highly creditable as this discourse is to the talents and evangelical sentiments of the writer, yet it exhibits some glaring imperfections. In many places, he seems to be studious of quaint and singular expressions, and to have gone back to the reign of James the Second, in search of models of composition. On the 22d page, we met with a complete solecism, where mention is made of 'an *insensible exfoliation* of old particles, which changes their form, *without affecting their identity*.'—We were also at a loss to discover the full meaning of the author in the following sentence: 'We neither court nor accept sudden conversions; for we do not, like some of the sectaries of our own church, rely upon either their sincerity or their stability,' &c.

Appended to the sermon are forty-three explanatory and illustrative Notes; in which we were gratified to observe the candour with which talent, industry, and zeal are acknowledged in their existence and exercise among different denominations of Christians.

On the whole, we express our high satisfaction, that the attention of the enlightened and affluent parts of the community, is drawn to so glorious an object as the Translation of the Holy Scriptures for the Welfare of our Fellow-creatures on the Indian Continent. Every one who has been taught to prize that sacred volume,—who has felt the influence of its truths, or contemplated the salutary effects produced by them on society at large, must rejoice in the projected extension of their beneficial knowledge; and we ardently hope, that the united efforts of the several societies and individuals who are, or may hereafter be, engaged in the admirable undertaking, will both facilitate and expedite its complete accomplishment.

A Letter *to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India; and on the Views of the British and Foreign Bible Society, as directed to India. By* Mr. Twining. *8vo*, 1*s*. 6*d*.

The greater part of this pamphlet consists of extracts from the last Annual Report of the British and Foreign Bible Society, and from Dr. Buchanan's Memoir, concerning an Ecclesiastical Establishment in India. The writer, poor man! is alarmed, exceedingly alarmed indeed, to discover, as he has lately done, that there is a set of men in Britain desirous of promoting the knowledge of Christ in our settlements in India; and he is sure, very sure, that the effect of their endeavours will be nothing less than the total loss of all our possessions in that country!—the extermination of our eastern sovereignty. He is, therefore, determined, 'in concurrence with many most respectable proprietors,' to bring this dreadful design, this spiritual plot, under the consideration of a General Court, which he hopes will effectually restrain these enthusiastic crusaders, and permit the natives 'quietly to enjoy their own religious absurdities, until it shall please the Omnipotent Power of Heaven' (in spite of Mr. T. and his associates) 'to lead them into the paths of light and truth.'

We know not where Mr. Twining has spent all his days, for it should seem that he never, till very lately, heard of these pious projects. Did he never hear of the Catholic Missionaries in India, who, for 200 years past, have been exerting themselves to convert the natives (especially on the western coast of the peninsula) to their faith? Did he never hear of the Society for promoting Christian Knowledge, patronized by the Clergy, Bishops, and Princes of this country, for more than an hundred years past? Did he never hear of the venerable Swartz and his apostolic labours in India, or of the honour lately done to his memory by the East India Company, by sending out a monument to perpetuate it? Surely, if Mr. T. resided some years in India, he must have been very intent on other objects, if no notice of these things came to his ears! But he is suddenly alarmed with the discovery of a conspiracy in his native land to promote Christianity,—to interfere with the religious opinions of the Hindoos,—to *oblige* them (which *we* never heard of) to become Christians; and he is so terrified, that he cannot 'even 'cut open all the leaves of these *sanguinary* books!' before he 'calls on the Company 'seriously to reflect on the recent catastrophes at Buenos Ayres, Rosetta, and Vellore:' for he foresees, that ere long, 50 millions of armed natives will arise to avenge the quarrel of their gods, and 'drive the British from their shores, with as much ease as the sand of the desert is driven by the wind.'

Such is the substance (or the flatulency rather) of Mr. Twining's Letter: but we hope few persons are so ignorant as to be misled by it. The Bible Society is free from blame. What have they done? Agreeably to their first article, they have 'encouraged a wider circulation of the Holy Scriptures,' and they have encouraged the translation of the Bible into the eastern languages. This is all they have done in India. They have not even taken any means for their circulation: *that* they leave 'to local wants and facilities,' to be purchased as an article of commerce, or bestowed as a gift of piety; and yet this is construed by Mr. T. to be such an 'interference in the religious opinions of the natives,' as is likely to issue in 'the extermination of our eastern sovereignty!'

Mr. T. has also discovered, that there are *Protestant Missionaries* in India; but who they are he knows not. Had he read the Account of the College at Fort William, he might have discovered that a Mr. Carey, who is at the head of the mission at Serampore, is an intelligent man, a professor of foreign languages in that Institution. He might also, without difficulty, have found that there are several worthy

Missionaries, from the Society in London, at Madras, Vizigapatam, and other places, whose virtues and good behaviour have recommended them to the favour and patronage of some of the most distinguished characters in that country; and from whom no improper or imprudent interference with the prejudices of the natives was to be dreaded.

But yet Mr. T. is tremblingly alive to the prejudices of the natives: he dreads their being in the least disturbed; and while he fears the introduction of the mild, holy, benevolent system of the gospel, he overlooks all the abominations of eastern idolatry; — he knows nothing of the oceans of blood spilt in India by the Mahometans, — the impure and bloody rites of the Brahmins, the women of the idol, the worship of the Lingam, the self-murder of poor deluded widows, the destruction of thousands annually drowned in the Ganges! He shuts his eyes to all these diabolical abominations, and treats as sanguinary fanatics all who would introduce that divine system which breathes nothing but 'glory to God in the highest, peace on earth, and good-will towards men;' for as to *coercion*, which he insinuates is intended, none ever dreamt of it — but himself.

The obvious design of this production is, from motives of interest, grounded on false alarms, to induce the proprietors to prohibit the circulation of the Scriptures, and to abolish Christianity in India: but we humbly trust, there is too much good sense, too much justice, too much regard to Christianity in the Company, to permit measures so wicked; — fitter for the Infidels of France than for a Company of Christian Merchants in Britain!

We shall close our review of this article with an extract from a Report lately made to the Governor in Council at Madras, by the Rev. Dr. Kerr, on the State of Religion in India; which shews that the Missionaries are highly respected by the natives; and that they create no alarm whatever, except in the minds of Europeans inimical to the gospel, and attached to Infidelity.

'Various reports have been industriously circulated by evil-minded persons, hostile to Religion and its interests, that the natives would be alarmed were Missionaries allowed to come out to India; but I feel myself authorized, by a near acquaintance with many of the *Protestant* Missionaries now in India, and a perfect knowledge of the respect which is entertained for them by all descriptions of the natives, to repeat what I have formerly stated to Government, That these men are, and always have been, more beloved by the natives than any other class of Europeans; and it is to be accounted for on the most rational grounds, *i. e.* they learn their language intimately; they associate with them in a peaceable humble manner, and do them every act of kindness in their power; while at the same time, the example of their Christian lives produces the very highest respect amongst Heathens, unaccustomed to behold such excellence amongst each other. The lives of such men in India have always been a blessing to the country; and I heartily wish that all such characters may be encouraged to come amongst us.

(Signed) R. H. Kerr,
Senior Chaplain of Fort St. George.'
'*Madras, July* 23, 1807.

An Address *to the Chairman of the East India Company; occasioned by Mr. Twining's Letter to that Gentleman, &c. By the Rev.* J. Owen, A. M. *Curate of Fulham, and one of the gratuitous Secretaries to the British and Foreign Bible Society.* 8vo, 1s.

Mr. Owen, in this temperate and well-written pamphlet, completely refutes the charges brought against the Society. Mr. T. had represented their object to be "the Universal Dissemination of the Christian Faith;" 'which,' Mr. Owen observes, 'is a misnomer in the indictment;' for the sole business of that Society is 'the Circulation of the Scriptures;' and, in the present case, the mere *translation* of them into the native languages of India: — a

measure which he condescends to defend (for, surely, to Christians it can need no defence) on principles of justice and gratitude.

Mr. Owen justly complains that Mr. T. has 'asserted much, predicted much, threatened much;' but, he asks, 'Where are his *facts?* — has the Bible Society excited any alarm in Hindostan? — who then has been alarmed? — has it given any offence? — who then has been offended? — has it produced any remonstrance? — from what quarter has that remonstrance come? — what Rajah or Sultan, what Brahmin or Priest, what Hindoo or Mahometan, has audibly complained that his Shaster or his Koran are in danger? — we hear of none: then where, Sir, I repeat, are Mr. Twining's *facts?*

'Why truly, Sir, they are at Buenos Ayres, at Rosetta, and at Vellore. What, then, were the expeditions to Egypt and South America undertaken for the propagation of religion? Doubtless, the Turks liked us the less for being Christians, and the Spaniards for being Protestants; but, is it probable that, going as we did, with arms in our hands, we should have shared a better fate, had we planted the Crescent on the shores of Egypt, or the Cross on those of South America? — and, was the propagation of the Christian faith the object of shaving the upper lip of the native troops at Vellore, and forcibly effacing from their bodies the sacred mark of *cast?*'

Mr. Owen concludes with the following just and pious sentiments: — 'Finally, Sir, I have ventured to take it for granted, considering who would be my judges, and in what an awful crisis I write, that the Bible is the only book which contains the revealed will of God; that the sooner it supersedes the Shaster and the Koran, the sooner will the happiness of India be consummated; and that the more we contribute as a nation and as individuals, to promote this end by lawful means, the greater blessings we shall draw down upon our commerce and our arms, upon ourselves and our posterity.'

We have long abstained from taking any notice, in this Work, of those unfounded jealousies and suspicions which have threatened to impede the progress of the gospel in India; but Mr. Twining's pamphlet has brought the subject fairly before the public, and has afforded the friends of the gospel an opportunity to vindicate their proceedings from any just ground of alarm or offence. Our enlightened countrymen will, we trust, on all proper occasions, discover their regard to the glorious gospel, with which we have been for many ages so highly favoured, and their readiness, by every prudent measure, to promote its extension in foreign lands, and especially in those which Providence has subjected to the dominion of Britain.

Observations *on the Present State of the East India Company; with Prefatory Remarks on the alarming Intelligence lately received from Madras, &c. Third Edition. Price 5s.*

This pamphlet is anonymous; but is intended for the same purpose as Mr. Twining's. The author, however, enters more fully into the subject, and with more ability. His aim is to shew, that the attachment of the Hindoos to their religious opinions, is *invincible*; that it is *madness and folly* to attempt to convert them; that not *one* real convert was ever made; and that it is inconsistent with our engagements with them to attempt to convert them; that the mutiny at Vellore was a *religious* mutiny, to which the people had been stirred up by the apprehension of being forced to be Christians. He, therefore, concludes, that if India be worth preserving, we must regain the confidence of the natives, 'by the immediate recall of every English Missionary; and by prohibiting every person in the Company's service from taking a part in circulating the Holy Scriptures in Hindostan.' He calls the Missionaries 'illiterate ignorant Enthusiasts,' and 'mischievous Madmen;' and insists upon it, that the alarm which is excited

in India will not subside until we convince them by *acts*, not by words, that we never did entertain the wild idea of *compelling* them to embrace Christianity; and still further, *that we have not a* WISH *to convert them*.'

To men who can express such a sentiment as this, what can we say? Are they Christians? Certainly not. This is Infidelity without disguise! it is the language of Satan himself! The Destroyer of mankind cannot wish for a proposal more friendly to his interests. But we hope there are righteous men enough, even in our Sodom, to repel measures so inimical to the kingdom of our glorious Redeemer.

Happily for the cause of religion, this writer contradicts himself in the most explicit manner. The 'Preparatory Remarks' directly contradict 'the Observations.'

After what we have quoted concerning the danger to be dreaded from Missionaries, the author says (p. 14) 'Missionaries can do no mischief in India, if they are treated as formerly, neither encouraged nor oppressed.' Again, in page 22, 'The Missionaries now in India, or those who may go thither in future, should be treated by our Government as they formerly were by the native princes. In that case they may be as zealous as possible, without doing mischief.' He adds, 'If the Gospels were translated and distributed at the expence of the Bible Society, &c. the measure was *laudable*; — the only evil, he states to be the encouragement given to these measures by Government. — Surely, this cannot make the whole difference between the laudable efforts of pious men, and the dangerous zeal of madmen. In the one case, they can do no harm; in the other, they are so dreadful, that India will be lost for ever, if the Bible be not suppressed, — every Missionary recalled, — and India convinced that we have not a *wish* for its conversion! — Our limits will not allow a fuller consideration of this and other pamphlets on the subject, which will probably occupy a larger portion of our attention hereafter.

Thoughts *on a general and explicit Union of Congregational Churches; occasioned by an Address from the London Committee, &c.* *By* A Friend to the Union.

WITH pleasure we observe the increase of zeal and of generous exertion in the Christian World. The numerous societies and institutions which have recently been formed for promoting the interests of morality and religion, and consequently the highest good of our species, are encouraging indications of Jehovah's presence and approbation. These objects we recognize in the projected Union of British Congregational Ministers and Churches. We have noticed, with high gratification, a striking and impressive coincidence between this and a nearly similar Institution, which we understand was planned at the very same period, and on an extensive scale, in North America.

The pamphlet before us originated in the request expressed by the London Committee, in their late Circular Address, for additional information and advice from their brethren in the country, for the perfecting of their plan. We entered with pleasure on its examination, especially as being the production of a professed, and from its contents, we believe a real friend to the Union.

When our author advances an opinion, he supports it by a reason; and when he raises an objection, he shews the impropriety of what he opposes.

The perusal of these Thoughts has afforded us considerable satisfaction. They are evidently the thoughts of a mind conversant with the subject, and we think capable of ascertaining its merits; and we cannot but hope that several of the hints will be improved by the Gentlemen of the London Committee.

A Sermon *preached in the Dissenting Chapel in Church Street, Preston, Lancashire, July* 12, 1807. *By* W. M. Walker.

THIS is an appropriate and faithful *farewell* sermon, preached on

occasion of the worthy author being ejected, for his decided attachment to evangelical sentiments, from the old dissenting chapel in Preston, where, for four years, he has been enabled to make a good confession of 'the truth as it is in Jesus;' and where there is good reason to hope, notwithstanding the opposition he has experienced, that his labours have not been in vain.

From the solemn words of St. Paul, in Acts xx, 26, 27, the preacher establishes two observations: — 1, That it behoves every Christian minister to keep himself pure from the blood of all men; — 2, That he can only do so, by faithfully declaring to them the whole counsel of God, so far as he is acquainted with it, and has the opportunity of doing so afforded him. He then infers, 1, What a solemn charge is the ministerial office! — and, 2, What mistaken views have men in general of the character and duty of a minister!

In reverting to the immediate occasion of the sermon, he says, 'I desire publicly and solemnly to thank that God, who is the Keeper of Israel, that it is for no neglect of duty, — for no alleged instances of immorality, that I am henceforth to be excluded from this pulpit. I desire also to be unfeignedly thankful, that it is not because it is the general wish of the congregation, much less of those who are the most strict, serious, and devout amongst them, that I am no longer to officiate here. No! The plea, the only plea urged, and that by comparatively a few, is, that this pulpit was originally intended for the use of the Arian and Socinian ministers only; and that they are, therefore, bound in conscience to reserve it for the use of such.' Here he enumerates the distinguishing principles of those who call themselves *Unitarians*; and observes, 'Had I maintained these sentiments, this pulpit would still have been free for my use; but I bless God I have been enabled to bear a different testimony!' Then follows a clear statement of the all-important doctrines of the gospel, which have been the theme of his ministry.

In the application, he addresses, 1, Those who are desirous of having the pulpit filled by an Arian or Socinian; — 2, Those to whom the gospel has been precious; — 3, Those who have not seriously considered the necessity of shunning false teachers. We transcribe part of the conclusion: — 'O let me warn you, that Christ alone is the way, the truth, and the life: that it is in him we have redemption through his blood, even the forgiveness of our sins: that all men are to honour the Son, even as they honour the Father: but, alas! here Christ is no more to be owned as God manifest in the flesh, — here he is no more to be worshipped, — here his atonement is no more to be represented as the only foundation of a sinner's hope of acceptance with God!' &c.

We trust this separation will ultimately tend to the furtherance of the gospel in the populous town of Preston. A considerable part of the congregation still adheres to Mr. Walker; and, with the help of other friends, are now erecting for him a neat commodious chapel.

Bartholomew-Day commemorated: *a Discourse on the Use of Persecution in the Furtherance of the Gospel By the Rev.* S. Palmer. 8vo, 1*s*.

This Sermon was intended to have been preached before the General Union of Independents; but, by a concurrence of peculiar circumstances, was not delivered. The omission, however, was not designed by the Committee, nor was any disrespect intended towards the author. The text chosen for this discourse is taken from Phil. i. 12, 'I would that ye should understand, brethren, that the things which have happened to me, have fallen out rather unto the furtherance of the gospel.'

The general sentiment included in the text, is illustrated in the following particulars: — The gospel is furthered by the sufferings of its friends, &c. as thereby the attract

more notice, and engage a more diligent attention to the cause for which they suffer; — as the excellent spirit of the sufferers displays the glory of the gospel; — as their fortitude, their consolations, and success encourage other Christians, and awaken their zeal; — as persecution frees the church from those unworthy members who impede its progress; — as, during their imprisonment, the servants of Christ have had some opportunities for usefulness which they could not have enjoyed in a season of liberty; —as they have been better qualified by affliction for future usefulness; and as, in some cases, they have been driven into distant parts, where they have propagated the gospel.

These just and useful observations are followed by suitable reflections: — The folly of persecutors, — the wisdom, power, and goodness of God, — reconciliation to temporal sufferings, — thankfulness for present privileges, and a concern only to improve them by zealous exertions.

LITERARY NOTICES.

The Rev. Mr. Pratt, Editor of the new edition of Bishop Hall's Works, has announced a new edition of the excellent Works of Bishop Hopkins: to be comprized in three volumes, uniform with the former.

The Rev. Mr. Davies, of Lymington, is about to put to press a Selection of the admired Sermons of Dr. Grosvenor, recommended by Mr. Bogue.

Mr. Taylor, the respectable publisher of Calmet's Dictionary, &c. has commenced a publication of the British Poets, in several sizes, freed from the impurities which have disgraced former editions.

IN THE PRESS.

A new and handsome Edition has been announced of Dr. Hawker's Commentary on the Bible. — *See the Prospectus in this Magazine.*

A Series of Letters, by Mr. J. Gilbert, addressed to the Rev. W. Bennett, in Reply to his "Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil."

A Reply to Dr. Williams, on the Origin of Evil, &c. By the Rev. W. Parry.

Gleanings; or Essays with Scripture Mottoes, one vol. 8vo. Expected to be ready this month.

An abridged Life of D. Brainerd: intended as a model for future Missionaries.

The First Part of 'The Christian Reader's Guide;' with an *enlarged* Essay on the Choice and Use of Books.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A Collection of Hymns for Children, chiefly designed for the Use of Sunday Schools. By the Rev. R. Hill, A. M. 1s. 3d.

Antidote to the Miseries of Human Life. 2d edit. 12mo, 3s. 6d.

Dr. Prideaux's Old and New Testaments, connected in the History of the Jews, &c. 16th Edit. with Life and New Maps, 4 vols. 8vo, 1l. 8s.

Defence of an Essay on the Stage, in Reply to the Annual Review, by Mr. Styles, 12mo, 1s. 6d.

Two Letters to the Proprietors of India Stock, in Answer to Two Pamphlets on the Suppression of the Scriptures in India, and the recall of the Missionaries, 8vo, 1s.

Bogatsky's Golden Treasury. A new Edit. (square) 3s. bound.

Bunyan's Pilgrim, with Newton and Hawker's Notes, 3s. bound.

The same, fine paper, with Life, Key, and Plates, 4s boards.

No. 1 and 2, of the Poor Man's Morning Portion, by Dr. Hawker, only 1d

Dr. Hawker's Commentary on the Books of Ezra and Nehemiah, ea. 3d

Part I, of a New Edition of Doddridge's Family Expositor, 4to, 9s.

No. 1, Scripture Expositor, a New Family Bible, by the Rev. S. Burder (*See the Prospectus in this Number*) Price 8d.

Letters from Eliza to her Friends, on Religious and Moral Subjects. By the Author of a Week's Conversation, &c. 8vo, 1s.

Dr. Sibbe's Divine Meditations. New ed. by Mr. Shirley, A. M. 32mo

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEMERARA.

As a Missionary from this Society is on the point of departure for Demerara, a short account of that station may be acceptable:

The united colonies of Demerara and Essequibo are situated on the coast of Guiana, in South America. They were originally settled by the Dutch; and, except during a few short intervals, continued in their possession till 1803, when they were taken by the English. In consequence of this capture, a considerable number of English subjects, with large bodies of negroes, became settlers; so that it is computed that nine-tenths of the estates in the colonies are now in the hands of British proprietors.

The number of souls in both colonies are thought to amount to 75,000 negroes and 7,500 whites. In the town of Demerara there are about 2000 inhabitants and 600 soldiers. The population of the adjacent colony of Surinam is computed to be equal to that of Demerara and Essequibo; and that of Berbice, another colony adjoining, about one-fourth of the number. It appears, therefore, that in these colonies, which it is hoped may progressively become the sphere of Missionary Exertions, there is a population of 180,000 souls, for whom no adequate means of religious instruction are prepared. In the town of Demerara there are only two ministers, one Dutch and one English, who preach in the same church: but very few of the whites, who live at a distance on the estates, visit the church more than three or four times in the year; and the negroes are left totally without the means of grace. — In Paramaribo, the capital of Surinam, there are about 1500 Jews, who have a synagogue.

The poor negroes are said, by an intelligent traveller, Dr. Pinckard, 'to shew a disposition towards religion;' but, alas! there are none, or next to none, disposed to afford them the means of sacred instruction. We hope, however, some of the humane planters will readily permit and encourage Missionaries to teach them. It is in consequence of a letter from one of those gentlemen that the present mission is undertaken. That worthy man thus expresses himself: 'It has always lain heavy on my mind, and has not ceased to do so, that we only endeavour to profit by the labour of this people, without considering that some among them may be made happy for ever, by being made acquainted with the message from Heaven, which offers peace to fallen mankind!'

From this short statement, it appears how loudly the necessities of these poor injured Africans cry, 'Come over and help us.' This cry the Directors of the Missionary Society have heard; and are now sending a devout young man to this important station. — May that gracious Lord, who is 'rich to all that call upon him,' favour the attempt with his special blessing!

NEW ZEALAND.

We have been informed, that one of the Chiefs of New Zealand, named Tipee, has lately paid a visit to the English settlement at Port Jackson, where he staid three or four months. He appears to be a man of superior understanding: he was very inquisitive; and examined with great attention the various manufactories which were carried on by the settlers. He was particularly struck with the art of spinning packthread and cord, and with weaving; and expressed his deep concern that those arts were unknown in his own country. He made very just and shrewd remarks on the laws and police of the colony; and appeared very desirous to take with him some artizans, who might introduce among his people the advantages of civilized life.

From a single potatoe, left with him some years ago, he is said to have filled the country with that useful root, the value of which he had, from

the first, the sagacity to appreciate: he personally inspected the culture of it, preserved the sets, and took methods for the general planting of them through his district. He is now able to supply European vessels, which call there, with that important article of food. We sincerely hope that it may please God to communicate to the people of that country the most invaluable of all blessings, the gospel of his grace!

Preservation of the New Testament at Copenhagen.

A New Edition of the New Testament, in the Icelandic dialect, has lately been printed in Denmark; to encourage which, the British and Foreign Bible Society have generously contributed their assistance. By a letter from Gottenburgh we learn, that the Copies of this Work escaped the ravages of the flames, when great part of the city of Copenhagen was reduced to ashes. Two bombs entered the house where the unbound books were deposited, but without injuring them; and the warehouse which contained the Testaments that were bound, and which were soon to have been sent off to the Bishop of Iceland, was nearly burnt to the ground, that part only escaping where they were standing.

ROME.

Popery has often been termed 'The Incurable Abomination:' it is a mass of error and superstition, which will never be destroyed but by 'the breath of Christ's mouth and the brightness of his appearing.' The French National Catechism, translated by Mr. Bogue, clearly shews that all the ancient errors of the church of Rome are still retained; and the following account of a Ceremony in that city, will shew that the most absurd mummeries of the system continue to be observed: —

On Trinity Sunday (1807) the canonization of five blessed inhabitants of Heaven took place, viz. Francis Caracciolo, Benedict de San-Tralodo, Angele Merici, Colette Boilet, and Jacintha Marescotti. The Pope was met at the gate of the church by the Chapter of the Vatican, and conducted to the altar, where the holy Sacrament was exposed: he was then placed again in his chair, and carried into the grand theatre, erected for this august ceremony. Here he ascended a magnificent throne, and received the homage of the Cardinals, &c. The Solicitor for the canonization then advanced towards the throne, where the advocate, kneeling, made his request for the canonization of these five blessed celestials. The Archbishop of Carthage answered, in the name of his Holiness, that it was his intention, first, to implore the assistance of divine light, through the intercession of the saints. The Head of the church and the whole assembly then knelt, and the Litanies of the saints were sung. The advocate then made a second request, and recourse was again had to fresh prayers. The request was repeated a third time, in these words, *Instanter*, *instantius*, *instantissime*. The Archbishop answered, 'His Holiness decides, That it is agreeable to God, that the five blessed souls should be ranked among the saints.' The Pope then pronounced the decree of canonization on the persons first mentioned. After which the Cardinal-Solicitor kissed the hand and the knees of the holy father, who began the *Te Deum*. Suddenly resounded the trumpets, the bells of the church, the discharge of field-pieces, and of the artillery of the castle of St. Angelo. This signal being given, the bells of all the churches in Rome rent the air during a whole hour.

Among several other ceremonies, too tedious to recite, prayers were offered to the saints, which they had just made; and his Holiness delivered a learned discourse. The Cardinal-bishop then requested, and published a plenary indulgence for seven years, and seven times forty days, for those who had assisted on this occasion, and those who have visited the tombs of these new saints!

The public papers state, that the castle of St. Angelo, which commands the city of Rome, has been taken possession of by the French troops; and

that it is probable the temporal authority of the Pope is nearly at an end. It is even said, that a new kingdom, including the Papal territories, is to be established, under the name of *Latium*, and given to a brother of Napoleon.

SAREPTA.

According to the last accounts which we have received from the Scots Missionaries in the Caucasus, dated July 16, N. S. they were all in good health; and none of them had been carried off by the plagues, of which indeed some remains still appear in the country: but that the Sultan Katigerei, a hopeful young man, who was the only person in their settlement that was attacked by the plague, has recovered; and has since then been incorporated by holy baptism into the church of the believers.

FRENCH PRISONERS.

The religion of our Divine Master teaches us to love our enemies. On this principle the Directors of the Missionary Society have acted towards the French Prisoners now in England. Dr. Doddridge's admirable book, The Rise and Progress of Religion, in the French language (somewhat abridged) has been neatly printed at the expence of the Society; and nearly 3,000 copies have been distributed among the French prisoners, confined in various parts of this country.

FRANCE.

An Extract from the Belgian Traveller.

'From what I have heard and seen during my present journey, I am more than ever convinced that the *Ecrasons l'Infame* of Voltaire, has never ceased to be the order of the day among his sectaries; and that Christianity in France approaches every day nearer to its extinction. Bonaparte and Talleyrand are too politic to knock on the head, at once, a religion of 18 centuries; but the degradation of Christianity in the person of its ostensible chief, has produced the same revolution in religious sentiments as the humiliation and murder of the head of the kingdom of France had already done in political ones; and most Frenchmen are therefore Religious, as well as political, Freethinkers: but, if I am not misinformed, Talleyrand said, even when the Pope still fraternized with Bonaparte in the Thuilleries,' Christianity in France will descend into the tomb, without giving either alarm or making any noise, because the present generation of the French clergy will leave no posterity behind them; — their faith is buried with them; and no resurrection of either is to be apprehended by the friends of philosophy.' Indeed, when one remembers that all the present French priests must be now either old, or above the middle age, as since 1790 hardly any young Frenchmen have entered into orders, it is not improbable that, within 20 or 30 years, the present altars of Christ here will be deserted for want of servants to officiate.'

Extract of a Letter from a Chaplain in the Navy, who is abroad, to his Friend in England.

I am still decidedly of opinion, that the work of God continues in the ship. We have had between 30 and 40 under convictions; but, alas! several have drawn back. Some of the lapsed have returned to us; and our evening-meetings are pretty well attended. Several pray very well; and in case of my absence, which, however, rarely occurs, they conduct the worship at night, *i. e.* they read a hymn and a sermon, and pray.

In a gale of wind some time ago, I heard a man talking in a strange way about religion; which arrested my attention. He seemed to have determined against it, and to have collected a good many plausible arguments; but I could see he was unhappy. He was about 44 years old, and an uncommonly clever man

I was very ill; but I took him, against his will, to my cabin; and I talked to him about the love of Christ to the chief of sinners, till he told me his story. It was black and sad indeed! He wept like a child, though he was reckoned one of the most determined blackguards in the ship, and one of the most resolute in wickedness. We often talked together: but, to cut the story short, he has ever since walked closely with God, and is very laborious in doing good. I am often surprized at his knowledge of the Scriptures, and his judicious views of doctrines, &c. But who can teach like the Spirit of God?

I do not think my health will allow me to continue at sea; and the people can do very well without me: but I hope to be directed.

MISSIONARY COLLECTIONS, &c.		*L.*	*s.*	*d.*
Collection at Clayton Chapel, Yorkshire, and Sundries, Mr. G. Wildsmith, Minister, by the Rev. Dr. Williams	—	10	16	6
A Friend to Missions, by Mr. J. Phillips, Clapham	—	10	0	0
A Friend at Blackburn, by the Rev. J. Fletcher	—	5	5	0

HOME INTELLIGENCE.

ASSOCIATIONS.

The Welsh Calvinistic Methodists held their Quarterly Association in Carmarthen, on Wednesday and Thursday, Nov. 11 and 12. On the former evening, Mr. J. Thomas, of Cardigan, preached from Gen. xxxix. 9; and Mr. E. Morris, from 1 Pet. ii. 4. At seven o'clock on Wednesday morning, Mr. David Parry preached from Col. iii. 16; and Mr. T. Richards, from Rom. vi. 21, 23. At eleven o'clock, Mr. Jones, of Llangan, from Luke ii. 32; and Mr. Charles, of Bala, from Rom. i. 16. At two o'clock, Mr. E. Richards, from Matt. xxii. 11; and Mr. L. Morris, from Rom. viii. 8; and at six in the evening, Mr. M. Roberts, from 1 Pet. ii. 2. Mr. Charles catechized the children publicly, in the most important truths of Christianity; and was answered to the surprize and satisfaction of the whole assembly: he then preached from Matt. ix. 28, 30. The weather was unfavourable on the first day; but on the second, it is thought there were above 10,000 persons present.

On the same days the Quarterly Meeting of the Independent Ministers of the county of Monmouth, and the Eastern Districts of Glamorgan and Breconshire, was held at Hanover, near Abergavenny. The service was introduced on Wednesday, at three o'clock, by Mr. J. Williams, of the Tabernacle, by prayer and singing praises unto God; Mr. James, of Cardiff, preached from Mark xvi. 16; and Mr. Lewis, of Menthin, from John vi. 35, and concluded by prayer; Mr. Davies, of Langattock, preached on Thursday morning, from 2 Cor. v. 19; Mr. Davies, of Brecon, from Phil. iii. 10; and Mr. Hughes, of White Cross, from Rom. vi. 12. Mess. J. Williams and Eb. Jones engaged in prayer.

The Quarterly Meeting of the Associate Congregations will be held at Stockwell, New Chapel, on Tuesday, January 5, 1808: Rev. J. Sabine to preach, on Sin imputed to Christ. Service to begin at Eleven o'clock.

ORDINATIONS.

May 6, 1807, at Chinley, near Chapel en le Frith, Derbyshire. Mr. Ebenezer Glossop, late student at Rotherham. Introductory Discourse, Mr. Phillips; charge, Dr. Williams, from Job xxxiii. 3; sermon, Mr. Evans, of Stockport. Mr. Hudson, of Tintwistle, Mr. Blackburn, of Delph, and Mr. Meldrum, of Hatherlow, engaged in the other parts of the service.

Oct. 15. Mr. W. Kemp, late of Colchester, was ordained to the pas-

toral care of the church at Terling. Introduction, &c. Mr. Foster, of Maldon; ordination-prayer, Mr. Steven, of Castle Hedingham; charge, Mr. Fielding, of Coggeshall (1 Tim. iii. 2); sermon, Mr. Newton, of Witham (Phil. i. 27). Mr. Craig, of Bocking, Mr. Chaplin, of Bishop's Stortford, and Mr. Merchant, of Layer Bretton, also engaged in the service.

Oct. 21, Mr. James Gordon, formerly student at Aberdeen, and afterwards under Mr. Ewing, at Glasgow, to the pastoral care of the Congregational Church at Falkland, in Scotland. Introductory discourse, Mr. Campbell, of Dundee, who also gave the charge, from 2 Tim. ii. 15; sermon to the people, Mr. Elder, of Leven, from Heb. xiii. 22; and Mr. Brown, of Kirkcaldy, preached the preceding evening, from Isa. xxv. 6.

CHAPELS OPENED.

The Dissenting Meeting-house at Marden, in Kent, having been too small for the numerous Sunday-School and congregation, a new one, on a larger scale, was opened, June 4, 1807. Messrs. Slatterie, Kent, and Hyatt preached; Messrs. Ralph, Beaufoy, Hopkins, and Gooding engaged in prayer. The inhabitants have contributed very liberally towards this new place; but a considerable debt still remains, which, it is hoped, the candid public will consider.

At Burnham Westgate, in Norfolk, a neat and commodious place of worship was opened, on Wed. Nov. 18, 1807. A Sermon was preached in the morning, from John iv. 24, by Mr. Carter, of Mattishall; and another in the evening from Prov. xxix. 18, by Mr. Allen, of Lynn; Mr. Johnson, Baptist Minister of Fakenham, closed the service with prayer. There has been preaching at Burnham, and in the neighbourhood, for some months, by students from Hoxton, which is continued, with much acceptance, among the people; — and it is hoped that the word of the Lord will 'have free course, and be glorified.'

Unitarians.

It is said, that the Committee for Auditing the Accounts of the Clergy's Fund, at Baddow, in Essex, have laudably refused to receive a donation from Mr. Stone; who, it may be remembered, preached a very offensive Visitation Sermon at Danbury, in that county, in July 1806, which was reviewed in this Magazine for November. The Resolution was to the following effect: — 'Resolved, That the offer of 5*l.* by Francis Stone, Rector of Cold Norton, towards the support of the Fund for the benefit of the Widows and Orphans of the Essex Clergy, as being the profits of two editions of his blasphemous and heretical Visitation Sermon, be rejected with disdain.'

We are glad to see such a public testimony from the clergy of Essex, against the abominable tenets divulged in that sermon.

Mr. Stone has, however, met with some kindred-souls out of the church; for the Southern Unitarian Society, assembled at Horsham, in Sussex, in July last, voted their thanks to their dear brother Stone in the following words: — 'Resolved, That the thanks of this Society be given to the Rev. Francis Stone, for the exertion he made in the cause of truth, by preaching and publishing the sermon which he delivered on the 8th of July, 1806.'

Mr. Stone has returned his thanks to the latter body for the honour they have done him; and praises the Unitarian Fund Society for devoting a portion of their income to the support of preachers on the Socinian plan. He also recommends, if their Funds should admit of it, furnishing the watering-places with chapels and ministers during the season, in order to counteract the influence of Methodist preachers; with which (he says) those places abound.

Affecting Event.

On the 25th of July, a man and three women were going, in a light cart, to the Meeting-house at Eythorn, it being the day on which the

East Kent Association met there for public worship. The horse ran away: two of the females being thrown out, were considerably bruised and lacerated; the third received a more serious injury, for, in about twenty-four hours after the accident, she was delivered of a dead child, and the next day she was a corpse.

Thus an affectionate wife, mother, and member of a church, was taken away at the age of 37! How uncertain is life and all our enjoyments! The husband expected to meet his dear partner in the house of God, and promised himself a happy day; but the holy and Sovereign Ruler of the world saw fit to disappoint him: — 'When he taketh away, none can hinder.' How consoling the consideration when he taketh our friends to himself! — Mercy was, in this case, mingled with judgment. The sufferer was not killed on the spot, nor deprived of her reason; but permitted to be attended by her dear relatives to the last moment. Apprehending that her departure was at hand, she said, 'O that my death may make a lasting impression on my two dear brothers!' On her own behalf, she cried, 'Come, Lord Jesus, come quickly!' Finding herself dying, she requested her husband and mother to leave the room; she then turned her face to the pillow, and calmly waited for her dismission.

The solemn providence was improved by her pastor from a text of Scripture which, in her frequent afflictions, was the support of her mind, Job xxiii. 10.

Nov. 16, an affecting event took place in the parish of Lanover, near Abergavenny. Four children were left alone in the house, their parents having occasion to be from home, at their work, till a late hour: the eldest, aged twelve, and second seven years, undressed the two youngest, and put them to bed, spread their clothes before the fire, and laid themselves down upon the same, to wait the return of their parents. They slept, — the clothes took fire, and burnt every article of clothing near them, and their bodies in a shocking manner. A man and his wife going home from a meeting at Hanover, about nine o'clock, hearing their piteous groans, entered the house, and were the first that discovered them. The unhappy parents came about ten; their grief may be more easily conceived than described: both expired about two o'clock next morning. — Let this providence teach us the necessity and reasonableness of committing our care and concern to the Lord, night and morning, by prayer.

The Mayor of Drogheda, in Ireland, has just published a Proclamation, expressing his determination strictly to execute the laws in force against the profanation of the Lord's Day, in that town. It is remarkably full and particular; especially with relation to the prevention of selling spirituous liquors by retail on that day, under the penalty of 5*l.* according to an Act of Parliament of the 41st Year of his present Majesty.

LONDON.

There was a mistake in our statement of the dinner given at the City of London Tavern on the Lord's Day, in our Number for December. The Gentlemen had not been previously to Church, as we were informed; but to Guildhall, to be sworn in, as is *customary* on the 8th of Nov. But their dining at a tavern on the Lord's Day, on such an occasion, was an innovation, which we think deserves the notice we took of it.

DEAF AND DUMB ASYLUM.

The New Asylum for the Deaf and Dumb is roofed in; but a large addition to the *Building-Fund* is necessary for its completion, and is anxiously solicited by the Committee. We learn, that on the 11th of January there will be a Meeting of Subscribers at the City of London Tavern, to elect *eight children* only out of *sixty-six* candidates, for the privilege of admission into this excellent charity.

The Annual Meeting of the London Itinerant Society will be held at the Guildhall Coffee-house, on the 15th inst. at Six in the Evening.

On Wednesday, Nov. 25, the Annual Sermon, before 'The Society for promoting Religious Knowledge among the Poor,' was preached at Clerkenwell Church, by the Rev. Mr. Goode, Rector of Blackfriars. The text, Prov. xix. 2, 'That the soul be without knowledge, it is not good.' The collection amounted to 22*l.* 13*s.* The company at dinner was very numerous; and 50 new Members were added to the Society. — This Society was instituted in 1750; since which, they have distributed 707,150 Bibles, Testaments, and other religious books and tracts.

The London Female Penitentiary is now occupied by the unhappy women for whom it was intended; and is nearly full. Additions must be made to the building in the spring, if the liberality of the public shall enable the Committee to effect them. The word of life has been administered to them, and with apparent good effect.

Vaccine Inoculation.

The ravages of the small pox in London have lately been considerable, — 109 having died in the last fortnight (December 16, 1807). It has been very prevalent in the parishes of St. Ann, Soho, and St. Martin's, Westminster. In a single family, three children died in one week. A fine boy, two years and a half old, died after two days illness. It is greatly to be regretted that the poor are not more willing to accept of that easy defence against this dreadful disease, which is furnished by the Cow-pox Inoculation, gratuitously administered.

The Directors of the Jennerian Society have, however, the satisfaction of knowing that the practice of Vaccination is every day gaining ground, not only in England, but in various other parts of the globe; so as to have completed, in several extensive districts, the extermination of that mortal distemper.

At the different stations in London, 2,387 persons have been vaccinated since the last Report, making in the whole 22,711.

On application to the Society's house, No. 14, Salisbury Square, Fleet Street, the utmost assistance will be given, to extend the benefits of the Institution, by the Distribution of Vaccine Matter, with proper Instructions.

RECENT DEATH.

The long expected release of that venerable man of God, the Rev. J. Newton, Rector of St. Mary Woolnoth, London, was granted in the evening of Monday, Dec. 21, in his 83d year. — A Memoir of his Life is intended for our next Number.

Bristol Monthly Lectures, 1808.

Time.	*Place.*	*Subject.*	*Preachers.*
Jan. 12, Tu.	Broadmead.	On unprofitable hearing the Word.	Mr. Lowell
Feb. 17, W.	Tabernacle.	The Trespass of Achan.	Mr. Roberts
Mar. 17, Th.	The Pithay.	The Resurrection of Christ.	Mr. Page
Apr. 12, Tu.	Bridge Street.	On Behalf of the Tract Society.	Mr. Thorp
May 12, Th.	Castle Green.	Dubious Characters described and counselled.	Dr. Ryland
June 14, Tu.	Broadmead.	Importance of Family Religion.	Tab. Minis.
July 13, W.	Tabernacle.	The Folly of Pride.	Mr. Thorp
Aug. 16, Tu.	Bridge Street.	The Mutual Concern of Ministers and Hearers in the Gospel Testimony.	Mr. Roberts
Sept. 15, Th.	Castle Green.	The Mosaic and Christian Dispensations compared.	Mr. Page
Oct. 13, Th.	The Pithay.	Improvement to be made of the Falls of Professors.	Tab. Minis.
Nov. 15, Tu.	Broadmead.	The Case of Backsliders.	Mr. Lowell
Dec. 14, W.	Tabernacle.	Causes of Salvation and Damnation.	Dr. Ryland

UNITED MEETING OF PRAYER,

for the Success of the Gospel at Home and Abroad,

to be held in Bristol, for the Year 1808.

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

Missionary Prayer-Meetings in London, 1808.

Jan. 4, .. Staining Lane ..... Rev. Mr. Brooksbank
Feb. 1, .. Orange Street ..... *Various*
Mar. 7,.. Camomile Street ..... Rev. J. Clayton
Apr. 4, .. Sion Chapel ..... *Various*
May 2, .. Palace Street, Pimlico .... Rev. Mr. Dunn
June 6,.. Jamaica Row ..... Rev. Mr. Townsend
July 4, .. Union Chapel, Islington .. Rev. Mr. Lewis
Aug. 1,.. Hackney (Well Street).... *Various*
Sept. 5,.. Shepherds' Market..... Rev. Mr. Hacket
Oct. 3, .. Spa Fields Chapel ..... *Various*
Nov. 7,.. Wilson Street, Finsbury .. Rev. Mr. Buck
Dec. 5, .. Silver Street ..... Rev. Mr. Jones.

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

3. Lord's Day Ev. Broad Str. Mr. Clayton; Peter Str. Mr. Pickett; Palace Str. Mr. Dunn.
4. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Brooksbank's.
5. *Tu. M.* Broad Str. Mr. Goode.
6. *Wed. M.* Crown Ct. Mr. Dunn. — Paul's Thorn in the Flesh.
Ev. Prayer-Meeting for the Nation, at Mr. Buck's.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Wall's, Mr. Barber to preach. — The Obstacles to success in the Religious Education of Children.
Ev. Fetter Lane, Mr. Burder.—Reflections and Resolutions suited to the Commencement of the Year.

10. Lord's Day Ev. Broad Str. Mr. Hughes; Orange Str. Mr. Townsend; Peter Str. Mr. Button; Palace Str. Mr. J. Thomas.
11. *Mon. Ev.* Prayer Meeting for the Nation. Surry Chapel.
12. *Tu. M.* Broad Str. Mr. Ford.
Ev. At Mr. Palmer's, Hackney, Mr. G. Clayton, for the Deaf and Dumb Asylum.
13. *Wed. M.* Crown Crt. Mr. Upton.— Perpetuity of the Name of Christ.
Ev. Prayer-Meeting for the Nation, at Swallow Street.
14. *Th. Ev.* Fetter Lane, Mr. Ford. A grateful Review of Past Mercies.
15. *Fri. Ev.* Sermon to Young People, by Mr. Wall, at Collier's Rents.

17. Lord's Day Ev. Broad Str. Mr. Gaffee; Orange Str. Mr. Burder; Palace Str. Mr. Cloutt.
19. *Tu. M.* Broad Str. Mr. Goode.
20. *Wed. M.* Crown Ct. Mr. J. Thomas. — Sympathy of Christ.
Ev. Prayer-Meeting for the Nation, at Mr. J. Thomas's.
21 *Th. Ev.* Fetter Lane, Mr. J. Clayton. — The Uses to be made of the Divine Law.

24. Lord's Day Ev. Broad Str. Mr. Dore; Peter Str. Mr. Pharez.
26. *Tu. M.* Broad Str. Mr. Ford.
27. *Wed. M.* Crown Crt. Mr. Greig.— Encouragements to Prayer.
28. *Th. M.* Fetter Lane, Mr. Hughes.— Views of Guilt contrasted with Views of Mercy.

51. Lord's Day Ev. Peter Str. Dr. Rippon; Palace Str. Mr. Winter.

MINISTERS SUPPLYING AT
Surry Chapel, Mr. R. Hill.
Spa Fields, Mr. Finley.
Sion Chapel, Mr. Spry.
Hoxton, Mr. Hudson, West Bromwich.

*** *This List is necessarily imperfect, the Annual Lists of several Lectures not having come to hand in time.*

POETRY.

NEW YEAR'S ODE.

REFLECTION.

It is high time to awake out of sleep.
ROM. xiii. 11.

TIME, who admits of no delay,
Hath roll'd another year away,
While mortals heed it not:
Man, careless of his rapid flight,
Bursts into day, and sinks to night,
Forgetting and forgot.

Time swept the ages past along,
And urges still the current strong,
His destin'd space to fill; —
Yet man, whose days are short and few,
Resigns the past, — begins the new,
As if his time stood still.

Time is to sinful mortals giv'n
To train their spirits up for Heav'n,
In new immortal birth; —
But, ever to the future blind,
They act as if they hop'd to find
Eternity on earth.

Time as it flies just record bears
Of human follies, crimes, and cares
Before th' Almighty throne:
Yet man presumes with time to play,
And throw confided years away
As if they were his own.

Time shall at length his journey end,
And in their final ruin blend
The earth, and sea, and sky; —
Yet man beholds his fellows fall,
And lives as if he knew they all,
Except himself, — should die!

Time yet our final close refrains,
And still a little space remains
To mourn our follies past:
With holy zeal and humble fear,
May we begin *another year*
As if it were our last!

RETROSPECTION.

When thy judgments are abroad in the earth, the inhabitants will learn righteousness. — ISA. xxvi. 9.

Great Being of beings supreme,
Before thee thy creatures would bow,
And make of thy mercy their theme,
Which fed them and led them till now!

The year that is past, as it went,
With wisdom and goodness was crown'd;
But, ah! we have cause to lament,
That still we unfruitful are found!

Thy judgments around us have spread,
And shaken dominions and thrones;
The earth has been strew'd with the dead;
The air hast been rent with their groans.

Destruction, and tumult, and war,
Attend on the steps of the foe:
We hear of the rumours from far;
But we have been sav'd from the blow.

The voice of thy warnings spake loud,
But we have been backward to hear;
To put on the sackcloth too proud; —
Too haughty to utter a fear.

Unhumbled, we fasted and pray'd, —
Unchanged, we talk'd of reform; —
With murmurs thy patience repaid,
And laugh'd in the face of the storm.

Still, still from the head to the foot,
Corruption pervadeth the land;
The canker hath reach'd to the root,
And like the dry fig-tree we stand.

Its poison Hypocrisy sheds;
Bold guilt doth thy vengeance provoke;
The axe has hung over our heads,
But thou hast suspended the stroke.

Great Being of beings supreme,
The grace of repentance bestow!
And let not thine anger extreme
The glory of Britain lay low!

Oh! now may the season appear
Which Zion is waiting to find!
And give with another *new year*
A jubilee bless'd to mankind!

ANTICIPATION.

We know that all things work together for good to them that love God.
ROM. viii. 28.

OMNISCIENT God! the rising year
Thou dost at present see;
And all we feel, and all we fear,
Are fully known to Thee!
The future is from man conceal'd,
Or darkly understood;
But thy sweet promise hath reveal'd,
That all shall work for good.

Faith trusts the everlasting word,
And feels its triumph swell,
Assur'd that its all-gracious Lord,
Will finish all things well.

In ages past our fathers found
In Thee a home secure;
And still thou dost thy flock surround,
And art their Refuge sure.

While frenzy'd cruelty and pride
Destruction pours around,
Thou dost upon the whirlwind ride,
And the wild tempest bound.
Amid the thousand ills we know,
Which fearful change portend,
Thy Church still flourishes below,
And will, till time shall end.

Time bears us down with rapid tide,
To sink beneath its wave;
But all for whom the Saviour dy'd,
Shall live beyond the grave.
The angel soon his trump shall blow,
And mould'ring dust restore;
Then sin, and fear, and death, and woe,
And time shall be no more! ALIQUIS.

ON PSALM LXXX.

FROM Egypt thou hast brought a Vine,
Transplanted by thy care divine,
To Canaan's fertile land;
For her thy mighty pow'r made room,
While Heathen hosts in vain presume
Thy purpose to withstand.

The nations didst thou, Lord, eject,
To introduce this Branch elect,
The promis'd land to fill: —
Deep in the soil she struck her roots,
Widely she spread her verdant shoots,
And cover'd ev'ry hill.

Her boughs, like goodly cedars rise,
While num'rous clusters bless our eyes,
And ripen in the sun: —
Her wide-extending branches gain
Euphrates and the western main:
O'er all the realms they run.

Ah! why is now her hedge broke down?
This Vine, this Plant of high renown,
Why is she now laid waste?
Her boughs the woodland boar makes bare,
Each savage beast presumes to tear,
And make her his repast.

Return, we pray thee, God of hosts!
And hear thy foes insulting boasts,
And put those boasts to shame!
Look down from Heav'n, behold this Vine,
This torn, this bleeding Branch of thine,
And vindicate thy name!

Visit the vineyard thou didst plant;
Once more thy kind protection grant,
And all this woe redress!
'Tis burnt with fire, 'tis all cut down;
Alas! they perish at thy frown;
But thou again canst bless!

One scion see, one blessed shoot,
Destin'd to spring from Jesse's root,
Both David's Son and thine:
Made by th'indwelling Godhead strong,
He shall th' existing church prolong;
He shall preserve the Vine.

On Him be pleas'd thine hand to lay;
He all our debt immense shall pay;
He shall for sin atone; —
And He shall living sap impart,
And dwell and rule in ev'ry heart
With Him, by faith, made one.

So shall we not go back from thee; —
So shall we live, and fruitful be,
And thou the praise shalt have!
O cause thy face on us to shine!
Fill ev'ry soul with joy divine,
And thus completely save!

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THE ORPHAN'S PRAYER.

O Thou, the helpless orphan's hope,
To whom alone mine eyes look up
In each distressing day!
Father (for that's the sweetest name
That e'er these lips were taught to frame)
Instruct this heart to pray!

Low in the dust my parents lie,
And no attentive ear is nigh
But Thine, to mark my woe; —
No hand to wipe away my tears,
No gentle voice to hush my fears,
Remains to me below.

To Heav'n my earthly friends are gone,
And thither are my comforts flown,
But I continue here!
Be then my Pattern,—then my Guide!
This friendless heart from sorrow hide,
Reposing on thy care!

If I am spar'd throughout the span
That makes the narrow life of man,
And reach to hoary age,
Instruct me in thy holy will!
Teach me the duties to fulfil
Of each successive stage!

But if thy wisdom should decree
An early sepulchre for me,
Father, thy will be done!
On thy dear bosom I rely;
And if I live, or if I die,
O leave me not alone!

Blackheath Hill. W. B. C.

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Rev.d W.m Hunn. B.A.

Chaplain of the Surveys Southward

THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1808.

MEMOIR

OF

THE LATE REV. JOHN NEWTON,

RECTOR OF ST. MARY WOOLNOTH, &C. LOMBARD STREET, LONDON.

BIOGRAPHERS frequently observe, That the calm and even tenor of a clergyman's life seldom affords those remarkable incidents which render a Memoir generally interesting. Mr. Newton's, however, is a striking exception (that part of it especially which preceded his conversion and entrance into the ministry); and we rejoice to think that, in giving an account of it, we are not confined to those scanty and defective materials which are with difficulty gleaned from uncertain quarters. We are favoured with full and clear memorials, written by himself, and which have been long before the public. We refer to 'An Authentic Narrative, &c. in a Series of Letters to the Rev. Dr. Haweis,' published in the year 1764; his 'Letters to a Wife,' printed in 1793; his 'Apologia, Letters,' &c.—From these and other undoubted sources, we derive the following most interesting and affecting particulars.

Mr. John Newton was born in London, on the 24th of July, 1725. His father, who appears to have been a sensible and moral man, was Captain of a merchant-ship. His mother was a pious experienced Christian, a Dissenter, in communion with Dr. Jennings. Mr. Newton was her only child; and, as she was of a weak constitution and a retired temper, she devoted herself almost entirely to his education. She taught him to read, and stored his memory, which was then very retentive, with many chapters of the Bible, hymns, and catechisms; and, though these pious efforts did not reach his heart, nor prevent him afterwards from running to a sad excess of riot, yet they occasioned a considerable restraint for a season. It was long before he could entirely shake off his religious impressions; and, when he was at length awakened to a sense of his condition, the recollection of these 'first principles,' proved of unspeakable advantage to him. Mr. Newton, therefore, justly

considered his own case as affording much encouragement to godly parents, to be diligent and persevering in the religious instruction of their children.

His mother, who observed his mental improvement with peculiar pleasure, earnestly desired that he might become a minister of the gospel, if the Lord should so incline his heart. With this view, probably, he began, when six years of age, to learn Latin; but soon the intended plan of his education was entirely deranged, and he was deprived of the guide of his youth before he was seven years old.

His father, who was then at sea, returned to England during the following year, and soon after married again. Thus he passed into fresh hands; and, though well treated in all other respects, the loss of his mother's instructions was not repaired. He mingled with profane children, and learnt their ways. He was then sent to a boarding-school in Essex, where he was severely and improperly treated; but, during the latter part of the two years which he spent there, he made a considerable progress in the Latin language.

When he was eleven years old his father took him to sea; and, from that time to the year 1742, he made several voyages, but with considerable intervals between them; which were chiefly spent in the country, excepting a few months at Alicant, in Spain, where he had a very advantageous prospect; but his unsettled disposition, and impatience of restraint, rendered the design abortive.

During this period, his temper and conduct were exceedingly various. At one time, he would pray, read the Scriptures, and keep a sort of diary; then he would grow weary of religion, gradually give it up, and become worse than before. He had learned to curse and blaspheme before he was twelve years old. A narrow escape from death by the fall of a horse affected him for a time; but he soon declined again. Struggles between sin and conscience were often repeated; but, on every relapse, he sunk into greater depths of wickedness. He often saw the necessity of religion as a mean of escaping Hell; but he loved sin too well to forsake it.

One of his religious fits (if we may so term them) continued for two years. He read, fasted, prayed, and became a strict Pharisee; — but it was a poor religion; it left him, in many respects, under the power of sin, and only tended to make him gloomy and useless.

In this state of mind he met with a Deistical book, — 'Lord Shaftesbury's Characteristics;' this was exactly suited to his romantic turn of mind, and he read it with avidity; but was not aware of its baneful tendency. No immediate effect, indeed, followed; but it operated like a slow poison, and prepared the way for all that followed.

In the year 1742, his father, not intending to go to sea again,

was desirous of settling him in business; but he was averse to the thoughts of industrious application. At length, a merchant in Liverpool proposed to send him for some years to Jamaica. He consented; every thing was prepared, and he was to sail the following week. In the mean time, his father sent him on some business into Kent, a few miles from Maidstone, where he was to have staid but a few days; but this little journey gave rise to a new series of unexpected and uncommon events, which affected his whole future life.

In this journey he paid a visit to a family with which his mother had been intimately acquainted, and where he met with the kindest reception. His friends had two daughters, the eldest of whom had (as he afterwards understood) been considered by both her mother and his own, as a future wife for him. Almost at the first sight of this young lady (who was then under fourteen) he was impressed with a strong affection for her, which never abated or lost its influence; and, though he afterwards became exceedingly wicked, and deaf to all the remonstrances of conscience and prudence, yet his regard for her was always the same, and was almost the only principle that restrained him from the most horrid designs against himself and others.

Apprehending that he could not bear to live at such a distance from her as Jamaica, and that for four or five years, he immediately determined, at all events, not to go thither; and, by imprudently staying in Kent three weeks instead of three days, the ship sailed without him, and the opportunity was entirely lost.

Shortly after this, he sailed with a friend of his father to Venice. He mingled with the common sailors, and relaxed from that sobriety of conduct which he had maintained for the two preceding years. He did not at once become profligate; but he was making large strides towards a total apostacy from God. At this period, he had a very remarkable dream. The scene presented to his imagination was the harbour of Venice: it was night, and he was at watch on the deck. As he was walking to and fro, he thought a person brought him a ring, charging him to keep it carefully; assuring him, that while he did so, he should be happy and successful; but that if he lost or parted with it, he must expect nothing but trouble and misery. He gladly accepted the present, and on the terms proposed, not doubting his own care. While engaged in thinking of it, a second person came; and observing the ring, took occasion to ask some questions about it. Being told its virtues, he expressed surprize at the weakness of expecting such effects from a ring. He reasoned much on the impossibility of the matter; and at length urged him to throw it away. At first, he was shocked at the proposal; but his artful insinuations prevailed: he reasoned, doubted, and then

slipped off the ring from his finger, and dropped it over the ship's side into the sea. No sooner had it touched the water, than a terrible fire burst out from the mountains which appeared behind the city. He immediately perceived his folly; when the tempter insultingly said, That all the mercy which God had for him was comprized in that ring, which he had wilfully thrown away. He was then informed, that he must now go with him to the burning mountains, — the flames of which were kindled for his punishment. He trembled, and felt self-condemned, without hope, and without a plea; when, suddenly, another person appeared, and demanded the cause of his grief. He related his case. He blamed his rashness; and asked, If he should be wiser, provided he had the ring again? Before he could answer, this unexpected friend suddenly dived into the sea, and brought it up in his hand. In a moment, the flames of the mountains were extinguished, and his seducer vanished. His fears were gone, — joy succeeded; and he approached his deliverer to receive the ring again: but this he refused; saying, 'If you were once more entrusted with it, you would soon bring yourself into the same distress. You are not able to keep it. I will keep it for you; and whenever it is needful, I will produce it in your behalf.' On this he awoke, in a state of mind not to be described. He could hardly eat, sleep, or transact any business for two or three days; but the impression, strong as it was, wore off: he speedily forgot it; and, strange to tell, it scarcely occurred to his mind for several years. But it afforded a striking picture of his experience, which he afterwards well understood. The tempter awfully prevailed against him. He renounced his religious profession, — he involved himself in the most complicated crimes; and there seemed but a step between him and death: but Jesus, whom he defied, rebuked the adversary, and delivered him as 'a brand from the fire.' He that restored the ring (or what was signified by it) vouchsafed to keep it for him, and preserved him to the end.

In December 1743, he returned home; and repeating his visit to Kent, prolonged it in the same imprudent manner as before; which again disappointed his father's designs, and almost provoked him to disown him. Just at this time, owing to his thoughtless conduct, he was impressed, and sent on board the Harwich man of war; and, it being a critical time, his release could not be obtained. His father, however, procured a recommendation to the captain, who took him on the quarter-deck as a midshipman. Here he might have done well; but, becoming intimate with a determined infidel on board, his depraved heart was gained, and he entered fully into his plans; renouncing the hopes and comforts of the gospel at a time when every other comfort was about to fail.

After several imprudencies, which the captain forgave, he foolishly determined to desert the ship while she lay at Plymouth. He proceeded a day or two on his road to Dartmouth, when he was seized by a party of soldiers, and brought back to Plymouth, like a felon: he was publicly whipped, degraded from his office, reduced to a level with the lowest, and exposed to the insults of all. He was now completely miserable: his breast was torn by the most excruciating passions, eager desire, bitter rage, and black despair; and nothing but the secret, yet powerful hand of God restrained him from throwing himself into the sea.

The ship, which was bound to India, was detained for some time at Madeira, and was to sail next day: but he was determined, in his own mind, not to go to India; and equally resolved to go to Guinea; and such indeed was the Lord's will concerning him; but it was accomplished in a peculiar way. Having slept longer than usual that morning, one of the midshipmen, in anger, cut down his hammock, and obliged him to dress. He was exceedingly displeased at this treatment, but durst not resent it. He little thought how much depended on this act of caprice. Going on deck, he found that two men from a Guinea ship, which lay near them, had entered on board the Harwich; and that two other men were ordered to be sent to replace them. Mr. Newton entreated to be one of them; and his request was instantly granted. In about half an hour, from the time of being asleep in his hammock, he found himself discharged, and safe on board another ship. This was one of the most critical turns of his life, and connected with a train of peculiar circumstances.

This vessel was bound to Sierra Leone, &c. The captain, who was acquainted with his father, received him kindly, and would probably have been his friend; but he behaved so extremely ill, as to make him his enemy: he sinned with a high hand, and studied to seduce others. Thus he went on for about six months, till the ship was preparing to leave the coast, and sail for the West Indies. Just at that time the captain died; and Mr. Newton, dreading to be put on board a man of war by his successor when he should reach the West Indies, determined to remain in Africa. He obtained his discharge; and was landed on the island of Benanoes, with little more than the clothes on his back.

Here he engaged with a person, whose business it was to procure slaves, and sell them to the ships. He was soon attacked by a severe fit of illness; and, in the absence of his master, was cruelly treated by a black woman (his wife or concubine) who was strangely prejudiced against him from the first. It was with difficulty he could sometimes procure a draught of cold water when burning in a fever! His bed was a mat, spread on a board; and a log of wood served for his pillow.

When the fever declined and his appetite returned, he could scarcely procure food. Now and then, indeed, she would vouchsafe to send him some victuals in her own plate, after she had dined; and once, when about to receive it from her hand, he, being extremely feeble, dropped the plate. She laughed at his disappointment; and though her table was covered with dishes, refused to allow him any more. He was obliged to live on unwholesome food, which often made him ill; and was sometimes indebted for sustenance to the poor slaves in chains, out of their own scanty allowance.

His master returned; and on his next voyage took him along with him; but he was soon unjustly accused of stealing his goods; and was treated with great severity,—suffering by want of food and clothes, and sometimes exposed, for 30 or 40 hours together, to incessant rains. Some of the sad effects of these hardships remained with him all his days; and he considered them as a needful *memento* of the service and the wages of sin. One circumstance relating to this period is very peculiar. Though thus depressed, to a degree far below common wretchedness, he amused himself with Euclid's Elements, which he had brought with him, and drew *diagrams* with a stick on the sand: — so fertile is the human mind in the invention of some expedient to beguile its sorrows! In this manner he made himself master of the first six books of Euclid.

About this time he was once engaged in planting some lime or lemon-trees; his master and mistress happening to pass by, stopped to look at him. His master said, 'Who knows, but by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labours. We see strange things sometimes happen.' This was a cutting sarcasm; but it proved a prediction; and he actually did return in the capacity mentioned, and plucked some of the first limes from those very trees.

He continued in this state about a year; during which, he repeatedly wrote to his father: he wrote also to Miss ———, whom, at the lowest ebb, he hoped to see again. His affairs now took a more favourable turn, by his obtaining leave to live with another trader, one of whose factories was on the river Kittam. Here he was well clothed, lived in plenty, and had a share in the management of the business: he began to be pleased with the natives, and almost content to spend the rest of his days among them: but the Lord again interposed to break his plans, and to save him from ruin in spite of himself.

The ship that had orders from his father to bring him home, arrived on the coast in February 1747; and, by a peculiar providence, the captain found him out, and took him on board. Thus was he suddenly delivered from a captivity of about 15 months, though he had not a thought, nor a desire of the change, one hour before it took place. This ship, which con-

tinued on its business on the coast of Africa for about a twelvemonth after he embarked in it, at length sailed for England; but the voyage proved uncommonly tedious and dangerous. Mr. Newton had now no business to employ his thoughts, except when he amused himself with the Mathematics. At other times, his whole life was a course of horrid impiety. Not content with common blasphemies, he invented new oaths; so that the captain, who was not at all circumspect in his own expressions, often reproved him. Indeed, his conduct was so uncommonly and desperately wicked, that, towards the close of the voyage, when any disasters happened, the captain would assure him, that he thought he had a Jonah on board; and that all the troubles of the voyage were owing to him.

In the mean time, Mr. Newton was favoured with some remarkable deliverances from death; but which were entirely lost upon him. The admonitions of Conscience became weaker and weaker; and he had seldom a single check, even when he thought himself very near destruction. But it was on this voyage that the Lord's gracious design of delivering him from his wretched and carnal state was to be manifested. Among the few books on board, was Stanhope's Thomas à Kempis: he took it up carelessly, as he had often done before, merely to pass away the time; but a thought darted into his mind,—'What if these things should be true?' The thought was unwelcome: he therefore dismissed it, shut the book, and joined in vain conversation.

But the Lord's time was come; and the conviction he was so unwilling to receive, was to be more deeply impressed on his mind by an awful dispensation. He went to bed with his usual security; but was awaked from a sound sleep, by the force of a violent sea, which broke on board. The water filled his cabin; and a cry was heard that the ship was sinking. The sea had torn away the upper timbers on one side, and made a mere wreck in a few minutes. It was astonishing that any of the crew survived to relate the story; and their preservation was almost miraculous. Towards morning the wind abated; and they were enabled to use some means for their safety, which succeeded beyond expectation.

At the beginning of the hurry he was little affected; but after some reflection, he said, almost without any meaning, 'If this will not do, the Lord have mercy upon us!' This was the first desire he had breathed for mercy for many years; but instantly the thought occurred, 'What mercy can there be for me?' He now began to dread the thoughts of death; apprehending that, if the Christian religion were indeed true, he could not be forgiven. He now began to reflect on his former religious professions; the calls, warnings, and wonderful deliverances he had met with; his licentious course of conversation; and especially his profane ridicule of the Bible.

At first, he concluded that his sins were too great to be forgiven; and many awful passages of Scripture returned to his memory, which seemed to suit his case, and to bring with them a presumptive proof of their divine original *. Thus he waited with fear, and a kind of impatience, to know the worst of his inevitable doom.

About six in the evening the ship was freed from water, and a gleam of hope arose. He thought he saw the hand of God displayed in his favour. He began to pray;—he thought of Jesus,—that Jesus whom he had so often derided;—he recollected the particulars of his life and of his death,—a death for sins not his own; but for those who, in their distress, should put their trust in him. He had many painful reasonings about the truth of Scripture; but he saw the necessity of a Mediator;—on the gospel plan, he perceived at least a peradventure of hope; but, on every other side, nothing but black despair.

On the 8th of April, 1748, after being reduced to the lowest extremity, and in great danger of being starved to death, they anchored in Lough Swilly, in Ireland. The fears of sinking and starving he had shared in common with others; but he had a heart-bitterness peculiarly his own. His companions in danger soon forget it all; but it was not so with him: he was touched with a sense of the undeserved mercy he had received; he was affected with the recollection of his misspent life; and was at once happily freed from his deeply-rooted habit of swearing.

During his stay in Ireland, while the ship was repairing, his health was recruited, and he became a serious professor of religion; went twice a day to church; took the sacrament; and made a solemn surrender of himself to God. He had yet much to learn; his views of the gospel-salvation were indistinct; but he was sincere, according to his knowledge; and experienced a degree of peace and satisfaction in his mind, to which he had before been a perfect stranger †.

While here, he wrote to his father; from whom he received some affectionate letters. He was just going out Governor of York Fort, in Hudson's Bay; and sailed before Mr. N. could see him. He never returned to England, but was drowned while bathing, just before the ship arrived in the Bay.

Mr. Newton reached Liverpool in May 1748, where the Lord had provided him another father, in the late Mr. Joseph Manesty, a merchant of that town; who treated him with

* Particularly Prov. i. 24—31. Heb. vi. 4. 6. 2 Pet. ii. 20.

† Concerning his state of mind at this time, he says, in the Preface to 'Letters to a Wife,'—'I was no longer an infidel, or a libertine. I had some serious thoughts; was considerably reformed, but too well satisfied with my reformation. If I had any spiritual light, it was but as the first faint streaks of the early dawn.' p. 5.

peculiar kindness, and took upon himself the care of providing for him. He shortly offered him the command of a ship: this, however, he prudently declined for the present; but accepted the station of a mate. He made a short visit to London, and from thence to Kent, where he obtained an interview with Miss ——; and, before he left England, their intended union was agreed upon, his father having previously expressed his approbation.

On his voyage to Guinea, his religious fervour gradually abated;—he grew slack in waiting on the Lord; became vain and trifling in his conversation, and seemed almost to forget the divine mercies. The remembrance of this sad decline proved, however, a useful lesson of instruction, by which he learnt how incapable he was of standing a single hour, without fresh supplies of strength and grace from Jesus. A violent fever, with which he was visited, broke the chain, and once more brought him to himself. He was then exceedingly distressed; and, retiring to a sequestered spot, poured out his soul before the Lord;—he was enabled to hope and believe in a crucified Saviour; the burden was removed from his conscience; and not only his peace, but his health was speedily restored.

On his return to Liverpool, after settling the ship's affairs, he repaired to Kent. All obstacles to his long-expected union were now removed, and he was married in Feb. 1750.

In the month of June, however, duty again called him abroad†; and he sailed from Liverpool in August, commander of a good ship. He had now the care of about thirty persons, whom he treated with great humanity, and kept up the worship of God among them. On this voyage he pursued his study of Latin; and mastered, though with much difficulty, Terence, Virgil, Livy, Sallust, &c. He returned to England in Nov. 1751.

In July 1752, he commenced a second voyage to Africa; during which he was wonderfully preserved in the midst of many dangers, and especially from a conspiracy among the crew to turn pirates and seize the ship. His stay on the coast

† Speaking of this separation, in the Preface before mentioned, he says, 'The necessity of being absent from her, which then seemed to me bitter as death, I have now reason to acknowledge as one of the chief mercies of my life. If I could have obtained my fond short-sighted wish, and have continued with her, I see that, humanly speaking, it would have proved the ruin of us both.'

To alleviate the pains of absence, Mr. Newton had recourse to writing, even while at sea, two or three times a week, though no conveyance offered for six or eight months together. 'I have,' says he (Letter xi. page 163) 'to the amount of near 200 sheets of paper now lying in my bureau of that correspondence.'—A selection of these Letters was published by Mr. Newton, after the death of Mrs. Newton, in two volumes.

was long; the trade precarious; and he was in 'deaths oft;' but he was as marvellously delivered, and returned to Liverpool in August, 1753.

His third voyage, as master of the vessel, which commenced in about six weeks after his return, was shorter and less perplexed than either of the former: he left the coast in about four months, and sailed for St. Kitt's. On this passage he was visited with a fever, which gave him a very near prospect of eternity; but his hopes were greater than his fears, and he was enabled to wait the event without much anxiety. The Lord appeared in his favour, and he arrived in the West Indies perfectly recovered. On his arrival there, he found much spiritual profit from the conversation of a Capt. Clunie, a member of Mr. Brewer's church, at Stepney; he received an increase of knowledge; and his conceptions of divine truth became much more clear and evangelical *. He arrived safe at Liverpool in August, 1754.

By the beginning of November he was again ready for sea; but the Lord saw fit to over-rule his design. He had been, in general, satisfied with the slave-trade, not having the least scruple, at that time, as to its lawfulness, and considering it as the appointment which Providence had marked out for him; yet, he looked upon himself as a sort of gaoler or turnkey; and was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles. In this view, he had often prayed to be fixed in a more humane calling, and in which he might enjoy the means of grace. His prayers were answered; but in an unexpected way. When he was within two days of sailing, while sitting at tea with Mrs. Newton, he was suddenly seized with a fit, which lasted about an hour, and produced effects which rendered it imprudent to proceed on the voyage; — he, therefore, resigned the command, and was thus freed from that service, and from the calamitous consequences of that voyage, in which the captain and many of the crew died; and the vessel was brought home with great difficulty.

Disengaged from business, he spent most of the following year in London and in Kent; but he was exercised with a new trial; for Mrs. Newton was taken ill, and, for many months, reduced to the lowest state.

In London, he commenced a religious acquaintance with

* See a volume entitled, The Christian Correspondent; or, a Series of Letters, written by Mr. Newton to Captain Clunie, from 1761 to 1770. In the first of these Letters (page 6) he says, 'I often think of you with peculiar pleasure and thankfulness, as by you the Lord was pleased to bring me to know his people. Your conversation was much blessed to me at St. Kitt's; and the little knowledge I have of men and things, took its rise from thence.'

many excellent persons, particularly with Mr. Brewer, of Stepney; whose friendship and ministry proved of great advantage to him. The Rev. Mr. Hayward was another of his intimate friends. He was also introduced to the Rev. Mr. Whitefield, whose ministry was exceedingly useful to him.

In August, 1755, he received, through the kind procurement of Mr. M. an appointment to the office of tide-surveyor of the port of Liverpool. This place, though unsought for by himself, was the very thing he could have wished, as it afforded him much leisure, and the liberty of living in his own way ‡. His circumstances now became as smooth and uniform for some years, as before they had been stormy and various. At that time, religion was at a low ebb in Liverpool; yet he found a godly few, with whom his association was pleasant and profitable. About the year 1757, he increased his religious acquaintance in and about Leeds, where the gospel flourished.

He was now desirous of improving his mind in the best kind of knowledge, and spent his leisure hours in the study of the Greek Testament, and of the Hebrew Bible. He kept up also a course of reading in the best writers of divinity, in French and Latin, as well as in English.

About this time he turned his thoughts towards the work of the ministry; his first inclination to which, arose from a reflection on Gal. i. 23, 24. He could not but wish for an opportunity to testify the riches of divine grace. He thought, and justly thought, that above most men living, he was the fittest to proclaim that faithful saying, 'That Jesus Christ came into the world to save the chief of sinners;' and, as his life had been full of remarkable turns, he thought himself selected to show what the Lord could do; entertaining the pleasing hope that, perhaps, sooner or later, the Lord would call him into his service. Writing to Captain Clunie, July 30, 1762, he says, 'I believe I have, in some degree, that inward call, — that desire and preference to the service, and a little measure of that experience, and those gifts, which would justify my em-

‡ 'I entered upon my business yesterday (Aug. 19). I find my duty is to attend the tides one week, and visit the ships that arrive, and such as are in the river; and the other week, to inspect the vessels in the docks. I have a good office, with fire and candle: fifty or sixty people under my direction, with a handsome six-oared boat, and a coxswain to row me about.' — *Letters to a Wife, vol.* ii. *p.* 6.

'When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore. My predecessor, Mr. C——, had no intention to resign his place as reported; but the *report* put Mr. M—— on an application to Mr. S—— (the member for the town) for the place; and the very day he received the promise in my favour, Mr. C—— was found dead in his bed, though he was perfectly well the night before.' — *Ibid. p.* 17.

b.acing a proper invitation, or opening, whenever it shall happen: till then I shall wait.'—'I hope it is not a high conceit of myself which makes me want to rush upon that important service; but a serious regard for the honour of God, the good of souls, and especially the constraining force of that love which spared me, the chief of sinners, to be a pattern and encouragement for others to believe in his name.'

(To be concluded in our next.)

THE ROYAL EXCHANGE.

—— I HAD been a considerable time in town without having once visited any of the public buildings, or indeed any other place of general resort (the church excepted) which excites the curiosity of the traveller. My friend, the merchant, with whom I resided, had frequently expressed his wish that I would go with him to the Royal Exchange, whither his business statedly called him. I had as constantly waved the invitation. The truth was, having seen the king in his beauty, that sight had tarnished the lustre of all earthly splendor. The eye which but for a moment hath beheld the sun in his shining, finds a dark spot upon every other object to which its views are afterwards directed. It is said by some naturalist (I forget by whom) that the loadstone loseth all its powers of attraction in the presence of the diamond. The truth of this I stay not to enquire into;—but, this I know, where Jesus hath been truly seen and truly known, and the happy souls on whom the light of his divine countenance is reflected, creature-glory of every kind is obscured like the stars of the night, which disappear before the face of the bright luminary of the day.

The importunity of my friend, however, that I should see the Royal Exchange, was so repeated from day to day, that I could not, without a breach of decorum, resist any longer. I dislike a fastidiousness, where nothing truly important is sacrificed. I resolved, therefore, when the hour of Exchange next arrived, to accompany him thither, though I confess it was more for his gratification than mine.

The day came, and we set out. On our arrival, my mind was wonderfully arrested with all I saw and heard. The place, though spacious, was full of persons; and earnestness was strongly pictured upon every countenance. The clamour of voices, to an ear unaccustomed as mine was to such confused sounds, was almost deafening; and, though no doubt perfectly intelligible to one another, yet seemed to remind me of what I had read of Babel;—but what at first view made the greatest

impression upon my mind was, that one general feature marked every character, whether buyer or seller:—I mean, the unwearied perseverance, uniformly distinguishing all, to accomplish the object of their distinct pursuits. Here were no vacant countenances. Nothing like the shew of indifferency. Every one appeared alive, zealous, and indefatigable. Alas! thought I, what a reproach are these men to the most animated followers of the Lord Jesus Christ! Surely, at this place, may be daily seen and exemplified, in the most lively colours, the truth of our Lord's aphorism, — 'The children of this world are, in their generation, wiser than the children of light.'

I soon lost sight of my friend, the merchant, amidst the throng. His keenness for business led him into the thickest of the bustle, and left me to make my own reflections upon what I saw; and, indeed, a large scope was afforded for their exercise.

As I looked on and contemplated the mass, I could not help meditating what a short period the lives of this busy multitude was comprized in, notwithstanding all that vast bustle which now appeared among them. It is recorded of Xerxes, the Persian commander, that he burst into tears when looking over his army, consisting of a million, in the recollection that the period of a few years would earth them all. Similar thoughts crossed my mind in beholding this assembly of merchants. This spot (I said to myself, as I surveyed it in various directions) hath been occupied by a generation as little known, and as little regarded by those who now occupy it, as the race that is to succeed them. Where are they now whose presence here was once thought indispensably necessary to give energy to the several schemes of trade around them? Suppose the possibility, that some of the most enterprizing among them, who, when alive, set all the wheels of this vast machine of Commerce in motion, supposing they could now return to demand the places they once filled, and the respect they once had, — how mortified would be their pride in the total neglect shewn them! No doubt, there were various who lorded it here most highly: no price for goods given, — no standard for the purchase and sale of stock adjusted, until their arrival! As Job describes his importance in the day of his prosperity, so they moved. 'When I went out to the gate,' said Job, 'through the city, — when I prepared my seat in the street, the young saw me and hid themselves, and the aged arose and stood up *.' But what vestige remains of all that pomp, importance, and vainglory? If the poorest passenger across the church-yard where their ashes lie, were to stumble over their bones, and take up the scull of either, whereby would the figure it once made here be known? And would it not be the wisdom of sar-

* Job xxix. 7, 8.

vivors to anticipate now and then a situation which such great ones are now in, and what shortly their own must be? To look out of their graves in idea, before they get into them in reality, and direct a short view to the spot where they now make such a mighty bustle, and solemnly ask themselves, What is the *ultimatum* of all the enterprizes, cares, toils, and exchanges which they crowd into the narrow compass of life? Is it not strange, nay, passing strange, that all the warnings of others, added to all the melancholy confessions of dying men on these subjects, of the vanity and disappointment of all, should never proselyte a single person to a more sober way of thinking? All the voices and cries put forth to deter from an over-pursuit of the world, have no effect upon survivors! No; men will see with their own eyes, and, what is yet worse, will feel to their own sorrow, when that feeling comes too late for remedy, before they are brought to the full conviction, that 'all is vanity and vexation of spirit!'

I had not long surveyed the groupe of characters which passed and repassed before me in the Exchange, before it struck me, that I discovered many faces carrying with them the aspect of disappointment. I do not indeed pretend to the knowledge of a Lavater in the science of Physiognomy; but this discernment required no great penetration. Whether, from the want of buyers with some, or the reduced price to the sellers with others;—whether bad account of foreign markets, or failure in home consumption, I had no competency to discover the causes; but I really ventured, from what I saw, to conclude, that by far the majority of the meeting did not find things corresponding to their wishes; and the barter which took place among them left but few to call their exchanges *Royal*.

I remarked a great number of advertisements hung in frames, or pasted on boards, on the walls of the Royal Exchange: many of them containing a sorrowful want; but, whether from their being considered as commonplace-things; or, whether from the imperious demands which every man's own separate concern made upon him,—it appeared that their tales of woe were not much regarded. Alas! I said, Here is but little time for Charity of any description, to put in her claim. The whirlpool runs round too rapidly, and drags into the vortex too powerfully, to allow attention, much less relief to such as are not within the tide. But what of that? Those that are out, and want places; and those that are in, and want none, by and by will all be upon a level. The most successful in the whole circle,—he whose pursuits (to speak in the language of the world's vocabulary) are most blessed, what is the final upshot of his gains? He only dies somewhat richer than his neighbour; that's all: and his son, or heir, will take care to let the

world know it. The enquiry at the Exchange, when his death is announced from every mouth, is, What did he die worth? Like a carcase at the shambles, the question only turns upon one point, Doth he turn out well? And is it for such ends as these, one generation after another is for ever projecting schemes of gain, pursuing the phantom to the very close of life, and dying in the very moment of grasping a bubble?

And is there in reality no Exchange that may well be called *Royal?* Yes; there is; and, if half the energy which is put forth here for temporal things, were directed to the acquirement of things spiritual, this would be a barter indeed well deserving the name. The thought pleased me as the imagination passed over my mind. I called to remembrance Him who, among other sweet portraits of character, is set forth in his Scriptures under the beautiful similitude of a *Merchant-man**. It forms a most endearing image of Jesus, and is highly calculated to win the affections of his people; — and, while the idea was strongly floating upon my imagination, it was not very difficult to realize him as though present. Indeed, methought I beheld him the busiest and most earnest of all the throng, holding forth his merchandize to the thoughtless inconsiderate mass: comprizing every blessing, temporal, spiritual, and eternal. My imagination operated as if I heard his voice speaking in the most persuasive and engaging manner, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. Riches and honour are with me; yea, durable riches and righteousness.'

The Royal Exchange never appeared to my view in so charming a light before. This (I exclaimed) would make it *royal* indeed, if such wares were vended here! Here a King barters with his subjects, his riches for their poverty, — his wisdom for their ignorance, — his grace for their undeservings. He calls it a sale; — but, surely, there never was a parallel to it; for he literally sells to the poor and to the needy: not only to them that have no money, but that have no credit; — not only to men of character, but to the insolvent. The poorer the wretch, the more welcome at this Royal Exchange. Indeed, the cause is obvious. The blessings he holds forth are in themselves invaluable, and come not within the reach of any pocket; — and, moreover, he that gives them is too rich to need the smallest return from the creatures of his bounty; and delights too much in acts of grace, to receive any thing from the services of creatures. Yes, dearest Lord! I have found in thee and thy bounties a Royal Exchange indeed! 'Thou sawest me poor, and thou hast made me rich; naked, and thou hast clothed me; sick, and thou hast visited me.' Both my sins and

* Rev. iii. 17, 18.

my sorrows thou hast borne, that I might enter into the joy of my Lord! 'The heart of stone thou hast taken away, and hast given me an heart of flesh!' I had nothing to offer thee but sin, and thou hast given me of thy righteousness. My soul was polluted with every defilement, and thou hast washed me clean in thy blood! Hail! thrice blessed, thrice gracious Lord! Well may I bless the bountiful God of all my mercies! 'This merchandize cannot be gotten for gold, neither can silver be weighed for the price thereof. Thou art more precious than rubies; and all the things that can be desired are not to be compared to the value thereof!'

(To be concluded in our next.)

MAHOMETAN CREED.

A CATECHISM has lately been printed at Constantinople, for the instruction of children educated in the Mahometan religion: it forms a copious commentary on the tenets of Islamism. The principal articles to which the young Mussulman is required to give his assent, are comprized in the following declarations:— 'I believe in the books which have been delivered from Heaven to the prophets. In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Sirat, which passes over the bottomless pit of Hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it; and the wicked shall be thrown off. I believe in the waterpools of Paradise. Each of the prophets has, in Paradise, a basin for his own use: the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of; and they are bordered with stars. I believe in Heaven and Hell. The inhabitants of the former know no want; and the Houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.'

How are truth and falsehood here blended together! What a sensual Heaven does a Mussulman look for! Happy Christian! whose Bible is unmingled truth, and who hopes for a Heaven, not of sensual life, but of holy love and joy!

COVETOUSNESS.

REMARKS ON LUKE XII. 13—21.

When our Lord was preaching on subjects of eternal importance, a certain young man interrupted him, requesting him to 'speak to his brother to divide the inheritance with him.' It seems as if his father had lately died, and that his brother could not be induced to do him justice in the division of the estate. He might possibly have heard of some such case as that of Zaccheus; in which Jesus, by a few words speaking, had rendered a selfish man both just and generous. Jesus, however, instead of complying with his wishes, disclaims having any thing to do in such matters; and warns others, from his example, to 'take heed and beware of covetousness.'

Allowing the propriety of our Lord's declining to be a Judge in such matters, as not comporting with the spiritual nature of his kingdom, yet how was it that he should take occasion from hence to warn his followers against the sin of covetousness?—There is nothing in the story that gives us to suppose the young man to have coveted what was not his own. Wherein then consisted his sin? Let us suppose a person under a mortal disease, who, seeing a most eminent physician passing by him, instead of telling him his case, should barely request him to settle a dispute in his family! What should we say? If any thing, it would be to this effect:—'Settle those matters as you can: in applying to the physician, treat him in character, and have regard to your life.' For a sinner to come to the Saviour on a mere secular business, and this while his soul was in a perishing condition, must prove his heart to be set supremely on this world, and his regard to Christ to be only a wish to render him subservient to his temporal interest.

Here then we perceive the species of covetousness that our Lord meant to censure. It is not that which breaks out in acts of robbery, theft, or oppression;—not that which withholds the hire of the labourer, or studies the arts of fraud;—it is not any thing, in short, which respects the conduct of man to man, but that which immediately relates to God,—withholding the heart from him, and giving it to the world.

Such is the idea conveyed by the parable of the rich fool, which is here introduced by our Lord for illustrating the subject. He is not accused of any thing injurious to those about him;—his 'grounds brought forth plentifully;' and who can blame him for this? All that he proposed was, by the bounty of Providence on his labours, to accumulate a fortune, and then to spend it on himself. And what harm (most men will ask) was there in this? Truly, it is the general opinion of mankind that this is all fair and right; for, regarding not God, but themselves only, so long as a man acts well towards them, he will not only

be acquitted, but applauded at their tribunal:—'Men will praise thee when thou doest well to thyself.' Howbeit, this is not the doctrine of Christ. In his account, it is not the miser only that is covetous, but he who sets his heart upon the world rather than God, even though he lays out a part of his substance in building, and other accommodations; and proposes, when he has got things a little in order, to 'eat, drink, and be merry' with the rest.

In the case of the young man who came to Christ on a secular errand, we see that 'things in themselves lawful, by being pursued out of place, and out of season, may become sinful.' It is lawful, at proper seasons, and in subordination to higher objects, to follow our worldly affairs; but, if we go to the house of God with this end in view, it is profaning it. The same is true if, while we are there, our thoughts are employed in forming plans and schemes for the week, by which we may promote our temporal interest. Such things are; nor is it confined to the house of God. Even when upon our knees, the busy mind will wander after this and that pursuit, till we have in a manner forgotten where we are! Nor does the evil of such things consist merely in a few volatile wandering thoughts; but in that of which they are an indication, namely, a mind cleaving to the earth instead of ascending to God.

In the case of this young man, we may also see 'the danger of regarding Christ and religion in only a secondary or subordinate manner, while the world is treated as supreme.' Religion may have changed a bad husband into a good one; or induced a customer to leave off his expensive habits, and to pay his bills with punctuality and promptitude; and, as such, you may respect it: but such respect will not be approved of Christ. If we have any thing to do with him, it must be in his proper character of Lord and Saviour. To attempt to render His religion subservient to worldly interest, is to lean upon him while you are worshipping in the temple of Mammon.

It was not without cause that our Saviour said, on this occasion, 'Take heed, and beware of covetousness!' Truly, this is a sin which presents itself under so many specious forms and names, which so insensibly insinuates itself on almost all occasions, and which may be indulged with so little danger of losing our good name amongst men, that, without much prayer and watchfulness against it, and much communion with Christ, there is no hope of overcoming it.

In observing my own mind, and the behaviour of my acquaintance, I see matter for both pleasure and pain. I see a goodly number of professing Christians, who appear to me to 'live not unto themselves, but to him that died for them, and rose again.' I see some of this description, into whose hands God is pouring plenty, and who, though continually imparting, still increase. The poor people of Glasgow used to say of a late great and good

man in that city, 'David Dale gives his money by shovelfuls; and God Almighty shovels it back again.' Characters like-minded still live; and long may they live and be blessings to the world! They afford a striking contrast to those described by David, 'Let them be as the grass upon the house-top, which withereth before it groweth up: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom; neither do they that go by say, The blessing of the Lord be upon you! — we bless you in the name of the Lord!'

Nor is it in men of opulence only that this grace shines: I see men who have learned to be economical, in order to be generous, — men whose 'deep poverty abounds to the riches of their liberality!' This is to 'cast our bread upon the waters;' and this may be more in the esteem of Christ than the most splendid donations of those who in giving exercise no self-denial.

But I see, on the other hand, not only sordid misers, but men professing godliness, and who would be thought liberal, full of anxiety about appearance. They *must* dress, visit, and show away in their circle. The consequence is, they have nothing to spare in the way of doing good; or if they give a little, it is chiefly to save appearances. It may be thought this belongs to vanity rather than covetousness: it is, however, living to ourselves rather than God; and this is the covetousness against which our Saviour warns us.

There are three descriptions of men; each of which, if I mistake not, has some peculiar temptations to this sin; and who, if destitute of grace, are likely to be carried away by it: these are the Prosperous, the Aged, and the Professor of Religion.

With respect to the first, it is a fact, which falls under common observation, that men who, while possessing little, were compassionate, and willing to communicate; when they come to rise in the world are hard-hearted, and part with their money with great reluctance. This is not difficult to be accounted for. While Necessity calls for nearly the whole of what is received, there is no room for a plan of accumulation; but when money flows in, and rises beyond the mark of immediate wants, and the advantages of it begin to be felt, a saving system is adopted; and the mind is employed in calculating the number of years necessary to the arrival at such and such a point: and when this comes to be the case, every application for benevolence strikes a damp upon the spirits, as interfering with the system, and lengthening the time ere it will reach the proposed point. Hence arises the force of the caution, 'When riches increase, set not your heart upon them. Hence also we perceive the folly and self-deception of thinking, that if we had such-a-one's estate, what great things we would do; or if we should live to possess so and so, then how charitable we will be. All such thoughts are framed to excuse the neglect of present duty; and are as if a

person engaged in a race should desire, in order to make swifter progress, to have his feet laden with thick clay.

With respect to the *aged*, it is a fact, which also falls under common observation, that persons as they get older, get more covetous. This observation, however, is not universally true. There is a goodly number of men who bring forth other 'fruits in old age;' or who, as they draw nearer Heaven, become more heavenly-minded. The truth seems to be, that as every principle tends to maturity, those who have been covetous in their younger years, provided there be no change of heart, will be more covetous in old age. The stream of depravity in early life had several channels, — such as the lust of the flesh and the pride of life; and these would of course diminish the strength of avarice: but in the last stages of life those channels are in a manner stopped by the decay of natural powers, and the whole current flows in one direction. Hence we perceive many an old wealthy churl living to himself, and repelling every application for a divine or benevolent object. 'Who is David? — and who is the Son of Jesse? There be many servants now-a-days that break away from their masters. Shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not whence they be?'

When I see such a spirit in aged people, recollecting that every principle, as was said, tends to maturity, I cannot help considering it as a strong indication, that they have all their lives been under the dominion of this vice, only that it has been checked by a regard to appearances, and it may be by other vices; and that they are now fast ripening for destruction.

But in what way, it will be asked, are the third class, namely, *Professors of religion*, subject to this sin more than other men? As a fact, it has long impressed my mind; and I conceive it is not difficult to be accounted for. Supposing a person to be merely a professor, whatever impedes his evil propensity in all directions but one, will be certain to strengthen it in respect of that one. This is exactly the case as to a profession of religion. If you would be thought a Christian, you must not be a drunkard, nor a debauchee, nor a gamester, nor a liar, nor a blasphemer, nor an injurious person; but you may love the world more than God: for this being confined to things between God and your own conscience; or though it may affect your liberality to men, yet as the discipline of the New Testament leaves every man to judge of his own ability, and to give what he gives 'not of necessity, but willingly,' you may here live undetected, and with a little management, unsuspected, by your brethren. Of this, the case of Judas Iscariot will furnish you with a notable example!

In this view, perhaps, Dissenters from the Established Church may be more in danger of indulging in covetousness than in most other evils. They are shut out from things which are

principally adapted to feed other dispositions as well as this; such as promotion in the church, in the army, and in the navy. The chief openings for them are found in manufactures, trade, and husbandry: openings which it is certainly very lawful for them to embrace; but which, in case of success attending them, are often great temptations to covetousness.

I close with two remarks: — First, That the danger of falling into covetousness is not confined to the mere professor: a Christian may be greatly impeded by it in his way to Heaven; and, like Lot, whose heart was seduced by the well-watered plains of Sodom, may die under a cloud. Lastly, That the most effectual preservative from this sin, as well as others, is believingly to converse with the doctrine of the cross. By this 'the world was crucified to the apostle, and he unto the world.'

GAIUS.

ON GROWTH IN GRACE.

(Part 2, concluded from our last.)

THE methods which God makes use of are principally these: 1st, Afflictions; which, tho' repugnant to our feelings, are, when sanctified, very favourable to our holiness. Joseph was educated in the school of Adversity; where he made such proficiency, that the Egyptian monarch and his counsellors acknowledged he was unrivalled for wisdom and virtue. 'And Pharaoh said unto his servants, Can we find such a one as this is, — a man in whom the Spirit of God is! And Pharaoh said unto Joseph, Inasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.' He was there qualified for the highest and most difficult station; and became the guardian of the church and the protector of his family. The benefits which affliction confers are these, among many others: It promotes a serious frame, and checks a light frame, which is always a bad one; — it helps to wean us from the world, by making us sensible of its emptiness and inability to satisfy the boundless desires of the soul; — it forces us to reflect. A man under great affliction is generally obliged to admit his conscience and his thoughts to an audience. His heart is disqualified for enjoyment, and he turns with coldness from the crowd of pleasures he lately delighted in. He prefers solitude to company; and solitude is always favourable to meditation. It convinces us more deeply of the evil of sin, by making us severely feel its bitter consequences. Even the unholy wretch, who never regarded God while he enjoyed prosperity, trembles at the touch of Sickness and the approach of Death, and loudly laments his misconduct. Though, alas! if health return and death recede, he often forgets the salutary lesson he had been taught, and boldly resumes his former prac-

tices; and, lastly, Afflictions drive us near to God for comfort and support. They blast our worldly enjoyments, and dry up our sources of earthly happiness. The fountain of uncreated happiness alone continues to flow; and necessity confirms and strengthens our determination to take God for our only portion now, as well as hereafter.

2dly, Trials. This word is frequently considered as synonimous with afflictions; but here I intend by it all the dispensations of Providence which tend to evidence and promote piety, whether they produce painful emotions in us or not. Human life is chequered with a variety of events; and neither prosperous nor adverse circumstances are permanent. The vicissitudes of the Christian's life are directed by infinite goodness and unerring wisdom; and are intended to cherish and strengthen his sanctification. Our situations are frequently changed and exceedingly diversified; and these alterations call and keep our graces in exercise. Patience must sometimes be exercised, and sometimes Mercy; — at one time Moderation must be displayed, and Fortitude at another. The great Ruler of the Universe puts us in those situations which afford the clearest and most interesting views of his amiable character. Every one must be sensible that he has repeatedly read promises and other passages of holy writ, without discovering any peculiar excellency in them, till they were elucidated by some alteration of his circumstances. Their glories then flashed upon his sight, and he was transported with astonishment and joy, like a person born blind, whose eyeballs should suddenly receive strength to look upon the green earth and azure sky.

3dly, Depriving us of external supports and comforts; and, by that means, obliging us to rely on his bare word, and derive our happiness immediately from him.

4th, Permitting Satan to tempt us. Temptation shews us our danger, makes us feel our depravity and weakness, and teaches us to look more constantly to Christ, and rely more simply on him.

It is evident, that, in all these instances, God acts independently of us, without asking our consent, or waiting for our concurrence. Our comforts blossom and fade at his bidding; and we are as unable to arrest or alter his dispensations as we are to check or alter the seasons. Poverty, disease, pain, and the numerous tribe of sorrows which oppress mankind, are his messengers, come charged with his authority, and armed by his omnipotence. He does not indeed exercise each of his people in all these ways, especially at the same time: like a skilful physician, he adapts his prescriptions to the different cases of his patients. In general, however, he who is most severely tried and afflicted, will make the most rapid improvement in conformity to God.

But though we are passive in these respects, we are active in

others; and I come now to the last enquiry, What are we to do, in order to grow in grace? What line of conduct ought we to pursue? and, what does it become us chiefly to avoid?

1st, Diligent attention to all the means of grace, is of prime importance, viz. public and private prayer, reading the Scriptures, hearing the gospel preached, meditation, partaking of the Lord's Supper, &c. It is true, these ordinances do not confer grace by any power inherent in them, — it is the Holy Spirit who transmits grace, by their instrumentality: yet as God, in his all-wise and absolute sovereignty, has appointed them to be means for the accomplishment of so desireable an end, it is as perverse and unreasonable to expect blessings, if we neglect them, as to look for harvest in a field we were too indolent to sow.

2dly, Set Christ, and the most eminent saints before you, as models for imitation. Indeed, it is impossible to equal the Saviour's excellencies; yet it is wise to have perfection always in view: and the most eminent saints of ancient and modern times, laboured under the same disadvantages that you do, without enjoying superior helps. The world, the flesh, and the Devil presented as formidable a front to them as to you; and the help of the Lord Jesus is as freely and amply offered to you as it was to them. Study the characters of men and women who have been distinguished for their piety and devotedness to God, and endeavour to emulate such bright examples!

3dly, Take the word of God for your guide, according to the plain and evident meaning of it; and do not perplex and obscure the Scriptures with far-fetched and mystical interpretations. Every part of the word of God may be profitable to you, — the precepts as well as the doctrines, — the reproofs and threatenings as well as the promises,—the cautions as well as the exhortations. Beware of deviating from the written word, in any respect; — beware of undervaluing any portion of it.

4th, Cherish a holy jealousy of yourselves. Let a deep sense of your frailty and liability to err make you suspicious of your conduct, and particularly of your thoughts. Recollect, that sin is deceitful, and your heart both treacherous and wicked. A time of supposed security is a time of imminent danger. Jealousy will inspire vigilance, and make you think before you act, — cautious when you act, and reflect upon your conduct afterwards.

5th, Examine yourselves frequently and carefully. Self-examination will discover to you sins you have never noticed, and dangers you have never suspected; the discovery of which will enable you to watch over yourself more accurately, and be more particular in confessing your sins, and praying for grace to subdue them.

6th, Avoid questions and controversies which are merely speculative. They are worse than unprofitable, — they are injuri-

ous. They insensibly steal away the thoughts from the grand doctrines of the gospel; they spoil the temper; they lead into inextricable labyrinths, and often terminate in heresy and apostacy, and eat out the vitals of religion. Knowledge which does not promote piety, pampers pride. 'Knowledge puffeth up; but charity edifieth.' Truths are revealed with certainty, in proportion to their holy tendency; and obscurity is cast intentionally over subjects which are only curious. The practical Christian is conducted safely by an unerring guide, while the speculatist is lost in the wilderness of conjecture.

Reduce these Rules to daily practice, if you would regularly and rapidly grow in grace. Little benefit will be derived from occasional exertions. If your resolution flags, if your diligence abates, you may lose more in a day than you can recover in a month. Do not object that such a life will be a laborious one. If you are animated with a noble ambition to be a great Christian, the advantage will counterbalance the toil. Be not dismayed at the difficulties you expect to meet with: look to the strong for strength, and encourage yourself with the cheering assertion of St. Paul, 'I can do all things, through Christ strengthening me.'

W. W.

Warwick.

Evangelicana.

MEEKNESS.

Recommended to a Minister by the late Rev. S. Lavington.

—— 'Meekness towards God and meekness towards men, and you must learn them both. Meekness towards God is a grace that keeps down all pride and turbulent passions that oppose the divine will, and disposes us to receive all his doctrines, obey all his precepts, and comport with all his dispensations. You will need it in the closet, — you will need it in the pulpit. — you will need it everywhere: indeed, there is no studying, nor preaching, nor living without it. You tell your people, that they should receive with meekness the engrafted word: — you need it yourself as much as any of them. If you take up your Bible in all the pride of unsanctified learning, when you meet with such a passage as that in John iii. 3, 'Except a man be born again, he cannot see the kingdom of God,' you will stumble at it as much as Nicodemus; and with a sneer of infidelity ask, How can these things be? Or if you should meet with that passage in John x. 30, 'I and my Father are one,' — you will feel all the indignation of the ignorant and enraged multitude, when they took up stones to stone him for blasphemy. Indeed, if you meet with any passage in the Bible which you cannot presently and perfectly reconcile to your own preconceived opinion, you may be tempted to deny the Author of the whole, or at least to presume that this particular passage was not written under inspiration. You know not to what fearful lengths of scepticism this pride of carnal reason would carry you, if God, in his judgment, should give you up to it; but if you have that meekness which I am now recommending, every thing that comes with a 'Thus saith the Lord,' will be humbly and heartily received. 'Doth God say so? Then I submit. Great indeed is this mystery of godliness; but I am sure God knows

how these things can be, though I do not; and I think it no disparagement to make my poor conceptions bend to the authority of God's word: so necessary is meekness in your private studies; and it is equally necessary in your public ministrations. How dreadfully did Jonah expose himself for want of it! What a passion did he throw himself into, and how insolently did he talk to God, only because he would not destroy Nineveh, to save the reputation and gratify the revenge of the peevish prophet! You think you are safe enough from this temptation; — you love your people too well to quarrel with God, for not speedily executing those judgments which you think it your duty to denounce against particular transgressors; — but, if you should escape that, you may meet with other trials, which will call for all your patience. Suppose you feel your heart warmed with an unusual desire to do good to the dear people of your charge; — you long for them in the bowels of the Lord Jesus; and care not what pains you take, so long as you may see the pleasure of the Lord prospering in your hands. Suppose, at the same time that you are all life and love, your people should be all cold and trifling; forsaking the assembling of themselves together; glad of excuses to stay at home; or, if they do attend, hearing as if they heard not, and not a single soul converted, perhaps not awakened, not affected, not the least appearance of any spiritual concern among them for weeks and months together. The Prophet knew something of this discouragement, when he said, 'I will not make mention of him, nor speak any more in his name.' Perhaps, you may be tempted to say so too: 'If the Lord doth not think proper to bless my labours, I may as well sit still. Let him send a minister that he will own; I'll leave the place; and am resolved to preach no more.' Now, Sir, this is not fit language from a servant to his Master. Christ hath taught you better, when he said, 'Tho' Israel be not gathered, yet shall I be glorious in the eyes of the Lord; and my God shall be my strength;' and, if you were as meek as He, you would say, 'I should rejoice to see converts fly as a cloud, and as doves to their windows; but, if I should be the instrument of recovering only one of my Master's lost sheep, I should think myself honoured and happy; — nay, if he should not for the present make use of me, even in this poor service, yet I will not desert the station where he has placed me. I am satisfied he called me to work in this part of his vineyard; and I will labour on till my dear and honoured Master thinks fit either to prosper me, or dismiss me.' This is meekness towards God, — and a great attainment it is. But, if you would magnify your office, and preserve the peace of your own mind, you must also learn meekness towards men. The apostle hints at it in Titus iii. 2,—'Put them in mind to speak evil of no man; to be no brawlers, but gentle; showing meekness to all men (*i. e.*) you must be able to bear seeming provocations, yea, real provocations, without falling into a rage, or giving way to angry resentment. There are some of such an unhappy combustible disposition, that they take fire at the least accidental spark, and burst with an explosion that deafens all around. This is unbecoming in any; but in a disciple of the meek and lowly Jesus, is peculiarly disgusting. You will, no doubt, meet with many things to try your temper, — things which will bear hard upon an ingenuous mind; but the disciple must not expect to be above his Master, nor the servant above his Lord. What will you say to coolness and slights from those who once professed the warmest friendship, and seemed as if they could have plucked out their eyes for you? What will you say to rude and overbearing language from persons who have no right to take such liberties? What will you say to unkind constructions upon the most innocent actions and expressions, laying to your charge things which you know not of? These and many such like things may happen, which the enemy will endeavour to make use of to ruffle your spirit, and provoke you to speak unadvisedly with your lips. But, if you are as meek as your Master, you will disappoint them all. In the midst of the most furious storm you will possess your soul in patience; you will enjoy and manifest a blessed serenity of good humour, when

others are most ill-natured and unmannerly. You will bless them that curse you, and do good to them that despitefully use you, and persecute you; and thus approve yourself a child of God and a disciple of Christ. Let the world think ever so meanly of this virtue (I should rather say of this *grace*) it stands high in God's esteem. Let them call it sheepish, pusillanimous, cowardly, or what they please, it will be no disgrace to you to be so much like Him 'who was led as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth.'

The Wisdom from Above, necessary for Ministers.

A WORD TO STUDENTS OF DIVINITY.

'How needful is it that *Pastors* be SEERS, as the prophets of old were called! — not only *faithful*, but *wise* dispensers, as our Saviour speaks; — that they be διδακτικοι, 'able and apt to teach.' Laudable is the prudence which strictly examines the 'store-houses' of the church, — the seminaries of learning; but, let it never be forgotten that, as due furniture of learning is very requisite for this employment, so it is not (of itself) sufficient. When a student is duly enriched in that respect, yet there is one thing wanting, that grows not in the schools. Except this infused wisdom that is 'from above,' season and sanctify all other endowments, they remain (κοινα) 'common and unholy;' and, therefore, unfit for the sanctuary. Among other weak pretensions to Christ's favour in the last day, this is one: 'We have preached in thy name;' yet, saith Christ, 'I never knew you;' surely, then, they knew not him, and yet they preached him. Cold and lifeless (though ever so fine and well composed) must those discourses be, which are of an 'unknown Christ.' Pastors are called Angels; and, therefore, though they use the secondary helps of knowledge, they are chiefly to bring their message from 'above,' from the fountain, the spring of this pure wisdom.'

Abp. Leighton's Serm. on Heavenly Wisdom.

ANECDOTE.

Two men of learning were conversing with each other as to what method they should take in reference to a certain regulation imposed upon them by the higher powers, and to which they had conscientious scruples. One of them, thoughtlessly and impiously swore, 'By my faith,' said he, 'I must live.' The other calmly and pleasantly replied, "I hope to live by my faith too, though I do not swear by it." The result was, that the man who resolved by grace to venture his temporal interest for conscience sake, lived in prosperity to see the other begging, and to contribute to his relief.

SIMPLICITY.

PLAVEL says, 'The Devil is very busy with ministers in their studies; tempting them to lofty language, and terms of art above their hearers' capacities, Thus they paint the glass, but keep out the light thereby.'

Orton's Letters, Let. I. p. 100.

ZEAL.

'O WHAT a deal of good mightest thou do in the house where thou dwellest, in the parish where thou livest, in the country where thou art, if thou wouldest labour to be zealous! I knew an old man that used constantly to go to the labourers in the field, and talk to them about religion as they were reaping and working. He would go to men's shops where he was acquainted, and stir them up to the care of their souls; and, by this means, brought above forty men and women to seek for Heaven, who before had no more care that way, than if they had been a company of beasts. Wouldst thou not be glad to do good? Thou wilt never be able to do it, except thou be zealous. Paul had women and sundry private Christians, who 'laboured with him in the gospel.' This, this, beloved, would cause religion to thrive here among us.'

Mr. Culver, an eminent minister 200 years ago.

Mr. Herries, a celebrated orator, and Mr. (Dr.) Addington, were both appointed to preach the same day at an Anniversary Meeting of Ministers, in Worcestershire. Understanding that one of the preachers was a great orator, they took Mr. A. for the orator, and scouted the professor of eloquence. *See Stonehouse to Stedman, II.* 62.

ANECDOTE OF HUME, THE DEIST.

David Hume observed, That all the devout persons he had ever met with were melancholy. — On this, Bishop Horne remarked, 'This might very probably be; for, in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of him would make a devout man look melancholy at any time.'

JUVENILE DEPARTMENT.

HOPEFUL CONVERSION OF A LITTLE GIRL.

(*Extract of a Letter from a Friend.*)

'I am persuaded that the intelligence which I have to communicate, will not be uninteresting to you, as the subject of it is the youngest of Mr. ——'s daughters, who is about ten years of age.

'I called one evening at her father's, and found her in the deepest distress; — such were her feelings, that she entered more fully into conversation with me than I could have expected. I was astonished at the manner (with many tears) she urged the aggravated nature of her sins, against all that I could say of the mercy of God to sinners. With the greatest eagerness did she enquire, 'Will God give me a new heart if I ask for it?' — and, on being assured that he would, she exclaimed, 'Then I will ask him! — but I cannot as I would. I do try. O! that I could pray! O, Sir! will you pray for me?' In conversation of this kind, we continued a considerable time; and, I confess, that I have never met with any circumstance in my life which gave me so much pleasure.

'I found that she first received some impressions under a funeral-sermon for Miss —— (a child little older than herself) in which children were particularly addressed; these impressions, however, were, in a considerable degree, lost; but were revived under another funeral-sermon for young ——. She struggled with these convictions for a time; but, when rising from her bed one morning, she was so deeply impresssed with a sense of the evil of sin, and of her own sinfulness in particular, that she could conceal her feelings no longer. Since that time, her mind has been much relieved; and the account which she gives of the manner in which she obtained consolation, is extremely pleasing.

'On being asked by Miss ——, 'What it was that made her more happy than she had been, seeing she was still a sinner?' — she answered, 'I have thought a good deal about that text, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' She then gave a clear and spiritual explanation of those words, and added, 'I do hope that I have come to Christ, and that he is mine, and I am his; and that makes me happy.'

'Another instance was mentioned to me, on Lord's Day evening, of a young person, in whom there is reason to believe the same Divine Spirit is accomplishing the same gracious work; so that, I trust, God has not forsaken us.'

Oh that the dear young reader may pray to God, after perusing this, to experience the same divine influences, in conviction of sin, and comfort from Christ!

Obituary.

MRS. SWAIN,

Widow of Mr. S. Swain, and sister-in-law of Mr. William Swain, of whom an interesting Obituary was given in the Supplement for 1804. Mrs. S. was born in London. At the age of 17 years the Lord was pleased to impress her mind by a sermon, preached from Matt. xi. 29, "Take my yoke upon you, and learn of me," &c. The preacher was the unhappy Dr. Dodd, whose life was afterwards forfeited to justice. Her distress, after hearing the above discourse, was not to be described. She went home, weeping bitterly, on account of sin; and this she frequently did to such excess, that she sometimes concluded she must lose her way. She continued to attend the Doctor's preaching at St. Olave's and West Ham Church. There was another woman in the parish of St. Olave to whom the Doctor's preaching was made useful, who was the constant companion of Mrs. S. in attendance on all means, early and late. The Doctor at that time was very popular; but much persecuted by some of the parishioners of St. Olave, because the church was so much crowded. She often attended the ministry of those eminent servants of Christ, the Rev. G. Whitfield, and of the Rev. Mr. Jones. From the latter she derived much consolation, particularly in the private meetings held at his house, for the instruction of the young.

On one of those occasions, when she was complaining to him of the badness of her heart, he said to her, 'If you were to shut up this room for a time, dust and cobwebs would collect; but while the room remained dark, you would not be able to discover them; but open the windows, and you would soon see the filth. While the god of this world blinded your mind, you were not troubled about the depravity of your heart; but now the Spirit of God hath shined in your heart, and you begin to see and feel what you were a stranger to before.' This much helped her. After a time, she became a member of the Independent church, then meeting in Little Ailif Street, Goodman's Fields, under the care of Mr. Matlock. After continuing there nine years, she was removed to Potter's Street, Harlow, Essex; where she resided till she exchanged earth for Heaven.

As to her character as a Christian, she was what the apostle wished all believers to be, 'Blameless and harmless, — a daughter of the Almighty, without rebuke.' Some years ago, she laboured under a disorder that for a time deprived her of her reason. When, through Divine Goodness, her disorder abated, she was very anxious to know, Whether any sinful word had been uttered by her during the disorder? Her attendance on the means of grace was interrupted only a few weeks by her last illness. The writer of this frequently called upon her; and was often pleased and profited with her savoury and heavenly conversation. She did not possess extatic joys; but she was always calm, her mind being staid upon God, and ever in a waiting posture. To a friend she said, 'I am ready, when God pleases!' To her minister, she said, 'I have wakeful nights; but they are my best seasons. The Lord gives me songs in the night, — blessed be his holy name! He enables me to remember texts and sermons that I read and heard more than 50 years ago. Some discourses I have heard from you afford me much consolation.'

In his last interview with her, she said, 'I hope God will grant me patience to bear his righteous will, —that he will still support me thro' this vale of tears. I have found it a vale of tears; but, blessed be his holy name, he hath given me to drink of the brook by the way; and, like my dear Redeemer, I have been enabled to lift up my head! Tho' I am but a poor, guilty, unworthy, weak creature, yet, I have laid hold upon One that is mighty; he

is just such a Saviour as I want! O the breadth, length, depth, and height of the love of God! I am constantly proving his truth and faithfulness! O what friends has he raised up for me in my affliction!' She seemed to be overpowered with a sense of the divine goodness. She added, 'I hope God will grant me an easy passage!' This he graciously afforded; for not many hours after, without a sigh or a groan, she sweetly fell asleep in Jesus, Aug. 12, 1807, aged 71 years.

Thus lived and died an old disciple, esteemed and beloved by all who knew her. She desired her death might be improved from 1 Cor. xv. 55—57, 'O death,' &c.

Potter's Street, Harlow. J. B.

ELIZA HABBERSHON

Was born at the Holmes, near Rotherham, July 15, 1787. At a very early age, she discovered a gentle and affectionate disposition, — ever endeavouring to please, and fearful of offending. As she advanced in years, her conscience was remarkably tender: she was dutiful to her parents, and affectionate to her brothers and sisters. So far was she from enjoying the usual pastimes of youth, that she seemed to have a total aversion to them. The world seemed to have no charms, nor even to engage her attention, any further than duty required. She was assiduous in the occupations of the family; yet did not neglect the cultivation of her mind. As she sought not the friendship of the world, her acquaintance was of course contracted; yet her company was sought by those who relished the truest wisdom, — her conversation uniformly tending to affect the heart, and elevate the affections from earth to Heaven!

Soon after, the Lord was pleased to afflict her, at about the age of 13, the writer of this had an interview with her; in which she laid open the state of her mind: she seemed to be deeply affected, under a conviction of her sinful state; and lamented the depravity of her heart. Her desire, she said, was to live unto God, and to give up her all into the hands of her Saviour; but that she could not do as she wished. He encouraged her with some of the promises: 'Them that come unto me, I will in nowise cast out,' &c. — After this, he had frequent conversations with her; in which she discovered a mind athirst for religious knowledge, and always thankful for instruction.

During this affliction, which continued about five years, a murmuring word never dropped from her lips: she maintained such an evenness of mind, sweetness of temper, patience and resignation to the will of God, that it appeared her soul was gradually ripening for glory! She laboured, during the greatest part of this period, under the most extreme weakness, so that she could not walk without help; and her life was not expected from one day to another, — all medical aid seemed to be useless.

In her 18th year, however, it pleased the Lord to raise her up, in some degree. It was then thought adviseable to try what change of air would do. This had the desired effect. Her health and strength gradually increased; and great hopes were entertained of a perfect recovery.

Previously to this, she had expressed a wish to make a public acknowledgement of the goodness of the Lord: she was, therefore, proposed and admitted as a Member of the church, under the care of Dr. Williams, Nov. 5, 1805. She now enjoyed the ordinances of God's house with much delight; and her friends looked forward with the pleasing hope, that she would be long spared, as an increasing comfort to them, and an honour to the cause of Christ.

At this period it was again thought adviseable to take the benefit of change of air, at the same place which had been so serviceable to her before; but the Lord was pleased to order it otherwise. She had not been here many days before she was seized with a fever; under which she languished and died, July 28, 1806.

As no religious friends were near her till within three days of her

death, when she was scarcely able to speak, no particular account can be given of the state of her mind. Two days before her death, her mother (who had come to see her, with her sister) took her out of the bed to ease it; and endeavouring to put her in again, she slid out of her arms, fell on her knees, and remained in the attitude of prayer for about a quarter of an hour; then signified, by a motion, to be put into bed again. The day following, on her sister returning from the chapel, she asked her, with much difficulty, where the text was. She informed her; but received no reply, being incapable of speaking. She died the day following, calm and composed.

The mouruful occasion was improved in a sermon to young persons, from Eccles. xii. 1.; after which her experience, written by herself, was read; with which a numerous audience appeared to be deeply affected.

MRS. JUDITH TWYNAM.

Among those means which are eminently calculated to convince the infidel of the reality of the religion of Jesus Christ, and to establish and comfort the wavering and discouraged Christian, perhaps it would be difficult to select any one which, under the divine blessing, has more frequently accomplished these objects than the happy deaths of genuine Christians; and of this description was Mrs. Judith Twynam, of St. Peter's, in the Isle of Thanet, who died April 8, 1807, aged 75 years.

In consequence of alarming symptoms of the dropsy, she was removed to Margate about three weeks before her death, that she might be under the roof of her beloved children, and have those comforts which her circumstances required, but which she could not equally enjoy in her own habitation. From the time she arrived in Margate till the close of her pilgrimage, she was highly favoured in her religious experience, which was of a very consolatory nature; and it appeared to her friends a remarkable circumstance, that an aged woman, who was naturally of a reserved disposition, should speak on religious subjects with such freedom and earnestness as she did: but it was evident that her mind was stayed on the Lord, and that she enjoyed abundant peace. To the writer she said, 'O Sir, I have joy unspeakable, and full of glory. If the Lord were to let any more joy into my soul, I should be overwhelmed with it!—words cannot express what I feel!' Her happiness appeared to be derived principally from a believing view of the finished work of Jesus Christ; *that* was evidently the foundation of her hope; and generally it was the theme of her rejoicing. She was frequently called to experience sleepless nights; but they were not on that account sorrowful; for the Lord gave her 'songs in the night.' Her wakeful hours were usually employed in prayer and praise; and in these exercises she was not interrupted by the visits of friends; for being very deaf, she could scarcely hear any thing that passed. Her deafness equally operated against her friends conversing with her; so that they were more frequently employed in hearing her speak of her consolations, than in attempting to add to them.

Some idea may be formed of her experience, from a few of her expressions which have been recollected; but the little we are enabled to record, will very inadequately express the degree of her enjoyment.

It was mentioned to her, that in all probability it would not be long before she would be in glory; she begged her friend to pray that faith and patience might be afforded; and added, 'Sometimes I feel a fear how it will be with me at the last; but then I think he that hath been with me and taught me, will not forsake me.' During her affliction, her family affairs appeared to give her no concern. When she first came to Margate, she observed, 'I have settled all that I can; and what I could not do, I was mercifully enabled to leave.—God is my God and portion!' Her mind seemed so occupied on spiritual subjects, that she was enabled to give a religious turn

to most circumstances which occurred; for when a glass of wine was given to her, she observed, 'What a mercy it is to have such comforts, and to have a relish for them!' and added, 'I have none at home (that is at her own house) but I shall soon drink it new in my Father's kingdom. To a friend, who frequently visited her, she said, 'Christ is my all and all!' 'Satan told me this morning that I had nothing to do with Jesus Christ; how could such a sinner as I am think he would look upon me! I answered him, 'Jesus Christ first sought me, and therefore I know he loved me; I never went out after him till he called me, and then I ran after him!' and then added, 'Get thee behind me Satan!' 'Lord what a poor lump of sinful flesh am I! but Jesus Christ will raise this corruptible body, and make it like his own most glorious body.' 'I thank the Lord for dear and dutiful children; they do all they can for me; the Lord will reward them!'

On the morning of her dissolution, she said to her daughter (after enquiring what time of the day it was) 'I don't think I shall go yet; I shall live a few hours longer. When I walk through the valley of the shadow of death, death will be but a shadow to me!' She repeatedly said, 'When I am removed, don't tell my friends I am dead; but that I am gone home; for it will be home indeed to me!' Some of her last words were, 'Christ is with me! His promises are mine. Lord, I am ready!'

Thus she continued in the full exercise of her reason, and in the enjoyment of the Lord's presence, till about nine at night, when her happy spirit took its flight from this world of sin and misery, to the enjoyment of Him whom, having not seen, she loved; and in whom she rejoiced with joy unspeakable and full of glory!—May it be the prevailing desire of those who witnessed these things, and of others who read this account of them, to die the death of the righteous, that our last end may be like hers. G. A.

Margate.

RECENT DEATHS.

Died on Saturday, October 10, 1807, aged 58, the Rev. *T. Haldgate*, Minister of the Independent Congregation at Bradford, Yorkshire. He was a true pastor, a useful and faithful preacher of the gospel, 'rightly dividing the word of truth,' and zealous for the souls under his charge. He led an unblameable life: he was a pattern of piety, humble and peaceful in his behaviour, meek in spirit,—a worthy example to imitate, though rare to find; and equalled by few. Wherefore he is, no doubt, among the number of the righteous; and his eminent virtues will be long remembered by the people over whom he was pastor.

We have to announce the death of another distinguished servant of God. Sunday evening, January the 10th, gently expired, the Rev. *Cornelius Winter*. He has been long known and highly honoured in the religious world, as a man of the most unblemished reputation and exemplary piety, innocence, benevolence, and kindness. He has left some account of himself in a series of Letters to Mr. Jay, who requests us to mention, that as he intends publishing these Memoirs, with some additions, he would thankfully receive any striking or useful anecdotes or incidents relative to the dear deceased, that his acquaintances may be able to communicate. He wishes us also to add, that as his honoured friend was acknowledged to have an epistolary talent, peculiarly excellent and edifying, he would be glad to receive from his numerous Correspondents any of his Letters that may be deemed superior and important, in order that, from a comparison of many, a Selection may be advantageously made of a few for insertion. The originals shall be preserved; and returned safely, if desired. — As the Work will go to press as speedily as the health and the avocations of the Editor will admit, what is transmitted must not be delayed.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoir *of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of Perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Rev.* C. Buchanan, M. A. *Vice Provost of the College at Fort William, in Bengal, &c. Quarto, Price* 12*s.*

The late opposition to Missionary exertions in India, has brought this important Work into more general notice; and it should certainly be read by every person who wishes to be master of the subject.

In Part I, the author gives an Account of the Present State of the English Church in India, — of the Establishment of the Romish Church in the East, — of the Extent of the proposed Ecclesiastical Establishment for British India, viz. An Archbishop at Bengal, one Bishop at Madras, and another at Bombay; together with a Bishopric for Ceylon, comprehending the Islands, &c. — Considerations on the Propriety and Necessity of the proposed Measure, and an Answer to Objections.

In Part II, Dr. B. considers the Practicability of civilizing the Natives, — the Policy of it, — the Impediments to it, viz. the Philosophical Spirit of Europeans, — the Sanguinary Superstitions of the Natives, and their numerous Holydays.

Part III treats of the Extension of Christianity in India, under the Episcopal Jurisdiction; and by the Labours of Protestant Missionaries.

The Appendix records the Superstitious Practices of Hindoos which inflict Death; and Thoughts on the Practicability of abolishing those Practices: Report of the Number of Women who have lately burned themselves on the Funeral Pile of their Husbands, near Calcutta, — Religious Mendicants, Different Sects, Ancient Civilization, Excessive Polygamy, General Character of the Hindoos, Jewish Scriptures at Cochin, Shanscrit Testimonies of Christ, Chinese Version of the Scriptures, &c.

This general account of the Contents will sufficiently shew the interesting nature of the work. Of the expediency of an ecclesiastical establishment in India, different sentiments will, doubtless, be held by various readers; but of the propriety and necessity of extending Christianity in that country, we conceive, there can be but one opinion among those who are really Christians themselves.

Dr. B. observes, that 'this is the only country in the world where nothing is given by government for the religion of that government; and where the question seems to be tried, Whether religion be necessary for a State?' (p. 12). — 'The constant observation of the natives is, that 'the English have *no* religion.' They have lately seen our Scriptures translated into their language. 'But, if these Scriptures be true,' say they, 'where is your church?' We answer, "At home." They shake the head, and say that something must be wrong.' The author laments that Europeans in India generally profane the Sabbath openly; and that the only days on which Englishmen do not work, are the Hindoo holydays, when the Hindoos will *not* work with them. 'The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country.'

It is well known, that some gentlemen have lately pleaded, that we might not interfere in, or disturb the religious prejudice of the natives. To this Dr. B. replies, 'Whether we use direct means or not, their superstitions will be disturbed under the influence of British civilization: but we ought first to observe, that there are multitudes who have no faith at all: — neither Hindoos nor Musselmen, outcasts from every faith. They are of themselves fit objects for the beneficence of the British Parliament. Subjects of the

British empire seek a cast and a religion; and claim from a just government the franchise of a human creature.'

As to those strong prejudices which some gentlemen insist upon it are invincible, facts prove that they do actually give way. 'Their prejudices weaken daily in every European settlement; their sanguinary rites cannot bear the noon-day of English observation; and the intelligent amongst them are ashamed to confess the absurd principles of their own cast. As for extreme delicacy toward their superstitions, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence' (p. 23). In a note to this page he adds, 'The Christian Missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the brahmins; and are not a little amused when the brahmins depart, and appoint another day for the discussion. The people sometimes bring back the brahmins by constraint, and urge them to the contest again.

A great advantage which we possess, for the diffusion of our religion among them, arises from the want of union among themselves: they are a divided people; they have no common interest. They have no fixed, determinate *Brahminical faith*, — no church government, synods, or assemblies. Many of the brahmins engage in lay-offices, — as shopkeepers, money-lenders, and clerks. Others, indeed, study at their schools, and acquire celebrity for general learning: but a brahmin of Calcutta acknowledges no jurisdiction of a brahmin at Benares, &c. The brahmins of one province often differ in their creed and customs from those of another: few give the same account of their faith, or refer to the same sacred books. Some will not so much as worship or *eat* with each other. The brahmins in general cannot *read* their sacred books; and there is no general communication among them, political or religious.'

'To disseminate new principles among them is not difficult. They are less tenacious of opinion than of custom.' — 'In no country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. It has been calculated, that there are an hundred casts of religion in India. Hence the Hindoo maxim, so grateful to the philosophers, 'That the Deity is pleased with variety; and that every religion, or no religion, is right.' These views, we think, afford a full answer to the gentlemen who affirm, 'That it is madness to think of converting the Hindoos; and that it is absolutely impracticable:'— a stronger proof, however, exists in the positive conversion of many of them.

Dr. B. next proceeds to prove the 'policy of civilizing the natives by the Christian religion; because its civilizing and benign influence is certain and undeniable; because it attaches the governors to the governed; and because the Christian religion is inculcated on account of its *eternal sanctions*, and the solemn obligations of Christians to proclaim them, whenever an opportunity is afforded by Providence;' for he adds, 'It is by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the *means* of imparting Christian knowledge to our subjects or not, any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not.' We heartily concur with the author in this just sentiment; and earnestly wish that every Christian may feel his indispensable obligation as such, to contribute, in some way or other, to the universal diffusion of the gospel.

Much unfair advantage has been taken of a sentence in this part of Dr. Buchanan's work. 'A wise policy,' says he, 'seems to demand that we should use every means of *coercing* this contemptuous spirit of our native subjects.' Mr. Twining and others have pretended, that some methods were recommended for obliging them to become Christians; but no such thing was

thought of. The author had just described 'the bigotry and intemperate zeal of the Mahometans in India, whose religion still retains the character of its bloody origin. 'This spirit,' he observes, 'was seen in full operation under Tippoo's government; and it is not now extinguished.'—'These people,' he says, 'imagine we consider it a point of honour to reverence *their* faith, and to despise our own; but nowhere is the bigotry of this intolerant faith nursed with more tenderness than in British India. Here it is fostered in the peaceful lap of Christian Liberality!' Now, it is this contemptuous spirit of the Mahometans that Dr. B. thinks we ought to restrain or coerce; and, surely every rational man must think so too. And where is the harm of this expression? It is a sad truth, well known to the real friends of Christianity, and what has been asserted by one of the best authorities,—'Every religion in India is tolerated, except the Christian religion!' This holy system, alas! is so hostile to the love and practice of sin, that we fear many of our own countrymen prefer to it any superstition that will allow their favourite vices.

It has been the custom of infidels to magnify as much as possible the virtues of the Heathen; and many tell us, that the Hindoos are a mild and passive people. Dr. B. who is better informed, assures us, that they possess *apathy* rather than mildness.' They are passive enough to receive any vicious impression. The English Government has found it necessary to enact a law against parents sacrificing their own children. In the course of the last six months, 116 women were burnt alive, with the bodies of their deceased husbands, within 30 miles of Calcutta. Awful instances of a revengeful and pitiless spirit are quoted in a note from Lord Teignmouth's discourse, while President of the Asiatic Society in Bengal. In 1791 a brahmin, in order to intimidate a civil officer, who was sent to seize him, cut off the head of his son's widow, and threw it out. In 1793, another brahmin, by way of revenging himself on a man who quarrelled with him, killed his own little daughter with his sword. It is added, Would not the principles of the Christian religion be a good substitute for these principles of the brahmins of Benares?

The facility of civilizing the natives, is by some persons admitted. 'But is the measure *safe*?' say they. On this head Dr. B. offers some useful thoughts; to which we beg leave to add the following, from another quarter. They are extracted from the Letters of the Baptist Missionaries to their Friends:

"No political evil can reasonably be feared from the spread of Christianity now; for it has been publicly preached in different parts of Bengal for about 20 years past, without the smallest symptom of the kind. Within the last five years, an edition of the New Testament, of 2000 copies, — nearly one of the Pentateuch, of 1000, — one of Matthew, of 500, — and one of the Psalms and Isaiah, of 1000; besides many copies of a second edition of the New Testament, and of the poetical books of Scripture, from Job to Canticles, and many religious tracts, have been distributed among the natives, without a single instance of disturbance, unless the abusive language of a few loose persons may be so called. To this might be added, the experience of the Missionaries on the coast, who have taught Christianity for 100 years; and reckon about 40,000 persons who have embraced it. Such long-continued exertions to spread the gospel, carried on to such an extent, and in such different situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience sufficient to remove every suspicion of political evil arising from the introduction of Christianity.

'With regard to safety, there is nothing to be feared from the attempt. The Hindoos resemble an immense number of particles of sand, which are incapable of forming a solid mass. There is no bond of union among them, nor any principle capable of effecting it. Their hierarchy has no head, no influential body, no subordinate orders,

The brahmins, as well as the nation at large, are a vast number of disconnected atoms, totally incapable of cohesion. In this country sin seems to have given the fullest sample of its disuniting debilitating power. The children are opposed to the parents, and the parents to the children; brother totally disregards brother! and a brahmin will see another brahmin perish with the greatest apathy: yea, for the sake of a little gain, a brahmin will write against his gods, satisfying himself with this, that the sin belongs to his employer; and that he only does something to support himself. When to this are added their natural imbecility, and the enervating influence of climate, it will be evident, that nothing is less to be apprehended than a steady, concerted opposition to the spread of Christianity. Nothing will ever appear beyond that individual contempt and hatred of the gospel, which are inseparable from the vicious mind.'

We have derived much pleasure from the perusal of this Work, which reflects great honour on the piety and zeal of Dr. Buchanan; and think that the religious public is much indebted to him for the information which he has afforded, concerning the religious state of India. It seems to us impossible, that any serious Christian can peruse his accounts of the cruel and horrid superstions of that country, and of the neglect of evangelical instruction, both for the natives and our own countrymen which have hitherto obtained, without an earnest wish and a fervent prayer, that the word of life may 'have free course and be glorified' in that populous part of the world!

Two Letters *to the Proprietors of East India Stock, occasioned by Mr. Twining's late Letter to the Chairman, and by Major Scott Waring's Observations on the State of India, &c Price* 1*s.*

These Letters are written by a gentleman who has resided in India, and is well qualified to repel those arguments which have been brought forward against the circulation of the Scriptures, and the labours of Missionaries in that country. The reader will find much solid matter compressed in a few pages; and a sufficient vindication of the Societies, whose zeal to propagate the gospel has met with such unmerited opposition and abuse. To those who have not an opportunity to read larger pamphlets, we recommend these concise, yet comprehensive, Letters.

An Essay *on the Character and Influence of the Stage on Morals and Happiness. By* J. Styles. 12*mo*, 3*s* 6*d. the Second Edition, with an Appendix; containing Strictures on an Article in the Annual Review, &c. The Appendix separately*, 1*s.*

Of the first edition of this Essay we expressed our favourable opinion in a former Number; and we are glad to find that the public approbation has been such as to call forth a second impression in so short a time. The author has availed himself of several important extracts from celebrated writers, in confirmation of the general design of his work; by which it is not only enlarged, but, we think, considerably improved.

The Appendix contains some very just and acute Strictures on a *Critique* of the first edition, in the Annual Review. Some of these Strictures respect Reviews in general, and are but too well deserved; but the principal animadversions on the Review in question, are classed under the following particulars: — False Assertions, — Glaring Contradictions, — Inconclusive Reasonings, — and Unjust Censures. On each of these heads Mr. Styles acquits himself with credit; and satisfactorily shows that the Reviewer was by no means qualified to fill the chair of Criticism; and that he only proves how little the warmest advocates of the Stage have to produce in its favour. He concludes, by leaving his antagonist on the ground, 'to review his own performance, — to retract his false assertions, — to blush at his palpable contradictions, — and to

weep, with the bitter tears of Repentance, over that impiety which would wrest from the Christian his consolations and his hopes, and shroud the world in moral darkness.'

We think the whole volume forms a most valuable present to persons who have never sufficiently considered the danger of attending theatrical amusements; and hope it will preserve multitudes of our youth from that fashionable vortex of destruction!

The Child's Welfare: *the Substance of a Funeral-Sermon; containing the Experience of Miss Louisa Fuller, who died December* 16, 1806, *aged Eleven Years and Four Months. By* J. Holloway, *Reading. To which are added,* Letters, &c. *by One of her School-fellows, and an aged Friend. 2d edition, price 6d.*

PERHAPS, there never was a period when parents might be furnished with greater variety of productions to put into the hands of their children; yet, if they first peruse them themselves, they will find scarcely one in ten but what is dashed either with gross infidelity, or, at least, with a species of Christianity so nearly akin to it, as to be highly injurious to the rising generation. On this consideration, we are always glad when any thing is printed which may with safety be put into the hands of children. Of this description we consider the piece before us. We congratulate the worthy author on the success which appears to have attended his labours, and those of Mrs. H. with the children under their care. May they each go on and prosper!

We will take the liberty, however, of submitting a question or two to the candid consideration of the author. First, Whether what is said in page 16, warrants the conclusion he draws from it, that 'this can be nothing but the teaching of the Spirit of God?' By what follows, we trust it was such, or at least that it pertained to those convictions which commonly precede true conversion: but we do not think, and probably neither does Mr. H. that the mind being awakened to a sense of danger, is a proof of saving grace, since many are so awakened who stop short in some self-righteous refuge, and never believe in Christ. The promise of rest is not made to them that 'labour, and are heavy laden;' but to them that 'come to Christ' with their burdens. — Secondly, Whether something should not have been said respecting the child's doubts of her election; informing her, that this could no otherwise be known than by her coming as a poor lost sinner to the Saviour; and this was her immediate and great concern.

With these exceptions, we cordially recommend the piece, as containing many just and impressive sentiments, suited to young people.

Sermons. *By* D. Erskine, D. D. *8vo, Price 8s.*

NUMEROUS as are the volumes of Sermons, with which our language abounds, and high as are the merits which some of them display, there is yet room for many works of utility in the same branch of instruction. The diversity of talent and of manner with which ministers preach the gospel, is a wise arrangement of Him by whom they are qualified and sent: it is accommodated to the variety of intellect and taste among those who are instructed. Such is the apology which is offered for this publication. It is reasonable and just, even if the volume before us had possessed less merit than it does; for if inferior sermons meet with deserved neglect, it is evident that good ones have always obtained considerable attention. New generations of men require the same important instructions in their own modes of expression.

The first sermon is on the Miraculous Propagation of the Gospel: a topic by no means novel; yet this discourse condenses much excellent matter. The shock received by Jewish prejudice, from the pretensions of Jesus to the Messiahship, is described with interest. 'Where

is the Sovereign's retinue? Only a few despicable fishermen! Where is his palace? He has not where to lay his head! — Where is the asserter of his country's injured rights? He preaches submission to Cæsar! Instead of leading us to victory, he exhorts us to conquer our hearts,' &c.

The second sermon, on the Attention of Jesus to Infants (Mark x. 13—16) is one of Dr. Brichan's most successful compositions; and must be read by pious parents with considerable interest.

Sermon III, on the Enticement of Sinners: Prov. i. 10. Had the preacher condensed his observations respecting the motives which induce the wicked to entice others, and thrown more into the body of the discourse, the *methods* of enticement, we think this sermon would have been improved. It is well worthy of attention from the young.

Sermon IV, on the Exclusion of Pain from Heaven (Rev. vii. 17) is ingeniously introduced; and traces Christian sorrow to its proper sources, in the present world.

Sermons V, VI, VII, on *a* (the) Future Judgment (Acts xvii. 31). The first states the presumptions of reason in favour of it; — the second confirms these by revelation; and the third enters more fully into the circumstances of that great event.

Serm. VIII, on the Inconsistency of Presumption, &c. (1 Kings xx. 11) is well adapted to a day of fasting and humiliation. — Sermon IX, on Prayer. Dan. vi. 10.

Serm. X, is an Exposition of the 23d Psalm. Aware of his inability to do justice to the original, the preacher aims, not to misrepresent its import, nor weaken its impression. — Serm. XI, on the Conversion of Paul (1 Cor. xv. 8) contains a just exposure of bigotry, and suitable directions for Christian zeal.

Serm. XII, on the Improvement of Time: Psalm xc. 12. This sermon furnishes us with an extract, which we give, as no unfavourable specimen of the preacher's manner:

When the myriads of Persia invaded Greece, they were reviewed by their haughty commander, who vainly deemed them invincible. Perhaps never such an army had taken the field before. The heart of the sovereign was elate with pride; and he anticipated a triumph, which Providence had determined he should never realize. In minds of keen sensibility, the transition is often rapid from one feeling and one passion, to another of a very different or opposite kind. Suddenly the countenance of the king was observed to fall, and the tear to start into his eye. The appearance was unaccountable, till himself explained the cause. Amidst all the pride of royalty, and all the elation of hope, a sense of mortality affected his mind. 'I weep,' says he, 'to think, that out of so many thousands, probably not a single individual will survive the period of a hundred years.'

'Betwixt the monarch of Persia and the leader of Israel no resemblance can be traced in point of character; but there is an analogy in their situation; and their conduct admits of contrast. Each commanded an army, formidable at least for its numbers. The minds of both were impressed with the sentiment of human mortality. But the views of the Persian extended to a hundred years; those of Moses were limited to less than half that space of time. The Persian wept for his slaves; Moses lamented the fate of those whom he had delivered from slavery, and loved as his children. Xerxes, weeping for others, perhaps had no very deep impression of his own mortality, or fondly promised himself the utmost limits of the period he had defined; Moses was personally included in the decree of death, and knew he must expire within the limited time. The Persian's seems to have been a mere sentimental effusion, without permanent effect; if a tear dropped from Israel's lawgiver, it was a tear imbittered by the consciousness of his own and his people's offences. The feeling by which it was prompted, led him, by confession and prayer, into the presence of his God, to acknowledge, with humility and contrition, their common transgression, and to implore the aid of grace, that, teaching them to form

a due estimate of the portion of existence which remained, it would also enable them to improve it with diligence and care: 'So teach us to number our days, that we may apply our hearts unto wisdom.'

Serm. XIII, on the Resolution to serve the Lord: Josh. xxiv. 15.

Serm. XIV, on the Delay of Punishment: Eccles. viii. 11.

As a sermonizer, we think Dr. Brichan rather too long in his introductions, and often too elaborate. We think also, that his topics might have been more varied and less common. We have, however, been much gratified in the perusal of his volume. His style is perspicuous and full of energy; his sentiments are evangelical; he possesses a clear and comprehensive view of his subjects; he is seldom tedious, never trite, and his practical applications possess a keen edge. If we could wish any alteration, it would be, that he had with his strength and elegance, combined a little more of that *unction* which so eminently distinguishes the sermons of Dr. Watts.

Sketches of Human Nature; *or Hints, chiefly relating to the Duties and Difficulties that occur in the Intercourse of Christians with one another, and with the World. By* William Innes, *Dundee.* 12*mo. Price* 2*s.* 6*d.*

This volume may be considered as a series of interesting articles, somewhat in the form of short Essays, on a great variety of subjects, not improperly described by the title which the author has prefixed. They are distributed into four sections. The first section consists of Papers on the Discipline of a Church; — the second, On the pernicious Effects of Tale-bearing; of judging and speaking rashly, &c.; — the third, On Pastors and Teachers; — the fourth is altogether Miscellaneous, and contains a variety of Hints respecting Christian temper and conduct, which, in our opinion, form the most interesting part of the volume. Some of the remarks, as the author himself is aware, 'may be thought so obvious, as to be in a great measure unnecessary.' Many, however, are liable to no such insinuation, but discover very considerable acquaintance with human nature, and with Christian character. The work in every part breathes a spirit so truly amiable, that with great pleasure we recommend it to our readers.

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* Gr. Ewing, *Minister of the Gospel, Glasgow,* 12*mo,* 2*s* 6*d*

It is well known, that enquiries respecting the order and discipline of the Primitive Churches have been pursued of late with more earnest and minute attention by our Independent brethren of the North, than by any body of Christians in England. The controversy has been conducted in Scotland for some years with unusual warmth, and has given birth to various productions on the subject; some of which, we are sorry to say, have been not a little deficient in that spirit of candour and forbearance, which ought invariably to be displayed in religious discussions, and especially on points respecting which no absolute decision is to be found in the Scriptures. This violation of Christian modesty and meekness is admirably exposed, and its lamentable tendency exhibited by Mr. Ewing in his preface to the present treatise; several passages of which we should willingly transcribe, did our narrow limits permit; and we are happy in being able to say, that in the progress of the work, the author appears to retain on his mind that sense of the danger of intolerance and asperity, and of the necessity of guarding against such evils, which he so pointedly expresses in his outset. The various topics treated of in this little volume, are handled with great judgment and ability: the author appears constantly desirous of taking the New Testament as the guide of his researches, and the sole arbiter of his opinions. By a critical attention to the language of the original Scriptures, and a studious regard to

the scope and design of the passages to which he refers, Mr. Ewing has succeeded in throwing light upon some interesting and important portions of the apostolic writings. On some points indeed he has hazarded opinions which to us have somewhat of the air of novelty, particularly when treating of the elder's office. In perusing this part of the work, we must confess there appeared to us some deficiency of Scriptural proof; all the caution, however, which we think necessary to give our readers is, what we are persuaded the esteemed author would himself offer in reference to every part of his performance: 'To search the Scriptures, to see if these things are so.'

We regret that our uniform plan does not permit us to enter at any length on the contents of the work before us, or to attempt a particular discussion of its merits. We must satisfy ourselves with cordially recommending it to the notice of all who rightly appreciate the importance of the subject; and can assure our readers, that though discussions of this nature are frequently tedious, yet that this treatise is distinguished by such energy of thought, and such ease, perspicuity, and fluency of expression, as cannot fail to render it interesting, and amply to repay the expence of purchase and perusal.

A brief Memoir *of Mr. George Hall, late a Student in the Congregational Academy at Homerton; together with a Selection from his Papers, &c.*

Perhaps little or nothing would have been known of the excellent subject of this pamphlet, beyond the immediate circle in which he moved, had not the benevolent writer of the memoir given publicity to the character of so eminently pious a youth.

'Full many a lark, high towering in the sky,
Unheard, unheeded, greets the approach of light;
Full many a star, unseen by mortal eye,
With twinkling lustre, glimmers through the night."

We are happy that the memory of Mr. Hall is rescued from oblivion, and that his spirit and example are held up to the imitation of Christians in general, and particularly of those who are studying for the Christian ministry.

To the short account of Mr. Hall's conversion, entrance on academical studies, sickness, and death (which took place in his 19th year) is added a selection from his papers, containing maxims of conduct, with some extracts from his diary and letters. They will gratify every serious mind in the perusal, and kindle a fervent wish, that the temper and behaviour of the deceased may be exemplified by all the candidates for the holy ministry in our seminaries of religion and literature.

A Letter *to Mr. D. Cox, on the Subject of his 'Address to the Dissenters.' Price* 1*s.*

This is a very smart defence of the Dissenters, who, it seems, had given great offence to Mr. Cox by their preaching in his neighbourhood; for, 'as to the necessity or utility of meeting-houses,' he can find nothing either in the Old or New Testament. He 'never read,' nor can 'he *recollect*, that there was ever any thing of this kind used for public worship, either in the times of the prophets or apostles.' He also says, that 'every dissention from it' (*i. e.* the religious establishment of this kingdom) 'most *certainly* argues a great deficiency in understanding the true meaning of Scripture.' He affirms likewise, in language of peculiar elegance, that the worship of Dissenters is 'a *singular low* kind of worship;' he is greatly offended by 'preaching without a book;' and 'he asks,' Are those little mean pieces of presumption and audacity, who now-a-days have the impudence to mount themselves upon a stool or *bucket-bottom*, in some of the meanest houses in the country villages, to address and supplicate the great Creator of the universe, and thus pretend to expound the most mysterious parts of the sacred scriptures to an *ignorant congregation*, who look upon the

church of God and its ministers with audacious contempt! — *can these*, I say, be looked upon in any other light than the thieves and robbers above alluded to? *It is* so far from honouring the Almighty by such upstart and ill-timed worship, that if the audience could but think seriously of the matter, they would soon be convinced of their *error* and *presumption*, in assembling *in a place*, and in such a manner, that is more likely to draw down a *curse* from the Almighty than a blessing.'

Who can sufficiently admire the candour, the argument, the elegance of this passage! What a champion is Mr. Cox! and what an easy triumph does the writer of this letter obtain over him! We may indeed wonder that he thought it worth his while to answer so mean and wretched a performance; — but, wretched as it was, it seems that it had excited some interest in the country, was highly applauded even by some men of learning, and deemed an excellent popular defence of the church. From such defenders, however, every one who espouses the true interests of the church, will wish to be defended.

The Nature, *Evil, and Cure of Selfishness: a Sermon preached in the Old Meeting, Kidderminster. By* S. Bradley. *Price* 1*s*.

This plain and useful discourse, founded on Phil. ii. 21, was preached in behalf of a charitable institution, and published at the request of the audience. In the advertisement prefixed, Mr. Bradley observes, that sermons are 'unpopular offerings' from the press; but we are persuaded that he is mistaken in his opinion of the '*religious* public,' when he supposes that an 'attempt to add to the number of printed sermons, is 'almost sufficient to raise indignation in their minds.' We hope that they are more candidly disposed, and will not express disgust or anger till they have discovered the subject, composition, or aim of the preacher, to be objectionable.

We can assure Mr. Bradley, that we have examined his Observations on the Nature, Evil, and Cure of Selfishness, with no small degree of pleasure; and sincerely wish, that they may effectually extirpate the remains of so baneful a disposition from the hearts of all his readers.

LITERARY NOTICES.

IN THE PRESS,

and shortly will be published,

Memoirs of the Life and Writings of the Rev. J. Newton, late Rector of St. Mary Woolnoth. By Mr. Cecil.

An Apology for the late Christian Missions to India. By A. Fuller.

A Letter to a Barrister, in Answer to his 'Hints on the Nature and Effects of Evangelical Preaching.' By R. Hawker, D. D.

Memoirs of the Life of Brainerd, the celebrated Missionary, in 12mo, by Mr. Styles.

Obstacles to Success in Religious Education: a Sermon, by the Rev. R. Winter, at the Monthly Meeting, Jan. 7, 1808.

Mr. Bower has in great forwardness, A full and circumstantial Account of the Life of Luther, and of the Reformation; of which he was the instrument.

Mr. Graham has issued Proposals for a Volume of Sermons, to be published by Subscription.

Mr. Jay is engaged in preparing Memoirs of the late Rev. Cornelius Winter, written by himself. — See p. 79.

Proposals are issued in Philadelphia, for a New Edition of Dr. Gill's Exposition, about to be published in 10 vols. 4to, at six dollars each.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Essays to do good, by Dr. C. Mather. Revised by G. Burder. The Second edition improved, 2*s* 6*d*

Elegy for the Rev. J. Newton, by the Author of the Age of Frivolity, 8vo, 6*d*

Sunday-School Token, 18mo, 3*d*

Sermon on the Vice of Duelling, By J. Williams, of Stroud, 8vo, 1*s*

The Golden Grove. By Jer. Taylor, D. D. New Edition, 2*s* 6*d*

Thoughts on the General and Explicit Union of Congregational Churches, 8vo, 1*s*

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A Letter has been received from Mr. Morrison, dated at sea, the 13th of August, 1807. He had then proceeded towards China, as far as the Straits of Sunda. The first part of his voyage, from New York to the Cape of Good Hope, was favourable; from thence to the west coast of New Holland, the weather was extremely boisterous. He was pursuing, with pleasure, the study of the Chinese language; and hoped to reach Canton in about three weeks from the date of this letter.

TOBAGO.

We are happy to inform our readers, that a Missionary is about to be sent to the Negroes in the island of Tobago, in the West Indies. Mr. Elliot, one of the Missionary Students, was set apart to this work at Fetter Lane Meeting, on Wednesday evening, January 20.

EAST INDIA MISSIONS.

Our Readers will, doubtless, recollect, that a Letter was published a few weeks ago, addressed to the Chairman of the East India Company (a Review of which appeared in our last Number) in which the author, Mr. Twining, signified his intention of moving the General Court of Proprietors to take some measures for preventing any future interference in the religious opinions of the natives of India, by dispersing Bibles, and preaching the gospel among them.

On the 23d of December last, a General Court was held; when, after the usual declaration of the dividends, the attention of the Proprietors, who were very numerous, was excited by Mr. Thomas Twining (author of the pamphlet above mentioned) who rose, and said that it might naturally be expected, that some observations on the purport of that Letter would be submitted by him to the consideration of that Court. He then said, that as long as he retained any attachment to the natives of India, among whom he had long resided, he must disapprove of any interference in their religious opinions and habits, however absurd. He expressed his concern that what he considered merely as a *political*, had been taken up as a *religious* question; and it had been inferred too, that he was an enemy to the Honourable Deputy Chairman. This, he said, was totally unfounded. No one who knew his character could believe it; and he hoped the honourable gentleman would receive this acknowledgement. Mr. T. added, that he valued the religion in which he had been educated, as he valued his existence. If the question which he intended to have submitted to the Court were to be discussed as a religious question, he was aware that it might, in the animation of a public debate, produce consequences to be regretted. Under this consideration, therefore, if he should receive from the Directors behind the bar, an assurance that proper measures had been, or should be taken, to prevent any interference in the religious opinions of the natives of India, he should wave making any motion on the subject. Before he sat down, Mr. T. candidly acknowledged that, in his late publication, he had committed some errors, which had been pointed out in the Observations published on his Letter.

The Chairman then rose and said, That the Directors had, on this and every other subject that affected the interests of the Company, been attentive to those interests; and he trusted, that the confidence with which they had been honoured by the Proprietors would still be continued.

Some other gentlemen seemed desirous to enter more fully into the question; but it being apparently the general opinion of persons on both

sides the bar, that a Court of Proprietors would be an unfit place for the discussion of a religious topic, the motion for the Adjournment of the Court was immediately acceded to.

This important matter then rests, as it did before, in the breasts of the Directors; who, we trust, will never permit any improper restrictions to be laid on the prudent efforts of godly men, of any denomination, who wish to make the natives acquainted with the gospel of salvation by Jesus Christ.

The publications which have already been called forth, in Answer to Mr. Twining's Letter and Major Scott Waring's pamphlet, have tended to enlighten the public mind, and to remove those unfounded prejudices and alarms which before prevailed. We are happy to inform our readers, that a Pamphlet is now in the press, written by a very able pen, which will still more fully vindicate the exertions of the Missionaries in India.

The following Letter, from a Gentleman in India to his Friend, Colonel Sandys, in Cornwall, and by him kindly transmitted to us, will shew what a happy degree of success has already followed the efforts of the Missionaries in Bengal; and how desirable it is that, in every part of the populous and extensive regions of India the light of the gospel should be diffused: —

Extract of a Letter from J. F. S. at the Mission-House at Serampore, in Bengal, dated May 19, 1807.

Dr. Buchanan is returned from his visit to the churches; and has given us a pleasing and interesting account of the Syrian Christians at Malayalim. These happy people have, for a series of years, enjoyed the privileges of the Christian religion in its truth and simplicity, while those called *Christians*, in Europe, have been engaged in religious controversy, and imbrued their hands in the blood of their fellow-creatures. God be praised, those unhappy times are far removed! May the earth, which groans under the sins of men, never more witness the like!

With much pleasure, I write to you concerning the Progress of the Redeemer's Kingdom in this Country. There seems to be a general concern and enquiry amongst the different classes of men, both Europeans and Natives; and the gospel appears, in a particular manner, to gain ground, not hitherto witnessed. Since the last account I gave you, there have been four persons, who formerly belonged to the Romish communion, and five Englishmen, openly professed to the world, that they belong to the Lord Jesus Christ! There have been also many Hindoos baptized; the number of whom I do not just now recollect. At present, there is a number of Europeans at Calcutta, who have directed their thoughts towards religion and searching the Scriptures; so that Christianity now seems to act with power upon their hearts, — whereas before, they only bore the name of Christians. Native enquirers (chiefly Hindoos) flock here daily; and numbers of them seem to be under real concern for their souls. A brahmin pundit (doctor) at Malayalim, in translating the New Testament, was so affected with the passage, 'What shall it profit a man to gain the whole world, and lose his own soul,' that he has renounced all his honours, his relations, and whatever he held dear to him, for the excellency of the Christian religion and its divine Author, to take up his cross and despise the shame. His singular conversion may influence other learned pundits to search the Scriptures; and who knows, but that they also may, by the grace of God, find in them eternal life, and be the chosen instruments, in the hand of God, to turn many thousands from worshipping gods made with hands, to the knowledge of the true and living God! When brahmins preach the word, we may hope for success; but the blessing must be from God; for a 'Paul may plant, and an Apollos

water, but God must give the increase.'

We have an Arabian, of the tribe of Ali, Nathaniel Sabat by name, lately come here, who has embraced the Christian religion for these three years. We hope he will be very useful to the church of Christ in this benighted country. He is a man of extensive erudition, and perfect in the learning of the Arabians: he is also acquainted with the Persian, and the Persian Hindostan, or the Hindostanee spoken at Delhi. He has a pretty good knowledge of the English. I shall here give you an account of the books he has composed in the Arabic and Persian. In the former, he has written two books on Logic, a Story, a History of his Life and Travels, two books on Arabian Syntax, a Poem, and a Disputation on the Mahometan Religion. This last he wrote in behalf of another man. In the latter, he has written a Dewan or Poem, containing 400 pages; An Address to Mahometans, in which he has stated the difference between the Mahometan and the Christian Religion; and a book, of about 100 pages, containing the Lives of eminent men with whom he has been acquainted. He has also composed a pretty extensive poem in the Hindostanee language. At present, he is engaged in translating the Scriptures into the Persian, from the English and the Arabic. Doctor Buchanan wishes him to compose a book of Christian Doctrines in the Arabic language; and that he will have it printed and circulated amongst the Mahometans. He has begun this important work. If it will not be tedious, I shall state the contents of this book, which I have translated from his own work: — The Preface, containing the Pedigree of the Author, and his Reasons for becoming a Christian; — Ch. I. Reasons to prove the Divinity and Manhood of Christ; — II. Christ the Son of Mary is the very Messiah, whom the Prophets foretold should come. — III. Christ was both a Prophet, and the very Son of God; — IV. The Authenticity of the Christian Religion proved, by Arguments deduced from Reason and Scripture; — V. Proofs from the New Testament that the Old Testament Prophecies respecting Christ are fulfilled; — VI. The fallacy of all other religions, except the Christian, proved by arguments deduced from Reason and Scripture; — VII. The kingdom of Heaven is more desirable than the kingdom of the Earth, therefore, it is necessary for us to obtain it; — VIII. Our inability to obtain the kingdom of Heaven without the assistance of Christ; — IX. The Ten Commandments, with Remarks; — X. Christ's Sermon on the Mount to his Disciples; — XI. That which is necessary for a Christian to understand, viz. The Sacrament of Baptism and the Lord's Supper; — XII. A few Prayers, necessary for us to prepare us to do the business of this life, and to enjoy the happiness of the life to come. — I suppose, this book will be very useful, to give the Mahometans a true idea of the Christian religion, and remove the false notions they have in their Koran of it, and its Divine Author.

I shall now give you some account of his conversion. For many years he had studied the Koran, so that he could repeat the greater part of it by rote; and on one half of it he had written commentaries; but he could never find any thing substantial in it. He applied to a Mr. ——, of Madras, letting him know the state of his mind, and that he wished to know something of the Christian religion. Mr. —— sent him an Arabic version of the New Testament, which he carefully read over three or four times, comparing it with the Koran: this, by the grace of God, so affected his mind, that he, renouncing his former faith, embraced the Christian religion, and was baptized by the Rev. Dr. Kerr, of Madras. He held the office of a Mooftie, or Professor of the Mahometan Law, at Vizagapatam, under the government of Madras, with a salary of upwards of 30l. a month, which he has given up. Hearing that there was a considerable society of worthy men, fearing God, at Serampore, he took his passage, and came round to Bengal. The translations in the dif-

ferent languages of this country, are going on pretty rapidly. We shortly hope to see the Testament printed in all the languages of the East. The Chinese translation of St. Matthew is finished, but cannot be printed off at present, for want of types, as casting them will be very expensive, every separate word having a distinct character: —however, we expect the Scriptures will be printed in every language, from that most benevolent society, — the British and Foreign Bible Society, the institution of which will ever reflect the highest honour on the British nation.

Two of the Missionaries lately went to Rangoon, in order to gain some knowledge of the place, whether it would be suitable for a Missionary station or not. They met a very favourable reception there, both from the Europeans and the natives; and were also introduced to the Shawbunder, or Governor of the place. They are now returned, and mean to go back again in the course of three or four months, to establish a Mission there; — at present, they are assiduously studying the Burmah language, from a native of that country, who is employed to translate the Bible into the Burmah tongue. About 19 chapters of St. Matthew are already translated, and will soon be printed, as a fount of Burmah types is almost ready.—The Lord will accomplish all in his own time. We hope, the time is not far off when 'the knowledge of the Lord will cover the earth as the waters cover the seas.'

I am sorry to inform you, because I fear the interests of religion will be seriously injured thereby, that the College of Fort William was reduced on the first of the year; and that now it has only three Professorships; and neither Provost nor Vice-Provost. This College, you know, was founded by the Marquis Wellesley, a nobleman, who, while in India, was the patron of learning, and the friend of religion and virtue.

Dr. Buchanan has chalked out for himself a dangerous and difficult journey. May the Lord prosper his endeavours! for, I believe he does it with a single eye to the glory of the Redeemer's kingdom; as such, therefore, he should not be forgotten at your Missionary Prayer-Meetings. He purposes leaving India in November 1807, by a route overland, and to visit the ancient Christian churches in Mesopotamia, Syria, Armenia, and Georgia, intending to be in England, if spared, about the end of 1808. Of the Doctor's late journey, some account will be soon printed, and a very interesting account it will be to the religious world.

From the same channel of communication, we have received the following Extract of a Letter from a Colonel, commanding a detachment on a frontier station, in Bengal, to a friend in England, of the same rank and service. The Letter is dated May 15, 1807; and we have much pleasure in giving it to our serious readers; whom, we doubt not, will behold in the Colonel's experience, amid the din and clangor of military command on actual service, a faithful mirror of man by nature; and as changed by the power of God's free grace, to glory no more in the presence of God; for 'of Him,' says the apostle, 'are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, and sanctification, and redemption;'— that 'he that glorieth, let him glory in the Lord.'

'The religious reflections which form the substance of your letter are, I think, just; and you appear to me to have received very correct, that is to say, humiliating views of human nature, consequently of yourself, as a part of it. It is indeed impossible (if I may judge from my own consciousness) for any man to think too humbly of human nature. Alas! I feel, by woeful experience, by my never-ending and almost continual sinfulness, exclusive of what passes off like insensible perspiration, that I am perfect weakness and contemptible wretchedness at best; and, at the worst, a devil! Ah! what is man! — and what then is the goodness of God to bear with him!

'If we were capable of discerning pure truth, we should see that every emotion of indignation which arises within us at the sins or follies of others, is inconceivably absurd; and, though gilded by good intentions, is founded in pride and ignorance of our own equal depravity. The only true and reasonable indignation that we sinners can feel, is what arises from a review of our own hearts. But, though I see this, as well as St. Paul (Rom. ii.) I am so miserable that I cannot practice accordingly; nay, I am so absurd as to suffer my indignation to rise ten times a day against the poor native Heathen, who are infinitely more excusable than myself. Lord, what is man! Nothing but deep sighs and groanings can express what I am. All words are infinitely vain and feeble, and, therefore, when I pray most fervently and eloquently, I utter no words, I only look up and groan things unutterable: but they are understood by the Spirit of God, whose fire causes this smoke to ascend. I, therefore, believe it is accepted by, and then through, Jesus Christ. Oh! who can think or speak of that anointed Saviour as He deserves from us! Let us seek him ever, and we shall find him; not always in the storm, the fire, or the earthquake; but we shall always find him in the still small voice of profound humility, that summit of Christian perfection, and of the hill of God on earth.'

MISSIONARY COLLECTIONS, &c.	L.	s.	d.
Anonymous, received from Padstow, by the Rev. Mr. Hill —	1	0	0
T. C. Gravesend — —	1	1	0
Dundee Missionary Society, by Mal. Colquhoun, Esq.	60	0	0
A friend, by the Rev. Alex. Waugh	7	0	0
Paisley Missionary Society, by W. Carlisle, Esq.	53	13	7
A Gentleman, in Jedburgh, by W. Brown, M. D.	5	0	0
Rev. J. Wheaton and Friends, Lyme	8	15	6
A. B. by Twopenny Post —	2	0	0

ERRATA. — In our Magazine for Nov. last, p. 527, instead of *Judæus Apelles*, read *Judæus Apella*.

In some Copies of the present Number, p. 74, for κοιγα, read κοινα.

HOME INTELLIGENCE.

Oct. 28. Mr. John Hutchings was set apart to the pastoral care of the Baptist Church at Keynsham and Hanham, near Bristol. Prayer, Mr. Porter, of Bath; introduction, &c. Mr. Roberts, of the Pithay; charge, Dr. Ryland, from Jer. iii. 15; prayer, Mr. Lowell; sermon, Mr. Thorp, from Deut. i. 38, 'Encourage him;' Mr. Evans concluded.

IRELAND.

WE understand, that the Hibernian Society have it in contemplation to send several pious young men to Ireland, as SCHOOLMASTERS; who, while they teach the rudiments of useful knowledge, may also diffuse among the children, by their useful conversation and private exhortations, the principles of the gospel. Such persons would probably soon obtain a comfortable support by their exertions; until which time, the Society would afford them assistance and encouragement.— *See the Advertisement on the Cover.*

DISSENTERS' GRAMMAR SCHOOL.

On Thursday, Jan. 14, Mr. Bogue, of Gosport, preached a sermon at Broad Street Meeting-house, London, in recommendation of this Institution. Text, Prov. xiv. 1, 'A wise son maketh a glad father.' The discourse, we hear, is to be printed. Previous to the sermon, Mr. Hughes read an Address, explanatory of the Nature and Design of the Institution; Mr. Winter prayed before, and Mr. Hinton after the sermon.

A Proclamation has been issued by his Majesty, for the observation of Wednesday, Feb. 17, as a Day of Fasting, Humiliation, and Prayer.

RECENT DEATH.

Dec. 6, 1807, died at Petersfield, the Rev. *Barrett*. Mr. B. had been some years a very acceptable village preacher, in the neighbourhood of Devizes. About two years since he was chosen by the three Independent churches of Reading, Maidenhead, and Henley, to itinerate in the angle formed by those towns. There he was very useful: but having last summer received a pressing call to become pastor of the church at Petersfield, he removed thither, with his family, about Michaelmas. Mr. B. caught cold, by walking to a village, in which he wished to obtain a place for preaching the gospel. This he accomplished. He preached the following Sabbath, though unwell, with great faithfulness and unusual animation, — took to his bed the next day, and died in three weeks of a putrid fever. He was very happy during his illness; said he wished to be as holy as an angel; and that he desired to live, principally for the cause of God at Petersfield. Like his predecessor, the honest Densham, he fell a sacrifice in his Master's work. —Two funeral sermons were preached the Sabbath after his death: one at Petersfield, by Mr. Griffin, of Portsea; the other at Henley, by Mr. Churchill, to crowded auditories. — A subscription has been commenced at Henley for the widow and three children; which is liberally filling up; and such was the esteem in which Mr. B. was held, it is expected that the other churches, with which he had been connected, will be ready to unite in the same good work.

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

1. *Mon. Ev.* Missionary Prayer-Meeting, at Orange Street.
2. *Tu. M.* Broad Str. Mr. Humphrys.
3. *Wed. M.* Crown Ct. Mr. Brooksbank. — Justification.
   Ev. Prayer-Meeting for the Nation, at Dr. Rippon's.
4. *Th. Ev.* Fetter Lane, Mr. Collyer. — Pardon, and its Influence.

7. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Clontt; Hare Crt. Mr. W. Smith; Peter Str. Dr. Duncan; Crown Crt. Mr. Greig.
8. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
9. *Tu. M.* Broad Str. Mr. Burder.
10. *Wed. M.* Crown Ct. Mr. Shenstone. — Union with Christ.
    Ev. Prayer-Meeting for the Nation, at Mr. Brooksbank's.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. Clayton's, Mr. Townsend to preach. — The Doctrine of Original Sin.
    Ev. Fetter Lane, Mr. Nicol. — Evidences of Nearness to God in Duty.

14. LORD'S DAY Ev. Broad Str. Mr. Stevens; Devonshire Sq. Mr. Powell; Hare Ct. Mr. J. Thomas; Orange Str. Mr. Townsend; Peter Str. Mr. Brooksbank; Crown Crt. Mr. Gore.
16. *Tu. M.* Broad Str. Mr. Humphrys.
17. *Wed.* FAST DAY.
    Wed. M. Crown Ct. Mr. Hackett.—Due Observance of the Lord's Day.
    Ev. Prayer-Meeting for the Nation, at Mr. Taylor's.
18. *Th. Ev.* Fetter Lane, Mr. Austin. — The Case of King Uzziah.
19. *Fri. Ev.* Sermon to Young People, by Mr. Humphrys, at New Court.

21. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Brooksbank; Orange Str. Mr. Burder; Peter Str. Dr. Brichan; Crown Crt. Mr. Hyatt.
23. *Tu. M.* Broad Str. Mr. Burder.
24. *Wed. M.* Crown Crt. Mr. Ivimey. — The Character of Noah.
    Ev. Prayer-Meeting for the Nation, at Mr. Wall's.
25. *Th. M.* Monthly Meeting (Bapt.) at Mr. Button's, Mr. Newman to preach. — Early Piety.
    Ev. Fetter Lane, Mr. Collison.—The Church of Ephesus.

28. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Frey; Peter Str. Mr. Symmons; Crown Ct. Mr. J. Clayton, jun.—Fetter Lane, for the London Society Charity-School, Mr. Codman.

MINISTERS SUPPLYING AT
Spa Fields, Mr. T. Jones.
Silon Chapel, Mr. Lake.
Hoxton, Mr. Allen and Mr. Slatterie.

POETRY.

AN ELEGIAC TRIBUTE,

TO THE MEMORY OF THE REV. JOHN NEWTON.

MATUR'D to mingle with the *perfect just*,
In good old age the willing NEWTON dies:
His faded body seeks its parent dust, —
His Heav'n-born spirit seeks its native skies!

Beyond the wonted bounds of mortal day
His useful labours were protracted long,
Still bearing fruit in with'ring life's decay,
And, 'midst increasing weakness, growing strong.

By sharp affliction, sin's dread horrors taught;
By deep experience train'd to things divine;
He was a kindled brand from burning caught,
And rose a star, with heav'nly light to shine!

Review the Man of God! at length gone home!
Recall the lineaments of heav'nly birth;
Behold him, ripe for glory, reach the tomb,
As Autumn's mellow fruit descends to earth!

Bless'd with a pious mother's care,
He bore, in early youth,
The precious buds of promise fair,
The rudiments of truth:
But soon his sky was overcast
With clouds of wint'ry night;
An infidel's contagious blast
Produc'd a mental blight!

Like Jonah, on the mighty deep,
He strove to fly from God;
But fled, alas! to sin, and weep
Beneath his chast'ning rod.
A wretch upon a wretched shore,
A slave by slaves confin'd,
A doubly galling yoke he bore,
Of body and of mind.

In deep distress and bitter woe,
Corruption's rankling smart,
Mysterious Wisdom made him know
His own rebellious heart!

Unconscious of the future sphere
That he was form'd to fill,
With application most severe
He sought for knowledge still!

Cut off from ev'ry human aid,
On Afric's burning sand
The depths of Science he essay'd,
And mystic Euclid scann'd;
While o'er the liquid way he mov'd,
He study'd many a tome;
With Tacitus and Livy rov'd,
To scenes of ancient Rome.

Almighty grace the rebel tam'd;
And deep contrition drew
The wand'ring prodigal reclaim'd,
And form'd his heart anew!
No more on grov'lling themes confin'd,
His ardent spirit soar'd,
With ready gifts and soul refin'd,
To glorify his Lord!

Call'd to the gospel-work, and furnish'd well
The wonders of experienc'd love to tell;
With simple eloquence and honest zeal,
The truth he felt, he made his hearers feel.
Above the tricks of art or sordid gain,
Plain were his manners, and his speech was plain;
Yet from the gospel's richest stores he drew
The doctrine deep, the consolation true!
Warm from the heart the sacred message came,
And list'ning crowds imbib'd the kindling flame:
The sinner, melted down by sov'reign love,
Astonish'd, felt his guilt and fear remove!
The humble mourner heard the joyful sound,
And hope and comfort in the promise found!
Gently he led the feeble saint along,
Rous'd up the sluggish, and confirm'd the strong;
Forth from the treasures of his heart he gave
Things new and old, the cheerful and the grave;
Each varied theme of excellence he brought,
And liv'd a copy of the truth he taught!

Sweet harmony dwelt in his breast,
Sweet poesy flow'd in his lays,
His Muse to his God was addrest
In strains of devotion and praise!
He knew, like Apollos, to preach;
He knew, like a Paul, to indite;
His sermons the weakest could teach;
His letters the wisest delight!

No longer he labours for men,
For mute is the eloquent tongue;
All silent his muse and his pen,—
His harp on the willow is hung!
Escap'd from the regions of woe,
To rest in the bosom of Love,
His works shall instruct us below,
And his song be like angels' above.

O daughter of Zion! your sorrows restrain,
Nor mourn that his spirit has quitted his clay;
Soon, soon shall ye follow, and meet him again,
Bright rob'd as a seraph, in mansions of day.

No longer with age and infirmity bent,
His suff'rings are o'er, and his labours are done;
He pass'd the dark valley, but sung as he went,—
'The struggle is finish'd,—the victory won!'

The Saviour, by dying, extracted Death's sting:
He burst from the prison, and open'd the door;
And safe to his kingdom his people shall bring,
Where sighing and sinning shall reach them no more!

ALIQUIS.

A SONNET.

Adieu, ye scenes of visionary bliss;
Your charms fallacious touch my heart no more!
Vain are the pleasures of a world like this:
I seek another, and a happier shore!
Its distant glories, how divinely grand!
Its matchless beauties, how divinely fair!
Its music steals e'en now upon mine ear,
O how my spirit faints to reach the strand!
But this frail bark, how can it brave the main?
How can it live, when Jordan's rolling tide
Shall o'er its shrouds in haughty triumph ride?
Thy mighty arm, O Jesus, can sustain;
And I shall soon arrive where seas nor storms annoy!
Yes, in the haven I shall rest of ever-blooming joy!

Cowes. J. S.

The Loss made up in Christ.

How pure and delightful the joys
Of those that now triumph above!
They once were acquainted with woe,
And now they know nothing but love!

Their woe was perhaps like my own,—
The loss of some favourite friend.
I hope to partake of their joys,
And leave all my sorrows behind!

I cannot now think of the past,
The joys my fond hopes did inspire;
But I grieve that my heart was so base,
As the joys of this life to desire!

How soon all below pass away!
How few the delights they afford!
I have learnt, since subdu'd to the cross,
That lasting delight's in the Lord!

When my parents by death were remov'd,
I despair'd of all comfort below;
Yet in Jesus I found more delight
Than a mortal could ever bestow!

When my husband, the joy of my life,
Was from me so soon snatch'd away,
I mourn'd,—I lamented my fate,
And the pleasures that soon pass away.

The babe too: I suckled in vain,
The image of him that is gone.
Sweet babe! what a haste from my arms,
To leave me so wretched alone!

With tears I have moisten'd the turf
Which covers these favourite friends;
And the hope I shall see them again,
On the pow'r of Jehovah depends!

With sorrow I yielded them up,
Reluctant, when Death gave the call;
But oh! what a blessed exchange!
I have Christ in return for them all!

I have more than with them I enjoy'd,
Or with friends upon earth can be found;
From riches of grace I'm supply'd,—
For in Christ I have all, and abound!

ADJUTOR.

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THE

EVANGELICAL MAGAZINE.

MARCH, 1808.

MEMOIR

OF

THE LATE REV. JOHN NEWTON.

[*Concluded from our last.*]

THE strong desire which Mr. Newton entertained, after his conversion, to preach the gospel, never forsook him. It was not one of those transient fits of zeal which are common to young converts, and which frequently decline of themselves, or are lost in consequence of worldly pursuits or connections. His desire to bring sinners to God, appears to have been constant and invincible, notwithstanding the difficulties which occurred. He was far, however, from acting precipitately in this important affair: he seems to have weighed it in his mind for several years, before he was determined on entering fully into the ministry, and relinquishing his situation at Liverpool.

His first public attempts to preach the word were made at Warwick. After the removal of the late Mr. Ryland from a dissenting church in that town, a separation took place; and several pious persons, who were Pædobaptists, assembled together for worship in a dwelling-house, previously to the erection of that chapel in which Mr. Rowley preached for some time, and after him Mr. Moody, for about 20 years. Mr. Vennor*, a

* A circumstance relating to the family of this gentleman is worth recording: — At a time when the Nonconformists were persecuted in Warwick, the grandfather of Mr. Vennor happened to be one of the constables of that town; and was obliged, by his office, with other constables, to break up a conventicle, and take the attendants into custody. This was upon a Sunday. They attended with their prisoners at the court-house, waiting for the magistrates' return from church; but, from what cause is uncertain, they did not come; and each constable agreed to take a prisoner with him to his house to dinner. Through the blessing of God on the conversation of that day, Mr. Vennor was brought to the knowledge of the truth, and became a Dissenter himself, preferring the cause of the persecuted to that of the persecutors; — and his grandson was the father of a new interest in the town, which became (especially under the ministry of the late Mr. Moody) of very important service to the souls of men. Thus

leading person among those who formed this new interest, having received a very strong recommendation of Mr. Newton from Mr. Brewer, of Stepney, invited him to preach to them for six weeks on probation. He accordingly came (we believe, in the year 1759) with Mrs. Newton. During his stay here, he used to retire on Saturdays, and sometimes on other days, to the Grove, in Lord Dormer's park, about two miles from Warwick, and to other sequestered spots, where he composed his sermons. Though he did not fix among this people, yet he always retained a peculiar affection for them; and he has been heard to say, long after he settled at Olney, that the very name of Warwick, would at any time make his heart leap for joy †. It was not the smallness of the congregation at that time, nor the narrow salary proposed to be raised, that prevented his settlement at Warwick; but he was undecided in his mind, whether to go into the Established Church, or to join the Dissenters. Among the latter were his first religious connections, which gave his mind a bias towards them; but he apprehended that disputes in dissenting congregations were common; and an occasional sermon by Mr. Beddome, which he heard at the Baptist Meeting at Warwick, had a considerable effect on his mind to increase his disinclination to become a Dissenting Minister. Indeed, at that period, his ministerial talents were not very popular; and it does not seem that he was much pressed to settle with any dissenting church.

It was about this time that, being at Leeds, he was desired by the late Rev. Mr. Edwards to preach for him at Whitechapel. He met a party of religious friends at Mr. Edwards's house, which adjoined the chapel; and took his tea (of which he was remarkably fond) with them. When the hour of preaching approached, Mr. E. intimated to him, that if he was disposed to retire before the service (as was *then* customary with most serious ministers) a room was at his service; but Mr. Newton declined

the only wise God, our Saviour, causes the wrath of man to praise him! Mr. Vernor not only built the meeting-house, but left a minister's house, and £460 to the place, so long as the gospel shall be preached therein, according to the doctrine held forth in the Assembly's Shorter Catechism.

† Many years after his visit to Warwick, he thus expresses his affection:—'In returning from Shropshire, we spent two nights at Warwick: the first time I have been there since my proposed settlement was over-ruled. There, likewise, we joyed and sorrowed: the people amongst whom my mouth was first opened, and where I met some sweet encouragement on my entrance into the ministry, will always be dear to me: they are at present but few,—but those few are lively and steady.'—*Letters to C. Clunie, p.* 164. —— Writing to Mr. Vernor, July 19, 1782, he says, 'How many mercies has the Lord bestowed upon me since my first visit to Warwick, which is now more than 22 years! I often think of that time with pleasure. There the Lord opened my mouth. Many retired places in your neighbourhood were endeared to me, by seasons which I can still remember, when I was enabled to seek the Lord, and to pour out before him prayers, which he has since abundantly answered.'

this, saying, he was so well pleased with his company, that he was unwilling to leave it; and added, 'I am prepared.' At the appointed time the service commenced; and after prayer, Mr. Newton read his text, which was, 'I have set the Lord always before me: because he is at my right hand, I shall not be moved.' Mr. Newton began fluently; but in a few minutes he lost all recollection of his plan; was confused, stopped, and desired Mr. Edwards to come up and finish the service. Mr. E. urged him to proceed; but Mr. N. left the pulpit; which Mr. E. ascended, and concluded with an Address to the audience, on the importance of the Spirit's agency to help our infirmities. Such was the confusion occasioned by this failure of the young preacher, that when walking in the streets after it, he fancied, if he saw two or three people talking together, that it was the subject of their discourse. Mortifying, however, as this circumstance was, he learnt by it, no doubt, to put his trust, not in his preparation, nor in his memory, but in the Lord alone *.

After this, Mr. Newton continued to reside at Liverpool: and retained his office of tide-surveyor. He could not, however, be silent. He used to preach in his own house on Lord's Day evenings. The room was small; yet those who could obtain admission were well pleased, and greatly refreshed: some of them are still alive, and mention these seasons with gratitude and joy, for 'he helped them much who had believed through grace.' Mr. Zachary Barnes, an old disciple, many years a deacon of the late Mr. Medley's church, is one of this number; and relates the following anecdote: — On a Lord's Day morning, walking with him to Crosby, a village about six miles from Liverpool, to hear a gospel minister, Mr. Newton took with him a volume of Saurin's Sermons, in French; which he translated and repeated to his friend in English, as they went together to the house of God; and which Mr. Barnes found exceedingly profitable to him. Indeed, he seldom walked in the fields about Liverpool without a book; whereby he acquired much useful knowledge, and by which his conversation was rendered remarkably edifying.

It was not till the 29th of April, 1764, that Mr. Newton obtained episcopal ordination †. For a considerable time he halted between two opinions; but at last determined on the side of the Establishment. It may be best to state this affair in his own words: — 'My first overtures were to the Dissenters; and had not the providence of God remarkably interposed to prevent it,

* See some admirable thoughts 'On the Snares and Difficulties attending the Ministry of the Gospel.' — *Omicron's Letters, V.*

† After repeated conversations with the Bishop of Lincoln, in which Mr. Newton avowed his sentiments, his Lordship declared himself satisfied; and promised to ordain him. The service was performed at Buckden. This was six years after his application to the Archbishop of York, which did not succeed. *Letters to Mrs. M. p.* 91. — He received deacon's orders April 29; and priest's orders the 15th or 16th of June following.

I should probably have been a brother with you (a dissenting minister, to whom his Four Letters, entitled 'Apologia *,' are addressed) in every sense: but my designs were over-ruled. A variety of doors by which I sought entrance (for I did not give up upon the first disappointment) were successively shut against me. These repeated delays afforded me more time to think and judge for myself; and the more I considered the point, the more my scruples against conformity gave way. Reasons increased upon me, which not only satisfied me that I might conform without sin, but that the preference (as to my own concern) was plainly on that side. Accordingly, in the Lord's due time, after several years waiting to know his will, I sought and obtained episcopal ordination.' — 'Far from having regretted this interesting part of my conduct for a single hour, I have been more satisfied with it from year to year †.'

In a letter to Mrs. Newton, dated Liverpool, June 14, 1762, two years before his ordination, he thus expresses his desire to enlarge his attempts in the way of preaching, or expounding, in that town. 'The wish of many here, the advice of many absent, and my own judgment (I had almost said my conscience) are united on one side; which I think would preponderate against Mr. B——'s single sentiment, if *your* fears did not add weight to his scale.' He adds, 'The death of the late Mr. Jones, of St. Saviour's, has pressed this concern more closely upon my mind. I fear it must be wrong, after having so solemnly devoted myself to the Lord's service, to wear away my time, and bury my talents in silence (because I have been refused orders in the church) after all the great things he has done for me.' He then mentions and answers the objections which occurred to him against his plan; and begs Mrs. Newton to think over what he had urged, and pray for direction; and concludes by saying, 'Perhaps, before long, it may seem to deserve *your* approbation. To hear *you* say so, would make me quite another person; for while I remain in this suspense, I feel, at times, a burden which I can hardly bear, and cannot possibly shake off ‡.'

By this passage, it appears that Mr. Newton had nearly made up his mind to preach as a Dissenter; but Mrs. Newton viewed the matter in a different light; and her interposition, at this crisis, had a powerful influence on his determination. This is avowed by Mr. Newton, in a Note at the bottom of the page just referred to: — 'The influence of my judicious and affectionate counsellor, moderated the zeal which dictated the preceding letter, and kept me quiet till the Lord's time came, when I should have the desire of my heart!' — 'I believe no arguments, but hers, could have restrained me for almost two years, from taking a rash step;

* This book gave considerable offence to some of his dissenting brethren; and was answered by Dr. Mayo, in a volume entitled, 'An Apology and a Shield.'

† Apologia, p. 49, 50.

‡ Letters to a Wife, vol. ii. p. 82.

of which I should perhaps have soon repented, and which would have led me far wide of the honour and comfort I have since been favoured with.'

It was by the procurement of the late Lord Dartmouth * that Mr. Newton settled at Olney, in Buckinghamshire. The Rev. Moses Brown (author of Sunday Thoughts) had long been vicar of that place; and, on his removal to Morden College, Blackheath, in the vicinity of Lord Dartmouth's seat, Mr. Newton obtained the curacy. His first sermon at the church was in May 1764, from Psalm lxxx. 1, 'Give ear, O Shepherd of Israel!' &c. †

In this place he found a considerable number of serious persons, who had been awakened under the ministry of Mr Brown. Speaking of his new situation, in a letter to Captain Clunie, he says, 'The Lord has brought me to a place where, I am persuaded, he has many dear children; where the light of the gospel is highly prized; so that they would almost do and suffer any thing rather than be deprived of it: they flock from four to six (or more) miles about the country, to hear the word. I have been hitherto favoured with much liberty in my own soul, — am heard with acceptance, and have reason to hope that my poor endeavours have been already, in some measure, blessed.'

Mr. Newton had relinquished a handsome income at Liverpool, for a poor pittance at Olney. A few months after he came to the latter place, he writes thus to his friend: 'My settlement now, including the people's subscription and the house, may be near or about 60 *l.*' This is sufficient to shew that Mr. Newton was not actuated by mercenary motives when he entered into the Christian ministry.

About this time he published a Narrative of the former part of his Life, in Letters to Dr. Haweis. This procured a small addition to his income, and excited a greater attention to his ministry. 'The people,' says he, 'stare at me since reading it, — and well they may. I am indeed a wonder to many, — a wonder to myself; especially, I wonder that I wonder no more.'

He soon set up a lecture on Thursday evenings; which was well attended. He also took a large room in the town for the purpose of catechizing and instructing the children of his parish: these meetings were held on Thursdays, after dinner; and many of the catechumens attended the evening-lecture. Their number amounted, in a few months, to two hundred.

He also established a prayer-meeting on Tuesday evenings, in a large house. 'It is a noble place,' says he, 'with a parlour behind it; and holds 130 people conveniently.' Here he went

* Several admirable letters from Mr. Newton to this pious nobleman, appear in the beginning of the first volume of his Cardiphonia.

† Immediately before his leaving Liverpool, he preached six times in different churches in that town and neighbourhood, to many thousands, with a considerable degree of acceptance, and, it is hoped, of usefulness.

through the Pilgrim's Progress, in a way of exposition. His judicious remarks on the first part of this excellent book, have been repeatedly published.

In the following summer, the congregation having increased, a large gallery was erected in the church, capable of accommodating a considerable number of additional hearers.

At another time he thus writes: 'We have set up a new meeting on Friday evenings; in which my sheep and lambs are to be divided into small flocks of ten or twelve at a time, for conversation. Pray for us, that we may be healthy and thriving, and that the wolf may be kept from the fold ‡.'

Mr. Newton's intimate friendship with Mr. Cowper, the celebrated poet, contributed not a little to his comfort during several years of his residence at Olney ‖. Their houses were at some dis-

‡ Mr. Newton enjoyed, in his retired situation, the visits of many valuable friends, who thought it their privilege to spend a few days in his family. Several clergymen also visited him occasionally, and preached in his pulpit. Among these, he mentions in his letters, Mr. B—ge, Mr. T—d, Mr. V——, Mr. M—n.

‖ The talents, the habits, and the inclinations of Mr. Newton, fitted him for a stated residence, as a parochial minister. Others, probably, are equally adapted, as well as called, to itinerant labours; but Mr. N. in a letter to the Rev. Mr. C—— (Card. vol. ii. p. 291) seems, we conceive, to depreciate too much the endeavours of those who travel about to preach the gospel. 'I wish,' says he, 'there were more itinerant preachers. If a man has grace and zeal, and but little fund, let him go and diffuse the substance of a dozen sermons over as many counties; but you have natural and acquired abilities,' &c. And again (p. 245): 'I wish well to irregulars and itinerants, who love and preach the gospel. I am content that they should labour that way, who have not talents nor fund to support the character of a parochial minister; but, I think, you are qualified for more important service.'

With due submission to the judgment of this excellent man, and a proper acknowledgment of his candour in wishing well to itinerant preachers, we hope we may, without offence, make a remark or two on this advice.

We conceive that Mr. Newton thinks too meanly of those laborious servants of Christ who, with poor fare, hard lodging, and fatiguing travelling, in heat, cold, or rain, preach, perhaps, eight or ten times a week; bear the brunt of violent opposition and cruel mockings; and continue in this arduous employment for many years. It requires much self-denial and devotedness to God to support all this. Tolerable talents, and a fund of a little more than a 'dozen sermons,' is necessary to maintain their usefulness and reputation. Many a minister, who lives at ease in a commodious house, keeps a comfortable table, lies in a soft bed, sits most of his time in a well-furnished library, and visits occasionally the tables of the rich, endures next to nothing, compared with these apostolical labourers. The usefulness of honest itinerants is often great indeed! Many have reason to bless God for their plain and faithful labours. They gain access to remote villages, hamlets, commons, collieries, and other places, which parochial, or regular dissenting ministers, never heard of; and congregations are formed, among whom the faith and practice of the gospel are maintained, and the benefit extended to future generations. Not to say, that some of our most useful ministers first began their career in this way, and were formed in it, as in an excellent school, for their present respectable stations. While, therefore, we rejoice in the steady and regular

tance from each other, on account of a long winding in the town; but, so near behind, that only a small close separated their gardens. This field belonged to a friendly neighbour, who, for a small acknowledgment, indulged them with the privilege of passing across it; and, to render it more convenient, Mr. Newton had a door opening out of his garden into the close. The religious public have derived no small advantage from their friendly intercourse; for it gave occasion to the composition of 'Olney Hymns,' which were intended both for the edification of sincere Christians, and as a monument to perpetuate so endeared a friendship. Mr. Cowper's Hymns are marked with the letter C.; but a long and affecting indisposition, with which Mr. Cowper was visited, prevented his intended contribution towards this work: —a loss which cannot be sufficiently lamented §.

The knowledge which Mr. Newton had of the Dissenters, secured to them his candid and amicable regards. In Olney there are two dissenting congregations. The members of these societies highly respect the memory of Mr. Newton. He knew how to treat with Christian friendship those who, out of a regard to conscience, separated from the communion of the Church of England. His prudence toward men, and his piety towards God, appeared in acting upon such principles of delicacy and honour as will ever be ornamental in the conduct of different societies towards each other; will render their mutual intercourse pleasant and profitable, while it will reflect honour on the persons themselves and the religion they profess *. His intimate friendship with Mr. Bull and Mr. Greatheed, of Newport Pagnell, Mr. Ryland, of Northampton, and other dissenting ministers, appears in an amiable light from his letters in Cardiphonia, and from his conduct after he removed to London. Probably, the church does not contain a clergyman of superior liberality towards Dissenters. This will perhaps be accounted a reproach to his memory by those who, in their late writings, represent all Christian affection to the *Sectaries* as criminal, and derogatory to the

labours of resident ministers, we should be sorry if the weight of such a name as Mr. Newton's should operate against the zealous exertions of that very useful set of men — Itinerant Preachers; or deter those who love souls from entering on that employment, and using their utmost efforts to pluck perishing sinners as brands from the fire.

§ Mr. Cowper was a man of learning and taste. His translation of Homer is highly esteemed. What might not have been expected had he given us a poetical *Version* of the Psalms? Dr. Watts's is expressly an *Imitation* of them; but, had Cowper employed his brilliant talents in a versified translation, how great might have been the blessing to the church! When will such a poet appear to perform the desirable task?

* 'On Tuesday evening we attended in a body to hear Mr. G——s, of R——l. I was willing to do every thing in my power to remove his prejudices (if he has any) against us; and the greatest compliment I can pay any one is, to suspend our meeting when it interferes with their preaching.' *Letters to C. Cranbrook*, p. 124.

dignity of the Established Church; — but, if we form our estimate of the Christian temper from the example of Christ and his immediate followers; and, if we look forward to the day in which the love of his disciples to each other will be particularly noticed by our common Lord, we shall rejoice in every proof of ministerial candour, such as Mr. Newton so uniformly displayed.

In this his rural station, Mr. Newton continued 15 years. He appears to have been contented and useful in it; and, though he occasionally visited the metropolis, where his labours excited considerable attention, — yet, if we may judge from his printed letters, he entertained neither an expectation nor a wish to remove. Some of his Letters in Cardiphonia express, in very strong terms, his ideas of the danger to which the professors of the gospel in London are exposed, and the advantages which Christians in the country possess above them, in some respects. His distinction between 'London grace and Country grace' is well known. He expresses also, in his letters to the Rev. Mr. ——, his disapprobation of a minister's removal, except in cases wherein the Lord's will is very clearly pointed out; but we doubt not that Mr. Newton, whose regard to the indications of Providence was peculiarly great, would never have left Olney, had he not been fully satisfied of the propriety of that measure. Indeed, the sphere of his usefulness was thereby very much enlarged; so that not only the inhabitants of London, who chose to avail themselves of his ministerial labours, had an opportunity of being edified by them, but also great numbers of persons from all parts of England, Scotland, &c. who occasionally visited the metropolis on their various affairs.

It was by the active benevolence of that truly excellent and benevolent gentleman, the late John Thornton, Esq. that Mr. Newton was introduced to the Rectory of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard Street. To that gentleman he had been indebted for many previous favours; and he never suffered an opportunity to escape of expressing his obligations in the strongest manner. No man could be more grateful for any benefit conferred upon him than Mr. Newton. It was a distinguishing *trait* of his character, that he retained the most lively impressions of kindnesses offered to him, for many years after.

He was equally intent on procuring favours for others. An intimate friend of his assures us, that many who are acquainted with his public character, are strangers to that disinterested, minute, and persevering attention to the infirmities or wants of his friends, his readiness to use his influence (which was not small) with the rich and the great to serve others; and, in this way, he was the instrument of a great deal of good.

Mr. Newton entered on his public work in St. Mary's church, on Lord's Day, December 19, 1779. His first discourse was intended to convey to his parishioners an idea of the doctrines he

designed to preach among them, and the spirit in which he intended to impart them; for which his text was very appropriate: 'Speaking the truth in love.' This sermon was printed: and and the inhabitants had an immediate opportunity of knowing the views of their new Rector.

Here Mr. Newton continued to labour for many years, preaching every Lord's Day, morning and evening; the afternoon being supplied by a lecturer, chosen by the parish. The Rev. Josiah Pratt has for some years filled this office; and a little time before Mr. Newton's death, the lecture was changed from the afternoon to the evening, and so continues. Mr. Newton also established a Lecture on Wednesday mornings, which was numerously attended; and on these occasions many Dissenters (and frequently Dissenting Ministers) formed a part of the congregation. It is almost unnecessary to say, that his labours were strictly evangelical, judicious, affectionate, and highly edifying.

Mr. Newton was generally favoured with a large degree of bodily health; so that he was very rarely prevented from the regular discharge of his official duties: but he was not without his trials, — the heaviest of which was the illness and decease of Mrs. Newton; to whom, it is well known, his attachment was very uncommon. Before their removal from Liverpool, she had received a blow on her left breast, which occasioned some pain and anxiety for a short time; but which soon wore off. A small tumour, however, remained; but she never complained of it. In the month of October 1788, she took the advice of a surgeon, who found the malady so far advanced, that he judged the extraction of the tumour would be attended with the most imminent danger. With the greatest composure, she informed Mr. Newton of her state. His sensations were indescribable; yet he felt it his duty to submit with silence to the affecting stroke. As the following spring advanced, her disorder rapidly increased; and her pains were almost incessant. In a few months after, her appetite failed; and she was entirely confined to the house. At length it was evident that death was at hand. Such was her weakness, that she could scarcely bear the sound of the gentlest foot on the carpet, or of the softest voice. On Sunday, Dec. 12, when Mr. Newton was preparing for church in the morning, she sent for him, and took her final farewell. 'She faintly uttered an endearing compellation,' says Mr. Newton, 'and gave me her hand, which I held, while I prayed by her bed-side. We exchanged a few tears; but I was almost as unable to speak as she was: but I returned soon after, and said, 'If your mind, as I trust, is in a state of peace, it will be a comfort to me, if you can signify it by holding up your hand. She held it up, and waved it to and fro several times.' That evening her speech and sight failed; but she continued composed, till on Wednes-

day night (December 15, 1790) about ten o'clock, she breathed her last *.

Mr. Newton, who anxiously watched her expiring moments, took off her ring, according to her repeated injunction, and put it on his own finger; and then kneeled down with the servants, and returned the Lord his unfeigned thanks for her deliverance and peaceful dismission. Persuaded that, immediately on her departure from the body, she was admitted to join the heavenly choir, he found his own mind relieved from a weight of painful feelings and anxieties, under which nothing but the divine power had long supported him. Many of his intimate friends dreaded this mournful event, and feared that it would overwhelm him; but he found it far otherwise. His 'heart trusted in the Lord, and he was helped,'—so wonderfully helped, that the solemn separation did not prevent his preaching a single sermon! Indeed, he preached in the morning of the day on which she died; and thrice while she lay dead in the house. After she was deposited in the vault, he delivered her funeral-sermon, with little more emotion than if it had been for another person.

The general course of Mr. Newton's ministry, after his settlement in London, is so well described by himself, in a letter to the late Rev. Dr. Robbins, of Plymouth, in America, dated April 19, 1794, that we prefer it to any account of our own.

'We have a full church at St. Mary Woolnoth, and a very serious congregation. Few of the hearers, however, comparatively, are my parishioners. They find the way from all parts of London and its environs. By preaching the truths of the gospel rather in an experimental than controversial way, I seem to please and suit them as well as if they were all of a mind. The chief points that I aim at in preaching are,

'First, To set forth the glory and grace of God in the person of the Saviour: — Second, To shew the danger and folly of a form of godliness without the power, —of a mere talking speculative profession: — Third, To persuade, if possible, those that love the Lord Jesus Christ to love one another, — to lay much stress upon the things in which we are agreed, and but little upon those in which we differ.

'Through mercy, we walk in peace; and we have more than a few among us who, I think, are first-rate Christians; and who

* For several years after Mrs. Newton's death Mr. N. used to vent his grief and affection in verses, on its anniversary; which he published in a small tract, entitled 'Ebenezer;' and some of the verses are very beautiful.

'Forget her! No; can four short years
The deep impression wear away?
She still before my mind appears,
Abroad, at home, by night, by day!
'Oft as with those she lov'd I meet,
Her looks, her voice, her words recur;
Or if alone I walk the street,
Still something leads my thoughts to her!'

The subsequent verses give the subject a happy turn; and are equally evangelical and poetic.

perhaps would have been deemed such, had they lived in the time of the apostles.

'It is true, Sir, as you observe, that I am a wonder to many. I wish I was more a wonder to myself: but I hope I have some sense how unworthy I was, and am, of the mercy I obtained. The Lord literally brought me out of the land of Egypt and the house of bondage. I was not only a daring, blaspheming infidel, and a licentious hardened profligate, — but my situation on the coast of Africa was such, that my recovery from thence to be within the reach of ordinary means, seemed morally impossible*. I sometimes consider myself as a *unique* in the annals of the church. The grace of God, which is exceedingly abundant, may have pardoned and reclaimed some, who have gone equal lengths in wickedness (though I have reason to think few of my years and opportunities ever went beyond me in my dreadful career): but the manner of my deliverance from Africa, not only undeserved but undesired; and the subsequent path into which the Lord was pleased to lead me, seem peculiar to myself.

'When I thought of the ministry, I met with so many difficulties and discouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciously accepted the desire which he himself had put into my heart, as he did David's purpose of building the temple: but in his case, it was added, 'Thou shalt not build me a house, because thou hast been a man of blood.' So I apprehended, that although I meant well, and the Lord was not displeased with me for desiring to serve him in the gospel, it was an honour that could not be permitted to one who had been so openly vile and scandalous as I. Yet, in his best time, after six years waiting, and when I had given up the expectation, I obtained my desire with the greatest ease. When Olney, the first place allotted to my service, was ready, the door of entrance was set wide open. There I found a poor and afflicted, but simple and gracious few, who were appointed to teach me, while I endeavoured to instruct them. Olney was a good school; and though I was a dull scholar, yet I trust I learnt something in the sixteen years I was there; which contributed, in some measure, to qualify me for my more public station in London. I have been here fourteen years; and goodness and mercy have followed and accompanied me every day. I have been favoured with much acceptance,

* Mr. Newton was in the habit of receiving his religious friends at an early breakfast; when many used to be gratified by his pious and instructive conversation, and esteemed it a privilege to unite with him in family devotions. On one of those happy occasions, the writer of this note introduced to him a young minister from the country, who had expressed a desire to see him. 'Ah!' said Mr. N. 'I was a wild beast once, on the coast of Africa, and the Lord *tamed* me; and there are many people now who have a curiosity to see me!'

and with some usefulness: I have many friends, and am surrounded with comforts.'

Mr. Newton's sentiments, as to doctrine, were avowedly Calvinistic; but he did not make the particular points generally distinguished by that term the prominent subjects of his preaching, though they were always implied in his discourse. He used, in familiar conversation, to say, that 'he wished his Calvinism to be found in his sermons as sugar in a cup of tea, —which sweetens it all, but is nowhere to be found in a lump!'

About two years before Mr. Newton's decease, his strength began sensibly, but gradually, to decline. He became very feeble, and scarcely able to ascend the pulpit. A man-servant used to stand behind him while he preached. His recollection was observed to fail; and it was with difficulty he continued those public services, which love to his Master and his people made him unwilling to relinquish. At length it was painfully evident to his friends that he could no longer appear as a public instructor. His ministerial work was finished; and he appeared no more in the pulpit after October 1806, a little more than a year before his death. His last public sermon was preached for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so far gone, that he was obliged to be reminded of the object of his discourse. When he could no longer preach, he usually sat in the pulpit to hear his curate, as deafness accompanied the other infirmities of age. The last time he attempted to speak in his church, was in the reading-desk, just before the death of his curate, the Rev. Mr. Gunn; which happened December 5, 1806.

He continued for about eleven months confined to his room, calmly looking for his expected dismission, of which he would sometimes speak with his usual pleasantry. 'I am,' said he, 'like a person going a journey in a stage-coach, who expects its arrival every hour, and is frequently looking out at the window for it;' and, at another time, to the enquiry how he was, he replied, 'I am packed and sealed, and waiting for the post.' His mind was generally tranquil; though, at times, during his illness, his spirits were low, and his religious comforts suffered some degree of interruption; but 'he knew in whom he had believed;' and when speaking to a friend, on the subject of believers' doubts and fears, he observed, that he could not give place to fear, and believed he never should, while those words were in the Bible:—'Him that cometh unto me, I will in nowise cast out.'

To a pious minister, who expressed some doubts of his own conversion, Mr. Newton once said, 'Whatever I may doubt on other points, I cannot doubt whether there has been a certain gracious transaction between God and *my* soul. I cannot doubt whenever I look at my former and my present objects, whether I ought not to cry, 'What hath God wrought!'

'Mr. Newton,' says Mr. Cecil, in his funeral-sermon for him, 'gradually sunk as the setting sun, shedding to the last those declining rays which gilded and gladdened the dark valley. In the latter conversations I had with him, he expressed an unshaken faith in eternal realities; and when he could scarcely utter words, he remained a firm witness to the truths he had preached.'

To a clergyman, who visited him in his confinement, he said, 'The Lord has a sovereign right to do what he pleases with his own. I trust we are his, in the best sense, by purchase, by conquest, and by our own willing consent. As sinners, we have *no right*, and if believing sinners, we have *no reason* to complain; for all our concerns are in the hand and care of our best Friend, who has promised that all things shall work together for his glory, and our final benefit. My trial is great; but I am supported, and have many causes for daily praise.'

In the circumstances of extreme debility and occasional suffering which attended Mr. Newton for many months, his dearest friends could not wish for the longer protraction of his life. His dismission from a body, now become so unfit a tabernacle for his active spirit, was rather to be desired; and this was graciously afforded on the evening of Monday, December 21, 1807, in his eighty-third year. The eyes of Faith pursue the departed saint to the regions of unclouded happiness, and behold him admitted in the presence of his much-loved and gracious Master, whose plaudit he has doubtless received, and whose mediatorial glory he beholds with unveiled face.

On Thursday, December 31, the remains of this venerable man were conveyed to the repository of the dead, in the vault beneath the church in which he had, for about 28 years, proclaimed the word of life.—His strong aversion to a pompous funeral induced him to leave a written direction, that only one mourning coach should accompany his hearse. This injunction was complied with; but many gentlemen provided their own or other coaches, and fell in with the procession in its way from Coleman Street* to the Church. The Rev. Mr. Foster read the funeral service; at which about thirty ministers were present. On the following Sabbath, January 3, the Rev. Mr. Cecil preached the funeral discourse at St. Mary's, from Luke xii. 42, 43, 'And the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh,' &c. Many other ministers, among the Dissenters, as well as of the Established Church, testified their respect for Mr. Newton, by funeral-discourses at their several places of worship.

* Mr. Newton resided for some years after his coming to London, in Charles's Square, Hoxton; and afterwards in Coleman Street Buildings.

Although a variety of excellencies, which adorn the subject of this Memoir, have been noticed in the preceding narrative, it may be desirable to examine a little more minutely the admirable character which he sustained. If his mental talents were not of the first order, for strength and splendour, yet he possessed a soundness of understanding, which was not merely the result of observation, but evidenced powers superior to the ordinary level. So much was his judgment respected, that many sought his advice on affairs of a secular nature, as well as those immediately connected with his functions as a minister of the gospel *. If his genius was not brilliant, it was far from dull; and that he had a happy talent at invention, appears in his Works, and particularly in his Epistolary Correspondence: a branch of writing in which he peculiarly excelled. The firmness of his mind appeared in the steadiness of his character. It was not the phlegmatic perseverance of stupidity, which some weak and lukewarm persons discover, who, like a mill-horse, continue in their undeviating round of duty,—but it was the effect of a mind, at once able to perceive the eternal differences between right and wrong, and fortified with those principles which an experimental knowledge of divine truth alone can furnish.

The name of Newton is sweetly embalmed in the recollection of various persons belonging to different denominations of Christians. His candour was exercised in its proper sphere; and indulged there to a very wide extent. Provided his friends and connections (to use his own expression) 'held the HEAD, and acted under his direction and influence,' he esteemed them irrespective of the sect to which they were attached; and was ever ready to give them proofs of affectionate regard. Bigotry seemed alike distant from his natural temper and from his religious habits; for, with an apostolic benevolence, he loved all those who themselves 'loved the Lord Jesus in sincerity.' It must be acknowledged, that his amiable disposition, improved and expanded by the mild spirit of the gospel, but mingled with the weakness incident to man, sometimes subjected him to the impositions of specious and designing men, and made him too credulous of

* Mr. Newton had a very happy talent of administering admonition and reproof. Hearing that a person, in whose welfare he was greatly interested, had met with peculiar success in business, and was deeply immersed in worldly engagements, the first time he called on him, which was usually once a month, he took him by the hand, and drawing him on one side, into the counting-house, told him his apprehensions for his spiritual welfare. His friend, without making any reply, called down his partner in life, who came with her eyes suffused in tears, and unable to speak. Enquiring the cause, he was told, she had just been sent for to one of her children, that was out at nurse, and supposed to be in dying circumstances. Clasping her hands immediately in his, he cried, 'God be thanked, he has not forsaken you! I do not wish your babe to suffer; but I am happy to find he gives you this token of his favour.'

their professions. But even this was an imperfection which, whenever he detected, he was prompt to amend; and must surely meet with a censure far less severe than that defect which originates in harshness of temper and the moroseness of sectarianism.

Those who are engaged in the management of families, know that much of domestic comfort depends on the orderly arrangement of the home economy. Ministers especially, ought to consider, that they not only best secure this kind of happiness by an attention to order, but that, in 'ruling well their own houses,' they give a presumptive proof at least, that they can 'rule in the church of God.' Mr. Newton, indeed, had not a number of children, during whose infancy, early childhood, and frequent interruptions of health, some slight violations of family regularity must be occasioned; but his household generally consisted of five or six persons. None of them, however, were permitted to break in upon his regular hours for meals, and particularly for the devotions of the family. It was his frequent declaration, that 'to be at home early in the evening, and to be strict in observing the stated periods of closet and family worship, were among the best means of forming good masters and mistresses, good children and servants.'

As a companion, Mr. Newton was remarkable for his cheerfulness and pleasantry. The former habits of his life enabled him to enrich his parlour discourse with that variety of detail which always gives a zest to conversation; and being of a facetious temper, he enlivened his friends by point and sprightliness of remark, which produce a lawful mirth that 'doeth good like a medicine:' yet nothing was more abhorrent to the purity of his mind than a levity sporting with sacred things, or exciting a laugh at the vices and infirmities of mankind.

The liberality of Mr. Newton to the poor, was also a conspicuous trait in his character. Though he never was rich, yet he spared, out of a moderate competency, more than many would deem consistent with the rules of prudence. His hospitality to his numerous visitors is well known; but the streams of his beneficence flowed rather in a subterraneous channel than in a noisy current on the surface of society; and the many acts of kindness which gladdened the hearts of the indigent and afflicted, will remain unknown until He, who is 'not unrighteous to forget the work of faith and labour of love,' shall say to his people, 'Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me.'

Whatever social and moral virtues decorated Mr. Newton's character, it would be a serious omission not to observe, that his unfeigned and fervent piety gave a polish to every other excellence. Deep was the veneration which he felt for the word of God; and sedulously did he cultivate an experimental acquaint-

ance with its hallowed contents. The writer of these lines will never forget the fervour of his devotion in prayer, nor the heavenly spirit which he discovered in acts of worship. His conscience was exquisitely tender; and, like a fine enamel, would not bear without injury the slightest collisions of sin. In the varied walks of life, he exemplified the consistency of the Christian; so that even his enemies could not bring any criminal charge against his practice. He was serious without dulness, devout without enthusiasm, zealous without bigotry, and, in a word, 'holy in all manner of conversation and godliness.'

The praise of our venerable friend, as an author, is in all the churches. Most of his works, which have been already noticed, will long continue to 'edify the body of Christ.' The ease and simplicity of his style*, and the warmth of affection which breathes in his published letters to his correspondents, can never fail to afford a rich repast to all who can relish the familiar pleasures, and prize the delicate fidelity of Christian friendship.

In the pulpit, his whole soul appeared to flow out in ardent concern for their spiritual welfare; so that all might perceive his principal design was to 'win souls to Jesus Christ.' Nor was his labour in vain. There are many living witnesses to the success of his ministrations, in persons who 'were once darkness, but are become light in the Lord;' and, it cannot be doubted, but he has lately joined a numerous band of disembodied and perfected spirits within the veil, whom he was made instrumental in raising to an inheritance among the sanctified. The seed which he cast on the watered furrows, will be seen too after many days; and to him the Church will long feel herself greatly indebted, for the stores which he gathered into her sacred garner. To conclude: — He was esteemed and beloved in life, honoured and deplored in death; and now he rests from his labours, with 'the goodly fellowship of the prophets and of the apostles!'

* The following character of Mr. Newton's writings, from the incomparable pen of Cowper, will weigh with the public far more than any thing we can offer: — Speaking of his Ecclesiastical History, Mr. C. says, 'The facts [are] incontestible,—the grand observations upon them all irrefragable, — and the style, in my judgment, incomparably better than that of Robertson or Gibbon. I would give you my reasons for thinking so, if I had not a very urgent one for declining it.' *Hayley's Cowper, vol. ii. p.* 91.

In another Letter, however, he thus explains himself: 'That you may not suspect me of having said more than my real opinion will warrant, I will tell you why. In your style, I see no affectation: in every line of theirs, nothing else. They disgust me always: Robertson with his pomp and his stuff, and Gibbon with his finical and French manners. You are as correct as they. You express yourself with as much precision. Your words are arranged with as much propriety; but you do not set your periods to a tune. They discover a perpetual desire to exhibit themselves to advantage; whereas your subject ingrosses you: they sing, and you say; which, as history is a thing to be said, and not sung, is, in my judgment, very much to your advantage.' *Ibid. p.* 101.

ON THE IMPORTANCE OF RELIGION.

THERE are three things which, from a regard to our own welfare, we should labour to attain:—An interest in the divine favour, preparation for the heavenly blessedness, and the present enjoyment of the comforts of religion. All these things are inseparably connected; no one of them can be possessed but in conjunction with the others: by no man is any one of them truly desired by whom either of the others is lightly esteemed.

An interest in the divine favour may now be secured; the glorious and blessed God, in whose hand our breath is, and whose are all our ways, has been provoked to anger by our innumerable offences; and by the foreboding fears with which the minds of sinners are haunted, and the judgments which have been executed upon the guilty, as well as by the express declarations of his word, his purpose of wrath is revealed from Heaven against all ungodliness and unrighteousness of men. Now, if God be our enemy, who can shield us from the effects of his displeasure?—the mightiest creatures must be instantly crushed by his ponderous arm. We must eternally sink miserable, helpless, hopeless, under his vengeance; but God, though able to destroy, is waiting to be gracious! Much as we deserve to be made monuments of his wrath, he is ready, through the mediation of Jesus, to receive us into the arms of his love!

A few moments may dissolve our relation to this lower world. But what must thus become of our immortal souls?—Shall they be received into the world of glory? or shall they be doomed to the regions of woe? shall they become the companions of holy angels, or the associates of accursed fiends?—If at death we be found endowed with righteousness and true holiness, with faith unfeigned, with love undissembled, we shall be allowed immediately to pass into glory, and be received in Heaven with universal plaudits; but if, at the termination of our earthly career, we be found destitute of these excellent endowments, we must be thrust into the pit. For an unholy creature Heaven would be a most unsuitable abode; the introduction of an unholy creature into Heaven would darken its glory, would disturb its harmony, would embitter its bliss. An unholy creature would be equally unfit for mingling in the society, for engaging in the exercises, and for partaking of the pleasures of the high and holy place. The glorious presence of God and of the Lamb, would have no tendency to command his esteem, to bend his stubborn will, or to win his carnal heart. The wonderous scene which would be unfolded to his view, would only serve to irritate his corruptions, and increase his hatred. The presence of objects so contrary to his inclinations, would raise such a tempest of agonizing emotion in his soul, as would render him, amid ineffable delights, completely wretched. But preparation for the heavenly blessed-

ness may now be obtained; the vilest sinner on earth may hope to become, through the power of divine grace, meet to be a partaker of the inheritance of the saints in light.

The human soul has capacities of enjoyment which this world will never be able to fill up. They who have possessed the most ample portion of worldly good things, have been constrained to acknowledge with Solomon, that all is vanity. Men are incessantly seeking the possessio of happiness; but happiness still eludes their grasp. They seek it in sensual gratifications, more gross, or more refined: in the tender relations and soothing intercourse of domestic life, in the pursuits of business, in the investigations of science; or by resorting to numerous and mixed assemblies; but how much soever their hopes may be sometimes flushed, disappointment ultimately attends them in all their steps. There is still something better than all that they have yet experienced, for which they pant, but which they never enjoy. The end of all their researches is invariably found to be labour and sorrow; but there is a river of strong consolation, the streams of which make glad the city of God. Pure and undefiled religion is always accompanied, less or more, with solid peace, and with tranquil, if not with rapturous joy. While walking in the path of commanded duty, God, in a gracious and sensible manner, draws near to the souls of his people, and admits them, in some measure, to enjoy the unspeakable endearments of his love. He puts gladness into their hearts, more pure and more abundant than worldlings experience when their barns are full, and their vats overflow.

All who reflect on these three great objects of pursuit, must be convinced of their immense importance: and the more we contemplate them, their immense importance will become the more apparent. Of all the other objects that solicit our attention, which can be reasonably allowed to come into competition with them? If these be secured, we may exult in the midst of all those evils which are dreadful to flesh and blood, and in the face of Death, arrayed in all his terrors. If in these we be unable to claim an interest, we have reason of perpetual alarm, what advantages soever may otherwise promise to promote our joy. What is a man profited though he gain the whole world, if he lose his soul; what a joyful reception therefore should the gospel universally obtain! With what persevering diligence should its ordinances be improved!

But do all to whom the Gospel comes give it such a cordial reception? Would to God that this were indeed the case! Few, when compared with the number of those who are otherwise minded, receive the truth in faith and love. Many treat the Gospel with avowed insult; they regard it with contemptuous indifference, as a childish, or at best, a cunningly-devised fable! Their minds, blinded by Satan, cannot admit the beams of that light which hath shined from above; their hearts, wedded to

vanity, will not renounce these objects of their delight for peace with God and the joys of Heaven! Resolved not to obey the Gospel, they keep themselves at a distance from those places, and from that society in which its sound might be obtruded on their ears. They studiously gather objections to its heavenly origin, but attend not to the accumulated evidence by which its truth is directly supported; and their endeavours to fortify themselves in infidelity, are often crowned with lamentable success! they become, through the deceitfulness of sin, abundantly confirmed, at least during the continuance of health, in their irreligious principles: they learn to deride all attempts to convince their understanding, to awaken their hopes, or to alarm their fears!

All who call themselves Christians, profess to be persuaded of the immense importance of these things; and acknowledge that they should chiefly fill their thoughts, engross their affections, and employ their time. But does the practice of the greater number of them correspond to their professed persuasion? Do these things engage and occupy their minds when they sit in the house, and when they walk by the way, when they lie down, and when they rise up? How shall the truth be declared? Be astonished, ye Heavens! and tremble thou Earth, to behold the indignity with which the gracious overtures of the eternal God are treated by the worms of his footstool! — they behave just as if they had been contriving how they might most provokingly pour contempt upon the blessed Gospel and its glorious Author. They hear the word of salvation with frigid indifference. Every thing besides may in its turn engross their attention: religion alone, the 'one thing needful,' is uniformly disregarded.

Ye worse than triflers, what madness possesses you? Is salvation the only thing which is unworthy of your care? Are ye alike insensible to the allurements of love, and to the terrors of wrath divine? Are the pleasures of sin, which are but for a season, the only objects worthy of regard? Will ye continue to sport unconcerned in the beams of vanity, till the day of grace be past, and your souls irrecoverably perish? will ye not be wise in time? You are wasting away with an inveterate distemper, which threatens every moment to cut you off: and will you not apply to the great Physician, who is able to expel d sease from your frame, and to impart to you that delightful ease of heart to which you now are strangers? Behold, now is the day of salvation!

Even among those who are in some measure impressed with a sense of this importance of things divine, what criminal negligence prevails! What indolent desire and feeble endeavours after the blessings of salvation! how remiss are they in their efforts to enjoy an assured interest in the Divine Favour, obvious meetness for the world of perfection, and an abundant measure of religious consolations! Where is that complete engagedness of

soul in religion which might be expected in all its votaries? Where is that holy circumspectness of conduct which should appear in those who know something of their own imbecility, and of the bewitching allurements which menace their safety? And if these things be not found in us, can we free ourselves from the charge of criminal negligence? Is there an individual among us all who can say, "I am guiltless?" Negligent indeed, we may not all be to the same degree, but we may all be sensible how deeply a tendency to spiritual negligence is rooted in our nature.

Be ashamed, ye who suffer yourselves to be overcome by spiritual negligence! — be grieved that your heaven-born souls should be so prone to cleave to the dust; labour to get your mind more deeply impressed with a sense of the incomparable worth of spiritual and heavenly blessings. Call to mind that ardent longing for God, that holy carefulness to please him, that holy fear of offending him, which you felt at an earlier period of your Christian course. Was it not then better with you than now? The peace of God which passes all understanding, kept your hearts; your souls were cheered with the hope of immortality. 'But how is the gold become dim! how is the most fine gold changed!' How different is the appearance which you now exhibit to the eye of conscience and of God! Your negligence has eclipsed the glory of religion in your souls, and deprived you of all its joys! How much do ye now suffer from the inroads of dissatisfaction, and anxiety, and fear! how often are you constrained to cry out with Job, "Oh! that I were as in months past!" Remember therefore from whence you have fallen, and repent, and do the first works; let all your energies be exerted to redeem the time. It is now high time to awake out of sleep; "for now is your salvation nearer than when you believed." And doubt not but that, through the blessing of God upon the means of his own appointment, you may yet retrieve all that you have lost; and that your progress in faith and hope, and holy joy, may even greatly exceed your former attainments.

But let those of the children of Zion, who are in some measure diligently engaged in working out their own salvation with fear and trembling, go on and prosper. Never remit your diligence till you arrive in the land of eternal rest; forgetting those things which are behind, and reaching forth unto those things which are before, be continually pressing towards the mark for the prize of the high calling of God in Christ Jesus. Every new attainment in religion will be accompanied with new delight, and will make your farther progress more rapid, and more easy; and you may in this manner indulge the joyful hope of having an entrance ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 'Wherefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.'

Scotland. JACOBUS.

INTRODUCTION OF THE GOSPEL INTO BRITAIN.

A few months ago we presented our readers with some hints on the probable Introduction of the Gospel into this country, at a very early period. From some recent publications, we are now enabled to contribute more full and satisfactory information on this important subject; which, to those who know how to appreciate the heavenly message, must be, of all others, the most interesting.

'At what time the Christian religion was first introduced into this island, is a question on which our ecclesiastical historians have been divided. Most of them, however, seem to agree in fixing that event before the expiration of the first century; and the testimonies of divers of the antients have been produced in support of this opinion. Both Tertullian * and Origen speak of Christianity as having made its way into Britain; nor do they represent it as a recent event; so that it may be presumed to have taken place long before their time. The former says, 'There are places of the Britons which were inaccessible to the Romans, but yet are subdued by Christ †.' The latter says, 'The power of God our Saviour is even with them in Britain, who are divided from our world ‡.' Eusebius is more explicit. Speaking of the pious labours of the apostles, he positively declares, that some of them 'had passed over the ocean, and preached in the British isles.' From his connection with the imperial court, and his known intimacy with the emperor himself, who was a native of Britain, he may well be supposed to have possessed the best information; and, as much of his reasoning depends on the truth of the above allegation, it may be presumed he was well assured of the fact. Theodoret also, another ancient and respectable ecclesiastical historian, expressly names the Britons among the nations whom the apostles (or the Fishermen, Publicans, and Tent-makers, as he calls them) 'had persuaded to embrace the religion of him who was crucified §.'

'To the foregoing testimonies may be added that of Gildas, the earliest of all our British historians. According to him, the gospel began to be published here about the time of the memorable

* Tertullian says, *Britannorum inaccessa Romanis loca, Christo vero subdita.* — Places in Britain, which were inaccessible to the Roman arms, might nevertheless be subdued to Christ, in Wales, where, among the retreats furnished by the mountains, there were probably many who fled after the capture of Caractacus, and who there continued to oppose the Romans.

† Tert. Adv. Judæos, cap. 7.

‡ Orig. in Luc. cap. i. hom. 6. — It was usual with the ancients, long before Origen's time, to speak of Britain as divided from the world. Even King Agrippa, in his speech to the Jews at Jerusalem, about the beginning of the revolt, uses a similar language. — *See Josephus.*

§ Theodoret, tom. iv. serm. 9, p. 610.

revolt and overthrow of the Britons, under Boadicea (A. D. 60 or 61); and was followed by a long interval of peace. Speaking of this revolt, with its disastrous termination and consequences, Gildas adds, 'In the mean time, Christ, the True Sun, afforded his rays (that is, the knowledge of his precepts) to this island, benumbed with extreme cold, having been at a great distance from the Sun; not the sun in the firmament, but the Eternal Sun in Heaven.' Upon what authority Gildas places this event at that time, he does not say. From domestic or British records he appears to have derived no assistance; and he was of opinion that no documents of that kind remained then in the country: and if there ever had been any such, he thought they had either been burnt by the enemy, or were carried into foreign parts by our exiled or emigrated countrymen; so that, to his great regret, he had not been able to discover any. He must, therefore, have relied on the authority of some foreign records, or he might follow the tradition of the country. However that was, his statement appears to be, on the whole, correct; and is remarkably supported by the *Triades* ‖. These are ancient British documents of undoubted credit *, though but little known till lately, except to a few, who had access to the remaining depositories of ancient Cambrian records. From these Triades we learn, that the famous Caractacus, who, after a war of nine years, in defence of the liberties of his country, was basely betrayed and delivered up to the Romans, by Aregwedd Foeddig (the Cartismandua of Roman authors) was, together with his father Bran, and the whole family, carried captive to Rome, about the year 52 or 53; where they were detained seven years or more.

'At this time the gospel was preached at Rome; and Bran, with others of the family, became converts to Christianity. After about seven years, they had permission to return; and were the means of introducing the knowledge of Christ among their countrymen: on which account Bran was long distinguished as 'one of the three blessed Sovereigns,' and his family as 'one of the three holy Lineages of Britain.' At the return of these earliest British converts, it might be expected that some of the Christians, with whom they had associated at Rome, would be prevailed upon to accompany them to their native country. Some of the disciples of Christ, whose names are recorded in the New Testament, were probably at Rome when they quitted that city; but it does not appear that any of them did, at this time, visit Britain. We find, however, that certain Christians from Rome did actually accompany the liberated captives. The names of

‖ The Triades of the Isle of Britain are some of the most curious and valuable fragments preserved in the Welsh language. They relate to persons and events, from the earliest times to the beginning of the seventh century. — *See the Preface to Llywarch Hen's Poems.*

* Compare also the *Bonedd y Saint*, another very ancient record.

three have been preserved. One was called Ilid, and is said to have been an Israelite; the other two were Cyndav and Arwystli*, Hen, both of them probably Gentiles. What their Roman names were, it is now impossible to say. They are supposed to have been all preachers; and are said to have been instrumental (the former especially) in turning great numbers of the Britons from the error of their ways, and persuading them to believe in Christ. Their names are the more remarkable, as they were, if not the first, yet, doubtless, among the very first Christian preachers that ever set foot in this island. Bran introduced them and the gospel here.

'As Bran and Caradoc (otherwise Brennus and Caractacus) were Silurian princes, we may safely conclude, that Christianity made its way into Wales as early as into any part of this kingdom. When Bran returned to his native land, some of his family, it is thought, staid behind and settled at Rome. Of these, Claudia, mentioned with Pudens and Linus §, is deemed to have been one; and supposed to be the same with Claudia, the wife of Pudens, mentioned by Martial, the poet, who wrote in those times; and speaks of her as a Briton of extraordinary virtue, wit, and beauty. It has been objected: that Martial, living in the reign of Trajan, cannot be supposed to speak of Paul's Claudia, who flourished in the reigns of Claudius and Nero: but though he lived in Trajan's reign, he lived and resided at Rome in the reign of Vespasian, if not in that of Nero; and the epigram ‖, in which he mentions Claudia, might be written in his younger years, when she was in her prime. Some have thought her to be the daughter of Caractacus; and it is not unlikely that she was one of his kindred. Her Roman name is no objection, as one of Caractacus's sons is known to have borne the name of Octavius. Pomponia Græcina, the wife of Aulus Plautius, Claudius's lieutenant, and the first Roman governor here, has also been thought a Briton and a Christian, and one of the very earliest British Christians. Of her, Tacitus says, 'Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation (or lesser triumph) for his victories in Britain, was accused of having embraced a strange foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her

* It is possible, that Arwystli may be the same with Aristobulus, mentioned by St. Paul (Rom. xvi. 10) 'Salute them which are of Aristobulus' household.' It appears by Taylor's edition of Calmet's Dictionary (Art. *Aristobulus*) that the Greeks say, 'He was sent into England; where he laboured very much, and made many converts.' 'Aristobulus was brother to Barnabas; and was ordained by him or by St. Paul, whom he followed in his travels.'

§ 2 Tim. iv. 21.

‖ He mentions her in two epigrams; one before, the other after, her marriage.

whole family and relations; and having in their presence tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived many years after this trial; but always led a gloomy melancholy kind of life †.' Tacitus, no doubt, deemed the lives of the Primitive Christians gloomy and melancholy; and had he been called upon to describe them, he would, in all probability, have represented their religion as *a vile foreign superstition*; and the sobriety and severity of their lives (abstaining from Pagan rites and excesses) as a continual solitude, dismal dulness, and intolerable austerity. 'It was the way,' says Bishop Stillingfleet, 'of the men of that time, such as Suetonius and Pliny, as well as Tacitus, to speak of Christianity as a barbarous and wicked superstition, being forbidden by their laws, which they made the only rule of their religion ‡.' This trial of Pomponia happened, it seems, while Nero and Calpurnius Piso were consuls, after the apostle Paul's coming to Rome the first time; and, therefore, she may not unreasonably be supposed one of his converts. It appears that there were other persons of distinction among the apostle's friends then at Rome; those of Cæsar's household, among whom might be some of these British captives.

'It does not appear by the Triades that the whole of Caractacus's family embraced Christianity at Rome, or even that he himself did so: a son and a daughter of his are mentioned, as well as his father, as very eminent Christians. The name of his son was Cyllin *, and that of his daughter Eigen; both classed among the British saints. That son is said to be the grandfather of Lleurwg, commonly called King Lucius, who greatly exerted himself, at a later period, to promote Christianity in Britain, or at least in Siluria, the country of his ancestors; and where he himself also reigned by the favour or permission of the Romans. Even the famous king Arthur appears to have been a descendant of this illustrious family. Eigen, the above-mentioned daughter of Caractacus, is said to have been married to a British chieftain, who was lord of Caer Sarllog, the present Old Sarum. It seems doubtful whether Caractacus himself ever returned to his native country. The rest of the family that staid behind might be chiefly females; and Claudia §, who has been said to be one of his daughters, has been mentioned by some as the wife of Pudens, a Roman senator, and the mother of Linus, whom the apostle Paul mentions together.'

† Was not Claudia repudiated on a similar accusation?—Tacit. Annal. 1. 13, c. 32. ‡ Orig. Britannicæ, p. 44.

* Possibly Linus.—*Cy*-LLIN, LIN-*us*.

§ Can *Claudia* be the same as *Eigen*?

[*The Reader may see some additional circumstances and observations on this interesting subject in the Literary Panorama for July last.*]

Evangelicana.

The following admirable remarks on the death of the celebrated Infidel, David Hume, in the last number of the *Eclectic Review*, have excited general attention. We avail ourselves of the liberality of its conductors, to gratify such of our readers as are unacquainted with that work, by inserting an extract from a critique on Ritchie's Life of Hume: 'His death,' as the Reviewer observes,' will probably be admitted, and even cited, by Infidels, as an example of the noblest and most magnanimous deportment in the prospect of death, that it is possible for any of their class to maintain: — an example, indeed, which very few of them ever, in their serious moments, dare promise themselves to equal, though they may deem it in the highest degree enviable. It may be taken as quite their apostolic specimen, standing parallel in their history to the instance of St. Paul in the records of the Christians, 'I have fought a good fight,' &c.

'For a short time previous to his death, he amused himself with playing at cards, making whimsical legacies, and other trifling occupations. As an instance of his 'sportive disposition,' 'notwithstanding the prospect of speedy dissolution,' his biographer relates, that, when reading Lucian's Dialogues of the Dead, he diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and in imagining the very surly answers which it might suit the character of Charon to return to them: — "Upon further consideration," said he, "I thought I might say to him, 'Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the public receive the alterations?' But Charon would answer, "When you see the effect of these, you will be for making other alterations. There will be no end of such excuses; so, honest friend, please to step into the boat." But I might still urge, 'Have a little patience, good Charon: I have been endeavouring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfal of some of the prevailing systems of superstition.' But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

This anecdote is accompanied with the following just and striking reflections on the part of the Reviewer: — '1st, Supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part) was an absurd undervaluation of a possession which almost all rational creatures, that have not been extremely miserable, have held most dear, and which is, in its own nature, most precious. To be a conscious agent, exerting a rich combination of wonderful faculties,—to feel an infinite variety of pleasurable sensations and emotions, — to contemplate all nature, — to extend an intellectual presence to indefinite ages of the past and future, — to possess a perennial spring of ideas, — to run infinite lengths of inquiry, with the delight of exercise and fleetness, even when not with the satisfaction of full attainment, — and to be a lord over inanimate matter, compelling it to an action and an use altogether foreign to its nature, — to be all this, is a state so stupendously different from that of being simply a piece of clay, that to be quite easy and complacent in the immediate prospect of passing from the one to the other, is a total inversion of all reasonable estimates of things; it is a renunciation, we do not say of sound philosophy, but of common sense. The certainty that the loss will not be felt after it has taken place, will but little soothe a man of unperverted mind, in considering what it is that he is going to lose.

'2. The jocularity of the philosopher was contrary to good taste. Supposing that the expected loss were not, according to a grand law of nature, a cause for melancholy and desperation, but that the contentment were rational; yet the approaching transformation was, at all events, to be regarded as a very grave and very strange event; and therefore jocularity was totally incongruous with the anticipation of such an event: — a grave and solemn feeling was the only one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required to be dignified; and, if they were in any degree vivacious, the vivacity ought to have been rendered graceful, by being accompanied with the noblest effort of the intellect, of which the efforts were going to cease for ever. The low vivacity of which we have been reading, seems but like the quickening corruption of a mind whose faculty of perception is putrifying and dissolving, even before the body. It is true, that good men, of a high order, have been known to utter pleasantries in their last hours; — but these have been pleasantries of a fine ethereal quality, — the scintillations of animated hope, — the high pulsations of mental health, — the involuntary movements of a spirit feeling itself free even in the grasp of death, — the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and laboured jokes of our philosopher; jokes so laboured as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to lessen his fear, or to persuade his companion that he does not feel it.

'3. Such a manner of meeting death was inconsistent with the scepticism to which Hume was always found to avow his adherence; for that scepticism necessarily acknowledged a possibility and a chance that the religion which he had scorned might, notwithstanding, be found true, and might, in the moment after his death, glare upon him with all its terrors. But how dreadful to a reflecting mind would have been the smallest chance of meeting such a vision! Yet the philosopher could be cracking his heavy jokes; and Dr. Smith could be much diverted at the sport!

'4. To a man who solemnly believes the truth of revelation, and therefore the threatenings of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We have beheld a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion and the claims of his Creator, but devoting his labours to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending toward the close of life amidst tranquillity, widely-extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before that Judge to whom he had never alluded but with malice or contempt; yet preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of 'superstition:'—a term of which the meaning is hardly ever dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprize and terror, and the overpowering accents of the messenger of vengeance! On the whole globe there probably was not acting, at the time, so mournful a tragedy as that of which the friends of Hume were the spectators, without being aware that was any tragedy at all.'

The following Extract from the Church-Book of a Society of Independents may be useful to Ministers, by shewing that a stigma may rest on a person's name for improper conduct, long after he is dead and gone: — and who can bear the thoughts of such a memorial?

'Our next Minister was Mr. ——, who continued but two or three years; and undoubtedly possessed as much levity as all the ministers before him; and perhaps as much jocular wit as any that may follow after him. He was very high in doctrine, — he denied the gospel-call to sinners, as sinners, and he was possessed of good talents. He came to —— like a burning light, and went out like a stink, in the estimation of many. The baneful effects of his sentiments and levity were, that those who professed to admire him most, became litigious and troublesome; and several have united into an Antinomian party of Antipædo-Baptists.

NEW ENGLAND.

'Such was the piety of the first settlers in New England, that an eminent minister, who preached before a very great assembly, affirmed, that he had lived in that country seven years; and in all that time he had never heard one profane oath, nor seen one man drunk.

Prince's Christian History.

JUVENILE DEPARTMENT.

ADDRESS TO YOUNG PEOPLE.

The following Letter was written by Mrs. Sarah Gill, a daughter of the late Rev. Mr. Prince, of Boston, in North America, and sealed with this order, 'Not to be opened till after my death;'—and, in compliance with her request, it was not.

'*To all my young acquaintance into whose hands these lines may come.*

'As from the invisible world (that world of spirits into which mine will have entered before this is presented you) I now address you; and I earnestly entreat you to receive my message. I may now say, since I shall be beyond the sensibilities of this mortal life, that it is a disinterested love and concern for your best good that prompts me to this. With pity have I often thought on your case. Frequently has my heart bled in secret for those of you who live estranged from God, ignorant of the pleasures of the divine life, unacquainted with the lovely Redeemer, with communion with God, the gracious influences of his Spirit, and the tokens of his love and favour! — and while I have seen you engaged in a round of amusements and sensual gratifications, the world smiling on you, and you hearkening to its delusive promises, pleasing yourselves with its airy vanities, I have thought you (as you really are) a company of spirits, made and bound for eternity, and speedily hastening to it, and uncertain whether you should be happy in the society of perfected spirits, and in the satisfying presence of God for ever; or be miserably fixed in a state of enmity to him, in company with unholy Devils: and yet you are diverting on the borders of this eternity, as securely as though you could never enter into it. Let me, therefore, entreat you, as reasonable, as immortal beings, to secure your eternal welfare without any delay: till that is done, you are in constant hazard of eternal death, — the next hour may be the finishing, the deciding period. Can you be easy to stand on the brink of eternity, ready to fall, and not know how your state will be determined at the awful bar of God? Dare you venture into his presence, and not know whether he is your Friend or your Enemy? Can you think of appearing before Him

as your Judge, and rest till you have secured an interest in Him as your Saviour? Are not your souls precious? Do you really see their importance? If you do not, go visit a dying bed, — see what that will teach you: read the word of God; and there you will find the Maker of souls tells you, that they are of more worth than a *whole world!* But this is not all: Consider the value Christ set on them. To save souls, the eternal Word condescended to veil his glory, to take on him the form of a servant, and in that form to suffer and die! Read the history of his life, his humble state, his hardships and indignities, his painful ignominious death, the agonies of his soul, his bearing the wrath of God, suffering under the immense weight of the divine displeasure! Read his agony in the garden and on the cross, and all loudly speak the worth of each of your souls!

'Would you be happy in life? The ways of vital godliness are indeed pleasant; and the keeping God's commandments brings a peace passing understanding! Would you be fitted to meet Death without terror? — come to Christ, and he will take away the sting of it, and it shall be to you a sweet passage-way to glory! Would you be safe for eternity? — an interest in Christ will give you such a sure title to eternal life, as nothing can annul! What pleas shall I use to persuade you to be religious? Shall I tell you *your all* depends upon it, — that this is the only way to glorify God, and that you cannot be happy here or hereafter without it? Shall I allure or terrify you? Shall I tell you, that Heaven, with all its joys, — that God himself must be yours, or you must have Hell, with all its amazing terrors, the guilt of sin, the stings of conscience, the wrath of an incensed God, and a slighted Saviour for your miserable portion to eternity! Can you think of the contrast, and hesitate a moment which to choose! I speak as from Eternity, — won't you believe me? Shall I allure you by the grace of the gospel? Shall I tell you of the amiableness, the transcendent loveliness of the blessed Mediator? That he is altogether glorious in his person and in his mediatorial character? — that he is all-sufficient to save you? — Shall I assure you, he is now willing to do it, offers himself with all his benefits to you, and waits your acceptance? If you will accept him, he will be your Almighty Friend, your satisfying portion, your prevalent Intercessor, — and he will be all this for ever! You shall be filled with love, joy, and peace! Shall see such glories, and feel such happiness, as is beyond the conception of the most raised mind on earth to conceive! This is something of the bliss Christ now offers! And what answer will you give him? Will you accept or refuse? One or the other you must do. Do you begin to consider? And are you ready to ask, 'What methods shall I use to get into the narrow path which leads to life?' — It is, no doubt, your indispensable duty immediately to repent and believe the gospel. Take time for serious meditation, — let not one day pass without it! Diligently attend all the means of instruction, public, private, and secret. Be much in secret prayer, — hear every sermon as for your life, and as though it was the last, — labour to keep eternity in view, — labour to realize the eye of God always on you: these are powerful incentives to diligence! Associate with the fearers of God; — seek for proper companions, to whom you may open your cases; and do not be afraid or ashamed to do it. O do not be ashamed to appear openly or singularly good! — bear on your minds that you cannot get to Heaved without pains, arduous labours, and persevering strivings. Religion is not the work of a day, nor is it a thing to come in by the bye; but it is the one thing necessary, and must be the chief business of your lives. You must give God your whole hearts! Do not think you can serve God and sin together; but remember, that real religion is a conformity of the soul to God in moral dispositions; and, therefore, that sin must be forsaken. You must turn from all sin, or you will never turn to God. Resolve, in an humble dependence on the help of Christ, to delay no longer; but immediately to set about this great work in earnest!'

Obituary.

ARCHIBALD BRYSON, ESQ.

Oct. 4, 1807, departed this life, at Willoughby House, Tottenham, Middlesex, Archibald Bryson, sen. Esq. aged 79. Being called by grace in advanced life, he retained a lively sense of redeeming love, manifested to him at the eleventh hour. After he became acquainted with the spirituality of God's word, the Bible was his constant companion. His garden, his chamber, his chariot, were places in which, with pleasure, he searched the sacred records. When he retired from worldly concerns, he employed himself in attending different lectures, in churches and meetings in London; where many have observed the fervour of his devotion, and heard the warm expressions of gratitude proceeding from an affectionate heart. There was an eccentricity in his manner; but pious persons could easily discern the spirit by which he was actuated. His favourite subjects were, the Work of Grace upon the Heart of a Sinner, and the unchangeable Love of God. On these themes he enjoyed peculiar pleasure in conversation.

That grace, from which he derived strong consolation in old age, proved a sacred support under excruciating pain. The disorder under which he laboured, was of the most painful nature; but with great submission he bore the dispensation of his heavenly Father, declaring that all was well. To his attendant he said, 'I have a tortured body, but a saved soul!'

From the beginning of his illness, he appeared detached from the world; and when he had intervals of ease, he spoke of the things of God, and his readiness to depart.

His minister calling to see him, found him, as supposed, in a state of insensibility; but desirous of trying if he knew him, he said, 'Does that word now comfort you, which has so often been your support, — 'I have loved thee with an everlasting love?' The spring of life seemed to gain fresh vigour, and he replied with eagerness, "That was the first word, my dear minister!" — alluding to its being the first passage of Scripture which was applied with power to his soul; and which he often quoted with peculiar delight.

His remains were interred in the family vault at Bunhill Fields, on Monday, Oct. 12; and a tribute of respect paid to his memory, by two sermons preached the following Sabbath, at White Row Meeting, Spitalfields, in the afternoon; and at Edmonton chapel in the evening.

J. F.

MR. STEPHEN DREWER

Died Oct. 30, 1807, at Stratford, Essex. About 50 years ago, soon after the formation of the Society for promoting Religious Knowledge among the Poor, a gentleman in London sent down into the west of England a few copies of two little books, published by the Society. Mr. Drewer, then about 20 years of age, received from his master, who was a pious man, 'Baxter's Call to the Unconverted,' and 'Shower on Time and Eternity.' These publications filled him with alarm; nor could his soul find any rest till he was led to him who hath graciously said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest!'

His walk and conversation, for a long course of years, have been uniform and unblemished. He was a member of Mr. Booth's church. His last illness was uncommonly severe; but though he was called to endure excruciating tortures of body, his mind was kept in perfect peace, stayed on God. Being asked what he could do if our Lord Jesus Christ were not God, — he answered, 'I must be lost for ever, — nothing short of an almighty power can save me!' During the latter part of his affliction, he was in constant pain; but his mind was very comfortable; nor did he appear to

to doubt of his interest in Christ. 'In a little time,' said he, 'all will be well!' A few hours before his death, he exclaimed suddenly, with a smile on his countenance,

'None but Jesus, — none but Jesus,
Can do helpless sinners good!'

W. N.

MARIA POWELL

Was a grand-daughter of the late Rev. B. Francis, of Horsely, Gloucestershire. Her mother, who was married to Mr. James Powell, then of Devizes, died when she was 11 years of age. It appears that the Lord blessed her with an early acquaintance with divine things; and a long series of heavy affliction was sanctified to increase her experience and ripen her soul for eternal glory. Miss P. was naturally very reserved; but her papers contain strong proofs of genuine piety. She says, in the narrative of her experience, 'From a child, I have been led to see an excellency in religion, and to look upon good people as the excellent of the earth. At about 12 years of age, the Lord began to work in my heart by convictions of sin, — leading me to see my ruined condition by nature and actual transgression. I felt strong desires to be free from evil, and endeavoured in my own strength to become better; yet these resolutions were broken, for I was a stranger to the way of salvation by a crucified Redeemer. At 14, I was brought, in the providence of God, to live at Melksham. My concern for my soul increased,—my burden of guilt was very great. I knew not whither to fly for relief, until God, in infinite mercy, directed me to 'the Lamb who taketh away the sins of the world.' In the year 1795, the Lord began to shew me how he could be just, and yet the Justifier of those who believe in Jesus. Hearing Mr. H. preach from Luke v. 12, 13, I saw myself as that poor leper, all impure; yet was enabled to believe, in some measure, that I might be accepted, thro' the Redeemer. The words, 'I will; be thou clean,' were applied with such power, as to give me great encouragement. From that time many sermons were blessed for my instruction and comfort. I was not fully satisfied of my interest in his salvation, till towards the close of the year 1797; when the Lord was pleased to bless Mr. W.'s ministry to that end.'

When about 20, it pleased God to afflict her with a dropsical complaint, which was never removed. In what manner she felt under it, will appear from the following extracts:

'1802. His kind hand supported me through this year; and though exercised with great affliction, yet I had reason to be thankful, yea, even to rejoice; because with affliction he granted me assistance, enabled me to trust in him, and made me resigned to his will, as I knew he would not lay one stroke more upon me than was for my good.'

'1803, June 26. O my God, how greatly have I to lament my cold indifferent frame of mind! Thou knowest me altogether, and thou knowest it is my desire more ardently to seek thee! O when shall the happy hour arrive that sin shall lose its power, and all my soul shall unite to glorify the riches of thy grace! Let not the returning measure of ease thou art granting me, instead of a blessing, prove a curse. Rather than health (though a desirable blessing) should cause me to be neglectful of thee, let me languish under sickness and pain; — let me not know a moment's ease, if that moment would make me forget thee! Thou canst bless me under the most painful trials! — thy presence can support my soul amidst the darkest gloom!'

'Aug. 29, 1803. The Lord has, in many instances, been better to me than my fears; and it is but right for me to own it. I hope (with a desire for his glory) it will not be displeasing to him to tell you, that in the multitude of my thoughts within me, his comforts delight my soul. The promises of his word cheer me in the way thro' this gloomy wilderness; and though my path is dark, in respect to this world, yet he is granting me glorious

prospects in regard to the world to come! Yes, he is leading me by the right way to a city of rest. To you, who know what grace can effect, it will not appear improbable, when I tell you that I would not change my present situation for one of health and prosperity! I have felt so much of the evil of my heart, and still feel so much remaining, that it makes me dread entering into a state of more temptation than that I am in already! Certainly, the grace that changes the heart at first, will still be effectual for subduing the power of sin, and carrying on the good work, whatever may be our temptations: but it is a great difficulty, while surrounded with ease and worldly happiness, to have the mind properly affected with eternal things, and to feel a becoming deadness to the world. Though I have reason to lament, this is still too much the case with me, I have also reason to be thankful for that share of deadness I feel to the vanities of time, and those things which would hinder my spiritual improvement. Much evil remains within me; yet I trust the Lord will make his strength perfect in weakness! — 'My grace is sufficient for thee,' is a promise which has been often applied to my mind; and still gives encouragement when I fear my enemies will prevail over me. I have found it sufficient hitherto; and doubt not but that God, who is so kindly supporting me under my afflictions, will continue his mercy unto the end! O how sweet it is to be reconciled to God, through the blood of Jesus! It is here alone an immortal soul can find peace. How dreadful eternity would appear, were it not for the hope that is given us, through the gospel! Now death is only the passage to immortal life and happiness. Why should we regret leaving this wretched state, — when we hope to enter into an 'inheritance incorruptible, undefiled, and that fadeth not away!'— where sin will never enter, and where God will wipe away tears from all faces.'

Miss P. till very near the close of life, though with great difficulty, was permitted to attend the Lord's house; to which, and to his people, she was strongly attached. She remarked in her Diary, Oct. 6, 1805, 'Though I labour under many infirmities, yet I have been enabled this morning to tread the Lord's courts. Blessed be his name for the encouragement I there received from those precious words, 'Nay, in all these things we are more than conquerors, through him that loved us!'

'Dec. 29, 1805. May the good word I have been hearing to-day have an abiding effect on my mind! I attended the means under much bodily weakness. O my dearest Jesus, when shall I be received to the general assembly and church of the first-born? When shall I leave these earthly Sabbaths for an eternal one! But do I, who am but sinful dust and ashes, dictate to the Almighty? Pardon me, O Lord, it is my desire to serve thee better, that makes me thus write. All my appointed time will I wait, till my change come!'

A few days before her death, the following expressions were inserted in a letter to an intimate friend: — 'When I, a poor, guilty, polluted worm, in the near views of eternity, think of standing before the tribunal of the Almighty, my heart fails me, — I feel condemned, and must inevitably perish in despair, were it not for that gracious assurance that Christ Jesus came into the world to save even the chief of sinners! — On him I venture my soul; and if I perish, it shall be at his feet!'

To those about her, a little before she expired, she signified that her mind was full of peace; and remarked it was all well.

On Thursday morning, March 27, 1806, she departed this life, in her 26th year. Her funeral-sermon, by her own request, was preached from Luke xii. 40, 'Be ye ready also,' &c. to a very numerous and attentive auditory. — It is intended in a short time to publish some select and interesting parts of her Experience, Diary, and Letters.

Melksham. T. W.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon *on the Duty and Expediency of translating the Scriptures into the Current Languages of the East, preached before the University of Oxford, Nov.* 29, 1807. *By the Rev.* E. Nares, A. M. 4*to*, *Price* 1*s.* 6*d.*

This Sermon was occasioned by a request of Dr. Buchanan, of Calcutta, who, with his accustomed zeal and liberality, proposed to make a very handsome pecuniary acknowledgment to any two Members of the University who should be appointed to deliver discourses on the subject specified. This proposal was accepted by the University; and Mr. Nares was nominated to preach one of the sermons. In the Advertisement prefixed, Mr. Nares animadverts, in a very manly and becoming spirit, on the late attempts of Mr. Twining and others, to excite opposition to the benevolent exertions for which he pleads. Some of his remarks are so pertinent and judicious, that we cannot deny ourselves the pleasure of an extract.

'Those who resist the propagation of the gospel and introduction of the Scriptures among the natives of India, do certainly, in effect, profess to be actuated by this feeling and persuasion, namely, that the natives of Hindostan must be kept in ignorance, in order to ensure their future subjection; — that, to preserve the dominion we have acquired over their bodies, their minds must be left in darkness. This is plainly and undeniably the tendency of their reasoning, when opposed to the avowed purposes and designs of the propagators of Christianity; for it is a mere *petitio principii* to pretend that Christianity must be objectionable to the feelings of the natives of India; and much more to assert, that any of their rights are in danger from the offer of Christianity. Those who would propose it to their acceptance, know it to be the greatest of blessings and benefits: they know that, when duly and candidly considered, it carries with it sufficient evidence of being such in reality. They wish their brethren in the East may be brought, not by *coercion*, but by sense and reason, to accept the offer, to the removal of superstitions, which, however fondly embraced by themselves, and strangely overlooked by Mr. Twining and others, are undeniably the occasion of much distress, much suffering, much error, and much ignorance.'

Mr. Nares's text (Acts ii. 7—11) is remarkably appropriate; and furnishes a topic on which the author makes some good introductory remarks. From the miracle recorded in the text, Mr. Nares very naturally and fairly infers, that it is the gracious purpose of God to grant to all the nations of the earth the blessings of revealed truth; and that, since the gift of languages is no longer communicated, it is the indispensable duty of Christians to attempt, by *ordinary* means, the accomplishment of those desirable objects; for the attainment of which, *extraordinary* means are not to be expected. It is not easy to furnish our readers with a good analysis of this discourse, as the preacher does not profess to lay down any precise method for the arrangement of his ideas. He is principally employed in combating objections to the expediency of disseminating the Scriptures through the eastern countries. He takes great pains to diminish the apparent difficulty of communicating accurate ideas of the doctrines of Christianity to the Hindoos (to whom he chiefly refers) and of removing their prejudices against the truths of inspiration. In order to shew that this difficulty is not so formidable as may be supposed, Mr. Nares endeavours, at considerable length, to trace an analogy between certain religious opinions of the Hindoos, and some of the leading doctrines of the Christian system; in consequence of which, he thinks it probable (to use his own words) 'That, upon a due acquaintance with our Bible, the natives of Hin-

dostan, so far from shewing any repugnance to the reception of the heavenly truths there disclosed, will one time or other be forward to acknowledge, with delight and satisfaction, this identity of doctrines; and to trace (in the Hebrew Scriptures especially) the great outlines and unadulterated principles of their own creed.' Of these, Mr. Nares goes so far as to specify the Incarnation, the doctrine of the Atonement, and of the Trinity. On this part of his discourse, we cannot avoid thinking, that the respectable preacher has bestowed very unnecessary trouble and fruitless pains. Supposing the analogy to be much more clear and striking than it is, yet it is not on such a circumstance that we build our hopes of the successful promulgation of Christianity. It is rather upon the internal evidence of revealed truth, — its obvious adaptation to the wants and circumstances of men in every age and country, — and, above all, upon the powerful and efficacious blessing of the God of truth, that we place our hopes of its continued success. Difficulties, we readily confess, there are, such as no human power can remove; but we rely on that Being, with whom all things are possible; and who, in spite of all obstacles, has made his word effectual to the conversion of sinners among nations the most rude, and the most refined. With pleasure, however, we find, that in a subsequent part of the sermon, Mr. N. brings forward the sentiments we are attempting to convey; and we rather wonder that he judged it worth while to enter on that prolix statement, the importance of which his own expressions, towards the close of the discourse, seem to call in question. Let him speak for himself:

'After all, however, let us turn to History, and see whether we ought to be deterred by any apparent objections of the nature alluded to. Were the ignorance, superstition, and barbarity of the natives of Hindostan extreme, I would wish to have leave to ask, Who have already been the converts to Christianity? Have not many of the most ignorant, many of the most superstitious, many of the most barbarous of mankind, already been converted? What was the condition of the Asiatic, African, nay, even of the Grecian and Roman converts in the first centuries? What the condition of the Goths and Vandals, Russians and Sclavonians? What the condition of our own Britons, in after-ages, and at the several periods of their first conversion?'

To this long discourse Mr. Nares has appended a series of Notes, occupying 35 pages. Many of these display very extensive reading, and considerable erudition. Of these our narrow limits will not allow us to take further notice. We can only add, that we have been highly gratified with perceiving, through the whole, a steady and warm attachment to the fundamental doctrines of Evangelical Truth.

A Sermon *on the Death of the late Rev. John Newton, preached at St. Mary Woolnoth, by the Rev.* Richard Cecil, A. M. 12*mo*, 1*s*.

On Mr. Cecil devolved, by the express desire of Mr. Newton, the painful task of addressing a very numerous congregation of sincere mourners, on the death of their venerable pastor. The scripture happily chosen for this purpose, is Luke xii. 42, 43, 'And the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing.' From these words the preacher was naturally led to consider, 1, The Character, and, 2, The Commendation, of a faithful Minister. His character as a servant, vigilant and prepared; — as a steward, faithful and wise: His commendation, — blessed in the approbation of his Lord, blessed in the testimony of the household, blessed in the testimony of his own conscience. This character and commendation are justly applied to the deceased minister; and the discourse concludes with an Address to his

slated congregation, and to his parishioners.

Mr. Cecil 'hopes, that his having Memoirs of the late Rev. Mr. Newton now in the press, will account for so little having been said in the sermon, respecting the circumstances of the life and death of that eminent character.' This discourse, however, will be read with interest and pleasure by all who know how to appreciate the uncommon excellence of the deceased.

A Sermon, *preached at St. Paul's, June* 5, 1806, *before the Society for Promoting Christian Knowledge, and the Trustees of the several Charity-Schools in and about London. By* John, Lord Bishop of Exeter.

The text of this Sermon is Mark i. 13; from which the learned prelate takes occasion to deplore the great evils which prevail among the poor, from the want of religious instruction, — the difficulties that must be encountered in endeavouring to impart it to them, — and the obligation of all who love religion and their country to forego the love of ease and pleasure, and rise up to aid this benevolent design.

Many of the preacher's sentiments on this subject are such as Christians of all denominations must approve. We will give one specimen which respects those who take an active part in conducting schools for the instruction of the children of the poor: —'Those, therefore, who contribute their time, their industry, their wealth, their influence to the protection of children from wickedness and ignorance, confer a most substantial benefit on their fellow-creatures. Almost every effort of this nature, if directed by prudence, and vigilantly supported, answers its end.' We read this passage with sincere pleasure; because it proves his Lordship to be a friend to the religious instruction of the poor; upon the wide and effective extension of which is grounded our best hope of amending the moral and religious character of that class of society.

We wish we could have spoken with equal commendation of every other paragraph in this sermon; but we are sorry to say that it breathes the same uncandid spirit against the Dissenters which we have witnessed in former sermons preached before, and published by the express desire of, this Society. The passage to which we refer is as follows: 'Indeed, the awful state of our country and these tremendous times, require, even upon inferior motives, our most zealous guardianship of those institutions, where truth is taught unmixed with error, — where the pure doctrines of our most primitive and apostolical church are inculcated with unremitting diligence, — and where these poor innocent children are separated and preserved from those mischievous receptacles of fanaticism, disloyalty, and dissent, which have of late been too long and too precipitately encouraged, and to the tendency of which the eyes of the discerning part of the community are opened.' Page 8.

We are not able positively to determine, whether by the 'mischievous receptacles of fanaticism, disloyalty, and dissent,' the Bishop means dissenting schools, or dissenting places of worship, or both. Nor is it indeed of any great consequence, since the great body of Dissenters throughout the kingdom, feel a conscious satisfaction that they can appeal to their principles and to their conduct for the most substantial proofs of the illiberality and falsehood of the charge. Taking it, however, for granted, that the Bishop's principal design is to degrade and cast an odium upon Dissenting Charity and Sunday-Schools, we take the liberty of denying the odious charge; and challenging his Lordship to the proof of what he has written. If any person can substantiate these accusations, let him fairly and openly stand forward. Nay, if there are fanatical and disloyal persons engaged in teaching in our schools, we shall be obliged to those who will point them out to us; for whether they will give us credit for it or not, we are really as staunch ad-

versaries to fanaticism and disloyalty as themselves.

'It is not for us to meddle with the kind of religious instruction given in the several charity-schools belonging to the Establishment in London, Westminster, &c. It may be 'the truth unmixed with error,'—it may be the 'pure doctrine' of the church of England that is taught there; — we sincerely wish it may be so; for the children in those schools will then be taught the sinfulness and depravity of their nature, — the way of salvation by Jesus Christ, — the necessity of being born again, and of living holy and godly lives. We own we have our doubts upon this head: we fear that the pure doctrine of the church is not so universally and carefully taught as it should be. For ourselves, we wish to assure his Lordship, that these are the truths taught in our schools (with the exception of *a very few*, which belong to Arian and Socinian congregations); these are the truths which our teachers love and rejoice in; and which it is their constant endeavour to impress upon the minds of their scholars.'

Let the clergy who preach these Annual Sermons before the Society, be content with praising the constitution and liturgy of their own church: — let them boast of the purity of the doctrine taught in their charity schools; but let them cease to accuse and to slander their brethren of other communities, by charging them with fanaticism and disloyalty, and thereby holding them up as objects of contempt and dislike to their fellow-citizens. Nay, some go much further, — they insinuate the necessity of altering the act of toleration and adopting measures of restriction. Intolerant men! they would revive the ancient discord and persecution! We say not this of the worthy Prelate, whose sermon we have been animadverting upon. He is a divine of too much prudence and moderation to cherish such wild and mischievous designs. He has fallen inadvertently into the habit of thinking and speaking of Dissenters, which is the fashion of the day with high churchmen; but when maturely weighing the matter, we have reason to think he will perceive the impropriety of this.

Hints to the Public and the Legislature, *on the Nature and Effect of Evangelical Preaching. By* A Barrister. *Part the First.* 3*s.* 6*d.*

The design of this pamphlet is to shew the public and the legislature that the morals of the common people grow more corrupt; and that this is to be ascribed, in a great measure, to evangelical preachers, who, instead of enforcing the moral duties, preach doctrines which have a tendency utterly to destroy them. To prove the former, the author quotes many pages of Mr. Colquhoun's Treatise on the Police of the Metropolis; in which he makes an estimate of the persons who support themselves by pursuits either criminal, illegal, or immoral; and our author affirms, that 'this profligate immorality must and will increase, if, instead of insisting upon moral duties, men are to be assured from the press and pulpit, that no qualification of *merit* is necessary; that the lives of men cannot be too impure, or their offences too aggravated; that they will not be precluded by their crimes from the offered rewards of the gospel, which are not suspended on the performance of any moral duties whatever.'

The Barrister is exceedingly displeased with the doctrine of 'Original Sin,' or the natural depravity of man, which he calls 'the mysterious jargon and blasphemous nonsense of Calvin and his followers.' 'This doctrine,' he says, 'puts a weapon in the hands of the infidel; and goes, in fact, to deny the existence of all moral obligation;' and, supposing man to be a sinful and *helpless* creature, ministers, he thinks, would be dishonest in receiving tithes or salaries; as they can do nothing in effecting his reformation; that being 'the *sole* operation of irresistible grace.'

To convince his readers of the desperately immoral tendency and effect of evangelical preaching, this 'New Religion,' as he calls it, the

author proceeds to quote various passages from Dr. Hawker's writings, Mr. Hill's Village Dialogues, Mr. Burder's Village Sermons, Mr. Toplady's Works, Mr. Cooper's Sermons, &c. in which the writers, treating on the article of Justification, insist on that grand doctrine of the Bible and of the Reformation; and prove, that 'we are justified, not by works of righteousness which we perform, but freely by grace, through faith, in the righteousness of Christ.' These passages are adduced, in order to prove that the writers are enemies to good works; and that they encourage the vilest sinners to persist in their iniquities. But the Barrister, with notorious partiality, purposely passes over all the numerous passages in the above volumes, which insist clearly, distinctly, repeatedly, and with *equal vigour*, on the necessity of regeneration and holiness. We might refer, for instance, to the Village Sermons; of which the tenth, in the first volume, is on the Nature, *Necessity*, and Means of Holiness, — the twenty-third, on a Sinner changed by Grace, — the forty-ninth, on the Christian Temper, — the fiftieth, on the Christian Practice, — and the fifty-first, on Nonconformity to the World. We must appeal to the impartial public, whether it be honest and fair in any writer to select sentences in this partial manner; and to represent men, who earnestly plead for the holiness of the gospel as enemies to it. Conduct like this, at the Bar, would not very powerfully recommend 'a Barrister' to the public esteem.

A fair specimen of the author's aversion from evangelical truth may be found in the following passage. Having quoted a few sentences from a tract, in which, as an antidote to despair, the gospel is shewn to be free from 'terms and conditions,' he adds, 'Never was a system so well suited to the wants of all classes of sinners, whose names are to be found in the Registers of the Old Bailey. It is good news; and they will, no doubt, search the *Evangelical Gazettes* again and again to learn the 'precious truth,' that notwithstanding the thousands they have ruined by their infamous practices of fraud and depredation, they have still as good a chance, and as sure a title to salvation as the best of men.'

'Each will triumphantly join chorus in the song penned for him by the Reverend Divine himself, and placed at the end of his Instruction Book:

[*N. B.* Written by Cowper.]

'There is a fountain fill'd with blood,
Drawn from Emmanuel's veins,
And sinners plung'd beneath that flood
Lose all their guilty stains!
The dying thief rejoic'd to see
That fountain in his day;
And there have I, as well (*vile*) as he,
Wash'd all my sins away!'

'The Psalmist says of the wicked man, 'That he delighteth in blood;' he will, therefore, be readily enough persuaded to wash himself clean in the *element* of his corruption. His reason will not be shocked, nor his faith staggered, to find this element consecrated to so extraordinary a purpose.

'The community cannot but wish well to the progress of a system of instruction which tends so greatly to the suppression of vice and the spread of morality!!! We cannot but be sanguine in our hopes of reformation, when the word of proclamation delivered weekly from the pulpits, and dispered daily in cheap tracts to all classes of society, is,

'*To the Seducer.* You have betrayed many that once were innocent, and have brought down many a father's grey hairs with sorrow to the grave; but add one more victim, for *your life cannot be too impure*, and then, — take refuge in a Redeemer.

'*To the Robber.* You have corrupted many an honest mind by your example, and ruined many an honest man by your villany; but *your crimes cannot be too many, or too aggravated*; commit one more fraud on the public, and then,—lay hold on the cross.

'*To the Murderer. Your sins cannot be too great, or too aggravated,* — dip your hands once more in the blood of your fellow-creatures, and then, — wash them white in the blood of the Lamb.

'Such is the plain, distinct, intelligible language of evangelical teaching; — such are the principles propagated by means of the press, throughout the whole extent of the kingdom; — such are the lessons which are taught to the profligate of every class, and sent into the world at a price that may bring the purchase within the reach of that description of persons to whose reception it is fitted; — such is the new gospel faith, instilled into the ears of the ignorant in the numerous and annually increasing meeting-houses of its professors; — such is the evangelical doctrine which is daily multiplying its converts and its congregations, while it thins every church of God in which the *moral* duties of man are inculcated, and in which the infinitely serious evil to the sinner and to society, which attend the breach of those duties, are faithfully and fully impressed.'

It is impossible for a serious Christian to read these passages without shuddering at the writer's temerity. It is seldom that the most malicious adversaries of the gospel go to this length in their blasphemies; and it is in vain for such a writer to attempt to conceal his hatred to the doctrines of the Church of England, though he sometimes pays a kind of compliment to her ministers. The fact is, that the author is a Socinian, and a bitter enemy to all those peculiar and distinguishing doctrines of the gospel, on which, not only the Church of England, but every other Protestant church in the world, is founded.

We have not room for observations on every part of the Barrister's work, and shall leave to the respective living authors the defence of their several works; but we cannot pass over the author's impotent virulence against poor John Bunyan, whose inimitable Pilgrim, however, will continue to be read and admired for ages, after the Barrister's pamphlet has sunk into oblivion. — 'The Pilgrim's Progress,' says he, 'treats the moral law with as much vulgar derision as the most zealous of the fraternity could wish. They could not have made choice of a better vehicle for the propagation of *their* gospel.' 'The tinker, we all know, made no pretensions to innocence or integrity of life: he wallowed in his vices with humility, — he laid no claim to merit. In the town in which he lived, he was even a premature example of coarse profaneness and vulgar debauchery: it was not difficult for him to teach the doctrine laid down in his treasure of divinity: That 'it is then only we have right thoughts of God,' when we believe that he abhors all purity of thought and holiness of life; or, as he more concisely, and with more elegance expresses it, 'when we think that all our righteousness stinks under his nostrils.'

Nothing is here said of John Bunyan's conversion, or the unquestionable holiness of his whole life after it; but the reader (if ignorant enough) is left to suppose, that while he was a preacher of the gospel, he was nevertheless a notorious character. Might not the character of St. Paul, with equal honesty, be treated in the same manner? The author complains grievously of the honour put on Bunyan's writings by some late editions of them, with Notes, and on the Versified edition, by Mr. Burder; from which he quotes some passages, as specimens of the Editor's bad poetry, which, however, are marked in that edition as Mr. Bunyan's own lines: another instance of unfairness in the Barrister. The Evangelical Magazine also comes in for its share of abuse; and the Editor's illiteracy is supposed to be demonstrated by an *Erratum* of the Printer, — tho' of all works, a periodical one certainly claims the most indulgence.

So abusive, so unfair, and, in some parts, so *blasphemous* a work we have seldom seen. It must provoke the indignation of every intelligent reader, who entertains the smallest regard to the Mediation of the Son of God: but the chief reason inducing us to notice it is, that it is addressed to the LEGISLATURE, who are told, that these *evangelicals*, — these 'anti-moralists,' — these 'crusaders against morality,' are engaged in 'a hostile confederacy to degrade the true practical religion

of Christianity' (*i. e.* Socinianism) 'to train up the common people in a systematic contempt of the moral law; and, therefore, that those to whom the welfare and prosperity of the community are entrusted, should not sleep at their post.' — 'A reformation of morals,' he says, 'can alone save the nation at this tremendous crisis;' and to effect this, evangelical preaching must be suppressed, — that preaching, which we are sure, is, under God, the chief means of preserving the little morality that is left among us; and by which, thanks be to Him, thousands of the most vicious have been happily reclaimed, and become both moral and religious.

The author, aware that such an appeal to the Legislature may justly be thought to imply a wish to excite the spirit of persecution, disavows any such intention; yet, 'I do not think,' says he, 'that the members of this new spiritual body should be favoured, as to a certain degree they are, by special immunities, and fostered by exclusive privileges. I do not think that the open and perpetual propagation of doctrines so hostile to moral virtue, so subversive of public prosperity, should not only obtain a licence with the readiest facility, but that such licence should bring with it an exemption from certain burdens attached to other classes of the community. This, and much more, ought neither to be admitted nor endured.' That is, in plain English, evangelical preachers ought not to be licenced; — and this *Socinian* would rather have the toleration-act infringed, by which his own fraternity are protected, than suffer the doctrines he abhors to be freely propagated.

Such is the Barrister's extreme hatred to the peculiar doctrines of the gospel, that he 'breathes out threatenings and slaughter' against them; and is 'exceedingly mad' in his fury to suppress them.

While, however, we sincerely lament his bitter zeal, and think it our duty to expose the dangerous tendency of his violent publication, we cannot but pity him, and pray that, like his predecessor, Saul, of Tarsus, he also may obtain mercy from that Saviour whom he now persecutes in his truths and members, and hereafter promote the faith which he now labours to destroy.

An Apology for the late Christian Missions to India; *comprizing an Address to the Chairman of the East India Company; in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet, by Major Scott Waring: with an Appendix, containing Authorities, principally taken from the Reports of the Society for promoting Christian Knowledge.* By Andrew Fuller, *Secretary to the Baptist Missionary Society.* 8vo, 2s. 6d.

It affords us much satisfaction to announce to our readers Mr. Fuller's Apology and Strictures, because we are satisfied that they afford a complete refutation of those malicious charges, grounded on false representations, which have lately been produced against the diffusion of the gospel in India.

Mr. Fuller's mottoes in his title-page, are admirably well chosen. The first is, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.' Neh. vi. 8. — The charge of rebellion which Sanballat brought against Nehemiah, was just as true as the charge of alarm and mutiny in the East Indies, occasioned by Protestant Missionaries. His second motto, is equally well chosen: 'And now, I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.' Acts v. 38. — We hope that Mr. Twining, Major Scott Waring, and their associates, who boast of their Christianity, will not suffer the Jews, who 'were cut to the heart' at the proselyting zeal of the apostles, when they interfered with the religious prejudices of the people of Palestine, and who 'took counsel to slay them,' — to exceed them in prudence; for, to the mild

and gentle advice of Dr. Gamaliel, just quoted, they all agreed. If these gentlemen will calmly consider Mr. Fuller's Apology, we trust they will evince their candour, by ceasing their opposition, and retracting their unfounded censures.

Mr. Twining had mentioned 'the *tolerant* spirit of Christianity,' and insinuated, that 'the *innovation*' of instructing the Indians in the doctrines of the gospel, is inconsistent with that tolerant spirit; but Mr. Fuller shrewdly observes, that in whatever terms the question which Mr. Twining proposed to be submitted to the Court of Proprietors of the East India Company may be couched, the real question is,' Whether toleration shall be extended to Christian Missionaries?' And here Mr. Fuller takes occasion to mention, that an opinion has of late been advanced, even by some who deem themselves the firm advocates of toleration, which not only tends to abridge, but even to subvert it. It is this:—Christians may enjoy their own sentiments of religion, but they *must not be allowed to make proselytes.* The alarmists 'do not propose to persecute Christians in India, provided they keep Christianity to themselves; but those who *attempt to convert others*, are to be exterminated! 'This is,' as he observes, 'not toleration, but persecution!'

The true cause of the late opposition to Missions, seems to be developed by the Rev. Mr. Carey, of Bengal, in a letter dated Feb. 13, 1807. 'India swarms with Deists; and Deists are, in my opinion, the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. I consider the *alarms* which have been spread thro' India, as the fabrications of these men. The concurrence of two or three circumstances, in point of time, viz. the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and the public advertisements for subscriptions to the Oriental Translations, have furnished them with occasion to represent the introduction of Christianity among the natives as dangerous.' P. 9.

Mr. Carey, probably, was not aware, that, while he was writing this letter, a number of these gentlemen were preparing to embark for Europe, with a view to sound the alarm at home. This they have actually done; and while they pretend to plead for toleration (that is of the most horrid Paganism) they are in fact pleading for the exclusion of what they acknowledge to be *light* and *truth*; and for the refusal of toleration to the religion of their Maker!

Mr. Fuller then gives a concise account of those 'religious opinions and customs' in India,—for the toleration of which Mr. Twining's feelings are so 'particularly alive,' and which have been already stated in this Magazine. He next remarks on the moral character of the natives, which the Deists are so fond of exalting (and of which 'A Bengal Officer' has just published a 'Vindication'); but which one truly states, from the writings of Bernier, Governor Holwell, Lord Teignmouth, and Mr. Carey, whose testimonies every rational man will prefer to those of Infidels, whose manifest design is to depreciate Christianity.

A large extract follows, from Mr. Marshman, one of the Missionaries, who affirms, that 'the tongue of Slander itself has not been able to charge any of them, nor of the native converts, with the least deviation from the laws of their country; and that, with regard to *safety*, there is nothing to be feared from Missionary exertions.'

Mr. Fuller makes some remarks on the spirit of persecution which has lately appeared in the West Indies, — one effort of which was disallowed by his Majesty in Council; and he expresses his hope, in which we sincerely unite, that it will not be permitted by the British Government, either in the East or the West, to prevail.

The truth is this: 'Some of our countrymen left England at an early period of life, in pursuit of a fortune. They neither understood nor believed the gospel when at home; and on going abroad, took leave of Christian ordinances, and of all re-

spect for them *. They may wish, indeed, for certain reasons, to retain the name of Christians; but that is all. They cannot bear the thing, nor that any about them should be in earnest in the profession of it: but whatever measures may be taken by men who have become aliens from that which is the glory of their country, I trust there will be found a sufficient number of the rulers and inhabitants of this land to counteract them. If not, let us talk as we may against French Atheism, we are fast sinking into it.'

We would gladly proceed to the Second Part of this pamphlet, — 'Strictures on Major Scott Waring,' but our limits oblige us to defer the review of this to the next Number. We shall only add, that we do most sincerely recommend the perusal of this able Apology to the Friends of Missions; and still more ardently wish, that it may reach the hands and hearts of those who are in danger of 'filling up the measure of their iniquities, by forbidding the gospel to be preached to the Heathen.'

We find, by the close of Mr. Fuller's pamphlet, that he intends shortly to publish Remarks on Major Scott Waring's Letter to the Rev. Mr. Owen, and other publications of the same tendency.

It gives us additional pleasure to learn, that the Rev. Robert Hall is engaged in preparing a pamphlet in Defence of Missions.

Prayers and Offices of Devotion for Families, *and for particular Persons upon most Occasions. By the Rev.* B. Jenks. *The 25th edition, altered and improved by the Rev.* C. Simeon, *Fellow of King's College, Cambridge*, 8vo, *Price* 6s.

Jenks's Prayers have maintained a high place in the esteem of serious persons for a whole century; and have obtained 25 editions. They have, doubtless, contributed much to the devotions of the closet; and especially of the family, where free or extempore prayer would not have been employed; and though they are uniformly evangelical, they have passed in a multitude of families without that suspicion of Methodism, which a modern composition, embracing the same sentiments, would not fail to excite.

But excellent as these Devotions are, an improved edition was much wanted; and we are glad that it has been undertaken by the able hands of Mr. Simeon. We concur with him in thinking that the old editions had faults, which exceedingly needed correction. 'The sentences were too long, the sense was often perplexed; and the antitheses were so numerous, as to be very ill-suited to modern taste.' These imperfections the editor has taken pains to remove, and, we think, successfully. He has also made a new arrangement of the Prayers; by which they will be more readily found. We may add, that the octavo form renders it far more convenient, especially for family-use, than the old editions in twelves.

* Like some of the common sailors at sea, who, to vindicate their profanation of the Sabbath, allege, that they put SUNDAY on shore at Gravesend.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Spiritual Gleanings; or Essays with Scripture Mottoes, 8vo, 7s bds.

Obstacles to Success in Education: a Sermon, by R. Winter, 8vo, 1s.

Jennings's Jewish Antiquities, two vols. 8vo, 16s. boards.

The Christian Monitor for the Last Day. By John Owen, A. M. 8vo, 6s.

The Character and Hope of a Christian: a Sermon, by the late Rev. Mr. Adams, 8vo, 6d.

Dyer's Famous Titles, 12mo, 3s. boards.

Hawker's Commentary, Part I, 8vo, 3s. 6d.

A Defence of Sabbath Evening-Schools. By A. Leslie. 12mo, 9d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

INFORMATION respecting the State of the Mission at OTAHEITE has lately been received; which is of a more pleasing and hopeful kind than any that has reached the Directors for a long time past. This was communicated, not to the Society itself, but to Mr. Crook, at Paramatta, in New South Wales, by a Letter from Mr. John Davies, one of the Missionaries at Otaheite, dated December 26, 1806; which letter Mr. Crook has forwarded to Mr. Warner, father of the Missionary who last went out to the South Seas.

By this letter, it appears that the small sloop, the Hawkesbury, which sailed from Port Jackson in September, 1806, on purpose to convey those letters and supplies which had long lain there for the use of the Missionaries, arrived at Otaheite November 28.

The renewal of correspondence with the Society, after a tedious interval of about six years, afforded them a degree of satisfaction more easily to be conceived than described. The vessel staid at Otaheite about a month, and then returned to Port Jackson; but the Directors have received no letter by it of later date than August 8, 1806. Letters, however, may have been forwarded, which are not yet come to hand.

In the letter last mentioned, written three months before the arrival of the Hawkesbury, the Missionaries express themselves as much dejected by the want of success, and by not hearing from home for so very long a time. Mr. Jefferson was in a very infirm state, and not expected to recover; Mrs. Eyre was labouring under the infirmities of advanced years; Mrs. Henry also had been seriously indisposed; Mr. and Mrs. Shelley had given up the Mission, and retired to Port Jackson. They enjoyed, however, perfect peace with the natives. Pomarre (formerly called Otoo) retained his authority, and was kind and generous towards them. They justly concluded, that the Directors could not have forgotten them; and supposed that supplies were then lying at Port Jackson for them, which could not be forwarded.

Their anxieties were happily relieved by the arrival of the Hawkesbury, in November 1806, with a variety of articles which they needed; and with, what was still more welcome to them, the long, long-expected letters of their friends and of the Directors.

From Mr. Davies's letter to Mr. Crook, we make the following extracts: — 'It would be pleasing to send you some good news concerning the state of this Mission; but, hitherto, I have had little of that nature to communicate;'....' but, great as our discouragements are, there is no cause of despair. The Mission, on the whole, wears a more promising aspect than at any former period. Public preaching and catechizing have been the means of spreading much knowledge of revealed truth in this and the neighbouring island, Eimeo; and though we cannot say that we have positive evidence of the conversion of any, yet I could name two young men, who died not long ago in this district, who gave, probably, as good evidence of conversion as those two Taheitans, mentioned in the Evangelical Magazine as converted, and baptized by the Brethren at their school in Yorkshire.

'All the Society Islands enjoy profound peace; and there is a probability of its continuance. The authority of Pomarre as a king, is acknowledged not only at Taheite, Eimeo, Metea, and Teturoa, but also by Raeatea, Huaheene, Macao Manu, Borabora, and at Matea (which I suppose to be the Recreation Island of Roggewin); and also by some of the

Pearl Islands. Notwithstanding this general peace, however, it appears that, a few weeks ago, there was a bloody war at O-ura; where the party that conquered, baked in the oven and ate up the other!

'The authority of Pomarre being acknowledged in the adjacent islands is a very favourable circumstance, should a Mission be sent to any of them. — Pomarre has learned to read and write his native tongue; he also knows a little English. His example has had a very good effect on others, who express a desire for the same attainments. Pomarre is now writing a letter to the Directors, in answer to that which they addressed to him, and which we translated for him; so that he understands its contents very well.'

From the letter dated August 8, 1806, we add the following account: 'As he *has* entered our dwelling, he is mostly, during the day-time, in one or another of our apartments, amusing himself with writing, in which he has made considerable progress; and frequently writes to us in his own language with much readiness.

'*Pomarre has promised to banish Oro* (his chief idol) *to Raeatea; and to abolish Human Sacrifices and Infant Murders!* — but, I suppose, it is all *te vaha* (mere talk) as the Taheitans say. However, he appears sincere in his attachment to us; and treats us with much kindness.

'We greatly wish to see a few families coming out to us. We have no desire to quit our post; at least, I can sincerely say so as to myself. I trust I am in the path of duty. I shall be very glad to see Mr. Warner (who had not then arrived). As to yourself and family, I shall be heartily glad to see you joining us;—it would be a great acquisition to the Mission.

'I shall only add, that I have lately made another trial towards opening a school for the instruction of the youth; and am glad to say, that *there is a good prospect of success.* This is more than I could ever say before, although I have made repeated trials. We have at last adopted a new alphabet, which we now send home; together with a Grammar, Vocabulary, Catechism, &c. JOHN DAVIES.'

This intelligence we cannot but consider as, upon the whole, encouraging. The intimacy and apparent cordiality subsisting between the King and the Missionaries, with the evident tendency of his example to promote civilization among the people, augurs well. The patient perseverance of the Missionaries, who have continued on the island so many years amidst so many discouragements, deserves the highest praise; and we cannot but hope, that the Lord will, at length, crown their faithful labours with success!

Mr. Warner left Port Jackson for Otaheite, in the brig Elizabeth, March 7, 1807; touched at New Zealand March 30; which place he expected to leave when he wrote to the Directors, April 11; and hoped to be at Otaheite before the end of that month.

VACCINATION IN AFRICA.

Extract of a Letter lately received from a Missionary at Bavian's Kloof.

'WHILE we were at Cape Town, to present a Congratulatory Address to Lord Caledon, our present Governor, we were informed of the wish of Government, that the Hottentots, both at the Cape and in the country, might be inoculated with the Cow Pox, to prevent the ravages made by that malignant disorder, the small pox. Indeed, there was a positive order for the introduction of vaccination among them. Understanding how beneficial the effects of it had proved, we were the more ready to undertake it; and went to the Town-house, where it was performing, under the inspection of a magistrate, by eight surgeons. There was a great crowd, through which we worked our way to the surgeons; from whom we received the necessary instructions; and a bottle of matter was given us

to take home to Bavian's Kloof. With a view to begin, we immediately inoculated our Hottentot servant, who willingly submitted to the operation.

'After our return to Bavian's Kloof, we made known to our congregation the wish of Government: That all the Hottentots would suffer themselves to be inoculated; and our people readily consented. The before-mentioned servant got several very fine pustules, without sickness or inconvenience (at least, nothing worth mentioning); and a child of one of the Missionaries, being also inoculated with the best effects, we thereby obtained good wholesome matter from healthy subjects, preferable to that we brought with us, which was rather dry. First we inoculated 100 persons; who all did well. Most of them had several pustules; but were not properly ill or feverish in any great degree; and, to this day, we have performed the operation on about 600 Hottentots with the best effects. By God's blessing, it has succeeded with all; and we hope it will effectually secure them from any attack of the small pox.'

BAVARIA.

The King of Bavaria has published an Ordonnance, by which every child within his dominions, who has not attained the age of three years, shall be vaccinated before the 1st of July, 1808; and every infant born in future, in his dominions, shall undergo the same inoculation within three months after its birth. Heavy penalties are inflicted on the neglect of this decree; and inoculation for the small pox is prohibited, under pain of imprisonment.

FRANCE.

A young man, from England, was taken prisoner at Antwerp, in July 1803, and sent to Valenciennes; where he has remained till now. He had been strongly inclined to enter into the ministry before he left home; but certain circumstances prevented it. He then went abroad, where he seems to have been trained up for public usefulness in the profitable school of Affliction. He now preaches to about 300 prisoners, — poor English sailors (of whom there are 1400 in all) in an old ruinous Catholic chapel in the citadel, partly unroofed. Many of the sailors are very attentive, and appear to have received serious impressions, which they ascribe to his discourses. — 'My auditors,' says he, in a letter to his father,' appear in their prison-dress and wooden shoes; but their souls are precious. The characters of many sailors are the most debased among men; and yet how evident it is, that lions may be changed into lambs! The word has had the most success among the crew belonging to the Shannon, a ship noted for the profligacy of the people.'

Forgery detected.

In our Magazine for November last, we stated, that the Infidels in France had recourse to a new stratagem; and pretended that a hollow globe had been dug up at Aleppo, containing many manuscripts; from which it was inferred, that the book of the Revelations was not written by St. John, but by Cerinthus. A full account of this, it was affirmed, had been published in the Marseilles Gazette of Oct. 20.

We now learn, from the Panoplist, an American publication of respectability, that Dr. Waterhouse, of New York, who is a Member of the Marseilles Academy of Sciences, suspecting the imposition, wrote to his correspondent, Dr. Louis Valentine, a learned physician at Marseilles, where the above account was said to have been published, who examined, with the assistance of other gentlemen, all the Gazettes published in that city from Aug. 1806 to March 28, 1807 (the date of his letter); but no such paper was to be found; and he adds, 'It is our opinion, that the piece which caused so much alarm in the timorous consciences of your country, is an absolute lie.'

HALF-YEARLY DISTRIBUTION OF PROFITS.

Jannary 20, 1808. The Trustees met for the purpose of distributing the Profits of this Magazine, when the following Cases were relieved: —

Cases.	*Denomination.*	*Recommended by*	£
Mrs. S.	Indep.	G. Burder	5
J.	ditto	Parsons	5
H.	ditto	Platt	5
J. D.	ditto	Buck	5
D. B.	ditto	Hill	5
V.	ditto	Buck	5
A. L.	ditto	Williams	4
M. L.	ditto	ditto	4
M.	ditto	Fuller	5
L.	ditto	Bogue	5
F.	ditto	Townsend	5
S.	ditto	Roby	5
D.	ditto	Townsend	5
S. J.	Bapt.	Ryland	4
M. T.	ditto	ditto	4
M. M.	ditto	ditto	5
E.	ditto	Greatheed	5
H.	ditto	ditto	5
P.	ditto	ditto	5
J.	ditto	ditto	5
D.	ditto	Hinton	5
P.	ditto	Parsons	5
Mrs. A.	Bapt.	Parsons	5
H.	ditto	Kingsbury	4
R. C.	ditto	Fuller	5
B.	ditto	ditto	5
G.	ditto	ditto	5
N.	ditto	ditto	5
B.	ditto	ditto	5
B.	ditto	Townsend	5
M.	ditto	Kingsbury	5
S. H.	Presby.	Duncanson	4
E. C.	ditto	Small	4
R.	ditto	Jefferson	5
M.	ditto	Waugh	4
S.	ditto	Smart	4
C.	ditto	ditto	4
E.	ditto	Platt	5
C.	ditto	Buck	5
C.	Method.	Platt	5
B.	ditto	Wilks	5
M. M.	ditto	ditto	5
A.	ditto	ditto	5
M. W.	Establish.	Townsend	5

HOME INTELLIGENCE.

CHAPELS OPENED.

On Thursday, Dec. 3, 1807, a new chapel, situated in Grosvenor Street, looking up Gore Street, into Piccadilly, Manchester, was opened for the accommodation of Mr. Roby and his congregation. Between 40 and 50 ministers assembled on the occasion. Mr. Bowden, of Darwen, Mr. Blackburn, of Delph, Mess. S. Bradley, R. Bradley, and Jack, of Manchester, engaged in the service. Mr. Charrier, of Lancaster, preached in the morning, from Ps. cxxxii. 13—16; and Mr. Evans, of Stockport, in the evening, from Isa. lvi. 7.

Dec. 9. A new meeting-house was opened for public worship at Cripple-Style, in Dorsetshire; when a sermon was preached in the morning, from Ps. xc. 17, by Mr. Loader, of Fordingbridge; and another in the afternoon, from 2 Cor. x. 14, by Mr. Ralph, of Wimbourne. The place was well attended, and there is a pleasing prospect of success.

By the blessing of God, the Redeemer's interest is prospering under the ministry of the Rev. Mr. Davies, of Langattog, Crick-Howel. It was found necessary to build a New Meeting-house, in Cwmdu, about five miles from Crick-Howel. On New Year's Day this place was opened. A respectable congregation, of about 400 or 500 attended. The service was introduced by Mr. D. Jones, of Maesyronen; Mr. E. Davies, of Hanover, preached from Ps. xciii. 5; Mr. E. Davies, of Brecon, from Gen. xxviii. 17; and Mr. Shadrach Davies, of Maindy, from Heb. ix. 15.

The East Kent Association will hold their next Meeting at Ramsgate, April 6. Mess. Mather, Tomlin, and Giles are expected to preach.

General Congregational Union.

In a former Number, we announced to our readers a 'General Union,' designed to embrace all

the Congregational Ministers and Churches throughout England and Wales, in a scheme for promoting 'the mutual benefit of the churches which enter into the Union, and the advancement of the Redeemer's Cause in all places, and by all scriptural and laudable means.'

We have now to congratulate the friends of the Union on its gradual progress, and the opening prospects of permanent advantage arising from it to the churches and the cause of Christ.

Since the Annual Meeting at New Broad Street, in May last, the Committee then appointed, have regularly met, for the purpose of transacting the business of the Union. Their enlarged and improved plan has been circulated through the counties of England and Wales; and, in various places, considerable attention has been excited. Several Ministers and their Churches, both of town and country, have expressed their approbation of the design, and acceded to the terms of Union. An excellent pamphlet has been published, which we reviewed in a late Number, entitled, 'Thoughts on a General and Explicit Union, &c. By a Friend to the Union.'

The Committee have been grieved, however, to observe, that any misapprehension of their plan, or any parts of it which may hereafter be rescinded or improved, should have raised alarm, or procured the disapprobation of any of the churches. 'The Committee in London,' says the Circular Address, 'are far from presuming that it [their Plan of Union] is already perfect: they do not present it to their brethren as such; but affectionately invite their sentiments upon it; to which the most respectful attention will be paid.' This avowal, it seems, gave birth to the pamphlet before mentioned; and the Committee are desirous of receiving any further communications. In the mean time, they wish to remind the Ministers and Churches to whom their Plan has been already addressed, of a former request, that they would return an official Answer to their Proposals as soon as convenient. They wish also to state, that pecuniary contributions, in aid of a general fund, form no condition of Union.

It gives us pleasure to record, from time to time, the establishment or prosperity of useful institutions; and we cannot but view any attempt to increase the comforts of, or relieve from anxiety, the Ministers of Christ, as an acceptable service to their Divine Master. It is well known that they have seldom any opportunity of providing for the day of adversity, — which has frequently overtaken their widowed partners or helpless offspring, after their death. We are, therefore, gratified to hear of the establishment of an institution, under the title of 'THE PROVIDENT FUND, for the Relief of Aged and Infirm Ministers, and of the Widows and Children of deceased Ministers, in the Connexion of the late Countess of Huntingdon.'

We understand that, from the donations contributed towards its establishment, and the annual subscriptions already received, there is good reason to expect, through the further liberality of the religious public, that this fund will afford comfortable aid to those for whom it is intended. Ministers who may expect benefit from it, are not required to subscribe towards its support; and the relief is intended to be administered in proportion as needed. This institution is under the joint direction of the Trustees of the Connexion, and of the Trustees of her Ladyship's College at Cheshunt.

Donations and Subscriptions will be received by J. O. Oldham, Esq. Treasurer, Brook House, Holborn; and by Mr. William Hodson, Merchant, 39, Lothbury, London.

In the Memoir of the late Rev. Mr. Smith, of Burford, inserted in our Number for September last, a sentence, we find, gave offence to some persons, formerly connected with him; in consequence of which we applied to the writer of that article; from whom we have received the following explanation: — 'That, although he is fully convinced (both from the testimony of the late Mr. Smith himself, and of

respectable survivors) that the sentence which has given offence is *strictly true*, — yet no personal reflection whatsoever was designed; nor was it intended to intimate, but that Mr. Smith's church and congregation were, generally speaking, kind and attentive to him.'

RECENT DEATHS.

Died lately, after a short illness, Mr. Alderman Hutton, of Dublin: a liberal friend to the gospel.

Mrs. Pyne, wife of the Rev. B. Pyne, of Duxford, died on Lord's Day, Feb. 7.

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

1. *Tu. M.* Broad Str. Mr. Barber.
2. *Wed. M.* Crown Ct. Mr. Clunt.— Equity of the Divine Procedure.
   Ev. Prayer-Meeting for the Nation at Mr. Stevens's.
3. *Th. Ev.* Fetter Lane, Mr. Winter.— Spiritual Life promoted by the Inroads of Death.

6. Lord's Day Afternoon, Surry Chapel.—Address to the Children of the Southwark Sunday School, by Mr. Hill.
   Ev. Broad Str. Mr. Brooksbank; Devonshire Sq. Mr. Stevens; Hare Crt. Mr. T. Thomas; Peter Str. Mr. Rae; Crown Crt. Mr. J. A. Knight; Palace St. Mr. J. Hyatt.
7. *Mon. Ev.* Missionary Prayer-Meeting at Camomile Street.
8. *Tu. M.* Broad Str. Mr. Clayton.
9. *Wed. M.* Crown Crt. Mr. Buck.— Advantages of having good Men with us in Dangerous Situations.
   Ev. Prayer-Meeting for the Nation at Mr. Townsend's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. Winter's, Mr. Knight to preach. — The True Wisdom of Man, as a Rational and Immortal Being.
    Ev. Fetter Lane, Mr. Goode. — The Conversion of Manasseh.

13. Lord's Day Ev. Broad Str. Mr. Collyer; Devonshire Sq. Mr. Shenstone; Hare Ct. Mr. Burder; Orange Str. Mr. Townsend; Peter Str. Mr. Dunn; Crown Crt. Mr. Webb; Chapel St. Mr. S. Burder; Palace Str. Mr.
14. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
15. *Tu. M.* Broad Str. Mr. Barber.
16. *Wed. M.* Crown Ct. Mr. J. Hyatt.— Hope banishing Despair from Adversity.
    Ev. Prayer-Meeting for the Nation at Mr. Goode's.
17. *Th. Ev.* Fetter Lane, Mr. Waugh. — Jesus Christ the Leader of his People.
18. *Fr. Ev.* Sermon to Young People, by Mr. Greig, at Camomile Str.

20. Lord's Day Ev. Broad Str. Mr. Hutchings; Devonshire Sq. Mr. Gold; Hare Crt. Mr. Humphrys; Orange Str. Mr. Burder; Chapel Str. Mr. Thomas; Peter Str. Mr. Jerment; Crown Crt. Mr. W. Stephens; Palace Str. Mr. Dunn; Hoxton Chapel, Mr. G. Clayton.
22. *Tu. M.* Broad Str. Mr. Clayton.
23. *Wed. M.* Crown Crt. Mr. Dunn.— The Christian troubled and not distressed.
    Ev. Prayer-Meeting for the Nation at Mr. J. Clayton's.
24. *Th. M.* Monthly Meeting (Bapt.) at Dr. Rippon's, Mr. Hutchings to preach.—Stedfastness in Religion.
    Ev. Fetter Lane, Dr. Rippon. — The Fountain opened.

27. Lord's Day Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. Thomas; Hare Crt. Mr. Webb; Palace St. Mr. Brooksbank; Crown Ct. Mr. Winter; Chapel Str. Mr. Dunn; Peter Str. Mr. Greig.
29. *Tu. M.* Broad Street, Mr. Goode.
30. *Wed. M.* Crown Crt. Mr. Upton. — God glorified by the Mediatorial Work of Christ.
    Ev. Prayer-Meeting for the Nation at Mr. Hutchings's.
31. *Th. Ev.* Fetter Lane, Mr. Townsend. — Why was the Ministry of John the Baptist, and of Jesus Christ, no more successful?

MINISTERS SUPPLYING AT

Spa Fields, Mr. Glascott.
Sion Chapel, Mr. Lake.
Hoxton, Mr. Hartley, of Lutterworth, except the 20th.

POETRY.

TO THE SWALLOW.

A SONNET.

I BID thee welcome, herald of the spring;
Well pleas'd to trace thy many-circling flight:
If not one twitt'ring bird may summer bring,
Let not our northern cold your race affright.
Say, if from southern climes thy weary'd wing
Has borne thee, voyager, through the trackless air?
Or, do your tribes to rocks in clusters cling?
Spend you in ponds the months of Winter drear?
Or, torpid, do you doze the months away *?
Where, — curious man, that traces worlds on high,
And tells the stars that glitter in the sky, —
Where Swallows pass the Winter cannot say.
Philosophy enquires in vain.—I ask no more.
Your silence bids me Nature's God adore! IOTA.

* Referring to the different hypotheses of philosophers respecting swallows.

LINES, OCCASIONED BY THE DEATH OF A FATHER.

OUR Fathers! — where are they? A small spot of earth
Secretes their remains from our sight:
Beneath yonder turf, in the lonely church-yard,
Their eye-lids are clos'd to the light.

Our Fathers! — where are they? Their spirits have soar'd
To mansions of heavenly rest;
And there, 'midst a circle of angels, they taste
The ethereal joys of the blest!

Our Fathers! — where are they? Their souls from above,
Watch over our earthly employ;
Even there, the commendable deeds of their sons
Continually add to their joy!

Pursue then, ye sons, the same holy paths
Your fathers before you have trod;
Assur'd, when life's taper expires, they will lead
To your fathers, your Heav'n, and your God! AMICUS.

ON HOPE.

THE glorious globe of light, on show'ry skies,
Oft hangs the glitt'ring arch of numerous dies;
And then, by one more brightly beaming-ray,
Chases the show'r, and brings resplendent day!
So to these eyes, in chrystal sorrow drown'd,
Hope, the fair sun of life, appears;
And even on my flowing tears
Builds a bright bow of bliss my soul around:
But when on high
(Beyond *this* sky)
Where joy its powerful gleams shall part,
I'll give each grief away;
And under skies that never lowr,
Spend Heav'n's eternal day! MARY.

Birmingham.

THE BRUISED SERPENT.

Alluding to some Attempts to prevent the Propagation of the Gospel.

Twining around the tree of Paradise,
The envious serpent offer'd baneful fruit;
Offending man now opes on woe his eyes,
And finds himself a sinner and a brute!

The serpent *twining* still remains to hiss, —
To keep unhappy man from life's fair tree;
But know, thou *twining* foe to human bliss,
Thy *twining* arts shall but recoil on thee.

For 'tis decreed, the *Twining* serpent's head,
Tho' long, and much, and fierce it hiss and *twine*,
Shall feel Messiah's foot destructive tread,
To bruise the foe that fought with Pow'r Divine! J.

THE WORTH OF SOULS.

Souls, precious souls, immortal souls,
Are Satan's wish'd-for prey;
But Christ Abaddon's pow'r controuls,
His captives takes away.

Souls, precious souls, are Christ's reward,
For all his toil and pain:
To save immortal souls, the Lord
Was crucify'd and slain!

God's Holy Spirit takes delight
To sanctify the soul,
Till Christ's own image, plain and bright,
Is form'd throughout the whole.

And shall we our own souls neglect,
Despise, defile, destroy?
God's embassy of peace reject,
And spurn celestial joy?

Shall we assist Apollyon's side, —
Immanuel's reign oppose?
Jehovah's fiercest wrath deride,
And rush to endless woes?

Almighty grace this madness cure!
Spirit divine descend!
Our souls convince, renew, secure,
And keep them to the end!

ש כ

The contented Mechanic.

Weary'd with labours of the day,
And with contentment blest,
I pass the hours of night away
In calm and quiet rest!

I rise refresh'd when morn appears,
And feel the blessing giv'n:
Then offer up my fervent pray'rs,
In gratitude, to Heav'n.

Contented with a frugal meal,
No luxuries I crave;
And what concerns the common weal
In politics, I wave.

The busy crowd I always shun,
Where vicious habits please;
Nor till my task of labour's done
Am perfectly at ease.

I close the day, well pleas'd to find
The hours that I employ
In useful labour, tune the mind
For more substantial joy.

Thus to the end of life may I
A steady course pursue,
Content to live, prepar'd to die,
And bid the world adieu. J. C.

RESIGNATION.

Written by the late Rev. Titus Knight, of Halifax, in his last Illness.

I wish to be wholly resign'd,
Whatever in God is his will:
Thou hast been most gracious and kind,
And why should I doubt thee so still?
Thy will it is right should be done,
For thou art unerringly wise:
The Lord of all under the sun,
The Sov'reign and King of the skies!

Afflictions from dust don't proceed,
Nor dost thou with pleasure chastise;
As parents correct when there's need,
But often with watery eyes:
So God, in pure love to his own,
To save them from evil to come,
Oft humbles them under his frown,
In order to lead them safe home!

But let not the favourite child
From henceforth conclude him unkind;
But humble, submissive, and mild,
Learn more of his fatherly mind.
The person afflicted is bless'd
When chastisements make him more wise,
In Jesus's bosom carress'd,
And growing more meet for the skies!

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THE

EVANGELICAL MAGAZINE.

APRIL, 1808.

MEMOIR

OF

THE LATE REV. JOHN WITHERSPOON, D. D. LL.D.

PRESIDENT OF NEW JERSEY COLLEGE, AMERICA.

Dr. Witherspoon was a branch of a very respectable family, which had long possessed a considerable landed property in the east of Scotland. He was lineally descended from the Rev. John Knox, well-known as the prime instrument of spreading and establishing the reformed religion in Scotland. The Doctor was born on the 5th of February, 1722, and his father was at that time minister of the parish of Yester. He was a worthy man, — eminent not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses. The father's example may be supposed to have contributed not a little to form in the son that taste and love of correctness, united with a dignified simplicity, for which he was so justly distinguished through the whole of his life.

Young Witherspoon was very early sent to the public school at Haddington; where no expence was spared in his education. Here he was distinguished for assiduity in his studies, for soundness of judgment, and for clearness and quickness of perception.

At the age of 14 he was removed to the University of Edinburgh; where he continued attending the different professors, with a great degree of credit in all the branches of learning, until the age of 21, when he was licensed to preach the gospel. When a student at the Divinity Hall, his character stood remarkably high for his taste in sacred criticism, and for a precision of thinking, and a perspicuity of expression rarely attained at so early a period.

He had scarcely left the University when he was invited to be assistant and successor to his father, in the parish of Yester; but he chose rather to accept an invitation from the parish of Beith, in the west of Scotland; where he was ordained with the universal consent of the people, and where he afterwards received many pleasing tokens of their high esteem and cordial affection.

From Beith he soon received a call to the large and flourishing town of Paisley; where he resided with high reputation, and la-

boured in the work of the Lord with uncommon success; and there his name will long be held in sacred remembrance.

During his residence at Paisley he was invited to Dublin, to take the charge of a respectable congregation in that city. He was also invited to Rotterdam, in the United Provinces; and to Dundee, in his own country: but he could not then be induced to quit such a sphere of comfort and usefulness as Paisley afforded him. He rejected also, in the first instance, the invitation of the Trustees of the College of New Jersey, in America. He thought it almost impossible to dissolve connections at home, which had been so long endeared to him, — to leave a place where he was so much respected and so very happy: but urged by the friends whose judgment he most respected, and whose friendship he most valued; hoping too, that his sacrifices might be more than repaid by his being made peculiarly useful in promoting the cause of Christ in the new world; and knowing that Jersey College had been consecrated from its foundation to those great objects to which he had devoted his life, he consented, on a second application, to wave every other consideration, and to take the important charge to which he had been called, with the concurrent wishes and the highest expectations of all the friends of the College *. Their expectations were not disappointed. The reputation and prosperity of the college under Dr. Witherspoon's administration, equalled the highest hopes that even the most sanguine entertained.

New Jersey College was founded, and has since been chiefly supported, by private liberality and zeal. Its finances were then in a very low and declining condition: but his reputation excited an uncommon liberality in the public; and his personal exertions, which extended from Massachusetts to Virginia, soon raised its funds to a flourishing state.

But its chief advantages were derived from his literature, his superintendence, his excellent example, and from the general tone which he gave to the literary pursuits of the students. Formerly, the course of instruction had been too superficial, and the metaphysics and philosophy that were taught, tinctured with the dry and unedifying forms of the schools. This defect, however, ought not to be imputed to the worthy men who had before presided over the institution; but rather to circumstances arising from the infant state of the country, over which it was not to be expected that they could, all at once, have a sufficiently commanding power: but since the election of Dr. Witherspoon,

* Dr. Witherspoon arrived with his family in America, in the month of August, 1768. He was the sixth President of the College since its foundation, in the year 1746. His five predecessors were the Rev. Messrs. J. Dickenson, A. Burr, J. Edwards, Dr. S. Davies, and Dr. S. Findley: men deservedly celebrated for their learning, genius, and piety. Mr. Dickenson and Mr. Edwards were advanced in life when chosen to the Presidency; and their labours, therefore, were not of so long continuance.

to the presidency, learning has received an extension, before unknown in the American seminaries. He introduced into their philosophy the most liberal and modern improvements of Europe. He included in the philosophical course the general principles of policy and public law; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency; from the barrenness of the schools, and from the excessive refinements of those contradictory, absurd, and impious classes of sceptics, who either wholly deny the existence of matter, or maintain that nothing but matter exists in the universe.

The numbers of men of distinguished talents, in the different liberal professions, who received the elements of their education under Dr. Witherspoon, demonstrate how eminent his services were to the college of New Jersey. Under his auspices have been formed a great proportion of the clergy of the American Church; and to his able instructions, America owes many of her most distinguished legislators. Above thirty of his pupils have arisen to the honour of being members of the Congress; and among these are to be found some of the first characters for reputation and usefulness.

Dr. Witherspoon continued directing the institution till the commencement of the American war. But that calamitous event suspended his functions and dispersed the college. He then entered upon a new scene, and appeared in a new character. Knowing his distinguished abilities, the citizens of New Jersey elected him as one of their delegates to that convention which formed their Republican Constitution.

From the committees of the state, he was sent early in the year 1776, as a representative of the people of New Jersey to the Congress of United America. But while he was thus engaged in serving his country in the character of a civilian, he did not lay aside his duty as a minister. He gladly embraced every opportunity of preaching, and of discharging the other duties of his sacred office. This he considered as his highest character, and honour in life.

The college having been collected as soon as possible after its dispersion, instruction was recommenced under the immediate care of the vice-president *. Dr. Witherspoon's name, however, continued to add celebrity to the institution; and it has fully recovered its former reputation.

At the close of the American struggle, the Doctor feeling age advancing upon him, was desirous of retiring from Congress, and, in a measure, from the burdens of the college. But, notwithstanding his wish for repose, he was induced, through his attachment to the institution over which he had so long presided,

* The Rev. Dr. Samuel S. Smith, who was unanimously chosen Dr. Witherspoon's successor, May 6, 1795.

once more to cross the ocean to promote its benefit. He again visited Britain; but the fruit of his voyage was not answerable to the wishes of his American friends; yet they felt not the less indebted to his enterprize and zeal.

Doctor Witherspoon had now educated five hundred and twenty-three young men, one hundred and fifteen of whom were afterwards ministers of the gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government: and on returning one day from the General Assembly of the Presbyterian church, then sitting in Philadelphia, he remarked to his particular friend, 'I cannot, my dear Sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils.'

For more than two years before his death, he suffered the loss of his sight; which contributed to hasten the progress of his other disorders. These he bore with a patience and a cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful, would not permit him, even in this depressing situation, to desist from the exercise of his ministry, and his duties in the college. He was frequently led into the pulpit, both at home and abroad, during his blindness; and he always acquitted himself, even then, in his usually accurate, impressive, and excellent manner. He had the felicity of enjoying the full use of his mental powers to the very last. He died on the 15th day of November, 1794, in the 73d year of his age.

He was buried in the public burying-ground in Princetown, where a handsome monument is erected to his memory, with a Latin inscription, detailing many of the leading events in his life.

Of Dr. Witherspoon's character as an *author*, it is not necessary to say much. His writings are before the public; and, to every serious intelligent reader, they must discover an uncommon knowledge of human nature, and a deep and intimate acquaintance with the Holy Scriptures. They generally strike us, as being at once eloquent and convincing, grave and attractive, profound and plain, energetic and simple. They evidently shew that the author's learning was very extensive; that God had given him a great and understanding mind, a quick apprehension, and a solid judgment.

Dr. Witherspoon's talents were various. He was not only a serious writer, but one who possessed also an uncommon fund of refined humour and delicate satire. A happy specimen of this is seen in his Ecclesiastical Characteristics. The edge of his wit in that performance was directed against certain corruptions in principle and practice, prevalent in the Church of Scotland; and no attack that was ever made upon the *moderate* clergy gave so deep a wound, or was so severely felt.

As a *preacher*, Dr. Witherspoon's character stood remarkably

As a *preacher*, Dr. Witherspoon's character stood remarkably high. In this department he was, in many respects, one of the best models on which a young pulpit-orator could form himself. It was a singular felicity to the students in the college of New Jersey, that they had such an example before them. Religion, from the manner in which it was treated by him, always commanded the attention of the hearers, even when it did not savingly reach their hearts. An admirable textuary, a profound theologian, an universal scholar, simple, yet dignified, in his manner, he brought forth all the advantages derived from these sources, to the illustration of divine truth.

Though always solemn, affecting, and instructive, he was by no means the most animated orator. A peculiar affection of his nerves, which generally overcame him when he allowed himself to feel very keenly on any subject, obliged him, from his earliest entrance on public life, to impose a strict restraint on his sensibility. He was, therefore, under the necessity of substituting a gravity of manner in room of that warmth and fire of which he was so capable by nature, and which he so much admired in others, when managed with prudence.

It was impossible to hear him without attention; or to attend to him without improvement. He had a happy talent at unfolding the true meaning of the sacred writer in his text; — at concentrating and giving perfect unity to every subject which he treated, and presenting to his audience the clearest and most comprehensive views of it.

The sermons of Doctor Witherspoon were distinguished for judicious division, for profound remarks on human nature and human life, and for luminous illustrations of Scripture. In his discourses, he delighted to dwell chiefly on the great and distinguishing doctrines of the gospel; and these he brought, as far as possible, to the level of every understanding, and to the feelings of every heart. He seldom chose to lead his hearers into speculative discussions; and never to entertain them by a mere display of talents. All ostentation in the pulpit he viewed with the utmost aversion and contempt. During the whole of his Presidency, he was extremely solicitous to train those studious youths who had the ministry of the gospel in view, in such a manner as to secure the greatest respectability as well as usefulness, in their sacred profession. It was his constant advice to young preachers, never to enter the pulpit without the most careful preparation. It was his ambition to render those in the holy ministry the most pious and exemplary body of men in America.

His *personal religion* is well known. Few men were ever more anxious to walk closely with God; and by a sober, righteous, and pious life, to adorn the doctrines of the gospel. Besides the daily devotions of the closet and the family, he regularly set apart, with his household, the last day of every year

for fasting, humiliation, and prayer. He was also in the practice of spending days in secret exercises of this kind, as occasion required. He was enabled, while on earth, to 'continue patiently in well doing;'—and he is now in Heaven enjoying his everlasting reward.

ON THE EFFICACY OF DIVINE GRACE.

Our Lord said unto the Jews, 'Murmur not among yourselves; no one can come to me, except the Father (who hath sent me) draw him*;' and he had said just before, 'All that the Father giveth me, shall come unto me.'—It appears from the context, that some who assumed for a time the character of his disciples, were offended at the doctrine of sovereign, efficacious grace, as stated by Jesus himself; nor is it to be wondered at that so humiliating a truth should excite murmurs still. However, we must risque the displeasure of men, rather than keep back any part of the counsel of God; and sooner throw a stain upon all the pride of human glory, than cast a slur on the riches of divine grace.

We will not indeed presume to assert, that all who are the real subjects of heavenly influence are perfectly clear in their views of this important truth; though I greatly question, whether, if you could overhear them in their closets, or when they have more respect to their own case than that of others, you would not find the truly pious pretty much in unison; more inclined to say with Paul, 'By the grace of God, I am what I am; by grace am I saved, through faith; and that was not of myself, but it was the gift of God;' than to say with Grevenchiovius, 'I made myself to differ, seeing I had a power to resist God's predetermination, and did not use it.'

In endeavouring to confirm and illustrate the doctrine of efficacious grace, I would descant a little on four observations. I observe,

First, That no other impediment can hinder a soul from coming to Christ but his own indisposition and criminal aversion.

When our Lord says, 'No one can come unto me, except, &c. he asserts a moral impotence in the sinner, to that which, if his heart were not totally depraved, would be the simplest, easiest, and pleasantest thing in the world.

He does not here say, No man can make atonement for his sins, no man can merit eternal life; nor yet, no man can subdue all his own iniquities—no man can fulfil his whole duty,—no man can perform the most arduous services; the denial of our suffi-

* John vi. 43, 44.

ciency for these things might have been easily admitted: but what he particularly states is still more humiliating, 'No one can come unto me!'

He affirms, not merely that no man could have invented a fit method of salvation, or that no one could have found the true Saviour without a divine revelation; but he affirms, of those that enjoyed the blessing of revelation, who had repeatedly heard the gospel, yea heard it from his own blessed lips, into which grace and truth were infused without measure; of those who saw his spotless life, and beheld his miraculous works, whom he invited to come to him for rest, and whom he blamed for being unwilling to come unto him that they might have life; of these very persons he says, 'No one can come unto me, except the Father draw him.' And this declaration, instead of contradicting his own complaint, in John v. 40, 'Ye are not willing to come,' is only another mode of stating the same truth: — a stronger representation of that reluctance to the Saviour, which divine grace alone can conquer.

Coming to Christ, both in ver. 44 and 37, must plainly be understood, not of bodily motion, or bare attendance on our Lord's ministry, but of a mental coming, or coming to him by faith; a believing application for a full and free salvation. Minds move by the desires going out after any object (as when we read the soul of David longed to go forth to his son); so he that comes to Christ, longs for salvation by him, as exactly suited to his necessities, and really worthy of all acceptation; he applies for it by the prayer of faith, and rests with complacence in the method of salvation by him, as infinitely honourable to God, and perfectly safe for man.

Now, since the scheme of redemption is clearly revealed, the invitations of the gospel are indefinitely proposed to the destitute, unworthy, guilty, and wretched, and enforced by the most cogent considerations; since ministers are taught to persuade men to pray them in Christ's stead to be reconciled unto God, to invite them to the feast, yea to compel them to come in, because all things are ready; since none are prohibited or discouraged from applying to the Saviour, none too good to need him, none too bad to be admitted by him, — the gospel method of salvation is as simple as the direction given to Naaman the Syrian, 'Wash, and be clean;' believe in the Lord Jesus Christ, and thou shalt be saved; look unto him that is lifted up on the cross, and be healed. All scruples and objections, except what arise from native depravity, are precluded by the declaration, 'Him that cometh unto me, I will in nowise cast out.'

If men had inadvertently broken the covenant of works, and yet retained some right disposition, they must needs fall in thankfully with the covenant of grace! If they had but a little respect for God left, surely they would reverence his Son! If

they had only some small remaining taste for divine beauty, surely, they would admire him who is the brightness of the Father's glory, and the express Image of his Person! If they retained some little tenderness of heart, though they might stand it out against the thunders of Sinai, yet they would listen to the gentle voice of Immanuel; the groans that were heard in Gethsemane, the love that was exhibited on Calvary, would melt them down! Ah, if it had not been actually tried, it could not have been believed that men were so bad. Yet we may observe,

Secondly, That the internal aversion of the carnal mind to God's way of salvation, is such an obstruction as nothing can surmount but the Almighty influence of God.

Hence our Lord's personal ministry had so little success, while that of the apostles, after the effusion of the Holy Spirit, succeeded, even among his betrayers and murderers; and a great number of the priests, who had stirred up the populace to demand sentence against him, became obedient to the faith. Even as it had been predicted, 'I will pour out the Spirit of grace on the inhabitants of Jerusalem, and they shall look unto him whom they had pierced. Thy people shall be willing in the day of thy power.' And wherever the primitive preachers had success, the reason assigned is, 'The hand of the Lord was with them; and a great number believed, and turned to the Lord.'

Though the gospel is exactly suited to a sinner's necessities, yet it does not suit his native disposition. It is adapted to his indigent circumstances, but not to his proud spirit. It is too good to please a bad man; too humiliating in its import, to suit the taste of the self-righteous; too holy in its tendency, to be acceptable to one under the dominion of sin; too spiritual to gratify the carnal mind; too heavenly to delight them who are of the earth, earthy: hence it is treated as foolishness; and the precious Corner Stone which God has appointed for the foundation of his people's hopes and holiness, is, to the unrenewed, 'a stone of stumbling and a rock of offence.'

How, indeed, can one who is under the dominion of pride and sin, approve a method of salvation which opposes every corrupt bias of the human heart? How can such a one approve of that way of redemption which implies that he was righteously condemned, and was infinitely to blame? yea, not only that he had no claim upon justice, but even that he was too bad to be an object of mercy, without the mediation and satisfaction of the Son of God,—and could not escape the curse of the divine law, except through the substitution of the ever blessed Jesus, who was made a curse for him?

How can a man who has a high conceit of himself, and of his own performances, admit that they are utterly insufficient to counterbalance the guilt of the smallest sin? that his own

righteousnesses are defective and defiled? and consequently, that he cannot safely appear in the presence of an holy God, unless he be found in the righteousness of another, even the imputed righteousness of him whose name is 'The Lord our Righteousness?'

How can a man, blind to the divine glory, see his obligations to obedience? — how can one who does not see and feel his obligations, see sin to be infinitely evil? — how can a man, who practically denies the evil of sin, set a due value on the Saviour? Is it possible that the man who does not believe that he ever did any thing worthy of death himself, should see any propriety, wisdom, or equity in inflicting the penalty of death upon his Surety, or be persuaded there was any just ground to require a person of infinite dignity to die for him? Can any enemy to the law love him that delighted to fulfil and magnify it, — and that, for this very reason, because he has so highly honoured it? — Can a man, wise in his own conceit, submit to Christ as a prophet? — Can a man, bent upon self-justification, submit to Christ as a priest? — Can a man, who utterly dislikes obedience, submit to Christ as a king? How can a man, who is in love with the world and sin, believe that it is worth while to part with all for Christ, and become a stranger and pilgrim on earth for his sake, — chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, — and accounting even the reproach of Christ greater riches than any earthly treasure?

Surely, such internal obstacles as these may as certainly hinder a man's compliance with the call of God, as any outward obstructions could; yea, and much more so than any obstacles presented by man; and God has put none in the way by any prohibition or discouragement; — and, certainly, the fear of man, the love of the world, the cowardly dread of the cross, will give surprizing force to all external impediments. How can ye believe, who receive honour one of another? How can they believe, who love the praise of men more than the praise of God? How can they believe in the light, who love darkness rather than light, because their deeds are evil?

Well might our Lord say, 'No man can come unto me, except the Father, who hath sent me, draw him.' When we consider how strongly the world draws, and sin draws, and many worthless idols draw, and how Satan allures, and how congenial these objects are to the native inclination of the unregenerate heart, surely, it must be an Almighty arm that can draw a sinner the contrary way. God himself had need to draw with omnipotent efficacy, to draw us off from the world, and sin, and self, that we may come sincerely and eagerly to Christ.

(To be continued.)

A SHORT ACCOUNT OF MRS. CHURCH,

WIFE OF THE REV. T. CHURCH,

Pastor of the Church at Pelham, New Hampshire, North America.

UNDER the benign influence of a religious education, Mrs. Church seriously attended to the gospel from her youth. In 1798 she made a profession of religion, and was admitted a member of the church in Rutland. The doubts and anxieties with which her mind was afterwards exercised, led her to attend more particularly to the distinguishing nature of experimental religion; in consequence of which, she obtained more satisfaction.

She firmly believed and humbly admired the peculiar doctrines of the gospel; and, by diligent hearing, reading, meditation, and prayer, made progress in divine knowledge. The prosperity of Zion was dear to her heart. She often expressed a desire for a revival of religion, particularly among the people with whom she was connected. She was grieved at the conduct of impenitent sinners: while nothing was more pleasing to her than to see any hopeful attention to the things of religion. After she entered into a family state, the course of Providence impressed her mind more and more with the importance of religion.

Her diligence in her domestic concerns was remarkable, especially considering the uncommon delicacy of her constitution. Her peculiar kindness and attention to her husband during a late sickness, joined with her concern and anxiety for him, and her unceasing endeavours for the welfare of the family, exhausted her strength; and are thought to have been the probable occasion of that illness which issued in her death.

In her last sickness, which commenced in Jan. 1806, she commonly enjoyed composure of mind. The religious doubts which sometimes interrupted that composure, were generally succeeded by greater light and comfort. From time to time she expressed her earnest desire to have clearer views of the glory of Christ. Apprehending her dissolution to be near, she, with much calmness, made known her wish respecting some articles of her clothing, and desired that her husband, at a suitable time, would make certain presents to her little children, accompanied with pious counsel from her dying lips. Being asked by him whether she felt willing to leave her children, she answered, 'I am. I have given them up to God. It has been my great desire and concern that they may be trained up in his fear. It has been my prayer ever since they were born, and before, that they may experience renewing grace; and I hope they will.'

After this, she was divinely comforted from day to day, regarding Christ as her Saviour and her All. A little while before she expired, feeling herself to be dying, she looked round on her family, and said, 'I thank you all, my friends, for your kindness to me. I wish we may all meet in Heaven.' She manifested humble confidence in God, and very devoutly prayed to the Lord Jesus 'to strengthen her with strength in her soul, and to come and receive her spirit.' Seeing her husband's tears, she said, 'God will support you.' She then took her ring from her finger, and put it on his, with these words: 'Our friendship on earth is soon to end: but, I hope, we shall meet in Heaven, and enjoy purer friendship'

To both her children she was enabled to utter the melting tenderness of a dying mother's heart. Taking the hand of her infant son, who had been her hope and delight, she said, 'Dear little child! dear little child! motherless child! God be merciful to you, my dear child! I give you up to him. May you be to the praise and glory of his grace! Lord, he is thine;' — subjoining fervent prayer for the child.

To her aged parents and her sister, she addressed herself in a very becoming and impressive manner; and took of all her surrounding friends a most affectionate farewell.

After that, her consolation increased, and her prospect brightened. Just before she died, appearing exceedingly serene and happy, she said, that 'her views were more clear and lively than they had been, and that God seemed to be gradually shining into her soul. She finally closed her eyes with her own hand; and, with happy quiet in body and mind, expired. — 'Blessed are the dead who die in the Lord.'

THE ROYAL EXCHANGE.

(Concluded from page 64.)

—— My imagination having thus taken wing, numberless images arose to my view as I prosecuted my flight, in every direction. No doubt (I said to myself, as I contemplated the vast prospect) — no doubt, the Royal Exchange of England is the grand emporium, the first and principal market of all Europe, nay, of all the world; for her commerce very far exceeds that of every other maritime power: so that this Exchange becomes the standard to regulate and give price to all. But what is this compared to the Royal Exchange of Heaven; from whence, as from the one great port and source of all, goods are imported and distributed, to replenish and supply all the varieties of earth! — Nay, if the expression be warrantable (and with all possible reverence it is spoken) from whence God, in his fulness,

as manifested in the person and graces of Jesus, is everlastingly issuing forth in blessings to all his creatures.

I felt my heart warmed as I contemplated the subject. Here (I said to myself, as I looked on the crouded assembly of merchants around me) — here may be considered a vast property, brought together for traffic; — but what is this to the treasures of Heaven! — here all is limited; but there the treasures are infinite; — here the several merchants trade for earth; there the traffic is for Heaven. These may be, and, indeed, they must be, soon spent; but the treasures of Jesus are unsearchable, and, consequently, inexhaustible; for what cannot be explored, can never be consumed.

Surely, it forms one of the most magnificent and sublime thoughts the mind of man is capable of embracing within the grasp of his faculties, in the present unripe state of existence, the contemplation of divine love in this display of his munificence! To consider God as, from eternity, thus planning the happiness of his creatures; having an infinite mass of grace and glory to bestow, determined to give it to them; — and not only to give it to them, notwithstanding their undeservings, but to give it to them in such a way as might make the blessings tenfold more sweet, and display thereby the marvellous extent of his affection! — and how did the Lord accomplish this? In the first place, to make the blessings themselves everlastingly secure, he deposits them in a treasury where they never can be exposed to the possibility of danger; and, therefore, makes the bosom of his dear Son the vast magazine; for in Jesus are hid 'all the treasures of wisdom and knowledge.' In the next place, by this process, God consults the pleasure of his people as well as the security of his mercies; — for where would we wish our mercies to be placed for delight, as well as security, but in Him who, while He is One with the Father, God over all blessed for ever, is also 'bone of our bone, and flesh of our flesh.'

But the divine benignity doth not rest here; for God, having thus both secured our blessings for carrying on the heavenly traffic, and placed them in such gracious hands as must open a perpetual source of profit and of joy, that nothing might be wanting for opening a channel of communication between Heaven and earth, the Lord sends down his Holy Spirit, to tell the inhabitants of this lower world, that there is a royal, an heavenly, a divine Exchange opened, where needy, poor, insolvent, helpless creatures may, every day and all the day, make an advantageous barter, and carry on a merchandize which never shall fail, either in this world, or in that which is to come.

And to incline their hearts to this perpetual commerce, he hath established ordinances and means of grace; appointed his Sabbaths, given them his holy word; set up a standing ministry in his churches, that in every place where two or three are

met in his name, his presence may be there, according to his promise, to bless them.

And here, indeed, it may be truly said, is a Royal Exchange not only as extensive as the earth, but always open. Like Heaven itself, the gates of it are never shut, night nor day. The Lord comes, in the power of his Holy Spirit, with a fulness corresponding to every want, so that none may go empty away. Every case is already known; and for every want there is a merchandize. Bills of lading; — an invoice of promises; nay, epistles from the Lord himself, in which he unbosoms himself, in a gracious and affectionate manner, and leaves, as it were, blanks for his people to fill up, and thereby draw upon him at all times for payment!

And so astonishingly great is the Lord's kindness in this heavenly traffic, that he seems as if determined to make all his followers truly rich and happy: for this purpose he puts himself under obligations to answer all the demands which are presented in his Son's name, by faith; and, in order that they may feel no restraint, he expressly assures them, that he is able to do for them exceeding abundantly above all that they can ask or think. What a blessed thing would it be if this were more known, more studied, more enjoyed! — that the lawful and laudable pursuits of this world's commerce were sometimes intermitted, so that the more important concerns of a better might come in for a proportionable share of attention! If the Bible became the Ledger, and the Church the Exchange, this would be, as the word of God recommends, 'to use the world as not abusing it.'

My thoughts had been so fully occupied in the contemplation of this subject, that I was not aware of the lapse of time. I found indeed the company thinning; and the great mass with which the Exchange had been lately filled, now dwindled to a very few. — My friend, the merchant, approached me. I observed his countenance: it was not a little discomposed. Somewhat, I conjectured, had happened, — he soon explained. It appeared, that in a payment he had made, the dealer had omitted to give him credit for it. 'But,' said my friend, 'I have his voucher at home.' Alas! thought I, how often hath my God been robbed of his credit, and my own soul of comfort, through the same kind of negligence! How soon have I forgotten the fulfilment of his promises! and, instead of marking down their payment, have suffered him to stand still on the debtor side in the account; so that he hath been defrauded of that acknowledgment in praise, which was so justly his due!

I returned with my friend, as soon as he had finished his business, much more delighted than I had conceived a visit to the Royal Exchange could have made me! — and I was led therefrom to conclude, that there are few situations in life which

might not, under the Spirit's teaching, be rendered profitable to the contemplative mind: — not only in the church, but in the market-place; not in the cloister of the hermit only, but in the busy city. Wherever the Lord's presence is kept in view, there will be always somewhat in his providential dispensations, as well as in his ordinances of grace, from whence improvement may be derived.

And indeed, of all situations in the world, none perhaps can lead us into a greater variety of departments for instruction, in spiritual concerns, than that of the Merchant. — Doth not the man who sends forth his ventures upon some very promising speculation, call in all the stock he can, and make as large a store for that purpose as possible, though, in other points, perhaps, he straitens himself to do it? Such should be the conduct of the wise spiritual merchantman upon that more sure commerce, in which he seeks the riches of Jesus Christ. Here is nothing of speculation, — nothing of doubtful issue; but the gains are certain, blessed, incalculable!

And as the merchantman, in his earthly projects, after he hath thus embarked his property, is continually on the look-out, enquiring, What harbour the ships touch at? — what port they reach? — what traffic they make? — when they will return? — and how laden? — so, surely, the man that trades in spiritual and heavenly pursuits, should be like the prophet, upon the watch-tower, to look and hear what answers the Lord gives; and when the blessings implored come down. Too often, for want of this attention, pious men suffer numberless mercies to pass and repass unperceived; because, like the ostrich, who layeth her eggs in the dust, regardless of the foot of the traveller, they bury the recollection of the petitions which they have presented before the throne; and forget too often what they prayed for.

And what merchantman, among the dealers at the Royal Exchange, in case of a quick and prosperous return of his ships, will overlook the bills of exchange, or forget how much his gains have been by such a voyage, or how to apply his property! But yet the heavenly trader, how prosperous soever he is, though his returns to prayer are made in a few days, and richly indeed laden; yet, because he doth not decypher the Lord's hand in the mercy, the letters of love, with which the blessings come, often lie by unregarded: he is neither sensible of his mercies, nor improves them to God's glory, or to his own furtherance in grace.

And there is one thought more which the conduct of the merchant suggests, and which the spiritual trader may improve to great advantage: I mean in those cases where long voyages, long detention by adverse winds or trade, excite many fears for the safety of his property; yet with what reluctance will he relinquish his hopes while the shadow of a possibility remains! Now, surely, here the faithful may learn a most profitable

lesson, when, to their long and patient waiting for returns from Heaven, silence from the throne awakens doubts and misgivings. If the earthly merchant never desponds while a vestige of hope remains, — the heavenly one may well be confident, seeing the promise to him is absolute, — 'That in due season he shall reap, if he faint not.' R. H.

Plymouth.

THE SIMOOM:

A Fiery Wind in the East, supposed to have been the Instrument of Destruction to Sennacherib's Army.

It is said in Isaiah xxxvii. 36, 'Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.'

This awful devastation of the enemies of God and his people, is generally supposed to have been effected by one of the celestial spirits. That those invisible and mighty beings have been employed as the agents of the divine wrath, as well as of the divine bounty, cannot be doubted by any who give credit to the Holy Scriptures; but by the word *Angel*, we are not always to understand an intelligent spirit: it may sometimes signify a natural agent or instrument. The late Dr. Johnson was of this opinion. In a conversation between him and his biographer, Mr. Boswell, respecting the destruction of the Assyrian army, the Doctor said, 'We are not to suppose that the angel went about with a sword in his hand, stabbing them one by one; but that some powerful natural agent was employed: — most probably the *Simoom*,' called by various writers, the *Samiel*, *Simyel*, *Sumoom*, &c. — words of the same import.

Modern travellers have given us such an account of this dreadful wind, as to render it very probable that God was pleased to employ it in the destruction of the army of that proud and insulting foe, who had impiously defied the Lord of Hosts*.

Mr. Bruce, in his Travels, frequently refers to the *simoom*.

'Idris' (the guide) says Mr. Bruce, 'observed, that what he most feared was the extreme redness in the air, which was a sure sign of the coming of the *simoom*;' — the apprehension of which almost distracted his attendants †.

'We had no sooner got into the plains, than we felt great symptoms of the *simoom*; and about a quarter before twelve, some cried out, 'The *simoom!* the *simoom!*' My curiosity would not suffer me to fall down (the usual way of avoiding its

* See Isa. xxxvii. 10, &c. † Vol. iv. p. 555.

effects) without looking behind me. About due south I saw the *coloured haze*. We all fell on our faces; and the *simoom* passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock; so we were all taken ill that night, and scarcely any strength was left us to load the camels and arrange the baggage.' — P. 581.

The following extract from Campbell's Travels confirms Mr. Bruce's account: — 'It was still the hot season of the year, and we were to travel through that country over which the horrid wind I have just before mentioned sweeps its consuming blasts: it is called by the Turks *Samiel*, — is mentioned by holy Job † under the name of the *East Wind*; and extends its ravages all the way from the extreme end of the Gulph of Cambaya up to Mosul: it carries along with it fleaks of fire, like threads of silk; and instantly strikes dead those that breathe it.' — 'The only possible means of escape from its fatal effects, is to fall flat on the ground, and thereby prevent drawing it in: to do this, however, it is necessary first to see it; which is not always practicable ‡.'

Another writer, D'Obsonville, assures us, that he himself witnessed the case of a merchant and two travellers, who were struck (by this fiery wind) during their sleep; and who died on the spot. 'I ran,' says he, 'to see if it was possible to afford them any succour; but they were already dead, — the victims of a suffocating fire!'

If the Assyrians were not accustomed to this meteor at home, they might not expect it; and by night not watch for or discern it. The whole number of their army is not mentioned: the multitude destroyed might be only half, or a quarter of it; and the subsequent languor and despondency that is usually occasioned by the *simoom*, may account for the immediate retreat of the survivors *.

In accounting for the discomfiture of the enemies of Judah by a natural agent, the interposition of Jehovah in favour of his people, is by no means given up. The employment of such an agent, at the proper time and place, and to this awful extent, must all be ascribed to the exertion of infinite wisdom, power, and goodness. If God be for his people, who can be against them? Whether he work in their behalf, by natural or spiritual agents, his counsel shall stand, and he will do all his pleasure. 'Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God.'

† Chap. xxvii. 20, 21.

‡ Colonel Campbell's Travels, Part ii. p. 130.

* See *Fragments*, annexed to Taylor's edition of Calmet's Dictionary, p. 10, &c.

NECESSITY OF A RELIGIOUS LIFE.

Sir, *To the Editor.*

The inclosed was written some years ago, by an unknown author. If you think it worthy of insertion, it is at your service. T. P. B.

Begin and end every day with God. — Ps. iv. 8, and v. 3.

'Let prayer be the key to open the heart to God in the morning, and lock it against all its enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath *. Let none say, they have not time for prayer: — better take time from sleep than want time for prayer. Think it not enough to say your prayers; but mind you must pray your prayers, — pray with sincerity and fervour. Think with yourself, 'This morning may be my last morning, or this night my last night; for certainly that morning cometh of which you will never see the night; or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, by the long night of death, which will put an end to all your work, and bring you to count and reckon with your great Master about your work. O! to lie down every night reconciled with him! O! that we could lie down and leave our hearts with Christ! and compose our spirits so, as if we were not to awake till the heavens are no more! — Seeing none knoweth what a day may bring forth, spend every day as if it were to be your last †. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door to let you in. No doubt, you have sometimes apprehended yourself nearer death than you think yourself just now; yet, it is certain, death and judgment were never so near you as they are at present.

We who stand every hour at the door of eternity, should spend our precious hours with the greatest frugality, seeing the work we have in hand is *soul work*, and work on which eternity depends; and the time we have to work it in is very short, and cannot be recalled. This short life being only a passage to eternity, it should be spent as a continual preparation for eternity. Surely, those who have immortal souls so near eternity, have other work to do than trifle away time in tippling, idle talking, gaming, and such diversions.

Sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and begone from it upon short warning ‡. We have no continuing city, nor certain abode here; therefore, let us always be ready to arise and depart; and, if we should be right travellers towards Zion above, we must have Christ in our hearts, Heaven in our eye, and the World under

* Lam. iii. 56. † Prov. xxvii. 1. ‡ 1 Pet. i. 17. 1 Cor. vii. 29, 31.

our feet. We must take God's Spirit for our guide, — God's word for our rule, — God's glory for our end, — God's fear for our guard, — God's people for our companions, — God's praise for our recreation, — and God's promises for our cordials. We must make religion our business, — prayer our delight, — holiness our way, and Heaven our home. Oh, Zion's travellers! distinguish yourselves from the men that dwell upon the earth! — let Christ always be precious to you, — the word sweet, — sin bitter, — the world a wilderness, and death welcome. Let Christ's will be your will, — Christ's dishonour your affliction, — Christ's cause your concern, — Christ's success your joy, — Christ's day your delight, — Christ's cross your glory, — Christ's sufferings your meditation, — Christ's wounds your refuge, — Christ's blood your balm, — Christ's righteousness your clothing, and Christ's presence your Heaven. While travelling here, let your hearts burn with love to Christ; — love to think of Christ, — love to hear of Christ, — love to read of Christ, — love to speak for Christ, — love to speak to Christ.'

HINTS FOR PROPAGATING THE GOSPEL *AT HOME AND ABROAD.*

Since the institution of the Missionary Society, I have been led to think more frequently and more seriously of the condition of mankind than I ever did before. I have made my observations on the state of Great Britain and Ireland: I have made many enquiries respecting the religious state of foreign Protestant countries; and the result of my observations and enquiries is, that multitudes at home, and a still greater number in proportion abroad, are perishing for lack of knowledge. I say nothing of Popish countries, — there superstition and idolatry reign; — nor of Mahometan countries, where the Saviour is unknown; — nor of Pagan countries, which are dark as the shadow of death.

From these considerations, it appears to me that nothing is so much wanted in the world as an abundant supply of good ministers, to propagate the gospel at home and abroad. We have reason to bless God that, of late years, many more are educated in our seminaries than in former times; but still the number is remarkably small. From the above minute enquiries, I do not find that the students in all the seminaries in England (I mean among Evangelical Dissenters) amount to two hundred. If sixty of these come out into the ministry every year, it can be little more than a supply for congregations where vacancies have been occasioned by death. The surplus which can be at leisure for propagating the gospel more extensively, must be small indeed.

I was much affected with this consideration; and have been led to enquire what can be done to enlarge the number so greatly,

that all the dark places in England may be enlightened; that Ireland also may be supplied with faithful labourers, and it needs hundreds of them; that America likewise may find an addition of ministers, and it wants hundreds too. The continent of Europe needs more than can be supplied; and as the Heathen world is immense, there will always be fields of labour there: and it is to be hoped that, out of so many students, there will be found a considerable number who will give a preference to the service of Christ among the Heathen.

In order to provide a supply of labourers for these extensive fields, I wish it were considered a duty by every Christian, in middling circumstances, to give his guinea, or two guineas a year, towards educating young men for the ministry; because most of our seminaries have no other support than the voluntary contributions of the faithful; and the number of the students is necessarily limited by their funds: and it is a pity that an able tutor should be cramped in his exertions, and not have as many students as he can possibly instruct. My Christian brethren will, I hope, bear this word of exhortation, and practice what it recommends.

But this does not come up to what I conceive to be the province of a considerable number of religious people in this country, and of myself, among the rest. I think I ought to do more: and after weighing the matter duly, and praying to God for his blessing, I have come to the resolution to educate a young person at my own expence, who shall be considered as my student. I have fixed my eye upon a young person, a member of the church to which I belong, whom I have heard the Minister, and several judicious friends, highly commend for his talents and graces; and who is likely to prove a good minister of Jesus Christ. There is a tutor of a seminary for whom I entertain a high esteem, and to whom I shall send my young friend. As I have served an apprenticeship to life, and have gained some knowledge by experience, I shall feel a pleasure in communicating the result of it to him. I shall, in short, consider myself as having acquired a new relative, and shall feel a lively concern in his improvement. Should I live till he has completed his studies, I shall be as anxious as a father, to see him placed in a situation where he may be useful in the ministry of the word; and shall continue as long as I live, to feel an interest in his welfare and success. The sum I allot for the purpose is £150; and this sum I am sure falls short of what five out of six persons in my circumstances, who are men of the world, spend in that term in attending amusements, expensive entertainments, and in other vanities, from which my Christian principles and profession preserve me. They may laugh at me; but I am sure I find more sincere delight from the hope of being the instrument of introducing a person into the work of the ministry, who may be the means of converting hundreds to the faith of Christ, and intro-

ducing them to the joys of Heaven, than they can obtain from all their gaiety of dress, and splendor of equipage, and from all their balls, assemblies, and theatrical entertainments.

May I be permitted to recommend the same practice to my dear Christian friends whom God has blessed with the comforts of life, and whom he enables to expend such a sum without injuring their families, or depriving themselves of one real comfort? Think seriously of the matter; spread it before the Lord in fervent supplication; and, depending on his blessing, aspire after the honour of sending out a minister to proclaim the salvation of Jesus to perishing sinners; and thus advancing the great object of Christian zeal, the regeneration of the world. The only motive I would use, — the only consideration I would suggest to your minds is, that I do not conceive there is, after long and frequent consideration, a more economical way of expending such a sum for the honour of the Redeemer, to whom we owe our all, nor a more compendious way of doing extensive good.

A. Z.

ON BOARDING-SCHOOLS.

Sir, *To the Editor.*

MANY useful articles are communicated to the public thro' the medium of your Miscellany. Whilst it has often instructed the ignorant, encouraged the penitent, reclaimed the backsliding, and comforted the distressed believer, — it has likewise administered suitable reproof; and has been the means of rectifying various abuses among the professors of the gospel.

These considerations induce me to name a practice in some of our seminaries of instruction for the rising generation, particularly among the Dissenters *, which affords just ground of complaint. Besides the ordinary expences of learning, it is well known that a distinct charge is generally made of three, four, or five shillings every half year, to each child, for a seat at some meeting or chapel. The annual amount of this charge, is in some cases considerable. If, for instance, in a school containing forty children, only three shillings be required every six months, for each child, it amounts to £12 per annum; if four shillings, it is £16; and if five shillings, it is £20 per annum. Now, were these respective sums, or even the greater part of them, invariably applied to the purposes for which they are received, it would be well: but this, I am persuaded, is not always the case.

* The writer does not suppose that the practice complained of may not also be found in schools belonging to the Establishment; but being more immediately connected with Dissenters, what he here states, is grounded on well-known facts.

Numerous examples might be produced, where the heads of seminaries receive 12, 10, or 20 pounds every year for a seat at meeting or chapel, and pay no more than 2, 3, or 4 guineas at the most per annum, for the occupation of that seat. But is such an application of this money just? Is it lawful to retain as their own, what their bills acknowledge belongs to another? Is it not defrauding the minister, whose instructions they receive? Do they act upon the same principle with a physician or tradesman? But I forbear further enlargements. Much might be said of the impropriety of such a conduct; but I have merely suggested these hints on a practice which deprives the ministers of the Gospel of their pecuniary right, with a hope, that what is so glaringly wrong, will be speedily rectified: and that the offending parties, for the honour of God, their Ministers' comfort, and the peace of their own consciences, will repent, and sin no more.

AMANS JUSTITIÆ.

REMARKS ON A PASSAGE IN HORACE.

IN the Review of a Barrister's Hints, on the Nature and Effect of Evangelical Preaching, inserted in the last Number of the Evangelical Magazine, it was observed, that his critical sagacity had employed itself on a mere *erratum* of the printer, in a passage from Horace, cited by some correspondent in that work: The citation was *Credat Judæus Apelles*; in which the word *Apelles*, it seems, was inadvertently printed for *Apella*; on which the learned Barrister triumphs with no little self-congratulation on the wonderful discovery, that 'this immortal PAINTER is here, for the first time, ranked with the sons of circumcision!!! — the Jew Apelles!!!' Amidst so much error, falsehood, and blasphemy, which deform the pages of his pamphlet, the present criticism is of trifling importance. It may not be improper, however, just to notice, that the Barrister's learned *acumen* has little cause for such triumph, and so many notes of admiration, on the printer's *erratum*, or the supposed illiteracy of the Editor. Had he been better acquainted with the writings of the apostle Paul, he would not have advocated the cause of Error in opposition to the doctrines of the New Testament; nor would he have taken it for granted, that the name *Apelles* was appropriated to the celebrated painter. The apostle Paul mentions an 'Apelles, approved in Christ*,' who is supposed to have been a 'Jew.' A learned commentator on Horace, thinks the Roman satirist might write *Apella* for *Apelles*, making a slight alteration in the name, from want of sufficient knowledge of the Jew resident at Rome: and that the Apelles mentioned by Paul,

* Rom. xvi. 10.

might be the son of the Apella or Apelles mentioned by Horace *. The author of the Hints may take a hint to himself from the 'immortal Painter's' monition to one who was criticising subjects of which he was ignorant: *Ne sutor ultra crepidam.* Let not a Barrister meddle with matters he does not understand! †

It may be further observed, that Heinsius, and other learned men, have considered the word *Apella*, not as a proper name, but as referring to the rite of circumcision (*quasi apellis*); as Horace elsewhere speaks of *curtis Judæis.* Some editions of Horace have it, *Judæus apella*; and Smart, in a note, translates the words, *the circumcised Jew.*

The writer of these Remarks takes the liberty of adding a hint to some others, as well as to the Barrister, on this often-cited passage of the Roman poet. He thinks that some authors are more disposed to show their classical learning than their Christian judgment, in citing this scrap of Latin at all. It deserves to be remarked, that the Heathen satirist had been referring to a story about incense melting without the help of fire; which some persons wanted to persuade Horace and his fellow-travellers, had happened at a particular place, in their journey from Rome to Brundusium. 'Apella' (or, the circumcised Jew) 'may believe it; — not I.'

Dum flamma sine thura liquescere limine sacro
Persuadere cupit; credat Judæus Apella,
Non ego. Lib. i. Sat. v.

Horace had heard of a similar circumstance, respecting the sacrifices of the Jews being consumed by fire from Heaven; and he ridicules the faith of a Jew that could believe such things. It is just as if a Barrister now-a-days should say, 'Let evangelical preachers and their followers believe the miracles of Revelation and the doctrines of Grace; not I.' *Credat Christianus; non ego.* It was the duty and glory of a Jew, as it is of a Christian, to believe what Horace and some Barristers may ridicule and blaspheme. It is the sin and misery of the Jews that they will *not* now believe in Christ, as it is of many who call themselves Christians, but who are, in reality, unbelievers. May it not be asked, If the citation of this passage, from a Heathen poet, ridiculing sacred things, by Christian writers, is not a sort of re-

* *Paulus Apellen nominat, laudatque ejus in Christum fidem; videtur enim Judæus extitisse, potuitque esse hujus Apellæ filius, nomine paululum immutato ab Horatio, cui parum familiariter notus erat homo Judæus.*
Rodellius in loc.

† It is a circumstance almost incredible, that while our learned Barrister quarrels with a misquotation in the Magazine, — himself, while citing that passage, has fallen into a far greater blunder; having substituted JUDEAS for JUDÆUS, — making two errors in a word of only three syllables! But we need not wonder at his blundering in Latin, when he does not seem to understand his own mother tongue; for speaking of the *Evangelical* Editor, he exclaims, 'The line with which he meant to sanction his *incredibility*,' (meaning, no doubt, his *incredulity*) 'having sufficiently sanctioned his own ignorance.'

ouncing that faith, in which Jews and Christians ought to glory? May not incredible things be described, without borrowing a sentence intended to ridicule the credibilities of Revelation?

Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.

While the writer of these Remarks respects classical literature, he wishes to bear a protest against injudicious citations of scraps of Heathenish poetry. While we may, as the apostle Paul did, borrow every aid from profane authors which they can afford, let us beware of debasing the precious gold of truth with the vile alloy of error, however elegant the manner in which it may be presented. IOTA.

Evangelicana.

THE late Mr. P. was educated at Pembroke College, Oxford, and a fellow-collegian with the Rev. G. Whitefield; against whom, under the genuine influence of a carnal heart and a self-righteous spirit, he had imbibed the most inveterate prejudice, considering him as a schismatic and an impostor; insomuch, that, some time after Mr. W. opened the Tabernacle, he determined to write against him. In order to collect materials for *so good a work*, he went to that place to hear Mr. W.; but the object of his unmerited resentment did not preach that morning; for when the time came to begin public worship, good old Mr. Croom entered the pulpit. The puritanical and, in Mr. P.'s view, contemptible appearance of the good man excited a smile of ridicule; but it was not of long duration, for when Jehovah speaks, however feeble the instrument, *he will be heard*; and the stubborn pride of human reason shall yield to the invincible power of God. Mr. Croom's text was Rev. iii. 17, 18, 'Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.' Under the sermon, a mighty earthquake shook the dungeon of Legal Bondage, in which the soul of Mr. P. had so long dwelt; and under the next discourse which he heard from Mr. Croom (for he was anxious to hear him again) the Holy Ghost proclaimed liberty to his soul from that sweet text, 'By grace are ye saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast.'

Mr. P. was now particularly desirous of obtaining some of Mr. Whitefield's printed sermons; but had not as yet the courage to ask any bookseller for them. At length, he requested a poor woman, who was occasionally employed in the family, and who he found attended the preaching of the Methodists, to purchase a volume for him. Having some of Mr. W.'s discourses in her possession, she gladly lent them to him; and the more he read, the more clearly light, conviction, and comfort broke in upon his mind. Not willing to eat his sweet morsel alone, after a time, he began to read them to his wife (at first, concealing the obnoxious name of the author); and the blessed consequence was, that her prejudices also fell before the Lord, like Dagon before the ark, and happily issued in her saving conversion to God. 'Lo, these are parts of his ways; but how little a portion is heard of Him! — and the thunder of his power, who can understand?' — Job xxvi. 14.

Obituary.

MR. WILLIAM PALMER.

On Friday, August 28, 1807, died at Bourton on the Water, Gloucestershire, Mr. William Palmer, aged 81. He was born at Olney, of religious parents, whose affectionate instructions were early blessed to him. When about 30 years of age, he removed to Bourton, where he enjoyed the able ministry of the late Rev. Benj. Beddome for nearly 40 years. Owing to a great variety of mental conflicts, it was long before he ventured to make a public profession, which at length, however, he did, and was afterwards chosen a deacon of the church; the duties of which office he performed in a conscientious and diligent manner for upwards of 20 years. He uniformly consulted the best interests of Zion, and ardently sought the welfare of the Christian society to which he belonged. Every appearance of seriousness among his young connections, gave him unfeigned pleasure; and he cherished early piety to the utmost of his power. He had a strong affection to social exercises of prayer and Christian communion; well knowing that such meetings are, generally speaking, an index of the spiritual state of a church: he was often called upon to lead the devotions of his brethren on those occasions, which he did with deep humility and spiritual ardour, much to their satisfaction and advantage.

Till within a year or two of his death, he was scarcely confined from the house of God a single Sabbath, during the space of 50 years. His heart devised liberal things, and he was ever ready to devote his property towards the private and public support of the cause of Christ. He had made it a point from his youth, on no occasion to be without a Bible in his pocket. This he mentioned on his death-bed, stating, that he had found it highly beneficial to him, especially in his journies; and strongly recommending it to others. His intimate acquaintance with the Scriptures, and his close walk with God, rendered his conversations very spiritual and edifying. Firmly established in the truth, he felt a holy indignation at all those sentiments which were derogatory to the infinite dignity of his Lord; yet, this was connected with tender compassion towards those who had unhappily imbibed them, and with great candour towards all his brethren who differed from him in lesser matters. In the glorious doctrines of the gospel, he had a permanent source of sacred delight, which did not altogether fail in his worst seasons of temptation and distress; at the same time, his soul abhorred the thought of their being abused, to lull professing Christians into supineness, or to serve the cause of licentiousness. Maintaining a very deep impression of personal guilt and depravity, of extreme unworthiness, and innumerable imperfections, it was his supreme desire habitually to make use, by faith, of the atonement and intercession of his adorable Lord; and he often groaned in spirit that the exercise of his faith was so weak, so that consequently his spiritual enjoyments were so variable: nevertheless, amidst all changes of frame, he was enabled to rejoice in the unchangeableness of a covenant-God. In an exclusive reliance on the blood and righteousness of Christ, he lived and died; often mentioning, with joy and admiration, the glorious name given both to Christ and his Church,—'The Lord our Righteousness;' Jer. xxiii. 6; as also Prov. ix. 1—6, and Ps. lxviii. 18. These passages, with many others, very frequently formed the interesting subjects of his delightful contemplation and Christian converse. With the gradual decay of nature, he had all the supports and consolations which are to be desired; and, according to his frequent wish, he left to his family and friends strong testimonies of the fidelity and kindness of his Saviour, in upholding him to the end.

During his last illness, the spiritual interests of Zion still lay nearest his heart; this was evident, from the general tenor of his conversation, and his very frequent and importunate intercessions for the congregation with whom he had so long worshipped; for neighbouring churches, especially such as were destitute of Pastors; and for the cause of Christ universally. He was interred at Bourton, on Tuesday, September 1, when Mr. C. preached from Job vii. 1. 'Is there not an appointed time to man upon earth?' This text he had long chosen for the occasion, desirous that the attention of the auditory should be chiefly directed to their own approaching dissolution.

The removal of such characters is doubtless a great loss to the church; but the presence of the ever-living Head is ensured; who is able to raise up others, and hath graciously engaged the perpetuity and universal extension of his kingdom in our apostate world. Of that kingdom may every reader be made a true subject, and be emulous of possessing and discovering more and more of the spirit of departed saints! Thus, in a faithful, and persevering regard to our Lord and Saviour, may *we* also rely on his infinite grace, to make us finish our course with joy, and to confer a crown of righteousness, which he will give to all who love his appearing!

Bourton. T. C.

MASTER T. PELLATT,

Eldest son of Mr. Thomas Pellatt, of London, died at Brighton, Oct. 9, 1807, aged 11 years. He had been much afflicted in body most of his life. He was of a contemplative turn of mind, and had occasionally dropped remarks, which induced a hope that he was the subject of divine grace.

Being very ill last summer, he was taken to Brighton in August; where, for a time, he seemed to be gathering strength; but on the 2d of Oct. a blood-vessel was broken, which hastened his death. When his father had performed the painful task of intimating to him the opinion of the physician that he could not recover, a short silence ensued, when he whispered, — 'Hallelujah! Hallelujah! Hallelujah!' and on being asked why he said Hallelujah, — he replied, 'Because the doctor says I cannot recover;' and added, 'They have abundant reason to cry Hallelujah, who have fled for refuge to Jesus.' After a short interval, he thrice repeated, 'Hallelujah' again; and, soon after, said 'Sweet Jesus, — Sweet Jesus.' — 'Papa,' said he, 'don't be sorry if I should die, for I am almost sure of going to Heaven!' "They," rejoined his father, "who are looking to the blood and righteousness of the Lord Jesus for pardon and justification, may be *quite* sure of going to Heaven." 'Yes, papa,' added he. He then prayed, 'God be merciful to me a sinner.' Soon after which he repeated 'Hallelujah! Hallelujah!'

At intervals, he frequently desired his father to pray, and to give thanks with him. At one time, after a doze, he said, 'Papa, if I should die, teach my brother Henry the way to Heaven.' At another time he said, 'Papa, your prayers have been a great comfort to me;' to which his father replied, "I rejoice, my dear, that they have; but, what is best, Jesus intercedes for you." 'Yes,' said he, 'I know that; it would be all nothing without that!'

His difficulty of breathing was extremely great; but his patience under acute sufferings was exemplary. He uttered very little after the evening of the 8th, but gently fell asleep in Jesus in the morning of the 9th.

During the whole of his last illness, the fear of death was entirely taken away; and if ever it could be said that the terrific brow of the king of terrors was hung with smiles, it was so in the dying experience of this dear child.

The event was improved by the Rev. Mr. Hamilton, from Matt. xi. 25. He was interred in the burial-ground adjoining the meeting-house; and a tablet erected to his memory within it. 'Out of the mouths of babes and sucklings, thou hast perfected praise.'

ANN FOWLER,

OF CHIPPING NORTON,

Was lately called to leave this world for a better. When first taken ill, 'I little thought,' said she, 'that I should be so soon an exemplification of the truth of the apostle's assertion: 'All flesh is as grass; and all the goodliness of man as the flower of grass.' However, 'I love prayer,—I love the Sabbath,—I love the people of God, and the house of God,—and, I hope, I love Christ; so that, I trust, all will be well with me!'—On another occasion she said, 'O I hope Christ will save me! I have no trust but in Christ:—I wish to have no other! I am a great sinner! Lord, forgive my sins of omission!' To console her mind, a friend mentioned the interesting Scriptures, 'God so loved the world,' &c. 'He will not break the bruised reed!' and repeated the version of Ps. 51: 'Show pity, Lord! O Lord forgive.' Asking her, whether the feelings of her heart did not accord with the sentiments of the Psalmist,—she said that they did.—She evinced the sincerity of her piety by her ardent desire to do good,—affectionately addressing herself to all who approached her dying bed. She charged a servant to seek the salvation of her soul; her brother, to remember that he was to die too; a young friend, to make himself as useful as possible in the church of Christ; a minister present, not to shun to declare the whole counsel of God; and her weeping parents, 'not to sorrow as those who had no hope!'—On the evening of her dissolution, she expressed a pleasing hope that she should be found at the right hand of the Judge; and soon after, lifting up her hands in the most solemn manner, she said, 'Lord Jesus! into thine hands I commend my departing spirit!' and expired without a struggle or a groan. How evidently true is it, that it is better to go to the house of mourning than to that of mirth!—and witnessing such a scene, how natural to utter the prayer, 'Let me die the death of the righteous;—let my latter end be like his!'

Chipping Norton. B. H. D.

WILLIAM HOSKINS

Was a young man of very strong intellectual powers, and who understood the doctrines of the gospel well. He attended the ministry of the word at Hanover, near Abergavenny. About two years ago, he had strong symptoms of a decline. In that illness he had some convictions of sin, and of the preciousness of a Saviour, as well as of the value and necessity of true religion, both as to principles and practice, in order to meet death with comfort. God, in his wise providence, restored him to a promising degree of health; his concern for religion, in this short time of prosperity, grew weaker; but did not vanish altogether. Oh, the deceitfulness of the human heart!

Last autumn the old disease made a fresh attack, with redoubled fury. It soon appeared to be a rapid decline, that bade defiance to all the powers of the medical art.

In his last illness he frequently expressed his sorrow and deep repentance for his sin of omission, in not taking up the public profession of religion; thereby, in a manner, shunning the cross of Christ, and rejecting his easy yoke.

He declared to the writer of this article, repeatedly, that he found more pleasure among the people of God, in attending the means of grace, than in any thing else under Heaven; yet he suffered himself to be enticed by thoughtless companions, now and then, in time of health, from the paths of peace, and to be engaged in idle and unnecessary visits on the Lord's Day. Reflecting upon his neglect of religion, he said that he could not expect assurance, nor much peace of mind, on his dying-bed!—that it was just that the Lord should withhold from him the blessings peculiar to those of his people who leave all things, take up the cross and follow the Redeemer, in this adulterous and perverse generation.

Yet the Lord in mercy hath been pleased to give him a lively hope, through grace, of finding acceptance at the bar of God, on the sole foundation of free grace. About 5 o'clock in the afternoon, January

the 22d, he said to a friend that he was calm and resigned to the will of God, waiting for Death! — that he wished to be buried at Hanover, and that he entertained a strong persuasion the Lord would grant him the privilege of rising with those who had died in the Lord, and were interred there.

He was then extremely weak; but said as loudly as he could to all present, 'Religion is the best treasure in death!' and requested the writer to report that as his dying saying; adding, that he wished his strength would allow him to speak it with louder voice, and stronger emphasis.

About 12 o'clock that night he said to his nurse that he felt himself very weak, then fetched a sigh; another followed, which carried off his last breath, in the 22d year of his age. He was buried, agreeably to his desire, at Hanover. Mr. E. D. improved the mournful providence, by preaching from 1 Pet. i. 24, 25. —Here is another testimony in favor of religion. May it be a warning for the young to remember their Creator in the days of their youth!

Life, how frail!
Death, how certain!

RECENT DEATH.

On Thursday, Feb. 11, died the Rev. Mr. Pentycross, Rector of St. Mary, Wallingford, Berks, in the 60th year of his age. In domestic life he was truly affectionate and pious, happily blending much good humour with unaffected seriousness. In his Christian course he was firm in his principles, humble in his own estimation, prepossessing in his manners, and forgiving in his temper. In society he has long been esteemed for compassion to the distressed, for the warmth of his friendships, for disinterested attachment to the Church, for ardent loyalty, and for Christian regard to good men of all persuasions. As an instructor of youth, he particularly shone as an eminent scholar, and a mild engaging preceptor. As a minister of the gospel, he was a star of no common magnitude; 'a burning and shining light.' Possessed of extensive erudition, of an exalted genius, of a most powerful eloquence, of primitive zeal, and uncommon intrepidity, he was eminently qualified for his station in the church of Christ.

He spent the last thirty-four years of his life at Wallingford. In the early part of his ministry he was most favoured as the instrument of bringing many sinners to the Saviour; in the latter, most useful in the establishment of believers in faith and in holiness; — and if, at a certain period, he wavered upon some doctrinal points, he afterwards regained his former belief, and preached the truth in much simplicity, purity, and experimental savour. A delightful flow of spirituality and heavenly-mindedness, of affection and fidelity, was infused into his sermons towards the close of his labours.

A rapid breaking-up of nature was observable in him at the end of the last year; and he soon after sunk into a lethargic state. Hence he had not the power to utter the feelings of his heart; yet many of his waking moments were employed in expressing sentiments of the purest devotion, and most heartfelt resignation. His last effort of speech evinced his joy in the Lord. Mr. Scott, sen. preached his funeral sermon; the Dissenting Ministers also improved his death by a sermon at their respective places of worship.

We understand that Mr. Scott's Discourse is in the press; and that it is in contemplation to publish a Memoir of Mr. P. with a selection of his Sermons and Letters. We know that his epistolary correspondence was as interesting as it was extensive: and if those friends who have letters from him, which may be deemed acceptable to the public, would return them, the favou would both expedite and enrich the publication. — We cannot close this article without quoting the text of one of the funeral sermons, as being most strikingly applicable to this eminent character: — 'They that be wise (*i. e.* instructors) shall shine as the brightness of the firmament; and they that turn many to righteousness,' &c. Dan. xii. 3.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Apology for the late Christian Missions to India; *comprizing an Address to the Chairman of the East India Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet, by Major Scott Waring, &c.* By A. Fuller. 8vo, 2s. 6d.

[*Concluded from our last.*]

In our last, we noticed Mr. Fuller's pamphlet as it relates to Mr. Twining. We now proceed to make some remarks on the latter part of it, which refers to Major Scott Waring.

Mr. F. observes, as many others have done, that the two parts of the Major's book, his 'Observations' and his 'Preface,' are at complete variance with each other. It appears also, that he knows nothing of the effects of Christian missions in India of late years, but from the report of their adversaries, — 'the gentlemen lately returned from India,' who are mentioned again and again: the very gentlemen whom Mr. Carey says, in a letter dated Feb. 13, 'Fabricated an alarm in India;' and then came over to England to spread it at home.

We are told by these gentlemen, of the '*great increase* of English Missionaries of late years;' from which one would be led to suppose, that there are, among 50 millions of natives, some hundreds at least. But what is the fact? Fifteen or sixteen is their whole number; nine of whom are in Bengal, where it cannot even be pretended that any alarm ever existed; two are at Vizagapatam, one at Madras, one in Travancore, and one at Bombay. These are the numerous hosts of 'mischievous madmen,' — the great number of Sectarian Missionaries spread over every part of India! Was ever an alarm so utterly destitute of foundation? Equally false and absurd is the pretence of danger, from 'the gratuitous circulation of the Scriptures *throughout the whole country*:'—a circulation, Mr. F. observes, confined almost wholly to Bengal.

Dr. Kerr, whose Report was published at Madras a year after the mutiny at Vellore, gives it as his opinion, that the persons who raised an alarm 'were not natives, — but Europeans, *hostile to religion and its interests*;' and affirms, that the Protestant Missionaries, complained of by these gentlemen, were respected and beloved by the natives, above every other class of Europeans. Impartial men will surely prefer the testimonies of Mr. Carey and Dr. Kerr to the anonymous and very suspicious representations of 'the gentlemen lately returned from India.'

The Major says, that 'the new orders of Missionaries are the most ignorant and the most bigotted of men.' Is the Major sure of this? Are Mr. Carey, Mr. Marshman, and the rest of the translators of the Scriptures into Bengalee, ignorant men? Are the Missionaries sent out by the Missionary Society ignorant and illiterate? We know they are not; and Major Scott Waring is guilty of asserting a gross untruth concerning them. He says also, that 'their compositions are nothing but puritanical rant, of the most vulgar kind;' of which he gives a specimen, from their observations on a Lord's Day at Dacca:—'What an awful sight have we witnessed today! A large and populous city *wholly given to idolatry*; and not an individual to warn them to 'flee from the wrath to come!' "Judge, Christian Reader," says Mr. Fuller, "what a state of mind that man must possess, who can call this language *vulgar rant*; and adduce it as a proof of ignorance and bigotry!"

The Appendix contains some valuable papers; from which, if our limits admitted, we should rejoice to make copious extracts. One of these respects the character of the great Mr. Boyle, who, though an eminent philosopher, was also a zealous Christian; and who diligently promoted the interests of

the East India Company, in hope of engaging them to propagate the gospel in India, and who gave large sums for similar purposes elsewhere.

A letter from the venerable Swartz, in 1795, in vindication of Christian Missionaries, from a Mr. Campbell (the *Twining* and the *Waring* of that day) is highly deserving the attention of the public; and fully proves that the encouragement of Christian Missionaries would be as much an act of policy as of religion: but we refer to the pamphlet itself, which, we will venture to say, is not only a sufficient answer to what Mr. Twining and Major Scott Waring have already advanced, but to every other effort which men, hostile to true religion, are likely hereafter to make against the propagation of the gospel in India.

The Dangers of British India *from French Invasion and Missionary Establishments, &c. Price* 5*s.*

Another alarmist, who need not have written a page on the latter part of his subject, had he condescended to read Mr. Fuller's Answer to the above mentioned None of the alarmists have produced any proof of danger; and the best judges of the subject, both in India and at home, have abundantly proved the contrary.

The greatest part of this book consists of a narrative of Revolutions in the eastern countries since the time of Alexander the Great; and seems intended to introduce to public notice the History of the British Empire in India, announced at the close of the work; for which purpose the author thought it convenient to join in the popular Hue and Cry against Missionaries.

A Few Cursory Remarks *on Mr. Twining's Letter, &c. By a Member of the British and Foreign Bible Society.*

These Remarks, though few and cursory, are much to the purpose; and sufficiently repel the attempts of Mr. Twining. The author says, 'After looking over his whole pamphlet with the utmost attention, and with a microscopic eye, I cannot find one single atom of *proof*, of *fact*, or of *evidence* in any one part of it!'

Christianity in India: *an Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East. By* J. W. Cunningham, A. M. *late Fellow of St. John's College, Cambridge.* 5*s.* 6*d.*

When so many gentlemen 'lately returned from India,' are zealous to prevent the diffusion of the gospel there, we are glad to find that other persons, of at least equal talents and information, come boldly forward to shew, 'That to hold 50 millions of people in subjection, without incurring any moral obligation towards them, is impossible; and that this position, in theory so indisputable, has never been sufficiently recognized in the conduct of Great Britain with respect to Hindostan:—that many good things have been given them; — but the best thing has been withheld!'

To promote the extension of this best gift of Heaven, the Gospel, among them, the author endeavours to delineate, from authentic sources, the real condition of the natives, on which he rests his illustration of what he conceives to be the gravest and most solemn duty imposed on Great Britain, by her connexion with India. He then considers by what means it is to be accomplished.

Part I, chap. 1, treats on the Duty of introducing Christianity into Asia; which is inferred from the power which Britain exclusively enjoys of accomplishing this great work, — from the wrongs we have done her, — from the benefits we have derived from her, — and from the relation the Hindoos bear to us as subjects.

Chap. 2, represents at large the Moral Character of the Hindoos: a character very different from that which is drawn by Deistical writers, but confirmed by evidence that is

irrefragable. — Chap. 4, treats on the Religion of the Hindoos.

Part II, chap. 1, The obstacles and facilities attached to the introduction of Christianity are considered. — Chap. 2, Means for its introduction are proposed, the principal of which is, in the author's opinion, a church establishment in India, on the plan proposed by Mr. Buchanan. 'If the diffusion of Christianity is scarcely *possible* upon any other scheme,' the author thinks 'that it is far less *desirable*.' Whether he would *tolerate* such men as have already laboured there with so much ability and success, does not appear. — In chap. 3, Mr. Cunningham proceeds to consider 'Particular Means;' — as the distribution of the Scriptures, and of tracts, — the institution of schools,—and the provision of some remedy for the loss of Caste.

Part III, treats on the Consequences of diffusing Christianity in Asia. The auther is of opinion, that the physical and political power of the Hindoos, as a people, would materially increase by the introduction of Christianity; but that this would by no means increase their power to injure us, but, on the contrary, would assimilate their tastes and habits to ours, and strengthen our commercial alliance with them.

On this latter part of the subject, Mr. C. treats more largely than most of the late writers; and if he can demonstrate, to the satisfaction of the 'men of the world,' that the introduction of the gospel will promote their temporal interest, we believe, he will do more to silence the alarmists, and to render them friendly to the missionaries, than all the arguments which the Scriptures furnish can be expected to effect.

Essays to do good; *addressed to all Christians. By the late Rev.* Cotton Mather, D. D. F. R. S. *Revised and improved by* George Burder. *Second Edition*, 12*mo*, *Price* 2*s.* 6*d.*

It augurs not a little favourably for our country and mankind, that these Essays, on the Means and Methods of doing good, should be so favourably received as to call for another edition in the course of six months. This edition has been improved by the farther omission of some quaint expressions complained of in the last; and by a division into sections, calculated to make it more worthy the many flattering recommendations it has received from the pulpit and the press; and, we trust, that many *practical* Essays to do good will be the result.

A Letter to a Barrister, *in Answer to Hints to the Public, &c. By* R. Hawker, D. D. 8*vo*, 1*s.* 6*d.*

Dr. Hawker has long since distinguished himself as a polemical writer, in defence of divine truth, against Mess. Porter and Polwhele, who anticipated the Barrister in his charges against Evangelical Preaching. This learned gentleman, as well as the former, is referred to the Scriptures in vindication of the doctrines of Grace; and it is hoped he will read them more carefully, so as not again to mistake them for the language of a modern writer, and attack St. Paul under the name of Toplady!

While the Doctor reproves such culpable ignorance, and censures such virulent attacks on Evangelical Preaching, he preserves the spirit of a Christian Minister; and whether he opposes a Porter, a Polwhele, or a Barrister, it is evident, as Cowper expresses it, in reference to another much-injured character,

'Both he that form'd, and he that threw the dart,
'Had each a brother's int'rest in his heart.'

As the learned lawyer had strongly panegyrized Dr. Blair and Archdeacon Paley, Dr. Hawker makes some remarks on both their writings, — claiming the former as an ally; and cautioning the reader against parts in the latter, which he considers as equally anti-evangelical with the Barrister himself.

As the Doctor has chiefly confined himself to the vindication of his own writings, we are glad to hear

other able pens are employed in defence of the evangelical writers he has bespattered with his defaming pen.

We have observed some errata, which have occurred doubtless thro' the author's distance from the press; the most material of which relates to a word which has been three times mistaken. In Page 5, line 2, for *mess* read *mass;* and page 19, line 8, for *map* twice, read *mass.*

While reviewing this article, we heard of a second edition of the Barrister's Hints; but were much disappointed not to find a single addition, correction, or improvement, but in — the title-page!

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

This address was published two years ago, and distributed among the congregations of the (Burgher) Seceders. It was designed to induce the members of that denomination of Christians to devise means for bringing forward a greater number of preachers, and to excite them to make a more liberal provision for their subsistence.

The aversion which had appeared to engage in the work of the ministry, is ascribed to the increased expence of education for it, and the greater disproportion than in former times, between the stipends of the ministers and the station in society which they fill.

The duty of affording a suitable maintenance to the ministers of the gospel, is argued from a variety of considerations, in a manly and affecting manner; and which is applicable to many cases besides those in the secession. We wish we could transcribe many pages of it; but the following quotation must suffice; —

'What, brethren, shall we do? Shall we abandon a station which we are unable longer to sustain? No: it would hurt your honest pride; it would contradict all your ideas of public decency; — it would diminish, if not in your eyes, yet certainly in the eyes of many, our personal influence, and with it the authority of our instructions and counsels; for "the poor man's wisdom is despised, and his words are not heard." Would you think it at all proper that we should resign our rank in society, and the respect of mankind which is attached to it, for even greater considerations than the paltry sum which this would enable you annually to retain? Could you endure to see your ministers unable to associate with the ministers of other denominations, or to appear in public with any persons above the condition of tradesmen or labourers? Yet, how can you suppose that we should be able to furnish the houses which you assign to us for our residence, to procure the books which assist us in our public instructions, to wear the dress in which you think it decent that we should appear, or to maintain a servant to do for us those menial offices which you would blush to be informed we do for ourselves, unless you give us such a salary as will put us in possession of the means? Nor can it, in most cases, require of you much exertion to do so. One penny per week from every individual of a society of three hundred persons, beyond what you have been accustomed to advance for the support of your minister, would add more than sixty pounds *per annum* to his income; would pay debts which at present distress him, furnish necessaries of which he is now in want, and give him comforts which otherwise he can never enjoy. And who will give you credit, tho' you should protest ever so solemnly that you love the gospel and love your minister, that you do either, if, for the sake of so paltry a saving, you oppose every attempt to better his circumstances, or suffer those who do so to carry their point? — You it can make neither poorer nor richer; but him it will place in comfort if bestowed, or, if withheld, will leave to conflict with difficulties, and perhaps to suffer want.'

A Collection of Hymns for Children, *principally intended for the Use of Sunday-Schools. By* Rowl. Hill, A. M. *Price* 1*s.* 3*d.*

This little volume, of about 300 Hymns, some of which are originals, is systematically arranged, and suited to children of different ages. It is printed principally for the use of the Southwark Sunday-Schools; in which about 1400 children are taught. We do not recollect seeing a selection better adapted to the purposes of Sunday-Schools in general. The profits of the sale are appropriated to the uses of the Funds of the above Schools.

A Discourse *on the Nature, Design, and Institution of the Holy Eucharist, commonly called the Sacrament of the Lord's Supper. By* Adam Clarke, A. M. *Price* 2*s* 6*d*

The learned author of this tract, assures us in his Preface, that his aim is not to make 'new discoveries in theology, but to do justice to a subject misconceived by most, and neglected by many. The holy Eucharist (he adds) I consider a Rite designed by God to keep up a continual remembrance of the doctrine of the Atonement. In this point of view, I thought it was not commonly considered by the generality of Christians: and as I saw various opinions subversive of its nature and design prevailing among professors, I said, I will also shew my opinion; in doing which, though I have brought my knowledge from afar, I have endeavoured to ascribe righteousness to my Maker.'

The Introduction discusses at length the several hypotheses upon the controverted question, Whether our Lord ate the passover with his disciples on the last year of his public ministry? — but Mr. Clarke leaves the subject, where all his predecessors have left it, in uncertainty; and concludes by a quotation from a French writer, who expresses it as his opinion, that the question 'will never be thoroughly understood.' Unless a valuable author has reason to suppose that he has discovered materials to decide points like these, we think it almost a pity that so much time should be spent in communicating the equivocal result of researches, which have uniformly proved fruitless.

On the nature and design of the institution, which constitute the first division of Mr. Clarke's discourse, he makes a variety of apposite remarks, while comparing the Eucharist to the Passover. He then proceeds to notice the manner of its celebration; which is described with our author's usual precision. Yet we think that, in some of his observations which occur p. 44, 45, 47, 48, 62, 63*, he has magnified into undue importance the least of all the circumstantials attending the observance of the hallowed festival. With the excellent close of this division, we shall present our readers.

'Let no man deceive his own soul, by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the sacrament: — it is a command of the living God, founded on the same authority as, "Thou shalt do no murder;" none, therefore, can disobey it and be guiltless. Again, let no man impose on himself by the supposition, that he can enjoy this supper spiritually, without using what too many impiously call the carnal ordinance; *i. e.* without eating bread and drinking wine in remembrance of the death of Christ: Is not this a delusion? What says the sovereign will of God? *Do this.* What is *this?* Why take bread, break, and eat it: Take the cup, and drink ye all of it: — This, and only this, is fulfilling the will of God. Therefore, the eating of the sacramental bread, and the drinking of the consecrated wine, are essential to the religious performance of

* Mr. Clarke seems to refer to some local abuses, which, we imagine, he may have observed in very remote parts of the country, but which we cannot suppose to be general.

our Lord's command. It is true, a man may use these, and not discern the Lord's body; not duly and deeply consider that these symbols point out the body and blood of our Lord Jesus Christ, which were offered up to God for him; *i. e.* he may, possibly, not keep the eye of his faith upon the atonement, while he is using the symbols, and thus the sacred ordinance be no more to him than a common thing; but does not he who rejects the symbols, put it absolutely out of his power to celebrate the divine ordinance? A man may rest in the letter, and not attain the spirit; but can a man, who has it in his power to avail himself of the letter, and does not do it, consistently with the appointment of God, expect the spirit? The letter may be without the spirit; but can the spirit, in this case, be without the letter? In other words, is not obedience to the literal meaning of our Lord's words essential to the attainment of the spiritual blessings to which they refer? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects without the medium of the sun and atmosphere?'

The proper meaning of the different epithets given to this sacred ordinance in the Scriptures, forms the third branch of Mr. Clarke's discussion; in which will be found many pertinent illustrations, and interesting extracts. Describing the Eucharist, under the title of a Feast, our author thus speaks upon the character of the guests.

'Of the ungodly, as comprehending transgressors of all descriptions, little need be said in proof of their unworthiness. Such, coming to the table of the Lord, eat and drink their own condemnation, as they profess by this religious act to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the remedy must perish; and it is their condemnation that God had provided a ransom for their souls, but they refused to accept it, and preferred the bondage of sin to the liberty of the gospel! None such should ever be permitted to approach the table of the Lord: if they (through that gross ignorance which is the closely wedded companion of profligacy) are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable lack of attention to this circumstance—professor and profane are often permitted to approach the sacred ordinance together; in consequence of which the sincere followers of God are wounded, the weak stumbled, and the influences of the Spirit of God restrained;—for, can it be expected that God will manifest his approbation when the pale of his sanctuary is broken down, and the beasts of the forest introduced into the holy of holies! The evil consequent on this cannot be calculated: and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table who is not known to be a steady, consistent character, or a thorough penitent. If there be an indiscriminate admission, there must be unworthy communicants, who, instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling; for we may rest assured that this ordinance is no indifferent thing: every soul that approaches it will either receive good or evil from it—he will retire a better or a worse man—he will have either an increase of the Spirit of Christ or of Judas;—on him the Lord will graciously smile, or judicially frown.'

A fourth section states some reasons to enforce the due and religious celebration of the Lord's Supper; and the treatise closes with a few reflections upon the sentiment strenuously supported by Dr. Ainsworth, and, we doubt not, experimentally felt by every worthy communicant, That the Sacrament is a Federal Rite.' The whole piece is well worthy of a serious perusal.

LITERARY NOTICES.

We understand that Dr. Williams is preparing for publication, with as little delay as the precarious state of his health will admit, his long-promised Essay on *Equity and Sovereignty*; which treats of the Equity of Divine Government, and the Sovereignty of Divine Grace; and in which are examined, among other important theological subjects, the latitudinarian hypothesis of indeterminate Redemption, and the Antinomian notion of the Divine Decrees being the Rule of Human Conduct. — This Work is the fruit of 20 years experience and close investigation.

The Rev. Mr. Hill, of Homerton, is preparing for the press Animadversions on the Rev. Wm. Parry's 'Strictures on the Origin of Moral Evil,' &c. with an Appendix; containing Strictures on the Rev. W. Bennet's 'Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil,' &c.

The Rev. Mr. Bennet, of Derbyshire, has issued Proposals for publishing by Subscription, An Essay on the Gospel Dispensation, considered in Connection with the Moral Government of God; shewing the Whole of Divine Revelation to be a Moral Plan of exercising the Natural Powers of Men, congenial with their Character and Present State, as intelligent accountable Creatures; and more particularly stating the True Import of the Gospel Dispensation, as addressed to Sinners indefinitely; the proper Grounds of their Universal Obligation to a due Reception of it; and the rational consistency of conducting the Christian Ministry on that Plan.

To be published by Subscription, A Poetical Essay on the Fashionable Amusemsnts and Prevailing Vices of the Present Day. Written by Mr. R. P. C——, Henley, Oxfordshire.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Studies, Sacred and Philosophic, adapted to 'the Temple of Truth,' by the Author of that Work, 9s.

Memoirs of the late Rev. J. Newton. By R. Cecil, A. M. 12mo, 4s bds.

Essays on the First Principles of Christianity, and the different Senses of Scripture Terms. By the Rev. J. Smith. 8vo, 9s. boards.

Canwyll y Cymry, or the Welchman's Candle. By R. Pritchard, Vicar of Llandovery. 5s. 6d. bds.

Remarks on a Recent Hypothesis respecting Moral Evil, in Letters to Dr. Williams. By W. Bennett. 2s 6d

A Reply to 'Remarks on a Recent Hypothesis, &c. by the Rev. W. Bennett.' In Eight Letters to that Gentleman. By J. Gilbert, 2s 6d

Strictures on the Origin of Moral Evil; in which the Hypothesis of Dr. Williams is investigated. By W. Parry. 2s. 6d.

The Glory of Zion: a Sermon preached before the Baptist Western Association, at Horsley, in Gloucestershire. By I. Taylor. 1s.

The African Stranger: a Sermon at London Wall, by the Rev. R. Young, D. D.

Part I, of Hawker's Commentary, Fine Royal Paper, 4s to Subscribers.

Four Sermons, on the Death of the Rev. P. Thompson, of the Scots Church, Leeds; to which is prefixed, Memoirs of his Life, by A. Thompson, of Coldstream, 3s. 6d.

The Iniquity of Witchcraft censured and exposed, in Two Sermons, by T. Hawkins, of Warley, 6d

The Privilege and Hope of the Aged Christian: a Sermon on the Death of Mr. J. Bailey, Hackney. By the Rev. W. B. Williams, M. A. Minister of Ram's Chapel, &c. 1s 6d

Essays on the Nature, Order, Privileges, and Duties of the Christian Church; with an Address on Personal Religion. By C. Dewhirst. 8vo, 5s.

Monuments of Sparing Mercy: a Narrative of the Loss of the Brig Ann. 12mo, 6d.

Life of Moses, by J. Campbell, 4s

A Sermon at Blackburn, on the last Fast Day, by J. Fletcher, 1s.

A Funeral Sermon for the Rev. C. Winter, by W. Bishop, of Gloucester, 8vo, 1s.

Ditto, by J. Golding, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Anniversary of this Society will be held (by Divine Permission) in London, on Wednesday, the 11th of May, and Two following Days. The Rev. Mr. LONGMIRE, Rector of Hargrave, near Kimbolton; the Rev. Dr. CAMPBELL, of Edinburgh, and the Rev. ROBERT WINTER, of London, are engaged to preach on that occasion. — Further Particulars will be mentioned in our next Number.

The late Rev. Cornelius Winter, of Painswick, in Gloucestershire, has conferred a most valuable benefit on the Missionary Society, by bequeathing to them, for the use of their Seminary at Gosport, a considerable Part of his Library, consisting of about 850 volumes, selected by himself for that purpose. — This munificent legacy will, we trust, induce other benevolent persons to contribute by donations or bequests to the same important object.

The late Mr. Whitaker, of Hackney, a zealous Friend to the Missionary Cause, has left to the Society the very liberal sum of £500.

SOUTH AFRICA.

LETTERS have lately been received from Mr. James Read, the fellow-labourer of Dr. Vanderkemp, dated Bethelsdorp, October 1, 1807. As Mr. Read expected, with Dr. Vanderkemp, soon to prepare the Annual Report of the Mission, he has not furnished the Directors with many particulars. He states, however, that the people have suffered very severely by various diseases, especially by fevers and by the measles; which proved fatal to many. Mrs. Smith was exceedingly useful during this trying season; and that her expected departure to the Cape, it was feared, would prove a serious loss. The knitting-school, particularly, which flourished under her care, was likely to be materially injured by her absence.

Mr. Ulbricht has married one of the native sisters. 'About a month ago,' says Mr. Read, 'I visited the kraal of the Caffre-Captains, Zambi and Zazoe; the son of the latter returned with me, to complete his education with us. He begins to write an excellent hand, reads pretty well, and speaks good Dutch.

'Brother Smith has been a few weeks at the kraal of David Stuurman, to dispense the word of life; and we intend to supply it by turns. There are many there, whose hearts seem to be opened to receive the gospel.

'I have continued going every two or three weeks to Fort Frederic; but have not seen much effect of the word upon the hearts of sinners, but a desire to hear, and a thirst for books; which induced me to beg of the Directors some Bibles and Tracts to distribute among them. In the last detachment, consisting of part of the 72d and 93d regiments, were found several pious men; and since they came hither there seems to be a revival.'

In a letter to the late Mrs. Whitaker, of Hackney (from whose family he went out) he thus expresses himself: — 'I, with my dear wife and two children, are well in health. I am favoured with continual strength for the work to which the Lord has called me. O that my zeal for his glory and the salvation of sinners were but equal to it! But, alas! how little zeal! — how little love, or any of those qualifications I ought to possess! which

often astonishes me that I am not cast off as an unprofitable servant, — yet still he continues me among his servants; and, thanks to his name, that I can now and then experience that he is with me, and waters my soul while I am watering others! O how sweet sometimes to treat upon Christ, and to set him forth in his perfections and offices! O that I might feel more of his love, taste more of his grace, and rejoice more in hope of the glory of God, — then it will be more sweet to recommend Him to others!

'The poverty of the people has been, and still is so great, that we fear some have died of hunger. We have done what we could to help them; but provisions are so scarce and dear, that we could not do what we would. I have been without bread for a long time, nor do I expect any for 3 or 4 months. Nor have we any vegetables, owing to the barrenness of the soil, &c. I have had no tea, coffee, nor such enjoyments for some months.' — 'We have applied again to Lord Caledon (the Governor) for a more fertile spot for our institution; and we hope to obtain it, or a place for sowing added to the present. Our houses, which are merely of reed, begin to fall about our ears, as does our church; and we are unwilling to incur fresh expences till we know where we are to settle. If the plan sent to Lord Caledon be approved of, we shall want more Missionaries from England; and I wish ——, ——, and —— would hold themselves in readiness. We intend to establish *weaving*; and wish, if possible, to build a Mill or two; but where to procure a millwright we know not.

'I wish Mr. Langton to collect a few books among our friends at Hackney, to form a little library for Bethelsdorp. You and Mr. Whitaker could do a great deal to help us in that work, and in procuring other necessary articles. We are particularly in want of files.'

In another letter to Mr. Langton, he gives some account of the new converts; of whom some, he says, 'have lost much of their first love; but others are living monuments of the grace of God. Brother Boezak has been some months (contrary to our wishes) employed in shooting elephants; but we hope, even in that situation, he is useful.

'A brother of Hendrick Boezak has been added to us this year. He was formerly, not only a notorious drunkard, but has been distinguished among the farmers, on their commandoes, against the Caffres, Boschemen, &c.; and even when they attacked Graaff Reinet, he was one of the chiefs who fired upon us for two or three days, so that our lives were in great danger. He came to us the beginning of last year, with a tolerable stock of cattle; but it was not many days before he left us, as he found he could not indulge himself in his sins among us; nor could he bear the faithful admonitions of his brother. He, like the prodigal son in the parable, soon wasted his substance (his cattle) for brandy, at a neighbouring farm-house; and after finding no succour, nor even safety among them, returned to us. He had not been long with us, before a wonderful alteration in his conduct became visible; and this, as we hoped, and still hope, was accompanied with a real conversion to God.

'It was an erroneous account communicated to the Directors, that Dr. Vanderkemp had baptized 200 persons. The number of baptized adults is 84; and that of children 88. Many of our baptized give us much joy; — a few others occasion much grief. We have great reason, however, to bless the Lord for his goodness, and to trust him for his further assistance!'

STELLENBOSCH.

A Letter from the Directors of the Missionary Society at Stellenbosch, dated September 8, 1807, to the Directors of the Missionary Society in London, is just received.

'In Stellenbosch and its environs,' say they, 'the work of the Lord goes on without molestation; and though we do not perceive that many persons are converted, yet we have occasion for thankfulness, that the

seed of the word of God is continually sown, both among Christians and Heathens. Brother Bakker, besides his occupations in Stellenbosch, goes once a month to another place, to preach the gospel among the Christians and Heathens. We have reason to believe that his labour is not unsuccessful. O! how much should we rejoice if we could be the means of bringing many to the service of Jesus Christ!

'We have much reason for thankfulness that the work of the Lord is not checked by the magistrates; but, on the contrary, is promoted by them.'

EAST INDIA MISSIONS.

In the last Report published by the Society for Promoting Christian Knowledge, a short account is given of their Missions in the East Indies for the year 1806, in which it is said that 'a spirit of insubordination had arisen in the Malabar congregations, both at Vepery and at Tranquebar;' but that 'the documents before the Mission Committee of the Society, are quite insufficient to enable them to form a judgment of the true ground of these disastrous circumstances. It appears, however, that certain Missionaries, sent out by an *Anabaptist Society*, and by that called *The London Missionary Society*, had received a degree of countenance from the Danish Missionaries at least, if not also from some of those more immediately connected with the Society, which tended to produce disorder in the established missions, and could not but be very dissatisfactory to the Church of England Society for Promoting Christian Knowledge. How far these circumstances may have contributed to occasion the evils before mentioned, it may be difficult to say, without additional evidence, &c. It is certain, indeed, that an unhappy discord subsists at Vepery, between the Missionaries Pœzold and Rottler; and it seems more than probable that these circumstances may, at least, in part, have occasioned that discord.'

The Directors of the Missionary Society, conceiving that, by the above Report, some degree of blame was imputed to their Missionaries, thought it necessary to write the following Letter to the Society, requesting an explanation of the circumstances alluded to: —

'*To the Honourable Society for Promoting Religious Knowledge.*

'Gentlemen,

'The Directors of the Missionary Society have observed, with deep concern, in the Account of your Honourable Society's Protestant Missions in the East Indies for the year 1806, an insinuation that some degree of blame is attached to Missionaries sent out by the Missionary Society, as having been, at least in part, the occasion of some unhappy differences between Mr. Pæzold and Mr. Rottler.

'I am directed, Gentlemen, by the Society, to request that you will have the goodness to inform them on what grounds this imputation of blame appears to you to rest; for it excites in the minds of the Directors the greatest surprize that any of their Missionaries should be charged with improper conduct; as all the accounts hitherto received from various parts of India, are of such a nature as to justify the confidence they have placed in the piety and prudence of their Missionaries, and to shew that they are worthy of that countenance which they have uniformly received from good men of all persuasions in India. The Directors are, therefore, totally at a loss to account for what is stated in your honourable Society's Report, that such 'countenance has tended to produce disorder in the Established Mission.'

'On a subject so serious, and so important to the interests of our holy religion, they hope to be favoured with a full and candid explanation.

'I have the honour to subscribe myself, Gentlemen,

Hatton Garden, 'Your most obedient servant, GEORGE BURDER,
Jan. 12, 1808. 'Secretary to the Missionary Society.'

The Directors have had the satisfaction of receiving the following answer from the Secretary of the Society; by which it appears that the Missionaries sent out by the Missionary Society are sufficiently exculpated from that imputation which the Report was supposed to suggest.

'SIR, *'To Mr. Geo. Burder.*

'THE Committee of the Society for Promoting Christian Knowledge, appointed to superintend the concerns of their East India Mission, has directed me to say, in reply to your Letter of the 12th of last January, that the remark in the Society's Annual Report, to which your Letter refers, related to some facts, stated to them in correspondence from India, and which have been confirmed by subsequent accounts. The Committee observe, that the insinuation of blame attaching to the Missionaries, if any such may be collected from the Report, must relate principally to the Society's Missionaries, amongst whom the dissention has subsisted, in what way soever it might be occasioned. — And, as it is the wish of the Society to confine itself within its own concerns, the Committee conceive no further explanation to be necessary, their animadversions having been directed to the conduct and proceedings of their own Missionaries.

'I am, Sir, Your humble Servant,

Bartlett's Buildings, 'GEO. GASKIN, Sec: —'
March 1, 1808.

GERMANY.

WE are informed that a letter has been received by a gentleman in Baltimore, New England, from a respectable correspondent in Wirtemberg, Germany, giving an account of most important occurrences in the religious world.

'Cardinal Fesch,' he says, 'Bonaparte's uncle, is appointed chief of the church over all the congregations of the Rhenish confederation, and has actually been acknowledged as such by all the Protestant princes, although he is a Roman Catholic. He had scarcely taken his seat at Augsburg, before every thing began to incline towards Catholicism with the poor betrayed flock of Protestants. Our Protestant clergy (says the letter) are to lay aside the dress they have hitherto worn, as they commanded neither respect, nor made any show in their present mode, and are to wear mass-weeds; and our prelates actually wear them now, and are obliged to wear on their breasts the Order of Maria in a golden cross. A great number of Catholic mass-books have been printed in the German language, which are divided into hours of prayer, and which are now actually read before preaching, at the altar in the Protestant churches on the frontiers. The apostasy from religion is everywhere attributed to want of respect for the pope; it must, say they, be re-established, and the pope be viewed as the first-ling of the kingdom of God. An universal union of religion, under the direction of the popedom, was everywhere spoken of; and no person had, thro' fear of Bonaparte, as yet made any opposition. A new sect had also appeared, signalizing themselves by a particular dress, and by a sign which every one wears on his hat, who have actually defied Bonaparte.' *Panoplist, June,* 1807.

AMERICA.

The State of Religion within the Bounds of the General Assembly of the Presbyterian Church, is represented by that Body in their Minutes of May, 1807, *as follows:*

'THE Assembly having heard from its Members a circumstantial account of the state of religion within their bounds and parts adjacent, are of opinion, That, during the last year, the cause of vital piety has, in general, been progressive.

'Throughout a great part of the vast region to which the Assembly extended their enquiries, new churches are forming; and those already formed are receiving successively additional members. Migrations from some parts, particularly those which are central in the state of Pensylvania, reduce the churches, but furnish, on the south-

western frontier, the seeds of new congregations.

'In various congregations belonging to the Synod of New York and New Jersey, we are presented with evidences of almighty power and grace accompanying the word of God, and producing happy effects.

Similar effusions of the Holy Spirit on different churches under the care of the General Association of Connecticut and of the Convention of Vermont, likewise demand our offerings of fervent gratitude to God for his great mercies. These divine favours, though not widely extended in any particular district, are of great importance; and the more so, as they have extended their influence to the young men in one or more literary institutions; where are generally formed those characters on whom, under God, depend, in a great measure, the important concerns of the Church, and of the Nation.

'In those parts, silent solemnity and deep impression pervade the saving work of God. And the Churches throughout, including our brethren of the General Association of Connecticut, and of the Convention of Vermont, are harmoniously engaged in the promotion of religion, and dwell in peace.

'The late extraordinary revivals of religion in the south and west, appear to be gradually declining; leaving, in our view, many fervent followers and friends of the Saviour, who stand ready to do whatever their hands find to be done, for the glory of God and the salvation of their fellow-men. Whilst these parts of the church exhibit sundry causes for serious and anxious solicitude, they still present to view many whose convictions and pressing inquiries give ground for comfortable expectations; and in various corners of this part of the vineyard, the operations of almighty power and sovereign grace arrest the attention, and demand thanksgiving.

'Their Missionaries, in different parts, have manifested a zeal and industry equal to the expectations of the Assembly; and by their labours have, we trust, been instrumental in producing those great benefits to mankind which will be the most grateful reward of the liberal contributions which our people have made for Missionary purposes.

'We also view with solicitous expectation, the gradual advances of two tribes of Indians, whose apparent disposition to subject themselves to the benign influences of civilization, literature, and religion, though marked with their usual caution and suspicion, have made considerable progress, and exhibited favourable appearances.

'For these great blessings let God be praised!

'But, alas! in connexion with the review of these manifestations of divine love and mercy, many humbling evidences of human depravity and weakness constrain us to painful remarks. The sincere worshippers of God, compared with the great mass of society, appear few: the important duties of domestic religion, in many instances, are neglected; and in many are only partially attended to. The Assembly also deplore the obviously increasing dereliction of truth, which, in some parts, pervades all classes of society; the prevalence of the profanation of the sacred names of Jehovah, the violation of the Sabbath; and, in many parts, debasing intemperance in the use of ardent spirits. They deplore likewise the prevalent inordinate attachment to the things, and to the friendship of the world.

'We have still cause to lament, that in those situations where attendance is most convenient, and the advantages for religious improvement are great, many of our people forsake their religious assemblies on one part of the day. But, above all, and in close and fatal union with this last and the preceding evils, they deplore the prevalence of unbelief; that state of mind which is enmity against God, reproaches his truth, and contemns the amiable glories of redeeming love.

'In circumstances highly distinguished by the blessings of Heaven, both in a religious and civil view, especially when contrasted with the

state of many nations; such evidences of ingratitude and impiety present alarming provocations to a holy God. They awfully increase our guilt, and rouse our fears. Surely, the Lord is long-suffering and of tender mercy; therefore, amidst all our provocations, we are permitted to view Zion rising with increased glories and extension; and to see some late arrangements for increasing the number of pious and faithful ministers, opening a flattering prospect in this important concern.

'The Assembly, on the whole, praise God for the degree of success with which he has been pleased to crown their efforts for the extension of his kingdom, and the edification of the body of Christ.

'And, relying on the liberal contributions and pious co-operation of their people, both by their holy living and fervent prayer to God, desire to prosecute, under the encouragement with which they are favoured, with redoubled diligence, the great and interesting undertakings which have hitherto employed their cares and their labours.'

A Third *American* edition of Mr. Burder's Village Sermons, has lately been published at Boston. They are printed so as to be dispersed separately. The publisher says, 'More than one hundred thousand of them have already been issued from my office in tracts, and are extensively dispersed. That so many witnesses to the truth are itinerating, where it is to be feared, in many instances, the pure gospel is not preached, is a pleasing reflection to the friends of genuine religion and gospel sentiments.'

ROME.

The Pope (Pius VII.) has made a feeble protest against the occupation of his territory by the French troops. Yielding, however, as his Secretary states, 'in all humility of heart, to the inscrutable determinations of the Most High;' and, 'as the Vicar on earth of the God of peace,' exhorting his subjects to preserve the public tranquillity.

MISSIONARY COLLECTIONS, &c.	*L.*	*s.*	*d.*
Rev. R. Bowden and Congregation, Darwen, Lancashire	37	1	0
J. Wheaton and Friends, Lyme, Dorsetshire	8	15	6
Stirling Branch of London Mission. Society, by Rev. Mr. Smart	10	0	9
Collected at the Monthly Prayer-Meeting, Well Street, Hackney	10	3	2
Mrs. M. S. Weymouth, by Rev. Mr. Cracknell —	50	0	0
A Friend, by Rev. C. B — —	1	1	0
Mr. C. Burnett, by the Rev. B. Wodde —	3	0	0
A Friend at Guilsborough — —	1	0	0
Collected at Cardigan — —	2	0	0
Junior Part of the Congregation of the Rev. Mr. Slea, Salisbury	8	0	0
Rev. Mr. Hopkins and Congregation, Christ Church, Hants	18	18	6
A Friend, by M. — — —	1	1	0

HOME INTELLIGENCE.

The Annual Meeting of Subscribers and Friends to the Protestant Dissenters' Grammar School, at Mill Hill (which was opened Jan. 25) will be held at the King's Head Tavern, in the Poultry, on Wednesday, April 6, at 12 o'clock; when the Committee and Officers will be chosen for the Year ensuing, the Accounts audited, and a Report made of the Proceedings of the Committee, &c.

The Annual Meeting of Subscribers and Friends to the *Hibernian Society*, for the Diffusion of Religious Knowledge in Ireland, will be held at the New London Tavern, Cheapside, on Tuesday, April 19, 1808, at 11 o'clock; when the Committee and Officers will be chosen for

the Year ensuing, the Accounts stated, and a Report made of the Proceedings of the Committee and the general State of the Institution.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at the New London Tavern, Cheapside, on Wednesday, the 4th of May, at Eleven o'clock.

The Annual Meeting of the BEDFORDSHIRE UNION of Christians will be held at Bedford, on Wednesday, May 4. The Rev. J. Dore, of London, to preach in the morning; and the Rev. T. Eisdell, of Biggleswade, in the evening.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held at the New London Tavern, Cheapside (near Gutter Lane) on Thursday, the 12th of May, at Seven o'clock in the Morning.

A General Meeting of the INDEPENDENT UNION will be held in London, on Wednesday, May 18; when a Sermon, on the occasion, is expected to be preached by the Rev. Dr. Williams, of Rotherham. The Members will breakfast together at the New London Tavern, in the morning of the same day.

IRELAND.

IN consequence of former applications, inserted in this work, for Bibles and Testaments to be sent to the poor in Ireland, a considerable number was obtained; which have been faithfully transmitted to that country, and dispersed among thousands of its inhabitants: but many thousands more are yet destitute of that heavenly treasure, who may, with a little exertion, be supplied.

A correspondent, Y. Z. informs us, that at a social religious meeting of about 30 or 40 persons, the question was put to each individual:—'Mr. A. (or Mr. B.) cannot you give an old Bible or Testament, or subscribe 1s 6d to purchase a new one?' In this way 70 or 80 were collected.

If a similar method were pursued by 200 Societies, about *Fifteen Thousand* would be procured; and if a more general application were made to 300 larger Societies from the pulpit, supposing only 100 books were obtained in each, the amount would be *Thirty Thousand* Bibles and Testaments! What an incalculable advantage might be expected from the dispersion of so many books,—'able to make men wise to salvation!' The Hibernian Society would kindly undertake to send these for dispersion, by suitable persons in various parts of Ireland.

Ministers and other public-spirited individuals in London, and every part of England, Scotland, and Wales, who are disposed to collect Bibles, &c. with this view, may send them to the care of Thomas Pellatt, Esq. Ironmongers' Hall, Fenchurch Street, London, between the hours of Ten and Four.

N. B. If second-hand Bibles, &c. are sent, they should be in good condition. Some have been received which are unfit for use.

A Society for the Suppression of Vice and Immorality has lately been established at Hull, supported by very respectable persons. The Institution is entitled, 'The Society for giving Effect to the Laws for the Suppression of Vice and Immorality, when Friendly Admonition has failed of Success.'

An Asylum for Female Penitents is about to be opened at Plymouth. Lord Barham, Lord Gambier, the Hon. Commissioner Grey, &c. are among its Patrons. Our limits will not, at present, admit of the Address; we can only add, that if any generous minds are disposed to forward the design, Mess. Hoares, 37, Fleet Street, will receive their benefactions.

BIRMINGHAM.

A Religious Tract Society, on a considerable scale, has lately been established in this populous town. It is on a catholic Plan; comprehending in its Committee Churchmen and Dissenters, Pædobaptists and Antipædobaptists. The Subscribers are entitled to the whole amount of their subscription in

Tracts. This may be considered as an Auxiliary to the London Society, whose Tracts, being so exceedingly cheap, especially to Subscribers, will be chiefly adopted. The most pleasing effects may be hoped for from so laudable an institution, in such a town as Birmingham, and in the many populous villages in its vicinity.

Ordained at Oakingham, Aug. 19, 1807, Mr. Philip Davies, pastor of the Baptist church. Mr. Ivimey, of London, Mr. Saffre, of Salisbury, Mr. Lovegrove, of Wallingford, Mr. Holloway, of Reading, Mr. Upton, of London, and Mr. Douglas, of Reading, engaged in the various parts of the solemnity. Mr. Cook, of Maidenhead, preached in the evening.

The West Kent Association met at Mr. Bentlif's, Maidstone, Oct. 13, 1807. Mr. Gast preached in the afternoon, from 1 Tim. iii. 16; and Mr. Slatterie in the evening, from Haggai ii. 7. Mr. Popperwell, Mr. Drew, and Mr. Knott prayed. — The next Meeting is appointed at Mr. Drew's, in Strood Chapel, Wednesday, April 5: Messrs. Beaufoy and Kent to preach.

Cow-Pock Inoculation.

It having been reported that this mode of preservation from the small-pox had failed, in several instances, at Ringwood, in Hampshire, a Committee of professional gentlemen and others enquired minutely into the whole affair; and their Report, sanctioned by the Jennerian Society, states, That not one person in Ringwood, or its neighbourhood, caught, or had the small-pox, after going through regular and complete vaccination.

London Itinerant Society.

Jan. 15, the Eleventh Annual Meeting of the London Itinerant Society was held at the Guildhall Coffee-house. The Report stated, That the number of hearers consisted of about 1100; communicants 109; children under tuition, 500: that there were 11 preachers and 30 teachers, who travelled every Lord's Day, without expence to the Society. We are happy to hear that their labours have been successful, especially among the young. Several instances of a very pleasing nature have appeared among the children in the Sunday-Schools. We are very sorry, however, to add, that, through the great expence of building new places of worship, the Society is considerably in debt, tho' great exertions have been made for its liquidation: but we hope, that a generous public will not suffer their exertions to be impeded by this circumstance. Should any person be disposed to benefit this valuable Institution, their Subscriptions or Donations will be received by the Treasurer, James Neale, Esq. St. Paul's Church-yard; the Sec. Rev. W. F. Platt, Wilmot Square, Bethnal Green; and Mr. Slate, 36, Noble Street.

Hoxton Academy.

At a General Meeting of Subscribers, held Jan. 8, Mr. J. Hooper (who is now completing his studies at the University of Glasgow) was chosen to succeed the Rev. J. Atkinson as Classical Tutor; and the Rev. C. Buck was invited to fill up the office of Secretary. Ten Ministers have been sent out from this Academy in the course of the past year; and there are at present 80 promising students in the house.

The Quarterly Meeting of the Associate Congregations will be held at Well Street Chapel, Hackney, on Tuesday, April 5. The Rev. T. Jackson to preach. — A Partial Reception of the Gospel injurious to Religion, and Destructive to the Soul. — Service at Eleven o'clock.

Middlesex Chapel, Hackney Road. The Rev. Mr. Edwards, late of Wilton, Wilts, has become the stated minister of this place. On Sunday, Feb. 28, three sermons were preached by the Rev. Mess. Smith, Frey, and Collison. The Rev. R. Hill preached on the Thursday following.

Sunday-School Society. The Half-yearly Meeting of this Society was held Oct. 14, 1807; when the Committee reported, That they had added 52 new schools and 3700 scholars to their former number. Since the

commencement, in 1785, the Society has distributed 243,396 Spelling-books, 54,548 Testaments, and 7999 Bibles to 2852 schools, containing upwards of 241,000 children.

RECENT DEATHS.

At Ashbourn, Derbyshire, Mr. *John Cooper*, a most generous friend of the gospel; by whose munificence the chapel, the minister's house, and some alms houses in that town, have been built and endowed. He has also bequeathed a very considerable sum for the support of religion in the connection of the late Countess of Huntingdon.

Died on Friday, March 11, 1808, Mrs. *E. Banfield*, wife of the Rev. Joel Banfield, Minister of the Independent Church of Bromyard, Herefordshire.

November 24, 1807, died at Over Compton, near Sherborne, Dorsetshire, Mr. *John Bicknell*, aged 72. A truly pious Christian; Father of Mr. Henry Bicknell, Missionary at Otaheite.

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

3. Lord's Day Ev. Broad Str. Mr. ——; Devonshire Sq. Mr. Cloutt; Hare Crt. Dr. Young; Crown Crt. Mr. Greig; Palace Str. Mr. Dunn; Peter Str. Mr. Pickett.
4. *Mon. Ev.* Missionary Prayer-Meeting at Sion Chapel.
5. *Tu. M.* Broad Str. Mr. Ford.
6. *Wed. M.* Crown Crt. Mr. Thomas. —Sins of Men not chargeable upon God.
   Ev. Prayer-Meeting for the Nation at Mr. Clayton's.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Knight's, Mr. W. Humphreys to preach. — What is that Love of the World which is inconsistent with the Love of God?
   Ev. Fetter Lane, Mr. Burder.—The spiritual Glory of the Latter Day.

10. Lord's Day Ev. Broad Str. Mr. ——; Devonshire Sq. Mr. Powell; Hare Crt. Mr. Greig; Peter Str. Mr. Button; Orange Str Mr. Townsend; Crown Crt. Mr. Gore; Palace Str. Mr. J. Thomas.
12. *Tu. M.* Broad Str. Mr. Goode.
13. *Wed. M.* Crown Ct. Mr. Greig.—Divine Providences a Motive to Holiness.
    Ev. Prayer-Meeting for the Nation at Mr. Burder's.
14. *Th. Ev.* Fetter Lane, Mr. Ford. — The Satisfaction which the Lord's People derive from his Goodness.
15. *Fr. Ev.* Sermon to Young People, by Mr. Cloutt, at Mr. Wall's.

17. Lord's Day Ev. Broad Str. Mr. ——; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Winter; Orange Str. Mr. Burder; Peter Str. Mr. Humphrys; Palace Str. Mr. Cloutt.
19. *Tu. M.* Broad Str. Mr. Ford.
20. *Wed. M.* Crown Crt. Mr. Brooksbank. — Sanctification.
    Ev. Prayer-Meeting for the Nation at Mr. Knight's.
21. *Th. M.* Monthly Meeting (Bapt.) at Mr. Stevens's, Mr. Burnside to preach. — The Duty of enquiring after Truth.
    Ev. Fetter Lane, Mr. J. Clayton. — The Sin and Danger of resisting the Holy Spirit.

24. Lord's Day Ev. Broad Str. Mr. ——; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. T. Hill; Palace St. Mr. Greig; Crown Ct. Mr. J. Clayton, jun. Peter Str. Dr. Young.
26. *Tu. M.* Broad Str. Mr. Humphrys.
27. *Wed. M.* Crown Crt. Mr. Shenstone. — Flesh and Spirit.
    Ev. Prayer-Meeting for the Nation at Mr. J. Thomas's.
28. *Th. Ev.* Fetter Lane, Mr. Hughes. — The Divine Discipline painful, but profitable.

Lord's Day Morn. Lect. (7 o'clock) *Camomile Street:* — April 3, Mr. Hutchings; 10, Mr. Waugh; 17, Mr. ——; 24, Mr. Buck.
Artillery Lane, (7 o'clock) April 3; Mr. Shenstone; 10, Mr. Simpson; 17, Mr. ——; 24, Mr. Upton.

MINISTERS SUPPLYING AT

Spa Fields, Mr. Glascott: Mr. Wilkins.
Sion Chapel, Mr. Bennett, of Birmingham.
Hoxton, Mr.

POETRY.

REFLECTIONS ON RETIRING FROM LONDON,

To take the Pastoral Charge of a small Christian Society, in a Country Village.

Guided, I trust, by that Almighty Friend,
Whose providence is ever wise and kind,
Where duty calls, the eve of life I'll spend,
And leave a bustling, noisy world behind.

Whate'er my lot, if bless'd with peace of mind,
In this retreat contented I'll abide;
To all His will my soul shall be resign'd,
My God, my Father, Counsellor, and Guide.

To preach the glorious gospel to the poor,
And thus to aid their humble souls t'aspire
To heav'nly bliss: — for this to me is more
Than wealth can yield, or carnal heart desire.

To guide the young in paths of truth and peace,
And help them forward in the heav'nly road, —
Old age to sooth, and minds distress'd to ease, —
In death console, and raise the heart to God, —

Be these my aim, — and this my bliss to know
My feeble efforts God will not disdain:
No joy like this can aught impart below, —
For this I'll strive while life and breath remain.

For this the sacred volume I'll explore, —
Its awful truths with trembling hope impart;
And grace divine with daily zeal implore,
By which alone those truths can reach the heart.

When o'er the fields in solitude I rove,
Where all is smiling, soothing, and serene,
Unnumber'd objects tend my mind t'improve,
While glowing beauties gild the charming scene.

The bleating flocks and feather'd songsters join
Their unknown Benefactor's fame to raise,
And sweetly summon this cold heart of mine,
My gracious God, to celebrate thy praise!

By Contemplation here I mount on high;
By Faith look thro' the veil to realms above,
Where Jesus sits enthron'd beyond the sky,
And all around is harmony and love.

Thus from the books of nature and of grace,
Instruction I can draw with pure delight;
While onward thro' this changing world I pass,
Till distance, faith, and hope be chang'd for sight.

To know, and do, and bear thy will, my God,
With all my fellow-sojourners I'd vie,
Till thou shalt call me from my frail abode,
Then with triumphant faith serenely die.

And when that great illustrious day shall come,
When all before the Sov'reign Judge must stand,
With terror or with joy, to hear their doom,
May I, thro' grace, be found at his right hand!

There may I see my little flock around,
In righteousness complete and glory bright;
My present hope, — but then my 'joy and crown;'
And in eternal songs of praise unite!

ABURIENSIS.

Printed by G. AULD, Greville Street, London.



Rev.d Wm. Evans,
Hot Wells, Bristol.

THE

EVANGELICAL MAGAZINE.

MAY, 1808.

MEMOIR
OF
THE LATE REV. SAMUEL ROBINSON,
OF BAKEWELL, DERBYSHIRE.

A MAN 'is great in the eyes of the Lord his God,' in proportion to the evangelical purity of his motives,—the zeal of his exertions for the divine glory,—and the patient fortitude with which he endures the allotted trials of life. If these particulars comprize the scriptural criterion of real elevation of character, how many, called *great*, must be cashiered from the records of Biography, as destitute of any just pretensions to the title,—as unable to furnish the stimulus of an example really great, because truly useful!

The Rev. S. Robinson was born at Morten Fen, near Bourne, in the county of Lincoln, Feb. 17, 1776. His father, William Robinson, was a pious man, of the Independent denomination; and engaged in the occupations of husbandry. He was called from the scenes of time in the year 1782, leaving a widow and six children. Though Samuel enjoyed the care and instructions of maternal piety, and was naturally of a mild and peaceable disposition, it was not till the year 1793 that he appears to have received penetrating and abiding impressions of real religion. A letter from one of his brothers first roused his attention to the means of grace, which he had for some time treated with indifference and neglect. The ministry of the Rev. Mr. Dawson, of Kegworth, was the apparent instrument of his radical conversion to God. He was exercised for some time with painful conflicts and fears; but continuing in prayer and attendance in the house of God, he was brought, by discoveries of the Redeemer, from under the spirit of bondage into the possession of liberty and peace.

The family having removed to Pinchbeck, a village about three miles distant from their former abode, Mr. Robinson joined in fellowship with the church there, under the ministry of the Rev. J. Woodward. Here he was frequently solicited to engage in prayer, and address a word of exhortation to his friends at their social meetings; but the consciousness of insufficiency,

combined with constitutional timidity, made him very backward to comply. His friends, however, observing the humility of his spirit, — the consistency of his conduct and profession, — and the dawn of abilities which, under due cultivation, promised usefulness in the church of God, urged on him the propriety of entering on a course of studies, preparatory to the office of the ministry. In the year 1800 he was recommended to the Rotherham Academy; where he spent four years. His temper and conduct, while a student, were peaceable, affectionate, and exemplary; and his improvements, substantial and satisfactory. His feelings at this period, may be judged of by the following Extracts from his Diary: —

'Sept. 1801. I have experienced, at times, very great conflicts in my mind. I have indeed been very much harrassed respecting my call to the ministry; and have been afraid that, after all my preparatory studies, I shall be obliged to decline it. When at Retford (during the late vacation) after having retired to my chamber, I began to think upon the importance of the ministry. I thought a minister ought to be well persuaded of his call; and as I still doubted of mine, I began to be much depressed in my mind: but this was not the sum total of my trouble; for as I doubted of my call to the Christian ministry, so I soon began to doubt of my Christianity. Nor did my scepticism rest here; for I was urged to call in question the truth of sacred writ; so that I may truly say, that, during the time these trials continued, the distress of my mind was inexpressible. Yet it pleased God, whose prerogative it is to deliver the righteous out of trouble, shortly to appear for me, and guide me out of these bewildering labyrinths.' — On his return to the academy, at the close of the vacation, he says, 'I am now again brought to enjoy the delightful company of my dearly beloved brethren; — and may we this year be knit together in the bonds of love and friendship as in the last, that we may be made an unspeakable blessing to each other!'

During the latter part of his studies, Mr. Robinson frequently supplied the congregation at Bakewell, in Derbyshire; among whom his ministry was so acceptable, that he received an unanimous invitation to employ his stated labours among them. To this call he answered, by engaging to take up his abode among them at the expiration of his studies; which took place in July 1804.

The following portions of his Diary will afford the truest representation of his spirit and temper during his short ministerial course: —

'August, 1804. I have now entered fully upon the work of the ministry. How lamentable, that I have no more solicitude for the glory of the Redeemer, and for the salvation of immortal souls! Yet, I humbly trust that the love of Christ is shed

abroad in my heart! The Lord revive his work, that I may have a more lively sense of the power of religion!'

'Sep. 8. I have had a delightful season this evening, during my walk to Sheffield, in meditation and communion with God. I have been favoured with much of the divine presence; and have fed deliciously on his sovereign, free, rich, and abounding grace. O! how sweet to hold converse with a covenant God! O! that I, like Jacob, may now erect my pillar as a lasting monument of divine condescension and love! Those sacred beams of grace raise my heart to Heaven when all things else fail; and nothing but these can keep it there. One view of God, in the person of the adorable Redeemer, makes me invincible against infernal power, or infidel cavils. O, Lord! lift thou up the light of thy countenance upon me!'

'Dec. 13. Either my heart grows more hard, or I feel it more: I fear the former is the true state of the case. How small my delight in the sublimest privileges! How little fixedness of thought and tenderness of soul in the exercise of prayer! especially secret prayer. How incoherent my sentences! My mind is in confusion, as though I had no thoughts to express, or wants to be supplied! — yet, Lord, thou knowest my thoughts are many and painful; — my wants immensely great! O, Lord! supply them by the rich abundance of thy grace! — remove my sins by the pardoning blood of Jesus! — soften the hardness of my heart! — give me access to thyself by faith! — delight in thy service! — make me fruitful in every good word and work!'

'June, 1805. Indeed, I have no foundation of hope in myself. I think, I have daily greater discoveries of my own depravity and unworthiness! But, oh! the love and grace of the Saviour are great! — and, blessed be the God of my salvation! that, notwithstanding my great unworthiness, I have consolation in Christ, — in the freeness of his grace, and the perpetuity of his love! O, Lord! give me more of that faith which worketh by love, and purifies the heart!'

'July 29. I was this morning very uncomfortable in my mind. I went into the fields to meditate and pray; and, though my heart seemed backward to enter upon the delightful and profitable exercise, yet the hardness and indifference of my heart were removed I know not how, except by the Spirit of God. I was enabled very feelingly to pour out my soul to God in prayer. I think, I never experienced greater manifestations of God's love to me. I was overwhelmed with a sense of God's goodness in condescending to smile upon so worthless a creature. I have read treatises of Heaven; — I have sometimes expatiated upon its glories in my public discourses; but one moment's enjoyment of the love of Christ in my heart, exceeds all I have read, spoken, or conceived. O! how lamentable, that sin should ever deprive the soul of such exquisite enjoyments! O,

Lord! let my heart ever be established with thy grace, and animated and ruled by the influence of thy love!'

We now approach the period when the symptoms of wasting consumption made their appearance. The complaint was slow in its advances; and, at intervals, appearances of recovery were very flattering: but this disorder was the messenger of the Lord, appointed to undermine and dissolve the tabernacle of clay.

'November.' He says, 'The Lord has been pleased to lay upon me his afflicting rod: I believe it is in justice; yet, I hope, in mercy. The Judge of all the earth will do right; and, surely, a heavenly Father will treat his children with kindness. What a feeble worm am I! The distant approach of death makes life unsavoury. Happy, thrice happy, he who has the prospect of a blessed immortality! — and, blessed be God that life and immortality are brought to light by the gospel! Through the unbounded love of the triune Jehovah, — the all-availing merit and perfect righteousness of a dear Mediator, I hope *that* life and immortality are *mine*. May my affections be weaned from an undue attachment to earth, and placed on things above!'

'January 1, 1806. By the sparing mercies of God, I have entered upon another year! The past is fled, — the precious hours are irrecoverable! — many want redeeming. May the Lord help me to husband the precious moments of the present year with greater care than the last! The Lord has lately removed affliction, and given me a measure of health: but Time receives no bribes, — he ever maintains his fleet career; and the healthiest constitution must submit to his impairing ravages! Nor is the period far distant when his conquest shall be completed: it may be very near! Lord, prepare me fully for the enjoyment of thyself, that I may be borne on the wings of Time as fast for glory as for eternity! Then, fly Time! — come Eternity, as soon as it shall please the great Disposer of all events! — But I am willing to wait his time; and may it please him to make my life a useful life, as long as he thinks fit to spare it!'

Mr. Robinson entered into the marriage-state in the month of May 1806, with Miss Joule, of Manchester: a partner eminently qualified, by prudence and unassuming piety, to have rendered the union a source of various advantages, had Providence spared them to each other; but it was otherwise determined by the righteous Arbiter of life and death.

In June he writes thus: 'My health is still very delicate, — worse rather than better. Some of my friends are full of apprehensions. The Lord only knows what will be the issue! Thro' mercy, my mind is pretty calm: I trust, supported by the hope of the gospel!'

'August 11. Had, during the last night, many sleepless hours. Being very unwell, my mind was extremely depressed. I began to think that I was approaching very near to 'the house

appointed for all living.' Pondering over the solemnities of death and the grave, my mind was filled with seriousness and some degree of horror. I fancied I saw my grave opened, — myself covered up, — deserted by my friends, — and left to moulder in the dust It can scarcely be conceived how much these thoughts affected my mind; but, blessed be God, whose tender mercies suffer not his children to be tempted above measure, death soon lost his terrors, and the grave its horror! I had such a pleasing view of the abounding grace of God, and my interest in it, by a precious Saviour, that my joy far exceeded my previous distress. Oh! how reviving are the smiles of a covenant God! Lord, let me enjoy thy presence while under death's shadow, and in death itself! then shall I not fear while passing through the dark valley, nor in the swellings of Jordan.'

In September, a reflection occurs which deserves the attention of every minister of Christ, who is favoured with vigorous health and opportunities for useful exertion in the cause of God: — 'I look around and behold many perishing for lack of knowledge; and, while I feel my mind aroused for exertion, — while I look for an open door for the dispensation of the word of life, I sink under bodily infirmities, and feel my capacity not equal to my desires. Lord, if it be thy will, heal and strengthen this frail body, — give vigour to my mind, — and let the energies of both be exerted in thy cause!'

Oct. 12, 'Am this day, through the afflicting hand of God, detained from his house; — yet, blessed be God, I have his word to read, which is my comfort! But I feel for the flock, being as sheep having no shepherd. O, thou great Shepherd, make up to them the lack of the under-shepherd's services! Thine house is open, and thy throne accessible. O lead them into large and green pastures, that they may be satisfied with the fatness of thy house!'

The last insertion in Mr. Robinson's diary is dated Nov. 9, and contains a testimony against an evil with which too many superficial professors of religion are carried away. — 'This day was peculiarly tried by the thinness of my congregation. This desertion of the house of God is partly occasioned by feasts (wakes) in several neighbouring villages. Oh! that Britons were more wise than to revel in carnal festivity on the Lord's holy day! — but more especially, that all those professing godliness, had more regard for the Redeemer's glory, than to foil it by countenancing so diabolical a practice; — had more concern for their spiritual interest than to starve their precious souls for the sake of gratifying the lusts of the flesh! My subject was, I believe, very important, and what I had previously felt much interested in; but, ah! it was preached chiefly to empty seats! Lord, quicken the people to hear thy word, and make it almighty to convince, convert, and save from sin!'

During the last month of life, Mr. Robinson experienced more of believing trust than of sensible transport of mind. Transient revivals led him sometimes to indulge the hope of recovery: an expectation frequently entertained by the subjects of pulmonary consumption, when intelligent observers see death rapidly approaching. To glorify the Redeemer in the ministrations of his precious gospel, was the object that engaged his soul in the desire of protracted life; and blessed is that servant whom, when his Lord cometh, he shall find so doing. The slavish dread of death was distant from his mind; and, when he found heart and flesh evidently failing, and almost exhausted, he resigned himself into the hands of a covenant God and Saviour with sweet composure. The last words he distinctly articulated were,

'Descend from Heaven, immortal Dove!
Stoop down and take me on thy wings;
And mount and bear me far above
The reach of these inferior things!
Beyond, beyond this lower sky,
Up where eternal ages roll,
Where solid pleasures never die,
And fruits immortal feast the soul.'

Thus died this amiable servant of Christ, in the 31st year of his age, and third of his public ministry. He was interred in the chapel at Bakewell, in which he had proclaimed the glad tidings of salvation, through the obedience, sacrifice, and intercession of the adorable God-Man, Jesus Christ. Many attended his funeral-sermon, on the Sabbath evening after his interment, who had never been induced to hear him preach; and the general sentiment of all persons in the town and neighbourhood was, that the early removal of so consistent and useful a character was a public loss to the place which had been the scene of his ministerial labours. Thus was exemplified the truth of the Scripture-declaration, 'The memory of the just is blessed.'

ANECDOTES

RESPECTING THE LATE REV. JONATHAN SCOTT.

In the Memoir of this excellent man, which was a few months ago presented to the public, in two successive numbers of this Miscellany, we intimated our intention of gratifying our readers with some further particulars respecting him, which we had then reason to expect, and with which we have since been favoured by several respectable correspondents; and of the authenticity of which we entertain not the least doubt.

About the middle of the year 1765, Mr. Scott's company was quartered at Northampton. Mr. Scott waited upon the late Rev. John Ryland, requesting him to procure apartments for

him in the town. Accordingly, Mr. Ryland waited upon a Mr. Cooper (one of his deacons and particular friends) who complied with Mr. Ryland's wish, and very agreeably accommodated him.

Mr. Cooper, who was a singularly pious person, was particularly useful to Mr. Scott in strengthening his hands in the ways of the Lord. Here he took his turn in family worship; and here it was he first spoke from a text of Scripture, and which he continued to do during his stay in Northampton, which was about a year. Here also he used to expound the Scriptures to those soldiers and their wives who were seriously inclined. During his stay here, he sat under Mr. Ryland's ministry; and, on the first Sunday in the month, he used to go to Olney, to Mr. Newton's church, to commemorate the dying love of Jesus.

Mr. Scott's ministry, while he was in the army, being blessed to one of his soldiers, for whom he entertained a considerable esteem, some years after he left the regiment, the soldier came to him (having then also left it, and being married) and begged his solution of a case of conscience. His wife, he said, was so exceedingly ill-tempered, and she studiously tormented him in such a variety of ways, that she was the great burden of his life; and, notwithstanding all the kind methods he had used to reduce her to a better disposition, she was not at all improved, but grew continually worse and worse. Mr. Scott exhorted him to try what a redoubled affection and kindness would do; observing to him that the command of Christ to husbands was, 'to love their wives,' and that 'even as Christ the Church;' and, though He met with many provocations and insults, and much ingratitude from her, he still continued to love her; setting us an example in which we should follow his steps.

This advice did not appear to satisfy the man; and he went away much dejected, resolving, however, if possible, to follow it; since, though it had not hitherto succeeded, he could not but consider it as founded on the word of God. He, accordingly, increased his attention; and, as an instance of his kindness, the next Saturday evening brought to his wife his whole week's wages, and, with an affectionate smile, threw them into her lap, begging her entire disposal of them. This would not succeed. She threw the wages in a volley (accompanied with many bitter execrations) at his head; and afterwards continued in the practice of every spiteful and malicious trick that she could devise; or (according to the poor man's own conclusion) that Satan himself could suggest to render his life miserable.

Some years elapsed, during which he sustained, as patiently as he could, this base and undutiful treatment, when Providence favoured him with another interview with his kind friend and father Mr. Scott. This happened most opportunely, at a time when a neighbour had been telling

him a recipe for the cure of refractory wives; and, as a strong recommendation, mentioned that he had tried it on his own wife with the happiest effects. He, therefore, came to Mr. Scott, with a countenance bespeaking a considerable degree of confidence, which led Mr. Scott at first to hope that his former advice had proved successful; but he was undeceived by being informed that, through the extremely vicious disposition of the woman, it had operated in a direction, and to a degree, precisely the reverse of what was expected from it. Upon being asked why then he smiled and looked so pleasantly, — he said, he believed he had really found out a remedy, which, if it should meet Mr. Scott's approbation, would not fail of effecting a cure; for it had been tried by a neighbour of his on a wife, who, tho' she had been in all respects as bad as his, was, by one application only, become one of the most obedient and affectionate creatures living. "And what is this excellent remedy?" said Mr. Scott. 'Why, Sir, it is a good horse-whipping! — you hear, Sir, what good effects have been produced; do you think I may venture to try it?'

Mr. Scott inferred, from the man's whole behaviour, that nothing would have afforded him a higher gratification than his concurrence; and his mortification on Mr. Scott's refusal was proportionate. He gravely replied, "I read, friend, nothing about husbands horse-whipping their wives in the Bible, but just the reverse; namely, Love, which I before recommended; and can by no means alter the word of God; and, doubt not, if you persevere, it will be attended with a happy result;" accompanying his advice with exhortations to more earnest prayer. The man, though he left Mr. Scott both with a mind and countenance very different from those with which he came, resolved to follow his direction, for his esteem of him was very great; and Providence calling Mr. Scott some time after to preach at Birmingham, his old friend, who then resided there, came into the vestry to him after he had done, and, with a countenance expressive of exalted happiness, took him by the hand, and said that he should have reason to bless God to eternity for the advice he had given him; and that he had not been induced, by his weak importunities, to alter or relax it; adding, that his wife, who then stood smiling approbation by his side, was not only become a converted woman, through a blessing on his kind attentions to her, but was one of the most affectionate and dutiful of wives.

Mr. Scott, some years ago, leaving London in the Shrewsbury mail-coach, as soon as he had well adjusted himself, found, by the common observations which curiosity ever makes on the associates with whom we travel, that one of his companions was a Major, destined to Shrewsbury. Among other conversation which took place in the interval before they fell asleep, Mr.

Scott asked, whether he knew any families there. He answered in the affirmative, and enumerated, among other families of his particular acquaintance, the Scotts. Mr. Scott professed himself to have had formerly some acquaintance with this family; and begged to know such particulars as occurred respecting those members of it he had lately seen or heard of. After the mention of a variety of particulars, in which Mr. Scott expected his own name to have occurred, but without being gratified, he asked if the Major had heard nothing of any other branches of the family. He replied, 'Yes; there was one mad fellow, who, many years ago, went into the army; and, when he was there, turned Methodist, and went about preaching with the regiment; but neither he, nor, he believed, his family had heard any thing of him for many years; for he was quite gone, and they had given him over.

Mr. Scott asked if he had shewn any other mark of derangement besides those he had mentioned, which appeared to be of a religious kind. The Major replied, He could not say, as he really knew very little about him. The night drew on, and the parties slept and conversed at intervals till they arrived at Oxford, when they got out of the coach, and were ushered into a room, lighted by two large candles. Mr. Scott immediately, taking one of the candles in each hand, walked, with a firm step, up to the Major, and, bowing, said, "Give me leave, Sir, to introduce to you the mad Captain Scott." The Major appeared overwhelmed with surprize and confusion. He seemed much hurt at what had passed; but Mr. Scott, seeing his embarrassment, soon relieved him; assured him that he had not felt hurt at any thing he had said; and, indeed, under the circumstances, could not be so; and only begged of him the favour, as he was then going to Shropshire, and would probably see many of his friends, to correct their mistaken apprehensions of his being deranged; for that he had travelled with him from London, and discovered (as Mr. Scott hoped) no mark of a disordered mind.

Mr. Scott observed to him that it was no uncommon thing for a man to be charged, by the unthinking part of mankind, with derangement at the very time when he was beginning to be truly wise, and to live to better purpose than in any part of his preceding life; particularly when he begins to reflect that he has an immortal and invaluable soul, and makes it his great concern to secure its eternal happiness. Mr. Scott admitted that, when he went into the army, he had been a dissipated character, but that a great revolution in his sentiments and conduct had afterwards taken place; and Mr. Scott begged the indulgence of the Major briefly to state to him the nature of those views of religion which he had imbibed, that he might be enabled to judge whether they merited the severe reflections with which they had been charged. This gave him an opportunity of opening to him the plan of divine truth as revealed in the gospel; which

was, no doubt, accompanied with Mr. Scott's earnest prayer for his conversion. The Major bowed assent to every thing advanced; and declared it very sober, very rational, very proper, &c. but whether any salutary effects were produced, Mr. Scott had not learned, having never afterwards the opportunity of another interview with his polite and candid friend.

The preaching of the late Rev. J. Scott having been made effectual to the production of a great change in a young lady, the daughter of a country gentleman, so that she could no longer join the family in their usual dissipations, and appeared to them as melancholy, or approaching to it,—her father, who was a very gay man, looking upon Mr. Scott as the sole cause of what he deemed his daughter's misfortune, became exceedingly enraged at him; so much so, that he actually lay in wait, in order to shoot him. Mr. Scott being providentially apprized of it, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. Scott a challenge. Mr. Scott might have availed himself of the law, and prosecuted him; but he took another method. He waited upon him at his house, was introduced to him in his parlour, and, with his characteristic boldness and intrepidity, thus addressed him: — 'Sir, I hear you have designed to shoot me, — by which you would have been guilty of murder; failing in this, you sent me a challenge! and what a coward must you be, Sir, to wish to engage with a blind man (alluding to his being short-sighted)! As you have given me the challenge, it is now my right to choose the time, the place, and the weapon; I, therefore, appoint the present moment, Sir, the place where we now are, and the sword for the weapon, to which I have been most accustomed.' The gentleman was evidently greatly terrified; when Mr. Scott, having attained his end, produced a pocket Bible, and exclaimed, 'This is my sword, Sir, the only weapon I wish to engage with.'—'Never,' said Mr. Scott to a friend, to whom he related this anecdote, 'never was a poor careless sinner so delighted with the sight of a Bible before.'

Mr. Scott reasoned with the gentleman on the impropriety of his conduct in treating him as he had done, for no other reason but because he had preached the everlasting gospel. The result was, the gentleman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and became afterwards very friendly to him.

The truth of the following anecdote, however extraordinary, respecting a lady at Manchester, may be relied upon. It is copied from a letter of Mr. Scott to a Mrs. B——, in the neighbourhood of London, dated Manchester, July 25, 1781, and by her communicated to the Editor: —

'I know not whether I ever told you a singular story of a

merchant's wife in this place, a gay lady, who had often been importuned, by some near relations, who are serious, to hear the gospel; but she was too well satisfied with herself and her religion to wish that either should be changed, and therefore always refused. She dreamed one night that she thoughtlessly entered a strange place of worship, and sat down in a seat; when, as soon as the minister got up in the pulpit, he fixed his eyes on her, and immediately came down to her, and said, 'Madam, you must give me a text to preach from to-day.' She would fain have been excused; but he declared he would not leave her, or preach, till she did. She was, therefore, forced to comply; and chose those words, Isa. i. 2, 3. She then awoke. It happened, a little while after, I came to Manchester; and my brother Priestley (as he usually does) published me by the title of Captain; and it came to this lady's ears that a Captain was to preach. She had met with various kinds of captains, but never with a preaching one; therefore, her curiosity determined her to see what sort of a creature this was. As soon as she entered the place, she found it was the one she had seen in her dream; and, when I got up into the pulpit and took my text, she found I was the preacher, and my text was the very words of Isaiah which she fancied in her dream she had given to preach from; and the Lord was pleased to make use of them for her conviction and conversion. She became a serious enquirer after, and a lover and liver of the truth, from that time, adorning the doctrine of God her Saviour till the day of her death, which happened about two years ago.'

ON THE EFFICACY OF DIVINE GRACE.

[Continued from page 153.]

I PROCEED to observe, thirdly, That the efficacious power of God is sufficient to overcome every internal as well as external impediment to our coming to Christ.

'All that the Father giveth me shall come unto me,' saith our Lord. That God, who made the mind of man, should be able to influence it, and even so, as infallibly to determine it, seems a most reasonable position. No necessity could be supposed to require, that if God gave existence to rational creatures, he must so form them as to put them out of his own controul; so that if they became depraved, he should not be able effectually to rectify them. Nor is it to be believed that God would restrict himself by laying down such a rule, 'That if ever a creature should revolt from him, he would, in no case, interpose to recover it.' To deny God's power or right to interpose, in order to prevent the natural causes of destruction from taking place universally, would be to

carry our regard to a mere natural course of things very far indeed.

That God has this power, and claims this right, is abundantly evident from Scripture. In the Old Testament, he speaks of 'circumcising the heart to love him; of giving a heart to perceive, eyes to see, and ears to hear: of taking away the heart of stone, and giving an heart of flesh; of writing his law on the heart,' &c. All which phrases cannot reasonably be interpreted of merely using means, or exhibiting motives, which may be totally disregarded. His taking away the heart of stone, implies taking away the disposition to resist his will; his giving a heart of flesh, implies his imparting the disposition to obey, or giving a tender, docile, feeling mind.

In the New Testament, Christ is said 'to give repentance,' — 'faith is the gift of God.' The exceeding greatness of his power is said to be displayed 'towards us who believe,' according to the energy of his mighty power, which he wrought in Christ, raising him up from the dead, and (raising up) you, who were dead in trespasses and sins *.' True converts are said to be 'born from above, — born of the Spirit, created anew in Christ Jesus.' God is said to have 'begun a good work in them: they are his workmanship;' and he 'worketh in them both to will and to do, of his good pleasure.'

Some would insinuate, that the most holy disposition would not be commendable, if it were produced by omnipotent influence; but, surely, such an objection is irrational, unscriptural, and impious. Who would undervalue any relative or friend who was full of the kindest affection, and was always seeking his welfare, merely because he believed God had infused this friendly disposition, and impelled him so strongly to the exercise of it, that he could not do otherwise than act so kindly? And can real piety or love to God be of no worth, if God be its immediate Author? If invincible grace in the regeneration of sinners, would render their virtue of no value, then original righteousness in unfallen creatures (as Adam or the holy angels) must be of no worth, because God was its immediate Author; and, if necessity of every kind is incompatible with holiness, what shall be affirmed of saints in glory, of the man Jesus, or of God himself?

The Efficacy of Grace might be illustrated by many scriptural examples. As a *touch from God* excited a select band to follow the first king of Israel, so did the call of Jesus reach the hearts of Levi and Zaccheus: his secret influence turned the thief on the cross; he changed Saul, the furious persecutor, into Paul, the zealous apostle: and he opened the hearts of thousands, besides Lydia, to attend to his testimony; and still, in every age,

* Eph. i. 20. and ii. 1. εγειρας αὐτὸν ἐκ νεκρῶν (all between is a parenthesis concerning Christ) καὶ ὑμας ὀντας νεκρους τοις παραπτώμασι και ταις

it has obtained similar conquests. Many can now witness for God, that none are so vile, but he can reclaim them; none so proud, but he can abase them; none so enslaved, but he can set them free from the bondage of corruption.

Fourthly, That the exertion of Almighty Influence to bring souls to Christ, well deserves the appellation of Grace. By grace is meant *undeserved favour*, which might have been righteously withheld. It is the exercise of goodness to the unworthy, manifested in the bestowment of good on them that deserved evil. Now nothing can be more evidently an act of grace than for God to give repentance to the impenitent, who would not so much as acknowledge their offence till he humbled them. It is grace indeed for God to draw those to Christ who once despised him, and scorned to be indebted to him for salvation. All that were averse to his method of salvation, objected to him for his excellencies: — indeed, there was nothing but excellence in him, or in his redemption, for them to object to. They were averse to have him for their Mediator, because he was so fully on God's side; because he condemned sin so decidedly by the import of his atonement; because he saves so freely, excluding all boasting; because he saves so fully, not in sin, but from sin; because he saves so many poor, mean, unworthy creatures; because he will not leave his followers to enjoy a fool's paradise, but will fit them for the true paradise of God. These are their perverse objections; and do they deserve that God should turn them to the wisdom of the just?

It is the very worst species of depravity that makes this drawing necessary; even the excess of pride, folly, and ingratitude. It is our dislike to the brightest, sweetest, most alluring and endearing display of God's harmonious perfections, which ever was made to creatures.

Nothing, then, can be more sovereign and discriminating. God must have an evident right in this case to act agreeably to what he said to Moses, 'I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.'

God, who had a right to send the gospel to Macedonia, before he would permit it to be published in Bithynia, had also a right when it came thither, not only to open the heart of Lydia, a stranger from Thyatira, but also to draw the savage jailor to Christ, and the very felons in prison, in preference to many of the more decent inhabitants of Philippi. It was at his option to draw the furious Saul to Jesus, and leave his candid and moderate tutor Gamaliel, and the half-persuaded Agrippa.

Thus also, in the present day, under the same ministry, yea, under the same sermon, how often is one taken and another left! Salvation is proclaimed alike to all. All are charged, commanded, entreated, to flee for refuge; — but one is stumbled at the mysteries of the gospel, — another is affronted at its hum-

bling import, — another accounts it foolishness to leave all for Christ. One puts it off to a more convenient season, — another is hurried away by youthful appetites, — and another immersed in worldly cares. 'I pray thee have me excused,' says one; — 'We will not have him to rule over us,' is the language of others; while the chief objection with some is, that his followers are not polite and genteel enough to be their associates.

And now what must God do? — shall he let them all have their own way, and go to Hell together? — must the blood of Christ be shed in vain? — and the ministry of reconciliation be promulgated in vain? — or, must God let them go to Heaven in their own way, since they do not relish His? — save them without a Mediator, as they do not choose to own the need of one? and grant them forgiveness, though they will not allow that they have done any thing for which they need to be forgiven? Must he let sinners sing of merit, because they refuse to sing of mercy and judgment meeting on Calvary? Must he save them *in* their sins, because they do not like to be saved *from* their sins? and let them be filthy still, and make Heaven itself a filthy place? — or, since they do not like His Heaven, must he make them a heaven after their own minds, and there leave them to enjoy themselves, since they do not want to enjoy him?

Or, if God have power and liberty to change their hearts, and draw them to Christ, who shall obtain the blessing of a new heart and a right spirit? They that say they need it least; who are very near good enough, — who suppose they have a considerable share of virtue already, — who have good hearts, according to their own account at least, though they have some defects in their lives? Must God carefully examine all the apparent goodness of sinners, and grant special grace to those only who are least unworthy? Or what rule will men lay down for him? Shall he always begin with the rich, the ingenious, the wise, the learned, the eloquent? — or must he select those that excel in bodily form, or any other external qualification? If he take one of this family, and another of that, must he always regard seniority, and be sure not to prefer Jacob to Esau, nor David to Eliab? What are the qualities, in unregenerate sinners, by which God shall be induced to bestow regenerating grace?

When all are not only very guilty, and most justly condemned, but also deeply depraved, and unwilling to apply to the Saviour; when one is proud, another thoughtless, another stupid, another mad upon his idols, may not God use his discretion in imparting his gracious influence? May he not sometimes take the most unlikely, unpromising, and unworthy, to shew the freeness and efficacy of his grace, and so secure all the glory to himself?

Therefore, let no one murmur. If divine drawing be indeed needless in your case, come without it. Christ will be true to his word, in the latter part of verse 37, 'Him that cometh unto

me, I will in nowise cast out.' But, if you are unwilling to be saved by Christ, governed by him, and devoted to him, do not murmur at him for saving others, and leaving you to your own choice. Nor should you presume to blame him for laying down a certain plan beforehand, to prevent human obstancy from totally defeating divine benignity.

Our present subject is, The Efficacy of Divine Grace, and not the Doctrine of Election. But if the former be admitted, no reasonable objection can be made to the latter. If God can draw whom he pleases to Christ, and has now a right to choose on whom he will confer so great a benefit, he always had that right, and could not use it too soon. If we might, without blasphemy, suppose the choice had been delegated to you, would you not have laid your plan as soon as you could? And will you find fault with God for doing what you would expect every wise man to do? Or will you say that, though he had a right to determine on the day they were converted, whom he would draw unto the Saviour, yet he had no right to do this beforehand; or at least not from eternity? Will any person, who can prove by his obeying the call of the gospel, that God drew him in consequence of his having chosen him in Christ Jesus before the world began, find fault with God for loving him so early, or for determining so soon to save him?

But the limits of my paper require a conclusion. I only add, That without admitting the Doctrine of Efficacious Grace, there could be no foundation for prayer to God, either for effectual aid in duty, or for certain preservation from sin; since, if the beginning of holiness took its rise from man, much more must he look to himself for perseverance. Nor could we have any encouragement to pray to God for the conversion of sinners, or the certain prevalence of the gospel; we could only request the continuance of the means of grace, and look to human pliability alone for their success. Nor could we assign any satisfactory reason for the different reception the gospel meets with in the present age. Nor could we account for the positive predictions of the future conversion of the Jews, or of the universal extent of the Messiah's kingdom in the latter days. I should expect the most faithful ministers must be overwhelmed with discouragement; and as to the general prevalence of true religion, I should despair of its being effected in myriads of centuries.

On no other plan can all boasting be excluded; nor can we be brought to unite in scriptural acknowledgements and praises.

Some have supposed, indeed, that this doctrine must tend to encourage negligence; but, if it be scripturally stated, the suspicion is groundless. Let it be observed, that we do not plead for divine influence to render means unnecessary, but to render them successful. We do not consider the work of the Spirit as either the source or the measure of obligation, — but as the only

certain cause of the sinner's compliance with the most just and indispensable obligations. We consider the call of the word as the only warrant which authorizes the sinner to apply to Christ; but we consider the drawing of the Father, by the special influence of the Spirit, as that which inclines the sinner to obey that call. None can be found sufficiently well disposed to comply with the invitations of the word, unless the gospel come not in word only, but be applied by the power of the Holy Spirit. Remember that we would use this doctrine not to blunt the edge of scriptural exhortations, whether addressed to sinners or to saints, but to cut the sinews of human pride; not to lessen the criminality of them that reject Christ, but to heighten the obligations of them that receive Christ. Sinners act as freely and as inexcusably in rejecting the counsel of God, as if there were no such thing as divine drawing; and believers, on the other hand, are not the less voluntary in embracing the Saviour, because it is God who worketh in them both to will and to do; and their choice is as wise a choice, and its effects are as happy, as if it originated in any self-determining power of their own wills.

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THE EVIL OF SUNDAY NEWSPAPERS.

(Extracted from the Christian Monitor, by the Rev. John Owen, M. A. Curate of Fulham. Second Edition.)

Of all the evils against which we should provide, and to which the most conscientious and resolute discouragement should be given, I know not any which will demand a greater portion of our zealous opposition than the baneful but increasing enormity of Sunday Newspapers. Whether the immorality of ancient or of modern times be greater, I presume not to decide; but of this I am convinced, that no period of our Religious History since the Reformation, can shew an instrument so palpably insulting to the commandment of God, so diametrically hostile to the laws of the land, and so injurious to the interests of Piety and Religion, as the Sunday Newspaper. This is an invention, the whole praise of which is due to this age of innovation! and I feel a conviction, which it is my duty to avow, that it will produce, if not speedily and effectually checked, effects more mischievous to the great cause of devotion and godliness, than many of those changes which we have already beheld with such astonishment and regret.

That the careless and the corrupt, the Deist and the libertine, should seek to repose, in the lassitude and irksomeness of their Sunday hours, upon this expedient, so suited to the vacuity of their minds, or the depravity of their hearts, is no matter of

astonishment. That those who regret the interruption of their business, or their pleasures, should rejoice in this substitute, which amuses the merchant with a table of markets, the politician with cabal, the licentious with intrigue, the splenetic with scandal, and all with some matter adapted to their different tastes, is little surprizing; but that amongst the abettors of such a traffic, should be found men of reputed virtue and discretion, whose minds have been alarmed at the progress of infidelity, and who have seen with sorrow the strides of irreligion and profaneness, is a mystery which can only be accounted for upon the supposition of their not having sufficiently attended to the nature of the fact, nor conjectured the mighty mischiefs which it portends to society.

Persons of this description would do well to consider what numbers of their fellow-creatures are involved (some from fear of offence, others from love of gain) in this enterprize of unlawful and unsanctified commerce; how many are confined to the labours of the press; how many employed in the circulation, and how many decoyed into the purchase of this baneful commodity. Many, very many, of the venders and readers, it is probable, were once found, upon the Sabbath, in the sanctuary of God, attended to the concerns of their souls, and regarded the breach of this day with Christian abhorrence. To numbers of the first, the emolument arising from the traffic has appeared a sufficient counterbalance against all they might lose by sacrificing a good conscience, and flying in the face of a positive law. To as many of the last, the perusal of this paper now stands in the stead of a pious discourse, or a portion of God's word; and finding some food for the levity of their minds and the looseness of their affections in this modern contrivance, they seem to want leisure, because they want inclination, to seek some employment of a more profitable nature. Those, therefore, who have fallen into this snare, are conjured to consider how many engines are kept at work, in order to afford them this gratification; and in how complicate a scheme of mischief and transgression they are concerned.

It is true, the pill was gilded over with a specious covering; and some respect was paid to our established prejudices (till now deemed wise and venerable) in the first introduction of this national evil. The laws of the land, and the opinions of men, were equally against so gross an article of secular commerce. It was therefore judged necessary to make some sacrifices to those habits and rules, against which it appeared unsafe notoriously to offend. Some disquisition on subjects professedly religious, was therefore inserted at the head of the page, in order to cover and to qualify all that might follow. Such sacrifices were not, however, of long duration. It soon appeared, that the feelings of the public were not so delicate upon affairs of conscience as had been at first imagined. Bills of the theatre therefore soon took place of the

religious preludes: and the artful modesty of the *Sunday Monitor*, was succeeded by the open and flagitious effrontery of the *Sunday Messenger* *.

If those who have watched and lamented the decline of religion in other countries, would attend to the gradation of causes by which it has been produced, they would tremble to engage in a plan for weakening the respect due to that day, which is dedicated to the offices of devotion. If the great body of the public should ever be released from the apprehensions of violating, in any notorious degree, such a solemn and beneficial regulation; if they should ever imbibe that interpretation of the Sabbath which the current reception of these papers suggests, and learn to regard it either as the bugbear of superstition, or the offspring of political contrivance, I see not what security will remain for the influence, or even the survival of any religious institution among us. Instead of assembling once in seven days to worship God, and to promote our salvation, we may only retain a bitter memorial of our abolished Sabbaths, in the dedication of every tenth day to the rites of infidelity, or the orgies of pleasure †.

Ye friends of order, virtue, and social happiness, be admonished of your delusion and your danger! Regard not with indifference such an artful innovation upon what you have learned to revere, and what you have shewn yourselves so forward to maintain. In pledging yourselves for the public defence, in bringing your property to the treasury, and your engagements before your fellow-citizens, you have done well. Establish one other claim to the gratitude of posterity. Give to Religion this last sacrifice,—and offer your Sunday Newspapers upon the altar of your Country.

* Shortly after the publication of this work, Lord Belgrave (now Earl Grosvenor) brought forward, in the House of Commons, his motion for the suppression of Sunday Newspapers; and did the Author the honour (as appeared from the Parliamentary Reports) to read the strictures contained in these pages, as part of his speech. With the failure of that motion the public are acquainted; and the consequence has been, that the number of Sunday Newspapers has increased since that time from two to ten ‡; and every sort of tenderness about printing, vending, hawking, buying, and reading them has utterly disappeared! I know not how others may feel; but, for my own part, I cannot see, without grief, those notices of Sunday Papers on sale, which are hung out on the Lord's Day through the streets of the metropolis. I cannot forget, when I witness this spectacle, that, while we have to thank our pious forefathers for shutting up the shops on that day,—for the shameless bills of sale with which the shutters are now garnished, we have only to thank ourselves!

† This alludes to the changes introduced into the French Calendar, by which the seventh day was secularized, and every tenth day set apart for infidelity and dissipation. It is but justice to the French Emperor to say, that he has set aside these innovations in the calendar; though he seems very far from having a just idea of the homage which is due to the Sabbath.

‡ The present number in circulation is very little short of twenty: some of which boast a sale of 8 or 10,000 weekly. EDITOR.

ANTICIPATION OF THE ENSUING ANNIVERSARY OF *THE MISSIONARY SOCIETY.*

The Friends of the London Missionary Society look forward with sublime pleasure to another of its Annual Meetings in the metropolis. Thousands are delighting themselves with the anticipation of what their eyes shall behold, and what their ears shall hear. But what is it that excites this general interest among the followers of the Redeemer? It cannot be a desire to forward the views of a particular sect; for Christians of all denominations forget their differences, and in this Society are a 'band of brothers.' It is no political object which, as a common centre, attracts to itself the hopes and fears, the joys and sorrows of the Christian world; for the Friends of Missions have a nobler purpose to accomplish than to sit in judgment on public measures and public men. They are not indeed indifferent to the temporal welfare of social man; but the grand end of their Association is to make the world Christians, that it may be happy! To gain wealth, or influence, or applause, the only *stimuli* known to the unsanctified heart, they do not feel; on the contrary, they are governed by a principle which lays the axe at the root of Selfishness.

The Missionary Society is a combination of men, who unite to devote a considerable portion of their property, their time, and their talents, to promote an object which can remunerate them with no earthly reward; and which brings down upon them the obloquy and contempt of the world in which they live. While with unbounded generosity they throw their money into the common treasury, and blend all their efforts to serve the common cause, they are stigmatized by Satan's men of rank (Infidel Reviewers, and their marshalled hosts, Socinian Barristers, East-Indian demagogues, and heathenized Christians) as acting under the wild impulse of Fanaticism, — as madly aiming to destroy government and order, virtue and repose!

But let Calumny, for a few moments, sit down to rest, after her recent paroxysms, — let the voice of Reproach be hushed, at least to momentary silence, and with the sacred volume in our hands, the Code by which the Missionary Society is governed, let us enquire, What is the glorious object for which it is associated? This is no less than, as instruments, to forward the kingdom of God among men. While God himself is setting up this kingdom, and we know that it must be established though a thousand worlds oppose, he condescends to employ instruments: he has ordained, that the dissemination of his truth, as revealed in the gospel of Christ, by the preaching and labours of Christian Missionaries, shall extend his spiritual empire. To promote this

design, in virtue of the divine command, thousands of Christians are uniting their prayers and endeavours. This is the bond of the Missionary Society: they know of no other; and this is the grandest object which the eye of Reason, of Philosophy, and of Religion, can contemplate! It is this which employed the mind of God from before the first of Time, to accomplish which he sat in the Councils of Eternity. To this all the ages of Time, and all the events of history have been subservient;—every century has rolled away some mountain of difficulty, which opposed this wonderful design! All the kings and potentates, the warriors and philosophers of the world, have been its unintentional, and often reluctant, but effectual servants; and have performed the office of John Baptist, and exclaimed, 'Prepare the way of the Lord!' The greatest and the best of men, patriarchs and prophets, have lent it their willing aid. The Son of God himself became a Missionary; and died in the field of labour as a Martyr to the cause, and as an atonement for sin. His evangelists and apostles preached and wrote, lived and expired, following the example, and influenced by the Spirit of their Master. Nor was the obligation confined to them,—nor did the necessity of disseminating Truth cease with them, for while the world exists, and men are ignorant, the gospel is to be preached. And what glorious effects must succeed the diffusion of evangelical religion! That design must be worthy of incessant solicitude, which will disperse the ignorance, abolish the idolatry, and ameliorate the condition of the world.

We who live in a country enlightened by the beams of Christianity, who enjoy our Bibles and our Sabbaths, and who behold Vice shrinking abashed from the light of day, can form no adequate ideas of the horrors of Paganism. Infidels may talk of Heathen virtue and the simplicity of savage life; and modern writers, 'lately returned from India,' may compliment the bloody religion of the civilized Hindoo,—but the Bible pourtrays the dark and dismal shades of the human character, destitute of the gospel of Jesus, though blessed with all the culture of civilization! O, brethren, how affecting is the scene!—it rends the heart with anguish! We read on every Pagan altar, 'Without hope, and without God in the world;' and in every Pagan family, we behold the most disgusting features of human depravity and wretchedness. For a moment, let us forget the pleasant habitations of Zion, and, *incog.* visit the habitations of cruelty,—the wilderness where the benighted Indian roams. Behold the hoary chief: his enemy fell into his hands; and he triumphed in every groan which slow torture could produce! His son offended him, and he plunged a knife into his bosom! His aged mother was accused of witchcraft, and he thought it lawful to take her life! His relatives have been slain, and he thirsts for the blood of the murderers! Weighed down with sorrow and with

years, view him stretched upon a bed of death! The Comforter is afar off, — the Balm of Gilead hath never been applied: no promise is heard to soften the anguish of disease: his only Heaven is the country beyond the hills! — his highest pleasure, food, without the toils of the chace. The grounds of his hope are the trophies of his cruelty! I see him point to the number of those which hang around his hut! I hear him charge the youthful warrior to emulate his deeds, and to revenge him of his enemies! The earthly scene is closed, — the awful realities of eternity open upon his soul! O how hard must it be to die in total uncertainty! — how dreadful, under such delusion!

But we turn away from this horrid scene, and look forward with rapture and delight to the period when the principles of evangelical truth shall cover the whole earth! — See, the habitations of Cruelty are exchanged for the abodes of Love and Happiness! — the Indian tribes worship Jehovah, and every idol is thrown down! War is no more, — the earth yields its increase, — the empire of Peace is universal, — Jealousy is become an obsolete word, and is never heard of. All is order, sweet harmony, and mutual affection! The families of the earth are blessed, — Glory is ascribed to God in the highest, and the crown of universal dominion is placed upon the head of Jesus!

Go on then, ye Friends of Missions, with a noble ardour; difficulties shall smooth themselves away before you. Your enemies are the enemies of God and human nature; and to pursue their opposition to the Cause of Missions to its legitimate extent, they ought to renounce the Christian name, and to close for ever the volume of hope; and before they indulge the vain thought, that either ridicule or force shall keep the world in Pagan darkness, they would do well to consider that Christianity has outlived many a storm; — that their puny efforts to oppose it (now eighteen centuries have added lustre and glory to its character) are but the whisperings of an impotent malignity; and that for their daring temerity, a cleaving curse will be their inheritance to all generations! J. S.

Evangelicana.

Missionary Zeal of Cardinal Stephen Borgia, who died at Lyons, in France, in 1804.

QUOTED AS A SPUR TO PROTESTANTS.

'CARDINAL Borgia was equally zealous for the support of Religion and the holy See, as he had been for the progress of Letters and Arts: he never lost sight of the affairs of the church. The Propaganda having been destroyed, and its members dispersed, he was anxious to re-establish it under the auspices of Pius VI. then a prisoner at Valence: he wrote, with this view, to the priests educated in the congregation, intended to be sent on oriental missions, and, at that period, scattered throughout Italy.

He invited them immediately to assemble at Padua; where he also solicited the presence of Cæsar Brancadari, Secretary to the Roman Propaganda. His object was to maintain and support the former establishment of missions, which the circumstances of the times seemed to threaten with approaching ruin. This new congregation, animated with greater zeal and spirit than the former, eagerly seconded the intentions of the Cardinal. He conducted every thing with such wonderful activity, that in less than a month, thirteen new apostles of the faith were sent into different countries; and large sums of money transmitted to Asia and Africa. By his care, and through his advice, they also created new apostolic vicars, and endeavoured to reanimate the courage of the former Missionaries.'

GAZING HEARERS.

Sir, *To the Editor.*

As our English Congregations abound with what has been denominated *Gazing Hearers*, perhaps the following Extract, if inserted in your valuable Miscellany, might be of some use to persons of this description.

Leeds. Yours, &c. W. C.

Pere Pascal having invited me to high mass, and to hear a Spanish sermon, preached by one of their best orators, we attended; and though I did not understand the language sufficiently to know all I heard, I understood enough to be entertained, if not edified. .... There sat just before us a number of lay-brothers, bare-headed, with their eyes fixed the whole time upon the ground; and though they knew we were strangers, and, probably, as singular in their eyes as they could be in ours, I never perceived one of them, either at, or after the service was over, to look, or even glance an eye at us. *Thicknesse's Journey, vol. i. p.* 219.

SLOTH OF NOMINAL CHRISTIANS.

Heathens, Jews, and Mahometans astonish us with their patience and perseverance, while the sloth and indifference of Christians most miserably undervalue their profession in the judgment of unbelievers. How common is it for them to think it unnecessary to seek the means of life and immortality by attending the public worship of God, if the most trifling worldly business can be pleaded against it, or if the weather is but indifferent, or the church at some distance! while the Turk will undertake a journey of more than 2000 miles, over burning sands and uninhabitable deserts, to visit the decayed remains of a false prophet. *W. Jones's Works.*

ILLUSTRATION OF ECCLES. XI. 1.

Cast thy bread on the waters, and thou shalt find it after many days.

This passage has occasioned a great variety of interpretations, none of which appears to me so satisfactory as the following: —

The Hebrew word [לחם] translated *bread*, signifies also the *grain* of which bread is made; and the word [מים] which is rendered *waters*, is often used for ground which is watered, or moist, by its situation near a river. If then we read the words 'Cast thy grain into moist or watered ground, and, after many days (or in due time) thou shalt find it again,' the whole is plain and easy; and then the sense of the passage is, 'Make a wise and prudent use of substance, time, and talents; and this will ultimately produce an abundant return of comfort and advantage.'

It is well known that, in the east, land is often artificially watered. Dr. Shaw, describing this practice in Egypt, says, 'When their pulse, melons, &c. require to be refreshed, they strike out a plug that is fixed in the bottom of one of the cisterns; and the water is conducted from one rill to the other by the gardener, who is always ready to stop and divert the stream by his foot; and, at the same time, with his mattock, to open a new trench to receive it.' This method of watering land but rarely refreshed by rain, is

often alluded to in Scripture. 'The land,' says Moses, 'whither thou goest in to possess it, is not as the land of Egypt, where thou sowedst thy seed, and wateredst it *with thy foot*; but it drinketh water of the rain of Heaven.' Deut. xi. 10, 11.

It is evident that the words first mentioned, 'Cast thy bread on the waters,' &c. cannot be taken literally; for bread so disposed of, is not likely to be found again, much less to increase; but *bread-corn*, properly disposed of, in a favourable situation, is likely to multiply, and reward the cost and labour of the farmer; and thus we may hope, through the blessing of God, that, by prudence and diligence in our affairs, we shall be favoured with such a degree of prosperity as He sees good to afford us; and thus the exhortation is not to acts of charity, but to a proper use of the gifts of Providence.

FAITH ACCOMMODATED TO ITS OBJECT.

It is justly observed, in the 'Trial of a saving Interest in Christ,' that Faith and its object are so suited to each other, that in whatever way the one is represented, the other has a name suitable to the representation: — If Christ is the Brazen Serpent, Faith is the eye to behold him; if Christ speaks, Faith is the ear to hear him; if he is the Bread of Life, Faith feeds upon him; if he is the City of Refuge, Faith flees to him; if he is a Gift, Faith is the hand to receive him; if a Garment, Faith puts him on; if a Way, Faith walks in him; if the Truth, Faith is the knowledge of him; if the Life, Faith lives upon him; if he be a Prophet, Faith sits at his feet and learns; if a Priest, Faith relies on his sacrifice; if a King, Faith submits to his authority. In a word, it improves the whole and every part of Christ in his natures, offices, relations, and names. Wherever Christ is, there would Faith be: it follows him as the needle does the loadstone.

GUTHRIE.

The Juvenile Department.

A pious Minister being called, a few years ago, to preach a sermon for the benefit of a Sunday-School in Northamptonshire, was led in his discourse to insist much on the necessity of being clothed with the Redeemer's Robe of Righteousness, as the only means by which men could be delivered from all that misery which awaited them as sinful creatures. While he was thus speaking, a violent storm of thunder and lightning came on, accompanied with rain and hail. The lightning struck a tree in the churchyard, shivered it in pieces, and drove a part of it through one of the church-windows. Alarmed at this circumstance, the congregation began to fly in all directions, — seeking for refuge where it was the least likely to be found. The minister, from this awful scene, took occasion to entreat them to remain in the house of God; reminding them, that if they were protected from their sins by the righteousness of the Lord Jesus Christ, let storms, thunder, lightning, tempest, or even death itself come, they were perfectly safe.

In pursuing the discourse, his attention was attracted to one of the Sunday-School girls, who was standing near the pulpit; and who was so peculiarly affected, that an impression came upon his mind, that he had been the instrument of communicating some substantial good to the child. Thus impressed, he made it a point to call at the parents' house the next day; and after the customary salutations, he was told by her mother, that the child had been that day disappointed, as she had expected to go to the fair; but that a circumstance had occurred which would prevent her. — 'What! my dear,' said the minister, 'are you fond of going to fairs?' — The child immediately replied, "Oh no, Sir; I don't want to go to the fair:

I now only want to be clothed in that Robe of Righteousness which you were speaking of yesterday; and that I may see Jesus Christ."

Struck with this delightful observation, the good man entered into conversation with the dear child; and found her mind so sensibly wrought upon, that he had every reason to hope and believe a divine work had been begun upon her heart. He left her, intending to repeat his visit the next day; but he had scarcely reached his home, before a messenger arrived to inform him, that this dear child of God had been found by her parents dead in the garden! So quickly did the Lord call her to his glory!

Oh, that all the young persons who read this, may seek for salvation through the Redeemer's righteousness! This alone will enable them, at the last day, to appear before the throne of Immanuel with joy; and, with this dear child, to sing eternal praises to Him who hath loved them and washed them from their sins in his own precious blood!

JOHN DIXON

Was admitted into St. John's Chapel Sunday-School, Plymouth Dock, soon after it was established, by his own particular desire. He no sooner heard of this School than he expressed this desire to his mother, who sent him to the Chapel; where the Managers gladly received him. From that time to his sickness, he regularly attended; and was remarkable for his good behaviour and attention in the house of God.

Before his admission into the school, he used to be running about the streets with wicked boys; and spent his evenings out, like too many of his age; but now he gave up the company of wicked children, and passed his evenings in reading the word of God and learning Hymns.

When he was taken ill, it was a grief to him that he was debarred from the instructions of the school. This he often expressed; and begged his mother to send to the minister and managers of the school to come and see him. When they waited on him, he appeared rejoiced to see them. He listened with the greatest attention to what they said to him, often with tears; and when they were about to leave him, begged they would call again. He confessed he was a sinner; but was not afraid to die,—having some views by faith of that adorable Saviour, God-Man, who died for him, and rose again for the sinner's justification.

During his long and painful sickness, which he bore with the greatest meekness and patience, he was much employed in reading the Scriptures, and in singing Psalms and Hymns. Frequently, after he was in bed, he would desire his mother to give out a Hymn, which he would sing with apparent delight. One evening, his father being from work, and gone to bed much fatigued, his mother told him he had better not sing any more;—he answered, 'I cannot but sing, for my heart is glad: mother, I could sing all night!' A few days before his death, he told the minister he had no fears of death. Being asked on what ground,—he answered, Because his sins were pardoned.

He could speak but little for a day or two before his death. Almost the last words he uttered intelligibly were to his mother. Looking up to her, he said, 'Mother, if I could get an hour's sleep I should be better;'—but sweetly added, 'I shall soon rest in glory!'—He died October 23, 1807, aged 12 years; and was attended to the grave by the children belonging to the charity-schools, who sung a Hymn on the occasion.

SMART REPLY OF A CHILD.

A little girl being expostulated with by a clergyman, for attending a Sunday-School belonging to a different place from his own; and being asked by him why she went there, very acutely answered, in the words of Dr. Watts,

'I have been there, and still will go;
'Tis like a little Heaven below!'

Obituary.

Extraordinary Conversion.

Dear Sir, *To the Editor.*

The following event has so much occupied my mind, almost ever since it occurred; and appears to me such a display of the exceeding riches of divine grace, that I wish it may be known beyond the circle of my immediate connexions. Should it strike you in a manner at all similar to that in which it has impressed my Rev. Brethren, and others in this city, it is much at your service, as an article for the Magazine.

On or about the 11th of February, John Warner, aged 31, being greatly afflicted with an asthma, which had brought on a consumption, came from Wales to Bristol, hoping to receive some benefit from a change of air.

Seven or eight years ago he was employed for a short time as a warehouseman, by a gentleman who is a member of my church; but I have no recollection of him at that time; and ever since then, he has lived with another gentleman, in Monmouthshire, in the capacity of a butler. On his arrival in Bristol, he took lodgings; in which he remained but a few days; for being dissatisfied, he earnestly requested to be accommodated in the house of a newly-married couple, who are also in communion with us, and who had formerly been his fellow-servants.

The plan proposed was exceedingly inconvenient to them; but from their views of his afflicted state, their sympathetic friendship overcame every inferior consideration; and they kindly gave him lodging.

On Saturday evening, February 28, I received a note from my friend, by whom this man had formerly been employed, stating, that he was then with him, — that he appeared to be exceedingly ill; and requesting that I would, if possible, make him a visit immediately. The time was to me peculiarly inconvenient. The note, however, was urgent; and I directly complied with the request. On being introduced to the afflicted man, he appeared to have no more knowledge of me than I had of him. After a few general remarks, respecting affliction, the solemnities of death, and the importance of exchanging worlds, I endeavoured to draw him into a more particular conversation. He once or twice said, that he thought he wanted something, which he had not; but that he scarcely knew what it was. Excepting what may be supposed to be suggested by this declaration, his mind appeared dark, bewildered, and comparatively unimpressed. With great self-complacency, he told me he had never been guilty of any particular sins; and was not, therefore, uneasy on that score. To every thing I said, he gave that unlimited assent, which, when coming from an unenlightened person, has always appeared to me peculiarly embarrassing. To every truth I stated, his monotonous reply was, 'Yes, Sir,' — 'To be sure, Sir,' — Certainly, Sir;' and the like. I now felt (as I have often done under similar circumstances) discouraged, perplexed, and grieved; and could not but deeply lament the mental darkness in which the poor man appeared to be enveloped.

After a short pause, I frankly confessed that I knew not what to say to him, observing that he appeared to have no wants; that the blessings of the gospel were for the poor, the wretched, and the lost; — that if he were lamenting his sins, crying for mercy, and enquiring the way of salvation, I thought I should know how to address him; but that with his present views, the gospel must necessarily appear to him of very little value.

The state of my own mind was remarkably serious, tranquil, and tender; and I began to speak of the universal sinfulness of our race; and assured him of his own personal

sin, whatever sentiments he might entertain on the subject.

I represented sin as being infinitely displeasing to the blessed God; and, with mingled fidelity and tenderness, testified that if he died unpardoned, he would be found in circumstances unspeakably awful. I then asked him, if he had been accustomed to hear preaching of any kind; — to which he replied, 'Not during the last six or seven years; my service would not allow of it.' On my remarking that it was a pity he should have accepted of such a service, and that he had better have been in another situation where he might have enjoyed religious instruction, even though he had had but half bread, with peculiar earnestness he replied, 'O! I wish I had, I wish I had.'

A scene now succeeded which astonished me, and which will never be effaced from my remembrance.

This man, whose language so recently betrayed the benighted state of his mind, and whose words were so ill chosen as very imperfectly to convey his ideas, instantaneously became energetic, impressive, and indeed eloquent.

You will not, my good Sir, think that I express myself too strongly, when I put you in possession of some of the sentences which he uttered, and which still seem to vibrate on my ear. After a solemn pause, as nearly as I can recollect, he thus exclaimed, — 'What, and is it too late! — Is all lost? — Is my poor soul abandoned? — Have I lived in the neglect of all these things, and is it come to this? — O, what, what shall I do? — O, my sins! — O, my poor soul! — O, my God! my God! — shall I be cast off for ever? What must I do to be saved? Is there no way open for me? O what, what must I do to be saved?' These, and words nearly to the same effect, were repeated again and again, until his strength was exhausted, and he became silent. My heart was deeply affected; and when I found myself in possession of my speaking powers, I preached unto him Jesus and his salvation; represented his love in visiting our world, and in dying for sinners; and endeavoured to explain the connexion which infinite wisdom had ordained between faith and the enjoyment of the blessings of pardon and eternal life! To his grand question, I assured him, the gospel gave but one answer, the same which was given to the Philippian jailer, when, in a similar agony of mind, he made the same enquiry; unto whom the inspired apostle replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I proceeded to explain the nature of faith; and repeated a variety of passages, in which we are commanded to believe in Christ, and to commit our souls into his hands, as the only Mediator between God and man. Several times did I repeat those well-known Scriptures, 'Behold the Lamb of God, which taketh away the sins of the world.' — 'Come unto me all ye that labour, and are heavy laden, and I will give you rest.' — 'Whosoever cometh unto me, I will in nowise cast out.' — 'Whosoever will, let him take of the water of life freely.'

After another pause, my astonishment was greatly increased by the impressive manner in which he exclaimed, 'What is this! Is it an angel's voice I hear? An angel sent to visit me, and to instruct me in the great concerns of my poor soul! And is it indeed true? Did the Son of God come from Heaven to suffer and die for sinners? And must I believe in him? O, I will believe on him! — I will come unto him! I will trust in him! — I will commit my soul into his hands!'—I was then encouraged to say, and I said it with peculiar solemnity of spirit, "And thou shalt be saved." At this moment there was an evident struggle between the power of Faith and the remains of Unbelief; for with every mark of anxious solicitude, he cried, 'But is it not too late?' I assured him that it was not; and reminded him of the salvation of the penitent thief; adding, "The blessed Jesus, by whom that poor sinner was pardoned, and through whom he now enjoys the happiness of the eternal world, is still the same; and if you believe on him, and commit your soul into his hands, you will most assur-

edly share in the blessedness of the same salvation."

He then, with a peculiarly plaintive tone, exclaimed, 'O, my God, my God! Is this a messenger from Heaven? A messenger sent to instruct me in the way of my salvation? And will God thus open a way for me?—Will he be merciful *to me?* — Will he indeed save me? — Will he save *my* poor soul? O, if I live, I'll serve him! — I will serve him, I will serve him!' On which I said, "Shall we unite in prayer to him?" He eagerly assented. My heart was full, and so were the hearts of the friends that were present; — every word and every tone of the afflicted man now greatly interested the feelings of us all; and we together poured out our souls before the Lord. It was a solemn season; and all seemed conscious of the divine presence. When we arose from our knees, I proceeded to take my leave of him for the present; informing him, that I should be engaged the whole of the next day, it being the Sabbath; but that I would, by the divine permission, see him again about eight o'clock in the evening. With the most tender affection he pressed my hand, detained me a short time, pronouncing innumerable blessings upon me; and assuring me what pleasure it would yield him to see me again; and how thankful he should be for my instruction and my prayers.

On my return home, I told my family that I had just paid a very remarkable visit, — that I was sincerely glad I went, — and that I believed the person whom I had been to see would not live, though I thought he might continue some weeks. In less than an hour, however, after I left him, he died; but I believe that he died in the Lord; and that he will share in the blessedness of 'the first resurrection.'

Thus have I given a plain unvarnished narrative of the fact; but before I conclude, permit me to add a brief remark or two.

1. It would give me inexpressible concern, should I ever have reason to believe that this instance of sovereign mercy were abused, as an encouragement for delaying the great business of repentance to a dying-bed. I have now been engaged in the service of the sanctuary more than 26 years; but in no instance did I ever witness any thing which seemed so like an instantaneous conversion as this. In this view, however, I must consider it; for the fact is, that within about an hour, this man, from adopting the usual sentiments of an ignorant world, used the language of an advanced Christian; and that which is infinitely of more importance, discovered all the feelings of a penitent sinner, — all the reliance of a stedfast believer. While, therefore, I am desirous to give glory to God, I am, at the same time, anxious that your readers should be cautioned against perverting this display of divine compassion; and would, therefore, remind them, that though in the sacred writings we have one instance of conversion in the last hour of life, that no contrite sinner may despair; yet, as it has been frequently remarked, We have but *one* such instance, that no man may be encouraged to presume. Let the wretch, therefore, who deliberately perseveres in sin, because 'grace abounds,' know, that Heaven and earth shall pronounce his eternal condemnation just.

2. I cannot, however, refrain from observing, how graciously 'the glorious gospel of the blessed God' is suited to the circumstances of the guilty and the miserable! It is, surely, to be reckoned amongst its richest glories, that it contains the most ample provision for all the wants of every real penitent. This is so truly the case, that there are no stains of guilt from which the blood of Christ will not cleanse the contrite sinner; for by washing in this fountain, 'though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'

Thus we perceive the superior excellencies of that salvation which is 'without money and without price,' to all those delusive schemes which render a long course of obedience the qualification by which men are recommended to the favour

of God. Alas! on such principles, what can the poor sinner do, whose days have been consumed by transgression, but abandon himself to despair? Blessed be God, 'we have not so learned Christ;' but exult in the glorious truth of his coming into the world to save even the chief of sinners.

3. I close, by observing how desirable it is for real Christians to avail themselves of all possible opportunities of visiting the sick and dying; especially when Providence appears to point it out as the path of duty. The recollection of my visit to this poor man, will, I am persuaded, yield me satisfaction to the end of my life; and, I humbly trust, I shall meet him in that 'house, not made with hands, eternal in the Heavens.'

As this narrative is remarkable, I am willing to give it all the authenticity in my power, I therefore take the advice of my brethren in this city and neighbourhood, by giving you my name; and beg leave to assure you, I am, dear Sir,

yours, &c.

Bristol. SAMUEL LOWELL.

Mr. J. NICHOLAS.

THIS pious and truly venerable servant of the Lord, died Sept. 8, 1807, at Bush, near Pembroke. For upwards of 50 years, the power of divine grace has been eminently exemplified in the life and conversation of this excellent man. He was called by divine grace at an early period of life, under the ministry of the late Rev. Mr. Howell Davies, for whose memory he ever bore the greatest veneration. The writer has often heard him recite, with the liveliest emotion, passages of his sermons, which he had heard 40 years ago.

He was, for near 30 years, butler in a gentleman's family, where there was very little apparent seriousness. In this trying situation, surrounded with temptations, and frequently exposed to scoff and ridicule, on account of his regular piety, the Lord enabled him to maintain a blameless and unsullied reputation to the last; and, by well doing, to put to silence the scoffs of wicked men.

Having acquired a little independency, and being weary of mixing so much with those who are strangers to God, he gave up his place, and lived retired from the world, on a very moderate income, the remainder of his life. His Bible, together with Romaine's Life of Faith, and a few other good books, were his constant companions. He seemed to be always in a devotional frame of spirit; and in conversation with his friends, he always embraced every opportunity to introduce some religious subjects. He was an experimental and truly humble Christian.

The writer one time in conversation with him, expressing a wish that the Lord would spare his life to old age, that he might be disengaged from the world, as he then was, that he might be able like him to spend his latter days entirely in religious meditations; he replied, 'Ah! I have great reason to be thankful to God for his mercies to me in my old age; but, believe me, my young friend, that the enemy of souls is busy at all periods of our life, and in every situation we may be in; but I trust, ere long, to be entirely free from his assaults, and I hope to be with Him whom my soul loves; but, till then, I expect no truce.' Frequently would he repeat the words of the psalmist, 'When I awake after thy likeness, then shall I be satisfied;' and would add, 'not till then.'

He was highly respected by many of the English ministers who visited Pembrokeshire, particularly Mr. Joss and Mr. Hill. He possessed an excellent constitution; and enjoyed good health to the last. He seemed like a shock of corn fully ripe; and was suddenly called in his 76th year. On the morning of the day of his dissolution, he enjoyed his usual health and cheerfulness, and went half a mile from home to the house of the gentleman whom he had long served, where he was suddenly seized, and almost instantly expired. A fresh call this, to all professors to prepare for death; to have their loins girded, and their lamps trimmed, waiting for the coming of their Lord. J. T.

Pembroke.

REVIEW OF RELIGIOUS PUBLICATIONS.

Considerations *on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity; with Observations on the Pamphlet published by M. S. Waring.* By a late Resident in Bengal. 2*s.* 6*d.*

Although the author of this pamphlet modestly styles himself 'A late Resident in Bengal,' we have reason to believe that he is a person of no less consideration than Lord Teignmouth, late Governor-General of Bengal, whose eminent talents, high situation, and well-known regard to religion, certainly qualify him to write on a subject which he justly deems 'of great national and religious importance.'

His Lordship begins with regretting, that 'a measure of such momentous consideration as the propagation of Christianity among the natives of Hindostan, should have been first introduced to public notice by its avowed opponents. Instead of a calm dispassionate investigation, it has been brought forward in a manner which places the advocates of it in the light of mad enthusiasts, who think all political danger is to be disregarded, when it comes in competition with their peculiar notions.'

The reflection which the noble author wishes to impress on the public, in consequence of Major Scott Waring's Remarks, is this: 'That, under the influence of panic and apprehension, the imagination hastily catches alarm, and ill-founded surmises and suspicions are easily converted into facts and proofs. This may have been the case in India: I am sure it is so in England.' P. 23.

The author then proceeds to point out some important errors into which M. S. Waring has been led by his zeal or misinformation. Our limits forbid us to take particular notice of these; but we will venture to say, that impartial readers will feel themselves perfectly satisfied with the calm and convincing reasonings of his Lordship; and that the alarms excited by the writings of the Major and others, will very soon subside.

Much important information is given us, from the very best sources, concerning the Hindoo character and the Hindoo idolatry. As to their moral state, he says, 'If I were to describe the Hindoo character generally, and, in a few words, allowing for individual exceptions, I should define it *a compound of insincerity, servility, and dishonesty.* His Lordship's observations on the criminality of idolatry in the sight of God, and according to the decisions of Scripture (particularly Deut: xiii. 6—10.) do him much honour, and form a strong argument for the obligation of communicating a better system. This is pleaded for in a noble strain of Christian eloquence. We can only extract a few sentences.

'The most enlightened, improved, and (may we not fairly say) most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading superstition, — might it not be very naturally supposed by those who, in the varying fortunes of nations, acknowledge the hand of a superintending Providence, that it had been the design of Heaven in bringing these vast countries under the dominion of a nation enjoying the purest of all systems of religion, that their benighted and depraved inhabitants might thus receive the light of truth, and the blessings of a sound morality.' P. 95.

On the contrary, the author warmly exposes the guilt of attempting to banish Missionaries, and prohibit the circulation of the Scriptures.

'Professing, with my countrymen in general, my belief in the divine authority of the Scriptures, and in the doctrine of a superintending Providence, so explicitly inculcated, and so fully illustrated by innumerable examples in the word of God; and still more, that the decline and

fall of states are the judicial inflictions of a divine hand, the punishments of guilty nations,— *I* see, with the deepest concern, recommended, for the first time, the adoption of a system of conduct by which we should take idolatry, with all its guilt, under our special patronage, and endeavour to shut out all knowledge of (I had almost said all access to) the Almighty.' P. 98.

'I think it my duty to make a solemn appeal to all who still retain the fear of God, and who admit that religion, and the course of conduct which it prescribes, are not to be banished from the affairs of nations, now, when the political sky, so long overcast, has become more lowering and black than ever, whether this is a period for augmenting the weight of our national sins and provocations, by an *exclusive* toleration of idolatry: a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the divine displeasure.' *Ibid.*

This brief view of the contents of this excellent pamphlet, and of the author's manner, will, we trust, induce many of our readers to peruse the whole; and we cannot but indulge a hope that, as the celebrity of the author will introduce his work to the attention of the most exalted characters in the government of this country, and of East India affairs, it will not only prevent any impediment being put in the way of Missions, but will convince them of the OBLIGATION, as well as the *policy* and *practicability*, of enlightening the British subjects of India.

Mr. Fuller's Apology for the late Christian Missions to India. Part the Second, Price 2s. 6d.

IT is a consideration of a most painful kind, that there should be found in this country, persons called Christians, who can openly plead for Paganism, and oppose the progress of Christianity. Whoever has read what Dr. Buchanan and others have written, or will read what is inserted in this volume, concerning the abominations of the Hindoos, will be astonished to think how it is possible for men of sense and learning to become their avowed advocates. They may indeed tell us, that they oppose the Missionaries only on *political* grounds, and the apprehension of danger; but, says Mr Fuller, 'I might meet them on this ground; and deny that the progress of the gospel in any country, or in any circumstances, can be unfriendly to its political welfare; but it would be compromising the honour of the gospel to rest its defence on this principle. If Christianity be true, it is of such importance, that no political considerations are sufficient to weigh against it; nor ought they, for a moment, to be placed in competition with it. If Christianity be true, it is of God; and if it be of God, to oppose its progress on the grounds of political expediency, is the same thing as to tell our Maker that we will not have him to reign over us, unless his government be subservient to our temporal interests.' P. 6.

This volume consists of the following pieces: — 1. Remarks on Major Scott Waring's Letter to the Rev. Mr. Owen; — 2. Remarks on A Vindication of the Hindoos, by a Bengal Officer; and, 3. Remarks on the foregoing Vindication, communicated to Mr. Fuller by a gentleman deeply versed in Oriental literature.

Mr. Fuller's Apology. Part the Third. Price 2s. 6d.

THIS Part consists, 1st, Of Strictures on Major S. Waring's *third* pamphlet; in which he bestows deserved castigation on that wordy, incorrect, and mistaken writer. He particularly detects the gross and abominable falsehoods propagated against the late Mr. Thomas. He also exposes the Major's misrepresentations respecting the *number* of the Missionaries, by specifying all their names.

The Second Part of this Apology contains 'Remarks on a Letter to the President of the Board of Controul,' &c.: the writer of which advises, that, 'with the growing zeal

of this country for India conversion, the *vigilant controul* of the India Governments should keep pace.' This sounds, Mr. F. observes, very much like a *system of intolerance*; but if the author means only a restriction from intemperate language and behaviour, the restraint, he trusts, will not 'be found necessary to be imposed upon them.' Mr. Fuller very properly introduces extracts from the instructions given to the Missionaries, both by the London and Baptist Societies, to shew that a prudent pacific temper and careful abstinence from all interference with the political affairs of the country or government, were strongly inculcated.

In the Third Part of this pamphlet, we have Observations 'On the Propriety of confining Missionary Undertakings to the Established Church,' in answer to Dr. Barrow, who, in his Sermon on 'The Expediency of translating our Scriptures into the Oriental Languages,' preached at Oxford, Nov. 8, 1807, says, 'Missionaries of various interests or parties, ignorantly or willingly differing in their comments, their opinions, and their designs, *should not be suffered* to appear amongst those whom we wished to convert' (p. 13, 14); and again, '*If we permit* the ministers of various sects and denominations, Lutherans and Calvinists, Arminians and Baptists, to inculcate their respective tenets without restraint, the unlettered Indian will not be able to determine what that Christianity is which we would persuade him to embrace; and the more learned, convinced that the doctrines of all our teachers cannot be equally true, may be led to conclude that all are equally false.' — "Plausible," Mr. Fuller observes, "as this reasoning may appear on paper, *experience* and *fact* are against it; for, according to this, if the Society for promoting Christian Knowledge had sent out an English clergyman as a Missionary to India, they ought to have recalled Swartz, Gericke, &c. as being Lutherans." — "The errors which exist in the Christian world, to whomsoever they belong, are doubtless an evil, and tend to obstruct the progress of the gospel. Could we be all of one mind, and that the mind of Christ, we might hope for greater success; but seeing this is not the case, what are we to do? Surely, there is no necessity for our all sitting idle; nor yet for one party, which happens to be established by civil authority, to exclude the rest." P. 66.

"If we would certainly exclude all difference of opinion, we must do as the Church of Rome does, set up for infallibility, and withhold the Scriptures from the people. On the contrary, let the Missionaries put the Bible into their hands, and let them judge for themselves."

But Dr. Barrow recommends 'One uniform and general attempt, *to the exclusion of all others*, where we have the power to exclude them, to be made by the ministers of the national church, under the authority and regulations of an act of the legislature.'

But Mr. Fuller asks, and every sensible reader will be ready to ask, "How many of the national church does Dr. Barrow think would engage in this undertaking? If there be a sufficient number to justify his proposal, why do they not supply the episcopal mission on the coast of Coromandel? The successors of Swartz have declared the harvest to be great, and the labourers few; and if the reader will consult the Report of the Society for promoting Christian Knowledge, for the years 1803, 1804, 1805, and 1806, he will find complaints, constantly repeated, that 'no suitable supplies of new Missionaries have yet been heard of."

Mr. Fuller adds, "I do not reflect on the English clergy, &c. who may consider themselves called to labour in another quarter. But, I only ask, How could Dr. Barrow, with these facts before his eyes, preach and write as he did? How could he propose to take the *whole* work of evangelizing India into the hands of the ministers of the national church, when that *part* of it, which had a special claim upon them, was known to be standing still, in a manner, for want of assistance?" P. 74. And yet Dr. B. would exclude all the

willing labourers already engaged in the work; and it is plain, that "HIS INTOLERANCE KNOWS NO LIMITS, BUT THE WANT OF POWER."

Mr. Fuller's able Apology closes with Extracts of a Letter from Lieut. Col. Sandys, who resided 22 years in India; and who gives the fullest testimony to the veracity of the Missionaries. A Letter to the same effect is added from W. Cunningham, Esq. late Assistant Judge at Dinagepore.

We gladly refer our readers to the whole of Mr. Fuller's Apology, which cannot fail to interest every pious mind in the welfare of the East India Missions; and which, we hope, will effectually counteract those virulent attempts which have lately been made against them.

A Sermon, *occasioned by the Death of Mr. John Bailey, of Hackney, preached at Ram's Chapel, Homerton. By the Rev.* W. B. Williams, M. A. *Minister of the said Chapel, &c. Price* 1s. 6d.

A DISCOURSE composed, as the author informs us, on the Saturday, — preached on the Sunday, — annotated, as we may suppose, on the Monday, — and sent to the press on the Tuesday, might be permitted to pass on its way, if not injurious, without any let or molestation from a Reviewer. It is not the *quo modo*, but the *quod*, — it is the *utile* and the *bonum* which we regard; and we wish we had more to point out in the present instance. The text is Job v. 26; from which we learn (what we are told is a subject not often discussed) 1, That the full age attained by some of the servants of God is to be esteemed a privilege; — 2, That at such a period, death is a privilege also.

To his sermon, the preacher has added *critical* Notes, copied from Parkhurst and others; and Extracts of Poetry, &c. from Waller, Anacreon, Juvenal, Mrs. Piozzi, and Shakespeare. Highly as we regard useful criticism and Biblical illustration, we think the time (short enough for our faculties) might have been spent more advantageously in enriching the sermon, on such an occasion, with a more explicit avowal of the way of salvation. As critics, we do not agree with him in his preference of the old translation of the Psalms (or Prayer-Book translation) to the present authorized version; nor do we wish the just confidence of the people in that version to be shaken, even by the Prayer-Book, or a regular clergyman.

There is an Appendix to this Sermon; the object of which appears to be, to prove to the satisfaction of some of the regular clergy, that Ram's Chapel was never under the Toleration Act, nor withdrawn from the Establishment; and that 'the irregularity of Mr. Eyre could never make this a Dissenting chapel, *tho' he himself might have been punished for it.*' Of this we waive any opinion; but we are grieved to find that the successor of JOHN EYRE, — the pious, the liberal, the indefatigable and useful JOHN EYRE, could find nothing to *print* concerning him, but that he might have been *punished* for his irregularity.

The minister of Ram's Chapel might at least have said as much as a rigid and regular censor pronounced of Watts: — 'Happy will be that minister whose mind is disposed, by his preaching and his labours, to imitate him in all but his irregularity, — to copy his benevolence to man and his reverence to God.' If the regular clergy must have *satisfaction*, and the minister of Ram's Chapel desire the *expiation* of its irregularities, let it be done in some decorous way; but, to us at least, this sacrifice is too costly, — too precious!!!

Sermons, *occasioned by the Sudden Death of the Rev. Peter Thomson, late Minister of the Scottish Church, Leeds: to which is prefixed, A Memoir of his Life. By* Adam Thomson, *Minister of the Associate Congregation in Coldstream. Price* 3s. 6d.

THESE Sermons, independent of the scriptural piety and good sense which they contain, will form an interesting monument of affectionate esteem for departed worth

They present to us the tender and devout workings of the heart of a brother, standing by a brother's grave, ministering to the bereaved church divine instruction and consolation. The text of the first sermon, entituled, 'The Distress occasioned by the Death of dear Friends,' is singularly suitable, and furnishes occasion of many impressive and useful thoughts. It is a part of David's lamentation over the death of his beloved Jonathan: 'I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.' The second and third Sermons treat of 'the Consolations which support Believers when their Pious Friends are removed by Death.' By these, the reader's mind is prepared for the consideration of the subject of the last sermon in the volume: 'The Future Happiness of the Saints, in having all Causes of Grief removed.'

To the Sermons is prefixed a well written, affectionate, but modest Memoir of his deceased brother, who seems to have been a young divine of respectable talents, distinguished goodness of heart, and engaging manners. The Memoir will be read, especially by young ministers, with advantage, as it exhibits an interesting picture of pastoral fidelity, compassion, unwearied diligence, and confidence in God. To stir up their minds to deeds of beneficence, and animate them to stand 'ready to every good work,' we shall subjoin the following incident, which strongly marks the humane workings of Mr. Thomson's heart:—'When the news of Lord Nelson's victory over the combined fleets arrived, it excited in Leeds, as in all other places, the most heartfelt expressions of joy. By those who were acquainted with Mr. T.'s loyal and patriotic spirit, it will be readily believed, that he shared in the sentiment which such an event was calculated to inspire: but he, at the same time, greatly deplored the loss which had been sustained; and he was particularly concerned for the situation of those who were made widows and fatherless. This so much engaged his thoughts, as to make him propose a plan, which he had the happiness to see adopted, for affording them some partial relief. He wrote a letter to the Printer of the Leeds Mercury on the subject.

In being among the first, and perhaps the very first, to propose this scheme of benevolence, Mr. T. deserved the gratitude of his country. What was of more consequence to him, however, he had the approbation of his own mind, in having been thus instrumental in causing the heart of the widow and the fatherless to sing for joy.

Besides the very liberal contribution for Mr. T.'s widow and orphan children, made in a few days by the kind and generous people of Leeds, and which amounted to nearly £500, his congregation have lately, at a considerable expence, erected a beautiful marble monument to his memory; on which is engraved an elegant inscription, by the Rev. W. Wilson, of Greenock.

Obstacles to Success in the Religious Education of Children. *A Sermon by the Rev.* Robert Winter, *at the Monthly Meeting, Jan.* 7, 1808. *Price* 1*s*.

'The unspeakable importance of the subject of this discourse, and the hope that the plain and practical observations of which it consists, may, through the divine blessing, be the means of counteracting the principal 'Obstacles to Success in Religious Education,' induced the author to sacrifice his own inclinations to the request of his respected brethren and friends, before whom it was delivered.' Such is the author's apology for a publication, which, instead of needing apology, calls for the thanks of those parents who are aware of what an awful charge is committed to their hands.

The text, 'Although my house be not so with God,' is merely a motto to the discourse; in which, after stating the question, 'What are the obstacles? &c., and making some preliminary observations, the author proceeds to trace the want of

success to, 1. The superficial regard which is often paid to this object in families, where it is not wholly omitted (including schools, on which there are some just strictures). — 2. The relaxation of domestic discipline. — 3. The opposite extreme of undue severity. — 4. The limitation of religious instruction to *principles*, whilst their influence on the heart and character are *(is)* greatly disregarded. — 5. The unsuitable temper and conduct of parents and heads of families, who impart the best instructions. — 6. The neglect of young persons in religious assemblies; and, 7. The unrestrained habits and customs of the present age; which weaken the sanction of parental authority, and the influence of domestic obligation.' The discourse is closed with suitable reflections.

This sketch of its interesting contents, will, we trust, induce many of our readers to peruse the sermon; which, we dare promise, will amply repay their attention. We sincerely hope that numerous families will derive solid and permanent advantage from this judicious discourse, on a subject which is confessedly of prime importance, 'the Religious Education of Children;' in which, we greatly fear, there is, even among many pious and worthy people, a lamentable deficiency.

National Calamities enforced: *a Sermon, preached at Blackburn, on Feb.* 17, 1808, *the Day appointed for a National Fast. By* Joseph Fletcher, A. M.

The request of friends induced the modest and amiable author of this discourse to consent to its publication. 'If an apology may be founded on the circumstance of its being the first sermon which he has published, he has that apology to plead.' The text is Psalm xlvi. 8. Four observations fill up Mr. F.'s design, and to the following purport: — Desolations which result from natural causes are to be considered as the works of the Lord, — as also are those which result from the immediate agency of man, — national desolations are the effect of God's displeasure against national iniquity, — and the devout observation of them will lead to sincere humiliation before God. These remarks are illustrated in a sensible and argumentative manner; but the subject is treated in too general a strain of elucidation. It does not display that bold appeal to facts, those affecting delineations of character, and those impressive addresses to the conscience, which we could always wish to see in our Fast-Day productions: yet the manly sense and sterling piety here observable, lead us to augur something very favourable to the church and the world, both from his ministry and his pen.

Strict Fidelity and Holy Fear: *a Sermon on the Death of the Rev. Cornelius Winter, preached at the Interment. By* W. Bishop, *Gloucester. Price* 1s.

The death of ministers, the most eminent in the church of Christ, should arouse our sensibility, and awaken our diligence. The loss of the venerable Winter is an event of no ordinary magnitude. Its improvement, therefore, becomes more generally interesting than that of any common character. This mournful office is performed by Mr. Bishop in a judicious, faithful, and affectionate manner.

The text is strikingly suitable to the character of the deceased: 'He was a faithful man, and feared God above many.' Neh. vii. 2. —These words Mr. B. considers, as presenting to us, first, A character,—a faithful man; 2dly, Its source, — the fear of God; and, 3dly, Its excellence, above many. The subject is well handled; and most impressively applied in describing Mr. Winter's super-eminent worth. The improvement contains many faithful hints, especially to the church now bereaved of their lamented pastor.

A short extract must close our report, though not without recommending the sermon to general perusal: —

'Go to him when you would, meet him where you might, and trace him where you could, he was the same man, — the same charac-

ter. What he was in the pulpit, that he was in the parlour; what he was in the church, he was in the world; what he appeared to be in your houses, he actually was in his own. In him all was consistent, — all was fair. His profession went not beyond his character. Many have thought, with me, that we never met with so much modesty of profession united to such excellence of character.' P. 10, 11.

A Token of grateful Esteem for the Memory of the late Rev. Cornelius Winter: *a Sermon, preached at Fulwood, near Taunton, Jan.* 24, 1808. *By* T. Golding. 1*s.*

We admire the good design and amiable spirit of Mr. Golding. His text is well chosen, from Acts xi. 24, 'He was a good man, and full of the Holy Ghost, and of faith.' The several expressions in this passage are explained in their order, and applied to this eminent character in a manner creditable to the talents, the affection, and gratitude of the author.

A few inaccuracies have met us in this sermon; yet it contains so many *traits* of Mr. Winter's character, that we cannot refrain from urging every minister, and particularly every young minister of the gospel, to peruse and study a model here presented to him, as highly worthy to be admired and imitated.

We should have transcribed several passages from both the sermons, descriptive of the excellent character of Mr. Winter; but reserve our observations on the narratives till the appearance of Mr. Jay's Memoir.

The Importance of Personal Religion in Times of National Calamity: *a Sermon, preached in Orange Street and Union Chapels, on the Fast Day, Feb.* 17, 1808. *By* J. Cobbin. *Price* 1*s.*

Mr. Cobbin's text is Ezek. xiv. 20, 'Though Noah, Daniel, and Job,' &c. The introduction is pertinent and pointed. The leading design of the six observations that follow, is to prove 'that eminent saints have great influence with God, are protected by him, but cannot avail for sinners who are ripe for judgment.' These topics are discussed in a serious and practical manner, and abundantly supported by Scripture language; but afford nothing memorable for quotation.

An Essay on the Inspiration of the Holy Scriptures, *and a Dissertation on Family Worship. To the former are subjoined* Notes, *by the Rev.* A. Bower, *late of Aberdeen*, 12*mo*, 1*s.* 6*d.*

The doctrine of the plenary inspiration of the holy Scriptures is of much more importance than even many of the genuine friends of Christianity seem to imagine. Because the same truth may be expressed in different languages, and in different words of the same language, it has been supposed that the inspired writers possessed a discretionary power of employing any form of words they deemed proper. The writer of this Essay espouses a different opinion; and attempts to prove his proposition, not from abstract reasoning, but the express declarations of Scripture. He has commented on every passage which he considered as appropriate to his purpose, discovers great ingenuity, an extensive acquaintance with the tenor of divine revelation, and a great savour of evangelical truth. The short Essay on Family Worship, clearly shews the necessity under which all Christians are to attend to this duty.

A Letter is introduced, which was addressed to his brother, a clergyman, who was remarkable for his contempt of evangelical truth; and which is distinguished by its pungency and faithfulness.

Posthumous Essays, *by the Rev.* Ab. Booth; *to which is annexed, his Confession of Faith, delivered at his Ordination in Goodman's Fields, Feb.* 16, 1769. *Price* 2*s.* 6*d.*

The subjects of these Essays are, The Love of God to his Chosen People, — On a Conduct and Character formed under the Influence of Evangelical Truth, — and, Evidences of Faith in Jesus Christ.

The first and second of these the valuable author had nearly finished for publication. The Essay on Faith was written many years before his decease. It had been revised with a view to transcription and enlargement; and, had he lived, would have been published with the other Essay. It was, therefore, given without restriction into the hands of a friend, to whom the two former were committed; and was found so replete with information, and so pregnant with nice discrimination, on a subject inseparably connected with human happiness, that to have concealed it would neither have been just to the memory of Mr. Booth, nor respectful to society. The abilities of Mr. Booth are so well known, and so justly appreciated by the public, that nothing here need be said on the subject. The present Work forms a neat little volume; and the serious reader will, no doubt, be amply rewarded in its perusal.*

LITERARY NOTICE.

We understand that Five Volumes of the late Rev. Mr. Newton's excellent Works are nearly ready for the public; and the Sixth Volume, containing the Original Pieces, is in the press.

* We observed a Note, by the Editor, p. 97, which casts a reflection on Mr. Fuller; a regard to whose character induces us to insert the following Letter in this place, as we have his permission to use it in any way we think proper:—

'Sir, *'To the Editor.*

'It was not till within a few days that I saw a small piece, entitled, 'Mr. Booth's Posthumous Works.' Some parts of it I read with much pleasure, especially a piece called 'A Fragment:' but in p. 97, I found a Note, by the Editor, charging me with something bordering on disingenuity, in having published a conversation like that contained in my Three Dialogues, 'when Death had imposed silence on the pen and tongue of Mr. B.'

'The Editor of Mr. B.'s Pieces seems to think that the Dialogues contain a private conversation; when, in fact, they are an answer to certain parts of his Sermon on Divine Justice, especially to the Appendix, thrown into the form of Dialogues.

'As to their coming out after Mr. B.'s decease, that was a circumstance merely accidental. I am not conscious of his decease having any influence whatever on my conduct in the affair. Mr. B. in his lifetime, saw and read the statements contained in the Dialogues; and that in a much more ample form than they there appear. He also proposed writing his thoughts on the subjects, in a private letter; which, if he had done, instead of opposing them in his sermon on Divine Justice, I had never printed the Dialogues: but as he thought proper to appeal to the public, my controverting his sentiments in that appeal, was, as the Editor himself is obliged to acknowledge, no other than exercising an undoubted right.

'If any imagine that I wish to diminish the respect so justly paid to the memory of Mr. B. they do me injustice. I always revered his character, though, in some particulars, I thought differently from him.

'I am, Sir, yours, &c. ANDREW FULLER.'

SELECT LIST OF RELIGIOUS PUBLICATIONS.

S. Burder's Scriptural Expositor, Part I, 4to. 8s.—royal, 12s.

Dr. Hawker's Commentary, Part II, demy, 3s. 6d.

Memoirs of the Rev. Cor. Winter, by Mr. W. Jay, 8vo, 9s.

Six Sermons on the Church Catechism. By the Rev. W. B. Williams, A. B. 8vo, 3s.

A Sermon on Education, by D. Bogue, for the Dissenters Grammar-School. 1s.

H. Neale's History of the Jews. A New Edit. 3s. 6d.

Fuller's Apology for Christian Missions. In Three Parts, each 2s. 6d.

A Defence of the Principal Doctrines of Evangelical Religion, in a Letter to a Barrister. By a Layman, 8vo, 3s.

An Appeal to the Legislature and the Public, in Answer to the Hints of a Barrister. By an Evangelical Preacher. 2s.

'Stubborn Facts' examined, and Real Facts stated. By Js. Upton. 12mo, 1s.

Missionary Anniversary.

The Fourteenth General Meeting of the Missionary Society will be held in London on Wednesday, May 11, *and the Two following Days. The various Services are arranged as follows:* —

Wednesday Morning, SURRY CHAPEL, the Rev. JOHN CAMPBELL, D. D. one of the Ministers of the Tolbooth Church, Edinburgh, and Secretary to the Society in Scotland for propagating Christian Knowledge, will preach.

Wednesday Evening, TABERNACLE, the Rev. R. L. ALLEN, of Exeter, will preach.

Thursday Morning, HABERDASHERS' HALL, the Members and Friends of the Society will meet to elect Officers and Directors for the ensuing Year, — to hear the Report of the Directors,—and transact the General Business of the Institution.

Thursday Evening, TOTTENHAM COURT CHAPEL, the Rev. ROBERT WINTER, of London, will preach.

Friday Morning, ST. BRIDE'S CHURCH, Fleet Street, the Rev. JOHN MARTYN LONGMIRE, LL. B. Rector of Hargrave, near Kimbolton, will preach.

Friday Afternoon, at Four o'clock, the Members of the Society will meet for Business, at the School-Room of Sion Chapel.

Friday Evening, SION CHAPEL, the Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*. Tickets for Admission may be had of their respective Ministers. — Non-Communicants will be admitted to the Galleries.

The Morning-Services will begin at Half past Ten, and the Evening services at Six o'clock. — A COLLECTION for the Benefit of the Institution will be made at each of the places.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at the New London Tavern, Cheapside, on Wednesday, the 4th of May, at Eleven o'clock.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held at the New London Tavern, Cheapside, on Thursday Morning, the 12th of May, at Seven o'clock.

The Annual Meeting of the LONDON FEMALE PENITENTIARY will be held at the above place, on Monday, May 16; when the Proceedings of the Committee will be reported, and other Business connected with the General Meeting transacted.—The Chair will be taken *precisely* at Twelve.

A General Meeting of the Members and Friends of the INDEPENDENT UNION will be held at the Rev. Mr. Wall's Meeting-house, Pavement, Moorfields, on Wednesday, May 18; when the Rev. Dr. Williams, of Rotherham, is expected to preach. Service at Eleven. The Report of the Committee will be read, and other Business transacted, after the close of the Service. — The Friends of the Union will breakfast together at the New London Tavern, Cheapside, at Seven in the morning.

Numerous Letters and Journals from the Missionaries in various parts of the world, have just been received by the Directors; the particulars of which we have not time nor room to detail in the present Number: the substance of this information will doubtless be given to the Society in the Annual Report, and in the Missionary Transactions; from which we shall hereafter make suitable extracts.

Letters from Messrs. Cran and Des Granges, at Vizagapatam, written in Sept. and Oct. 1807, have come to hand. They were diligently engaged in perfecting themselves in the Telinga language, embracing every opportunity of conversing with the heathen, and in preaching to our countrymen and the people of colour; in superintending the charity-school, and taking care of a number of poor helpless children committed to their care. They were also employed in supplying the wants of 150 poor objects of distress, from a Fund raised by the Settlement. The buildings for the Mission, and the Charity School, were going on. They have about 40 children in their school, some of whom were very promising.

Mr. Loveless remains, for the present, in the School at Madras, where he is very usefully employed.

Mr. Ringeltaube continues to labour in Travancore, with success.

Mr. Vos, who was very useful at Columbo, in Ceylon, has been driven from that island, in consequence of the persecution of the Dutch Clergy. He is now at Tranquebar; and will probably settle at the Cape.

Letters and Journals have also been received from Otaheite. We are sorry to find that a civil war has again broken out there; but the Missionaries were in safety. Mr. Warner had arrived; as also letters and supplies from England. Pomarre (the King of Otaheite) has written another Letter, in a very good hand, to the Directors.

SWEDEN.

A Religious Tract Society has just been established at Stockholm. They intend to print Tracts in the Swedish, Finlandish, and, if possible, in the Laplandish language. They have commenced by printing in the Swedish language two of the London Society's Tracts, viz. 'The Great Question answered,' and the account of 'James Covey.'

They hope soon to print some in the Finlandish tongue, as there is the most pressing necessity in Finland, which is likely to become the seat of war; and it is very desirable that the poor suffering inhabitants may enjoy the consolations of religion in their hearts.

It has been through the influence of the Religious Tract Society in London, that this Society has been formed; and on receiving information of the same, they have voted £25 for their encouragement.

We hear with pleasure that 'there are, in Stockholm, not a few faithful, zealous preachers of the Cross. Religion is countenanced by the Court, and many of the first people among the nobility. Numbers also of the lower classes know and love the Saviour.'

DENMARK.

An intelligent and pious traveller, who was lately in Denmark, writes thus to his friend in another part of Europe.

"I need not inform you concerning the deplorable state of Denmark in respect of religion. From the accounts, of which you are already in possession, you will perceive that contempt of the laws of Heaven had arisen to the most awful height; and every thing that had any connection with the gospel of Christ was ridiculed, and cried down with public applause. Who that was eye-witness to these things, and was at all acquainted with the method of the Divine procedure, as to nations, could avoid predicting their fall, although he could not pretend to say by what means it should take place!

"You will naturally ask, 'What effect have the late judgments produced on the inhabitants of Denmark?' It is not, indeed, inconsiderable; but I am sorry to say, it

is far from being what might be wished. Instead of humbling themselves under the mighty hand of God, they are more embittered against him; and plainly declare by their conduct, that 'they will yet do more wickedly.' When neither the Divine long-suffering and goodness, nor the most manifest proofs of the Divine displeasure make any impression on the minds of men, how hardened must their consciences be! how aggravated their guilt! I would only mention, in confirmation of this, that when they heard of the late Fast in England, they made the most blasphemous remarks in the public papers on the proclamation of it made by the King; and especially on that part of it, in which he speaks of prayer for averting the punishment which is but too much deserved by the people of that country."

FRANCE.

Bonaparte's Reply to the Protestant Consistory of Paris.

'I accept the blessing and congratulation of the Consistory. You owe me no obligation. I wish not men to think themselves indebted to me, merely because I have been just to them. Conscience is not within the jurisdiction of human laws. I guarantee to you, for myself and successors, not only the independence, but also the most perfect freedom and inviolability of your worship. The Protestants have always proved themselves to be good citizens, and faithful subjects of the laws. Though I do not profess to be of their religion, tell them that I place them in the circle of my best friends.'

The Emperor has founded at Marseilles, a Professorship for the Arabic Language; to which he has appointed Don Gabriel, formerly a missionary at Cairo, with a pension of 8000 francs.

CASSEL.

A DEPUTATION of the Jews in the kingdom of Westphalia has assembled here, consisting partly of Rabbin, partly of Elders. On Feb. 8, the Deputation was introduced by M. Israel Jacobson, Counsellor of Finances, to the Minister of State, M. Simeon, and afterwards to King Jerome. M. Jacobson addressed his Majesty in a short speech; and the following is part of the reply which was made: —

'I am satisfied with your speech. That article in the constitution of my kingdom, which establishes the equality of all religions, is in perfect unison with the feelings of my heart. The law ought to interrupt no man in the exercise of his worship. Each subject is as much at liberty to observe the rules of his faith as the king is to follow his religion. The duties of the citizen are the only objects which the laws of the Government can regulate.'

ITALY.

THE Prince of Lucca and Piombino has abolished all places of asylum, formerly resorted to by criminals; so that the armed force can enter churches, convents, &c. and seize delinquents.

AMERICA.

"A most remarkable reformation prevails in Middleborough, Berkley, Arronett, Carver, and Fair Haven. In Fair Haven, religion has been greatly neglected till lately. Most of the people in this town have been violently opposed to reformations. The Lord is now working in a wonderful manner; the *minister* has become a hopeful convert. One hundred are admitted or propounded for admission into the church. As the village is small, this is an astonishing number. A large number have been admitted into Mr. Andrews's church in Berkley. Opposition is still great in Fair Haven; but Christ as yet triumphs gloriously. Here a number of old, abandoned sinners, who had for a long time neglected public worship, were present at a conference, and for some time stood together, unmoved and looking on. At length, the minister addressed them, with his usual energy, in the following words: 'Your children are now waiting for your property, the worms for your

bodies, and the Devil for your souls.' The divine power accompanied this bold address. In a moment their heads fell, the tears gushed from their eyes, and they became anxious to inquire and hear what they should do to be saved. — With what ease can God cause his word to pierce the sinner's soul! The Lord can make his people willing in the day of his power. The reformation is increasing in all the places before mentioned. There is a great call for preaching. The fields are white already to harvest."

In a degenerate and licentious age, when the enemies of religion are straining every nerve to bring the pure doctrines of the gospel into contempt, when the bulk of nominal Christians, by their lives and conversation, are denying the religion they profess, — such information must afford the true followers of the meek and lowly Jesus peculiar pleasure. While Zion prospers, let her sons and her daughters rejoice. May the children of God, encouraged by the recent triumphs of the cross, be fervent in their prayers, that this glorious work may extend, that none may say, "The harvest is past, the summer is ended, and we are not saved!"

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
J. B. — —	—	1	1	0
W. N. Tweedmouth —	—	1	0	0
W. — —	—	5	0	0
From a Lady, by Rev. Mr. Bottomley	—	25	0	0
A Friend, by Mr. C. Potter, Norwich —	—	1	1	0
H. H. by Rev. Mr. Jay —	—	5	0	0
Rev. Mr. Steill and Friends, Kidderminster	—	12	15	0

HOME INTELLIGENCE.

ORDAINED.

At Milborne Port, Somersetshire, Dec. 15. 1807, Mr. W. Paige, to the care of the Independent church. Mr. Tracy delivered the introductory discourse; Mr. Weston charged the minister 'to make full proof of his ministry;' and Mr. Herdsman the people to 'submit one to another, and be clothed with humility;' Mr. Gray offered up the ordination-prayer; and Mr. Cracknell preached in the evening. Other parts of the service were conducted by Messrs. Morren, M'Gibbon, Besly, Jones, Prankard, and Cox.

March 9, 1808, at Bishop's Hull, near Taunton, Mr. W. Hendebourck, late a student at Axminster, to the care of the Independent church. Mr. Tozer, of Taunton, delivered the introductory address, &c.; Mr. Small, the Tutor, gave the charge; Mr. Golding, of Pitminster, preached the sermon; Mr. Tracy, of Yeovil, Mr. Saltren, of Bridport, Mr. Herdsman, of South Petherton, and Mr. Buck, of Wiveliscomb, engaged in the devotional parts of the work. Mr. Weston, of Sherborne, preached in the evening. The ministry of Mr. Hendebourck has already been attended with some pleasing success; and there is a prospect of further usefulness.

March 25, at Maulden, in the room of Mr. Coles who has resigned, Mr. Hobson, over the Free-Communion church, assembling at Maulden and Ampthill. Introductory discourse, Mr. Bull, junior; charge, Mr. Bull, sen.; sermon, Mr. Thorp. Mr. Aston, Mr. Eisdell, and Mr. Castleden prayed. — Mr. Hillyard preached in the evening at Ampthill.

April 6. The Middlesex and Hertfordshire Union of Protestant Dissenting Ministers held their First Half-yearly Meeting at Mr. Maslen's, Hertford. Mr. Whitefoot, of Enfield, preached 'On the Nature, Advantages, and Best Methods of

conducting Religious Associations,' from Ps. cxxxiii. Messrs. Muston, of Epping, Knight, of Ponder's End, and Thomas, of Enfield, engaged in prayer.

Schools.—At a Meeting of upwards of 500 of the Inhabitants of Dover, William King, Esq. Mayor,

It was resolved, That the Establishment of a School, upon the Plan of Mr. Joseph Lancaster, has been a very great benefit to this town; it being a surprizing fact, that, in the space of three weeks, more than 200 children have been brought into order, and are now daily taught by a youth of 17 years of age, without resorting to any of the common modes of correction; and that, in every way, the improvement of the children is very great, considering the short time that the Institution has existed.

March 9 and 10, the Ministers of the Congregational Churches in Cardiganshire, held their Quarterly Meeting at Talybont. Messrs. J. Griffiths, of Machynlleth, P. Morris, of Ebenezer, W. Hughes, of Dinas Mowthy, T. Jones, of Saron, M. Jones, of Trelech, J. Roberts, of Llanbrynmoir, H. Pugh, of Brithdir, and R. Davies, preached on the occasion. The congregation was numerous and attentive. Between the morning and afternoon services on the second day, the ministers, together with some hundreds who had come from a considerable distance, partook of a repast in the chapel, consisting entirely of wholesome bread, cheese, and table-beer, which had been plentifully brought thither by the neighbours. While thus feasting together, with much Christian love and simplicity, the greatest cheerfulness appeared in every countenance. The friends of the Redeemer greatly rejoice in seeing the grace of God in the neighbourhood of Talybont, which is on the direct road from Machynlleth to Aberystwyth. It is a new and increasing interest. Mr. T. Philips, of Neuaddlwyd, was honoured as the chief instrument in raising it. There is a convenient chapel lately erected, which will contain from 400 to 500 people, which is generally well filled. Mr. A. Shadrach is settled there as a minister; and the prospect is very promising.

Wednesday, April 13, the Buckinghamshire Association held their Half-yearly Meeting at Mr. Denham's, Towcester. Mr. Reynolds preached in the morning, from Rom. xii. 9, 10; and Mr. Aston, from 1 Thess. v. 25; and, in the evening, Mr. Fletcher, of Bicester, preached from Jer. iii. 23; and Mr. Gardner, from 1 Thess. iv. 3.—The next Half-yearly Meeting will be held at Mr. Scragg's, Buckingham, on Tuesday, Oct. 4.

The Annual Meeting of the Oxfordshire Association will be held at Bourton on the Water, on Tuesday, May 31, and Wednesday, June 1.—The preachers appointed are Mr. Stennett, of Bampton, and Mr. Thorp, of Bristol.

The next 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 Horn Inn, Braintree, on Tuesday, May 17, 1808.

LONDON.

The Annual Meeting of the Protestant Dissenters' Grammar School, was held April 6; when the Report of the Committee was read, and an encouraging statement of the proficiency and behaviour of the pupils was presented by the Rev. J. Atkinson, Head-Master. It is in contemplation to purchase the premisses now occupied for the use of the Institution; but, in order to secure so desirable an object, a large addition to the funds is indispensable.

The Annual Meeting of the Hibernian Society was held on Tuesday, April 19; when an interesting Report of the exertions of the Committee was presented; and which, we understand, will shortly be printed for the inspection of the public.—The friends of this Society intend to breakfast together at the New

London Tavern, on Saturday morning, May 14, at Seven o'clock.

The Rev. Mr. Douglas, of Reading, desires us to state, that 'a number of Ministers have expressed a wish to meet their brethren in general, on the subject of 'Collecting for Places of Public Worship,' — that the mode of soliciting aid by a printed *letter* may be fully countenanced, in preference to that of sending ministers personally to collect from town to town. It is, therefore, proposed to hold such a Meeting at Haberdashers' Hall, on Tuesday, the 10th of May (in the Missionary Week) at Six o'clock in the evening. The presence of such as *can* attend is earnestly requested; and letters (post paid) from those who *cannot*, directed to A. B. at Messrs. Wallis, Cook, and Hammond's, Trump Street, London, will be considered favours.'

AFRICAN INSTITUTION.

The Annual Meeting of this benevolent Institution was held March 25, 1808, at Free Mason's Tavern, London, the Duke of Gloucester in the Chair. A Report of the Proceedings of the Committee was read, and the substance of it ordered to be printed.

The Committee have commenced a correspondence with the Governors of Sierra Leone and Cape Coast Castle, and with other gentlemen in Africa, whose communications are likely materially to promote the objects of the Institution. Inquiries have been made respecting the moral, intellectual, and political state of the natives, as well as concerning the most promising articles of agriculture and commerce.

It is, however, but by slow degrees that we can expect the horrible effects of the Slave Trade will be effectually counteracted; some very shocking fruits of which were mentioned; among which it was stated, that 'thousands of square miles are left without an inhabitant!'

It afforded great satisfaction to learn that two armed vessels had been sent by Government to the coast, to prevent the infraction or evasion of the abolition law; that a Court of Vice-Admiralty is to be established at Sierra Leone, and a commission of three gentlemen appointed for the same purpose.

A more full account of the proceedings and prospects of the Institution may be expected when the Report is printed. In the meantime, it is proper to say, that the liberal contributions of the public are necessary to aid the great and good design in view.

JEWS.

On Friday, April 15, the Meeting-house in Artillery Street (late Dr. Brichan's) was opened for the use of Mr. Frey, who intends statedly to preach there, with a special reference to his brethren the Jews, every Friday evening, and every Lord's Day morning and evening; and in the afternoon to catechise the children of the Jewish School.— On the above occasion a sermon was preached, in the morning, by Mr. John Clayton, jun. from Col. iii. 11; and another in the evening by Mr. Burder, from 1 Cor. ii. 8.

The Rev. Mr. Wilcox has succeeded the Rev. Dr. Draper, as Afternoon-Lecturer of St. George the Martyr, Southwark.

The Rev. George Ferne Bates, B. A. Queen's College, Cambridge, has been chosen Afternoon-Lecturer of Cripplegate Church, in the room of Dr. Gregory, deceased.

Charlotte Bumstead, the female swindler, against whom we some time since cautioned our readers, has been convicted under several indictments of a similar nature, at the present Old Bailey Sessions.— 'Be sure your sin will find you out.'

A man of the name of Blake was lately executed at Kilmainham, in Ireland, for a highway robbery, which he committed on his return from witnessing the execution of a friend for a like offence.—How deplorably hard is the human heart!

Caution. — Several of the unfortunate young women now in the London Penitentiary, ascribe their

ruin to their attendance at Bartholomew Fair, and various Fairs in the country. We hope this will operate as a caution to parents, masters, mistresses, and others, not to suffer young women under their care to attend those scenes of dissipation and lewdness.

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

1. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Stevens; Hare Crt. Mr. W. Smith; Crown Crt. Mr. J. A. Knight; Peter Str. Dr. Duncan.
2. *Mon. Aft.* Mr. Ford's Annual Sermon to Young People, at Four o'clock. — Same afternoon, at 4, Mr. Bradley, of Manchester, will preach the Annual Sermon for the Benefit of the Female Charity-Schools at Dr. Jenkins's, Walworth.
   Ev. Missionary Prayer-Meeting at Palace Street, Pimlico.
3. *Tu. M.* Broad Str. Mr. Burder.
4. *Wed. M.* Crown Crt. Mr. Hackett. Praying in the Spirit.
   Ev. Prayer-Meeting for the Nation at Mr. Gaffee's.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. G. Clayton's, Walworth, Mr. Buck to preach.—What is the Liberty of the Gospel?
   Ev. Fetter Lane, Mr. Collyer. — Christian Contentment.

8. LORD'S DAY Ev. Broad Str. Mr. Stevens; Devonshire Sq. Mr. Shenstone; Hare Crt. Mr. J. Thomas; Orange Str Mr. Townsend; Crown Crt. Mr. Webb; Palace Str. Mr. Greig; Peter Str. Mr. Brooksbank.
10. *Tu. M.* Broad Str. Mr. Humphrys.
    Ev. (instead of Thursday Evening) Fetter Lane, Mr. Nicol. — The Appearance of Cloven Tongues, &c.
11. *Wed.* MISSIONARY ANNIVERSARY. See p. 225.
    Ev. Prayer-Meeting for the Nation at Dr. Jenkins's, Walworth.

15. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Mr. Gold; Hare Crt. Mr. Brooksbank; Orange Str. Mr. Burder; Crown Crt. Mr. Stevens; Peter Str. Mr. Pharez; Palace Str. Dr. Duncan.
17. *Tu. M.* Broad Str. Mr. Burder.
    Annual Meeting of the Associate Congregations will be held at Silver Street Chapel, Mr. Ball to preach. — The Characteristics of an Evangelical and Successful Ministry.
18. *Wed. M.* Sermon before the Independent Union, by Dr. Williams, at Mr. Wall's, Moorfields.
    Crown Crt. Mr. Cloutt.—The Broken in Heart healed.
    Ev. Prayer-Meeting for the Nation at Wild Street.
19. *Th. M.* Monthly Meeting (Bapt.) at Mr. Dore's, a Sermon before the Education Society, by Dr. Rippon.
    Ev. Fetter Lane, Mr. Austin. —The Pearl of great Price.
20. *Fr. Ev.* Sermon to Young People, by Mr. Thomas, at Union Street, Borough.

22. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonshire Sq. Mr. J. Thomas; Palace Str. Mr. Dunn; Crown Ct. Mr. Winter; Peter Str. Mr. Smith.
24. *Tu. M.* Broad Str. Mr. Barber.
25. *Wed. M.* Crown Crt. Mr. Buck. — Vain Curiosity, or an Antidote to Speculative Questions.
    Ev. Prayer-Meeting for the Nation at Mr. Jennings's, Islington.
26. *Th. Ev.* Fetter Lane, Mr. Collison. — The Church of Smyrna.

29. LORD'S DAY Ev. Peter Str. Dr. Rippon.
31. *Tu. M.* Broad Str. Mr. Clayton.

Lord's Day Morn. Lect. (7 o'clock): *Camomile Street*: — May 1, Mr. Ball; 8, Mr. Thomas; 15, Mr. Clayton; 22, Mr. Gore.
Artillery Lane, May 1, Mr. Brooksbank; 8, Mr. Buck; 15, Mr. Ball; 22, Mr. Wilks; 29, Mr. Button.

MINISTERS SUPPLYING AT
Spa Fields, Mr. Wilkins.
Sion Chapel, Mr. Bennett: Mr. Brown
Hoxton, Mr. Bradley.

POETRY.

JESUS,

THE

Ultimate Song of Jews and Gentiles.

BY THE LATE MR. J. BISHOP,
OF GUERNSEY.

Communicated by the Rev. A. Bishop, of Ringwood.

Lo! God is gone up with a shout,
The shout of the myriads of Heav'n,
Who, glowing with rapture, cry out,
'All glory to Jesus be giv'n!'

Ye people of Britain, rejoice!
Let Europe resound with the song;
The universe catch the glad noise,
And roll the loud numbers along!

'All glory to Jesus be giv'n!'
Who now is ascended on high;
He came from his glory in Heav'n,
For perishing sinners to die!

He satisfy'd all the demands
Of justice, of law, and of God;
Obey'd all the holy commands,
And wash'd away sin by his blood!

Is this the despis'd Nazarene?
And Joseph, the carpenter's son?
Will he who was crucify'd reign,
And sit in the midst of the throne?

Yes! this is the Man we adore,—
Our great Mediator in Heav'n;
And, therefore, we sing evermore,
'All glory to Jesus be giv'n!'

Our brethren, the Jews, yet despise
Our glorious Messiah and King;
And wilfully close up their eyes
Against the bright truth that we bring!

The prophets and Moses declare
What Christ, the Messiah, should be;
And witnessing facts make appear,
That Jesus of Beth'lem is he!

The promises all are fulfill'd,
The prophecies centre in him;
And he, the Messiah, reveal'd
To Gentiles and Hebrews the same!

The Gentiles have heard of the grace
Of Jesus, their crucify'd Lord:
They fly, and salvation embrace,
And trust in the truth of his word!

Ye children of Abram, be wise;
Come, hear the glad tidings of peace:
The Jesus whom now ye despise
Is able to sign your release;

And can you yet longer refuse?
And will you contend against God?
Beware, O ye obstinate Jews,
Lest vengeance should speak from his blood!

But midst the dark cloud that appears,
We see a bright morning draw nigh:
A few revolutions of spheres,
And Christ shall descend from on high.

We see him his banners erect,
And all of you flock to his arms:
With pleasure, we daily reflect
What rapture will flow from his charms!

Then Gentile and Jew shall be one;
One Shepherd shall guide us along,—
We'll join in surrounding the throne,
And burst into one common song!

With angels unitedly sing
His honours, who saves us with blood;
While Heaven's high arches shall ring
With praises eternal to God!

MISSIONARY HYMN.

FROM THE REV. MR. KELLY'S HYMNS.

My soul, with sacred joy survey
The glories of the latter day:
Its dawn already seems begun,
And promises a future Sun!

The friends of truth assembled stand
(A chosen consecrated band):
The standard of the cross display,
And cry aloud, 'Behold the way!'

'Behold the way to Zion's hill,
'Where Isra'l's God delights to dwell:
'He fixes there his lofty throne,
'And calls the sacred place his own.'

'Behold the way,' ye heralds cry:
Spare not, but lift your voices high:
Convey the sound from shore to shore,
And bid the captive sigh no more!

Swift on the wings of heav'nly zeal
They fly, nor seem their toils to feel;
But, faithful to their Master's will,
Their sacred embassy fulfil.

The North 'gives up;' the South no more
'Keeps back' her consecrated store;
From East to West the message runs,
And either India yields her sons!

Auspicious dawn! thy rising ray
With joy I view, and hail the day!
Thou Sun arise, supremely bright,
And fill the world with purest light!

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EVANGELICAL MAGAZINE.

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MEMOIR

OF

THE LATE REV. MR. NICHOLSON.

Memorials of ministers who have been laborious and successful in the Lord's vineyard, though of different communions, and of some different sentiments, may quicken the diligence of survivors, and impart fresh energy to Christian love. — May these effects be produced by the perusal of the following account!

Mr. Nicholson was born of respectable parents, in the parish of Netherwasdale, Cumberland, Jan. 5, 1761. He was the youngest son; and, being designed for the Church, he was sent, when very young, to the Public Grammar-School at St. Bee's Head, near Whitehaven. He was favoured from early life with great tenderness of conscience, which often produced convictions of the evil of sin. His great thirst for learning was, probably, another mean of keeping him from the contagious vices often committed in our public seminaries; — but this studious ardour undermined an excellent constitution. Towards the close of his education, he studied, winter and summer, till two o'clock in the morning: an imprudence which he afterwards regretted.

He was ordained, in deacon's orders, at Chester, by the present Bishop of London, Sep. 28, 1783; and then chosen by the parishioners to the Perpetual Curacy of Woodale-head, in Cumberland. He became a zealous preacher, though his zeal 'was not according to knowledge.' In this obscure village there was scarcely any society, except a respectable family of Baptists who treated him with much civility and affection. He admired their company, while he greatly disliked their religious tenets. The female part of the family frequently, and most commendably, took occasion to insist on the necessity of vital religion, and salvation alone by grace. This he strenuously opposed; but he was often astonished at their ready acquaintance with the word of God. Ashamed of his ignorance, he began to read his Bible attentively, that he might be able to confute them; but for no other purpose. One day, when warmly engaged in debate, one of the ladies, with uplifted hands, implored the Holy Spirit to

enlighten his mind, and dispose him to preach the truths which he now opposed. Her prayer was heard; — divine light beamed upon his mind; and he, from that period, opposed no more; but began earnestly to seek the Lord by prayer, and the study of the Holy Scriptures. The success of this pious and prudent effort may encourage others to similar labours of love, for the salvation of their friends; the fair sex too may receive a stimulus from it to use their talents and influence towards accomplishing so great an object.

Mr. Nicholson was excessively attached to dancing and card-playing; and in breaking off from these, he suffered a great conflict. He made many vows, and offered many prayers against them; but was still overcome by the power of temptation: — yet an old puritanic saying which he met with in a Magazine, forcibly impressed his mind: 'That praying will make a man leave off sinning; or sinning will make him leave off praying.' "Well then," said he, "I will pray against my sins as long as I have breath to do it." The Lord heard him, and delivered him from the temptation of which he complained; — yet his clerical prejudices were so strong, that he declined taking in this Magazine, merely because he saw a plate of Spa-fields Chapel in one of the numbers! But after his enlargement, he could preach in this very place, happily divested of all his former bigotry. He was now gradually led into 'the truth as it is in Jesus,' chiefly by perusing Mr. Hervey's Theron and Aspasio, and Dr. Owen on Justification. These works contributed to the establishment of his soul on the ground of a sinner's acceptance with God.

In the year 1784, Mr. Nicholson was appointed to the curacy of Coddington, Cheshire, by Dr. Pearce, Chaplain to the Bishop of London. He laboured in this sphere for eight years, with much personal satisfaction, and with great advantage to his flock. Yet here he suffered much persecution, especially from an irreligious gentleman in the neighbourhood; not only on account of the doctrines he preached, but because he would not visit him on the Lord's Day. He used every exertion to injure Mr. Nicholson. He made loud complaints to the Bishop, that he might prevent his obtaining priest's orders. Thus opposed and distressed, Mr. Nicholson, in retirement, was once happily relieved on opening his Bible on 2 Tim. iv. 5, 'But watch thou in all things,' &c. He was summoned before the Bishop, to answer to the charges alleged against him; viz. That he preached justification without works; — that he was irregular in his preaching, — and that he associated with the Methodists. Having replied to these charges to his Lordship's satisfaction, he admitted him to priest's orders, July 17, 1785. Previous to this, a clergyman of some note, who resided in the parish, has also written to his Lordship, complaining of Mr Nicholson's heinous abomination of Methodism: and requesting his removal. The prelate, unwilling to banish the worthy curate from his diocese, took a

wiser course than giving implicit credit to the clergyman's report. He paid a visit to a gentleman in the neighbourhood, with a view to make enquiry; and, on learning that his gardener attended Mr. N.'s ministry, his lordship took a walk into the gardens; and, on finding the good man, soon led the conversation to the point for which it was secretly begun. Having learnt from his own mouth that he attended at Coddington church, his lordship asked him particularly of the doctrine and character of Mr. N. To this he gave such a judicious and satisfactory answer, as determined the worthy prelate's mind in affording Mr. N. his countenance and protection. This anecdote places Mr. N.'s integrity, the bishop's candour, and the gardener's piety, in an equally interesting light: — each claims our admiration.

Mr. N. now persevered more quietly in his laborious ministrations. While he rebuked with all authority, especially Sabbath-breakers, he attentively ministered to the distressed and afflicted. For several years he regularly read prayers and preached thrice every Lord's Day twice in his own church, and then rode five or six miles to a neighbouring village. Here there was a clergyman who was lamentably indifferent about his flock; yet he received the emolument, and Mr. N. performed the duty till the doors were shut against him, to the great grief of a poor and grateful people. In this situation Mr. N. was very successful: great numbers attended his ministry, who came from all directions, and many from a considerable distance; and other congregations in the vicinity have been much benefitted by his unwearied labours.

On the 14th of September, 1788, Mr. N. married Miss M. Aldersey, daughter of a respectable farmer at Coddington; to whom, and to several of her family, his ministry was honoured as the mean of their conversion. After this period, his mind became uneasy on the subject of his conformity, having some weighty scruples of conscience on the discipline and service of the church; and more especially on indiscriminate communion, the baptismal and burial-service. After much distressing anxiety, and after much persevering prayer for direction, he was relieved by the application of Gen. xii. 1 to his mind; — at length, he concluded it was his duty to leave the Establishment; yet all outward circumstances conspired to urge his continuance at his beloved Coddington. Though flattered by his prospects, and though his removal was strongly opposed by his friends, yet his burdened conscience could not be happy in his situation; and he has frequently said, 'It was one of the severest trials of my life; but if all the world had forsaken me, I dared not to have staid there.' The event proved, however, that while God was preparing his mind for a removal, he was also preparing a place to receive him, for which he was eminently qualified.

At this juncture, a tutor being wanted to Lady Huntingdon's College at Cheshunt, a late pious clergyman recommended

Mr. N. to the trustees, who gave him an invitation to the office. After some consideration and prayer, he accepted this office, in obedience, as he said, to the voice of God in his providence. We have seen his interesting correspondence with the trustees; but our limits forbid any extract. He came to Cheshunt on the 14th of July, 1792; on the 18th he was appointed president and tutor of the college, which was opened, by prayer and preaching, on the 24th of August following.

His preaching soon attracted a great number of hearers; and, as is usual, much opposition was excited. The tutor and students were often threatened; and one evening a gun or pistol was fired through the window into the parlour where Mrs. N. was sitting, which happily did no other mischief than breaking the glass. The chapel, however, was well attended, and frequent additions were made to the church. In January 1793 Mr. N. was invited to be the pastor of a congregation at Chace-side, Enfield, and to devote as many of his services to them as were consistent with his other engagements. This he accepted; and here several persons were called to the knowledge of the truth under his ministry; one of whom is now a preacher of the gospel.

Early in the year 1801, after preaching one evening at Camden Chapel, having to walk to a friend's house at a distance, Mr. N caught a severe cold, which brought on a long and painful illness. This should serve as a caution to ministers in similar circumstances: care is certainly needful to the preservation of health and strength. — In the spring of this year his indisposition alarmingly increased, and was accompanied with severe domestic trials. Mrs. N caught a cold by her attention to him; and this ended in a consumption, which terminated in her death in November of that year. This event, added to the loss of his father and a sister-in-law, much shattered his nervous frame, and threatened its dissolution; but a voyage to Newcastle in the spring of 1802, afforded him a short relief. He was married to his present widow in the autumn, but relapsed into his former state before the year closed. For several months his bodily weakness and mental depression so overpowered his judgment, that he viewed himself as dying every minute; and he was so overwhelmed in darkness, that he even despaired of salvation. He has often taken leave of a friend by saying, 'Farewell, my friend; it is impossible I can live till morning; and dying in this state I cannot be saved!' Such is the effect of mere nervous debility! and no system of religious truth, nor any means of grace, however consolatory, afford relief. Warm weather and travelling are often most effectual, under God's blessing, to reinvigorate the languid frame; and these Mr. N. happily enjoyed.

In January 1803, he was under the painful necessity of resigning his office of tutor, and soon after, his pastoral charge at Enfield. Thus freed from the engagements of these two important stations, which he filled with so much credit, he set out

with Mrs. N. for his native place; and thence to the borders of Scotland. While on a visit at Gatehouse, a pleasing circumstance occurred, which proved that the Lord was with him: — A lady, who had been long in a backsliding state, and for six months before she met with Mr. N. had endured the most dreadful horrors of conscience, was restored to hope and liberty under a sermon he delivered from the memorable words, 'This man receiveth sinners.' Thus his own affliction, in this and many subsequent instances, proved a blessing to many of the distressed people of God. This journey, through the blessing of the Most High, was of much service towards the re-establishment of his health and spirits. He returned in the autumn to the metropolis, to resume his delightful employ of preaching the gospel.

He had successive invitations to labour in the congregations of Palace Street and the Mulberry Gardens. From both he received a formal and unanimous call to be their pastor. However, in January 1804, he accepted the invitation to be the minister of the latter. Brought out of the furnace, he now saw a great sphere of usefulness opening before him; into which he readily entered, and faithfully delivered his Master's message. It will long be remembered by many, with what humility and dependence upon supernatural aid he entered upon his work there; and how highly he valued and earnestly requested the prayers of God's people, as a most sure prelude to success. He laboured here with unabated ardour and with growing usefulness for three years and a half. During this period 140 members were added to the church, — a great proportion of whom were awakened under his own ministry. But his labours were not confined to Pell Street; he had a lecture on Tuesday evenings, partly at his own expence; nor did he scarcely ever refuse a call elsewhere. Such was his delight in his Master's work, though it no doubt injured his health. He also accomplished a beneficial reorganization of his church, for he was ever an enemy to promiscuous and unscriptural communion. Suitable officers were appointed, who, with their pastor, examined each member as to his experience; and after enquiry into his moral character, he was re-admitted for communion. Other churches, probably, might be purged from errors of doctrine or practice, by the adoption of such a similar plan of reformation.

Success still accompanied Mr. N.'s labours, till the approaching termination of his mortal course. On the morning of June 21, 1807, he preached in his own chapel, from Rev. i. 4, 5, with so much energy and unction, that some of the hearers observed, that he seemed to be ripening apace for glory. In the evening he preached at Stratford, from Hos. vi. 3; where it pleased the Lord to visit him with the affliction which ended in his dissolution.

During this last conflict with Nature, he was generally composed, or happy in the frame of his soul. The fear of death seemed to be happily removed. He manifested the most patient spirit; and was never once heard to drop a murmuring word, though he scarcely enjoyed one hour's uninterrupted sleep! He felt very thankful for every attention his family and friends afforded to him. His affection to his people, and to the cause of Christ in general, was very observable in his conversation as his end drew nigh.

On the Lord's Day evening previous to his death, he said to two of the officers of the church, 'I am very happy! I have enjoyed some great views of Jesus; and if I should come out again, I shall have no reason to speak of him in lower strains than I have ever done!' He asked if his people prayed for him; and on being answered in the affirmative, he seemed much gratified: and when one of his friends wished him much of his Master's presence, he replied, 'That is every thing!'

He was not conscious of his danger, nor that the time of his departure was at hand, till the Monday morning, the day of his death; yet this was a day of triumph to his soul. Being now aware of his situation, it seemed to inspire him with fresh vigour; and the whole of his conversation was delivered with an energy but little inferior to his pulpit exercises!

Lifting up his hand, and feeling it cold and clammy, he asked Mrs. N. the cause; but recollecting himself, he said, 'I am in death, but death is not in me;' and he then exclaimed, with peculiar animation, 'O Death, where is thy sting?' &c. He afterwards spoke on the divine authority of the Scriptures, remarking to this purport: That, independent of their inspiration by the Holy Spirit, we have the concurrent testimony of our own consciences, that they are of God; and then, with lively anticipation, added, 'The time is coming, when Turks, Pagans, Jews, and Infidels shall acknowledge them to be true, and that Christ is Lord of all!' When the nurse gave him a little wine, he looked round, and said, 'I love you all in Christ Jesus;' and added, 'See how these Christians love one another!' Speaking of the glories of Christ, he said, 'I will testify of the love of Christ before you all; and I hope I shall do it before ten thousand times ten thousand more!'

Shortly after this, Mr. Bennet, of Birmingham, came to see him; — to whom he testified the warmest fervour of brotherly love; and on his asking him whether the Lord Jesus was precious, — Mr. N. replied, 'O yes, he is all in all! He is all my hope and all my salvation! God forbid I should have any other hope!' He then requested Mr. Bennet to preach his funeral-sermon; but on his expressing his inability, he exclaimed, 'Not able! — not able! You know where your ability lies!' — On taking a little wine, he said, 'Let us, in the wine, comme-

morate the sufferings and death of our dear Lord!' A friend observed, that we should shortly drink it new in the kingdom above: he added, 'Yes; and there will be no going out there, for ever, for ever, that is the mercy!'

About two hours before his departure, a friend asked him how he felt his mind; — he answered, 'Joyous, joyous! — Jesus is with me!' His friend then said, "In his presence is fulness of joy." Mr. N. subjoined, with a pleasure beaming in his countenance, and an energy of speech never to be forgotten by all present, 'And at his right hand there are pleasures for evermore, for evermore, — for evermore! Eternity, eternity!' These were the last words he was heard to utter; and thus he triumphantly fell asleep in the arms of his glorious Redeemer, June 29, 1807, in the forty-seventh year of his age.

Mr. N. has left a widow and seven children, to whom he was affectionate and kind, to regret his loss. A large church and spiritual family, — many ministers, once under his tuition, — and numerous friends can join them in their sorrow for his departure.

In sentiment Mr. N. was a Calvinist; but his strong manner of asserting some of the doctrines of the gospel, inclined some people to suspect him of verging towards the Antinomian heresy. However, those who knew him best, well remember how he levelled his *pulpit-artillery* against all the ungodliness of men, especially against those who hold the truth in unrighteousness; and what he preached he exemplified, by 'adorning the doctrine of God our Saviour in all things!' One of his intimate friends observes, 'The more I knew him, the more I loved him: he was the most consistent character, as a Christian and a minister, I ever met with, after forty years observation and experience.'

In all his ministerial labours he kept a single eye to the glory of God. He was possessed of great Biblical knowledge, acquired both by learning and experience, which he willingly consecrated to this great object. His courage and fidelity were conspicuous: for while he disregarded whatever was spoken against himself, he warned his hearers against every error which he conceived to be derogatory to the divine glory. As a preacher he was popular, and very animated in his address. In him were combined the two great ministerial qualifications, — he was the son of Thunder to sinners, and the son of Consolation to mourners in Zion; and he has left many witnesses behind him to attest his fidelity and compassion, and who remember with gratitude the benefit they derived from his ministrations.

Mr. N. was the author of three sermons, entitled, The Unspeakable Gift, — A Defence of the Influence of the Holy Spirit, — and The Everlasting Gospel, preached before the Missionary Society.

ON THE

PURITY OF THE CHRISTIAN CHARACTER.

It is of the greatest importance to form clear and accurate notions of religion, — to be capable of recognizing its peculiar character, that we may distinguish it from every thing which may assume its form without possessing its substance; for it is a good and perfect gift, which hath come down from the Father of Lights; the reception of which is essentially necessary to the true happiness of man, both in the present and in the future world.

'The wisdom that is from above is pure.' Like light, that striking emblem of its Author, it is equally incapable of receiving or of imparting the least stain. Wisdom, accordingly, will be justified of her children, even while they perceive in their own hearts and conduct much pollution; because they are fully persuaded, that for this she is not to be blamed. It is what she disallows, and exerts her influence to destroy. To a very different origin it can easily be traced. Those who daily commit gross acts of wickedness, and refuse to be ashamed, openly proclaim that they are of their father the Devil; — for his works they do. Those who delight in *secret* abominations, even tho' they should be successful in imposing themselves upon the church or the world, as men of piety and virtue, have a witness within, which gives sufficient evidence that they are destitute of the power of godliness. If, therefore, any one who has professed religion for a considerable time, and has been accounted eminent for Christian attainments, should fall away, and even totally abandon every thing serious and sacred, let not the profane raise the cry against religion, as if it was a vain thing. Of this they have, and can have no proof. They have only, with a malignant pleasure, discovered, that a person may *profess* to believe what he does *not* believe; — and why should the truth suffer for the crime of hypocrisy in those who profess it? Faith, in the important doctrines of the gospel, necessarily leads to the love and practice of good works. By faith, the heart is purified; — by faith, we receive the exceeding great and precious promises of the gospel, whereby we become partakers of a divine nature, and escape the corruption that is in the world through lust. Pure and undefiled religion before God, even the Father, is this: — 'To keep ourselves unspotted from the world.'

The world is represented in Scripture as lying in wickedness. The men of the world who know not, nor believe in the gospel, are in a state of great guilt and impurity. Their principles are polluted, and their conduct is polluted also. This is the natural state of all mankind. Their heart is altogether become filthy,

and they act according to the course of this world, fulfilling the desires of the flesh and of the mind.

Pure and undefiled religion is a separation from the world, — from those who refuse to acknowledge the truth of Christianity, or make a profession opposite to it. The apostle Paul exhorts the Corinthians to come out from among their idolatrous neighbours, — to be separated from them, and not to touch the unclean thing; to disclaim all connection with their superstitious ceremonies and profane practices; and, being thus separated, to keep themselves unspotted from the world.

The idea of seclusion or separation from the world as essential to religion, has, by the votaries of the Romish Church, been carried to an extravagant height. Hence their monasteries which, under pretence of escaping the corruption which is in the world through lust, have only a tendency to strengthen and encourage it, as every thing unwarrantable, every thing which has not the seal of divine authority, must certainly do. For the Christian to keep himself unspotted from the world, does not mean that he is to assume the habit of a monk, and to bid adieu to public life, as if moral pollution could be shut out by the walls of a convent; neither does it mean that he is to associate at no time, and on no occasion, with the men of the world; for this would be impossible, he then must needs go out of the world: but, for the Christian to keep himself unspotted from the world is, to guard his society, that he maintain no unnecessary intercourse with the openly wicked and profane. Them he is not to make his companions, with whom he delights to associate, or his friends to whom he communicates his counsels; for they are hostile to pure and undefiled religion, and, therefore, are most dangerous members of society. Avoid them, — flee from them as from a plague. Imagine not, in the fulness of your sufficiency, that you may join their society as often as you please, without any danger of being infected, for you have formed resolutions of resisting all their insinuations, and repelling all their attacks. Such resolutions, however, formed in your own strength, like the morning cloud, will pass away.

You may excuse, or even justify, your courting their society, by pretending that you design to reform them, by administering them instruction, admonition, or reproof, as circumstances may require. Your purpose is good; but are you adopting the proper means of accomplishing it? Are you called thus to shake your own character and profession? — are you fully assured that you shall not lose them? Remember who hath said, 'Give not that which is holy to dogs; cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.' 'Hold no fellowship with the unfruitful works of darkness, but rather reprove them:' reprove them by your conduct, being different from theirs. 'Evil communications corrupt good man-

ners.' 'Let him who thinketh he standeth, take heed lest he fall.' When sinners entice you, consent not: — walk not in the way with them. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.'

For the Christian to keep himself unspotted from the world, is to watch over his sentiments, lest they should countenance, in the smallest degree, the infidel principles of the men of the world. These principles may be extolled by the vain boaster, as rational and refined; but they are evidently not so friendly to pure morality as the principles of Scripture, which we profess and believe. Whatever they may pretend, the fact is, that Infidels reject the Scripture, because the system which it contains will not justify, nor even palliate, their evil inclinations and licentious conduct: on the contrary, it condemns them, and, therefore, they must discard it, and substitute in its place something which will pass upon them a more favourable verdict. They love the darkness rather than the light. Why? — because the darkness is more excellent than the light? nay, — because their deeds are evil. They will not come to the light, lest their deeds should be made manifest. What an inspired writer says of the scoffers at religion, who should arise in the last days, is true of all infidels; 'they walk after their own lusts.' They may profess to give other reasons for their conduct; but the great reason is, that their own lusts, their corrupt inclinations and passions, dictate a system which will allow their gratification; and this they are inclined to adopt, in preference to every other which would impose upon them any restraint.

If, therefore, we would aspire after the purity of the Christian character, let us give no countenance to the peculiar sentiments of the men of the world, by doubting of our own, or by being either afraid or ashamed openly to confess that we are the disciples of Jesus, the great Teacher come from God. Let us hold fast the form of sound words; — let us hold the mystery of faith in a pure conscience; — let us hold fast the profession of our faith without wavering; 'for faithful is He who hath promised.'

For the Christian to keep himself unspotted from the world is, to watch over his conduct, lest he should follow the men of the world in their fashionable follies and vices. Custom, or fashion, has a mighty influence on the manners of society; and we should be on our guard lest we yield implicitly to it, for it tends both to blind the judgment and to harden the heart. What we see practised every day, and for any length of time, particularly by men of rank and influence, we are apt to think is not so bad as at first we imagined; we begin to doubt, and then to follow at a distance. There is a deceitfulness in sin. Add to this, fashion has frequently sanctioned great crimes, and made them necessary appendages to politeness. It has covered them with specious names, that what is shocking in them, might not be so easily

detected. Fraud is called Policy; Dissipation, Sociality; and that crime which stabs to the heart Domestic Happiness, passes by the name of Gallantry! But, whatever arts the men of the world employ to conceal the deformity of vice, let us beware lest we be deceived. Let not the fashion of the times, but the Word of God be the rule of our conduct. Let us not be conformed to this world, but be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God.

Thus pure and undefiled religion calls upon us to hate iniquity, and to shun every appearance of evil. Its distinguishing character is holiness, for it is the very resemblance of God. As God is light, and in him is no darkness at all, so his religion is without any spot of error or of sin. It is in vain for us to pretend to be religious, if we are not careful to follow holiness, without which no man shall see the Lord. 'Be ye holy,' saith Jehovah, 'for I am holy.' Be ye imitators of God, as dear children. Let your light so shine before men, that others, seeing your good works, may glorify your Father who is in Heaven. Be blameless and harmless; the sons of God without rebuke in the midst of a crooked and perverse nation, among whom shine as lights in the world.

Airshire. S.

ON HUMAN DEPRAVITY.

'All have sinned, and come short of the glory of God.' Whether we consider mankind individually or collectively, the language of the prophet is strictly applicable: 'The whole head is sick, and the whole heart is faint: from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores.' Such is the lamentable condition of all mankind. But, alas! how regardless are they of their deplorable character and situation! they close their eyes against the humiliating truth, and though veiled in worse than Egyptian darkness, imagine themselves to see. Though 'poor, and blind, and naked,' they vainly dream of being 'rich, and increased in goods.' Though 'sick,' they consider themselves to be 'whole.' But mark their error and awful infatuation in the declaration and conduct of the Saviour. Unto such self-righteous characters, the Friend of sinners, the Physician of souls, is a deliverer and healer of no value! 'They who are whole (says the Redeemer) need not a physician; but they who are sick.' 'I came not to call the righteous, but sinners to repentance.' — From these awfully emphatic and impressive words, in connection with a variety of other passages of Scripture which might be adduced, how important do correct views of our situation appear! What cha-

racter so truly deplorable as the man who is unacquainted, and consequently unaffected with the depravity of his nature! But who can possibly plead ignorance on a subject so clearly revealed! The voice of Scripture and Nature unite their joint efforts to confirm the melancholy fact; — let us briefly attend to their emphatic declarations.

In Scripture we find our true character faithfully delineated, and its depravity traced to its proper source. Moses, the meek legislator of Israel, with minute accuracy, introduces to our notice the several circumstances of the Fall, with their peculiar aggravations and attendants, depravity and misery. He represents our first parents, after having lost the divine image, as in a state of contaminating pollution. Their offspring, participating of their fallen nature, we behold corrupt. 'Adam,' relates the sacred historian, 'begat a son in his own likeness, and after his own image.' The blood of a murdered brother calling aloud to Heaven for vengeance, at a very early period proclaimed the woful fact. Such was the wickedness of Adam's posterity, that every imagination of the heart was declared by the great Searcher of hearts to be only evil, and that continually. God, seeing the wickedness of man to be great, resolved to punish it by destroying all flesh which he had created from the earth. Behold, his resolutions are effected, and the world again repeopled! — but still behold the imagination of the heart of man is declared to be evil from his youth. Job strongly asserts man to be abominable and filthy, and to 'drink in iniquity as the ox drinketh in the water.' The Psalmist declares that 'none are righteous; no, not one.' It is the observation of Solomon, that 'folly is bound up in the heart of a child.' Agreeably to these Old Testament-declarations, the New Testament asserts the same. Jesus himself, whose Spirit inspired both the prophets and apostles, expressly declares that 'men love darkness rather than light, because their deeds are evil.' Nay, as the most evident testimony of the entire depravation in human nature, the same lips also explicitly affirm, 'Except a man be born again, he cannot see the kingdom of God.' What a picture of man do the scriptures present to our view! Having heard the voice of God, in his word, proclaim the depravity of man, let us turn and hear those declarations confirmed by the voice of reason.

1. The darkness of the understanding illustrates the depravity of man. Let us direct our attention to the various objects of pursuit which occupy the attention of mankind at large. Let us then enquire the reason of their choice. Why are objects of inferior moment eagerly pursued, while those of eternal importance are neglected? We observe the depravity of the heart in the object of their choice. But what is the occasion of that choice? Defective judgment or darkness of understanding. The *god* of this world having blinded their eyes, that which is in itself an

object truly lovely, to them appears indifferent, unlovely, or disgusting. Their ears being closed, 'hearing, they hear not.' The most melodious strains of the gospel appear to them discordant sounds. Their taste being vitiated, they relish not the repast of the supper of the Lamb. Light they put for darkness, bitter for sweet, evil for good, and good for evil.

2. The depravity of man appears in the alienation of the affections. From a view of the different objects on which the affections of mankind are placed, we must exclaim, 'How is the gold become dim, and how is the most fine gold changed!' God himself, in whom the affections ought to centre, is scarcely an object of thought. If he be, it is at that painful moment when other pleasures lose their sweets, or at the darksome hour of death, when they are about to vanish for ever. The world and its engagements or pleasures, seem to engross the warmest affections of mankind. The accumulation of wealth, the gratification of pleasure, and the glory of fame, are objects dearer than life itself. They are objects on which the warmest affections of mankind are placed, and for the indulgence of which they cheerfully sacrifice the enjoyments of an eternal world. The natural man is a 'lover of pleasure more than a lover of God.' 'The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be:' his treasure and affections are on earth; they are alienated from God; and 'where his treasure is, there will his heart be also.'

3. Universal experience and impartial observation shew that the heart of man is devoid of all good, and replete with all kinds of wickedness and corruption. 'The heart,' says an inspired writer, 'is deceitful above all things, and desperately wicked.' Daily observation confirms the deplorable fact. How is the heart swollen with pride, vanity, and ambition! how is it infested with covetousness, jealousy, and impatience! — how is it replete with hatred, envy, and malice! Sometimes it is the dire abode of stern revenge; — at others, the residence of cruelty and murder. Our Lord expressly declares, that from the heart proceed 'murders, thefts, and fornications.'

To conclude: — We deplore the depravity of human nature. We lament it as that evil which has brought 'death into the world, and all our woe.' Happy for mortals did its effects terminate here! Death, it is true, finishes the miseries of this life; but (to the impenitent) renews them with redoubled horror in an eternity of woe, 'where their worm dieth not, and where their fire is not quenched.' Sin, being an infinite evil, requires an infinite punishment. 'The wages of sin is death.' All have sinned, and consequently all are exposed to death. But is hope eternally excluded from the mind? Is there no refuge? — no sacrifice? — no intercession? Direct your views to the gospel. Behold the ruins of the fall repaired! Behold the lost character

of man retrieved! Behold the remedy which infinite wisdom and unparalleled mercy has provided! 'Behold the Lamb of God, who taketh away the sins of the world!' 'As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.' R. B.

ON THE SUPPORT AND CREDIT OF *RELIGIOUS BOARDING-SCHOOLS.*

Sir,

The remarks of *Amans Justitiæ*, in your Magazine for April, are just and seasonable; and where they are applicable, I hope they will produce a reform, either by not making the extra charge for pew-rent, or applying whatever is obtained to the minister's support. Acquiring money under specious pretences, is certainly improper in the guardians and instructors of youth. But I now solicit the attention of your numerous readers, especially of a certain description, to the topics of this communication.

It is a well known fact, that many parents, professing religion, act a very inconsistent part, in placing their children in those schools, the masters or governesses of which are of very different sentiments from themselves; and, in many instances, the terms a Good School, a Genteel Seminary, &c. seem to form a satisfactory equivalent for piety. Indeed, any supposed advantage (and particularly if the terms of the establishment are high) is likely to turn the scale. A strictly moral and religious mode of education must thus be sacrificed to politeness and fashion! — This conduct, no doubt, promotes these two consequences, among others, which follow: — It leads the tutor to conclude, that his principles and conduct are sufficiently good, the *orthodox being judges!* — and the pupil must naturally think that his parents and instructors differ more in words and modes of worship than in any thing else. Besides, do not the opinions of such instructors, and the examples of all around them, tend to corrupt the previously-acquired morality of children so situated? Is it not a fact, that many a once-promising youth has learned secretly, or perhaps openly, to despise the profession of religion? and association and opposite habits have been the great agents in this business. But where did the evil originate? Let parents reflect and repent!

Other parents, however, make a wiser choice, and entrust their children to the care of religious preceptors; yet some of them are censurable in encouraging their children, particularly if females, in dress, in distinction, in visiting, in dancing, 'and

such like *nonsenses*,' as Mr. Hill calls them. What can be expected from such imprudent indulgences but pride, vanity, idleness, impatience of restraint, and a determination, if possible, to form early and rash connexions; the consequences of which cannot be previously known; but when disclosed, may create the deepest sorrow! Here too, parents may see the origin of many evils; against the occurrence of which, all their wisdom, authority, and piety should be directed.

Another object, Mr. Editor, of this paper is, to suggest to the religious preceptors of youth the *importance* of keeping up the *credit* of their schools. This may be effectually done by adhering invariably to religious principles and practices, — by pious instruction and admonition, — and by the inculcation of humility, modesty, industry, patience, and submission. Nor can I, Sir, discover either the propriety or necessity of religious instructors admitting *dancing*, and other vain amusements, into their schools. I suspect that covetousness is at the bottom of wishing to avoid singularity, and to oblige the parents of your dancing young ladies. It is painful to be obliged to satirize; but I fear this dancing propensity has, in some places, nearly *danced* the Bible out of the school!

I am of opinion, Sir, that the Bible is the best instructor after all; and that well-selected portions of it ought to be read daily in every seminary; and if our old spelling and lesson-books were not turned out of doors, by a pack of modern irreligious innovators, it would tend to keep up the credit of a religious school, and equally promote a sound education. There are, however, plenty of moral, instructive, and useful works for the use of schools, and of modern date. These might supercede contemporary works which are of an injurious tendency.

Religious parents will do well to take these hints into serious consideration; and then to determine to send their children only to those schools where prudence, morality, and piety are constantly inculcated. Such a line of conduct would materially purify our public seminaries, moralize our youth, and benefit the world. I am, &c. SCRUTATOR.

THOUGHTS ON DEUT. XXIV. 18.

THE holy Scriptures may be studied as 'A book of remembrance.' In them the memory is often awakened by divine precepts, sacred duties, and holy admonitions. Numerous instances might be adduced where the Spirit exhorts the Christian to remember; as in Isaiah, 'Remember thy latter end:' — in Ecclesiastes, 'Remember thy Creator;' — in Jude, 'Remember the words which were spoken;' — and in Revelations, 'Remember from whence thou art fallen, and repent:' but perhaps

not any of those convey more emphatically to the believer's mind the consciousness of demerit, and the condescending goodness, mercy, and love of God in Christ Jesus, than the kind exhortation delivered by Moses: 'Thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence.'

The deliverance of the children of Israel from Egyptian bondage, must entertain the mind of every unprejudiced person, who reads it merely as an historical fact, calculated to display the immediate power of God; but the Christian, who reads the sacred story as a type and figure of his own bondage, under the power and dominion of sin, and the great deliverance wrought out for him by his spiritual Joshua, Jesus Christ, peruses the sacred pages with new views, nobler curiosity, and higher aims. He there discovers the purity of God's law, — the absolute and unconditional obedience prescribed, — the types and shadows which, wrapped in allegory and metaphor, veil the gospel from the unbeliever, and publish it to the Christian. He there follows the children of Israel thro' their painful journeyings, their often backslidings, their frequent fightings, and continual doubtings; and traces his own experience as he journeys through a world fitly compared to a wilderness, where 'without are fightings, and within are fears.' Thus spiritualized, the sacred story abounds with similitudes, suited to raise devout affections, to strengthen faith, to animate hope, and to inspire devotion; and though the careless observer may wonder how the golden rays of gospel illumination can be extracted from pages replete with historical narration and moral commandments, the Christian theologist discovers consistency in every line, from the fall of Adam, which introduced the soul into the bondage of sin, to the sacred line which expresses the desire of the church in Revelations: 'Even so, come Lord Jesus.'

Let the words of Moses be applied to practical experience, and the Christian will discern many motives to remember he has been, with the chosen people of God under the Old Testament dispensation, a 'bondman in *Egypt*;' — 2dly, He will be led to thankful acknowledgment that 'the Lord God redeemed him thence;' —and, lastly, He will learn cautious conduct, as the genuine fruit to be expected from this pleasing retrospection.

Where is the Believer (entitled to the name) who has not experienced a change of conduct necessarily flowing from a change of principles in the heart? Where is the believer who has not felt himself in worse than Egyptian bondage to sin, the world, its opinions, pursuits, ensnarements, and delusions? Where is the Christian who has not endeavoured to make bricks without straw, to merit Heaven by works of righteousness; and from all this and more, Who has redeemed him? Surely, may Israel say, 'If the Lord himself had not been on our side, when men rose up

against us, they had utterly beguiled us of our hope.' Again: When the devout soul reviews from what a state of darkness, error, and delusion the Spirit of God has awakened him, when he contemplates the natural enmity which reigns in every unconverted heart against the pure and holy precepts, and the self-abasing doctrines of the gospel, he will surely confess that no power inferior to that of the Lord God, could have redeemed his mind from the bondage of evil, and brought it into subjection to the religion of Jesus. Gladly will such a one listen to the tender admonition of the faithful man of God, and be persuaded to remember, that whilst he continued a bondman in Egypt, inadequate to the power of thinking a good thought, dead to prayer, and a stranger to spiritual communion, 'the Lord his God redeemed him thence:'— But we leave this view of our subject, to enlarge upon the caution which this remembrance impresses upon us in our social and relative capacities.

The people of God are too apt to censure with severity, all who live carelessly in the world, — all who are 'still in the gall of bitterness, and in the bond of iniquity;' and indeed those who differ from them in the peculiar doctrines of evangelical faith and holiness. Surely, this severity of censure ill becomes those who profess to believe, and are exhorted to 'remember they were once bondmen in Egypt, and the Lord God redeemed them thence.' The more divine truth is unfolded to the understanding, and applied to the heart, the more it tends to humble the creature and exalt the Saviour! A spirit of reproach and disdain are incompatible with a conviction, that 'unless we believe, we shall all likewise perish.' Faith, we are assured, is the gift of God; — wherefore then despise those who are destitute of this inestimable privilege? Who made us to differ? — and, according to the apostle's argument, What have we which we have not received? Moses well understood the obstinate pride of the human heart, — Isaiah was equally clear, when he wrote 'Remember the hole of the pit from whence ye are digged.' Christian, suffer the exhortation: Say not, 'I am holier than thou.' If you have received the grace of God, and are awakened to pursue divine truth and to love holiness, never forget your original bondage to sin, represented in a figure by the captivity of Israel in Egypt. Moses preaches gospel-truth in this sacred caution: 'The Lord thy God redeemed thee thence.' The Scriptures are one entire and coincident whole; in their doctrine they may be compared to our Saviour's robe, of one piece throughout: — Sin in the creature, — grace, mercy, and truth in Christ Jesus. Put on, therefore, humility, and the ornament of a meek and quiet spirit: be not hasty to condemn others; remember, He who redeemed thee is powerful, and able to redeem the chief of sinners. Be importunate, be zealous, be affectionate: but when thy tongue would censure, or thy passions scorn thy fellow-creature's blind-

ness and incapacity, his ignorance or hardness of heart, 'Remember thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence.' M. G.

Surry.

THE CHRISTIAN PHILOSOPHER.

DEW.

The dew is defined to be a dense moist vapour, found on the earth in spring and summer mornings; being collected there chiefly while the sun is below the horizon. Some philosophers have maintained that the dew is formed from the vapours *ascending* from the earth during the night; and others, from the *descent* of those vapours which have been raised during the day. The former seems the most probable opinion; when, by the setting of the sun, the atmosphere begins to cool, the earth parts with its heat, or *calorique*, to restore the equilibrium, which, uniting itself to water, ascends in the form of vapour. Hence, in warm weather and in hot climates, we find the most dew; but in cloudy weather, or when the earth receives but little heat from the sun, little or no dew is to be observed. An experiment of Mr. Dufay, seems to prove that the dew *ascends*. This gentleman placed several large squares of glass, like the panes of a window, parallel to the surface of the earth, and at different distances from it. The lower surface of the lowest piece of glass was first wetted, then the upper, then the lower surface of the pane next above it, and so on till all the pieces were wet. On the other hand, it is said, the same thing is observed of rain, which certainly descends from the atmosphere. If the motion of the dew be occasioned by the motion of the *calorique*, as we have supposed, it will account for it some times rising, and at other times descending. When the atmosphere is cooler than the earth, the heat rises from the earth, and with it the dew; and when hotter, as is the case in a morning, the heat passes from the atmosphere to the earth, and the dew descends.

The utility of the dew is obvious, as it serves to moisten the surface of the earth; and when there is the least rain, and it is most wanted, Providence has appointed that it shall be most abundant. By an experiment of the Bishop of Llandaff, it appears that, after a very hot season, not less than 1600 gallons were exhaled from one acre in 24 hours *.

The dew, in its silent, powerful, and beneficial effects, affords a lively representation of the influences of the Spirit of God. 'I will be as the dew unto Israel, saith the Lord.' No noise like the sound of rain, or the rattling hail, attends the descent of the dew;

* Watson's Chemistry, vol. iii. p. 50.

but in silence, when the eyes of men are closed in sleep, it falls and refreshes the earth :' so the kingdom of God cometh not with observation. Men often affect pomp and display in their works; but Jesus did 'not cry, nor cause his voice to be heard in the streets.'

When the times of refreshing from the presence of the Lord were come, he passed by the mighty, and the noble, and commissioned fishermen and tent-makers to publish his gospel, and, by the foolishness of preaching to save them that believe: and still we see the gospel making its progress in a way but little observed by men. A faithful minister delivers his message; the greater part of his hearers, perhaps, pay little or no attention; when, on some unnoticed individual in the assembly, the Spirit descends like the dew on Gideon's fleece, 'while all is drought around.' None knows how he sorrows after a godly sort: — what indignation against sin, — what fear of the divine displeasure, — and what vehement desire of the divine favour may agitate his mind! He who is the instrument, in the hand of God, in producing this change, possibly may never hear of his own success: but these influences, though unobserved, are very powerful. It would be as easy to prevent the dew falling on the earth, as to prevent their efficacy! Such a man may be treated as an object of contempt: he may be persecuted as well as despised. The world may take from him his good name, his honour, his wealth, yea, even his life; but no man can take from him that which God hath given, or stop the progress of the work of grace in his heart. He shall be fruitful in the ways of God: 'he shall grow as the lily, and cast forth his roots as Lebanon; his branch shall spread, and his beauty shall be as the olive.' So beneficial are the influences of the Spirit of God, that he who is the subject of them is a blessing to all around him; and so essential to the spiritual life, that when they are withheld, prayer is a burden, love grows cold, faith becomes feeble, and every grace languishes, like the vegetable productions of the earth when deprived of the refreshing dew. T. P. B.

QUERY.

A YOUNG person, desirous of improving in Scripture-knowledge, will feel herself indebted to any minister who will suggest the most useful method of daily perusing the sacred writings, so as to understand them in their connexion, and impress the memory; for though they may be read with profit, without regard to particular rule, yet, it is conceived, a *plan* would greatly assist the memory in retaining their rich contents.

Evangelicana.

REASONS FOR RENOUNCING DEISM.

The following Reasons were assigned by a reclaimed Infidel, for renouncing Deism and embracing Christianity:—

1. That I never saw, heard, nor read of any man, woman, or child that was reformed, either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

3. That I have known industrious and sober men, who, by imbibing the principles of Deism, almost instantly became desperately wicked; and, in many instances, dangerous members of civil society.

4. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, 'by the preaching of the gospel,' to a life of righteousness; which showed itself by sobriety, industry, charity, brotherly-kindness, and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

8. That in Scripture, all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible virtue inculcated and encouraged, by promises of 'eternal and exceeding great rewards.'

9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties commanded in the gospel: but who ever heard or read of a Christian at the hour of death despairing of the mercy of God, because he had all his lifetime rejected Deism, and shunned the company of its professors? — Or even when long fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they never had been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?

MODERN PHILOSOPHY.

In the Epistles of St. Peter, St. Paul, and Jude, you may read an exact anticipation of that Philosophy, falsely so called, which was ordained to agitate and afflict the world in these latter or last times: and thus, by examining the prophetic word of God, and comparing it with the present state of the world, you increase the evidence of Christianity. The Free-Thinkers of England, — the Philosophists of France, — the Illuminators of Germany, — and the Disciples of Bolingbroke, Voltaire, and Weishaupt, confirm the divine origin of the Scriptures, which they reject; and accomplish, in a most exact and wonderful manner, the predictions which are the subject of their contempt and ridicule. *Kett's Elements of Knowledge.*

REV. MR. BERVEY.

Among the many whom Mr. Whitefield was honoured to be the means of converting to the knowledge and love of the truth, and who will be a crown of joy to him in the day of the Lord, it is perhaps not generally

known that the celebrated Mr. Hervey is to be numbered. — In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself:—'Your journals, dear Sir, and sermon, especially that sweet sermon, on 'What think ye of Christ?' were the means of bringing me to the knowledge of the truth.'

See the Rev. J. Brown's Memoirs of Hervey.

TERRIBLE EFFECTS OF UNGOVERNED ANGER.

The Diary of an eminent ejected Minister contains the following distressing narrative: — In the year 1607, a man, near Barnard Castle, was ploughing a field adjoining his cottage. His son, a young boy, who was driving, happened to displease him; at which he flew into a violent rage, and, in his fit of fury, struck the boy with the plough-staff so dreadful a blow, that the poor child fell down and died on the spot. When the father saw that his son was dead, he uttered three loud and agonizing shrieks; on hearing which, his wife ran out of the house to the place, leaving a young child in the cradle, and the door open. When she came back, she found her infant torn and mangled to death by a sow that had gone into the house during her absence. In her frenzy of grief, the wretched mother ran to the river, which was hard by, and throwing herself in, was drowned. To finish the tragedy, this most unhappy man, who, by yielding to the temptation of undue anger, at the fault of his child, thus dreadfully saw himself bereft, was apprehended and committed to York Castle, to take his trial for the slaying of his son.

The manuscript from which the above account is taken, gives no further information of the man. If he survived, he was probably tried for manslaughter: but, O what a lesson is this to all, especially to parents! How little does the slave of angry passion know into what misery he may, in a moment plunge himself! — Reader, are you a passionate man or woman? You have, very probably, been upon the very brink of consequences, as terrible as those related above. It is only God's amazing mercy that has prevented them! Dare you presume that he will *always* thus interpose? What if, on the next gust of your rage, he should leave you to yourself in righteous judgment? O, cry for the benefits of the blood and Spirit of Jesus! Watch and pray, that you enter no more into temptation!

The Word is the principle and the support of our spiritual life, being both the incorruptible *seed* and the incorruptible *food* of that new life of grace, which must therefore be an incorruptible *life*; and this may convince us, that the ordinary thoughts, even of us that hear this word, are far below the true excellency and worth of it. The stream of custom and our profession brings us hither, and we sit out our hour under the sound of this word; but how few consider and prize it as the great ordinance of God for the salvation of souls, — the Beginner and Sustainer of the divine life of grace within us! and certainly, until we have these thoughts of it, and seek to feel it thus ourselves, although we hear it most frequently and slip no occasion, — yea, hear it with attention and some present delight,—yet still we miss the right use of it, and turn it from its true end, while we take it not as 'that ingrafted word which is able to save our souls.'

Archbishop Leighton.

PRESIDENT EDWARDS.

He was careful and thorough in the government of his children; and as a consequence of this, they esteemed, reverenced, and loved him. He took special care to begin his government of them in good time. When they first discovered any considerable degree of self-will and stubbornness, he would attend to them till he had thoroughly subdued them, and brought them to submit. Such prudent discipline effectually established his parental authority, and produced a cheerful obedience ever after.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Letter *to the Governors, Legislators, and Proprietors of Plantations in the British West India Islands. By the Right Rev.* Beilby Porteus, D. D. *Bishop of London.* 1*s.* 6*d.*

At a time when so many persons, hostile to the interests of Christianity, discover their aversion to all Missionary exertions, and consider 'the rage of proselytism' as the mark of 'sectarian fanatics,' it affords us pleasure to find the venerable Bishop of London stepping forward, with apostolic fervour, and pleading the cause of the degraded Africans, in this affectionate and pious address to their masters.

Alluding, in delicate terms, to the abolition of the Slave Trade; and the necessity, resulting from that measure, of keeping up a stock of slaves in the islands, by their natural increase, his Lordship recommends 'The careful and assiduous instruction of the slaves, both children and adults, in the principles of the Christian religion, and a strict attention to the regulation of their moral conduct.' P. 5.

In support of this necessary expedient, he refers to 'The Report of the Committee of Privy Council, in 1788;' from which it appears, that the most fatal obstruction to the natural increase of the slaves is, 'the illicit and promiscuous commerce of the sexes:' to prevent which, he observes, penal laws are wholly insufficient. 'Moral restraints,'—such as may be expected from the knowledge, fear, and grace of God, can alone suffice; and for this purpose, he argues the necessity of using means, whereby the slaves may become, 'not merely *nominal*, but *real* Christians.' P. 7.

His Lordship then proceeds to shew the practicability of this expedient, from the example of the Moravians, whose zeal he very candidly commends, and in whose success (especially in Antigua) he appears cordially to rejoice. The character of Swartz is held up to our admiration; and the author adds, 'If two or three hundred such Missionaries could be found, and sent out to the East and West Indies, I should not at all despair of an almost entire conversion of the Hindoos in the one, and the negro-slaves in the other.' P. 10.

Here the Reverend Prelate laments, that 'it is now become so extremely difficult to find out clergymen of character disposed to undertake foreign missions.' We also most sincerely lament this difficulty; but, we trust, that where good men can be found, capable of the work, and inclined to it, their want of a regular education, or episcopal ordination, will not be thought insuperable objections to their being employed. The Moravians have confessedly done much good; Mr. Wesley's people have also been very useful; and, we hope, the latter efforts of the Missionary Society in the West Indies will not prove in vain.

But the method which his Lordship chiefly recommends, is 'the establishment of parochial schools in every parish of the West India islands,'—to be formed on the plan originally proposed by Dr. Bell,—first established by him at Madras, and transferred with great success to this country. The plan is detailed in the Appendix; and is, we believe, for substance, nearly the same as that practised by Mr. Lancaster.

To defray the expence, the Reverend Author proposes subscriptions in this country, particularly in London, which he would himself begin with £500.; and recommend them in his diocese. He proposes also the assistance of the legislature; and, if need be, a small parochial rate in the islands.

To repel objections, which some might oppose to the mental improvement of the slaves, reference is made, we doubt not, with great justice, *to experience*;—it having been found that 'Converted Negroes so far excel others in the conscientious discharge of their duties, that they are held by the planters in the

highest estimation; and are purchased at a higher price than their Heathen brethren.' P. 14.

To render the proposed plan effective, the worthy prelate pleads, in a powerful strain of Christian eloquence, for their enjoyment of the *whole Sabbath* for their religious improvement; in order to which, a day, or part of a day, in every week should be allowed them, for the cultivation of their own little patches of land; and the abominable custom which prevails in all the islands, — holding a public *Sunday market*, in which the negroes dispose of their poultry, &c. should be immediately abolished. P. 17.

To this compassionate regard, he thinks, the slaves have the strongest possible claim; for, 'as the British have taken a very large share in the importation of many millions of unoffending human beings, who have been torn from all their dearest connexions, and doomed to perpetual servitude, — their sufferings call for some compensation;' and 'what compensation,' his Lordship asks, 'what more proper compensation can there be, than that of communicating to them the blessings of the gospel, and opening to them the reviving prospect of eternal life, since their fate has been so unfortunate in this?' P. 26.

His Lordship speaks in high terms of the British and Foreign Bible Society; of Dr. Buchanan's exertions in behalf of India; and of the translations going forward in Bengal: — and referring to the efforts which he recommends in the West Indies, he adds, 'It will be one proof more of the high and exalted character of the British nation; and of the extent and grandeur of its views, beyond those of any other nation upon earth. While one immense gigantic power is spreading ruin, devastation, and the most complicated misery over the world, we see this small island, not only exerting itself with vigour in its own defence, and standing up singly against the torrent that is overwhelming the whole Continent of Europe, but at the same time silently and quietly providing for the future happiness of the human race, by diffusing everywhere the holy Scriptures, and thereby sowing the seeds of Christianity over every quarter of the globe.' P. 28.

We sincerely hope that this pious Letter will produce a happy effect on the minds of persons hitherto inattentive to the spiritual condition of mankind; and especially that it will be read and regarded by gentlemen who have estates in the West Indies.

The Appendix, containing Dr. Bell's System of Education, is both curious and valuable.

The Incarnation *of the Son of God illustrated. By* John Meldrum. *Two vols. 8vo, Price* 12*s. boards.*

This Work is divided into Three Parts; in which the Necessity of the Incarnation is established, — the Reality of it proved, — and the Blessings of it exhibited. These Parts are then subdivided into chapters or short discourses, for the accommodation of the reader. We agree with the author as to the importance of the doctrine here stated; — it is the most magnificent display of the infinite condescending goodness of the Creator to miserable creatures. It is true, the word is not to be found in our translation of the Scriptures; but the subject is most clearly and fully stated. 'The term intimates,' says Mr. Meldrum, 'a divine person in human nature,—the eternal Divinity united to Humanity, in a way consistent with the honour of Deity and the felicity of mankind.' The author has taken great pains in the execution of this Work, not confining himself to the bare fact of the Incarnation, but has entered into almost every branch connected with it. Ornament, indeed, has not been studied; the whole is written in a plain and simple style. — The Work is enriched occasionally with Notes from Watts, Guyse, Ridgley, Stafford, and others. The whole is of a practical tendency, and well calculated to establish us in the belief of this great doctrine of Christianity.

Memoirs *of the Life and Character of the late Rev. Cornelius Winter. Composed and compiled by* Wm. Jay, 8vo. *Price* 9*s.*

The extreme modesty of pious men has often deprived the church of God of those memorials of their lives and times, which would have proved a copious source of sacred pleasure and instruction; which would have afforded caution, direction, and encouragement to their successors, and have produced many a tribute of thanksgiving to the God of all grace. We rejoice, however, to find, by this publication, that Mr. Winter, though one of the most humble and diffident of men, committed to paper, in a series of letters to his pupil, Mr. Jay, such an account of his life and connexions as occupies more than 200 pages of these Memoirs. These are indeed uncommonly entertaining and interesting; for 'his life,' as Mr. Jay observes (Preface, p. 17) 'though it has not made so much noise in the world as the progress of some others, has been in no small degree diversified and eventful; and the whole has been, in a high degree, holy, benevolent, and useful.' Mr. Jay writes, evidently, under the influence of a kind of filial enthusiasm; but we concur with him when he says, 'I rejoice in the persuasion, that what I have written from the warmest affection, will, at the same time, be ratified by a large proportion of the public voice.'

The Work is divided into three parts: — The first contains 17 Letters from Mr. Winter to Mr. Jay; in which he relates the principal occurrences of his life, including his humble origin, the sufferings of his early youth, his first religious impressions, his introduction to the famous Geo. Whitfield; of whose private history a great number of original and memorable circumstances are here preserved from oblivion. These are peculiarly valuable. Mr. Winter's inclination to the Christian ministry, his preparation for it, and gradual introduction into it, are circumstantially detailed, and may prove eminently serviceable to others in circumstances somewhat similar. He proceeds to relate his voyage to Georgia with Mr. Whitfield; his residence there, for a season, as a negro-preacher; and his application, on his return, to the Bishop of London for orders, which ended in disappointment. The connexion afterwards formed with the Tabernacle, with Mr. Hill, with the congregations in Gloucestershire, and, finally, at Painswick, where he died, are related in a manner that forcibly engages and fully rewards the attention of the reader.

The Second Part of the Work is composed by Mr. Jay, and contains, — His Life continued, — his Sickness and Death, — and, a View of his Character: this is displayed very much at large, and (including many of his letters) occupies above 120 pages. A number of judicious remarks conclude this division of the volume.

The Third and Last Part consists of Extracts from his Diary, and a farther Selection of Letters: a species of writing in which Mr. Winter greatly excelled.

We should be glad to give extracts, both from Mr. Winter's Letters and Mr. Jay's Remarks; but the number of publications which demand our notice, forbid us to enlarge *at present*. We shall not here take our final leave, either of the biographer or the subject of this Memoir.

Having given a general analysis of the book, we conceive that we have said enough to recommend it to the favourable notice of our readers. We shall only add, that if the portrait of an eminently good man, exhibiting, in a most uncommon degree, the lustre of divine grace, and depicted by a delicate and masterly pencil, can excite attention and interest, this work cannot fail to be a favourite with the religious public.

An Appeal to the Legislature and to the Public, *in Answer to the Hints of a Barrister, on the Na-*

ture and Effect of Evangelical Preaching. By An Evangelical Preacher. *Price* 2*s*.

Many intelligent persons have doubted whether the 'Hints' of this Barrister deserved any serious notice, as their own virulence and absurdity must soon have sunk them into merited oblivion; yet, as error is but too congenial with the human mind in its natural state, there was reason to fear that the weak and uninformed might receive injury from his gross misrepresentations of evangelical preachers, and be strengthened in their unhappy prejudices against the distinguishing doctrines of the gospel, especially as some Reviewers of his own stamp had expressed their opinion, that the Barrister had made out 'a strong case against the Evangelicals.' The religious world is, therefore, obliged to the writer of this Appeal, and to others, for their able defences of the truth.

'This Appeal is anonymous. The author says (p. 54), 'I have withheld my name, only to meet him (the Barrister) on his own ground; and whenever he chooses to discover himself, mine is at his service.' Those readers, however, who are acquainted with the style and manner of Mr. Collyer, will readily believe the report which ascribes this production to his pen; nor will his reputation suffer by the avowal of it.

After a conciliatory introduction, in which the author commends the principle professed by the Barrister, namely, the exposure of the sources of vice, he proceeds to enquire, Whether evangelical preaching is really productive of those vicious effects which he ascribes to it? Mr. C. says, 'I will suppose that this gentleman does *not* know that Evangelical Preachers, no less than others, insist upon the necessity of good works; but with this distinction,—not as the ground of acceptance with God, nor as the basis of their salvation. They reason thus:—That the tree must be made good before its fruit can be good: but they affirm, with equal reason and consistency, that when the tree *is* made good, its fruit, *of* necessity, *must* be good.'

'When the Barrister condemned the Village Sermons, for exhorting persons to come *as sinners* for salvation, he ought, before he pronounced his sentence before so august a tribunal as the British Legislature and the British Public, to have produced the injunctions to be found in those volumes to purity of life, and to the discharge of social relations. Had he done this, he might have been compelled to suspend censure; and his conclusion, that Evangelical Preaching is the source of depravity of morals, would have been too *glaringly* false for *even himself* to have published it.' P. 19.

Mr. C. then quotes several of the Village Sermons, in which the author insists, in the strongest possible terms, on the absolute necessity of holiness and good works; and 'that the man who pretends to religion without a practical regard to these, is a hypocrite.'

The character and writings of the Rev. Rowland Hill are next defended with equal success; and the memory of John Bunyan and of Mr. Toplady justly vindicated. The Barrister's impious observations on the blood of Christ are treated with becoming resentment, and a beautiful apostrophe is introduced with good effect.

The admirable effects of evangelical preaching, on the lower orders of society, is exemplified in the case of the Kingswood Colliers; and the whole country abounds with innumerable instances of the same nature. So far are the doctrines of the gospel from encouraging immorality, that candid men in general will allow, that, at least, the lower sort of people have derived incalculable advantage from the preaching of the *Methodists*, as evangelical preachers of all descriptions are usually, in derision, called. On this fact the cause may safely be rested; and had the Barrister taken a little pains in enquiring into facts, of the managers of collieries and manufactories, instead of appealing to the Legislature, he would have found a most abundant and

convincing evidence of the salutary effect of those principles which he so bitterly condemns, on the conduct of tens of thousands. Of this the Legislature is well satisfied; and we have no apprehensions that the rash and unfounded Hints of the Barrister will make any alteration in the good opinion either of the Government or of the Public.

We think Mr. C.'s pamphlet furnishes a very good antidote against the poison of the Barrister; and, as such, we cordially recommend it.

We have repeatedly mentioned Mr. Styles's design to answer the Barrister; and we have authority to say, that his Answer was written; but the publication having been delayed through his absence from home and other unforeseen circumstances, and having, in the interim, seen this and other publications on the same side, he has relinquished his design, — having no desire to engage an adversary already so completely foiled.

Memoirs *of the Rev. John Newton, late Rector of the united Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard Street; with general Remarks on his Life, Connexions, and Character. By* Richard Cecil, *A. M.* 12*mo*, *Price* 4*s*.

"The righteous perisheth, and no man layeth it to heart." To the stupid unconcern which multitudes discover, in reference to the departure of wise and holy men from the world, this criminal charge will strongly apply. Instead of pausing, for a few moments, over the graves of the excellent, either to deplore their loss, or to indulge in a solemn meditation upon the tomb, such indifferent spectators of Providence merely consider the deceased as having paid the debt of nature, and continue in the undisturbed pursuits of secular vanities. The death of a fellow-creature, however, should impress a full and practical conviction of our own mortality: the death of a Christian should urge upon us the importance of being prepared for our own dissolution: the death of a faithful minister of Christ should awaken enquiries, whether we have profited by his past labours, and stimulate us to an imitation of his pious example, as well as excite sorrow that a final period has been put to his career of usefulness. For many years past, perhaps, no minister of the Gospel has retreated from life with a larger share of esteem and affectionate grief among serious Christians, than the late John Newton. The vicissitudes of his early life, and his remarkable conversion, pointed him out as a singular object of providential and gracious favour; and the subsequent effects of his preaching and writings, will long endear his memory to the truly religious in every denomination.

These memoirs commence with a short account of Mr. Newton's childhood, with which he supplied his highly esteemed biographer, who continues the history of his friend by extracts from the well-known "narrative," published some years ago, in letters to Dr. Haweis.

From the period of Mr. N.'s entrance into the established church, Mr. Cecil traces his varied labours at Olney; his domestic affliction; his acquaintance with the poet Cowper; and the benevolent John Thornton, and his presentation by the latter gentleman to the living, where he continued until his death. This part of the memoirs does not furnish a great diversity of incident, but it yields many valuable and useful remarks. The reader should not consider himself disappointed in not finding an expanded account of Newton's frame of mind, or of speeches which dropped from his lips the few weeks previous to his dissolution. His faculties were so impaired, and his body so much enfeebled by old age, that he appears to have said but little to any of his friends and attendants. The estimate of a man's state and character is not to be formed merely from triumphant impressions on a death-bed, but from the preceding tenor of his life. "It is quite natural to enquire (says Mr. C.) though it is not important *how* such a decided character left this world. I have heard Mr. N. say, when particular inquiry

has been made about the last expressions of an eminent believer, "Tell me not how the man died, but how he lived." Mr. Newton departed in peace, Dec. 21. 1807, aged 83, and left a plain epitaph to be inscribed on his monumental tablet.

After the insertion of a few notes from an interleaved copy of Mr. N.'s Letter to a Wife, his biographer presents us with a review of his "literary attainments, ministry, family habits, writings, and familiar conversation." This is followed by a variety of remarks made by Mr. Newton, in his ordinary intercourse with his friends, taken from Mr. Cecil's memorandum-book. The work concludes with "General Observations," addressed to several classes of society, on the efficacy and excellency of real Christianity, as exhibited in the principles and practice of the venerable deceased.

If our limits would allow us to give copious extracts, we could readily supply our readers with a rich and entertaining variety; but the rapid sale of the first edition in a few days, and the early appearance of the second, together with the cheap form of the work, render it unnecessary; and we shall take another opportunity to extract a few of the Anecdotes and Observations.

The Duty and Advantages of remembering Deceased Ministers; *being the Substance of a Funeral Sermon, preached at the Church of St. Mary, Wallingford, on Heb.* xiii. 7, 8, *for the Rev. Thomas Pentycross, M. A. Vicar of that Parish. By* Thomas Scott, *Rector of Aston Sandford, Bucks. Price* 1*s.*

The departure of men whose ministerial career has been illustrious, and extensively successful, is no common event. The tributary tear, and the impartial pen, should combine in embalming their memories. Mr. Scott, therefore, deserves our grateful thanks, for this judicious labour of love now before us. Very eminent in ability, and very useful in the conversion of many sinners to God, Mr. Pentycross and his ministry are entitled to every token of respectful remembrance.

Mr. Scott justly applies the text to deceased ministers. He considers, 1st, The description of them, 'They had the Rule,' &c; — 2dly, In what respects they should be remembered; — 3dly, The Exhortation, 'Whose faith follow;" — 4thly, The Reason, 'Considering the end,' &c. — And 5thly, The closing Words, 'Jesus Christ,' &c. This plan is filled up with great judgment; with suitable references to Mr. P.'s ministry and death; and with pointed and faithful application to the audience. Mr. Scott very properly follows Drs. Owen and Doddridge in referring the term ἐκβασις (the end) not to Christ, as many modern preachers have done, but to the *death* of ministers. The criticism and illustration of the term, deserve the notice of such who torture Scripture, rather than explain its true import.

Having happily adverted to the manner in which conscientious ministers generally close their days, Mr. S. observes of Mr. P. 'Assuredly, your deceased minister was no exception to this rule. A letter, written to a friend, after he supposed, as he said, that his master was about to call him home, breathes a sweet spirit of confidence, gratitude, and admiring love; and a longing desire, that all did but know his peculiar consolations and felicity. And as long as he could articulate, his discourse was in the same strain, and sometimes highly rapturous and triumphant." P. 26.

Mr. S. bears a faithful testimony to Mr. P.'s disinterested and forgiving spirit: — "He entered the ministry from proper motives, and for right purposes, which, alas! is seldom the case. He was stationed among you at an early period of his ministry. He had no attractions respecting emolument for continuing among you. He possessed talents of a peculiar kind, and well suited to procure him situations, which, to a worldly mind, would have appeared more eligible. But he had here a large field for his ministry; a good opening, as he judged, to win souls: and he chose to abide

with his flock, and accordingly, has filled up the important, arduous, and honourable station of a parochial minister among you, for more than thirty years. Yes, my brethren, he was willing to spend, and be spent among you,—though there were some seasons when he feared that his love was not answered by reciprocal affection. And I trust, that, in many instances, he has thus lived to 'overcome evil with good.' P. 31, 2.

We judge to what seasons and events Mr. S. refers. Of these circumstances, we believe Mr. P. was decidedly convinced and satisfied,—and many other ministers could attest the same fact—that though schisms are ungrateful in their origin, and yield no spiritual advantage to those who promote them, yet they are overruled by the great head of the church for the furtherance of the gospel in the world.

The Importance of the Sabbath: *a Sermon preached before the Magistrates of Hull; with Two Appendixes: 1. On Societies for the Suppression of Vice; 2. On Sunday Evening Lectures. By* J. Scott, M. A. 1*s.* 6*d.* —*or, inferior*, 9d.

The preacher discovers, in this discourse, a very commendable zeal for the sanctification of the Sabbath; with a particular reference to the populous town of Hull, in which he labours. From Mark ii. 27, 'The Sabbath was made for man,' he shews *its importance to mankind* as a day of rest, and of moral and spiritual improvement. Judicious observations are made on the usual profanation of the day by worldly business, travelling, visiting, and excursions; and on some particular abuses of it in the town of Hull, by the slaughtering of cattle, buying and selling, various games and sports, the disorder of the streets on Sunday evenings, and by military spectacles. Remedies for these evils are recommended; among which, a Society for the Suppression of Vice, and the Establishment of a Sunday Evening Lecture, are particularly insisted upon. There is also much useful matter contained in the notes and appendixes, which may be useful in other large towns as well as in Hull. We sincerely wish success to the author in his zealous endeavours; and hope that the worthy magistrates before whom it was preached, and to whom it is dedicated, will second them with their authority. The advertisement states, that 'Justice requires the acknowledgment, that the present Mayoralty has commenced with a degree of vigorous exertion which, if persisted in, will go far towards putting an end to many of the crying evils which called forth the preacher's animadversion.'

The Scripture Expositor: *a New Commentary, Critical and Practical, on the Holy Bible. By the Rev.* S. Burder, A. M. *Part I, with Seven Elegant Engravings, 4to, 9s; fine, royal, 12s.*

The public are already much indebted to Mr. Samuel Burder for his two volumes of ingenious Illustrations of the Scripture from authentic Accounts of the Manners and Customs of the East. These also form a leading feature of the present work; and we must confess, as a literal interpreter, we know of no work which in so narrow a compass throws so much light upon the *historical* parts of Scripture;—and further than this we cannot speak at present, as the part before us goes only to the book of Exodus.

The Practical Observations are concise, but good; and the principles of the work purely evangelical. We think it a very favourable sign for the present generation, that Bibles and Commentaries meet with so great acceptance as we find they do; and we are happy to see the public taste so well supplied as in the present and following article, which do not at all interfere with each other.

Dr. Hawker's Commentary on the Bible, *with the Text at Large, 8vo, Part I and II, each 3s 6d; royal, 4s 6d.*

Having formerly given our opinion of this Work, when it ap-

peared under the humble title of The Poor Man's Commentary (see vol. xi, p. 309) we have only to notice its new and improved form.

The idea of 'a *Poor* Man's Commentary' in Penny Numbers, certainly did 'honour to the benevolence' of the author; but there are many beside the poor who wish to avail themselves of the excellent reflections contained in that work; and the having to refer to a Bible for the text to every note, was an inconvenience that many wished to avoid; and is here remedied by printing the text on a new and bold type, along with the annotations; which, in their present form, make a very handsome Bible in 8vo; and the Royal edition is even elegant.

We understand, the progress of the Poor Man's Commentary is not impeded by this new edition; but has proceeded to the end of the Book of Job, which completes the Third Volume of that work.

Cursory Remarks *on M. de la Saint Pierre's Studies of Nature, translated by the late Rev. H. Hunter, D. D. By* W. Cole. 2*s*. 6*d*.

The work upon which these sensible animadversions are written, has obtained so wide a circulation, that we esteem it right to depart from our ordinary practice, by noticing a publication of a purely philosophical kind. Our opinion has long been, that St. Pierre's Studies of Nature is to be numbered among those books whose popularity is a subject of just regret. Full of affected sensibility and corrupt eloquence, it not only obtrudes crude theories in philosophy, but it tends to the fatal impiety of resting the foundation of morals on a fanciful and sickly feeling, instead of the authority and revelation of God.

Young persons who have been so unhappy as to be beguiled by the sophistry of St. Pierre, may gain the benefit of a salutary check by the perusal of Mr. C.'s able pamphlet. Its object is to refute the French author's Theory of the Tides; which is shewn to be founded in a most disreputable ignorance of the phenomenon to be explained, and of the very principles of mathematical philosophy, as well as on a ridiculous fondness for visionary and conceited theories. The mathematical and physical science displayed in the book before us, the correctness and perspicuity of the composition, the pleasing modesty of the author's manner, and the spirit of Christian seriousness which he manifests, have a just claim on our commendation; and excite us to hope, that this will not be the last production of a writer so able to instruct the noviciate, and to gratify the most accomplished philosopher.

LITERARY NOTICES.

The Rev. Mr. Newman is preparing for the press, Part I, of A Reply to Two Queries: 1. What has the Gospel done for Females? — 2. What have Christian Females done for the Gospel?

The Rev. W. Bennett, author of Remarks on the Origin of Moral Evil, is transcribing for press, 'Thoughts on the Primary Condition of intelligent accountable Creatures.'

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Robinson's Scripture Characters. A new edition, 4 vol. 8vo, 1l 16s

Shuckford's Sacred and Prophane History of the World connected. Revised J. Creighton, A. B. with Notes, by Adam Clarke, LL. D.; with Maps, 4 vols. 8vo, 1l 12s boards.

Prideaux's Old and New Testaments connected, &c.; Life of the Author, Maps, Portrait, &c. 4 vols. 8vo, 1l 8s

Prideaux's Life of Mahomet. 10th edition, with Portrait, 8vo, 5s boards.

Letters on Affliction, collected by J. Campbell. Price 1s 4d; fine, bd. 2s.

Number XIX, Transactions of the Missionary Society, with a *fac simile* of Pomare's Letter, 8vo, 1s

Appendix to Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil; occasioned by the Reply of Mr. Gilbert. By W. Bennett, 8vo, 1s

A Sinner Saved: an Authentic Narrative of the Dealings of God with Mr. G. Foxwell, 12mo, 2s 6d boards.

The Importance of Personal Religion: a Fast Sermon, by J. Cobbin, 1s

The Great Importance of Peace and Prosperity to Christian Societies: a Sermon at Greenwich Tabernacle; with an Appendix. By J. Townsend, 1s 6d

Diamond Concordance, by Brown, 4s

A complete Set of Spelling and Reading Lessons, adapted to Dr. Bell's Plan of Education. Price 8s 6d

RELIGIOUS INTELLIGENCE.

AN

ACCOUNT

OF

THE FOURTEENTH GENERAL MEETING

OF

The Missionary Society,

HELD IN LONDON,

MAY 11, 12, AND 13, 1808.

THE Annual Meetings of the Missionary Society have been so frequently repeated, and conducted so much in the same order, that little new can be expected in the detail of the various services which were performed on the late return of their Anniversary; yet we should be wanting to the religious public, — to invalids and others in London, who could not be personally present, — to our numerous brethren throughout the United Kingdom, — as well as to the ministers of Christ and the zealous friends of religion in more distant parts of the world, did we omit a particular account of the last Meeting; and altho' novelty no longer excites the attention of the curious, something far more substantial and commendable continues to recommend these annual assemblies, and to render them more than ever interesting to the Christian mind. The grand object first presented to the world, —'the Spread of the Gospel among Heathen and other Unenlightened Nations,' is evidently become more important and desireable in the minds of pious people. Every year adds to the number of those who regret the long neglect of the poor Heathen; and who now resolve to employ their prayers, their counsels, their property, or their persons in the glorious work. The thronged and deeply-affected assemblies, the fervent supplications, the animated addresses, and the liberal contributions of the faithful, afford abundant encouragement to the Society to proceed with increasing vigour in their diffusive plans of usefulness; and induce a hope, which becomes every year more animating, that the glorious seasons of light, happiness, and holiness expected in the latter days, are not very distant; and that the grand movements of the Christian world are preparatory thereto.

The first public Meeting of the Society was held on Wednesday morning, May 11, at Surry Chapel. Mr. Hill, the stated minister of the place, read the prayers of the Established Church: after which, Mr. Styles prayed. Dr. Campbell, one of the Ministers of the Tolbooth Church, Edinburgh, preached from Rev. vii. 10, 'And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' The text was considered as the acclamation of the whole company of redeemed saints, when they shall be permitted to contemplate in the light of Heaven the work of redemption, in its origin, progress, and consummation, divested of all the difficulties that once seemed attached to it, and as having accomplished all the important objects proposed by it in the counsels of Jehovah. Some of the leading views which, we may suppose, will then be unfolded, and which seem adapted to give occasion for this doxology, were thus offered to the attention of the audience.

1. This triumphant acknowledgement will be made in consequence of receiving a satisfactory solution of the difficulty arising from the permis-

sion of evil, under the administration of the wise and righteous Ruler of the universe; — 2. The light which will be thrown on the purposes of God, with respect to the special objects of saving mercy, will furnish additional grounds of admiration and praise to the God of salvation; — 3. The bright discoveries of the divine perfections in the work of redemption; — 4. The glory of the Three-One Jehovah, especially as displayed in the operations of redeeming love; — 5. Review of the history of the incarnation, life, and service of the Son of God on earth; — 6. Clear and extensive discoveries of the work of the Holy Spirit, in the renovation and sanctification of the subjects of his grace; — 7. Review of the Dispensations of Providence to the church and to the world, from the beginning to the end of time.

In the conclusion of the discourse, some things were added, tending to connect the subject with the occasion and design of the Meeting; and to animate the friends of Christ to persevering exertions in the Missionary Cause. After sermon, Mr. Churchill concluded with prayer.

On Wednesday evening, at the Tabernacle, Mr. Brown, of Ebley, offered up the first prayer; Mr. Allen, of Exeter, preached from Isaiah xliii. 13, 'I will work, and who shall let it?' In this discourse was described, 1, An important work, which God designs to effect; 2, The opposition made to it; and, 3, The certainty of its accomplishment. Mr. Maslin, of Hertford, concluded the service.

On Thursday Morning the Society assembled at Haberdashers' Hall, for the dispatch of its annual business. Mr. Surman began the service by imploring the divine blessing. The Plan of the Society and the Minutes of the last Annual Meeting were then read. After which, a full and interesting Report of the Proceedings of the Directors during the last year, including an Account of the present state of all the Missions under the Society's patronage, was read. We believe it afforded an unusual degree of satisfaction, and was cordially received by the Meeting, which was more numerous than on any former occasion of a similar kind. The Thanks of the Society were voted to the Treasurer and Secretary for their assiduous and gratuitous services; and they were requested to continue in their respective offices.

While the Committee, appointed to nominate new Directors in the stead of those who, by rotation, retire, withdrew for that purpose, several interesting papers were read to the Society. One of these was a Letter from Pomare, King of Otaheite, to the Missionary Society, in answer to one addressed to him by the Directors. It seems that Pomare has for a long time visited the Missionaries at Matavai, with a view of learning to write. In this art he has made a good proficiency; of which his letter affords ample proof. His letter was first written in the Taheitan language, very fairly: it was then translated by the Missionaries into English; which translation was copied by the King. Both these letters are in the hands of the Directors. From the last of these a *fac simile* (or exact imitation, stroke for stroke) has been engraved; and several hundred copies were gratuitously distributed among the Members at this Meeting. It is also stitched up with the 19th Number of the Missionary Transactions, just published.

Mr. Bogue delivered a suitable Address to the Society, on the progress of their affairs; and concluded the Meeting, the time being far advanced, with prayer. — The place was crowded, very inconveniently; so that it will probably be necessary, at future meetings, to assemble in a larger place, as it is evident that the religious world now takes a more lively interest in the concerns of the Society than before.

On Thursday Evening, at Tottenham Court Chapel, the service began nearly an hour before the time appointed (as was the case elsewhere, in several instances) the place being full. Mr. Huckwell, the curate of the chapel, read the Liturgy. After which Mr. Wilkins, of Abingdon, prayed. The sermon was preached by the Rev. Robert Winter, minister

of the congregation at New Court, Carey Street, London (successor of the famous Mr. Bradbury) from John xvii. 20, 21, 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me.' After a general comment on the import of this comprehensive petition of our dying Saviour, it was proposed to attend to this enquiry, 'In what respects is Union among Christians the means of extending the knowledge and influence of Christianity?' The reply to this enquiry consisted of four particulars: —

1. Union among Christians exhibits to all who behold it, a striking and inviting view of the powerful efficacy of the gospel; — 2. It combines, in one general object, a vast variety of talents; — 3. It is an incentive to firmness and zeal among those who are united in such a cause; — and, 4, It accords with the designs of God, and with the work and promise of the divine Redeemer. The discourse concluded with an Address to the Members of Missionary Societies, — to Ministers, — and to the unbelieving and irreligious. Mr. Aston, of Buckingham, concluded the service with prayer.

On Friday Morning, the spacious Parish Church of St. Bride's, Fleet Street, was filled with an attentive auditory. The prayers were read by the Rev. Mr. Sanders, one of the Lecturers of the said church. The sermon was by the Rev. John Martyn Longmire, LL. B. Rector of Hargrave, near Kimbolton. The text, Daniel xii. 3, 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' In this discourse Mr. L. distinctly considered, 1, The object proposed, — 'turning many to righteousness;' 2, The instruments employed, — 'the wise;' and, 3, The reward promised, — 'They shall shine,' &c.

We forbear to pass any encomiums on the several discourses: they who had the pleasure of hearing them do not need them; and others will soon enjoy an opportunity of perusing them, together with the Directors' Report, and a List of the Subscribers, State of the Finances, &c.

The Concluding Service (shall we call it *The Crowning Service?*)—that which is almost peculiar to this Society, — that which exemplifies, in a manner so appropriate, the spirit of the Society, namely, the Union of Christians, in their *Communion* at the Table of the Lord, was held as usual at Sion Chapel, — a very large place, but far too small for the occasion. Dr. Draper, Tutor of Cheshunt College, presided. The service began with a prayer by Mr. Collyer; Dr. Coke (of the Wesleyan connexion) delivered an introductory exhortation. The bread was distributed by the following Ministers: — The Rev. Messrs. Brooksbank, Edwards, Humphrys, Cockin, Jackson, Ball, Kingsbury, Bogue, Rankin, Cobbin, Dr. Smith, G. Townsend, J. Townsend, Dr. Williams, Bruce, T. Hill, and Platt. The wine was distributed by the Rev. Mess. Cooke, Douglas, Slatterie, Hunt, Knight, Smith, Paul, Wood, Greig, Lewis, Morrison, Hyatt, Burder, and Buck. Exhortations, at suitable intervals, were given by the Rev. Messrs. Cracknell, Hillyard, Bogue, Bennett, Steinkopff, and Dr. Draper. Hymns were read by the Rev. Messrs. W. Bowden, Scott, Bingham, Davey, and Buck. Mr. Hill concluded the solemn service by prayer. The Hymns, sung during the various services, were read by the Rev. Messrs. Saville, Dryland, H. F. Burder, Hopkins, W. Williams, Thomas, Raban, and Meffin.

Such was the Fourteenth General Meeting of the Society, — a season of sacred delight to many thousands; affording many opportunities of lively devotion, and of receiving much religious instruction; exciting an increasing and affectionate regard to that divine system of saving truth, which they labour to diffuse among the Heathen; giving occasion for the exercise of Christian compassion to the souls of men; and presenting such an opportunity of delightful intercourse among believers, from various

parts of the world, as rarely occurs on any other occasion; and which gives a new impulse to that zeal for the honour of the Divine Redeemer, which, we trust, will prove one of the instruments of extending his kingdom throughout the world.

Letter from Pomare, King of Otaheite, to the Missionary Society.

'Friends, *Matavae, Otahete, January 1st 1807.*

'I wish you every blessing friends in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

'Friends, I wish you health and prosperity, may I also live, and may Jehovah save us all.

'Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes I fully consent to, and shall consequently banish Oro, and send him to Racatea.

'Friends, I do therefore believe and shall obey your word.

'Friends, I hope you also will consent to my request, which is this, I wish you to send a great number of men, women and children here.

'Friends, send also property, and cloth for us, and we also will adopt English customs —

'Friends, send also plenty of Muskets and Powder, for wars are frequent in our country — should I be killed, you will have nothing in Tahete: do not come here when I am dead, Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.—Also send me every thing necessary for writing. Paper, Ink, and Pens in abundance, let no writing utensil be wanting—

'Friends, I have done, and have nothing at all more to ask you for. as for your desire to instruct Tahete, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

'What I say is truth, and no lie, it is the real truth —

'This is all I have to write, I have done.

'Friends write to me, that I may know what you have to say —

'I wish you life and every blessing.

For my friends the Missionary Society London.

'May I also live, and may Jehovah save us all —

'Pomare, King of Tahete &c &c'

SANDWICH ISLANDS.

The Missionaries at Otaheite were informed, by the captain of a vessel which arrived there in August, 1806, that he had lately been at the Sandwich Islands: of the prosperity of which, he gave a pleasing account. There are two Europeans there, whose names are Davies and Young, who have resided on the island of Owhyhee, &c. near fifteen years. These men are the King's confidants, and, through their ability and fidelity, have had for some time the principal direction of his affairs.

They have made great advances towards civilization. The King is not at all oppressive, as every man pays a regular tribute or tax out of his produce, &c. to the government; the rest he enjoys without any fear of being plundered by the King or chiefs.

The King, it is said, has upwards of 2,000 stand of arms. He has built several vessels, and one of about 70 tons. He has a fortification round his house, mounted with 10 guns. He has also about 200 disciplined native soldiers, who do regular duty night and day. He has upwards of

12,000 dollars, and other valuable articles in proportion, deposited in storehouses, which he has collected from ships by regular trade.

How happy should we be to add, they have also the privilege of hearing and knowing the joyful sound of the gospel!

Mr. Wray, the Missionary who left England, for Demarara, on the 19th of December last, arrived there in safety on the 6th of February, after a favourable passage of seven weeks. He was very cordially received by the gentleman at whose instance chiefly this Mission was undertaken, and on whose estate there are about 500 slaves. As Mr. W. wrote but a very days after his arrival, he could not, of course, furnish the Society with much information; but he speaks of the inhabitants of the colony as being very numerous, (about 100,000,) and almost entirely without the means of grace. There is a building on the estate, at liberty during the greater part of the year, capable of holding six or seven hundred people, in which he hoped soon to address the negroes, and publish to them the glad tidings of the gospel.

AMERICA.

Mr. Gordon and Mr. Lee, Missionaries intended for the East, being detained at New York, in consequence of the embargo, are agreeably and usefully employed in the interim. Mr. Gordon is engaged as an assistant by the Reformed Dutch (Presbyterian) church; and Mr. Lee by the General Assembly Presbyterian Church, both in New York.

A friend who communicates this intelligence, adds, 'You will be pleased to hear that, amidst our external trials, we have internal joys. The work of God is progressing in our city, yea, and in our land, more especially in New England, New York, and New Jersey.'

RELIGIOUS TRACT SOCIETY.

On Thursday, May 12, the Annual Meeting of the Religious Tract Society was held at the New London Tavern, Cheapside, at Seven o'clock in the morning. It was more numerously attended than on any former occasion, so that the large room was insufficient to accommodate the company.

The following Report of the proceedings of the Committee was then read, and afforded universal satisfaction, as it shewed that the influence and usefulness of the institution was more widely than ever extended.

Report of the Committee of the Religious Tract Society, May 12, 1808.

'The Zeal of the Christian Public in this happy and much-endeared country, has of late added a peculiar interest to that delightful season of the year at which, through the divine goodness, the members of this society are once arrived.'

'It is no longer the *exclusive* theme of general congratulation, when this genial month approaches, that the winter is past, that the flowers appear on the earth, that the time of the singing of birds is come, that the pastures are clothed with flocks, and that all nature is beauty to the eye of mortals, or music to their ear, or food to their hope. While these vernal influences continue, as they ought, to inspire life, sentiment, exultation, and gratitude, the most exquisite pleasures of the season are of a different and a very superior order. They enrich the spring of the *moral* year. They grow out of the interviews and exertions of humane and pious individuals combined into societies for the purpose of drawing forth those resources of talent and property, which, a short time ago, yielded but feeble and precarious aid to some objects of the highest moment.

'In general, it may be remarked that the present is, pre-eminently, the age of laudable institutions: — a circumstance which, when contemplated in connexion with the burdens necessarily occasioned by wars and rumours of wars, must create no less astonishment than joy. Under all the pressure, benevolent feeling has not only sustained itself, but acted with new vigour, so that one might almost venture to ask, 'What species of charity has been overlooked, or, at least, what bounds, except those of ability, will you assign to the operations of that amiable and industrious spirit which is now so obviously awake to the several wants and miseries of man?' Every friend of the human race, every disciple of the Son of God, that will but notice what is passing in town and country, must perceive that his obligations to do good and communicate, are strengthened by the growing number of those who are thus employed, and who at once urge him to beneficence, and instruct him in the economy of it. Many plans are placed before him, and their respective claims are stated with precision and force, so that he possesses the means of ascertaining in what manner he can expend his time, his substance, and his influence, to the greatest advantage. Take a wider view of the subject; the field is immense. We have seen dormant energies roused, opportunities of benefiting mankind (before unthought of) cultivated, obscure individuals rendered by association public blessings, strangers melted into familiarity and friendship, and the advocates of theological systems radically the same, though circumstantially diversified, taught mutual forbearance, and recognizing in a clearer light than formerly that common ground of undisputed principles, where they may stand in perfect harmony, and co-operate, for the defence of truth and the diffusion of happiness, with unexampled effect.

'This reviving statement is particularly verified and brought home to the heart by the return of these consecrated weeks, during which the citizens of Zion enjoy so many holy convocations.'

'A few days only have elapsed since the fourth Anniversary of the British and Foreign Bible Society: a society whose principles, proceedings, and prosperity, entitle it to rank high among the providential intimations that Britain, threatened as she is by formidable legions, will be the care of Omnipotence, and that, great as her offences are, she will become more and more a model and a blessing to the world.

'At this interesting period, what multitudes take sweet counsel together, and walk to the house of God in company, there to be admonished, directed, and animated, on a subject dear to the Redeemer's heart,—the Propagation of his Gospel through all Heathen Lands! Their design is vast and generous; and whether the management devolves on persons chosen from different Christian communities, or whether it is restricted to persons of the same community, who that attempts to estimate the worth of a soul, and the excellency of the knowledge of Jesus Christ, but will unite in the liberal strain of that preacher who, last year, expressed, before the Society for Missions to Africa and the East, his fervent wish that the London and Edinburgh Societies, and those supported by the Methodists, by the Baptists, and by the Moravians, might all prosper beneath the patronage of approving Heaven? *

'Now, too, the voice of Compassion pleads again for a sister-island, the long-neglected abode of superstition and her unsightly offspring. Former appeals, displaying their propriety in the successful endeavours to which they have given birth, strongly emboldem a renewed appeal; and the kind inquiry goes round, 'How shall we most effectually dispel the mist of Romish follies and falsehoods, which still hide

* See a Sermon preached before the Society for Missions to Africa and the East, by the Rev. Basil Woodd, M. A.

from more than two millions of our misguided fellow-subjects the unsullied lustre of the Gospel?'

'That truly evangelical Benevolence which descends to the relief of wretchedness in its most repulsive forms, and invites the abandoned and despairing to a scene of comfort, will, next Monday, renew her intercourse with the supporters of the London Female Penitentiary. She will tell them of her success, and of her disappointments too: she will open to them all her heart: and she cannot fail, while pleading for those who have unhappily wandered, but now say, 'Permit us to return! O lead us into the way of eternal peace!' she cannot fail to distinguish with marked approbation those pious and tender-hearted females who have so assiduously watched over this infant-society, and so essentially contributed to its establishment and welfare.

'Nor are these festivals of true philanthropy concluded without an explicit testimony of respect for literature, as well as of reverence for Christianity. In the year 1805, a few gentlemen, adverting to the multitude of readers in the present day, considering also the popularity and influence of critical journals, and fully persuaded that there was yet ample scope for the exercise of genius in this department, commenced a work, denominated the *Eclectic Review*. In the progress of this work they have encountered serious difficulties, but they have met them with a fortitude inspired by a strong perception of its importance, and by the hope that a sufficient number of persons would in due time become its promoters. They now feel encouraged to state that the abilities engaged in the work, and the lively interest displayed in several parts of the country, on its behalf, have procured a circulation which at once invigorates their desire to go forward; and furnishes a pledge that their desire will be accomplished.

'The notice thus taken of various projects for the advancement of the divine glory in connexion with the welfare of mankind, undoubtedly involves some deviation from the strict line of business to which the early hours of this morning are with unanimous and eager consent devoted. Yet the Committee of the Religious Tract Society trusts that they shall be pardoned, and more than pardoned, when it is recollected that these projects are all allowed to be beneficial;—that they have, for the most part, been associated in the allusions of gentlemen at former anniversaries of this society—that they have grown out of each other—that their earliest friends, their authors, are in this room—that meetings have just been held, or are about to be held, for the furtherance of their respective interests—and, in a word, that the month of May, by general acknowledgment, seems to demand publicity and encomium for every measure calculated to diffuse knowledge, purity, and joy, through families, neighbourhoods, and empires.

'The Religious Tract Society, instituted 1799, has hitherto received accessions of strength "year by year continually." Without exhibiting comparisons (which it is difficult to do, so as not to appear invidious) it must surely occur, that the flourishing state of this Society demands the gratitude of its members, and should be felt as a stimulus to more abundant exertions. Too long had the children of this world familiarized themselves with the arts requisite to a free circulation of papers corresponding with their own frivolous, indecent, and profane habits, while the children of light did little more than swell the torrent of unavailing lamentations. It did not sufficiently strike the latter, that some of those arts might be innocent, though the end for which they were resorted to was silly, or even base. Why should not system be opposed to system, brevity to brevity, cheapness to cheapness, entertainment to entertainment, and perseverance to perseverance? Thus alone can the enemy be met in his marches and his countermarches; and thus a reasonable hope may be indulged of baffling his schemes, so far, at least,

as they can be baffled by apprizing the population of a country that those schemes are pregnant with ruin, and at the same time that they abound in every direction.

'The great desideratum is at length supplied. Those best of patriots, the men who sigh for the abominations committed around them, instead of presenting here and there a friendly monitor, send millions to their work. Yes, millions of Tracts win an easy way into circles where the voice of a living evangelist never sounded, and would not be endured. They invite the notice of such as feast in mansions, and of such as barely subsist in cottages; they are offered to the child in the school, to the traveller on the road, to the soldier in the camp, to the seaman on the mighty waters, to the victim of disease in the hospital, and to the debtor, the captive, and the criminal, within the walls of the prison; they are adapted to persons of every character and in every situation; and they begin to be distributed with a zeal approaching nearer than was once anticipated, to that point which is justly claimed by the importance and diversity of their subjects.

'Nor is it merely that hundreds of Tracts can be dispersed for a sum which would purchase but a moderate volume; the Tracts, especially those of the First Series, whether selected or composed for the purpose, are submitted to close examination: such expressions and sentiments as appear to be incorrect, unguarded, or not generally intelligible, are struck out; and it is the constant endeavour of the Committee to display in each Tract as much interesting truth as can be comprehended in a few small pages. The whole concern, it must further be remarked, is delegated by the General Meeting to persons not destitute of responsibility; and thus a pledge is annually given that nothing selfish and sinister, nothing mean and deceptive, nothing which indicates the hireling, the bigot, or the slanderer, shall attach to the conduct of so excellent an institution.

'With respect to the publications which have thus far issued from the Depository, it is hoped that none lie open to serious censure; but the Members of the Society are respectfully reminded, that the Committee from year to year will thankfully receive any hints of improvement, as well as suggestions relative to new subjects, references to volumes which afford suitable materials, and original compositions, entitled, in the opinion of the Committee, to a place among the Society's Tracts.

'The Committee who are this day delivering up their trust, feel conscious of having watched over it with fidelity and affection; and they now proceed to particularize the measures that have been adopted, with a view to that important design which they were appointed to prosecute.'

[*To be concluded in our next.*]

Hibernian Society.

A VERY Numerous and Respectable Meeting of the Subscribers and Friends to the Hibernian Society for the Diffusion of Religious Knowledge in Ireland, was held at the New London Tavern, on Saturday, May 14, at Seven in the Morning.

The Rev. Mr. Shaw, in a very animated speech, represented the deplorable condition of Ireland, millions of whose inhabitants have been for so many ages the slaves of ignorance, superstition, and vice. He rejoiced, however, that, within the last three years, light had begun to dawn on his native country. That light was gradually increasing, and the influence of the priests diminished in the same proportion. Bibles were now sought after with avidity; and on many occasions, he had disposed of several thousand copies in the course of a few days.

His method was, to make it known in each place by means of large posting-bills, fixed in conspicuous situations, that a certain quantity of Bibles and Testaments were to be sold cheap; and such was the desire of the people to get a copy, that

not one remained on hand after the next market-day.

Mr. Shaw bore testimony to the zealous and indefatigable exertions of the Methodist preachers, whose labours had been blessed in various instances in the conversion of Catholics, and in preventing Protestants from going over to popery. Mr. Shaw, and another Clergyman from Ireland, who was present, spoke highly of the zeal and ability of the Rev. Mr. Fleming, who is now labouring in Cork, under the patronage of this Society, in a chapel which, previously to his engagement there, was actually shut up; they having witnessed the suitableness of his talents for the work, and the good which he had already been the means of effecting.

The Rev. Dr. Campbell, of Edinburgh, testified his cordial approbation of the object of the Meeting. He made a happy allusion to the well-known motto, *Tria juncta in Uno*, and expressed a confident persuasion, that the united influence of the friends of religion in Ireland, in Scotland, and in England, would, like a *threefold* cord not easily broken, eventually accomplish the object of their combined exertions, notwithstanding all the difficulties and discouragements which might for a time obstruct their progress.

The Rev. Rowland Hill, with a pathos and pleasantry peculiar to himself, excited in the minds of all present the most lively interest in favour of long-neglected Ireland. — In order to stimulate their exertions in active benevolence on behalf of so good a cause, he reminded them of what they had *saved* by their religious principles. Had they been suffered to go on in the way of their own hearts, they would, in all probability, long ere now have consumed much more in vanity and dissipation than they had yet devoted (with all their generosity) to promote the cause of God and the best interests of their fellow-creatures.

The Rev. Mr. Bogue enlarged on the magnitude of the work and the difficulties attending it, not with a view to cherish discouragement, but to quicken diligence, and excite a spirit of fervent supplication to God for the outpouring of his Spirit, whose sacred influences were peculiarly necessary in an undertaking which, in some views, presented greater obstacles to its success than any that might be expected in a Mission to the Heathen.

The funds that were necessary for the accomplishment of so great an object, then became the subject of conversation; and it was agreed, that large additional supplies would be wanted.

The lively interest felt by the company present on behalf of Ireland, manifested itself by the attention paid to this suggestion. A liberal subscription immediately commenced, and the ministers present agreed to make collections in their respective congregations for this purpose, and transmit the amount to the Treasurer, Samuel Mills, Esq. No. 20, Finsbury-Place.

It was also recommended to the Committee, to adopt the most effectual measures for procuring a large supply of Bibles and Testaments for Ireland.

British and Foreign Bible Society.

On Wednesday, the 4th of May, the British and Foreign Bible Society held their Fourth Annual Meeting at the New London Tavern, Cheapside. A very gratifying report of proceedings both at home and abroad was read by Lord Teignmouth, the President, from the chair: this was succeeded by several interesting extracts of correspondence from different parts of the world, relative to the printing and dispersing of the Scriptures. The President was supported by the Archbishop of Cashel, the Bishops of Durham and Salisbury, Messrs. Wilberforce, Babington, &c.; all of whom (the Archbishop excepted) took an active part in the business of the day. The meeting was numerous beyond all former example, and a degree of harmony and mutual satisfaction prevailed; from which, under the divine blessing, the happiest conse-

quences to the cause of Christianity may be confidently predicted.

The Society's Report with interesting Extracts of Correspondence, List of Subscribers, State of the Fund, &c. will shortly be published, and may be had of Mr. L. B. Seeley, at the Society's Depository, No. 169, Fleet-Street.

We understand that Subscriptions are received by Henry Thornton, Esq. Treasurer, No. 1, Bartholomew-Lane, and by Mr. T. Smith, Collector and Accomptant, No. 19, Little Moorfields, London, where donations of Foreign Versions of the Scriptures are requested to be sent.

London Female Penitentiary.

The First Annual Meeting of this Institution was held on the 16th of May at the New London Tavern, at which Mr. Alderman Lea presided, and an interesting Report was presented by the Committee. It appears that the Plan of the Institution is now completed, and will shortly be printed. After various enquiries, a house has been obtained at Pentonville, which will accommodate about 35 females: it has undergone suitable alterations and repairs; the expence attending which, however, of furniture and other requisites, has exhausted the whole of the first year's subscriptions. The premisses, when the funds shall admit of it, might be made to accommodate a much greater number of females. In consequence of frequent instances of sickness, and to prevent contagion, the Committee, by the advice of the medical gentlemen, have taken a contiguous house as a temporary infirmary. Applications have been very frequent for admission into the Institution; and there are at present under its care 37 females, who are industrious, and cheerfully submit to the rules of the house. Great attention is paid to their instruction in virtuous and religious principles, through the means of morning and evening worship, catechetical exersises, &c. besides divine service being performed twice every Lord's Day privately; by all of which they appear to have profited. One of the females has died since the opening, and left an encouraging testimony of genuine repentance; a little account of which is detailed in the Appendix to the Report. The Establishment of a Committee of Ladies, the distinguishing feature of this Institution, has been attended with very happy effects, and promises to become a permanent benefit to the Institution. Mrs. Stibbs, one of the Ladies' Committee, has voluntarily undertaken the office of Principal Matron, without salary or emolument; and has performed every required duty in a conscientious and commendable manner. The Committee conclude their Report by expressing their increased and confirmed convictions that the Institution combines in it, in a high degree, an effective work of utility and mercy, — that their hearts have often bled at the instances of female misery, but have as often felt a lively satisfaction in being able to open an asylum to shelter the destitute penitent. They have also been exhilarated by the promising hope that the mild discipline, useful instruction, and the ordinances of religion, which are united in the regulations of the Institution, are calculated, under the Divine blessing, to be the means of turning many into the paths of righteousness and peace.

We are happy to be enabled to give so favourable an account of the commencement of this benevolent attempt to rescue wretched females from the error of their ways, and thereby, in some measure, to secure the morals of our British youth from contamination. We confidentially hope a liberal public will step forward to replenish the funds of the Institution, that the sphere of its usefulness may be extended, and the blessings of them that are ready to perish may come upon every contributor towards its permanent establishment!

Subscriptions are received by W. Alers, Esq. Treasurer, No. 7, Fenchurch Street; and by Mr. Pellatt, Secretary, Ironmongers' Hall.

On Tuesday Evening, May 17, a Meeting was held in the Dutch Church, Austin-Friars, London, for the purpose of offering up Thanksgivings to God, for the Establishment of Missionary and Bible Societies, and to implore his more abundant blessing on their future endeavours.

Mr. Williams, of Warwick, engaged in prayer, and read a portion of Scripture; Mr. Buck read some extracts of letters to the British and Foreign Bible Society; Mr. Clayton, sen. prayed; Dr. Smith, of Homerton, delivered an address suited to the occasion; and Mr. Slatterie concluded with prayer.

The congregation was considerable and the service impressive.

General Union of Independents.

On Wednesday, May 18, a Sermon was delivered at the Rev. Mr. Wall's, Moorfields, London, before the members and friends of the Union, by the Rev. Dr. Williams of Rotherham. The text, Phil. 1. 27. 'That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.' In this discourse the preacher, 1. Considered the general grounds of Christian unanimity;—2. Stated the nature of the congregational union intended;—3. The principal objects proposed by it;—4. The best mode of effecting the ends in view;—and, 5. Its peculiar advantages. Each of these particulars was amplified in an able manner; and the whole tended strongly to recommend the union proposed. Mr. Bogue prayed before the Sermon, and Mr. Cooke after it.

When the service was concluded, the Society proceeded to business. Mr. Steven, the Treasurer, in the chair. A Report was read by the Rev. T. Hill, one of the Secretaries, stating the proceedings of the Committee during the past year, and the gradual additions which had been made to the Union of Ministers or Churches. We were glad to find, that several articles included in the objects of the Union, which had been objected to by various friends, were given up; and the principal objects, the Spread of the Gospel in destitute places, and the encouragement of collecting cases by needful regulations, more distinctly and fully stated. The plan, as improved, will shortly be printed, and dispersed among the Ministers of this denomination.

The thanks of the meeting were voted to Dr. Williams for his sermon; and he was requested to print the same. Thanks were also voted to the Treasurer, Secretaries, and Committee. The Rev. Mr. Buck was chosen Joint Secretary with Mr. Hill; and a new Committee of twelve ministers and twenty-four lay-gentlemen, for the following year, was chosen.

The business of the Meeting was conducted in the most harmonious manner; and the prospect of the establishment, progress and usefulness of the Union, appeared to afford general satisfaction. Further particulars will appear hereafter.

A short time since, about a dozen coopers, employed under Government, in the Victualling-Office at Deptford, were discharged on account of their conscientious objections to working on the Lord's Day. A respectful application was made to the Lords of the Admiralty; by whom the men were restored to their places. A friend, who is well acquainted with the proceedings, writes to the Editor as follows:

'Notwithstanding the attempts made to injure the characters of the coopers lately discharged from the Victualling-Office at Deptford, for refusing to work on the Sabbath-Day, and the means taken to prevent their readmission, they have been ordered to be re-entered, and the most positive directions given to the Victualling-Board, not on any account to compel men to work on the Lord's Day, contrary to their inclinations; or to suffer any work to be in future performed on that day, unless in cases of very great emergency. A promotion having taken place among the petty officers

during the time the men in question were suspended from duty, one of them, who was an officer, has been ordered to be placed in the situation to which he would have succeeded, had no such suspension taken place. I really think some publicity should be given to this subject through the medium of the Magazine, as an example to other public departments, and to shew artificers and others who are required to work on the Lord's Day, that by a respectful but firm determination not to violate it by labour, they may look with confidence for protection to the great Head of the Church, and to the government of the country.'

Prosecution of Mr. Stone.

In the Consistory Court, Doctors' Commons, on Friday, a case was argued of some interest, from its rarity. It was a prosecution instituted by his Majesty's procurator-general against the Rev. H. Stone, Rector of Norton, in Essex, on the charges of having preached on the 8th of July, 1806, and afterwards published, a visitation sermon, in the church of Danbury, before the Archdeacon of the diocese, in which he denied the doctrines of the church concerning the miraculous conception of the Virgin Mary, the Holy Trinity, the divinity of our Saviour, and the atonement by Christ. The facts were clearly proved, and indeed undisputed by the defendant.

Sir John Nichol and Dr. Lawrence, for the prosecution, stated, that the statute of the 13th of Eliz. enacts, that if any person shall advisably maintain or affirm any doctrine directly contrary and repugnant to any of the articles of religion, and shall persist in the same, and not revoke his error, he shall be deprived of his ecclesiastical preferments.

Mr. Stone presenting himself in his own cause, Sir William Scott intimated to him, that the only legal defence he could have, would be by shewing that he had not published doctrines contrary to the church. Mr. Stone read a defence which occupied nearly two hours, resting principally on this fact; — that when he was ordained by the Bishop of London in 1792, all that was required of him was, according to the established forms of interrogation, that he should teach nothing but what was consistent with the holy Scriptures; and he asserted that he had acted conformably to that solemn engagement; and he trusted, therefore, he should expose himself to no ecclesiastical censure; and he maintained that his doctrine, however opposite to the articles of the church, was not inconsistent with the Scriptures.

Sir John Nichol, the counsel for the prosecution, in reply, said, that this process had issued to compel Mr. Stone to do what it was his duty to have done of his own accord, namely, to resign the emoluments which were granted on certain conditions: which he thought fit to disregard. Had he, like others, given this proof of his sincerity and integrity, however mistaken he might be, he would have been entitled to the respect of his country.

Sir William Scott said, that this case was so directly applicable to the statute of the 13th Eliz. that he could not avoid giving the sentence of privation to Mr. Stone, unless the Rev. Gentleman thought fit to revoke his opinion; and to enable him to do this, deferred giving sentence until next court-day; when sentence of privation will take place, unless such revocation shall then be made. — On the 20th, Mr. S. appeared before the Court; and not choosing to recant, of course, received sentence of Deprivation.

(*From the Times.*)

Ordained, at Falkland, in Fife, Oct. 21, Js. Gordon, over the Independent Church. Mr. Atkinson, of Newburgh, Mr. Campbell, of West Port Chapel, Dundee, and Mr. Elder, of Leven, were engaged in the service. Mr. Brown, of Kirkcaldy, preached the preceding evening.

The East Kent Association held their Half-yearly Meeting at Ramsgate, April 11. Mr. Mather preached from Rom. xv. 5, 6; Mr. Complin, from Matt. ii. 20; and Mr. Giles, from Gen. xxiv. 12.—Their next Meeting to be held at Canterbury, in October next, on the Wednesday nearest the full moon. The Preachers expected are Mr. G. Townsend, Mr. Atwood, and the Minister of Feversham, who may be resident at the time.

The Congregation under the pastoral care of Mr. John Hudson, at West Bromwich, Staffordshire, having considerably increased of late, their former place of worship was found too small to accommodate the persons who were disposed to attend; in consequence

of which, a very commodious Meeting-house has been erected, which was opened on the 13th of April. Mr. Grove, of Walsal, preached from Haggai, ii. 9; Mr. S. Bradley, of Manchester, from Psalm xxvii. 8; and Mr. Brewer, of Birmingham, from Psalm lxxii. 17. Messrs. Hammond, Starr, Stiell, and Dawson, engaged in the devotional parts of the service. — For the credit of the friends at West Bromwich, it ought to be mentioned, that, instead of looking to the religious public to defray the expenses of this new place (a practice now almost universal, and which demands some immediate regulation) they have been satisfied with a plain substantial house, and have raised the needful sum entirely among themselves.

The Associated Independent Ministers of the County of Dorset, held their Spring Meeting, at Swanage, April 20, 1808.— Messrs. Rogers and Banister prayed; and Mr. Wheaton preached, Acts ii 27. Immediately after sermon, the Lord's Supper was administered by Mr. Durant, Mr. Cracknell, and Mr. Banister. In the evening, Messrs. Morren and Cracknell prayed; and Mr. Keynes preached from Isa. lxiii. 1. The Autumnal Meeting to be held at Wimborne, October 5, 1808. — Mr. Banister to preach in the morning, on The judgment to come; Mr. Cracknell to preach in the evening.

April 21, the Wilts Association held their Half-yearly Meeting at Westbury. Mr. Bourne preached in the morning, from Daniel vi. 10; Mr. Clift in the afternoon, from 2 Cor. ix. 8; and Mr. Jay in the evening, from Luke xxiii. 40, 43.—The next Meeting is appointed to be held at Bradford, Wednesday, October 12. Mr. East to preach in the morning, on the duties of church-members to their pastor and each other; and Mr. Elliott in the afternoon.

May 3, the Gloucestershire Independent Association was holden at Tetbury, in the Rev. J. Davis's Meeting-house. — Mr. Pain, of Forest Green, preached the first lecture, from Philippians iii. 20, 21; Mr. Bishop, of Gloucester, the second, from 1 Thess. ii. 19; Mr. Potter, of Wotton-under-edge, the evening lecture, from John xii. 31, 32. A numerous congregation attended, who found their pleasure in the service of the day greatly increased, by witnessing the delightful alteration in the state of this interest within the last seven years.—A meeting in ruins has been changed into a neat and commodious edifice: a congregation dwindled almost to nothing has nearly trebled its numbers; and prospects of usefulness, it is hoped, are still before the minister and people there.—Thus has the Lord blessed the exertions of Mr. Davies, and of one of his disinterested friends, by whose generous assistance the present building has been completed; but to whom a considerable debt is still due.

N. B. The next Association and Annual Meeting of the Independent Benevolent Society will be holden at Gloucester.

May 12, 1808, the Rev. William Ragsdell (late student of Bristol) was Ordained Pastor of the Baptist Church at Plymouth. Mr. Gray, of Dock, began with reading the Scriptures, &c.; and Mr. Coxhead, of Truro, delivered the introductory discourse, &c.; Mr. Birt, of Dock, the ordination prayer and charge; Mr. Winterbottom, of Horsley, preached; and Mr. Mends, of Plymouth, concluded with prayer. Mr. Rooker, of Tavistock, preached in the evening.

We understand that the Easterly Assembly of the Welch Independents will be this year at Abergavenny, Monmouthshire, on Wednesday and Thursday, the 29th and 30th of June. The Rev. Mr. Harries has removed from Stroud, in Gloucestershire, and is become Pastor of the Independent Church at that place.

Eighth Anniversary of the Society for Missions to Africa and the East. — The Annual Sermon will be preached at Blackfriars Church, on Whit-Tuesday, June 7, by the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. Morning, 11 o'clock.

A new Independent Meeting has been opened at Penzance, in Cornwall. —Mr. Wildbore, of Falmouth, preached in the morning, from 1 Kings viii. 38, 39; Mr. Moore, of Megavessey, in the afternoon, from Romans vii. 23; Messrs. M'All, Padden, and Saunders, prayed. The old Meeting had stood one hundred years, and was so decayed, that during the last sermon which was preached in it, the gallery gave way, but happily no person was injured.

The Rev. Robert Stodhart has accepted the unanimous call of the church assembling at the Mulberry Gardens Chapel, London, formerly under the care of the Rev. Isaac Nicholson, deceased.

		£.	s.	d.
Rev. Isaac Sloper and Congregation, Eccles	—	16	1	9
Messrs. Sloper and Elliott, and Friends, Devizes	—	23	0	0
T. Strahan and Friends, Romford	—	7	19	6
G. Townsend and Friends, Ramsgate	—	18	5	0
A Friend —	—	50	0	0
Rev. Mr. Shufflebotham and Friends, Bungay	—	12	15	11
Collected at the Independent Meeting at Blandford, by the Rev. Mr. Field and Rev. Mr. Keynes	—	50	0	0
Rev. Mr. Kingsbury and Congregation, Southampton	—	63	1	7
Mr. Griffin and Congregation, Portsea	—	52	8	0
Mr. Bogue and Congregation, Gosport	—	64	5	6
Young Ladies at Miss Jobson's Boarding-School, Ilford: a Donation out of their Pocket-Money	—	3	2	0
Rev. Mr. Scamp and Congregation, Havant	—	19	5	6
Mr. Walker and Congregation, Peppard	—	5	7	6
Mr. Weston and Congregation, Sherborne	—	16	3	0
Mr. Hiscox, at a Monthly Prayer-Meeting, Burnham	—	10	0	0
Mr. Bellin and other Friends, Chigwell	—	7	10	0
Rev. Mr. Harris and Congregation, Fordham	—	5	10	6
Mr. Yockney and Friends, Staines	—	14	0	0
Mr. Cracknell and Friends, Weymouth	—	7	7	0
Mr. James and Congregation, Carr's Lane, Birmingham		88	1	9
Mr. Pyne, Duxford —	—	14	14	0
Mr. Hacket and Friends, Shepherds' Market, London	—	21	0	0
Griffith Williams and Friends, Gate Street, London	—	18	12	0
Mr. Thomas Mackintosh Davidson, Doctors' Commons	—	10	0	0
Mr. John Bishop Bunn, Poole	—	2	0	0
Auxiliary Mission Society, Reading, Rev. Mr. Douglas	—	6	6	6
Rev. Mr. Surman and Friends, at Chesham	—	5	0	0
A Friend in Worcestershire —	—	5	0	0
Mr. T. Blanc, Rotherhithe —	—	5	5	0
Mr. Joseph Parry, Salop —	—	5	5	0
Rev. Mr. Lambert and Congregation, Hull	—	43	14	0
Mr. Tracey, Yeovil —	—	5	5	0
Mr. Selby —	—	5	10	0
A Friend at Plymouth Dock, by Rev. J. Jones	—	3	3	0
Ebenezer —	—	5	0	0
Auxiliary Society, Fetter Lane, London, Rev. G. B.	—	35	9	6

COLLECTIONS IN LONDON,

after the Anniversary Sermons, &c.

Surry Chapel	—	281	4	0	
Tabernacle	—	124	6	0	
Tottenham Court Chapel	—	172	5	0	
St. Bride's Church	—	153	10	6	
Sion Chapel, after the Communion		152	12	0	
					884 17 6

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

1. *Wed. M.* Crown Crt. Mr. J. Hyatt. Jonah's Gourd.
Ev. Prayer-Meeting for the Nation at Mr. T. Thomas's.
2. *Th. Ev.* Fetter Lane, Mr. Winter. — The Prayer of Christ in the Garden.

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5. LORD'S DAY Ev. Broad Str. Mr. Brooksbank; Devonshire Sq. Mr. Cloutt; Hare Ct. Mr. T. Thomas; Crown Crt. Mr. Greig; Palace Str. Mr. J. Hyatt; Peter Str. Mr. Bue.
6. *Mon. M.* and *Aft.* Anniversary at Mortlake, Mr. Burder and Mr. Jones to preach.
Aft. (4 o'clock) at Stockwell, Annual Sermon to Young People, by Mr. Jackson.
Ev. Missionary Prayer-Meeting at Mr. Townsend's, Rotherhithe.
7. *Tu. M.* Broad Str. Mr. Barber.
Blackfriars Church, Sermon for Missions to Africa and the East, by Mr. Robinson.
8. *Wed. M.* Crown Crt. Mr. Dunn.— The Best Preservative against sinking under Trouble.
Ev. Prayer-Meeting for the Nation at Mr. Kello's.
9. *Th. M.* Monthly Meeting (Indep.) at Mr. Collyer's, Peckham, Mr. Kello to preach.— Christian Constancy: its Nature and Reward.
Ev. Fetter Lane, Mr. Goode.— The Mystery of Providence.

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12. LORD'S DAY Ev. Broad Str. Mr. Collyer; Devonshire Sq. Mr. Powell; Hare Crt. Mr. Burder; Peter Str. Mr. Dunn; Orange Str. Mr. Townsend; Crown Crt. Mr. Gore.
13. *Mon. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
14. *Tu. M.* Broad Str. Mr. Clayton.
Anniversary of the Chapel at New Cross, Deptford: Morning, Mr. Collyer; Ev. Mr. G. Clayton.
15. *Wed. M.* Crown Ct. Mr. Upton.— The Christian's Hope supported by the Prospect of Christ's Second Coming.
Two Annual Sermons at Barking: Morning, Mr. Goode; Aft. Mr. Clayton.
Ev. Prayer-Meeting for the Nation at Mr. Humphrys's.
16. *Th. Ev.* Fetter Lane, Mr. Waugh. — The Sword of the Spirit.
17. *Fr. Ev.* Sermon to Young People, by Mr. Winter, at Mr. Cloutt's, Pell Street.

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19. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Humphreys; Crown Crt. Mr. Hyatt; Peter Str. Mr. Jefferent; Palace Str. Mr. Dunn.
21. *Tu. M.* Broad Str. Mr. Goode.
22. *Wed. M.* Crown Court, Mr. J. Thomas. — The Influence of Divine Goodness.
Aft. Hoxton Anniversary.
Ev. Prayer-Meeting for the Nation at Mr. J. Thomas's.
23. *Th. M.* Monthly Meeting (Bapt.) at Mr. Newman's, Mr. Stevens to preach. — Praying in the Holy Ghost.
Ev. Fetter Lane, Dr. Rippon— The Come and Welcome of the Gospel.
Hoxton Anniversary Sermon, Mr. Castleden, of Woburn. — The Wisdom of winning Souls.

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26. LORD'S DAY Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Webb; Palace Str. Mr. Brooksbank; Crown Ct. Mr. J. Clayton; Peter Str. Mr. Greig.
28. *Tu. M.* Broad Str. Mr. Ford.
29. *Wed. M.* Crown Crt. Mr. Greig. — Sin and Danger of Backsliding.
Ev. Prayer-Meeting for the Nation at Mr. Buck's.
30. *Th. Ev.* Fetter Lane, Mr. Townsend. — Support and Consolation under Trials.

Lord's Day Morn. Lect. (7 o'clock)

Camomile Street.	*Artillery Lane.*
5. Mr. Platt	5. Mr. Brooksbank
12. Mr. Priestley	12. Mr. Upton
19. Mr. Holmes	19. Mr. Hutchings
26. Mr. Shenstone	26. Mr. Waugh.

MINISTERS SUPPLYING AT

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Sion Chapel, Mr. Brown.
Hoxton, Mr. Cracknell, of Weymouth.

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THE

EVANGELICAL MAGAZINE.

JULY, 1808.

MEMOIR

OF

THE LATE REV. THOMAS STRANGE,

OF KILSBY, NORTHAMPTONSHIRE.

He was the son of Mr. Thomas Strange, a farmer at Evenley, in Northamptonshire, and born there Nov. 21, 1723. When only six years old, he was deprived of his father; who, at that early age, had discerned in his son what excited his earnest wish that he might be a Christian minister: a wish, the propriety of which soon appeared in the serious and studious disposition of the child. To procure good books was his great ambition; and to read them, so high a gratification, that he would scarcely allow himself time for his stated meals; and so deeply did he imbibe the sentiments they impressed, that he became very thoughtful and conscientious. In about three years after his father's death, his mother married another small farmer, who employed his son-in-law several years in his own business. During this period, he was often literally a shepherd; and, in that humble employment, acquired, by attentive observation, that knowledge of the clouds and weather by which he was distinguished through life.

But what is still more important, in this employment, so favourable to meditation, he made considerable progress in the knowledge and practice of religion. At the age of 16, whenever his father-in-law was absent, he conducted the daily worship of the family with great propriety. About this time he formed an acquaintance with Mr. Boughton; who afterwards presided over a dissenting church at Buckingham. Their views were so similar, that their acquaintance soon ripened into a warm and indissoluble friendship. In the fervour of their zeal, they generally walked 10 miles on the Lord's Day, to attend the ministry of Mr. Hayward, of Potter's Pury; and, in a short time, they both joined the church. To that gentleman, Mr Strange's mother mentioned the strong desire her former husband had expressed, that his son should be a dissenting minister; on which he himself was so intent, as often to say that he should be willing to live on bread

and water, if he might but be faithful and useful in that profession. But they both despaired of so desirable an event, on account of the expenses attending an academical education. Mr. H. was struck by the information, and kindly stated the case to Dr. Doddridge; who, with his usual generosity undertook to procure for such a youth all necessary supplies during his academical course. This offer was joyfully accepted; and he and his friend Boughton, after having been solemnly commended to the blessing of God, were admitted as students at Northampton, in 1745. In this situation they both continued 6 years; through the whole of which they were both remarkable, not only for piety and zeal, but for diligence and steadiness.

When Mr. Strange commenced preacher, a very unhappy peculiarity in his elocution and gestures in the pulpit, prevented the popularity to which his other excellencies so justly entitled him. But a small society at Kilsby, in Northamptonshire*, had discernment enough to perceive his worth through the clouds which obscured it; and near the close of 1750, invited him to settle among them. With this invitation he complied; and removed thither about Midsummer 1751. The numbers, the place of worship, and the accommodations he found there, were unusually defective. But he went with the noble resolution of exerting all his powers for the improvement of his humble charge; and his exertions were uncommonly great, prudent, and successful. A singular defect of sight prevented his gaining that knowledge of books he would otherwise have acquired; notwithstanding which, he perused many of the best on almost every important subject, and stored in his mind the knowledge they conveyed with peculiar accuracy. But his own observations and diligent study of the Scriptures were his principal sources of information; and from these he soon acquired a large fund of ideas, more original, clear, and serviceable to himself and his flock, than any he could have gained by what is commonly called Learning: and from thence he also derived the rare and happy art of collecting into a small compass, and expressing in proper language, whatever was most important in the subject of his discussion. The defect in his sight gradually increased, so that at length he could not, by the help of any glasses, easily read his sermons in the pulpit; he therefore for many years wrote only hints in a large short-hand character; yet so fully did he arrange the subject he had before him, that his public addresses were not only at all times instructive, but truly correct.

In his ministerial labours he was uncommonly abundant. His stated hearers principally resided in Kilsby and three neighbouring villages, Crick, Hilmorton, and Barby. At Crick, though at

* First founded by the joint labours of two ejected ministers, Mr. Worth, vicar of Kilsby, and Mr. Fowler, rector of Crick; and now sufficiently numerous to form themselves into a church.

least two miles distant, he preached once every Lord's Day, and twice at Kilsby; and generally a fourth time at one of the others, tho' little less distant: almost always travelling on foot, tho' the roads were bad in the extreme. Nor were his exertions out of the pulpit less distinguished than those in it: he spared neither time nor pains in catechising the children of the congregation; and his visists to his people, especially when in circumstances of difficulty or distress, were frequent, and truly ministerial.

Four evenings every week, during the winter, were devoted to this important service; and his conversation on those occasions, though sometimes cheerful and facetious, was always instructive, and peculiarly suited to the circumstances of those he visited. His knowledge of men and things gave him great advantage in this branch of ministerial duty; and seldom has that invaluable talent been better improved. An air of sincere friendship and unaffected humility, generally secured a favourable attention to advice, caution, or reproof.

On points of controversy he thought freely for himself; and on most subjects had a decided opinion which he was neither ashamed to avow nor afraid to defend, though with meekness of wisdom, and with candour and liberality to others, if he thought them sincere enquirers after truth: and this liberality he extended to the most insufficient preachers, if their intentions appeared to be good. Once, in particular, he even countenanced an itinerant of this description, who attempted to raise a separate interest in Kilsby; hoping that he might be of use to some who would not attend on his own ministrations, and to others who had long attended in vain. After the speedy termination of this attempt, he treated his few proselytes with the greatest kindness: and he had reason to rejoice in the effects of this conduct as long as he lived. The bigotry of the preacher was disarmed, and the esteem of his followers secured. Those who had been his own hearers were more than ever attached to him; and some of the rest became zealous and useful members of his congregation.—What bitter contentions and ruinous divisions might have been prevented in numberless instances, had those who call themselves Regular Ministers acted in the same manner!

By the blessing of God on his labours, his congregation became too large for the small house it occupied; and every addition was made to it of which the building would admit. But in a few years it was again found insufficient; and as enlargements were no longer practicable, Mr. Strange formed the bold design of erecting a new chapel. In this he was encouraged by the liberal contributions of his own people and of neighbouring congregations, and by the cheerful assistance of some respectable friends in London, whom he annually visited; so that he was enabled to erect a plain substantial meeting-house. A few years after, finding the room in which the meetings at Crick were held, very inconvenient, out of an estate settled by Mr. Henfry on the

dissenting society, he erected a small place of worship there; and about the same time purchased a cottage at Hilmorton, and fitted it up for the same purpose. In these chapels, and in licenced houses in other villages, he continued to labour many years, with increasing reputation and success.

From his settlement at Kilsby he perceived the want of a proper day-school for the children of the village; and as soon as he could, he generously undertook their instruction; for though then without any private fortune, and with a salary of little more than 40*l.* he devoted all the profits of this school to charitable purposes: expending also a considerable sum every year in the purchase of books, which he distributed with great prudence and success:—a charity to which his warm friend, the late J. Thornton, Esq. often contributed with his usual liberality.

During some of his first years at Kilsby, he resided as a boarder with a worthy family. The dwelling was literally a cottage; and the ground behind it a village-orchard, in its rudest state. The part of this wilderness nearest to the house, he with his own hands, soon converted into a neat and useful garden. The whole premisses were a few years afterwards purchased by the congregation for a parsonage; and having married, he commenced housekeeper in this mean habitation, in 1756; and, through his exertion, a most pleasing change was soon perceived. The cottage retained its thatch; but, by one little improvement after another, it became a comfortable residence: while the adjoining desert was converted into a little paradise. Seldom has such a spot been managed, at the same expense, in a manner which so perfectly united the pleasant and the useful. The expense, indeed, was small, as his own hands performed what his economy and taste projected. In a few years the most useful vegetables and fruits filled every part, so as to supply his family and friends, and afford a profitable surplus for sale; especially when aided by the bees it contained: in the treatment of which he greatly excelled. His garden, his study, and his flock, furnished more than sufficient employment for any man of usual exertions: but he rose early, improved every minute, and by superior, though calm dispatch, he found many hours every day to devote to his family and his school.

Soon after his marriage, he took two or three children of particular friends under his tuition, to prepare them for academical studies. This important employment his growing family obliged him to relinquish: but in the year 1770, when his daughters were become serviceable, he was prevailed upon to admit about six boarders, designed for more ordinary occupations: which he continued to do on the low terms of 12 guineas per annum, washing included;—and out of this pittance, by his singular economy, they were plentifully supplied; while by his unwearied instructions, he instilled into their minds those principles of knowledge and religion, for which most of them still revere his me-

mony, and will be thankful for ever. This employment, together with his growing character, increased the number of his visitors; who always met with the most pleasant entertainment. Frugality, neatness, and hospitality, were never more perfectly united than in his dwelling. A salary of 40*l.* with the interest of only 300*l.* and some occasional benefactions, would scarcely admit of an hired servant. Mrs. Strange, therefore, and her daughter, managed the whole business of the family with admirable ease and regularity. Whoever entered, or at whatever hour, no confusion was perceived; nor any want of decent accommodation. No time, no money was wasted; and by this means, little as they possessed of either, they always had some of each to spare at the call of indigence, friendship, or civility. Out of an income which all the donations of his friends never raised above what most persons would reckon penury, he not only lived in what he and his neighbours thought competence, but found every year a surplus to add to the little stock reserved for his family. He has often been heard to say, that though when single he could scarcely make both ends meet, — since his marriage, he had been able to save a few shillings.

Mr. Strange's natural temper was rather choleric and obstinate, and in a few instances betrayed him into some indiscretion; yet, in general, his piety, prudence, and humility, so corrected these dispositions, that they seldom proved inconvenient either to himself or his connections.

As in social life, superior mental excellencies soon hide personal blemishes, his defects in elocution were so annihilated to his stated hearers, by nobler impressions, that they were surprised when strangers were disgusted by them. Yea, neighbouring congregations came by degress not only to endure, but to admire him as a minister; to which his prayers, both in public and private, much contributed; being always the genuine effusions of a well-informed mind, under the strong influence of fervent piety; while his sermons, though seldom written at length, were prepared with unusual care.

On Monday morning, though he had walked eight miles, and preached four times on the preceding day, it was his custom to rise an hour or two before the family, to draw out the schemes of his intended discourses on the ensuing Sabbath, as a directory to his thoughts and conversation through the week. On other mornings, he generally employed some time before the business of the day began in his garden; but even that time was not lost to the young people under his care; one of whom he generally took with him, and freely conversed with on some useful topic.

In these ways of wisdom and righteousness, he proceeded with increasing resolution through life; and found them 'ways of pleasantness and paths of peace.' Blessed with health, competence, and social comfort; conscious of sincerity and exertion, both as a Christian and a minister; successful beyond his expectation

in almost every pursuit; looking back with gratitude and humble satisfaction, and forward with solid hope, he possessed a happiness vastly superior to what wealth, or power, or even literary fame could have produced.

In the summer of 1783, he expressed a more than usual expectation of approaching dissolution. His youngest son, during his midsummer vacation, was much with him in his garden; to whom he often said, 'I shall not be with you long;' exhorting him to 'seek another Father, and not to delay preparation for eternity.' A nephew of Mrs. Strange's died during that period; on which occasion, he said to his son, 'It will be my turn next;' and, on his return to school, he took him by the hand, and said, 'John, you must seek a better Father; I have done with you.' During the succeeding winter and spring, he discovered no symptoms of decline. In June 1784, he was invited to an ordination at Bicester. As the weather was sultry, and he unused to travelling on horseback, he returned exceedingly fatigued, and with some feverish symptoms. But these, instead of yielding to the usual domestic remedies, gradually increased. As soon as danger was apprehended, the best medical assistance was procured, and the most flattering hopes of recovery were entertained. But Infinite Wisdom had otherwise determined: his fever increased, his strength declined; and, in a few weeks, little hopes of his recovery remained. In this state he long continued, daily sinking into a state so weak, as to render all conversation burdensome; though, through the whole, perfectly sensible, calm, and resigned; and never backward to express his humility, faith, and hope.

To three of his neighbouring brethren, who accidentally met at his house, he said, 'I have always valued and preached the doctrines of grace; but nothing gives me so much concern, as that I have not more insisted upon the fruits of grace.' And when all united in their testimony to the practical strain of his preaching, he added, 'As death and eternity draw nigh, I see more than ever the infinite importance of those fruits, and the comparative insignificance of all opinions without them.' At the same time, he was not at all indifferent about the peculiar doctrines he espoused. As to the person of Christ, he left in his charge to the Rev. Mr. Belsham, to assure his flock, in his funeral-sermon, that he died in the firm belief that Jesus Christ was the true and proper Son of God; in whom dwelleth all the fulness of the Godhead bodily: — a 'doctrine,' he added, 'which I firmly believe, but do not attempt to explain.'

During the last fortnight of his life, most of which he spent at Kettering, he often said to his friends, 'I wish to die a broken-hearted sinner, renouncing every thing of my own, and depending entirely on the free grace of God, through the atonement and righteousness of Christ.' He sometimes said he could not but wish to live if he might be restored to usefulness; but that pre-

sent death appeared to him vastly preferable to life inactive and useless. When all hope of relief forsook him, he desired to go home and close, at Kilsby, a life he had so happily spent there; and, in a few days after his return, worn out by sickness and infirmity, he sunk to rest, without any painful struggle, Sept. 1, 1784, aged 60.

His last words to his surrounding friends were, 'Farewell till the day of our Lord Jesus Christ. The Lord have mercy, spiritual and everlasting mercy, on every one of you, upon this congregation, and upon the whole Israel of God! The Lord gave, and the Lord hath a right to take away, blessed be the name of the Lord!'—Such was the end of his exemplary conversation!

ON THE IMPRECATIONS
CONTAINED IN THE BOOK OF PSALMS.

MANY of the objections which sceptics or infidels raise against the sacred Scriptures, occasion no perplexity to the Christian. He sees at once the depravity of hearts, the enmity against God and truth, from which they spring, and the vanity of those carnal reasonings which give them all their force. But, when the penmen of the Psalms, whether David or others, utter the most awful imprecations, denouncing not only all temporal evils, but even eternal damnation on men, it frequently creates the most distressing difficulties in the minds of pious and, in other respects, wise men. Hearing the Psalmist cry, 'Destroy thou them, or rather, impute their guilt to them, O God*!—cast them out in the multitude of their iniquities! — let death seize upon them, and let them go down quick into Hell†!' a holy man asks, with anxious mind and wounded feelings, How can this be consistent with religion, of which the very essence is love; — which commands us to love our enemies, — to do good to them that hate us, — to pray for them that spitefully use us, — to bless them that curse us, — to bless and not to curse?

It has been feebly replied by some, 'This was under the Jewish dispensation, which was less perfect than the Christian; and which tolerated many things that the gospel condemns.' But will this satisfy those who remember that true religion is the same in essence under every dispensation? Can we forget that the Old Testament expressly commands us to exercise benevolence towards enemies? Has not Moses in the law said, 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again; — if thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help

* Psalm v. 10, האשימם † Psalm lv. 15.

him, thou shalt surely help with him.' Was it not from the Old Testament that our Lord quoted that precept, worthy of a Saviour God, '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,' to melt him down to love? Has not Christ, in the parable, expounded the grand precept of the law, 'Thou shalt love thy neighbour as thyself;' as enjoining acts of kindness towards Samaritans, whom the Jews considered as their worst enemies?

There is more weight in the observation, that many of the most awful imprecations are in those Psalms, which not only speak expressly of Christ, but in which he himself is the speaker; so that the denunciations fall upon his enemies, and are predictions of the fate of Judas and the Jews. But this answer seems insufficient; because it will scarcely apply to *all* the imprecations. The first, which we have mentioned above, is from the 5th Psalm, which cannot, without forcing it to bend to an arbitrary hypothesis, be interpreted to speak of Christ. If, then, there is but one imprecation (and there are many) which cannot be accounted for by this observation, we must seek some more comprehensive solution of the difficulty.

For this it has been usual to have recourse to a criticism on the form of the words in the original Hebrew. It is observed, that the Hebrew language employs the same form of speech to express both the imperative mood and the future tense of the indicative; so that the same words may be translated, 'Let them go down quick into Hell;' or, 'They shall go down quick into Hell;' thus all the predictions might with equal fidelity to the letter of Scripture, be read as simple prophecies of future events. Hence it has of late been much the vogue to translate in the future, instead of the imperative, all those passages which contain imprecations or denunciations of vengeance.

There is, however, a serious objection to this plausible mode of extricating ourselves from the difficulty. The Holy Spirit has himself, in other parts of Scripture, determined that some of these passages should be read in the imperative, and not in the future. The Greek language has not the same ambiguity in this case as the Hebrew; and, in the New Testament, some of these imprecatory Psalms are quoted by the inspired apostle, in such a way as to overthrow the favourite hypothesis, which renders all these passages in the future tense as simple predictions. Hence Dr. Horne, Bishop of Norwich, in his pious Commentary on the Book of Psalms, deserves some severity of reprehension for translating the 69th Psalm in the future, when the Holy Spirit, in the apostles of the New Testament, has declared that it is to be understood in the imperative. In Acts i. 20, we read, 'It is written in the Book of Psalms, *Let* his habitation be desolate, and *let* no man dwell therein; and his bishopric let another

take:' but the Bishop so far differs from the apostle, as to render it, 'Their habitation shall be desolate.' In the same way he treats other verses which are quoted by Paul in Rom. xi. 9, 10.

Now, whatever uncertainty there may be in the Hebrew, the Greek of the New Testament is unquestionably in the imperative and optative; which should have checked the prevalent propensity to translate the Psalms in the future.

But, after all, I ask, with some surprize, How is it that those who believe the Psalms to be not the private suggestions of the writer's own mind, but that 'holy men of God spake as they were moved by the Holy Ghost,' should have found any difficulty in these imprecations? So much of the Psalms are evidently beyond any human mind, that they compel every Christian to exclaim, 'The voice of a God and not of a man!' This divine book contains the most minute predictions concerning future events; foretelling what thoughts would arise in men's minds, the dispositions they would feel, the exact words they would speak, and the extraordinary actions they would perform, hundreds of years after the Psalm was penned; so that it is evident the Psalmist was not then uttering his own views and feelings, but was the organ of the Deity to express God's mind and disposition; — as, in the simple prophecies, he uttered things which he often could not thoroughly understand, and, of course, could not feel all their force, — so in those passages, which are imprecatory denunciations, as well as declarations of future events, he did not know upon whom they would fall, and of course could not feel any personal ill-will or revenge; but felt himself carried away by the divine afflatus, to utter the oracles of God to men. Now, when we read the predictions in the Psalms, no one says, What a penetrating mind David's must have been to tell what men would exist, and how they would think, and feel, and speak, and act, hundreds of years to come! No one says, What prescience he must have possessed, to know so long beforehand how Christ would appear on earth, — what reception the Jews would give Him; — to tell exactly what words he would speak on the cross, and what the Jews would throw in his teeth! — to discover that they would give him vinegar and gall in his thirst, and part his garments among them, casting lots who should have the whole of his robe. Every one says, This was not David's singular foresight or wisdom, as if he could search the hearts of men, and even know what they *would* think and feel, speak and act in future ages; — but David himself, the sweet Psalmist of Israel, explains the affair when he says, 'The Spirit of the Lord spake by me, and his words were in my tongue.' Then, why should we say what a revengeful spirit must have dwelt in David's breast, when he uttered the dreadful imprecation? We might as well ascribe the prescience to David's penetrating mind, as the vengeance to his revengeful

heart. The same inspiration which furnished him with the one, caused him to utter the other.

The only material objection to this statement is, that many of the Psalms are composed on events in David's own life, and are thought directly to apply to his enemies, Saul, Doeg, or Ahitophel. But it is evident that David's whole character and history were typical, and adapted to convey the divine mind in various important particulars. Thus, when he was meditating on events relative to himself, his spirit was transported to utter predictions of Christ and his history. Hence, what some would suppose the thoughts of his heart concerning his enemies, evidently are exact predictions of futurity, though it is the mind of God that they should be delivered as denunciations, and not as mere predictions.

If, then, I heard a person utter such things as proved him elevated above humanity, delivering the mind of the omniscient God, revealing not only my most secret thoughts and wishes, but even ascertaining what they would be years to come, which only a God could know; if, in the midst of these, I heard him say, 'Let death seize upon him, and let him go down quick into Hell,' I should no more attribute this to the evil disposition of his heart towards me, than I should ascribe the former to his knowledge of my heart, and of futurity;—but I should tremble at the denunciations of a righteous God, convinced that the speaker was the mere organ of the Deity, to utter views and determinations not his own. J. B.

A SOCINIAN SENTIMENT
ILLUSTRATED BY THE ENGLISH HISTORY.

Mr. Editor, ———

You frequently, in your useful Miscellany, investigate and refute the objections that are brought forward against the peculiar doctrines of Revelation. Dr. Magee, in his excellent and elaborate performance on the Atonement, quotes an assertion of Mr. Belsham, as extravagant as it is groundless;—it is, 'That there is a preponderance of virtue in characters contaminated by the grossest vices.' I have lately been reading, a second time, the History of England; and you will not wonder that this extraordinary opinion often recurred to my recollection. The following plain facts, which I collected as I perused the work, will, I doubt not, both amuse your readers, and form an interesting illustration of this singular sentiment of Mr. Belsham.

The name of Richard III. is proverbially vile:—he was an usurper; and 'never,' says Hume, 'was there in any country an usurpation more flagrant than his, or more repugnant to

every principle of justice.' He was a murderer, — he poisoned his wife, and slaughtered his own nephews in the tower; — and could there be in this man 'a preponderance of what is good ?' — Common sense denies the assertion.

Mary, to whose name the general usage of the British nation has affixed the opprobrious epithet of Bloody, was a woman who not only authorised the most barbarous persecutions, but who possessed few qualities either estimable or amiable. Obstinacy, bigotry, violence, cruelty, malignity, revenge, tyranny: every circumstance of her character took a tincture from her bad temper and narrow understanding; — and, amidst that complication of vices which entered into her composition, we shall scarcely find any virtue but sincerity, — and not this virtue towards the Protestants.

Bonner, who lived in the reign of Mary, was a man of profligate manners, and of a brutal character. He sometimes whipped the unhappy victims of his rage with his own hands, till he was tired with the violence of the exercise. He tore out the beard of a weaver who refused to relinquish his religion; and, that he might give him a specimen of burning, he held his hand to the candle till the sinews and veins shrunk and burst. — Was there then 'a preponderance of virtue' in the characters of Mary and Bonner ?

In the reign of Elizabeth, Charles IX. of France, 'whose character,' says Hume, 'contained a mixture of dissimulation and ferocity,' having called a great number of Protestants together, under false pretences, gave a general order, on St. Bartholomew's Day, for an indiscriminate massacre of these unsuspicious people, and massacred many of them with his own hand. The streets of Paris flowed with blood. About 500 gentlemen and men of rank perished in this massacre, and near 10,000 of inferior condition: and the inhuman tyrant gloried in his conduct! — Is it credible that there was 'preponderance of virtue' in his character ?

In 1641, Sir Phelim O'Neal, and other Papists, commenced an universal massacre of the Protestants in Ireland. No age, no sex, no condition was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. In vain did flight save from the first assault. Destruction was everywhere let loose, and met the hunted victims at every turn. They were stripped of their very clothes, and turned out naked and defenceless in all the rigours of winter. The feeble age of children, the tender sex of women, soon sunk under the multiplied rigours of cold and hunger. Here the husband, bidding a final adieu to his expiring family, envied them that fate which he himself expected so soon to share! There the son, having long

supported his aged parent, with reluctance obeyed his last command, and abandoning him in this uttermost distress, reserved himself to the hopes of avenging that death which all his efforts could not prevent or delay! — 40,000 persons perished in these massacres! — Could there be 'a preponderance of virtue' in the authors of enormities like these?

In the reign of George the Second, one Halsey, who commanded a merchant-ship, having conceived some personal dislike to a poor sailor, insulted him with such abuse, exposed him to such hardships, and punished him with such wantonness of barbarity, that the poor wretch leaped overboard in despair. This inhuman tyrant, envying him that death, which would have rescued a miserable object from his brutality, plunged into the sea after him, and brought him on board, declaring that he should not escape him in this manner. Accordingly, he exercised his tyranny on him with redoubled vigour, until the poor creature expired in consequence of his inhuman treatment. — Was there 'a preponderance of virtue' in such a wretch as this?

In the year 1724, William Andrew Horne, a gentleman of some fortune, in Derbyshire, was executed at Nottingham, in the 74th year of his age, for the murder of an infant, born of his own sister. On the third day after its birth, this brutal ruffian thrust the child into a linen bag, and conveyed it to Annesley, where it was found the next day, under a hay-stack. Though his brother was acquainted with his iniquities, he not only defrauded him of his right, but beheld him starving in a cottage, while he himself lived in affluence, and refused to give a morsel to the children of his brother, begging at his gate! His brother was the instrument of bringing him to condign punishment. He appeared to be a hardened miscreant, devoid of humanity, stained with the complicated crimes of tyranny, fraud, rapine, incest, and murder. — Would not he be justly regarded as destitute of reason, who should suppose that such a man as this possessed 'a preponderance of virue?'

These are only a few instances, out of a multitude, that might readily be selected. Nor are these instances of depravity to be found in the history of Britain only;—the histories of all nations, ancient and modern, unite in proving the truth of the assertion, That the human heart is deceitful above all things, and desperately wicked; — and, if there be 'a preponderance of virtue' in the characters that have been just mentioned, we may venture boldly to affirm, That there *is* no such thing, — that there never *was*, — that there never *can* be any such thing in any individual, as 'a preponderance of iniquity.

Chipping Norton. **B. H. D.**

THOUGHTS ON DEATH AND THE GRAVE:

SUGGESTED FROM JOB XXX. 23.

For I know that thou wilt bring me to death, and to the house appointed for all living.

THAT it is appointed for all men once to die, is a truth so interesting to all, that the instruction conveyed from such an important subject, must be listened to with the deepest concern. All must as certainly die as they now live. There are only these two things in which all men are alike: That 'naked they come into the world, and naked they return' thence. The changes to which they are subjected in the interval, are many and diversified; but all go to one place: the grave is the common receptacle of mankind. 'It is the house appointed for all living.' To be dissolved is so forbidding to human nature, to enter the world of spirits is a change so awful, that those only who by faith can realize a happier state of existence, are reconciled to dwell on a subject so melancholy in itself, and so disturbing to the carnal pleasures of the present state. But such a man was Job; and such are all the Saints:—they study to live under an habitual sense of their mortality; and that soon they shall go the way whence they shall not return.

In death, the present frame of our being is dissolved, and with it all our connection with earthly things. Soul and body are for a time disunited; the body returns to the dust from whence it came, and the spirit to God who gave it. These bodies, of which we are now so careful, and which so much art is employed to adorn, must soon be dissolved and reduced to corruption, while the immortal spirits which inhabit them shall be received into the presence of God. It is but a little, and our eyes shall be closed in the sleep of death, not to be opened or awaked out of sleep till the heavens be no more. We shall soon make our beds in the grave, and the dust shall cover us; we shall soon be as if we had not been.

In the state of the dead, all men are on a level;—'the grave is the house appointed for all living.' 'The rich and the poor meet together; the Lord is the Maker of them all; all go unto one place, all are of the dust, and all return to dust again.' Death levels all distinctions among men. He strips the great and haughty of all of which they now boast, and they shall take nothing with them of all the labour they have taken under the sun. The empty titles which were inconsiderately given to many an insignificant character, are lost and forgotten in the grave. The only memorial worthy to be recorded of any that are asleep in the dust, is this, That they sleep in Jesus. Here the dwellings of men are suited to their rank; and it is fit it should be so. To

the industrious labourer, whose humble dwelling is delightful to himself, the palace of a king would be of no use; and to a king the dwelling of a cottager would be quite unserviceable. But in the state of the dead, all are on a level, and occupy the same rank. The sepulchres of some may be built of marble, and their bodies deposited in a more spacious place than a common grave; but to them,—it is all the same whether they are rotting in the sand, or in a casement of gold; they have no pre-eminence, in the state of the dead, above those whose bodies are consuming without the walls of their tomb. In the grave, 'the house appointed for all living,' high and low, rich and poor, wise and unwise, young and old, bond and free, are distinctions utterly unknown.

From this change that takes place at death, none are exempted. 'I know that thou wilt bring me to the house *appointed* for all living.' 'It is appointed for all men once to die.' The living know that they must die. No man hath power over the spirit to retain the spirit, neither hath he power in the day of death; and there is no discharge in that war. Our fathers, where are they? and the prophets, do they live for ever? No, they too have gone the way whence they shall not return. To die, is 'to go the way of all the earth:' a phrase which intimates to us, that from dissolution none are exempted. Death is an enemy whom no power of man can resist. All the generations of men he has swept from the face of the earth; and those armies which have been a terror to the world have fallen by his stroke: he is an enemy whom no art can deceive. None have yet found a way of escape. No obscurity of condition has concealed from him. The highest rank is not above his power; the lowest is not beneath his notice. Riches cannot redeem the soul from death, or from the power of the grave. The aged and the young, the noble and ignoble, promiscuously croud the path-way to the grave, and mingle together when they reach their long home. Yes, ye who are in the prime of life and in the bloom of youth, are walking on the brink of the same precipice with your aged fathers; and, sooner than they, ye may be precipitated into the flood below. Your usefulness, your health and strength, your beauty, are of no account to him who impartially visits the palaces of kings and the cottages of the poor. The bloom which now glows upon the cheek may soon fade, and be changed into the paleness of death. These eyes which now sparkle with vivacity and health, may soon be closed; and that ardour of desire, of affection, and of hope, with which your bosoms now burn, shall cease in the clay-cold mansions of the grave. 'Dust thou art, and unto dust shalt thou return,' is that sovereign law which subjects all men to dissolution.

In this saying of Job, he acknowledges the sovereignty of divine Providence in the appointment of those troubles which naturally issue in death. Death is an event which takes place in numberless forms; an event which apparently takes place in the

ordinary course of things, as if no over-ruling Providence presided over the affairs of men. But a sparrow cannot fall to the ground without your Father, much less any of his people, who are of much more value than many sparrows. Such is the wise and sovereign appointment of Heaven, that certain changes in the human frame, or certain effects produced on it, naturally issue in its dissolution. Men are now, in some measure, so well acquainted with these, that they can for the most part judge of the consequences when these changes make their appearance. Yet, though death comes as the natural consequence of age, of sickness, of disease, or of some injury, it is the appointment of God, and it is by the direction of his overruling providence that afflictions issue in death. Job indeed did recover of his troubles, but he had such a view of them, as to expect that, in the ordinary course of things, they would bring him to the grave. But in this he acknowledges the providence of God:—'Thou wilt bring me to death, and to the house appointed for all living.' Thou appointest these afflicting changes that pass over me; and when thy sovereign purposes are all accomplished, thou wilt dissolve me in death, and bring me to my long home.

Again: It is suggested to us in this saying of Job, that God limiteth the period of man's continuance on earth; and when it is expired, 'he changeth his countenance and sendeth him away.' 'Surely, his days are determined, the number of his months are with thee, thou appointest his bounds, that he cannot pass. My times are wholly in thine hand.' The same period is not appointed for all. But whether men die soon, or live long; whether they fall under the stroke of disease, or under the pressure of many years,—the period of their lives, and the hour of their death are fixed in the purposes of Heaven. 'Hitherto shalt thou come, and no farther,' sets limits to the life of man; and brings to a period all the joys and sorrows, the pains and pleasures of this mortal existence. No skill that man can employ can provide an antidote against death, or prolong his days beyond the period fixed by the decree of Heaven. 'No man hath power over the spirit to retain the spirit; neither hath he power in the day of death.'

Job made a proper improvement of his afflictions, in viewing them as the forerunners of death. Men must not indulge the hope, that, as they have been often recovered they shall always be recovered: that sickness or disease may soon come that shall prove the last; and as they know not what shall be on the morrow, nor what a day may bring forth,—as they know not but the disease that is now preying on them may be the last, it is highly proper that they make a right improvement of it, in viewing it as the forerunner of death, and prepare for eternity. It may issue in their dissolution, or it may be removed as was Job's, yet they cannot make a better improvement of their afflictions, than by being so exercised under them as to prepare for another world. They feel that every return of sickness, or of pain, weakens their frame;

they feel they are less able to endure the distresses to which they are liable; and this must reach conviction to their minds, that since by frequent returns of disease they are brought low, that stroke may soon be felt which their weakened frames shall not be able to survive. In whatever time of life afflictions are endured, though in the prime of life, when the breasts are full of milk, and the bones full of marrow, it is a most seasonable employment to be so exercised under them, as to consider them the forerunners of death. Men can never be too early in a state of readiness for that change; and if Providence should recover them from their distresses, they are in better circumstances for living well, by being in a state of preparation for death.

This language of Job intimates to us, that his mind was familiar with death, and that he looked forward to that event as certain and unavoidable: — 'I *know* that thou *wilt* bring me to death.' It is likely, that from the nature or the severity of his distresses he had no hope of surviving them. But death could not be terrifying to him, who, having an interest in the love of God, had made himself so familiar with the event as to desire it; and to desire it as a change that would completely relieve him from sin and from all its afflicting consequences, and put him in possession of endless and unchanging happiness; a change that would bring him to 'the house appointed for all living;' 'where the weary are at rest,' and where an aching head and a sorrowful heart would disturb him no more. He knew he must die; that the change was certain and unavoidable, and during his days and wearisome nights of affliction, he looked forward to the event without fear. 'My days are swifter than a post, they flee away, they see no good. Are not my days few? Cease then, and let me take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself, and of the shadow of death without any order, and where the light is as darkness.'

These reflections teach us to make a proper use of time. As the living know that they must die, they know that the misimprovement of time is a very unsuitable preparation for a happy death. Indifference to religion, and a waste of time in carnal, sensual, trifling pursuits, can never afford any pleasant reflections at the hour of death. The time we enjoy is not more than enough for us, that we should be careless in preparing for that important event. 'Be ye also ready; for at such an hour as ye think not, the Son of man cometh.' We are also taught to be humble. What has man to be proud of, who must soon be brought to death, and to 'the house appointed for all living,' whose origin is so low, and who soon returns to the dust, from whence he came! The vain ambitious youth, to whose schemes and desires there are no limits, and who puts the day of death far away, will soon be as if he had never been: many a one more worthy and respectable than he, is forgotten and neglected in the grave. He must

'say to Corruption, Thou art my father,— and to the Worm, Thou art my sister and mother.' How affecting this consideration to those thoughtless youths, whose minds are buoyed up with the hope of long life, of seeing many happy days, and giving full scope to their extravagant desires! — their minds are carried away with a thousand nameless vanities; but death will soon destroy their hopes, and their dreams of earthly happiness vanish for ever! We are taught to moderate our attachments to our friends on earth: the pleasures of earthly friendship are soon to be interrupted;—death will soon dissolve the nearest connection: a few years hence, and these bosoms which glowed with mutual affection, shall be cold and insensible in the silent grave! These friendships on earth are formed to be dissolved; and the certain prospect that they shall soon come to an end, ought to teach us to moderate our attachments, that when death comes to separate us from our beloved friends, the change may be less distressing.

All are taught to be less eager in their worldly pursuits. They shall soon be brought to an end; 'for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither ye are going.' 'Naked ye came into this world, and naked ye must return thither, and can carry nothing with you of all the labour ye have taken under the sun.' Moderate your desires, — repress your ambitious hopes, — let your schemes be circumscribed within more limited bounds, — carry on all your business under suitable impressions of this important truth, That ye must die, and be brought to 'the house appointed for all living.'

ADJUTOR.

FREE THOUGHTS ON PASTORAL VISITING.

AMONG the various duties which devolve upon a 'Pastor after God's own heart,' that of visiting his people, may be viewed as one of considerable importance. The tendency of that religion of which he is to be a bright exemplar, the conduct of Jesus Christ himself, and the numerous advantages arising from this practice, combine to prove its excellence. 'Pure religion and undefiled, before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

The benevolent Redeemer, during his sojourn in this valley of tears, went from house to house, instructing the ignorant, healing the sick, and consoling the sons and daughters of woe. His Apostles trod in his footsteps; and have left an ensample for the

ordinary Ministers of the Gospel. The experience of multitudes has ascertained the benefits which are to be derived from this useful branch of ministerial occupation. Some have been converted, others edified, and many animated as well as comforted, by holy intercourse with their respective shepherds.

It is possible that a minister may frequently enter the houses of his hearers, and yet never pay them a *pastoral* visit. This has its peculiar character, and a specific design. To lounge away several hours in idleness; to occupy them merely in frivolous conversation, or to devote them to the baser purposes of indulging the animal appetites; all this does not constitute that kind of interview which a faithful minister should try to secure with his flock. He should cultivate the habitual intention to do them good whenever he takes his seat in their parlour, or at their table; and resolve, in dependence on divine grace, that he never will quit their habitations without dropping some salutary instruction.

To accomplish this more effectually, his visits should in general be short: and he should carefully watch against every thing that may hinder his usefulness; such as undue frivolity, indecent familiarity, and staying to a late hour. Children ought to be noticed with affectionate concern; books may be recommended, which have a tendency to inform the mind, and to improve those graces which decorate the Christian character: conversation upon secular topics may be turned to a religious account; and, during the intervals of momentary silence, the soul may send up holy ejaculations to Him who has the hearts of all in his hands. If opportunity permit, it is also an useful practice to spend a few minutes in prayer before the servant of God leaves the social circle.

Though I plead not for indolence in a minister of Christ, yet I am fully persuaded, that, with respect to some of them, the practice of visiting their congregations universally is almost impossible. It may be, that in country towns and villages, a pastor may walk through a few streets, and look in upon the whole of his congregation in the space of two or three afternoons; it is also practicable to effect this in London, if the number of his people be comparatively few. But, if they be very numerous, and widely spread, as is generally the case in the metropolis, it would completely absorb his time, were he to habituate himself to general visiting. In many of the hours which ought to be devoted to study, he must be rambling from east to west, and from north to south, and often subjecting himself to excessive fatigue, which would necessarily disqualify him for intellectual and devotional pursuits after his return home.

I have therefore thought it cruel in some persons to exact frequent visits from their pastor, when they know that he is a laborious man, and when they are (not unfrequently) the first to

complain, if he discovers any want of studious industry in his discourses on the Sabbath.

It appears to me, that the *members of the church* have the primary claims upon a pastor for his visits. To them he is bound by one of the most strong and endearing ties. He stands towards them in the relation of a father; and he is to exercise over them a paternal care. Next to the members, the sick, afflicted, aged, and dying, require his compassionate attentions. Assimilated in his measure to Jesus, the 'Prince of pastors,' the Spirit of the Lord hath anointed him, 'to bind up the broken-hearted, and to comfort the mourners in Zion.' His sympathies are ever to be awake to the miseries of a fallen world. By his prayers and the administration of spiritual comfort, he is to pour the balm of relief into the bosoms of the sorrowful.

I have had occasion to observe, that there are cases in which it is prudent for a minister to decline visiting, even some of the members of the church, unless they expressly send for him.—Some pious wives are yoked to irreligious, profane, persecuting husbands; and the visit of the pastor has unintentionally been the occasion of much domestic uneasiness. I once heard a man say to his trembling wife, who saw her minister approaching his door, 'Here comes your canting methodistical priest; if you ever invite him here, this house shall no longer be my home.' It is not uncommon likewise, for a son or daughter to be savingly influenced by the preaching of the gospel, and to join the church where they received their first impressions; but, alas! their parents are enemies to religion! A pastoral visit to such pitiable children, had much better be given up, lest it should increase their sufferings for Christ's sake; while their minister, acquainted with their situation, will surely 'remember them in every prayer of his,' that they may be confirmed in the ways of God, and that their relatives may be won over to the truth by the consistency of their conduct.

It is not the prerogative of a pastor to have his 'eyes in every place, beholding the evil and the good.' A member of a religious community may be absent from the house of God, through personal or relative affliction, and yet it may not be noticed by the minister. On this account, however, he has been charged with neglecting the afflicted, when in fact, he has been innocently ignorant of their condition. It is desirable, therefore, that he should be informed of it by a message or a note; and unless he pays no attention to its contents, he ought not to be considered as guilty of neglect.

God hath chosen many of the poor in this world, rich in faith, and heirs of his kingdom. His best beloved Son was a man of poverty; and though the false maxims of the world attach a species of disgrace to the condition of such characters, it should never be forgotten, by ministers especially, that in reality there is

none. They should triumph over those secular feelings which would prevent their condescension to men of low estate; and watching over the poor of Christ's flock, should, according to their ability, relieve their wants, and solace their minds in distress. And it is an encouraging thought, that the exalted Jesus, who well remembers the obscurity of Bethlehem, and the straits of the family of Nazareth, when he shall appear in his glory, will richly remunerate those who have given but a cup of cold water to a disciple in the name of a disciple. This will be the eulogy of the servant, faithful in the use of his talents: —'Inasmuch as ye did it unto one of the least of these my brethren, ye have done it also unto me.'

If a minister, amidst the attentions which he pays to the persons already specified, and to the duties of his closet, study, and family, still finds periods of leisure, these he may devote to his congregation in general. He will readily embrace opportunities of assisting the enquirers after truth, of removing the prejudices which some entertain against the gospel, and of advancing his Master's interest in every circle to which he may find access. A call for a few moments upon his promiscuous hearers, will tend to fix their affections, and to secure their attention to his message. But if they should not share largely in his visiting time, and if they perceive that he is not a slothful servant, let them beware of bestowing censures on that part of his conduct which they may condemn, because they do not well understand. I have known individuals, who have spent hours in gossipping with one family and another, and who have sown seeds of discord in a religious society, by spreading these complaints of ignorance and vanity. Not a few of them, too, have thus thrown serious obstacles in the way of a minister's usefulness, and have actually given him the colder reception to their own houses, the more he has assumed the character of the spiritual pastor, and the affectionately faithful friend!

When pastors are evidently by diligence and 'all good fidelity, spending and being spent,' in promoting the religious interests of their flocks, and of the universal church, hearers should be careful of grieving their minds by multiplying their discouragements. In the arduous toil of incessent study, in the anxieties of devotional travail, in the disappointments of ministerial hope, in the variety of public engagements, they meet with much to wear their spirits, to blunt the energy, and impede the success of their exertions. But if, amidst all their labours, the fact be conspicuous, that they neither pass into the extreme of the sedentary recluse, or of the idle lover of company, surely, no one should thoughtlessly swell their sorrows, and enervate the efforts of their zeal.

To strengthen, by every lawful means, rather than weaken by trivial considerations, 'the arms of their hands' should be the

constant endeavour of those who profess to 'esteem them for their works sake.' And while they are striving to pull down the strong holds of Satan, and extend the empire of Jesus, all should unite to facilitate their progress, and inspire the grateful ascription, — 'Now thanks be to God, who causeth us always to triumph in Christ, and maketh manifest the savour of his knowledge by us, in every place!'

FRATERCULUS.

Evangelicana.

Sir, *To the Editor.*

IT was the remark of the late ingenious Mr. Robinson, of Cambridge, that "the Bible is the most learned book in the world." By which remark, was not meant that it is necessary to be learned, in order to understand the essential doctrines of salvation, or to practice the precepts of Christian morality; for these plain matters are equally attainable by all who are taught of God; but that, with respect to the original languages in which it was written, the allusions to ancient customs of the east, and other subordinate circumstances, there are sufficient materials for the exercise of the greatest literary talents. It must be confessed, that human learning has shed much light on many an obscure and difficult passage. The labours of the learned have deserved the thanks of the friends of revelation. Their works, however, are chiefly confined to the libraries of a few; and some of them accessible only to literary men. It might be an acceptable service to the numerous readers of the Evangelical Magazine, to present them with a series of short Illustrations of Scripture, selected from various authors, and conducted in such a manner as to combine instruction and edification. With this view, I propose to furnish a number of illustrations of passages of Scripture, not confining myself to any systematic arrangement, either of the order of the Books of the Bible or of the subjects, but in a miscellaneous way. If the specimens I now send should be approved, and their continuation wished, I should hope, by divine permission and help, to be able to furnish your readers with an illustration of a passage every month.

Basingstoke, 1808. I am, Rev. Sir, yours respectfully, J. J.

No. I.

ILLUSTRATIONS OF SCRIPTURE.

The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. — Gen. vi. 15.

THAT the ark was sufficiently capacious to contain the great number of animals, with their provisions, which Moses tells us went into it, has been shewn by different commentators; and that the proportion of the ark was the most just and regular for the purpose for which it was designed, will appear from the following extract: —

'About the beginning of the seventeenth century, Peter Jansen, a Dutch merchant, caused a ship to be built for him, answering in its proportions to those of Noah's ark; the length of it being 120 feet, the breadth of it 20, and the depth of it 12. At first, this was looked upon as no better than a fanatical vision of this Jansen, who was by profession a Mennonist; and, while it was building, Jansen and his ship were made all the sport and laughter of the seamen, as much as Noah and his ark could be. But afterwards, it was found that ships built in this fashion were, in the time of peace, beyond all others, most commodious for commerce, because they

would hold a third part more, without requiring any more hands; and were found far better runners than any made before. Accordingly, the name of *Navis Noachica* is given by some to this sort of vessel.' — *Parker's Bibliotheca Biblica, vol. i. p. 235, 236, cited in Parkhurst's Hebrew Lexicon, p. 64, 3d edit.*

The reader will perceive that the objections of infidels against this part of sacred history, are founded in ignorance as well as in wickedness; and will find his faith in the word of God confirmed by an impartial examination of the wonderful facts which it records; — and while he believes the truth of Scripture, may he recollect that the ark of Noah was a significant type of salvation by Jesus Christ*! — and seriously enquire whether he has entered by faith into this ark of safety, from the deluge of divine wrath, which will shortly overwhelm impenitent and unbelieving sinners.

* 1 Pet. iii. 20, 21.

PROVIDENCE.

In what extreme confusion must the world for ever have been, but for the variety which we find to obtain in the faces, the voices, and the hand-writings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him, though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable indication of a divine superintendence? — *Derham* i. 310.

A SEASONABLE HINT TO THOSE WHO ENJOY THE LUXURY OF DOING GOOD.

Extracted from the late Mr. Cowper's Letters, vol. iii. p. 374.

'You never said a better thing than when you assured Mr. —— of the expedience of a gift of bedding to the poor of Olney. There is no one article of this world's comfort with which they are more unprovided. When a poor woman, and an honest one, whom we know, carried home two pair of blankets, a pair for herself and husband, and a pair for six children, as soon as the children saw them they jumped out of their straw, caught them in their arms, kissed and blessed them, and danced for joy. An old woman, a very old one, the first night she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions of transport on the one hand, and fear of not being thankful enough on the other.'

Mr. Orton says, 'My grandfather once solicited a very excellent but modest minister to pray in his family, when there were several others present: — he desired to be excused, alleging that he had not thought of it; and there were so many other ministers present. My grandfather replied, "Sir, you are to speak to your Master, and not to them; and my Bible tells me he is not so critical and censorious as men are."'

Orton's Letters, by Palmer, i. 26.

A CLERGYMAN appointed to preach the assize-sermon at Shrewsbury, when the judge happened to be a Welshman, having quoted a great many Latin sentences, — an old woman, as she came out of church, expressed her displeasure with some warmth, by saying, 'If it had not been for this Welsh judge, we should not have had so much Welsh in the sermon to-day.' *Ibid.* lii.

THE AMIABLE CHARACTER OF JOSIAH.

In the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father. — 2 Chron. xxxiv. 3.

We have here a beautiful example of early piety! At the age of eight years he succeeded to the crown of Judah, after the death of Amon, who fell by the hand of violence; — but happily for him, the care of his education was committed to good men, whose instructions were probably the means of his becoming truly religious; but God himself was doubtless the Great Teacher. We have no particular account of him till he was sixteen years old. At that period, the seeds of piety sprang up with uncommon vigour; — at that period, when the passions become peculiarly strong, and when he was exposed to all the temptations of a court, — then *he* began to seek after the God of David his father.

'Seeking God,' signifies the whole of religion. God, indeed, 'is not far from any one of us; for in him we live, and move, and have our being.' We need not go far to find him. If we do but open our eyes, we behold the ever-present God. But, alas! few are willing to behold him! Most men live as much 'without God in the world,' as if he were at the greatest distance. It is only by the power of the Holy Spirit that we are disposed to seek him; and for this purpose he convinces us that 'his favour is better than life.' We are satisfied that nothing but an interest in his pardoning love, through Jesus, can render us safe or happy. Josiah possessed a crown; — he was surrounded with numerous friends, and furnished with all the means of sensual gratification; but these could not satisfy; his 'soul thirsted for God, for the living God.'

It was 'the God of David his father,' that he sought. Not that Josiah was the next in descent from David; he was at several removes distant; and there had been a great falling off in some of his ancestors; but David was that excellent prince whose pious example he wished to imitate, and chiefly because of his eminent zeal for the worship of God.

Children may take much encouragement from the remembrance of their godly parents. God is ever ready to be found of all the children of men who seek him in Jesus; but the seed of a faithful Abraham, or a holy David, are peculiarly acceptable to him.

We have a striking proof of Josiah's sincerity in regard to the Bible. That holy book had been much neglected in his father's time; and copies of it seem to have been so scarce, that the king, and even the ministers of religion, appear to have been unacquainted with its sacred contents; but when a copy (probably the original one) was found in the temple, and it was read to Josiah, he was greatly affected; for he perceived how far the nation had departed from God, and to what dreadful wrath they were exposed.

O children! value the word of God! Be thankful that you can read and hear it with so much ease! — and may you be among those that 'tremble at the word of God,' where it denounces his wrath against sin, while you rejoice in the precious promises of salvation with which it abounds!

Josiah's sincerity was manifested by the zeal with which he propagated the knowledge of God's word among his subjects. He called the people together, and was not ashamed to appear as a preacher among them. He read to them what had so deeply impressed his own heart, and he publicly entered into a covenant with God to serve him faithfully, engaging them to do the same.

Thus he continued for many years an eminent blessing to his country; and he obtained this honourable character, That there was none like him for the firmness of his trust and confidence in God.

Children! if you begin betimes to seek and own the God of your fathers, you may indulge a hope of being permitted, for many years, to glorify him on earth, by being useful in your several stations, and then of being admitted to his glorious presence, where 'there is fulness of joy, and pleasures for evermore.'

Obituary.

REV. MR. CRATCHERODE.

Nov. 22, 1807, died suddenly, aged 49, Mr. Mordaunt Cratcherode, pastor of the Baptist church at Sutton in the Elms, Leicestershire. He had preached, in the morning of that day, at Sutton, from Jer. xxxiii. 11; and in the afternoon, at a friend's house, at Leir (about two miles distant) from Luke xix. 10; and intended to have preached again at Sutton in the evening; but the Great Head of the church intended otherwise. He was found dead on the road, between Leir and his own house, about half a mile from the latter. It should seem that he was not thrown from his horse, nor fell from it; but dismounted, and died almost instantaneously; and that he had lain but a little time before he was discovered.

About a month before his death, he spoke to a friend to the following purport: — 'I am as well as I ever was in my life; but I have a kind of presentiment that I shall not live long; and that my death will be *sudden*.' For some time previous to his death, he had appeared remarkably devotional; and he had arisen uncommonly early, for the purpose of private prayer, &c. It appears that sudden death was the object of his wish; for he had often said, referring to God's children, 'Sudden death, sudden glory!' But however desirable death might be to himself, his removal appears to be a mysterious providence to others; for he had lately been made remarkably useful, and had received many additions to his church. He was more comfortable in his religious connexions than he had ever been before; and there appeared to be a growing attachment between him and his people: but 'God's thoughts are not our thoughts, neither are his ways our ways.'

On the Thursday following his death, he was respectfully attended to the grave by a number of neighbouring ministers, and a deeply affected widow and people. As he had expressed a desire, upon the supposition of his dying first, that Mr. Geard, of Hitchin (between whom and himself had subsisted a particular intimacy for between 20 and 30 years) should preach his funeral-sermon, Mr. G. complied; and preached it at Sutton, on Lord's Day, Dec. 13, to a large and much-affected auditory, from Gen. xlviii. 21, 'Behold, I die; but God shall be with you.'

The sudden death of Mr. Cratcherode is the more interesting, from the recollection that the last pastor of the church at Sutton, who died among them, died suddenly also. This was Mr. Isaac Woodman. He had been indisposed for some time; and his friends did not expect he would ever be quite well again: yet there was no expectation of his death being so near at hand. He was sitting at home in his chair, in company with Mr. J. Simpkin, of Leicester, and Mr. Kidman, then a respectable Independent minister of Lutterworth. In the course of their conversation, Mr. Woodman observed, that he was now poor company;' when, immediately, as was supposed, a blood-vessel broke, as he brought up a considerable quantity of blood; and expired in the chair in which he was sitting.

Mr. Woodman's sudden death also becomes still more remarkable, from the circumstance of his having been one of FOUR venerable ministers who were once conversing together on the subject of *sudden death*, when one of their company died during that very conversation. — An affecting account of this very peculiar affair appeared in the Biblical Magazine for 1803; and, it is presumed, your readers will not be displeased at the insertion of it.

'About 40 years ago, the late Mr. Hall, of Arnsby, Mr. Evans, of Foxton, and Mr. Christian, of Sheepshead, attended a meeting of ministers at Mr. Woodman's, at Sutton in the Elms. The day was solemn

and the discourses interesting:—the evening was spent in the most agreeable conversation. Among other subjects, one of the ministers proposed for discussion that passage in Job ix. 23, 'If the scourge slay suddenly, he will laugh at the trial of the innocent.' Deep seriousness pervaded the company, while each minister gave his thoughts on the text. When it came to Mr. Christian's turn to speak, he dwelt on the subject with an unusual degree of feeling. He considered it as referring to the sudden death of the righteous; and was expatiating largely on the desirableness of such an event, and the happy surprise with which it would be attended; when, behold! amidst a flood of rapturous tears, he took his flight, while the words were still faultering on his tongue! The brethren did not at first perceive that he was dead; but thought the strength of his feelings had stopt his utterance. But it appeared that he was really dead.

At their next social meeting, which was held at Arnsby, Mr. Woodman preached on the occasion, from 2 Kings ii. 11, 'And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire,' &c. Subsequent events have made that circumstance relative to Mr. Christian still more extraordinay; for not only did he die suddenly, but all the rest of the company have died suddenly. The manner in which Mr. Woodman died has been already noticed. The next of that company who died, was Mr. Hall, of Arnsby. He appeared very well in the morning of the Lord's Day on which he was taken to rest, went into the meeting at the usual time, and preached from John iv. 10. Between 6 and 7 in the evening he appeared somewhat indisposed, and about 8, as he was attempting to walk out of one room into another, he sunk down to the ground, and expired without a groan or a struggle.

The, fourth and last of these ministers was Mr. Evans, of Foxton. Being rendered incapable of public service, through age and infirmities, he removed to Northampton, where he resided several years. Though there was nothing unusual in his circumstances, when he went to bed the last time, his wife found him in the morning dead by her side.

On the whole, the following remarks may be made concerning these four ministers; that they were all neighbours, as they resided in the same county, within a few miles of each other; that they all lived in peculiar harmony with each other; that they were all men of excellent character and high respectability; that they were all deeply affected with the subject of sudden death, and with the desirableness of it, as to good men; and that they all obtained their desire in that respect, and did actually suddenly depart to glory.

MR. LANE.

March 14, 1808, died, after a short illness, at Offley, near Hitchin, Herts, aged 67, Mr. Richard Lane, Carpenter, a man concerning whom it may with peculiar propriety be said, that 'he was in life respected, in death lamented.' As a husband, a father, a brother, an uncle, a master, a neighbour, and a member of a Christian church, he had but few equals. For his tried, steady, uniform persevering attachment to the church and minister he had been connected with, for more than 30 years, he was highly and deservedly respected. His natural temper and his religious frames in life were peculiarly even, and his latter end was peace.

Pursuant to his request, Mr. Geard, of Hitchin (of whose church he was a member) preached his funeral sermon, March 20, from Rom. viii. 38, 39, to a number of mourning relations and sympathising friends.

What makes the circumstance of Mr. Lane's death peculiar, is, that there had not been a death in his family, so far as it concerned the children of his father, for upwards of half a century, though they

amounted to seven. His father, who was also a worthy man, had 7 children; and death never made any inroad among them till after the youngest had attained the age of 50; but now it has made a beginning, by taking the first-born among them.

It is also very remarkable, that though all these children married, no breach was made by the removal of either of their companions, for upwards of 48 years. But the inroads of death among them, including their companions, have lately been equally remarkable; for there have now been three deaths among them in less than 48 hours. Mr. Lane's sister-in-law died in the morning of the same day with himself; a brother-in-law died the day preceding; and another brother-in-law and another sister-in-law died in the two preceding years; so that there have been five breaches made in less than two years, where there had not been one before for more than 48 years.

One remark naturally arises out of these facts, that though death may not visit a family for a very long season, yet it must come at last, and may come with repeated strokes in a very little time. It will be happy if this consideration enforces, not only on the survivors in this family, but upon others also, our Lord's exhortation, 'Be ye also ready.'

MRS. MARTHA GILL.

Died, April 12, 1806, Mrs. Martha Gill, wife of Mr. George Gill, of Camberwell. She was apparently that day in perfect health, and without any previous warning. As she was in the act of making tea, her head suddenly fell forwards; her brother, who was present, immediately caught her in his arms; but she instantly expired, without a sigh or a groan. She had repeatedly expressed a wish that her exit, whenever it might please the Almighty to take her, might be sudden. In this respect her prayer was granted; and her relations have no cause to sorrow as those without hope. Her whole life was a life of industry, ever attentive and affectionate to her family. Long will her cheerfulness and kindness be remembered by her friends; while her husband and five children will long lament her loss. May her pious instructions and example be ever blessed in their remembrance!

The text which she had frequently desired might be improved as the subject of her funeral-sermon, was from Psalm xlix. 15, 'The Lord shall redeem my soul from the power of the grave: — He shall receive me. Selah.'

MRS ESTHER THORP

Departed this life, at Sheffield, December 1st, 1807, aged 71. She had been a traveller in the 'good old way' for more than 50 years, during which she was enabled to maintain an unsullied reputation; and by her exemplary conduct, to recommend the religion of Jesus to others. She was the subject of divine grace in her youth, her mind being early convinced of the evil of sin! Finding no spiritual help at the place where her father regularly attended, she occasionally heard the preachers in the Methodist connection; yet she obtained no abiding comfort under their ministry. It appeared by the result of divine Providence, that the man whom God designed to be her partner in this life, was appointed also to be her spiritual guide. The Rev. John Thorp, late of Masbro' (who laboured in the congregation of which Dr. Williams is now pastor) was then on a visit to his friends at Lower Denby. Miss Foley (for that was her maiden name) and her mother were induced to go and hear Mr. T., who preached from Jer. ix. 1, 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' Under this sermon, God was pleased to lift upon her the light of his countenance; those difficulties which had embarrassed her mind were all removed. She was enabled to embrace Jesus as a willing and all-sufficient Saviour, and to rest upon him as the only foundation of her hope. The providence

of God united her with Mr. T. in the marriage state in the year 1757; shortly after which, they removed to Mushro', where Mr. Thorp's work was to raise a gospel church, over which he was pastor for 13 years; at the close of which, it pleased God to raise him to a more exalted station in the church triumphant.

Mrs. T. was now left a widow, with seven small children. Much care and labour devolved upon her. Her passage from this period became rough, her difficulties great, and her trials numerous. Of her children four are now living, one of whom is in the ministry,—the Rev. William Thorp, of Bristol (late of London). But, in the midst of all her troubles, she found God to be her helper, and proved his grace all-sufficient. She was enabled to exemplify, through the vicissitudes of human life, the character of a consistent follower of Christ. For many years before her death, she was the subject of personal affliction. The Lord was pleased to detain her a prisoner in her room, and to deny her the privilege of public ordinances. In this situation her mind was not unemployed; the Scriptures, Dr. Watts's Psalms and Hymns, Dr. Owen's Works, and other evangelical books, were her daily companions.—She delighted in Christian conversation, and excelled in the remarks which she made upon what she read. For some time past she was evidently on the decline, and the time of her departure appeared to be at hand. The lamp of life gradually died away. On the last Sabbath preceding her departure, when visited by a friend, who asked her how she did, she suddenly exclaimed, 'Tell me something of Jesus!' and immediately, with peculiar emphasis, repeated the following lines:

'Head of thy church triumphant,
We joyfully adore thee!' &c.

She had frequently intimated her fears, lest her strength should not be proportioned to her day, in her last conflict. But O! how needless were all her apprehensions! for she departed without a struggle; and it might be justly said, 'that she fell asleep in Jesus.' Her last words were, 'I find Jesus to be all in all.'

Her mortal remains were interred by Mr. Boden, at Queen Street-Chapel, who delivered a pathetic address on the occasion. Agreeably to her own request, her death was improved at Lee Croft Chapel, by Mr. Dixon, from a text which she had chosen, Cant. viii. 5. 'Who is this that cometh up from the wilderness leaning upon her beloved?'

Sheffield. F. D.

MR. THOMAS SMITH

Died Jan. 16, 1808, aged 81, at Cawston, Norfolk. He was a member, and many years deacon, of the Independent church of Christ at Oulton. Perhaps few professors, during so long a pilgrimage, acquitted themselves with more integrity, considering the afflictive trials and difficulties he met with. His decline in health and strength was gradual; but being active, industrious, and regular in his habits of living, he enjoyed those blessings more uninterruptedly, and to a later period than many. About a year before his decease, he visibly appeared hastening to 'the house appointed for all living.' At the beginning of his last illness he expressed, at times, fears and doubts as to his interest in Christ. He did not doubt the efficacy of the blood of Jesus, but only feared lest his unworthiness had put him at too great distance from mercy, to have its effect to his soul. On the nearer approach of dissolution, his mind became tranquil;—the foundation of his hope being the Rock Christ. He said nothing remarkable in his dying hours. He continually prayed that his faith might continue to the end. His last words were, 'All is well!' which he repeated two or three times as distinctly as his feeble powers would admit, and then fell asleep in Jesus.—Thus was verified those Scriptures,—'The righteous (in Christ, we may add) has hope in his death;' and 'The end of that man is peace.'

Cawston. Christus.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Christian Monitor for the last Days: *or a Caution to the professedly Religious, against the Corruptions of the latter times in Doctrine, Discipline, and Morals.* By John Owen, M. A. *Curate of Fulham. Second Edition, corrected. Price* 8*s. boards.*

We suppose that Mr. Owen adopted the title-page before the work was written; which accounts for their discrepance. Yet to keep up an apparent consistency, he labours to prove, that we are fallen on the last days and the latter times. That the Christian is the last of God's dispensations, is, we believe, universally adopted, and need not have been argued. But to give full effect to the title-page, or more force to his strictures, he contends for this fact in the first and fourth chapters; and yet leaves it uncertain, whether he intends by the coming of the Son of Man, his glorious reign of righteousness, or his last awful Advent. From some desultory remarks in p. 9, 106, and elsewhere, we are almost compelled to believe that Mr. O. imagines there is to be no distinct Millenium; that the general diffusion of gospel knowledge better answers to the meaning of the prophecies, than its universal and saving influence; and that the corruptions in doctrine, discipline, and morals, presage the end of all things! If we have mistaken this worthy author, the occasional confusion and indefinite nature of his remarks, have misled our judgments.

The author professedly addresses and confines his strictures to the real or pretended friends of our national establishment. Nine years ago, when the first edition was published, Mr. O. perceived 'a growing declension from the faith, the discipline and morality of the gospel; and this accounted for the political disorders which prevailed amoung us, and foreboded some fatal visitation.' Yet after rejoicing in the success of common efforts, he now observes,—'That the portrait which he had drawn of the times in 1799, has in a great degree lost its resemblance to the original. The dry and ethical manner of preaching which was gaining fast upon us, has been in a great measure rensoned down by the strenuous exertions of our most eminent prelates; and a large proportion of our parochial congregations are now instructed with zeal, assiduity, and canonical correctness, in the faith once delivered to the saints.' Admitting, as we are happy in doing, that individual and partial reformation has taken place, we think a general appeal to facts as they really are, will fully confirm the author's first impressions. And indeed, the republication of the work, almost without correction, leads to the same conclusion.

Judging, however, of the present seasonableness, as well as general excellence of this work, we are glad to find it republished. We do not observe any thing particularly striking in the first four chapters; but on the six remaining chapters on Social Worship,—The Observance of the Sabbath,—Family Devotion,—Christian Morality,—The Application of Morality to particular Cases,—and Miscellaneous Reflections, Mr. O. displays a rich fund of reasoning, of evangelical sentiment, of remarkable fidelity, and of fervent piety. The lucid and logical method in which these topics are handled, we notice with pleasure. We particularly admire the unusually interesting statement of Christian morality. Its obligation is argued from the will of God; from the spirit of religion; from the nature of the present, and the prospects of a future life; its requisite characteristics are inferred; and the superiority of religion, as its basis, concluded: and the application of morality to personal, domestic, social, and professional duties, is stated in an equally nervous and impressive manner. Any, and all of our readers, might peruse these and the concluding chapters to much advantage. On the uniformity

of our obedience, Mr. O. thus admirably reasons:—

'The exercise of morality should be regular, patient, and perpetual; in opposition to that loose and unchristian theory, which gives to capricious, casual, and incidental acts of morality, the perfection and the praise of virtue. Thus justice, humanity, and charity, should not be allowed to depend for their exercise upon the uncertainty of impulse or the partiality of predilection: nor should the continuance of their offices be hastily refused upon grounds of inconvenience or disgust. The moral authority of God never slumbers nor sleeps; it has an active and lasting, as well as comprehensive and actual jurisdiction. It is our business, therefore, not only to yield ourselves up implicitly to its direction, but to maintain our allegiance to it with undeviating regularity; neither warping, nor restraining, nor modifying those laws which God has written, not only with his finger on tables of stone, but by his Spirit on the fleshly tables of our heart. On the uniformity contended for, depends that continuity of moral actions, without which the Christian character will possess no consistency, and the life produce no regular fruits. Every intermission of a known duty, every deliberate suspension of an acknowledged law, weakens the power of conscience, reconciles the mind in some degree to moral contradiction, and induces, according to the frequency with which it is repeated, a habit of trifling with the divine commands, and of dispensing with obedience, where obedience is implicitly due.' p. 281, 2.

The Guide of Youth; *a Sermon preached to Young People at Sion Chapel. By* William Bennett, *Dursley. Price* 1*s.*

This is a very serious and affectionate discourse on Jer. iii. 4. The author shews that youth need a guide, — points out the evils which attend those who neglect divine direction, — the nature of that guidance, and the happiness resulting from it.

The sermon, it appears, was published at the request of the hearers; and the author, in a modest preface, expresses his hope that, though his discourse makes no pretensions to literary merit, it may be of essential utility to young persons, whose spiritual advantage he appears sincerely to aim at.

Remarkable Particulars in the Life of Moses; *including the interesting History of the Israelites, from their Bondage in Egypt till their Arrival at the Borders of Canaan. By* John Campbell, *Author of Worlds Displayed, &c.* 4*s.*

Mr. Campbell is too well known to our readers by his former publications for the instruction of youth, to require any formal introduction, or any special description of his pleasing talents. From the dedication of this little work to Mr. Wilberforce, and from the general contents and style of it, we suppose he intends it for the benefit of adult as well as juvenile readers. We agree with him in these prefatory remarks:—'If we except the life of Jesus, no part of Scripture history is more important than the life of Moses. It is constantly referred to in all the succeeding parts of the word of God: it contains a wonderful variety of edifying incidents; is a sample of divine Providence in every age, and strikingly delineates the character of human nature.'

The leading events in the life of Moses, and the principal contemporary incidents of the history of the Israelites, are concisely narrated, and comprised in fourteen chapters. The narrative is simple, correct, and manly. We see no display of pomp, nor affectation of eloquence; but Mr. C.'s great object of making the history entertaining and useful, seems constantly to be kept in view. We think, however, he has attempted too much, in blending the history with the life of Moses. The principal occurrences in the life of this great legislator might have been selected, with frequent and more copious remarks, and adapted to various classes of mankind. The history of the Israelites, though other authors have given it to great ad-

vantage, might yet have been profitably treated by Mr. C. in a *separate* performance. We think that he might more frequently have introduced the language of Scripture in the narrative, and with good effect. His occasional reflections are very suitable, as are likewise the plates and explanatory references, particularly to young and uninformed readers. One passage may sufficiently display Mr. C.'s instructive manner: it is on the giving of the moral law.

'When Moses had spoken unto the people what he was desired, then Jehovah proclaimed, in the hearing of all the people of Israel, his holy law, which is generally known by the name of the Moral Law, or Ten Commandments; and contains our duty to God and to man. The former is expressed in the four first commandments, and the latter in the six last. This law is short, but so comprehensive, that it is suited to the understanding of all rational creatures:—not voluminous, like the laws of some kingdoms; nor mysterious, like many of the laws of men:—all is simple, yet dignified. In a word, it is worthy of its Author. To attempt to point out its excellence, is almost like a man holding up a candle to shew his brother the glory of the sun. To see its beauty and excellence in perfection, we must behold the life and death of the Lamb of God, who came to fulfil the righteousness it required, and to atone for man's violation of it. In every point of view, the law will appear, to enlightened men, holy, just, and good; and they will pray that it may be written on their hearts, as it was on Christ's; and that, like him, they may find it their meat and their drink to do the will of God, which it contains.' P. 98, 99

Voyages and Travels of a Bible. By J. Campbell. Price 2s.

THIS small neat work, like the preceding one, is more particularly interesting, though not confined, to young readers. The Bible is personified, and made to narrate a pleasing variety of events during its voyages to the West Indies, and to South and North America. The conversion of William, of Mr. Sharp, and of Teito, and the effects also which followed, are well-drawn sketches; but the conclusion is rather awkward. The fifth chapter, with a few impressive additions, might have afforded the best topics for a successful finish. The following passage is worthy the notice of all those churches in which discipline is neglected.

'While this church continued to attend to the apostolic order and the simplicity of the gospel, things went on well; but when they began to make improvements, as some new members called them, or rules not founded on the published will of Christ, the love of that lively church began to wax cold both to God and to each other; their zeal began to slacken apace; and divisions about mere trifles arose; they spake evil one against another, and these declensions went on and increased for some years, till their pastor, who alas! had connived at many of their innovations, being struck with remorse, came forward at one of their meetings, and expressed his repentance for unfaithfulness to Jesus and to them. He then took a review of their first state and the great comfort they enjoyed: he then pointed out the evils that had crept in amongst them unawares, and moved, that they should return to their original conformity to apostolic rule. Some opposed this; but upon the pastor's plainly stating the scriptural order of a gospel church, these were silenced, and almost the whole church cheerfully agreed to their reverting to their original simplicity. A few were offended, and withdrew from the communion of the church, which was a great mercy; for it was soon found, that only the corrupt leaven had left them. Now they went on in their former way; they found that the Lord was returned to them of a truth. Then they had rest and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied like the churches in Judea.' P. 47, 9.

We trust, this little volume will make the Bible more interesting to many readers, and lead them to

seek salvation through Christ Jesus. We hope, whenever Fiction lends her aid to the sacred cause, these objects will always be kept in view, and these effects may always follow.

Spiritual Gleanings; *or Select Essays with Scripture Mottoes.* 8vo, 8s.

The unaffected simplicity and modesty of the Introduction arrested our attention, and disposed us to examine these Gleanings with no small degree of prepossession in favour of the author's judgment and spirituality. Such remarks as the following deserve quotation:—

'I present my readers with the efforts of a mere gleaner, and, without any ostentatious promises, offer the humblest and most inartificial fare. The harvest-field of God's word is where I have selected the leading materials for the small sheaf which I have gathered; and it is there, with the simplicity of unadorned truth, I would invite others to search for divine sustenance.—If I possessed the powers of eloquence, and the wisdom of the eastern sages, I would employ all my abilities to enforce the truth, the beauty, the harmony, and the consolation of the holy Scriptures.'

This extract is so faithfully descriptive of the leading object and perpetual aim of this work, that we need not quote the table of contents, nor give any analysis of the various and useful subjects of the volume. The pieces, which amount to thirty-two, are not all composed with the same care; some are too diffuse and irrelevant to their titles; but most of them are highly judicious and spiritual. However, if they had been more concise, and more illustrative of the spirit of the mottoes, it might have improved the work. A desultory vague interpretation and application of Scripture truth is not generally interesting. With the prevailing sentiment, the practical and consoling tendency, and the devotional fervour of the work, we cannot refuse our cordial concurrence; and on these accounts, we can cheerfully recommend it to general perusal. Some impropriety of language and metaphor occasionally occurs: to *comprehend* Deity; to apply the adjective *late* author to Mr. Jay, and others who are living; and to speak of 'the tree, which spreads its graceful *foliage* over every *leafless* branch,' are some of the errors of style which we could not avoid remarking. But sterling excellence of sentiment amply compensates the trivial errors of composition. We shall now admit this pious author to speak for himself; perhaps we should say *herself*: and if this conjecture be correct, we think the author's reputation would be enhanced rather than diminished by the disclosure.—We fear there are too many who resemble this portrait:—

'How many professors turn aside from the playhouse and frequent the sanctuary, who embrace every opportunity to increase their possessions by taking undue advantages in commerce! — who revenge a trifling insult by sudden sallies of passion!—or fret their dependents by the capriciousness and haughtiness of their deportment! Is not this 'rejoicing in iniquity?' Alas! so insinuating is depravity in its very essence; so difficult is it to live pure, and holy, and harmless, that we cannot carefully examine one evidence of a renewed nature, without applying to ourselves the language of holy Job, 'Behold, I am vile!'

Sermons on Various Subjects. *By the late Rev.* Thomas Strange, *Kilsby, Northamptonshire, with some Memoirs of his Life.* 12*mo*, *p.* 341, *price* 4*s.*

This volume, containing eighteen sermons on interesting subjects, selected from the author's manuscripts, is published by Mr. Watson and Mr. Knight, two neighbouring ministers. 'It was generally thought,' say the Editors, in their Preface, 'that these sermons might be read with advantage on the Lord's Day evening, or on any other occasion.—If there were any profits arising from them, it was supposed that an addition might be made to the comfort of a venerable widow, now far advanced in the vale of life.'

Mr. Strange was a truly pious and

indefatigable minister. His memory will long be fragrant in the neighbourhood where he laboured; and these Sermons will, no doubt, serve to cherish the recollection of a man deservedly dear to his connections.

These discourses are plain, but evangelical and practical; and, we doubt not, will be acceptable and useful to those serious readers who have edification chiefly in view.

A Defence of the Principal Doctrines of Evangelical Religion: *in a Letter to A Barrister, occasioned by his 'Hints on the Nature and Effects of Evangelical Preaching.' By a* Layman. *Price* 3*s.*

We have heard of a person who, in order to affix honour to the employment of his father, who sold turkeys for the spit, gave out that he was a Turkey Merchant. The writer of the 'Hints on Evangelical Preaching,' is seriously suspected by many to have made use of a similar device. A person learned in the Law, who pleads at the bar of a court of justice, is called a Barrister; but it is more than probable that the name has, in this instance, been assumed by one who stands at the bar of a common public-house. Such a character the 'Hints' will well suit, both as to sentiments and language; but they bear no marks of the acuteness, the penetration, the extent of knowledge, and the skill in composition, which would be found in one who had received an education for a learned profession, and pleads as a Counsellor in our courts of justice.

This *soi-disant* Barrister is unacquainted with the subject on which he has undertaken to write. When the preacher of the gospel invites the chief of sinners to believe in Christ for the salvation of their souls, he represents it as giving them a warrant to continue in the commission of their iniquities; and strangely quotes passages of this kind to prove that the friends of evangelical doctrine are enemies to holiness, and the duties of the Christian life. Such is the Barrister's reasoning!

'When reason is against a man (said one of the old philosophers) the man will be against reason.' In like manner, when the gospel is against a person, that person will be against the gospel. This, we suspect, will account for the Barrister's pamphlet, *Hinc illæ lacrymæ!* Pride and immorality are two things directly opposed to the gospel of Christ; and the man whose heart is under the influence of either, will dislike it for that cause. Pride leads him to think highly of his own righteousness, and to conceive that, for the sake of it, God will forgive his sins, and admit him into favour, and confer on him a title to Heaven. Such is the doctrine contained in the 'Hints,' while the free grace of God and the righteousness of the Saviour are covered with reproach. We are not decided as to the wisdom and propriety of conduct in the good men by whom answers have been written to the Barrister's pamphlet. Had they let him alone, he would long ago have descended into the grave of oblivion; but he has been written into notice, and has acquired from the characters of his opponents a degree of celebrity which he would not otherwise have obtained.

In addition to Dr. Hawker and Mr. Collyer, a worthy Layman here enters the field, and, with a most ardent zeal and an extensive knowledge of the Scriptures, establishes the truth of those evangelical doctrines which the Barrister has opposed, and treated with so much contempt.

The riches and freeness of divine grace, the atonement of Christ, justification by faith in the righteousness of the Redeemer, and regeneration by his Spirit, are illustrated and confirmed from a great variety of passages, both in the Old and New Testament; and he clearly demonstrates the powerful influence of these doctrines, in producing holiness of heart and life in all who receive and believe them. The concluding paragraph will serve as a specimen of the work: —

'Finally, Sir, I wish it to be deeply impressed upon your mind, that the doctrines which I have

been defending, are doctrines of grace. They are also doctrines 'according to godliness;' — that evangelical religion requires not only an irreproachable conduct, but internal purity of heart; and that whilst she declares in most express terms, — 'By grace are ye saved, thro' faith,' she at the same time pronounces, with equal emphasis, 'Let every one that nameth the name of Christ, depart from iniquity.'

This pamphlet will be read with much pleasure by those who wish to see the scriptural evidence for those doctrines, which are known among Christians by the name of Evangelical.

The Nature and Importance of a Good Education: *a Sermon preached before the Promoters of the Protestant Dissenters' Grammar-School, lately opened at Mill-Hill. By the Rev.* David Bogue, A. M. *Price* 1s.

Prejudiced persons have sometimes reproached the friends of evangelical religion, and especially those of them who are Dissenters, as enemies to Literature; but the censure is wholly unfounded. The numerous seminaries in which their ministers are prepared for the pastoral office, and which are supported chiefly by voluntary subscriptions, sufficiently prove the sense they entertain of the value of human learning in a preacher of the gospel.

The establishment of the public Grammar-School at Mill-Hill, is a further testimony of the esteem in which they hold 'a good education,' not only for ministers, but for the sons of gentlemen and tradesmen. Mr. Bogue has treated this subject in a judicious and masterly manner. His text is, Prov. x. 1, 'A wise son maketh a glad father.' The preacher first describes a good education as including good principles, — both the doctrinal and moral principles of the gospel. Literary acquisitions form another branch of such an education. The knowledge of languages is one of these; to which should be added some of the departments of science, — Mathematics, with some acquaintance with Geography, Astronomy, and History.

The advantages to be expected from such an education are then properly enlarged upon; these are, A greater capacity for business, — the acquirement of vigorous habits of application, — qualification for public employments, — the means of agreeable and useful relaxation, — a higher susceptibility of further improvement, — the increase of useful knowledge in society, — the power of influencing public opinion, — superior ability to be serviceable in the church of Christ, — and, finally, the promotion of the honour of God, and the general interests of religion in the world.

These advantages are stated with much perspicuity and energy, and exhibit, in a very striking and interesting view, the great importance of a good education; — such an education as, we are persuaded, it will be the aim of the pious, able, and zealous Committee who conduct this Institution, to secure for the pupils at Mill-Hill, under the tuition of the Rev. Mr. Atkinson, and other well-qualified teachers.

The Appendix contains The General Plan and Regulations of the School, with the Terms of Admission; — a List of the Committee who manage the Institution; and another List of the Subscribers. To render the Grammar-School more extensively useful, by admitting a certain number, either gratuitously, or on terms exceedingly reduced, and to defray the great expense of fitting up the premisses, &c. 'the Committee make an appeal to that public generosity which, in Britain, is seldom solicited in vain!'

We sincerely recommend this sermon to the perusal of parents, especially of such as have not themselves enjoyed the advantages of education. We trust that many worthy persons of this description, will find arguments in this discourse which, in concurrence with their own good sense, will induce them to embrace the highest advantages of education for their children, which their circumstances in life may place within their reach.

The Christian Minister's Duty and Reward: *a Sermon, addressed as a Charge to Mr. R. Pengilly, when ordained Pastor of the Baptist Church at Newcastle upon Tyne, Aug.* 12, 1807. *By the Rev.* W. Steadman, *President of the Baptist Academy in Yorkshire.* 1*s.*

It does not appear that this Charge was published by the desire of the author; but that it was committed to the press, from the manuscript, by Mr. Pengilly, at the request of his friends. The text is Rev. ii. 10. The preacher observes, 'That the words contain a solemn charge, and an animating motive to enforce it.' The charge is that of being faithful; which stands opposed to disobedience, treachery, indifference, indolence, and cowardice. The motive is a crown of life, a crown of life given, — a crown of life given by the Lord himself.

This Charge abounds with many plain but excellent remarks, worthy the perusal of every Candidate for the gospel ministry. The following passage will afford a specimen of the author's zeal and manner: — 'I am thankful for the privilege of convenient places, in which we can comfortably and statedly assemble, for the worship of God; but am ready to say, 'Let them be levelled with the ground;' and let us be driven into barns, woods, or fields, as our forefathers were, rather than we should so grossly abuse such a privilege, to confine our ministrations to them, to the neglect of all other places around us.'

Plain Truth for Plain People. *In Three Dialogues, between Joseph Chisel and Thomas Wood. By the Author of Mrs. Wilkins.* 4*d.*

The author of this useful tract, under a full conviction of the prevalence of infidelity, and its baneful effects among the lower classes of society, here steps forward, and, with a generous zeal, attempts to counteract them, by stating the evidences of Christianity in a plain and familiar manner. We applaud the design; and think that the circulation may be very useful.

The Advantages of Early Piety, *as the History of Sarah Thompson and Lydia Green. By the Author of Mrs. Wilkins. Price* 3*d.*

The press and the pulpit both happily labour for the instruction and advantage of the rising generation. This certainly must be considered as a very favourable circumstance, both for our country and the church of God. We have here another little history to add to the stock already before the public of juvenile instruction. We shall be happy to find it extensively distributed, and more happy to hear of its great success.

The Miscellaneous and Posthumous Works *of the Rev.* Alex. Pirie, *Newburgh, Fife. Second Edition,* 6 *Vols. Price* 4*s. each.*

Mr. Pirie has been known for a long time, in Scotland, as a writer of considerable originality. More than 30 years ago, he published, in Ruddiman's Magazine, a series of valuable papers, on the Vestiges of Celtic Customs in Great Britain. In his Theological Works, several of his thoughts are new and plausible; but they are also, very often, more fanciful than solid. Illustrations of this remark, the reader will find in the second volume of the Work before us, under the articles 'The Garden of Eden,' and 'The Tree of Knowledge, of Good and Evil;' but especially in the fourth volume, under the title 'An Essay on Creation-Week, and its Symbolical Intention;' where the whole structure, containing more than half of the volume, is nothing but the baseless fabric of an extravagant fancy, at play with its subject, and trifling with the reader's time and edification.

He has some ingenious thoughts in vol. I, 'On the Restoration of Judah and Israel to the Land of Promise; and on their subsequent Conversion to Christianity, by the Personal Appearance of our Lord among them:' but what will most gratify the discerning reader's mind, are his 'Sermons,' and 'Critical Observations on Scripture Texts.'

We beg leave to subjoin a single

admonition to all who undertake to explain the figurative parts of Scripture. It is this: That to constitute any person or religious usage typical of Jesus Christ, his church, or the blessings of the gospel, it is necessary, not only that we can trace similitude between them, but that we produce satisfying evidence of its having been the *design* of God to make the former emblems or types of the latter.

The Object accomplished by the Abolition of the Slave Trade: *a Sermon preached at Launceston, May* 1, 1807. *By* R. Cope. 6*d*.

From the text, Isa. lxi. 1, 'To proclaim liberty to the captives,' the preacher takes occasion to consider, 1st, The Objects which are accomplished by the Abolition; viz. The termination of a traffic at once unscriptural, unjust, and inhuman, — the removal of a great national sin, — the success of benevolent exertions, — the answer of fervent prayers, and the removal of a principal barrier to the prosperity of the gospel; and, 2dly, The more glorious liberty of which the abolition of the slave trade is an emblem. The discourse is concluded with suitable reflections.

The subject is universally felt to be important; and Mr. C. has treated it in a pious, evangelical, and useful manner.

An Account *of the Life and Religious Experience of William Barnet; with Occasional Reflections. By* G. Muirhead, *one of the Ministers of Dysart. 2d edit.* 1*s*.

The subject of this Memoir was a young man, who 'moved in an humble sphere, passed his days in obscurity, loved retirement, and was ultimately known to few: but he feared God, and enjoyed his favour; he knew the power of religion, and experienced much of its comfort; his life was useful and exemplary, — his death was peaceful and happy. In this view, his history is interesting; and on this account it was published, that others may be engaged to follow his example.'

This is a very pleasing little book; and we cordially recommend it, especially to our young readers.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Whole Works of Bp. Hall, edited by Mr. Pratt, 10 vol. 8vo, 4l. 4s.—Royal, 6l. 6s.

The Miscellaneous Works of the Rev. M. Henry, complete, 3 vol. 4to, 1*l*. 6s.—Royal, 1*l*. 19s.

The Works of Apb. Leighton, complete, with his Life, by Rev. Mr. Jerment, 6 vol. 8vo, 2l. 8s.

Bp. Hall's Contemplations on the Old and New Testament (Mr. Pratt's Edition) 2 vol. 18s.

——— Practical Works, containing Discourses, Epistles, Cases of Conscience, &c. 2 vols. 18s.

——— Devotional Works, containing Meditations, Soliloquies, Select Thoughts, &c. 1 vol. 9s.

——— Divine Right of Episcopacy, 3s. 6d. bds.

Fathers of the Church, vol. 2, 9s.

Christian Classics, v. 2, 3s. fine, 5s.

The Language of St. Paul respecting the Man of Sin, &c. By N. Nesbit, M. A. 3s. bds.

Cottage Library, Part 13, 6d.

The Manual of Prophecy. By the Rev. R. Whittaker. 3s. 6d.

Examination of Mr. Marsh's Hypothesis relative to the Three First Gospels. By D. Veysie, B. D. 4s.

Poems on Creation, Redemption, &c. By J. Gaggin, 12mo, 3s.

Hawker's Poor Man's Commentary on Job. 12mo, 1s.

Letters from Eliza to her Young Friends, 9d.—half bound, 1s. 3d.

Grace Triumphant; or Memoirs of Master Smith. By W. Campbell. 1s.

Temporal Mercies: an Essay, by Js. Fisher, 1s. 6d.

Friendly Address to the Posterity of Abraham. 6d.

Navigation Spiritualized. Abridged from Flavel, for the Use of Sailors. 1s. or 10s per doz.

Falsehood Exposed; a Critique on Mr. Nightingale's Portraiture of Methodism. By Detectores, 8vo, 6d.

A Letter to the Bishop of London, occasioned by the Rumour of his having interdicted Dr. Draper from preaching in the Churches of his Diocese; to which is subjoined, some Remarks on the Rev. W. B. Williams's Appendix, &c. 8vo, 2s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We are happy to state, that Mr. Morrison, who is gone to China with a view to the Translation of the Scriptures into the language of that vast empire, arrived in safety at Canton, Sep. 4, 1807. The voyage occupied 113 days, from the time of leaving the coast of America to his anchoring in Macao Roads. 'In the Indian Ocean (says Mr. M.) we experienced very heavy gales of wind; but "the Lord on high is mightier than the noise of many waters; yea, than the mighty waters of the sea." He brought us safely through.'

Mr. Morrison was in hopes of obtaining some very valuable assistance in the prosecution of his important, but (on every account) very arduous undertaking.

EAST INDIES.

Extract from the Baptist Missionaries' General Letter to the Society.

Serampore, Dec. 25, 1807.

Very dear Brethren,

'On a review of the dispensations of God toward us since we have been in India, we see much to humble us, and much to excite our gratitude. Blessed be the name of the Lord, he hath not turned away our prayer! He hath led the blind by a way which they knew not; he hath made darkness light before them, and crooked things straight; — 'this hath he done unto them, and hath not forsaken them.' Amidst afflictions and bereavements, troubles from without, and trials within, his grace hath been sufficient for us. Having obtained help of God, we continue to this day.

'During the past year, we have baptized 22 persons; four of whom have been added to us since the last quarterly letter. These, with one baptized at Cutwa, and another at Dinagepore, make the whole number baptized 104, ten of whom are Europeans. In the course of the last six years, we have been under the necessity of excluding 13, and six have been removed by death. The number of native members who remain, therefore, in the two churches at Serampore and Dinagepore, is 75: which, with 25 Europeans, make 100; besides these, three of our members are gone to Europe.

'The far greater part of our native brethren continue to give us much pleasure, by their walk and conversation. Some there are, it is true, whom we have been compelled to reprove, and even to suspend from communion. We have, however, generally had the satisfaction to see church-discipline so far sanctified, as to be productive of sorrow of mind, and an earnest desire of re-union with the church.

'At Cutwa, things wear rather a pleasing aspect. Brother Chamberlain has with him Kangalee and his wife; the latter of whom was baptized by him, and the former at Serampore; and we are happy to hear that both of them walk worthy of the gospel. We have furnished Brother C. with a horse, which has greatly enlarged his sphere of action. He goes out with a native Brother, and scatters the precious seed in perhaps 20 villages in the space of a month.

'At Dinagepore our much-loved Brother Fernandez is indefatigable in his attempts to spread the knowledge of Christ. We have already mentioned his having baptized the wife of Nunda-kishore. Golook and Futtick are with him; but indisposition has prevented their exerting themselves hitherto in any great degree. It gives us pleasure, however, to hear that Nunda-kishore and Herdoo are lively and active. Brother F. has lately informed us of his intention to undertake a journey for the preaching of the word to the northern extremity of the British territories.

'We have heard pleasing news from the neighbourhood of Malda, where our highly-esteemed European friends have been preparing the way for the gospel, by the establishment of native schools, in which children have been taught to read the Holy Scriptures by Heathen teachers. Indeed, in the present state of the country, it is hardly possible for a Christian teacher to ob-

in any number of pupils. Here brother Mardon has laboured this year, accompanied by Krishno, Ram-mohun, and others of our native brethren. Krishno Duss and Jaggernath are also gone thither lately: and we are informed by a letter, that they are attended to with a considerable degree of seriousness, and that there is hope of one or more being changed, both in heart and life. Blessed be God, his word is not bound, nor shall it return void.

'In Jessore, things seem rather at a stand. Brother Sheetaram has met with much opposition, on account of his refusing to prepare rice for the worship of Doorga. We have the satisfaction to find, however, that he was enabled to conduct himself as a Christian in this scene of trial, neither yielding in a way of sinful compliance, nor rendering railing for railing.—Kovera at Erunda continues unmolested, and we hope not without some good effects from his labours. Several brethren are lately gone into Jessore, to endeavour to revive the cause.

'We now return to Calcutta; not however without a sigh. How can we avoid sighing when we think of the number of perishing souls which this city contains, and recollect the multitudes who used of late to hang upon our lips, standing in the thick-wedged crowd for hours together, in the heat of a Bengal summer, listening to the word of life! We feel thankful, however, that nothing has been found against us, except in the matters of our God. Conscious of the most cordial attachment to the British Government, and of the liveliest interest in its welfare, we might well endure reproach, were it cast upon us; but the tongue of Calumny itself has not, to our knowledge, been suffered to bring the slightest accusation against us.

'We still worship at Calcutta in a private house; and our congregation rather increases. We are going on with the chapel. A family of Armenians also, who found it pleasant to attend divine worship in the Bengalee language, have erected a small place on their premisses, for the sake of the natives. We hope the word preached at Calcutta has not been without effect. Two persons appear to have been wrought upon while we were permitted to preach at the Loll Bazar; Santaram from Chittagong, who has been baptized, and is gone to his own home; and Ram Presaud, a young man from Patna, who also has been baptized, and continues to be very promising.

'Our way having of late been partly hedged up, we have been led to inquire whether, with the word of life in our hands, we were not debtors to some of the neighbouring nations which might be accessible. After much consideration and prayer, and the requisite inquiries, we resolved to make an attempt among the Burmans. Our brethren, Mardon and Chater, devoted themselves to this work, and have been solemnly designated to it. They only wait for a conveyance.

'We acknowledge, with gratitude, the kindness that has been shewn us both from Britain and America, in aid of the Oriental translations. The sums which have been sent us arrived in a most seasonable time, as the expense of the work had begun to press very heavily upon us, and had indeed somewhat embarrassed our circumstances. This embarrassment is now happily removed, and we are enabled to go on with a degree of vigour. Dear brethren, farewell.

'We remain most affectionately yours,

W. CAREY J. ROWE
J. MARSHMAN W. ROBINSON
W. WARD F. CAREY.'
W. MOORE

ROME.

If the following article of intelligence, taken from the newspapers, be correct, it should seem that the final Downfal of the Papal Throne is at hand.

ROME, April 28.—His Holiness persists still in the same disposition with respect to the concessions which have been required of him.—Towards the end of the last month, his Holiness addressed, through his Secretary of State, the following circular letter to all the Cardinals who had orders to quit Rome; conceived in these terms:—

"His Holiness, our Master, has commanded his Secretary of State, Cardinal Doria Pamfili, to make known to your Eminence, that his heart has been penetrated with the most poignant grief, on being informed of the order given by the French general to so many members of the Sacred Collee to quit Rome within three days. His Holiness, who clearly sees that this measure tends to overthrow the empire of the Church, since those members are removed from his person who are necessary to the direction of his affairs, and at last his Minister, his Vicar, cannot in conscience permit this departure. He prohibits, therefore, every one, upon his oath of obedience, to re-

move from Rome, unless absolutely compelled by force; and his Holiness foreseeing this case, that after having torn your Eminence from his bosom, you might be left at a certain distance from Rome, is of opinion that you should not continue your journey, unless compulsion should be used, to the place designated to you; in order that it may be a matter of public notoriety, that your removal from the head of the church has not been voluntary, but from compulsion. The virtues of all the individuals who have received the order to depart, alone support the afflicted soul of his Holiness, and are a pledge to him, that, according to his example, they will support persecutions with patience, and that the sentiments of the Sacred College, far from being weakened, will be strengthened."

Though this note had been sent to the Cardinals before their departure, it did not prevent some of them from going voluntarily to the places pointed out to them. M. Lefebre, who, after the departure of M. Alquier, remained in this city, in the quality of Charge d'Affaires from France to his Holiness, has just set out to Paris, carrying with him all the papers and archives of the Legation.

TRAVELS IN THE EAST.

The Rev. J. F. Usko, late Chaplain to the Factory at Smyrna, has written, and privately circulated among his friends, a brief narrative of his travels and literary life; a few extracts from which we judge may be acceptable to our readers.

Mr. Usko was born in Prussia in 1760, finished his education at Koninsberg, and was ordained in 1785. He was then sent to Smyrna, as pastor to the German community there. In 1789 he undertook a voyage to Egypt, where he continued at Cairo to study the Arabic language, and visited the Pyramids, Rosetta, Damietta, Jaffa, and Jerusalem, where, at Easter, he had an opportunity of witnessing the various ceremonies of Christian nations, and "of adoring our Saviour at the very place where he rose from the dead, and ascended into Heaven." He also visited Bethlehem, the Mount of Olives, Bethany, Carmel, Nazareth, Tabor, Tiberias, the lake Genesareth, and the river Jordan: afterwards he continued his journey to Tyre and Sidon (now called Soor and Sida). After abiding a season at the monastery of Deirel Mokhallas, where the Patriarch of Antioch resides, in order to perfect himself in Arabic, he travelled over a part of Lebanon and Ante-Lebanon to Damascus, where he abode several months; after which he returned to Smyrna.

In the year 1792 he travelled to Constantinople, where he applied closely to the Turkish language; after which he departed for the Dardanelles, travelled over the plain of Troy, went to Mytilene, Scio, Athens, and Greece, —to the isle of Patmos (where the grotto is shewn in which they pretend that St. John wrote the Revelation) and from thence to Miletus, Ephesus, Sardis, Thyatira, Pergamo, &c. and returned to Smyrna.

In 1795 he undertook another journey to Babylon and Persia. With his companion, Mr. Randle Wilbraham, he set off in March for Scio, sailed to Cyprus, and from thence to Aleppo and to Beir; crossed the Euphrates to Urpha (Ur of the Chaldees); afterwards he visited Curdistan at Mosul, the ancient Nineveh, of which only a vast quantity of scattered bricks remain; and in June arrived at Bagdat. Here he continued some months, studying the Persian language. From thence he proceeded to the tomb of Ezekiel at Kesil; and from thence to Hella, built from the ruins of ancient Babylon, from which it is about three quarters of an hour distant. 'When I approached (says he) these immensely extensive ruins, I was amazed at the exact accomplishment of the prophecies of the Old Testamant by Isaiah.' He then returned to Bagdat.

He arrived at Ispahan in September, and describes the city as containing 500,000 inhabitants. Leaving this capital of Persia, he visited Persepolis, the ruins of which he beheld with astonishment; and afterwards the ruins of Palmyra. He then visited Palestine a second time, and saw Nazareth and the ruins of Samaria. He reached Smyrna again in June 1796.

After a great variety of changes, which we cannot detail, he arrived in England. He now resides in London, and is a teacher of the Oriental languages.

The concluding paragraph of his curious narrative (which we hope will be amplified and published) deserves attention.

'I must here declare to the honour of the Bible, that I did not find, during my travels, *one* circumstance in the holy Scriptures contrary to the present manners and customs of the East, or to geography, and the situation of the different places mentioned therein; but, on the contrary, all is conformable to

the different prophecies and descriptions in the sacred writings.' p. 19.

This gentleman, we are informed, has lately been presented to a valuable living in the county of Essex, by the Bishop of London.

CEYLON.

It was confidently asserted in a pamphlet published by Major Scott Waring, and, on his authority, in several other publications, that the Governor of Ceylon had expelled all the Missionaries from that island. This statement, however, is by no means correct. It is true, that the Rev. Mr. Vos has been ordered by Governor Maitland to quit Ceylon, in consequence of his having become obnoxious to some of the Dutch clergy there, who, it should seem, could not endure that honest zeal which he manifested in the duties of his office, as a minister of one of the Dutch churches. The Governor thought it necessary to yield to the importunity of these ecclesiastics; but his dismission had no connection whatever with that alarm which had been excited in India; nor were the other Missionaries in Ceylon removed; they were only ordered to confine their labours to the heathen.

The true state of the case is thus expressed in the Annual Report of the Directors of the Missionary Society, just published;—

'We now proceed to mention a circumstance which has caused us deep concern, and which will, doubtless, be felt by the Society at large, as one of those painful but mysterious events which the Divine Providence permits in the government of the world: we allude to the removal of our very worthy and devoted brother Vos from his people at Columbo in Ceylon, and his being ordered by the supreme authority to quit the island, at the instigation of some of the Dutch consistory, whom he had offended by his fidelity and zeal. It would appear that the governor had adopted this measure with considerable regret, as he shewed *personal kindness* and good-will to Mr. Vos, and continued his salary for three months after his quitting the island.

'It is remarkable that Governor North, the predecessor of General Maitland, expressly invited Mr. Vos from Point de Galle to settle at Columbo, and placed him in one of the churches. The machinations of the consistory removed him from thence; but as many pious people, deeply affected with his preaching, attended him at his house, and further proposed the building a church or chapel for him,—this seems to have irritated his opposers beyond all bounds; and nothing but the *expulsion* of this pious and industrious labourer in the Lord's vineyard could satisfy them!'

AMERICA.

REVIVALS OF RELIGION.

Extract of a Letter from President Dwight, New Haven, Feb. 2. 1808.

'An attention to religion is prevailing here; which gives much pleasure to all its friends, and which exceeds anything known in this town for many years.'

A Letter from another Person, dated Feb. 16.

'I AM exceedingly rejoiced to inform you, that there is great reason to hope for a general revival of religion here. Not less than 40 persons in Mr. Stewart's congregation are more or less concerned about religion; some of them deeply, and some have obtained a hope.'

A Minister of the Gospel in North America expresses himself thus, in a Letter to the Editor, April 11.

'I FEEL much real satisfaction in being able to state, that in several places in New Jersey and New England, the power of the gospel has lately been displayed in a remarkable manner; and, hitherto, the circumstances are so scriptural and unexceptionable, that I am very sanguine in my expectation that the result will embolden us to say, This is the finger of God!'

LONDON.

Eighth Anniversary of the Society for Missions to Africa and the East.

On Whit-Tuesday, June 7th, the Annual Sermon was preached at Blackfriars Church, before the Society for Missions to Africa and the East, by the Rev. Thomas Robinson, M. A. Vicar of St. Mary, Leicester, and late Fellow of Trinity College, Cambridge. After an animated discourse on the duty and means of promoting Christian Missions, from Rom. x. 13, 14, 15, in which the preacher ably vindicated them from some late attacks, and strongly enforced on his hearers the duty of supporting them,—a noble collection was made at the doors, which amounted, with donations and

subscriptions in the vestry, to upwards of 375*l*. A 50*l*. note was put into the plate by an unknown friend.

The General Meeting of the Society was afterwards held at the New London Tavern, Cheapside, when a Report was read by the Secretary, of the proceedings during the last year. From this Report, it appears that the Society has sent four Lutheran ministers to Sierra Leone, as missionaries to the natives on the western coast of Africa; and that four other Lutheran ministers have been accepted as missionaries, and are preparing for Africa, under the Rev. Thomas Scott, rector of Aston Sandford. The Society promises itself much from the abolition of the Slave-Trade, and the operations of the African Institution, in civilizing the natives of the western coast; and it proposes to instruct its missionaries in the Arabic and Susoo languages, and in the art of printing; and, by the establishment of a printing-press at Freetown, Sierra Leone, both to aid the African Institution in its endeavours to civilize Africa, and to circulate portions of the Scripture and religious tracts very extensively along the coast, and in the interior. The Society's missionaries continue in charge of the spiritual concerns of the colony of Sierra Leone, no chaplain having been yet appointed; and they have also undertaken the care of the Maroon children. A proposal has been made to the Committee for forming a settlement on one of the New Zealand Islands, which will probably be carried into effect, and may ultimately lead to important consequences. Several gentlemen delivered their sentiments at some length to the meeting; animating the Society to perseverance and exertion, by the divine promises, and by its opening prospects of success.

Sermon and Report may be had in a few days of the Deputy Secretary; and of the Society's booksellers.

Subscriptions and donations are received by Mr. Smith, Little Moor-fields, and by H. Thornton, M. P. Treasurer, No. 1, Bartholomew Lane.

Report of the Committee of the Religious Tract Society, May 12, 1808.

(Continued from our last.)

Since the last Annual Meeting, eight Tracts have been added to the first series: No. 97, the Churchman's Confession, by the Rev. C. Simeon, M. A.; No. 98, an Extract of a Letter from Pope Pius the VIth, with other Recommendations to Catholics on reading the Holy Scriptures; No. 99, Happy Poverty, an interesting authentic narrative; No. 100, a Friendly Visit to the House of Mourning, by the Rev. R. Cecil, M. A.; No. 101, the Life and Writings of St. Peter, extracted from the Holy Scriptures; No. 102, the Progress of Grace, in three Letters, by the late Rev. John Newton; No. 103, Hints to a Soldier, by the Rev. R. Cecil, M. A.; and No. 104, Letters on Marriage, addressed to young Christians, by one of the committee.

The Committee are also procuring translations of some of their Tracts into the Danish and Portuguese languages; the former with a view to circulation among the prisoners of war in this country; and the latter, in order to be prepared to avail themselves of any opportunities that may offer for the diffusion of divine truth either in Portugal, in the Portugueze islands, or in the Brazils.

It will doubtless be highly gratifying to the members and friends of this institution, to observe the progressive increase in the sale and circulation of Tracts of the first series, which, within the two last years, has been more than doubled, and will be found by the annexed statement, to amount in the year ending the 31st of March last, to about a million; making four millions three hundred and eighty-one thousand Tracts of the first series, which have been sold and circulated since the commencement of the Society in 1799.

To the new series of Tracts, intended chiefly for hawkers, three have been added, viz. the Great Fire; the Cottager's Saturday night; and the Happy Spinster. The former Tracts of this series have gone through several large editions; and the smaller Tracts, having been found to be less acceptable than the large ones, have been extended or incorporated, and printed uniformly with the others; making a pleasing variety of thirty-nine different Tracts, exclusive of several which have been

published on occasional circumstances of public interest, when thousands being alive to the object, the Committee have embraced the opportunity of engaging their attention to the things that make for their eternal peace. About four hundred and thirty-six thousand of this series have been issued in the last year; and it will shew the vast importance of this new series of Tracts, when the Committee inform the Annual Meeting that the purpose for which the society commenced the publication of them, that is, the suppression of those of a profane and immoral tendency, is so far obtained, that, since the 1st of July, 1806, about three hundred thousand of such as are commonly sold to hawkers, are known to have been kept out of circulation, by the Tracts of this Society having been purchased instead of them.

The Committee have no doubt that the benefit derived to the community from the circulation of the Tracts of the new series, has been abundantly more extensive; but they deem it necessary to state this fact which has come to their knowledge, in order to encourage the friends of the Religious Tract Society to endeavour to prevail on the shopkeepers in the vicinity of their respective residences, to relinquish the sale of profane or immoral books, and to substitute those published for that purpose by this Society, which may be had of Mr. Burditt, at the Depository.

The Tracts of this new series have been published by this Society about two years and seven months; in which period nearly twelve hundred thousand have been sold and circulated.

The formation of village libraries appears to the Committee to promise essential benefit to the community. A clergyman of the first respectability has accepted of two sets of the Society's Tracts bound, in addition to his former collection of about seventy volumes, which he had collected at his own expense for the gratuitous reading of the poor; whose avidity for reading is so great as to produce a constant circulation.

It has afforded much pleasure to the Committee, to observe that Christians in various parts of the kingdom manifest an increasing attention to this important mean of communicating divine knowledge, and that a number of Societies for the purchase and distribution of Religious Tracts have been formed; of these the limits of their Report will only allow them to notice those at Liverpool and Birmingham, which embrace various denominations of Christians, and appear to be proceeding on a very extensive scale of distribution.

The Committee, anxious that foreign countries should have the benefit of institutions similar to those which yield such important advantages to the United Kingdom, have continued their attention to the promotion of such Societies abroad, so far as the state of communication with the Continent would admit.

The edition of 5000 copies of the Tract, No. 67, 'Scripture Extracts,' in the Icelandic language (which was mentioned in the last Annual Report) was completed at Copenhagen at the charge of this Society; and a number of them sent off to Iceland before the late calamitous events occurred in Denmark; the remainder were left by our correspondent under the care of a gentleman who will cheerfully embrace the most suitable opportunity of procuring the distribution of them in Iceland.

The war with Denmark having occasioned the removal of the Rev. Mr. Paterson into Sweden, he, like the disciples of old, immediately began to consider what he could do for the promotion of Religious Knowledge; and, having been encouraged thereto by the Committee of this Society, he has succeeded in obtaining the formation of a Religious Tract Society in Stockholm, having excited there the latent zeal of ministers and private Christians. They have commenced with printing large impressions of our Tracts, No. 85, 'the Great Question answered,' and No. 93, 'an Account of James Covey,' in the Swedish language; they also propose to proceed with Tracts in the language of Finland, and, if possible, of Lapland; but, as they relied, at the commencement of

their institution, on pecuniary aid from this Society, the Committee have authorized them to draw on their Treasurer for the sum of twenty-five pounds.

The Committee propose to continue their attention to the formation of Tract Societies in foreign parts, and to promote, as far as circumstances will admit, such institutions in the principal cities on the Continent of Europe. They perceive, with great satisfaction, that their brethren in North America increasingly feel the importance of Religious Tract Societies. In addition to the Massachusett's Society, mentioned in the last Report, they notice a Female Tract Society in the same State, — and another Society, entitled the Connecticut Religious Tract Society.

(We are under the necessity of deferring the remainder till the next Number.)

A Lord's Day evening lecture at the Rev. Mr. Humphreys's meeting-house, Union Street, Borough, has lately been commenced. Several acceptable ministers of the Pædobaptist and Antipædobaptist denominations are engaged. Mr. Collier preached the first lecture June 19th.

The Quarterly Meeting of the Associate Congregations will be held at Jewry Street Chapel, Tuesday, July 5, Mr. W. F. Platt to preach; subject, 'The witness of the Spirit.' Service at Eleven.

The Independent Ministers in the County of Kent, will hold their Annual Association at Mr. Vincent's, Deal, on Wednesday, July 6.

Oct. 2d, 1807. The new Baptist Meeting-house, near Penclawd, Glamorganshire, was opened for public worship. Mr. Harris, of Swansea (who had preached in the neighbourhood in the open air, every fourth Sunday, for two years, and upwards) prayed; Messrs. D. Evans, of Dolew, Lewis, of Carmarthen, and C. Evans of Anglesea, preached. The audience was large, — the new house is commodious, — the neighbourhood very populous, — and numbers flock to hear the Word of Life preached; and, it is humbly hoped, thro' the divine blessing, that the cause of religion will be promoted.

March 29. The Rev. W. Chapman, late of Sandwich, was publicly recognized as the stated pastor of Greenwich-Tabernacle. The Rev. J. W. Percy, of Woolwich, began with prayer and reading; Mr. Slatterie, of Chatham, delivered the introductory discourse, &c.; Mr. Humphreys, of Hammersmith, prayed; Mr. J. Townshend preached from Ps. cxxii. 7 (which sermon has been published at the request of the people); and Mr. Jackson, of Stockwell, concluded by prayer. In the evening, Mr. M. Wilks preached from Ps. xcii. 13—15.

Several ministers of the West Kent Union, met at Mr. Drew's Meeting-house, in Stroud, on Tuesday, April 5. Mr. Beaufoy preached in the forenoon from Isa. lx. 22; and Mr. Kent in the evening, from Zech. iv. 7. The next meeting is to be at Brother Beaufoy's, Town-Sutton, on Thursday, Nov. 3. Brothers Knott and Rogers are appointed to preach. The forenoon for business; public service at 3 in the afternoon, and at half past 6 in the evening.

April 12. The new chapel erected at Preston, for the use of Mr. Walker and his friends, who were ejected last summer from the old dissenting chapel in that town, now resumed by the Unitarians, was opened for public worship. Mr. Charrier, of Lancaster, preached in the morning, from Phil. i. 12; Mr. Bowden, of Darwen, in the afternoon, from Is. xl. 3—5; Mr. Fletcher, of Blackburn, in the evening, from Luke viii. 18. The liberality of the public will be appealed to in aid of this cause.

April 20 and 21. At Newcastle-Emlyn, in Carmarthenshire, South Wales, a new chapel was opened, where Messrs. J. Miler, of Rhosceurau, and A. Shadrach, of Talybont, preached the first day; Messrs. P. Morris, of Ebenezer; D. Morgan, of Esgerdawe; D. Peters, of Carmarthen; S. Davis, Maindy; J. Jones, of Rhydybont; and H. George, of Brynberian, preached the following day; W. Griffiths, of Glandwr; M. Jones, of Trelech; and T. Daniel, of Pencader, engaged in prayer. Four of the sermons were preached in an open field; because the Meeting-house could not contain one-fourth of the people assembled on the occasion, being from 3 to 4000. Messrs. J. Bowen and T. Jones, of Saron, supply this place, the cause being established here by their labours.

April 27. Mr. D. Nicholas was set apart to the pastoral office of the Particular Baptist Church at Newcastle Emlyn, Carmarthenshire; Mr. Jones, of Cardigan, described the Nature of a Gospel Church, &c. and prayed; Mr. Lewis, of Carmarthen, gave the charge from 1 Tim. iv. 16; Mr. Watkins, of Carmarthen, preached to the people from 1 Thes. v. 12, 13; and Mr. J. Moss, of Cilfowyr, preached to the congregation at large, from Heb. ix. 2.

On Wednesday, May 11, a neat place was opened for divine worship, at Nether Stowey, in the county of Somerset. Two sermons were preached on the occasion; that in the morning by Mr. Jay, from Ps. li. 18; and that in the afternoon by Mr. Tozer, of Taunton, from Ps. cx. 3; — other parts of the service by Messrs. Magor, of Glastonbury; Herdsman, of South Petherton; Golding, of Fulwood; Hendebourck, of Bishop's Hull; and Bannister, of Wellington. Much credit is due to Mr. Woodhouse, a gentleman in Stowey, who kindly undertook the management of the building, and also generously gave the ground on which it stands, and 50l. towards the expences of its erection.

May 25, Mr. G. Capes (late a member of the church in Prescot Street, London) was ordained to the pastoral office over the Particular Baptist church, Gamlingay, Cambridge; Mr. Geard of Hitchin, prayer and introduction; Mr. Nicholls of Kimbleton offered the ordination prayer; Mr. Stephens of London gave the charge from 2 Tim. ii. 15; Mr. Freeman of Bedford addressed the church from Ezra x. 4; Mr. Norman of Sutton concluded in prayer; Mr. Stephens preached in the evening from Phil. i. 18.

Ordained at St. James's Street, Newport, Isle of Wight, May 25, 1808, Mr. John Bruce, late a student at Homerton. Dr. Smith delivered the introductory discourse; Mr. Bogue engaged in the ordination prayer; Mr. Bruce, sen. of Wakefield, gave the charge from 2 Tim. iv. 5; Mr. Bennet of Romsey preached to the people, from Phil. ii. 16; Mr. Griffin preached early in the morning, from Ps. lxxiii. 28; Mr. R. Winter, the former pastor, in the evening, from Haggai ii. 19; and on the preceding evening, at Mr. Tyerman's meeting in the same town, Mr. Bogue, from John xxi. 15. Messrs. Davies and Wilkinson of Lymington, Hopkins of Christchurch, Leader of Fordingbridge, Hunt of Titchfield, Humphreys of London, Tyerman of Newport, Bishop of Ringwood, and Scamp of Havant, conducted other parts of the service.

Thursday, June 2, Mr. Leifchild, of Hoxton Academy, was ordained over the church of Christ at Kensington, Middlesex. Mr. R. Winter commenced the service with prayer, &c. Mr. J. Atkinson, lately the assistant tutor at Hoxton, pointed out the nature of a gospel church, &c. and Mr. W. Nicol offered the ordination prayer; Mr. D. Simpson, resident tutor, gave the charge from Colos. i. 28; Mr. W. Humphreys of Hammersmith preached to the people, from Psal. cxviii. 25; and Mr. G. Burder concluded with prayer.

At half past 6 in the evening the place was again filled. Mr. J. Hooper, now sub-tutor at Hoxton, prayed; Mr. J. Hughes, of Battersea, preached from 1 Thess. iii. 11; and Mr. Uppardine, of Hammersmith, closed with prayer.

On the 30th of April last, died, much respected, in the 71st year of his age, the Rev. G. Hobbs, many years a faithful preacher at the Independent Meeting-house, in the Lion-Walk, Colchester, leaving that large congregation destitute of a pastor.

The 19th General Meeting of the Lincolnshire Association was held at Walcot, in this county, at the Meeting-House of Mr. Blinkhorne, April 27, 1808.—On Tuesday evening, a sermon was preached by Mr. Woodward from Isa. xliv. 21.—Wednesday morning the ministers met together for prayer, &c. —The public service commenced with reading and prayer by Mr. Newman; after which Mr. Smelle preached from Isa. xix. 20: the Lord's Supper was then celebrated, at which several ministers assisted.—In the afternoon, Mr. Woodward prayed; and Mr. Thompson preached from Titus ii. 11, 12. and concluded the service of the day. It was agreed that the next meeting be held at Lincoln, on Wednesday Oct. 5, 1808.

On Tuesday forenoon, the 5th inst. Mr. R. Hill is expected to lay the foundation-stone of a new chapel at Cheltenham in Gloucestershire. The chapel is vested in 15 trustees (of whom Mr. Hill is one) and is to be built by voluntary contribution. The liturgy is to be used every Sunday morning and evening; and the pulpit to be opened to all denominations of respectable evangelical ministers.

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

3. LORD'S DAY Ev. Broad Str. Mr. G. Clayton; Devonshire Sq. Mr. Steven; Hare Ct. Dr. Young.
4. *Mon. Ev.* Missionary Prayer-Meet. Union Chapel, Islington.
5. *Tu. M.* Broad Str. Mr. Goode. Jewry Str. Mr. Platt, before the Associate Congregations.
6. *Wed. M.* Crown Crt. Mr. Brooksbank. — *Adoption.*
   Ev. Prayer-Meeting for the Nation at Mr. Williams's, Stepney.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Kello's, Mr. Jennings to preach. — *Rules for the Appropriation of the Promises.*
   Ev. Fetter Lane, Mr. H. Burder. — *Faith's Triumph over the World.*

10. LORD'S DAY Ev. Broad Str. Mr. Hughes; Devonshire Sq. Mr. Shenstone; Hare Crt. Mr. Greig; Orange Str. Mr. Townsend; Crown Crt. Mr. Webb; Peter Str. Mr. J. Thomas.
11. *Mon. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
12. *Tu. M.* Broad Str. Mr. Ford.
13. *Wed. M.* Crown Ct. Mr. Shenstone. *Love of Christ to his People.*
   Ev. Prayer-Meeting for the Nation at Mr. Dore's.
14. *Th. Ev.* Fetter Lane, Mr. Ford. — *Benefits from the Ascension and Intercession of Christ.*
15. *Fr. E. to Young People*, Peekham, Mr. Buck.—*The beloved Disciple.*

17. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Devonshire Sq. Mr. Gold; Hare Crt. Mr. Winter; Crown Crt. Mr Stevens; Palace Str. Mr. Clout.
18. *Tu. M.* Broad Str. Mr. Humphreys;
20. *Wed. M.* Crown Court, Mr. Hackett. — *Hearing to Profit.*
   Ev. Prayer-Meeting for the Nation at Mr. Ford's.
21. *Th. M.* Monthly Meeting (Bapt.) at Mr. Hutchings's, Mr. Button to preach. — *Grace and Glory.*
   Ev. Fetter Lane, Mr. J. Clayton. — *Diabolic Possession.*

24. LORD'S DAY Ev. Broad Str. Mr. Dore; Devonshire Sq. Mr. J. Thomas; Hare Crt. Mr. T. Hill; Crown Ct. Mr. Winter; Palace Str. Mr. Greig.
26. *Tu. M.* Broad Str. Mr. Ford.
27. *Wed. M.* Crown Crt. Mr. Ivimey.— *The Choice of Moses.*
   Ev. Prayer-Meeting for the Nation at Mr. Button's.
28. *Th. Ev.* Fetter Lane, Mr. Hughes. — *Christianity to be contemplated with Wonder.*

31. LORD'S DAY Ev. Palace Str. Mr. Winter.

Lord's Day Morn. Lect. (7 o'clock)

Camomile Street.	*Artillery Lane.*
3. Mr. ———	3. Mr. Frey
10. Mr. Beck	10. Mr. Simpson
17. Mr. Ball	17. Mr. Upton
24 Mr. Thomas	24. Mr. Brooksbank
31. Mr. Clayton	31. Mr. Buck

MINISTERS SUPPLYING AT
Surry Chapel, Mr. Sibree
Spa Fields, Dr. Draper
Sion Chapel, Mr. Mather
Hoxton, Mr. Rayson, of Wakefield

POETRY.

A COMPARISON.

Occasioned by a Recent Event in Portugal.

As when a monarch, forc'd to quit his throne,
Flies to a distant country yet his own,
So, Heav'n-taught man, losing his earthly sway,
Enters his safer state in realms of day!

CONTRAST.

Not so the monarch, nor the man is blest,
Who has no int'rest in a state of rest;
By conquest *that*, and *this* by death is driv'n,
Without a kingdom here, — without a Heav'n!

CORNELIA.

Printed by G. ALLD, Greville Street, London.



Ridley & Blood Sc

Revd Joel Abraham Knight.

Pubd by Williams & Co Stationers Court 1 Augt 1808.

THE

EVANGELICAL MAGAZINE.

AUGUST, 1808.

MEMOIR
OF
THE REV. JOEL ABRAHAM KNIGHT,
OF LONDON.

In communicating to our readers the leading events in the life of this truly pious man, we think ourselves happy in being able to state them in his own words. — The following 'Brief Memorials,' as he styled them, were drawn up at the request of the Rev. Mr. Wilks, from whom we received them; and will be followed, in a succeeding Number, with an account of his death and general character.

BRIEF MEMORIALS OF COVENANT MERCIES
Bestowed by the God of all Grace on J. A. KNIGHT,
his unworthy Servant in the Ministry of the Gospel.

Thou shalt remember all the way which the Lord thy God hath led thee. Deut. viii. 2.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen. 2 Tim. iv. 18.

TO THE REV. M. W—.

Boston, Nov. 21, 1801.

My dear Brother,

In the course of your long experience, as a minister of the gospel, you have no doubt made some profitable reflections on the pious resolution of the patriarch Jacob, when he said to his family, 'Let us arise and go to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way that I went *.' — But there is one thing in this pleasing part of sacred history, which shews that even the best of men are apt to forget the most evident displays of the

* Gen. xxxv. 4.

Divine goodness; for even Jacob was reminded by the Lord of his own vow, before he went to Bethel and built an altar.

Your request that I would give you a brief account of the Lord's dealings with me, led my thoughts to the above passage, which at once sets my duty and my insensibility before my eyes. Alas! how often I lost sight of the God of my mercies, and the mercies of my gracious God! — O that, whilst I muse on the years which are past, the fire of Divine love may be kindled in my heart, and sweetly constrain me, with the sacred Psalmist of Israel, to cry, 'What shall I render unto the Lord for all his benefits toward me?'

I was born at Hull, in Yorkshire, on the 23d of April 1754; and when about nine years of age, was brought to London, at the particular desire of a near relation, who, having no children of his own, had resolved to adopt me as his son. I was left an orphan when about fifteen; and can never sufficiently admire the goodness of the Divine Providence in providing me such an asylum as I found in my kind friend and his ever-to-be-revered partner. Soon after I came to London, it pleased God to give a very favourable turn to the temporal affairs of my friend, who entered into an extensive line of business; and as he had marked me out in his own mind as his successor in trade, I was, though much against my own inclination, apprenticed to him.

When about seventeen, I took great delight in reading. My heart was captivated by plays, poetry, history, and novels; and almost every shilling which the kindness of my friends imparted, was spent in procuring these, or in attending the theatres. When the period of my apprenticeship drew near, I looked forward to it with delight, as to a time of emancipation from bondage; and indeed, through infinite Mercy, it proved such; but not in the way that I expected or desired: for then it was that the Friend of sinners, who came from Heaven to proclaim liberty to the captive, broke the iron yoke of bondage to sin and Satan from my neck, and gave me, in his matchless love, to prove that 'his ways are indeed the ways of pleasantness, and that all his paths are peace.'

It was, to the best of my recollection, in the month of July 1775, when Jesus sent from on high, and raised my soul from the pit of corruption; and the circumstances which led to that blessed event are, to myself at least, too remarkable to be passed over. I had formed an intimate friendship with the son of our next door neighbour, a youth of my own age and views; and such was our mutual attachment, that we were seldom apart after business was closed; and on Sabbath afternoons we were almost invariably together. — We had, as usual, made an appointment to spend the next Sabbath afternoon together; but our design was disappointed by the great Disposer of all things, for an end which I little expected. When I saw my young friend on the following evening, he told me, that in taking his usual walk in the fields, he met one of our former acquaint-

nnces, who had been hearing the Rev. Rowland Hill, in White Conduit Fields (where this person had some time before been called, under the preaching of that valuable servant of Jesus); 'and would you think,' said he, 'Frank took me to task, and counted me a Sabbath-breaker for only taking an innocent walk after church (though it should have been observed, that this said innocent walk generally led us to the ale-house)!' I well remember we both joined in laughing heartily at his fanatical folly; and, to my shame I confess, that I went to the most shocking length of ridicule and blasphemy respecting the things which I knew not. — In the midst of this awful act, my conscience was struck with the arrows of conviction, which stuck fast in my soul; and, under feelings which are not to be described, I took an abrupt leave of the young man, and went home, resolved to search the word of God for myself, deeply conscious how shamefully I had despised and neglected it.

As I read the holy Scriptures, light broke in upon my dark mind; and from a sense of my misery and guilt as a sinner, I began to feel my need of prayer. At the house of one of Mr. Romaine's people in the city, whom I sometimes visited, as the old friend of my dear mother, I recollected having seen a little Manual of Prayers for every Morning and Evening in the Week, by the late Mr. W. Mason; and I believe the first sixpence which I ever spent in sound divinity, was in the purchase of that little book; for which I have to this day reason to be thankful.

Situated as I then was, it was impossible that such a change as I had felt, could pass on me unnoticed: I was no longer the gay, thoughtless creature which I had been: of such laughter I could now say, with the wisest of men, 'It is madness;' and hence I soon became, in my turn, the butt of ridicule and contempt; — but this was not all; I was now out of my time, and a wide world before me, without property, and repeatedly threatened with the withdrawment of favour from the only earthly friend I had who could assist me. Under a sore conflict on this account, I well remember wandering in the fields one afternoon. Forlorn and disconsolate, at length I sat down on a bank, and begged of the Lord to give me counsel and comfort from his divine word, which had become 'the man of my counsel.' On opening my Bible, that Scripture immediately presented itself to my view *, 'Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brother, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.' I laid but little stress upon my opening the book on that particular passage, though it was very singular; but I

* Luke viii. 28, 29, 30.

was led to conclude that the word was given me from God; 1. From its exact suitability to my particular situation; — 2. As I saw in it that no man can be a decided character as a Christian, without incurring the hatred and opposition of the world; — 3. I was led from this infallible promise of God our Saviour to rest assured, that those who, through grace, were enabled to act with holy consistency of character, would, in every trial, find that divine Friend with them who has engaged by covenant, by oath, and promise, never to leave nor forsake the soul he has loved. — Thus was my darkness turned into light; and I returned home, filled with joy and peace in believing.

A temptation now beset me, not I suppose very uncommon to those young professors who have been left in the days of their unregeneracy to associate with dissipated characters, namely, What shall I do to shake them off? — but this, like many other fears which have assaulted me in my way, was totally needless; for no sooner did they learn that I had become a Methodist, and, as some of them were pleased to term it, *gone mad*, than they saved me all the trouble on this ground, by withdrawing themselves from me. There was, however, one of my former companions in sin and folly, whom I would gladly have sought after (I mean the man whose faithful reproof, though directed to another, was spoken through him to my heart); but he had, in the interval, married and removed from the place where he lived when I first knew him; but as he was, in the sovereign appointment of Providence, to be the instrument of greater good to my soul, I was directed to find him out in the following singular way:—I had then an only sister, who lived at Brompton; and on the Easter-Tuesday morning, I set out from home with a view to spend the day with her. Just as I got to Hyde-Park Corner, two persons overtook me, walking a quick pace, and as they passed, I heard one of them say to the other, 'I hope Mr. Romaine will not have taken his text before we get there.' — 'What,' said I to myself, 'is Mr. Romaine going to preach hereabouts this morning! then I will go and hear him too.' — I followed them to the Lock Chapel; and one of the first persons whom I saw on entering it, was the brother of my former acquaintance; from whom, after service, I learned the place of his brother's abode; and it was not long before I went to his house. With mutual and cordial greetings we once more met; and on the best of principles that friendship was renewed again, which only terminated with his life. — Seemingly fortuitous as this incident was, I consider it as one of the most important turns of my life; and the subsequent part of my narrative will fully prove how very closely my future prosperity and comfort stood connected with it. 'Thus,' as an excellent writer observes, 'if we look back upon our past experience, it will generally be found that the leading facts, which gave a direction to all that followed, were not accord-

ing to our own choice or knowledge, but from the hand of an over-ruling Providence, which acts without consulting us *.'

In the person above referred to, I found what I much wanted, a spiritual guide and counsellor. — With religious books, except my Bible, I had little or no acquaintance; in this particular he was very useful to me, especially by putting the Rev. J. Newton's Twenty-six Letters, under the signature of *Omicron*, into my hands. He also introduced me to a prayer and experience-meeting, which proved a great blessing to my soul; — and first took me to Tottenham-Court Chapel, to hear the gospel. — With him I also constantly attended the ministry of the late Mr. Toplady, at Orange-Street Chapel, on Sunday and Wednesday evenings; and I trust, for the preaching and writings of that eminent servant of Christ, I shall have cause to be thankful to God, through all eternity. — In attending at that Chapel, I first met with my dear partner in life, whose constant affection, and unremitted regard for my happiness, I desire thus to acknowledge. We were married November 3, 1776. As our union took place without the knowledge of my relations, they were much incensed; and I was, in consequence of it, with an increasing family, exposed to many trials and difficulties: yet, in the midst of all, I trust I know something of that Scripture, 'Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith †;' and that in a sense, and with a joy, which made ample amends for all.

You, my dear brother, know by experience, what a pleasure the Christian traveller feels in setting up his way-marks, and reviewing the Ebenezers of past mercies; and therefore you will allow me to point you to one which I can never forget whilst memory remains: — When thus pressed with temporal difficulty, I was one night, after retiring to rest, 'communing with mine own heart on my bed,' and ruminating on the past events of my life, sleep departed from my eyes; and about midnight I felt something of the meaning of that Scripture, where it is said of the father of the faithful, 'An horror of thick darkness fell upon him ‡;' it seemed as if all the sins of my childhood, youth, and manhood, passed in gloomy succession before my eyes; and, in the agonies of black despair, I was brought at last to this conclusion, — That, consistently with the holiness of God's nature, and his inviolable regard to his divine perfections, I never could be saved. Just as I came to this point, my dear wife, in her sleep, repeated, with a peculiar emphasis, those words in one of Dr. Watts's Hymns:

> His pow'rful blood
> Did once atone;
> And now it pleads before the throne!

—Language cannot describe what I felt from the effect which

* See Jones's Life of Bishop Horne, page 20.
† Prov. xv. 17. ‡ Gen. xv. 11.

was produced in my mind; yet unbelief suggested, 'These are only the words of Dr. Watts; they are not the words of God;'— but, said I, are they not warranted by the word of God? and then these Scriptures came with divine power to my soul: 'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool *.'— Again, that in Heb. vii. 25. 'Wherefore he is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them.'— But especially 1 John i. 7. 'And the blood of Jesus Christ his Son, cleanseth from all sin!— O, how much did I find in these *great* little words, *all sin!* When my dear partner awoke in the morning, I asked her if the above words of Dr. Watts were not in her mind while she slept; she answered, 'Yes; and they were sweet indeed to my soul.' I then opened the matter to her; and we mutually rejoiced in God our Saviour.

I will now proceed to consider the leading of my gracious Lord, in preparing the way for my entrance into the sacred work of the ministry; and, blessed be his holy name, in this, as in my call to the knowledge of himself, I was found of him whom, in this sense, I did not seek.— My old and esteemed friend, the late Mr. John Ledward, many years Clerk of Spa-Fields Chapel, had often pressed me to go with him to a meeting, which has been held there for some years on Monday evenings, for young men to engage in prayer, and exercise their gifts, by speaking from a passage of Scripture for about a quarter of an hour each; but as the proposal was not agreeable to me, I declined it; till at length I was overcome by his importunity, and went with him on Monday evening, February 11, 1782. One of the gentlemen of the Committee, who presided on those occasions, asked me to engage in prayer; with which request, after some hesitation, I complied; and while the Clerk and people were singing a few verses of a hymn after prayer, the gentleman pressed me (as but few of the young friends who used to speak were present) to give a word of exhortation. I was struck with the sense of my entire unfitness; and the Clerk was obliged to give out an additional verse or two, before I would consent. However, at length, I opened the Bible, and said something in a very crude and unconnected way, on Proverbs iii. 35. 'The wise shall inherit glory; but shame shall be the promotion of fools.'— The friends present expressed much kindness, and pressed me to come again. From that evening, I continued to meet with them regularly; attended merely from the pleasure and profit which I found in their society, and, without the least idea of what proved the eventual issue.— On Monday evening, April 15, 1782, just as I was about to stand up, and, in my turn, address the people, to my great mortification the late Mr. Wills, and another minister, came into the Chapel, and

* Isa. i. 18.

sat down at the table before me. I was instantly seized with such a trembling, that I could scarcely find the text, or read the words, which were in Rev. xv. 2, 3. 'And I saw, as it were, a sea of glass, mingled with fire,' &c. Having got through the appointed time for speaking, with much embarrassment in my own feelings, I sat down abashed and confused. After the service, I would fain have crept out; but the Rev. Mr. Wills, with great pleasure in his countenance, beckoned me to him, and made me promise to call on him ere long; and it was not long, indeed, before I saw him, on an occasion very far from my thoughts that evening; for the very next day, my friend who conducted our little society, came about one o'clock from Mr. Wills, to say that I must preach in his stead, at Lady Huntingdon's Chapel, in the Mulberry Gardens, and that he would take no denial; — however, I immediately went with my friend to Mr. W. and intreated to be excused; especially on the grounds of youth, inexperience, and want of preparation. Mr. Wills only smiled at me, and told me to go, in the strength of the Lord; and trusting in him, he would not leave me. As I saw it must be so, I went with the friend who brought me the message; and O, what did I feel when I came to the place, and beheld a multitude assembled to hear an old experienced minister of the gospel; and I, a poor unlettered stripling, sent in his room! — It pleased the Lord to give me a degree of comfortable enlargement in prayer; and I was enabled to speak on that text, 'My beloved is white and ruddy; the chiefest among ten thousand *,' with a liberty of spirit and utterance beyond what I could have expected. — From this memorable evening, doors were opened for me in various places; and I was led on, by the good hand of God, from step to step, until I was, with five other young men, set apart for the work of the ministry at Spa-Fields Chapel, on Sunday, March 9, 1783.

To the affectionate regard of my late dear friend and patron, the Rev. Mr. Wills, I was indebted, under Providence, for admission into Lady Huntingdon's connexion; being appointed Master of the Charity School, and Assistant Preacher at Spa-Fields Chapel. With him I continued to labour, as a son with a father, in the gospel, for above five years; and shall ever remember, with gratitude, the goodness of my God, and the kindness of that dear people; but, alas! an unhappy dispute took place between Lady H. and Mr. W. which procured his dismission from the connexion, and (as I must either give up my friend and patron, or quit my post) led to my withdrawment from the chapel.

An apparently unanimous invitation was now given me to serve Pentonville Chapel, which, with the advice of my friends, I accepted. The chapel was opened on Sunday, Sept. 28, 1788; and I quitted it at Midsummer 1789. My reasons for so doing are so generally known, that it is unnecessary to repeat them

* Song v. 10.

here. Painfully as my short period of service in that place was spent, in many views, I humbly hope the word of God did not fall to the ground. Previously to my leaving Pentonville Chapel, I had the honour and happiness of preaching several times to my dear old friends at the Tabernacle and Tottenham-Court Chapel; and when my dear and honoured friends, the late Messrs. Keen and West, found my ground at Pentonville, from the offence which the gospel gave, would not long be tenable, they gave me a most cordial and affectionate invitation to settle in their connexion. With joy and gratitude I accepted it; and in the review of fifteen years, spent in my blessed Master's service, I do most thankfully bear this testimony to the uninterrupted kindness of the worthy managers and ministers in that honoured part of the Lord's vineyard! nor do I think it can be said with truth, that any minister has ever laboured amongst a more kind and indulgent people.

It has now pleased the Lord to continue his fatherly rod upon me for above twelve months *; and how it may please him to dispose of me, is in his own eternal mind. The desire of my heart, I humbly hope is, that his holy will may be done with me and by me; and for his appointed time would I be found waiting, even till He who took me at first, in his providence, from the dust; and then, in the day of his power and grace, raised my sinful perishing soul from the pit of destruction, shall say unto me, even unto me, 'Come up hither.'

I know not how to conclude this long letter more properly, than with the following lines of the late Rev. Mr. Toplady; which are at once expressive of my past experience and my supreme desire.

Kind Author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast help'd me till now.

I muse on the years that are past,
Wherein my defence thou hast prov'd;
Nor wilt thou relinquish at last
A sinner so signally lov'd.

—That he may long spare, and abundantly bless you, in your soul and in your labours, is the sincere prayer of,

Dear Brother, yours in the Gospel of Jesus, J. A. K.

(To be concluded in our next.)

ANECDOTE OF CALVIN.

At a time when the foulest abuse is poured on the memory of the excellent Calvin, it may be proper to insert the following anecdote, which does much honour to his moral and religious

* This was written nearly four years ago.

character; and is a curious historical fact, which deserves to be generally known. It was related at Geneva, by Diodati, one of Calvin's successors, to the first Lord Orrery, who flourished under the reign of Charles the First. The extract is taken from 'The State Letters and Memoirs of the Right Hon. Roger Boyle,' page 4, 5.

'Eckius * being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived: whose house being shown him, he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenuous learned man, and desired to know if he had not a garden to walk in; to which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment; and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had: he told the Cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready; when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius, after dinner, desired to know if he might not be admitted to see the church, which anciently was the cathedral

* Eckius was a very learned divine, professor in the university of Ingolstadt; memorable for his opposition to Luther, Melancthon, and other reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon, Tom. 2, page 130, or Encyclopedia Britannica, vol. 6th, page 296.

of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndicts to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused: Eckius told him, he gave it to him to buy books, as well as to express his respect for him. Calvin with much regret took the purse; and they proceeded to the church, where the Syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndicts and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndicts thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house; but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other.'

AN ANSWER TO AN IMPORTANT QUESTION,

What are the best Methods by which a Minister may magnify his Office, and guard against the Temptations to which he may be exposed?

In attending to this very interesting inquiry, I would notice, 1. The high dignity of the office of a minister of righteousness. It arises out of the immense love of God to sinners; partakes of the sanction of every divine perfection in Jehovah, — the institute of the just and gracious Saviour, whose representatives ministers are, to declare his will, and act under his immediate seal. How inferior are the most useful men in every other sphere, compared with the ministers of truth! Sir I. Newton, in his grasp of unnumbered worlds, settling and explaining the laws of gravitation and repulsion; — Buonaparte in all his successive conquests, — Priestley in all his philosophical discoveries, — the benevolent and sympa-

there Howard, — the philanthropic Wilberforce; how far short do they all fall of you, O ye true ministers of the altar! These only work and act for time; you for eternity. 2. Your office is intended to promote not only civilization, morality, and justice, but to make men meet and fit for Heaven. It highly behoves the ministers of Jesus to guard against every thing that would degrade their character, and prevent the happy effects of their ministration. By instability, levity, want of delicacy and purity towards the female character, many of the great are fallen, and have left an ill savour on their memory. David ever after felt the sword of his reflections piercing his soul. Many have fallen by intemperance; the sons of Aaron drank too much wine; and on their sin it was forbidden. Pride and self-importance, idleness and self-indulgence, self-complacency in preaching, his great transgression; — thus, when self is the prominent object, the Saviour is thrown into the back ground. Happy is that minister who dismisses his people, admiring the Master instead of the servant; such an one will have his fulness of reward in the honour given to Christ. 3. In order to this, cultivate personal religion. That which is only theoretical, professional, or official, cannot secure our safety, or prevent our disgrace, should Satan, the world, or sin put us to close trial. The root of the matter within us, and the arm of the Lord without us, are our only preservation. — From this vital principle arise gracious exercises, called forth by various incidents; the workings of inbred corruptions, — the temptations of Satan, — the dispensations of Providence, — insults of persons around, — trials inseparably connected with our relative situation. The acts, habits, and exertions of this new principle must be brought forward: — 'Be ye clean that bear the vessels of the Lord.' — It is not the most shining abilities, the clearest evidences, the greatest success, and for a time, the most exemplary conduct, that secures us on any future temptation; these have all failed, to the disgrace of character, and the injury of the cause of religion, — the deeply wounding of many, who once appeared in the hemisphere of the gospel-dispensation as stars of the first magnitude. A retrospection of thirty or forty years, gives much evidence of degraded ministers of all denominations; and to attempt to draw a veil over them would have the appearance of giving them countenance; yet we should not tell it in 'Gath, nor publish it in the streets of Askelon.'

The conversation of ministers is of much importance: it should be worthy of their character; 'The priest's lips should keep knowledge:' they should be 'wise for themselves,' and for others. 'Who is a wise man, and endued with knowledge among you *?' &c. — 'A word spoken in season, how good is it!' — a word on the wheels stops not till it reaches either the judgment or the heart to which it is directed. — Grace poured

* James iii. 13.

into our lips will give an excellence to our conversation, and prove a blessing. Know when to speak, and speak in the language of inspiration — better you cannot find, else 'what will your arguing reprove?'

In your social visits use edifying conversation, the Bible, prayer, and praise: — this will be a blessing to the younger branches of a family in various ways, and prove a comfort to those who are in advanced life. Thus we should prove the salt of the earth, in prevention and preservation: as lights in the world we should benefit others, and the glory would be seen on our countenances. Our voice should be that of the turtle; in our mouth the olive branch of peace — of divine Christian reconciliation as the ministers of peace. All eyes are upon you; — many watch for your halting, especially false hearted, low-minded, unsanctified, shrewd professors; yea, and even some of your fawning friends.

The value, importance, and redemption of time, should be of high consideration with ministers. The night is far spent, the day is at hand. This they teach; the influence of this truth they should feel. Of what importance is a pulpit-hour to a minister himself — to the hundreds or thousands he may address? Before the returning season, his tongue may be sealed in the silence of death; and many may never hear again. Ought he not, at the close of every sermon, to stand clear of the blood of all men? Be plain, pointed, and faithful.

Keep up family-religion: with some there is little or no religion at home, while there is much abroad. — The person who governs not his own family in the fear of God, will do but little good in the church of Christ. I would particularly recommend mutual secret prayer. A word to professors: — Not to solicit the company of ministers to the neglect of wife, children, and servants at home: — a coach, a splendid table, a select company, are strong inducements, while domestic duties are perhaps wholly laid aside: — the husband, father, or mother, is with Mr. or Mrs. ——, liberal friends, great subscribers; who must be regarded, and their golden god worshipped. Ah! how many have been slain by these! 'yea, many strong men have fallen.'

Sit loose to party-distinction; — let love be diffusive; — have no firebrands to send abroad, lest the same crafty race may return on you when you least expect it. Be tender of getting on the ground of other ministers. Guard against speculative, airy notions: we may so feed upon them as to forget our best provision, and be so charmed with our fine mental discoveries, as to lose sight of the beauty of Christ and the ornamental practice of the gospel. Believe me, they will all fail; and, like false friends, desert you in the hour of difficulty, in affliction, death, and judgment. We shall then have to say of every speculation, and even of unfelt scriptural truth, — 'Miserable comforters are ye all!'

THE UNCONSUMED.

ABRAHAM OFFERING UP ISAAC.

Numerous and great were the trials of Abraham, the father of the faithful. Of these we have a specimen in the book of Genesis. The sacred historian informs us of his being enjoined to forsake his native soil, to leave behind him his nearest relatives, and to sojourn in a country, with the manners and inhabitants of which he was utterly unacquainted. We are told of his being compelled by a grievous famine to flee into Egypt for obtaining the means of subsistence; of his life, and his wife's chastity being twice exposed to imminent danger; of his being obliged, for the deliverance of his nephew, to cope with formidable enemies, who were elated by a recent victory; of his dreading lest his friend, whom he tenderly loved, should be involved in the ruins of an impious city devoted to destruction; of his anxiety arising from domestic feuds, which proceeded to such a height that it was necessary to expel Hagar and her son for ever from his house; and of various other trials which vexed from day to day the soul of righteous Abraham.

After the expulsion of Hagar and Ishmael, he seems to have enjoyed considerable tranquillity. Had he been visited soon after with any dispensation of Providence remarkably adverse, it is more than probable that Moses, who gives us such a particular account of the principal trials of his faith and obedience, would have mentioned it. Free from external broils and domestic contentions, favoured with abundance of earthly possessions, blessed with a pious and dutiful son, and honoured with the intimate communion of his God, he enjoyed whatever his heart in this imperfect state could desire. Arrived at that period of life when nature requires repose, and cherishing those hopes of continued prosperity so natural to man, he would fondly expect that his trials were now over, and the remainder of his days would pass smoothly along: but his tranquillity was suddenly interrupted by a trial greater than any that preceded it. The circumstances of this trial are detailed in the 22d chapter of Genesis. The Lord said unto him, 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'

This mandate the enemies of revelation represent to be so repugnant to the feelings of nature, to the dictates of reason, and to the perfections of God, that it could not have proceeded from Him who has implanted affection to his offspring in the breast of every parent; who has formed us with rational faculties, and who governs the universe with equity and love. They conclude, therefore, that if Abraham believed he received from God a command so unnatural, so cruel, so unjust, he must have been influenced by a superstitious imagination, or deluded by an infernal spirit. But

this objection to the portion of sacred history now under consideration, will vanish if we evince that God had a right to demand the life of Isaac, that Abraham might have sufficient evidence of his demanding it, and that the patriarch, thus circumstanced, was bound to obey.

Did we maintain that Jehovah had no right to demand Isaac's life, we should refuse the Sovereign of the universe as much power as we permit a fellow-creature invested with authority to exercise. The latter may call forth his subjects to the field of battle, though he is certain that thousands of innocent persons shall fall in the contest; — and cannot the former, who is King of kings, and Lord of lords, sacrifice one of his subjects for promoting the interest of his extensive dominions?—Unquestionably he can; for his rights are not merely equal, but are infinitely superior to those of any terrestrial magistrate. Having conferred on all their life, with its numerous comforts, he can, according to the condition on which it is given, demand it at what time and in what manner he pleaseth. This may be proved by incontestible facts. How often does he remove to the invisible world, by various distempers and sudden accidents, persons of every description, without their consent being asked or received! How often does he commission the king of terrors to separate from each other's embrace the most intimate friends and the nearest relations! How often does he snatch away, at a time apparently very unseasonable, the most innocent and useful members of society! How often does he subject thousands, who die by lingering and agonizing diseases, to much more pain than Isaac would have felt by the stroke of death! We must admit that God could, with equal justice, have taken away Isaac's life; and what he could do himself, he could surely empower another to perform.

Let us take into account what may be clearly evinced from history, observation, and experience, that all have sinned and become obnoxious to punishment, and our reasoning will acquire additional force. If it is lawful occasionally to put to death innocent subjects for the good of the community, much more must it be lawful to put to death those who have committed capital crimes. If the character God sustains, as he is our King, invests him with power over our life, much more must he possess it when viewed as our Judge, who has righteously condemned us, and who displays undeserved mercy every moment he allows us to breathe.

God, when he pleases, can employ his creatures for executing his purposes. If he wishes to require the service of a rational being, he can easily signify to him his will. Besides, the ability of doing this, he possesses, in consequence of his ready access to the human heart: being infinite in knowledge, he can express his ideas in the language with which the person he employs is acquainted, with as great ease as a fellow-creature familiar with the same tongue.

Let us attend to the Mosaic history, and see what probability there is that Abraham could distinguish the voice of God, and the manner of his appearance from those of any other being. This was not seldomer, however oftener we know not, than the tenth time that God had manifested himself in a similar manner to Abraham. 'After these things,' saith Moses, 'God did tempt Abraham.' After he had assured him that he was his shield, and exceeding great reward; after he had signally protected him by plaguing Pharaoh and his house; after he had consumed his sacrifices by fire from heaven; after he had predicted and accomplished the destruction of Sodom; after he had promised and given him a son by a miracle; after he had issued forth commands which no rational being, without full conviction of their divine origin would have obeyed; after he had conversed with him frequently, and on one occasion familiarly and long; in short, after he had left no doubt with Abraham of his being a favourite of Heaven, and had made him as well acquainted with his voice as a man with that of his friend; after *these things* God did tempt Abraham. And what ground had Abraham to suspect, after these manifestations of divine love, that his omniscient and omnipotent Protector would permit an infernal spirit so completely to deceive him as to lead him to inevitable ruin when acting from a principle of obedience to his Creator and Benefactor? What right have we to assert that his conduct was the effect of a superstitious imagination, when we find nothing in the preceding or subsequent part of his life which indicates the least degree of enthusiasm, or the smallest intention of sacrificing human victims? Had he not been required, it would have been the last service he would have thought of performing.

But having indubitable evidence of divine interposition, how did it become him to act? Could he with impunity disobey the commands of his Maker? Could he plead the intimate connection of father and son, as an apology for refusing obedience to his God? He was bound to deal kindly with his son, — but he was under infinitely stronger obligations to obey his Creator. Between our love to God and that which we exercise towards any creature, there should be always an infinite disproportion; and the latter should, on all occasions be subordinate to the former. 'If any man love father or mother, wife or children, houses or lands, more than me, he is not worthy of me.'

Fifeshire. F.

THE RESURRECTION OF THE DEAD.

The doctrine of the resurrection is a doctrine of pure revelation:—it is not found among the conceptions of the wisest heathen sages. When it was published to them as a doctrine revealed from Heaven, they were the men who pronounced it impossible,

and turned it into ridicule. Concerning the immortality of the soul, they had some vague notions; but as touching the resurrection of the dead, they accounted it an abominable doctrine. When Paul preached it at Athens, some philosophers exclaimed, 'What will this babbler say!' Some mocked. To them the doctrine was inconceivable: but, blessed be God, in the sacred scriptures, particularly of the New Testament, it is fully brought to light. Abraham was not ignorant of it: when he was tried, he refused not to sacrifice Isaac his son, accounting, saith an apostle, that God was able 'to raise him up from the dead.' Our Saviour proved, to the confusion of the Sadducees and the astonishment of the multitude, that the resurrection of the dead was included in God's covenant with Abraham *. Job, a man of great piety and patience, and who lived at an early age, expressed his belief of this doctrine, as it respected himself, with the greatest confidence † Surely, it must have been upon the knowledge of this doctrine that the prophet Ezekiel grounded his parable of the resurrection of the dry bones ‡. David spake of it in the 16th and 17th Psalms. Daniel prophesied of them that slept in the dust of the earth, that they should *awake*, some to everlasting life, and some to shame and everlasting contempt. It is plain, that among the Jews, the doctrine was generally believed: when our Lord told Martha that her brother Lazarus should rise again, she readily replied, 'I know that he shall rise again at the resurrection at the last day:' and when Paul was pleading before Felix, he particularly noted that his accusers and adversaries allowed that there would be a resurrection of the dead §.

In the New Testament the doctrine of the resurrection is asserted in the strongest language, and proved by the most convincing arguments. How strong and striking are the words of our Lord ‖! 'The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' He speaks, too, of the body as well as the soul being cast into Hell; if so, it must be raised for that purpose. The apostle John had a vision of the resurrection: he says, 'I saw the dead, small and great, stand before God. And the sea gave up the dead which were in it **.' The apostle Paul was a strong asserter of the resurrection of the dead: which he argues and proves from various considerations. He proves it from the resurrection of Christ, to whom the Christian is united, and by whom he is represented, even in Heaven. He states, that the resurrection of Christ was the first-fruits of them that slept. His allusion is to the Levitical law, which re-

* Compare Exod. iii. 6. with Mat. xxii. 31, 32, 33.
† Job xix. 25, 26. ‡ Ezek. xxxvii. 1—11. § Acts xxiv. 15.
‖ John v. 28. 29. ** Rev. xx. 12. 13.

quired that a sheaf of the first-fruits of the harvest should be brought to the priest for a wave-offering before the Lord; this sheaf was a dedication and representative of the whole harvest: in like manner Jesus rose, being the Head and Representative of the faithful, who are said to be raised up together, and made to sit together in heavenly places in Christ Jesus *. Moreover, he argues in another place, that the bodies of believers are the temples of the Holy Ghost; and adds, 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you †.' The resurrection from the dead may be argued from the consideration, that the body is dead because of sin; and that Jesus, who died and rose again, is a Saviour to the uttermost. He will then completely restore his followers from all the ruins of the fall. He rose from the dead, and will reign till he shall have put down all enemies under his feet; and the last enemy that shall be destroyed is death. The saying that is written shall come to pass: — 'Death is swallowed up in victory.' Hence believers die in hope of a glorious resurrection and a blissful immortality. The children of God are styled the children of the resurrection. In their graves they rest and wait for the completion of their adoption; as Paul says, 'The redemption of the body.' In every age of Christianity, true saints have been looking in joyful hopes, and pressing forwards with the greatest assiduity, that they might attain the resurrection of the dead.

Many objections have been made against the resurrection, especially the resurrection of the same body. It has been stated as a thing utterly impossible, because of the many transmutations to which the body is subject. It may be converted into the bodies not only of beasts, fishes, and birds, but even of men; as in the case of cannibals, who eat human flesh. It is also stated, that if the same body were to be raised, it would be of no use in that world where they are as the angels of God;—that it is now a load and a prison to the soul; and therefore its return to it is not to be desired. It is, moreover, stated by some, that the apostle Paul denied the resurrection of the same body, as they judge from his own words ‡: 'Thou sowest not that body that shall be,' &c. 'But God giveth it a body as it hath pleased him.' The great Mr. Locke contended in his day with the then Bishop of Worcester, not against the resurrection of the dead, but against the resurrection of the same body. His arguments must be allowed to be *forcible*; with many they are altogether conclusive. They are stated with that perspicuity and precision which entitle them to the serious consideration of the judicious Christian §. The

* Eph. ii. 6. † 1 Cor. vi. 19. Rom. viii. 11. ‡ 1 Cor. xv. 37, 38.
§ Locke's Essay concerning Human Understanding, Vol. I. p. 298—322. 11th edition.

writer of this paper aspires not to be wise above what is written. On this deep subject, as well as on all others, he would speak as the oracles of God. Respecting the resurrection of the body, it doth not yet appear what it shall be. Doubtless, in a sense, we may style it the same body, as we may say of the bodies we now have, that they are the same we had twenty years ago: and some who had not seen them for twenty years, would know them to be the same; and some are so altered, that they can hardly be recognised as the same: besides, in that space of time, by evaporation and insensible perspiration, by being emaciated through disease at one season, and increasing in bulk at another, they cannot, in a philosophical sense be the same bodies now, as consisting of the same numerical particles of which they consisted twenty years ago. What may be requisite to identify the same body, and of what particles the bodies at the resurrection will be constituted, may be numbered among the things we know not now, but shall know hereafter. Christ's body arose the same as when it died, with the same marks and wounds; but this was necessary to ascertain the reality of his resurrection to such men as unbelieving Thomas; and besides, it may be noted, his flesh had not turned to corruption. Suffice it to say, that his body is now a glorious body, and those of his followers shall be fashioned like unto it. Our present bodies are suited to our present state, the space they have to occupy, and the exercises they have to perform; but by them we are not capacitated to herd with the beasts of the forest, to swim with the fishes of the seas, nor to fly with the fowls of the air; much less to be as the angels of God. Flesh and blood cannot inherit the kingdom of God. It is true, the resurrection of the dead is the raising again of something that once lived, or otherwise it would rather be a new creation than a resurrection; and as a resurrection from the dead it must be of something that was mortal, and that died, which must be the mortal body, and not the immortal soul; besides, the Scriptures say, 'This vile body, — this mortal, — this corruptible,' &c. The possibility of raising the dead, surely, will not be doubted by those who believe the omnipotence of God, who made all things out of nothing. And the other objections against the resurrection of the body, as once being a clog and prison to the soul, will be fully obviated, by considering what the Scriptures say expressly of the body that shall be in the resurrection. For the body to be raised with its former infirmities, weaknesses, and mortality, would be far from desirable; but mark the words of inspiration*: 'We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' It will be raised in a state suited to its future element, the pure celestial regions in

* Phil. iii. 20, 21.

which it is for ever to live, and fitted for all the uses and exercises to which it shall be raised. Paul specifies, in four particulars, a change it shall undergo: — 1. It is sown in corruption. All its present principles come to decay. We all fade as a leaf. It is not now supported from itself, but by other substances; but it shall be raised in *incorruption*, free from fading principles. Luke says of those who shall obtain the resurrection of the dead, 'Neither can they die any more.'—2. It is sown in dishonour;—in abasement and humiliation. The body is no sooner forsaken of the soul, but it becomes awful to the sight. It soon becomes too offensive for the approach of any of our senses, and must be buried at a sufficient distance from them; but it shall be raised in glory. If the face of Moses was made to shine when he had been with God in the mount, so that the dazzling lustre required a veil, that the people might converse with him; and if the face of Stephen, on a divine manifestation, was said to shine as the face of an angel, — what glory and lustre may be expected to appear in that day when the glorified spirit shall be united to the body raised in glory! — 3. It is sown in weakness. The present is but a feeble body. Its strength is soon exhausted. It cannot bear much. It is a house of clay. It is crushed as a moth. We may say to it, 'Dust thou art, and to dust thou shalt return:' but it shall be raised in power. It shall never be said of it, 'the flesh is weak.' It will be strong, and abide in strength. It will not need the recruits of meat, drink, and sleep; for it will not faint and grow weary. It will ever retain its strength, to support its joys and perform its functions. 4. It is sown a natural body; a body suited to perform the operations of animal life, having sensual appetites; but it shall be raised a spiritual body; refined from gross matter. It will never be sluggish, or craving of sensual delights. Its parts will be sublimed to suit its pure and heavenly state and employment; — if philosophy will admit that the grossest matter may be sublimed to the purest ether; and yet that all its particles in some mode exist and perish not, we may well admit, according to the Scriptures and the power of God, the possibility that, in a sense, our bodies may be accounted the same, though they undergo the change before mentioned to qualify them for the part they have to perform in the eternal world.

On the whole, what abundant cause have we to be grateful for the gospel, which has brought such important things so clearly to light! How are they to be pitied who make light of them! How necessary for those who look for such things to give all diligence in preparing for them! What a dreadful day will that of the resurrection be to those who have only treasured up wrath against the great day of wrath! How great and inconceivable must be the joy of the righteous, when the trumpet shall sound, and they shall ascend to shine as the sun in the kingdom of their Father! S. B.

Scarborough.

Evangelicana.

INTRODUCTIONS TO SERMONS.

Sir, *To the Editor.*

The late Rev. S. Lavington, of Biddeford, Devon, had a remarkably striking method of introducing his discourses, so that he never failed to excite immediate attention; and, by as singular a mode of delivery, to retain it through the whole of his pulpit-addresses. The two following introductions will, no doubt, prove acceptable to many of your readers.

I am, Sir, yours, TAU.

And his commandments are not grievous. — 1 John v. 3.

* * * * * * * * * * * I have paused, on purpose to give you time to exercise your own thoughts upon this text, before I give you mine. I believe, I could guess at what hath passed in your minds during this little interval. Will you tell me if I am right? Why, then, I believe that some of you, when you heard me say, "His commandments are not grievous," thought within yourselves, 'That, sure, is more than you can prove. I am sure I find it otherwise. It may do well enough for those who are shut up in a monastery; — they may be as religious as they please: there is nobody to hinder them, and they have nothing else to do; but the case is different with me. I am called to mix with a great variety of company, and to engage in a great variety of business; and it is not for me to turn reformer. I must take the world as I find it, and do as others do, be it what it will; for I hate singularity. If I might be allowed to pick and choose, there are two or three of the commandments that I might perhaps consent to observe; but to keep them all, when many of them bear so hard upon flesh and blood, and are so contrary to the prevailing taste of the times, is impossible! — and, say what you will of the commandments, I shall always think them grievous.' But then, I believe, there are a few who, when you heard the text, thought within yourselves, No indeed, they are not. I can speak it from my own experience, 'that his yoke is easy, and his burden light.' I am never so happy as when employed in his service. It is meat and drink to be doing the will of my God; and I am glad the Lord hath directed the minister to this subject; for, though I have been long convinced of this truth myself, yet I hope it will now be proved to the conviction of the young people, that 'wisdom's ways are ways of pleasantness;' and that in keeping God's commandments there is great reward. These, perhaps, have been your private comments on this text. — Now, then, it is my turn to speak, and tell you what I think of the commandments: and I must pronounce them holy, just, and good. Not merely reasonable, but pleasant; — not only not prejudicial, but productive of the best and happiest effects.

O earth, earth, earth, hear the word of the Lord!—Jer. xxii. 29.

(PREACHED FEB. 28, 1794.)

What, then, are all the inhabitants of the earth dead or deaf? As if they were more stupid than the ground they trod on, the blessed God, wearied out by their provoking inattention to his repeated calls, turns from them, and addresses himself to the earth, as if that would hear him when they would not. God hath spoken once, — twice have I heard this, that power belongeth unto God. Awful and angry have been the messages that we have lately received from him; and some specimens he hath given of what he can do when his wrath is kindled but a little; what then would become of us, if he should be provoked to stir up all his wrath?

Mr. Editor, SUMMER RETREATS.

Through the medium of your valuable Miscellany, I would address those families who are accustomed to retreat from the metropolis during part of the summer season. Without depreciating these accustomed places of resort, where rural enjoyments are combined with the polite pleasures of civil society, I must yet humbly plead, that the retirement of a family into some inland or maritime village, not as yet celebrated as the resort of the *beau monde*, has charms and advantages much superior.

If the retirement be from the extreme bustle of life, here might be found the stillness of repose; — if it be for health, here will be no danger from the allurements of the ball-room, or the temptations of the theatre; — if it be to think without interruption, here will rarely be met the stare of refined impudence, or the interruptions of fashionable nonsense.

But there are positive as well as negative advantages in these villages. There are men whose learning and piety would not be unworthy the kind attentions of persons in circumstances of independence. These men preach in the midst of prejudice. To enter the door where they minister the word of God, is to descend from respectability, and to be despised like Jesus of Nazareth. You know, Sir, we must hear before we can believe. Let a respectable family enter the village, all eyes are attentive, all ears are open, they are watched to the doors of the sanctuary, and Inquisitiveness will lead her votaries into the house of prayer. The minister will hereby be encouraged, — the members of the church will rejoice, — the poor will know that, though not many, there are some wise, some rich, and some mighty, who are followers of their Lord; and the sneering small wits of the village will be taught that learning and piety, wealth and Christianity are not incompatible.

Once or twice, Sir, it has happened to us; and you gentlemen who are accustomed to large congregations, can scarcely conceive the animation it has spread over the little assembly: you know that position often gives eminence; and he who for usefulness would be lost in a populous watering-place, might prove a blessing by retiring into a village, where, with few exceptions, he might enjoy all the conveniences, without the evils that attend those places of dissipation. *A Village Christian.*

No. II.

ILLUSTRATIONS OF SCRIPTURE.

Six days thou shalt work, but on the seventh day thou shalt rest:—in earing-time, and in harvest thou shalt rest. — Exod. xxxiv. 21.

It is probable that many readers may consider *earing time* in this passage, as referring to the time when the corn begins to appear in the *ear*. Lest any readers of their Bible should be misled by such an interpretation, they may be informed, that *earing* is an old English word for *plowing;* and that the original Hebrew word חָרַשׁ, *charash*, here used, is, in other passages, rendered *to plow*. 'The plowers *plowed* upon my back.' Psalm cxxix 3. This will help us to understand 1 Sam. viii. 12, 'He will set them to *ear* his ground, and to reap his harvest.' See also Gen. xlv. 6. Deut. xxi. 4. Is. xxx. 24. These remarks may help to rectify a mistake in Bailey's Dictionary, sixth edition; in which, *earing time* is explained to be *harvest;* notwithstanding, he says, just before, very rightly, that *to ear*, or *are* (from the Latin *arare*) signifies *to till*, or *plow* the ground. Tremellius and Junius translate *earing time*, by *in ipsa aratione, plowing-time*. Wickliff, in his New Testament (Luke xvii. 7) has, 'But who of you hath a servaunt *eringe?*' where the Vulgate, from which he made his translation, has *arantem*. What we now call *arable* land, Greenway, in his translation of Tacitus, *De Mor. Germ.* calls *earable* land, from the Latin *arabilis*. Not many years ago, there was published a pamphlet, entitled,

"A Sketch of an Act of Parliament to permit, under certain regulations, in wet and casual Harvests, the appropriation of Two Sundays in a year for the purpose of carrying and securing Corn; with the reasons, oral and religious, upon which this proposed Act is grounded, addressed to the Lords and Commons in Parliament assembled." On this pamphlet, a Reviewer observed, that 'to this scheme there seems to be no other objection than that it is too confined, and does not allow Sundays enough for the kind of harvests in question *!'

The reader need not be informed that such an Act of Parliament was not passed, to make 'void the law of God;' and, it is to be hoped, that the Lords and Commons will never listen to any such 'Sketches' as the above. Let the husbandman always 'remember to keep holy the Sabbath Day; and, whatever weather the 'God of harvest' may please to send, let him trust the fruits of the earth to his care, who will honour them that honour him. The law of Heaven is, 'On the seventh day thou shalt rest;' even 'in plowing-time and in harvest thou shalt rest.'

* Gent. Mag. Nov. 1793.

ORIGIN OF THE CIRCLE CALLED GLORY.

An Extract from *Presper Alpin de Plant. Egypt.* after he had been describing the six principal plants of Egypt, *i. e.* the Papyrus, the Lote-Tree, the Lotus, the Colocasia, Persea, and the Bunare, or Musa; the foliages of which commonly accompanied the symbolical circle found everywhere over the heads of the Egyptian figures. — The circle signified God, and served to fix what related to religion. The circle, whether radiant or simple, has, out of flattery, been attributed to the eastern kings: it is the origin of their crown; they, before that time, wore only a diadem; that is, a royal wreath.

The solar circle is a magnificent symbol of what belongs to God; or of what bears his character; *i. e.* his attributes, &c. is visibly in the origin of the Limbo, or of that small circle called Glory; which has unto our days been preserved over or round the heads of the figures representing men eminent for sanctity. I have seen an Extract of an ancient manuscript of Du Woul, Ambassador in Ethiopia; also Theophrast. and Hort. Malabar. vol. II. p. 59, who all write the same in substance.

ANECDOTE OF THE LATE DR. GROSVENOR.

Dr. Grosvenor's first wife was a most devout and amiable woman. The Sunday after her death, the Doctor expressed himself from the pulpit in the following manner: 'I have had an irreparable loss; and no man can feel a loss of this consequence more sensibly than myself; but the cross of a dying Jesus is my support: I fly from *one* death, for refuge to *another*.' How much superior was the refuge and happiness of the Christian Divine to those of the Heathen philosopher, Pliny the Younger, who says that, in similar distresses, study was his only relief! *Itaque et infirmitate uxoris, et meorum periculo, quorundam vero etiam morte, turbatus, ad unicum doloris levamentum studia confugio.* Lib. viii. Ep. 19.

In our Memoir of the Rev. Mr. Newton (in March last) it was said, 'that an occasional sermon by Mr. Beddome, which he heard at the Baptist Meeting at Warwick, had a considerable effect on his mind to increase his disinclination to become a Dissenting Minister:' this sermon, as we understand it, related to those disputes which sometimes happen in dissenting congregations, and perhaps glanced at the separation which had recently taken place there.

We are sorry that any of Mr. B.'s friends should imagine this any way disrespectful to his character,—than which nothing could be farther from the intention of the writer; and we are convinced, from Mr. B.'s amiable temper, that if he introduced any thing concerning the divisions of churches, it was only to lament or to conciliate.

Lately died at Blynhill, in Staffordshire, in his 80th year, John Brotherton, labourer, a native of that parish. During 18 years of his youth, he faithfully served his country in the grenadier company of the 37th regiment, and fought with that corps in the battle of Minden. Immediately on his leaving his native cottage to enter the army, Brotherton took with him a small Bible, determined to make it the constant companion of his marches. Previous to an engagement, he put the book upon his breast, between his coat and waistcoat, a practice to which he once owed the preservation of his life. In an action fought in Germany, while the 37th regiment was engaged in close quarters with the enemy, he received a thrust from a bayonet, directed against his breast; the point of the weapon, after piercing his belt and coat, pressed through the cover of the Bible, and perforated fifty-two of the leaves. This book now remains in the possession of one of his brothers.

JUVENILE DEPARTMENT.

B. M. S——, the daughter of M. S——, was born June 14, 1799, and died August 14, 1807. Her mother, a serious woman, being called in providence to reside near Fetter Lane, attended on the ministry of the late Rev. Mr. Maurice, and since, on that of his successor, Mr. Burder, whose preaching, she has reason to hope, was owned and blessed to her child's conversion, by a sermon preached Jan. 1, 1806, the relish of which she had not lost from the time of hearing it to that of her death. She made frequent inquiries respecting the things which belong to peace and salvation. The principal part of the first and third chapters of John, the parables of the rich man, the prodigal, and many others, were often referred to; and she used to say, 'I wish all the children I know would go to hear Mr. Burder. He would tell them about being born again, and about a new heart, which would be better than all their foolish play.' When being asked by a person how she could get a new heart; would she buy one,—she answered,' No; but this bad heart of mine must be made good by God, who first made it; — made to love him better than any thing else.' She was remarkably attentive at the reading of the word, and would ask questions respecting the meaning, that would astonish the hearers. When her mother was reading, as was her daily practice, she used to say, 'Must I not pray for the hearing ear, and the believing heart?' She told her mother, 'I pray as I go along the street, and to school.' Being asked, What do you pray for? she answered, 'That God would keep me from wicked children, and from being like them.' A few nights before her death, which was occasioned by a dropsy of the brain, when helped out of bed into a chair, she said, as if speaking to the Lord, 'Thou wilt not send me to that wicked place, because I have not heard nor remembered so much as I ought; but I heard as much as I could;' and appealed, as if to her mother, saying, 'My mother knows I was deaf.' For above a year or more, the nature of her complaint caused, at times, a deafness. She was ordered at last to have a blister upon her head; and, while her head was being shaved to put it on, her friends said they would buy many things for her amusement against she got better; none of which engaged her attention. She said, 'Let me sing my hymn, and say my prayers; for I suppose I shall never be able any more.' A person calling next morning, asked her respecting the state of her mind: she replied, if her head was not so bad, she would say a good deal, but would only say about being born again; and thanked God that he had not taken her away with a lye upon her tongue; and said a great number of things that would be tedious to mention. She was soon after seized with convulsions, which lasted about 38 hours, and then expired, being about eight years and two months old.—The above can be testified by two or three persons who are members of Fetter Lane Meeting. W. J.

Obituary.

MR. JAMES EVANS,

Of Hampstead, a young man of amiable manners and humane disposition, died Aug. 19. 1807. As he early acquired studious habits, and as his mind was impressed with the importance of religion, he was very diligent in perusing the sacred Scriptures, though, for a season his judgment was not informed, nor his principles fixed in the grand doctrines of the gospel.

Among his writings are found as follows: — 'After much perplexity (though attended with earnest prayer) I, at length, can raise my Ebenezer of praise and thanksgiving for that knowledge and understanding in the mystery of godliness, for which I have so long and anxiously sought. My mind is relieved, my difficulties, as to doctrines, are removed; and, I see, by a conviction not to be resisted, that human reason is of itself too depraved and blind to lead the soul spiritually to know the things that are of God. I feel convinced that nothing short of the Divine Spirit's teaching can make known the depth of wisdom which is hid in the mystery of redemption.'

Mr. E. possessed a tenacious memory: his morals were truly exemplary; and as his knowledge of divine things increased, his affections to every earthly thing diminished. His conversation savoured of Heaven, with which he was much conversant. Temptations in the way of trade (which have overcome many others) could not overpower the integrity of his mind; and the writer of this can witness some of the trials and difficulties which he experienced in this particular.

The joy he experienced in the Lord for some months, can only be conceived by those who have witnessed similar tokens of the Divine presence.

Writing to a friend in Oct. 1806, he says, 'Indeed, when I last saw you, I wished to communicate to you the joys I then experienced; but I did not, lest I should seem to boast; or at a future day I might change my voice, and adopt the language of one of old, saying, 'O that I were as in months past;' but since that interview, my spiritual joys have so increased, that were I to refrain from communicating them (in the freedom of friendship) to you, surely the very stones might reproach my ingratitude.

I have often thought and said, The Lord is gracious; but never did I experience his power, and taste of his goodness as I now do. It is impossible to describe the happiness of my soul. I enjoy such a sensible manifestation of God's love, as raises me to ecstacy itself. No doubts or fears, or the least anxiety about doctrines, as formerly. The Lord has said, 'Peace; be still;' and I find not only a calm, but a pleasure approaching to rapture. O that I were capable of expressing and rendering due thanks for such undeserved favours!'

But though his writings and conversation shewed him to be the highly favoured subject of such gracious manifestations, yet, at length, He who can cause light, and create darkness, changed these blazes of noon into midnight shades.

A few days previous to the illness which terminated his life, he wrote as follows: — 'I now endure the grievous sense of the absence of my God, and go mourning all the day. O Lord Jesus, be my peace; restore comfort; destroy sin; sow in deeply holiness.' Again he writes, 'No return of the Lord to my soul. All spiritual deadness, — my heart hard as adamant, — no light of the Spirit to enable me to see those things which I do earnestly wish to see.'

When seized with his fatal disorder, he writes thus: — 'All spiritual desertion! my soul is vexed within me!' Yet he said, 'Though I enjoy not God as formerly, yet I do not despair of salvation. I hope I

shall be saved from the dreadful ruin which original and actual transgression have brought on the sons of men. But why me? Because the Lord will; he will be gracious because he will be gracious.'

As his disorder increased, Satan was permitted sorely to harrass his soul. On Sabbath evening, Aug. 9, he writes, 'One more miserable day (not to say Sabbath-day) spent! no enjoyment of my God, nor tokens of his presence in ordinances.' During the whole of the week he continued very ill. Though he did not enjoy the presence of Jehovah, as in the former part of his experience, yet he expressed a hope that all was well; that Jehovah was his God, and would be his guide unto death.

On Aug. 16, after a day of much bodily affliction, being told it was Sabbath evening, he said to a sister, he was much distressed that he had spent the present day without a knowledge of its being the Lord's Day. Being asked the state of his mind, he replied, that he was distressed that he had made no more returns to his dear Lord, for all his goodness and favours granted him.

Monday, the 17th, his mind was composed, and he spent much time in prayer and praise; but his conflict was not yet ended. — Wednesday morning he arose from his bed, and walked from one chamber to another; and in an agony of soul, prayed, 'Lord, suffer not Satan to touch me! Fain would he have me as his prey. Put forth thy power, thy almighty power, and I shall yet prevail against him.'

In the afternoon his mind became composed; and he earnestly prayed, both for himself and his friends. To a sister, he said, 'The Lord is exceedingly good; he has shewn me much of his glory; and he has yet much in reserve which he will make known to me. — To his weeping mother, and other of his relatives, he said, 'The Lord will not be trifled with; but ask and ye shall have; seek and ye shall find; knock and the door of divine mercy shall be opened.' — His dissolution very rapidly approached, and he was strongly convulsed at intervals; but at the return of reason, he sweetly breathed out praise, and implored mercy and grace for all around him. The last words he was distinctly heard to utter, were, 'Come quickly! Lord Jesus, come quickly!' and about 11 o'clock at night, in the 23d year of his age, his happy spirit took its flight to the bright regions of everlasting day.

The writer of this begs to observe, that Mr. Evans's first impressions were under the ministry of the Rev. Mr. Watkins, then Afternoon-Preacher of St. Bartholomew, in Smithfield; for which gentleman he entertained the most sincere respect, not only for his public ministrations, but also for the kind advice given him in a letter, Feb. 1804, which God was pleased to bless to his soul. — His establishment and growth in grace was greatly promoted by his attendance on the ministry and private conversation of the Rev. Mr. Wraith of Hampsted; for whom he entertained the like esteem, and who preached his funeral discourse from Jam. iv. 14.

S. Y.

MRS. JANE COX.

At Mr. Beddome's, at Clapham, Mrs. Jane Cox, who had lived in that family as a domestic upwards of 23 years, with great credit to herself, and benefit to that household. Like Deborah, she reared the tender plants with so much affection, with so much fidelity, and with so much care, that she gained their utmost love and esteem; and the respect which was so justly her due. In her they found a tender nurse, a faithful friend, and a wise and experienced instructor. She adorned the religion she professed, by an uniform consistency of conduct. It was gravity tempered with cheerfulness; strictness without severity; a constant attention to duty, devoid of ostentation; kind and generous, her heart was ever open to the voice of distress; and to do all the good that lay in her power was her greatest pleasure. — After filling up aright the station of life in which it had pleased Providence to place her, she was removed from her sphere of usefulness, on

Mar. 21, to enter into the joy of her Lord; having left a good testimonial of her faith in Christ, and having implanted in the breasts of those that knew her, a grateful feeling for her many kind services, and a lively sense of her many invaluable qualities and endearing virtues. B.

MR. AND MRS. BURINGHAM, AND BROTHER.

In 1782 Mr. T. Buringham came to Great Grimsby, under the care of an eminent apothecary; and although greatly afflicted, he would not hear of any prayer, or religious conversation: but after a time, his prejudices were removed, and he requested my company. It appears that my conversation much impressed him, as he mentioned the subject to his friends with great emotion: but alas! upon his recovery, the cares of this world overcame him; and he continued many years without hearing the word.

Having acquired considerable property as an innkeeper, the recollection of our conversation and prayer in the time of his affliction, would often excite resolutions to retire from this business, and to attend my ministry. Mrs. B. encouraged these views; and at the close of 1802, they left the inn, and took a house near the Chapel. From their own account, it appears the Lord blessed the word to them the first Sabbath; and they blessed God that they ever came so near his house, to hear the joyful tidings of salvation. — In 1804, they were admitted members of the church, and continued with the strictest attachment and delight in the service of God, and with sincere regard to their minister. Great comfort was expected; but death broke in upon our enjoyments; for in Feb. 1, 1807, Mr. B. was violently attacked with a typhus fever, and expired on the 11th. — During his short affliction, he was, at times, composed; and expressed his confidence in Christ, as his God and Redeemer; glorying in his blood and righteousness, and saying, 'I am going to my dear Lord, from whom my soul received its life and salvation. There (said he) shall my body lie; there will I rest; and from that pew (for it was his desire to be buried in his pew) I hope to rise at the great day.' — His remains were interred according to his request, and a funeral sermon was preached from Job xiii. 15, to a numerous congregation.

On April 5, Mr. T. Atkinson came from London to comfort his sister, Mrs. B. under her loss; but marvellous are the ways of God! — on the 2d or 3d day he was taken ill; I was sent for, and finding him in danger, I enquired into the state of his mind; he answered, that all was well with him, and he should recover. On reasoning with him on the change of the heart, and the acceptance of a sinner with God, he seemed much agitated; yet thanked me for my honesty; begged God to bless my labours, and departed!'

Mrs. Buringham's grief was increased, and her constitution much broken, though often revived under the means of grace; and their only son, with his bride, came to reside with her. — July 31, Mrs. B. was also taken ill, with a disorder which bade defiance to the power of medicine and the skill of the physician, and which terminated her mortal existence on the 16th of September. Her afflictions were borne with patience and confidence, praising and calling on the Lord Jesus.

To her son she said, 'My dear, I shall die; but I am not afraid: you will be left; you have enough for this world; but, O Thomas, keep to the Chapel, where I and your father got so much good. Regard the counsels of Mr. S—.' To me she said, 'Oh! what strange things I have found in myself! what a poor creature am I! When I began to seek the crown, I found a cross; but I shall soon take up the crown. O, my Jesus, what hast thou done for me! — Mr. S—, I will lie beside my husband; we will rest together.' — Accordingly, she was buried in the Chapel on the 18th; and the Sabbath following a funeral sermon was preached from Luke viii. 52, to a large and attentive audience.

Grimsby. W. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

The great Importance of Peace and Prosperity to Christian Societies: *a Sermon delivered at the setting apart of the Rev. W. Chapman over the Congregation at the Tabernacle in the Greenwich Road, March* 29, 1808; *with an Appendix, on the Conduct of those who Disturb the Peace of the Churches. By* J. Townsend. *Published by Request. Price* 1*s.* 6*d.*

From Psalm cxxix. 2, 'Peace be within thy walls,' &c. Mr. T. illustrates the following observations in a very impressive and scriptural manner: — 'The true Character of the Church of God; — the desirableness and great Importance of Peace and Prosperity, — and the Means by which they may be most effectually promoted.'

In the Appendix Mr. T. with a spirit of fidelity and benevolent Christianity, exposes the sentiments, the temper, and the conduct of those who pester and divide the churches of Christ; and who may be justly compared to wasps, to snakes, and adders, and to birds and beasts of prey. He describes and reproves these noxious creatures with just discrimination and severity: —

'I have had more than thirty years' experience in resisting these men of strife and their adherents; and I have carefully watched their progress and their end. Their new principles, and their new connexions (if there was nothing else to characterize their evil nature and tendency) are sufficiently made manifest by the unscriptural temper they have created and established. They were once cautious and diffident in deciding either upon their own state or others; now they are bold and impudent; and assuming the office of judges, they pronounce the sentence of condemnation on their brethren! They were once sociable and cheerful; now they are morose and gloomy; — they were meek and gentle; now they are fiery and wrathful; for they fret, and fume, and scatter abroad fire-brands, arrows, and death! In the house, in the neighbourhood, in the church, in the pulpit, yea, in their very addresses to the throne of grace, the spirit of wrangling seems to cleave to them! Thus the lovely name of Jesus, and his religion, which is pure, peaceable, and celestial, are disgraced and evil-spoken of; and profane persons and infidels are confirmed in their unbelief, instead of being won by a chaste, a peaceable, and a godly conversation!' P. 50, 51.

We cannot but commend this seasonable attempt to preserve the peace, and to promote the prosperity of the Redeemer's church. Wherever these evils are either felt or dreaded, we would by all means recommend the circulation of this pamphlet, as admirably adapted to counteract their baneful and abominable influence.

Six Sermons on the Church Catechism, *delivered in the Parish Church of High Wycombe, at the Busby Lecture. Now revised and published with Notes, Critical and Expository. By the Rev.* W. B. Williams, *of Homerton, &c.* 3*s.* 6*d.*

That every dutiful and 'determined Churchman' is at full liberty to explain and defend the Established Forms of religion, none can dispute; and when this is done in a proper spirit, none ought to censure: but, from some plain hints on 'the scruples of the Separatist, and the underminings of Schism,' in page 2, 3, we expected not a little portion of natural or *sectarian* warmth; yet we have been happily disappointed. Mr. W.'s great object is to illustrate the Catechism in a doctrinal, spiritual, and practical manner; and, on this account, he is entitled to a respectful notice.

'These Sermons are a part of a larger work, if indeed the public acceptance of this specimen shall lead to such a result.' The subjects, to

which a very suitable text is prefixed and generally well explained, are as follows: — Introductory, the Christian's Covenant and Name, — The Privilege in Baptism, — Baptismal Renunciation, — The Christian's Obligation, — The Christian's Faith,— and the First Article of the Creed.

We attach the most merit to the third and fourth Lectures. On renouncing all the works of the great Deceiver, Mr. W. says, 'We renounce him, whether as the unblushing advocate of sin, or the more specious approver of self-righteousness; dreading alike to be dashed from the pinnacle of Pelagian pride, or to be suffocated in the mire of Antinomian licentiousness.'

On the pomps and vanities of the world, we beg the attention of our young readers to the following impressive passage: —

'The danger is often greatest where it is least suspected; and it may be doubted whether any engines are more powerful than those we are now considering. If they do not storm the citadel, they undermine it; if they do not harden the heart, they wean its affections from the rightful owner; — if we depart not from truth and piety at opposite angles, we begin to form diverging lines; — if they raise no immediate tempest in the breast, they place a current there; and, while we fancy our vessel is stationary, because we feel no motion, it is every moment drifting us from shore.'

Of the erroneous and absurd opinion, That all attempts to convert the Jews by Christian preaching, and Christian arguments (in p. 112, 113) are to frustrate prophecy, and to bring down the interposition of Heaven against them, we scarcely knew what to say, till we had carefully examined all his Scripture references. Having done so, we are prepared to state, that we find nothing in them that supports Mr. W.'s notion of 'Jewish missions being not at God's appointed time, nor in his appointed way.' Mr. W. seems to think, that the Jews will be restored to Palestine before their conversion; and then this will be the work of Omnipotence alone.—We do not deny that God may pour out his Spirit upon the Jews in a remarkable manner; but is there nothing to be done in casting up stumbling blocks, and in making ready a people prepared for the Lord? On Mr. W.'s plan, the preaching of John the Baptist was 'contrary to knowledge, and a bold attempt, on his part, to frustrate prophecy!' — And is it not equally a bold attempt to frustrate prophecy, for Christians to aim at the conversion and fulness of the Gentiles? Surely, this is 'an event no less predicted.' However, with a spirit of compassion, and a zeal for exertion, we would still recommend our readers to prove the sincerity of their prayers: — 'Ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth.' And, we trust, Mr. W. and all who entertain similar sentiments, will henceforth pay more attention to the spirit of this injunction, and to some benevolent exertions founded upon it.

A Word to the Benevolent; *being an humble Attempt to prove the Practicability of relieving effectually the Deserving Poor throughout the Kingdom. Price* 6d

The Author supposes, 'that, amongst the various communities of Christians in Britain, 7,000 may be found who enjoy the sublimity of benevolence, — men of independent fortunes, whom the Almighty has blessed with much leisure for the most important of all purposes, 'going about doing good.' — 'It is proposed, that these gentlemen do form themselves immediately into different committees, and assign to themselves certain districts throughout the kingdom.' — 'That each Member shall undertake to visit six families every day, to enquire into their wants, and to relieve them accordingly.' P. 6, 7.

In this way, he says, 'One million and seventy thousand families (including 5,088,000 individuals) would be visited thirteen times each in the year.' P. 11.

This method he strongly recom-

mends to the rich, as it would preserve them from a dreadful waste of time, — from hoarding up what should be distributed, — from listlessness, or *ennui*, — it would exalt their sentiments of benevolence, and prove a source of unabating pleasure. P. 12.

No one can doubt the good intentions of the writer, nor the propriety of charging them that are rich to do good; but his scheme will certainly appear an Utopian one to every considerate reader.

An Essay *to shew that no Intention has existed, or does now exist, of doing Violence to the Religious Prejudices of India.* 8vo.

This Essay is occasioned by the *Tocsin* of Mr. Twining, and the alarm which uninformed persons have taken at hearing it. The author of this pamphlet appears to be well acquainted with the affairs of India; and having investigated the circumstances and facts from which Mr. Twining and others derived their fears, concludes that there was no ground whatever for alarm. His observations are here laid before the public, to quiet any further apprehensions on that head, both in this country and in India.

In answer to the strong assertions which have been so often made, that the natives of India are more attached to their religion than those of other countries, the author observes that, in fact, 'there are more various and opposite religions in India than in any country in the world. The Mahometan, the Hindoo, the Parsee, the Chinese, the Christian, and the Jew, are all to be found in the same town, in perfect harmony; so that a general toleration is a leading feature in the character of India; and, therefore, that an attempt to propagate our religion is not the true cause of dissatisfaction in that country,' p. 24. The author delicately hints at other causes; respecting which he says, 'A man's own mind will tell him more *than seven sages that sit on a high tower.*'

The proud and contemptuous spirit of the Mahometans (which Dr. Buchanan thought ought to be restrained, when it affects our political establishments in India) appears to be unavoidably derived from the dictates of their Koran, of which the following are specimens:

'O, true believers! take not the Jews nor Christians for your friends' (Koran, chap. v. p. 141, Sale's Transl.) — 'They are infidels who say, Verily, God is Christ, the Son of Mary' (chap. v. 138.) — 'O, true believers! wage war against such of the Infidels as are near you, and let them find severity in you, and know that God is with them that fear him' (chap. ix. p. 265.)

This, reader, is the *lovely* religion for which our very good Christian writers have lately pleaded!

Much has also been said in favour of the Brahmins, as if they were a set of men most highly respected by all classes of persons. Our author asks, 'Are the Brahmins so much respected? No: they are detested to a proverb: —*When the Brahmin rules, every thing goes wrong*, say the Indians.'

It is very remarkable that, tho' hundreds of Roman Catholic missionaries have resided in many districts of India for scores of years past, no alarm has been sounded respecting them; but now that a handful of Protestant missionaries have appeared there, we hear of nothing but danger! — May there not be some 'wheel within a wheel' in this case?

A Faithful Narrative *of the surprizing Work of God, in the Conversion of many Hundred Souls in New England. Written by the late Rev.* Jon. Edwards; *and first published, with a Preface, by* Dr. Watts, *&c. now republished, with a Recommendatory Advertisement, by the Rev. Messrs.* Fawcett *and* Steadman. 12*mo*, *Price* 1*s* 6*d*

The great revival of religion which took place in New England more than 70 years ago, occasioned much joy and many thanksgivings to God in this country; and the repeated publications of the original narrative, drawn up by the famous President Edwards, and interma-

ged with his judicious remarks, shew how great an interest was taken in that event by British Christians.

The present editors observe, that the Lord's arm is not shortened that it cannot save; and that the influences of the Holy Spirit are as efficacious now as in the past age. Some pleasing appearances they notice in their own connexions; and implore the more abundant displays of the divine grace.

A Scriptural Guide *to the Knowledge of the Gospel, in the form of a Catechism. By a* Clergyman. *Fourth Edition improved. Price 2d. or 1s. 9d. per dozen.*

The object of this tract is thus expressed by the author:—"This little work is designed for the instruction of young persons in the leading truths of the Gospel: and the author hopes it may prove useful to others who need information on a subject so infinitely important; or who desire at least to understand those parts of true Religion, which are more immediately necessary to salvation. In the composition, care is taken to preclude every reasonable ground of objection to the doctrines, by giving the answers to the several questions in the express words of the inspired writings."—It appears to us to be well adapted for general instruction.

Temporal Mercies: *an Essay to prove, in Opposition to those of the Anti-Burgher Secession, that the common Blessings of Providence are, in some measure, restored to Believers through the Mediation of Christ. By* J. Fisher, *Author of the spring Day.. 8vo, 1s. 6d.*

With local, sectarian, or temporary controversy, we have little concern, except to lament its existence. Whatever tends to strife, opposes edification. This is a sentiment worthy the serious reflection of those who disturb the faith or peace of their fellow-Christians. Of this performance, therefore, we need only say, that Mr. F. illustrates the quotation of his title-page in a serious and scriptural strain of reasoning, and with a suitable application of his subject.

Hints to the Public and the Legislature, *on the Nature and Effect of Evangelical Preaching. By a* Barrister. *Part II. 8vo. 4s 6d.*

There are two principles in the Gospel which render it peculiarly obnoxious to unconverted men: it requires of them too much duty, and allows them no merit. Some outside morality and a little devotion once a week is tolerable; but a life of daily devotion, and a system of morals which admits of no relaxation, are hard things indeed; and especially as none of them are allowed to merit eternal life! To obey God from a pure principle of love and gratitude, and to take delight in his service, are things utterly incredible to the world, and only tend to excite their enmity. We do not, therefore, wonder at the Barrister's persevering opposition to these truths; but we think it required all his professional *confidence* to re-appear before the public, after the merited castigation he had received from different hands. Without apology, however, he again comes forward to the charge, and, in addition to the former objects of his calumny, bestows a copious flood of abuse on the Hibernian Society, the Congregational Union, the Associate Congregations, &c.: all which he condemns as unconstitutional, and calls upon the Government to suppress them, and their publications; and yet, all the while, pretends an abhorrence of the Spirit of Persecution!!!

Nor has he yet done: he professes still to pursue his object; and as he vows hostility to every principle of evangelical religion, he cannot want objects of attack. We only regret, that the incautious simplicity of some writers, and the indiscreet zeal of others, should furnish the least appearance of any just occasion for his reproaches. It is not our province, however, to advocate whatever he may please to censure. It is a circumstance that encourages

us to hope the cause of God and truth is going on successfully, that its enemies are so vociferous and incessant in their opposition.

Essays on the Nature, Order, Privileges, and Duties of the Christian Church; with an Address on Personal Religion. By Charles Dewhirst, *8vo, 5s.*

THE design of the Author of these Essays, we are informed, is to promote order, peace, and happiness in the Church of Christ. Having frequently deplored the unhappy disturbances which have arisen in some Christian assemblies, he charitably hopes that they have sprung, in many instances, from inconsideration; and is firmly persuaded that a few plain and affectionate hints on the duties of the officers and members of a Christian Church, might have prevented them. Mr. D. comes forward to offer a few such hints; and if they should prove as successful in other churches as they have been in his own, we shall have reason to congratulate him on this benevolent attempt. The work is divided into 12 chapters; the titles of which are as follow: — 1. On the importance of attending to the subject. 2. On the nature of a church of Christ. 3. On experimental religion as requisite for communion. 4. On practical religion. 5. On the pastoral office. 6. On the office of deacons. 7. On the regard due to the ministry. 8. On the social duties of Christians. 9. On self-examination previous to the taking of the Lord's Supper. 10. On the state of the mind during the administration of the Lord's Supper. 11. On the duty of the whole church to extend the kingdom of Christ in the world. 12. On the communion of saints in Heaven. Conclusion. An address on personal religion. — Many excellent passages might be pointed out in this little volume; but we recommend the whole to the attention of our readers. — The aim of the author has been to attempt what treatises on church government merely have not embraced; namely, to combine a just view of church discipline with the holy exercise of pure devotion. The reader will not find, therefore, a dry detail of church forms; but many judicious and spiritual reflections, calculated to impress and animate his heart.

The Life of David Brainerd, *Missionary to the Indians: with an Abridgement of his Diary and Journal, from President Edwards. By* John Styles, *12mo, 4s.*

THE original work by President Edwards is too well known to need our commendation; but the Life and Diary being printed separately, occasioned many repetitions and unnecessary prolixity, which are here avoided by incorporating the whole into one narrative; and many original observations are interspersed, of which we give the following as a specimen: —

'If the greatness of a character is to be estimated by the object which it pursues, the dangers it braves, the difficulties it encounters, and the purity and energy of its motives, David Brainerd is one of the greatest characters that ever appeared in the world. Compared with this standard of greatness, what little things are the Alexanders, the Cæsars, the conquerors, and the tyrants of the whole earth! A nobler object no human or angelic mind could ever propose to itself, than to promote the glory of the great Governor of the universe, in studying and labouring to diffuse purity and happiness among his unholy and miserable creatures. To pursue this object with unwearied and unchangeable firmness, to make every thought, wish, and action to center in it, and to suffer the greatest hardships rather than for one moment to abandon it, displays an elevation of character which excites in the beholder the profoundest reverence. But it is *motive* which is mighty in the eye of Heaven. And who will impeach the motives of a man who endured all his afflictions, who encountered all his difficulties in the promotion of a cause which the world despises, and in opposition to ambition, the love of wealth, the

love of ease, and a passion for fame. Take away these *stimuli* from the little creatures we call Great, and they sink into insipid negligence and fatuity. Purity of motive is essential to real worth, and that worth is to be estimated by the energy of the principle. Love to God and man, as we have before remarked, led Brainerd to renounce the quiescent feelings; nor was there any thing in the feeble state of his body, and the apparently insurmountable barriers which surrounded him on every side, that could damp his ardour. His benevolence was an immortal flame. Many waters could not quench it, neither could the floods drown it; and at this moment, it warms the spirit that tunes the loudest and the sweetest harp in Heaven.' P. 250, &c.

This work will amply reward the perusal of every serious Christian; but we especially recommend it as a most suitable present to missionaries and students for the ministry; not one of whom ought to be without it.

A Scriptural Guide *to the Knowledge of the Gospel, in the Form of a Catechism. By* a Clergyman, *4th Edit. Price 2d, or 1s 9d per Doz.*

'This little work is designed for the instruction of young persons in the leading truths of the Gospel: and the author hopes it may prove useful to others who need information on a subject so infinitely important; or who desire at least to understand those parts of true religion, which are more immediately necessary to salvation. In the composition, care is taken to preclude every reasonable ground of objection to the doctrines, by giving the answers to the several questions in the express words of the inspired writings.'

It appears to us to be well adapted for general instruction.

Letters *from Eliza to her Young Friends. By the Author of a Week's Conversation, &c.* 18mo, *9d; bound, 1s 9d.*

Of the 'Week's Conversation' we have spoken favourably in a former volume, and have no reason to speak otherwise of this; only we think that some of the letters are too long, and had better have been divided, as young readers want their attention to be frequently relieved. The topics are, 1. To Emma, on her journey into the country. — To Charlotte, on leaving school. — 3, 4. To Emma, on the sudden death of one neighbour, and the illness of another. — 5. To Matilda, on the fading leaves. — 6, 7. To Charlotte, expecting her in the country; and on the benefit of affliction. — 8. To Belinda, enforcing the advice of her father. — To Emma, with the particulars of a late visit.

As the sentiments are evangelical, and the style familiar, we cannot avoid recommending them to our juvenile readers, particularly to young ladies at school.

Christian Classics; *being a Selection of beautiful Passages from above Fifty Eminent Writers, &c.* 2 vol. 12mo, *7s. bds. Fine Paper, 10s.*

This work is particularly adapted for the Use of religious schools and families; to which we can cordially recommend it, as containing specimens of our best English writers, including many living authors. The extracts are equally instructive and entertaining, mostly of a religious or moral tendency, and sometimes decidedly evangelical. To each article is prefixed a few introductory sentences, generally containing the character of the writer, or work quoted, and serving as a key to the passage following.

The Bruised Reed and Smoking Flax; *being the Substance of Several Sermons from* Matt. xii. 20. *For the Benefit of weaker Christians. By* R. Sibbes, *D. D. 9th Edition improved. With the Life of the Author.* 18mo. *1s. 6d.*

Dr. Sibbes is well known to the admirers of the good old divinity of the 17th century, as the Author of Divine Meditations (so much admired by Mr. Hervey); and some other excellent practical discourses. The

present work will be also highly acceptable to the religious world; and is particularly adapted to the comfort of timorous Christians.

The Regard which we Owe to the Concerns of Others: *a Sermon before the Devon Union. By* S. Greatheed. *8vo*, 1*s*.

We are very happy to find that the respectable author of this excellent discourse has been able to appear again in the pulpit, and has been prevailed on to make his labours public. The subject of the discourse is of the greatest importance, and the manner in which it is treated highly interesting. It was preached before the Devon Union: an institution formed like the Bedford Union, to promote mutual affection towards each other, and exertion in the cause of Christ amongst real Christians. A postscript is printed at the end of the discourse, which contains a sufficient refutation of some animadversions which have been published by Dr. Shephard, a short time since, on Mr. Greatheed's sermon preached at the Formation of the Bedford Union more than ten years ago; and which sermon the Doctor himself confesses he had never seen!!!

Literary Notices, &c.

In our review of Mr. Booth's Posthumous Essays, we observed a note by the Editor, p. 97, which casts a reflection on Mr. Fuller: that note we are particularly requested to insert, referring to p. 224 of the present Volume, for Mr. F.'s remarks on it.

The note in question refers to Mr. Booth's Confession of Faith, in which he says, That all the sins of God's people were imputed to Christ, and runs thus:—"In these Dialogues, lately published by Mr. A. Fuller, the venerable Author of this Confession is exhibited under the assumed name of *Peter*, as *maintaining*, and Mr. F—, under that of *James*, as *opposing*, this view of the *imputation of sin* to Christ. Had Mr. F— thought proper to have controverted any theological sentiment contained in Mr. B—'s printed works, he would have exercised an undoubted right; but surely there is something bordering on disingenuity, to publish a conversation of this nature, when death has imposed silence on the pen and tongue of Mr. B—. Had he been living, it is not doubted, but he would have felt himself called upon to defend a sentiment which he held to be of importance in the Christian system; and probably would have deprived some of the zealous advocates of Mr. F—'s statement the pleasure of asserting, That he 'sets his opponents quite in the back-ground."

In the press, and shortly will be published, NEW EDITIONS of Dodd's Discourses on the Miracles and Parables of our Lord. 4 vol. 8vo.

Mr. Timothy Rogers's excellent Treatise on Trouble of Mind, and the Disease of Melancholy. To which will be prefixed, A Memoir of the Author.

The Christian's Views and Reflections during his last Illness, by the late Mr. S. Reader; which has been long out of print.

We are happy to hear that an 8vo edition, carefully revised and corrected, of the Rev. Richard Baxter's Practical Works, is just going to press. A Prospectus of the Plan of Publication will shortly appear. Also that

Mr. Boothroyd has in the press a new edition of Bishop Newcome's Version of the Minor Prophets; with additional notes from Blaney and Horsley on Hosea.

Mr. R. Cope of Launceston is preparing for the press an Essay on the Sin against the Holy Spirit. Translated from the French of an eminent divine.

A few persons, concerned in the sale of evangelical publications in London, have agreed to form a Society for reprinting the most valuable Theological Works of the two last centuries, under the care of competent editors.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

An interesting letter has just been received by the Directors from Messrs. Hassal and Crook, dated Paramatta, New South Wales, Oct. 14, 1807, conveying information lately received by them from the Missionaries at Otaheite, to as late a date as July 10, 1807.

The Hawkesbury, a small sloop sent from Port Jackson to Otaheite with supplies for the Missionaries, left that island in the beginning of January 1807, and arrived at Port Jackson, Feb. 24, with 11 tons of pork.

We are sorry to learn that Mr. Jefferson was in so reduced a state, by a consumptive disorder, that his death was expected to take place very soon. Brothers Nott and Henry were afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which sometimes suppurate, and occasion a discharge that exceedingly weakens him.

The brethren, though labouring under the discouragement of seeing no positive fruit of their ministry, still continue to preach the word of life. The knowledge of the doctrines of the gospel (they say) is very considerably diffused among the inhabitants; and, they add, that if the Lord were pleased to pour out his Spirit on the people, they conceive that the work would spread in a very rapid manner; and they entertain some hope that this will be the case before long.

Pomarre continues to discover a thirst for knowledge; and many of the principal people, stimulated by his example, are learning to write. This is certainly a very favourable circumstance; and, it is probable, will conduce much to the further civilization of the inhabitants at large. We are sorry, however, to find that infant murder, and other abominations, still abound.

Mr. Shelley, who was one of the Missionaries, has entered into some mercantile concerns with Messrs. M'Arthur and Bloxall, of Port Jackson, and has sent his little schooner, built at Otaheite, to the Colony, with 44 pieces of pork. She arrived on the 10th of September, 1807. Mr. Youl, another Missionary, had taken his passage with Mr. Shelley, in the Elizabeth for Port Jackson, intending, after a short stay, to return to Otaheite.

By a letter from Mr. Youl, dated July 10 1807, it appears that a fresh war had broken out between Pomarre and the people of Attahoroo; in which several of the chiefs, and some hundreds of the people, had been killed. The brethren were not apprehensive of any danger to themselves by this event; but it was likely to impede their missionary labours for some time.

We are informed that the Venus, a vessel seized and carried off by some convicts at Port Dalrymple to New Zealand, was there taken by the natives, who killed and ate all the people. The vessel itself they drew on shore, and burst it for the sake of the iron. This information was communicated to the Mercury, a vessel that touched at New Zealand, and was in danger of being taken by one Druse, a man who deserted from the Lady Nelson about two years ago, and who is now become a chief, tattowed from head to foot; and has a number of natives under his command.

Edinburgh Missionary Society.

On Tuesday, April 19, the Edinburgh Missionary Society held their *Twelfth Anniversary Meeting* in Bristol Meeting-House, when an excellent sermon was preached by the Rev. George Lawson, D. D. Minister of the gospel at Selkirk, from Rom. xi. 31, 'Even so have these also now not believed, that through your mercy, they also may obtain mercy.' After sermon, a Report of the Proceedings of the Directors, since the last annual meeting of the Society, was read by their secretary, the Rev. Mr. Dickson, Jun. who has accepted of that office, in the room of the Rev. Dr. Buchanan, who has resigned. Notwithstanding the extreme badness of the day, the collection for the Benefit of the Institution, amounted to above 100*l.* sterling. The thanks of the Society were given to Dr. Lawson for his excellent sermon; which, we are happy to inform our readers, is now in the press, and will speedily be published, along with the Report of the Directors, for the Benefit of the Society.

Since the above meeting, the Directors have had the satisfaction of receiving letters, *via* Gottenburgh, from their Missionaries at Karass; the last of which is dated the 24th of January; at which time the whole family, old and young, were in good health, except Mr. Pinkerton, who had been complaining for some time. In our next number, we shall present our readers with some extracts.

GERMANY.

A PERSON of undoubted information and veracity, zealous in the service of Christ, writes, in a letter dated Feb. 1807, as follows:—"The glad tidings of the gospel are heard in the Baptist Church at Altona, and also in the chapel of the Moravian Brethren; which is quite crowded almost every Lord's Day.

"In Bremen, many worthy ministers shew forth the praises of Jesus Christ and him crucified. On the Rhine, about Dusseldorp, Elberfield, and in that neighbourhood, I could easily number from ten to twelve faithful servants of the Lamb, with whom I am in sweet communion, being more or less personally known to them; they preach in the power of the Holy Spirit; so that you see things are not quite so bad as you seem to think. The Hanoverian dominions, the Duchy of Mecklenburg, and the late Prussian dominions, are in some places very bare of gospel ministers. At Frankfort there are several pious ministers, in Suabia a great number, and a still larger body in Switzerland. In Friesland, particularly at Embden, Aurich, and other places, there is a great number of faithful labourers in the vineyard of the Lord. In Westphalia also, and indeed over all Germany, there is scattered a blessed seed of God."—This letter contains much intelligence, which we have not room to insert; but Christians may depend upon the above; and it should quicken their prayers, hopes, and endeavours.

LONDON.

The Christian societies in the connexion of the late Rev. J. Wesley, have set an example worthy the imitation of other Christians throughout the kingdom, by making *voluntary* collections in their respective

congregations, for the benefit of that important institution, *The British and Foreign Bible Society*, of which Dr. Clarke has recently paid 700*l.* to the Treasurer on account, and a considerable addition is expected to follow.

We are happy to learn that, in addition to the Welch, Gaelic, French, Spanish, and German, in which languages a supply of the Scriptures is kept by the British and Foreign Bible Society, at their Depository, No. 169, Fleet Street, London, they are proceeding to print the New Testament in the Italian and Portuguese languages; and that they are prosecuting the necessary enquiries, with a view to printing Arabic and Modern Greek versions.

Report of the Committee of the Religious Tract Society, May 12, 1808.

(Concluded from our last.)

The Committee have received a very satisfactor account of the distribution of the Tracts stated in the last Report to have been sent to the army and navy at the Rio de Plata in South America; and they are assured that, by means of the same agents, about 9000 of the Tract, No. 67, 'Scripture Extracts,' in the Spanish language, which had been purchased and sent out by the Missionary Society, were all distributed in Monte Video and the surrounding country, before the British army left that place.

A depôt has also been formed at Gibraltar, of Spanish and Italian Tracts, under the care of two persons of respectable character; who, feeling the importance of the trust, will readily embrace every opportunity that may offer for their distribution. Although the communication between that place and Spain has been for some time past closed, persons of that nation are occasionally met with, and means sometimes occur of sending the Italian Tracts to the islands in the Mediterranean.

While the Committee have been solicitous for the spiritual welfare of Foreign nations, they have not been unmindful of that part of the United Kingdom which stands particularly in need of every aid that can be afforded for the diffusion of divine truth. Arrangements have been made with two Booksellers of respectable character in Dublin, Mr. Thomas Johnston, of Crow-street, and Mr. William Figgis, of Nassau-street, for the sale and distribution of the Society's publications; which, it is hoped, will now obtain an extensive circulation in Ireland.

Supplies of Tracts have also been taken to that country by some respectable clergymen; on whose recommendation the Tracts No. 98, an Extract of a Letter from Pope Pius VI. and No. 101, the Life and Writings of St. Peter, were prepared, chiefly indeed with a view to their dispersion there, though it is conceived they may be extensively useful in this country also.

The Committee have continued their gratuitous distribution of Tracts among the Foreign prisoners of war in this country, among its brave defenders in the army and navy, and among the convicts at Woolwich. In this good work, essential aid has been derived from officers of respectability, both in the army and the navy, as well as from persons engaged in the Transport service; who have strong claims on the gratitude of this Society.

The Committee have also availed themselves of the services of the Rev. Samuel Marsden, Chaplain to the Colony at Port Jackson, in New South Wales, who has cheerfully taken the charge of a supply of Tracts for distribution in that Colony.

The Committee have the satisfaction to state, that during the last year a considerable accession has been made to the list of Subscribers; and they flatter themselves that the state of the finances will enable them to meet the increase in the price of paper (which amounts to 80*l.* per cent.) without being under the necessity of raising the Tracts beyond their present low prices. Indeed, the Committee had secured, before any advance took place, a stock of papers so that they have not yet had occasion to purchase a supply.

It is, however, respectfully urged,

that the members and friends of this institution made such exertions in favour of the funds, as will enable the Committee both to meet the price of paper, and to extend their gratuitous distributions.

The Committee, before they finish their Report, would affectionately remind their brethren that the most efficient and acceptable praise for the tokens of divine favour manifested to the Religious Tract Society, consists not so much in words as in works. A larger field of exertion must be sought for, and more labourers must be summoned to the duty. The hope inspired by charity declares, that even now a strong purpose is springing up in the bosom of this assembly; and she points to its accomplishment in the production of fruit, here thirty fold, there sixty, yonder a hundred. Is there an individual present who does not exult, while he gazes, and who will not feel it a felicity to contribute towards enriching the prospect? Surely, every guest at these tables glows at the recital of what God has wrought, and so much the more when he contemplates the thrice-welcome crowd at this instant sympathizing with his cheerful heart, and adopting his generous resolutions: 'Enrol me,' says one, 'among the members of this inestimable Society.' 'I,' says another, 'am enrolled already; but henceforth I will display more energy in the cause.' 'Thy kingdom come,' is the language of all; 'thy will be done on earth as it is in Heaven.' Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!'.

Fourth Report of the Committee of the British and Foreign Bible Society.

'Your Committee now submit to the British and Foreign Bible Society the Report of their Proceedings during the fourth year of its institution.

'In their last Report, your Committee noticed with much satisfaction the continuance of the pleasing effects produced on the Continent by the example and encouragement of this Society, notwithstanding the counteraction occasioned by the war. Shortly after the date of that Report, they were gratified with information, that the German Bible Society at Basle was labouring with all assiduity; that the printing of the New Testament in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

'They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basle Society had been promised by a Religious Society at the same place, in connexion with the United Brethren. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, most forcibly described in a letter from a Coresponden of your Committee, the fifty-sixth sheet of the Bohemian Bible had been printed.

'Your Committee are unable to lay before the Society any further information respecting the proceedings of the Bible Societies at Basle and Berlin, from the total interruption of all correspondence with their friends on the Continent, since the month of May last. They have no doubt, however, that those Societies are still engaged in the prosecution of the important works which they have undertaken, although the circumstances in which they are placed may retard the final completion of them.

'The same causes which have interrupted the correspondence of your Committee with Germany, have occasioned the discontinuance of their communications with the German Protestant Clergy in Petersburgh, and with the Rev. G. Carlbloom in Esthonia, by whose assistance they had reason to hope that a Bible Society would be established in that province.

'Your Committee have the satisfaction to report, that nearly the whole edition of the Icelandic Version of the New Testament, con-

sisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it.

'The state of Iceland must render this intelligence particularly interesting: the sacred Scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books; while, on the other hand, copies had become so scarce, that they could not be purchased at any price.

'The 500 copies of the New Testament, intended for the Bishop of that island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for that part of the island where the Bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland. Your Committee had it also in contemplation to promote an edition of the entire Scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark; and the circumstance strongly impresses your Committee with the justness of an observation upon it by their Correspondent, who had been active in making those arrangements, "That it proves the necessity of doing good while it is in our power."

'While your Committee have to lament this interruption to their proceedings, it is at all events highly gratifying to them, as it must be to the Society, to know that their Institution, its object, and operations, have the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro fide et Christianismo*. These sentiments have been communicated to your Committee in the names of those Societies respectively, and suggest the pleasing hope of beneficial co-operation with the efforts of this Institution, whenever peace is restored.'

(To be continued.)

Homerton Academy.

It having been judged expedient to alter the mode of conducting the Annual Examination of the Students at Homerton, on Tuesday, June 28, they were examined there as usual, before several of the ministers and gentlemen who belong to the two societies by whom the institution is supported, as to their progress in classical, philosophical, and theological learning; and the next day three English orations were delivered publicly on theological subjects, at the meeting-house in New Broad Street, before a numerous and respectable auditory, who expressed themselves very highly gratified with the spirit and talents discovered by the young men, while it afforded the sincerest pleasure to the friends of that venerable and useful institution, and encouraged the pleasing hope of their being hereafter eminently useful to the churches of Christ.

Hoxton Academy.

A numerous meeting of the supporters of this institution was held in the adjoining chapel, on June 22, when three of the students delivered themes on the following subjects. Mr. W. Jones, The religious persecution of our forefathers. Mr. Redford, The progress of the gospel in Britain since the Revolution. Mr. Snelgar, The latter day glory. —Mr. Slate and Mr. Buck engaged in prayer.—The next morning there was an association of the ministers educated in this academy; who gave very interesting accounts of the progress of the work of God in their different Congregations. — In the evening, Mr. Castleden, of Woburn, preached on the wisdom of winning souls; Mr. Thomas and Mr. Hooper engaged in prayer.

On the second Sabbath of July, Oxendon Chapel, Hay Market, purchased and repaired by the Scots Church, late of Bow Lane, and of which the Rev. George Jerment is minister, was opened; when three sermons were preached to a numerous audience by the Rev. Mr. Jerment. Two of the discourses were preached from Acts vii. 48. "Howbeit the Most High dwelleth not in temples made with hands;" and the third on Rev. xxi. 25. "There shall be no light there." The collection amounted to 104l. 10s. 6d.

Sudden Deaths.

Mr. BARKER, an occasional preacher in the Methodist connection at Stafford, was lately taken suddenly ill in the midst of his discourse, and fell dead from the pulpit, to the great alarm and distress of the congregation! He has left a wife and numerous family.

Monday night, July 2, Mr. C. a young gentleman, aged 23, as he was going down a *reel* at the rout of a noble lady, in Wimpole Street, suddenly dropt down, and expired immediately.—Sudden death is always alarming; but is there no difference between these instances? The following anecdote will give the answer:—

Shuter, it is well known, at one time, had serious impressions, and attended at the Tabernacle, where he heard, among others, Mr. Kinsman, to whom he was personally known. Some time after, he went to Plymouth, where he unexpectedly met him, and enquired if he lived there. "Yes (said Mr. K.); but I am just returned from London, where I have preached so often, and to so large auditories, that Dr. Fothergill advised my immediate return to Plymouth."—"And I (said the comedian) have been acting Sir John Falstaff so often, that I thought I should have died; and the physician advised me to come into the country for the benefit of the air. Had *you* died (added Mr. S.) it would have been in the service of the best of Masters; but had *I*, it would have been in the service of the Devil." *E. M. Vol. I.* 52.

By the application of this anecdote, we mean not to determine the fate of the young gentleman above mentioned; we only wish our readers to consider how much more desireable it would be at our Lord's coming, to be found in his service, than in the service of the world.

Provincial Intelligence.

A Religious Tract Society, on a considerable scale, has lately been established in Birmingham. It is on a Catholic plan; comprehending, in its Committee, Churchmen and Dissenters, Pædobaptists and Antipædobaptists. The subscribers are entitled to the whole amount of their subscription in tracts. This may be considered as an auxiliary to the London Society, whose tracts, being so exceedingly cheap, especially to subscribers, will be chiefly adopted. The most pleasing effects may be hoped for from so laudable an institution, in such a town as Birmingham, and in the many populous villages in its vicinity.

It is with great pleasure we are enabled to state, that on the 5th of June the foundation-stone of the intended new chapel at Cheltenham, was laid by the Rev. Rowland Hill, who addressed a very numerous assembly, of about 3000, in an energetic and appropriate speech; after which the Rev. Mr. Brown concluded with prayer. Few places in England stand more in need of the preaching of the gospel of Christ; and the continual applications already made and making for pews, prove, that the sanguine expectations of the individuals, who have principally effected this important object, will not be mistaken. Indeed, the Catholic spirit, evident in the nature of its institution, could not but insure the approbation and acceptance of the neighbourhood; for while the excellent Liturgy of the Church of England is regularly to be read, the pulpit will be open to ministers of every denomination who preach the Lord Jesus in sincerity and in truth.

The Rev. Joseph Kerby has resigned his pastoral charge at Flockton, Yorkshire, and has accepted an unanimous call from the Independent Church at Lewes, Sussex.

On Wednesday, Aug. 10, the Annual Meeting of the Surry Mission Society will be held at Tooting: the sermon by Mr. Sibree.

A few months since a new meeting-house was opened for public worship at Cripplestyle, in Dorsetshire, when a sermon was preached in the morning, from Ps. xc. 17, by Mr. Loader, of Fordingbridge; and another in the afternoon, from 2 Cor. x. 14, by Mr. Ralph, of Wimbourne. The place was well attended; and there is a prospect of success.

The Sussex Association met at Chichester, May 25 and 26. The sermons were preached by Mr. Browne, of Burwash, and Mr. Arrow, of Hastings. The devotional exercises were conducted by Messrs. Hamilton, Moore, Brown, and Arboin. The next meeting to be held at Burwash, on the last Wednesday and Thursday in October.

March 16. A new chapel was opened for the congregation of the Rev. S. Sleigh (late Mr. Adams's) at Salisbury.—April 13. The Hampshire Association was held at this place. In the morning early, Mr. Durant of Poole preached from 1 Cor. ii. 14—16. In the forenoon Mr. Sleigh was ordained to the pastoral office; Mr. Hopkins, of Christ-Church, opened the service; Mr. Kingsbury introduced the business; Mr. Bogue offered the ordination-prayer; Mr. Bennet addressed the ministers from Rev. ii. 10; Mr. Tyerman offered the general prayer; Mr. Thorpe preached from 2 Cor. viii. 23, 24; and Mr. Loader concluded. In the evening, Mr. M. Wilks began.—Mr. Styles prayed before sermon; Mr. Bogue preached from Acts ix. 31; Mr. Cox, of Fareham, concluded.—Mr. Hunt preached on the preceding evening.

April 19, Was opened at Laddiswell, Devon, a new Independent Meeting. Mr. Pinchback, of Plymouth, preached in the morning from Isaiah xii. 5. Mr. Stoate of Asburton, and Mr. J. Stoate, jun. engaged in prayer. In the afternoon Mr. Norman, late of Medbury, prayed; Mr. Wenditt, of Totness, preached, and concluded. In the evening Mr. Pinchback prayed; Mr. Rooker, of Tavistock, preached from Ps. cx. 3, and concluded.

A few friends of the Baptist Denomination in Manchester, united in Christian society about twelve months ago, and erected a commodious Chapel in York Street, which was opened on the 20th April last. Mr. J. C. Edmonds of Clipston introduced the service by prayer and reading; Mr. Littlewood, of Rochdale, prayed; Mr. Fawcett, of Ewood Hall, preached from Psal. cxviii. 5; Mr. Harynave, of Ogden, concluded with prayer; Mr. Davis, of Liverpool, prayed; Mr. Steadman (President of the Bradford Academy) preached from 2 Chron. vi. 18; and Mr. Roby concluded the services of the day by prayer.—The chapel will seat near one thousand people, and was well filled both morning and evening.

June 1. A small chapel was opened at Mablethorpe, near the sea. Mr. White, Pastor of the Independent Church at Huttoft, had for more than twenty years preached in his own house, at Mablethorpe, regularly once a fortnight on the Lord's Day. The congregation increasing greatly, it was found necessary to erect the present building, which will seat nearly two hundred people; and was well filled on the day it was opened. The service commenced in the morning by Mr. Bean, of Alford, with reading, prayer, and a sermon from Gen. xxviii. 16, 17. In the afternoon Mr. White, minister of the place, preached from Ps. lxxxiv. 10; and in the evening Mr. Trolley, from Ephes. ii. 19.

Whit-Monday, June 6, was held at Mr. Walker's, Peppard Green, Oxon. the annual meeting designed to counteract the wicked practices and ruinous consequences of an annual revel. Mr. Douglas, of Reading, preached to the young people in the morning from 2 Tim. iii. 15; Mr. Ball, of London, from 1 Tim. vi. 2, in the afternoon; and

Mr. Churchill, of Henley, in the evening, from 1 Tim. i. 15. Messrs. Haban, Newbury, and Morris assisted in the services of the day, which were numerously attended.

June 9. At Bretile Lane, near Stonebridge, Mr. W. Muckly, over the Baptist Church. Introduction, &c. Mr. Mason, of Dudley; Prayer and Charge from Jer. i. 17, Mr. Edmonds, of Birmingham; Sermon, Mr. Franklin, of Coventry (Deut. i. 38). Mr. F. preached again in the evening.—This little church has existed about forty years, and has been supplied by neighbouring ministers. Mr. M. is their first regular pastor.

June 22. The annual Devon Association was held at Tavistock. Mr. Small preached in the morning from Gen. i. 26, and Mr. Innes read the address (on the Religion of the Closet). In the evening Mr. Allen preached from Rom. xiv. 13; Dr. Ryland, and Messrs. Denner, Birt, Jones, and Greatheed prayed. Mr. Vowles preached on the preceding evening. A fund is supported by this association, to aid indigent churches, and assist the academy at Axminster. An Itinerant (maintained by some friends of the cause) is now labouring in the unenlightened parts of this country.

May 26, the Rev. Geo. Evans (late of Goring, Oxon.) was set apart at Church Street Meeting, Mile End New Town, to the pastoral office over the Independent Church, removed from Red Lion Court, Spitalfields. The Rev. Thomas Williams, of Ratcliff, began the service by reading the scriptures and prayer; Mr. Brooksbank delivered the introductory discourse; Mr. Ford, of Stepney, gave the charge; general prayer by Mr. J. Townsend; Mr. Buck preached to the people; and Mr. Kello concluded the service in prayer. After this solemn service (at which were present nearly thirty ministers) the ministers and friends dined together; and Mr. George Townsend preached in the evening.

June 22. Mr. S. Bulgin was ordained pastor of the Baptist Church, Poole, Dorset. Mr. Durant, of Poole, began with reading the scriptures and prayers; Mr. Clare, of Dowaton, delivered the introductory discourse, &c.; Mr. Porter, of Bath, the ordination prayer and charge; Mr. Saffery, of Salisbury, preached; and Mr. Mursel, of Lymington, concluded with prayer.

June 29. A new Baptist Chapel was opened at Husband-Bosworth, in Leicestershire. Mr. Cox, of Clipstone, preached from Isa. lx. 7; and Mr. Franklin, of Coventry, from Hebrews iii. 6; Mr. Hartley, of Lutterworth, Mr. Chater, of Kibworth, and Mr. Edmonds, of Gilsborough, engaged in prayer. An evening service was held; when Mr. Hartley, of Lutterworth, preached from Luke xxiv. 50, 51. Mr. Burditt, a missionary student, prayed.

The Independent Benevolent Society meeting in Gloucestershire, will hold their annual meeting at Gloucester, on Tuesday the 20th September next; when the Gloucestershire Association will also be held at the Independent Meeting-House, in Southgate Street, Gloucester.

June 29. The Eastern Assembly of the Welch Independents commenced at Abergavenny.—Service began at six o'clock in the morning with prayer by Mr. Skeel, late pastor of the church, who has been constrained, thro' ill health, to resign his charge. During this and the following day, 14 sermons were preached: — in English, by Messrs. Daniel, Phillips, Jones, of Chalford (*twice*) Skinner, Davies, of Bettleham, and Thomas, of Cam; and 7 in Welch, by Messrs. Jones, of Pontypool; Davies, of Standybry; Davies, of Maindy; Williams, of the Tabernacle; Jones, of Crygybar; Davies, of Swansea; and Hugnes, of Croeswen.

The meeting being too small for a congregation of 4000 souls, the ministers preached on a temporary stage at the Castle; and, at the close of one of the services, 8*l* was collected for a poor widow, with a family of small children, who had lost her little all by fire.

The church at Newton Nottage, raised since the last Annual Meeting, by the ministry of Mr. W. Williams, was added to the connection.

MISSIONARY COLLECTIONS, &c.		£.	s.	d.
Rev. John Lloyd and Congregation, Henllan, Carmarthenshire		21	0	0
R. Adams and Congregation, Winchester	—	11	1	0
S. Bottomley and Friends, Scarbro'	—	6	6	0
A Lady, by Rev. Dr. Haweis	—	20	0	0
From a few Friends belonging to the Tabernacle, Moorfields, collected at a Sunday Evening Prayer-Meeting	—	10	6	6
From a few serious Young Men in the Congregation of the late Rev. Mr. Hobbs, Colchester	—	4	13	6
Rev. Mr. Slatterie and Friends, Chatham	—	4	4	0
Assistant Missionary Society, Cambridge, by Mr. Bell	—	8	4	0
A few Friends at Whitby, by Rev. J. Arundel	—	5	5	0
Legacy of Mrs. M. Tilt, late of Stourbridge Worcestershire 50*l.* Legacy Duty deducted 5*l.*		45	0	0
Rev. W. Smelle and Friends, Great Grimsby, Lincolnshire	—	5	5	0
A few Friends at Shrewsbury, by Rev. W. Weaver	—	9	4	0
Donations received at the late Countess of Huntingdon's Chapel, Bristol, by Rev. Mr. Plaw.	—	28	2	6
Contributions received at Bath, by ditto	—	14	8	0
G.	—	1	0	0

Additions to Anniversary Collections.

Tabernacle	—	£0	4	11	St. Bride's —	0	1	0
Surry Chapel	—	1	2	4	Sion Chapel —	4	9	3
Tottenham Court	—	0	15	3				

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

1. *Mon. Ev.* Missionary Prayer-Meeting at Hackney.
2. *Tu. M.* Broad Str. Mr. Humphries. Crown Ct. Mr. Clout. — *Nature, Extent, and Reward of Christian Obedience.*
3. *Ev.* Prayer-Meeting for the Nation at Mr. Waugh's.
4. *Ev.* Fetter Lane, Mr. Collier. — *The Deity and Dominion of Christ.*

7. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Clout; Hare Crt. Mr. W. Smith; Crown Crt. Mr. Greig; Peter Str. Dr. Duncan.
8. *Mon. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
9. *Tu. M.* Broad Str. Mr. Burder.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. W. Humphries's, Mr. G. Clayton to preach.
Th. Ev. Fetter Lane, Mr Nicholl. — *The Christian's Fears of Death, and Remedies against them.*

14. LORD'S DAY Ev. Broad Str. Mr. Stephens; Devonshire Sq. Mr. Powell; Hare Crt. Mr. J. Thomas; Orange Str. Mr. Townsend; Crown Crt. Mr. Gore; Palace Str. Mr. Greig; Peter Str. Mr. Pharez.
16. *Tu. M.* Broad Str. Mr. Barber; Crown Crt. Mr. J. Hyatt. — *The Nature and Origin of True Greatness.*
18. *Th. M.* Monthly Meeting (Bapt.) at late Mr. Rance's, Mr. Thomas to preach. — *The Efficacy of the Blood of Christ.*
Ev. Fetter Lane, Mr. Austin. — *Evangelical Repentance.*
19. *Fr. Ev.* at Kingsland. Mr. Townsend.—*On the Prayer of Jabez.*

21. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Brooksbank; Orange Str. Mr. Burder; Crown Ct. Mr. Hyatt; Peter Str. Mr. Spilsbury; Palace Str. Dr. Duncan.
23. *Tu. M.* Broad Str. Mr. Clayton.
25. *Th. Ev.* Fetter Lane, Mr. Collison. — *The Church at Pergamus.*

31. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonshire Sq. Mr. C. Hyatt; Hare Ct. Mr. Frey; Crown Ct. Mr. J. Clayton, Jun.; Peter Street, Mr. Symmons; Palace Str. Mr. Dunn.

Lord's Day Morn. Lect. (7 o'clock)

Camomile Street.	*Artillery Lane.*
7. Mr. Gore	7. Mr. Ball
14. Dr. Rippon	14. Mr. Wilks
21. Mr. Brooksbank	21. Mr. Button
28 Mr. Upton	28. Mr. Platt

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Sibree
Spa Fields, Mr. Jones, of Langan
Sion Chapel, Mr. Young
Hoxton, Mr. Hillyard, of Bedford

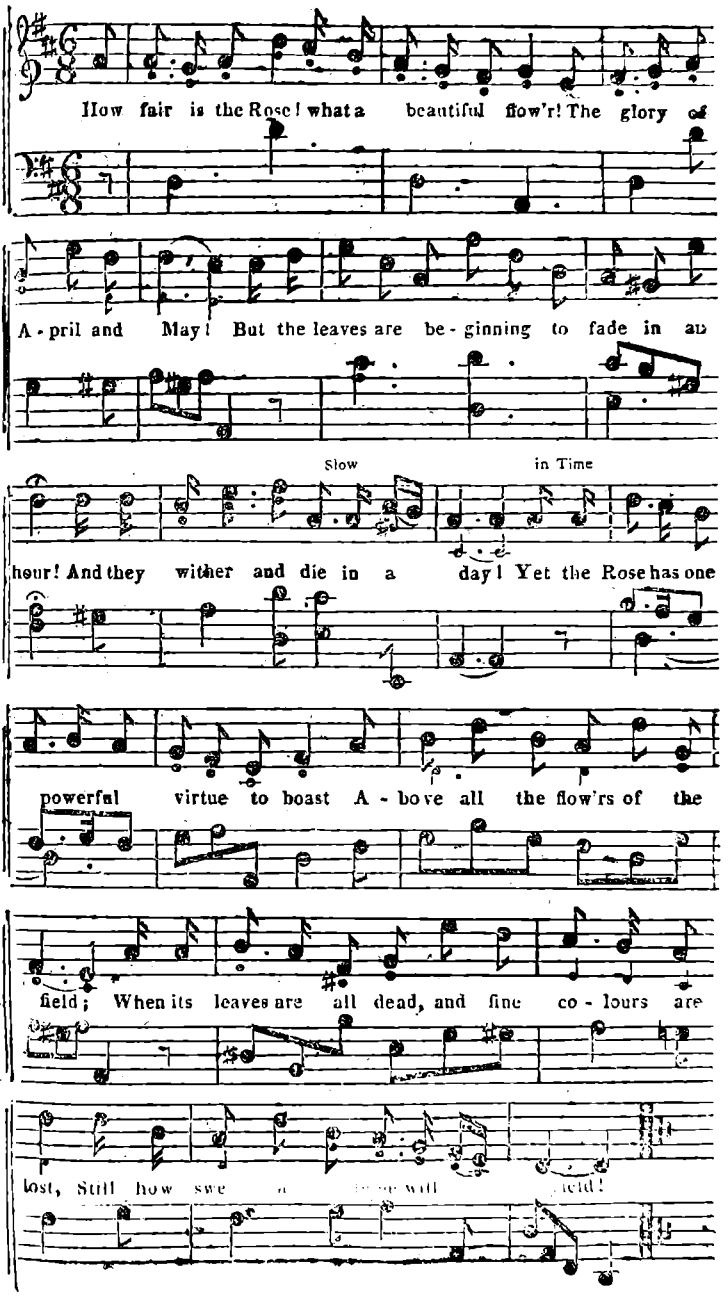
THE ROSE,

A FAVOURITE AIR,

Taken (by Permission) from Dr. Watts's Songs for Children,

SET TO MUSIC BY MR. B. JACOBS,

ORGANIST OF SURRY CHAPEL.



LINES

Accompanying a Voluntary Donation to the Missionary Society, by some Young Ladies at Miss Johson's Boarding-School, Ilford, saved by them out of their Pocket-Money.

FAR o'er the burning sands of Afric's land,
Our gen'rous Missionaries widely stray,
And promulgate the Gospel's joyful sound,
And teach the knowledge of 'the living way.'

While we securely hear the glorious word,
How Christ to save our souls a man became,
Millions of untaught Heathens ne'er have heard,
Nor known, nor felt the power of Jesu's name.

With our united prayers our mite we send;
Tho' small the tribute, 'tis of grateful minds:
May Heaven's Almighty King our prayers attend,
And may be free those souls that Satan binds!

May Jesu's name resound from shore to shore,
And every tongue reverberate his praise!
May distant nations know him more and more,
And Heathens sing his triumphs in their lays!

Written by a Pupil aged 13.

LINES

Written by a Young Lady, on the Death of the late Rev. and much-lamented CORNELIUS WINTER, *of Painswick.*

FAIN would my Muse, O Winter, frame
A votive tribute to thy name!
That name to every friend so dear,
That name embalm'd with many a tear;
For who than thee more holy found?
Whose life more pure? whose faith more sound?
What words can paint thy pious zeal
To make the careless sinner feel!
With language pleasing and profound,
Thou didst proclaim the Gospel sound;
To Christ inviting all to come,
And warning sinners of their doom.
'Twas grateful to thy holy mind
To see a soul to Heav'n inclin'd;
To view him leaning on the Lord,
And trusting to his blessed word!
Oh! it was comfort to thy soul,
When with success thou couldst controul
The waves of all-destructive sin,
And precious souls for Christ to win!
The young engag'd thy fond concern,
That they as shining lights might burn;
As plants might grow before the Lord,
To the full knowledge of his word!
Were any sick, how sweet thy prayer,
That God in mercy would them spare!
How did thy lips his name invoke
To sanctify each painful stroke!
Yes, from experience, *I* can say,
With what affection thou didst pray,
When on the verge of death I stood *,
Expecting soon to cross the flood!
The Lord was pleas'd to hear thy prayer,
And graciously my life to spare:
Then may that life devoted be,
While it endures, O Lord, to thee!
No greater pleasure didst thou know
Than to relieve the wretch's woe!
The widow and the orphan shar'd
A parent's love, a friend's regard;—
And when the mind, with woe oppress'd,
Pour'd all its sorrows in thy breast,
How oft didst thou the pangs assuage
Of erring youth, and drooping age!
E'en those who hate Religion's ways,
Confess thy goodness, speak thy praise.
We mourn thy loss, respect thy worth,
Since few thy image bear on earth;
And may thy God our portion be
Thro' time and in eternity!
Then swiftly fly, ye wheels of time,
And bring me to that joyful clime,
Where now thy happy spirit reigns,
Reliev'd from cares, releas'd from pains!
Sweet thought! — our friendship to renew!
Till then, dear honour'd friend, adieu!

Painswick. A.

* Alluding to a dangerous illness the preceding spring.

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THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1808.

MEMOIR

OF

THE REV. JOEL ABRAHAM KNIGHT,

OF LONDON.

[*Concluded from our last.*]

In endeavouring to complete the narrative of Mr. Knight's life, we feel ourselves at liberty to notice a few circumstances which the author's well known aversion to egotism induced him to omit.

The early part of his youth was so strongly marked by a dislike to literary applications, that at the age of fourteen he could scarcely read or write; but after he had attained that age, his attention to these necessary acquirements was suddenly aroused, and his application in the pursuit of knowledge was as ardent as his previous inattention had been culpable. This may appear, at first sight, a circumstance of little importance; but when we consider it as preparatory to that scene of activity and usefulness for which his gracious Master had designed him, this seeming insignificance vanishes; and we cannot fail to esteem it the first step in the leadings of that Providence, which 'ordereth all things both in Heaven and in Earth.'

From this period to the time of his conversion, the whole of his leisure hours were devoted to reading, or gay company; after that memorable event, his thirst for knowledge was rather increased than diminished; but as God had been pleased to show him the error of his former ways, his object in these pursuits was entirely changed. His first essays at composition were inserted in the Gospel Magazine, about the latter end of the year 1779, and in the following year, under the signatures of *Philemon*, and *J. A. K.* The Magazine was at that time under the direction of the late Rev. A. M. Toplady; for whose memory Mr. K. had the highest regard, and whose ministerial exercises had made so deep an impression upon his mind, that he could scarcely ever mention his name without emotion. We feel the more inclined to be particular upon this subject, as it will remove the imputation of precipitancy from the conduct of Mr. Wills, in his wishing him

to supply his place upon so public an occasion, in a few days after his first hearing him: as we have to remark that these essays were pointed out to Mr. W. by a friend; and, together with his hearing him, gave Mr. W. so high an opinion of his talents and piety, as to induce that request.

Mr. K.'s respect for the memory of one of his relations, and a wish to avoid wounding the feelings of another still living, has doubtless led him to glance very slightly at the opposition he endured in his outset in the Christian career: these were particularly painful to his susceptible mind; but the God who gave him grace, added strength to that grace, and enabled him to persevere to the end. In this trying season he experienced the directing hand of Providence at a time, and in a manner, too interesting to permit our passing over it in silence. One Thursday evening, after the business of the day was over, he was about to leave home for Orange Street Chapel, when his relation called him aside, and expostulated with him very severely concerning his religious views; promised to be a greater friend than ever to him if he would renounce his new companions, and threatened to discard him if he still persisted. After his friend had left him, he went out, much distressed in mind, not knowing what to do; his steps led him apparently insensibly to Orange Street, where he arrived so late that the prayers were over, and Mr. Toplady had just opened the Bible to give out his text, when, under the direction of an over ruling Providence, he read these words, Gen. xlv. 20: 'Regard not your stuff; for the good of all the land of Egypt is yours.' This passage, and the reflections made upon it, were, under God, so forcibly applied to his particular case, that all his doubts were removed; and he was enabled to give up all for Christ.

The steps preparatory to his ordination, and his subsequent engagement at Spa-Fields Chapel, are too amply noticed in the narrative to need any further addition, except to observe, that it appears by his letters during his engagement there, he received invitations from several congregations to settle with them: from the church in Jewin Street, to succeed his dear friend the Rev. Mr. Woodgate; and from the congregations at Hackney, Brighton, and Orange Street; but his affection for Mr. Wills, and above all his manifest usefulness in the connection, led him to decline their offers.

The separation from his much-loved friend, and the children at Spa-Fields, was a season of great affliction; but his high esteem for his venerable friend and patron, rendered this a necessary, though a painful duty. Upon his removal to Pentonville, and during the early part of his engagement at the Tabernacle, he undertook the tuition of a few pupils; upon whose minds his paternal and endearing attentions have made impressions never to be obliterated.

Before his removal from Pentonville, he used to meet his old

friends from Spa-Fields, in a room near the chapel, every other Wednesday: an opportunity which he very much enjoyed, and which he continued until within the three last years preceding his death, when his extreme weakness rendered him unable to continue it. Providence, in removing him to the Tabernacle and its connections, introduced him to a kind circle of ministers and friends, whose affectionate attentions to him when in health, but more particularly during his long illness, were a source of great comfort to him.

We are now come to a later and more painful part of his life, the narration of the commencement and continuance of that fatal illness which terminated his existence upon earth. About five years previous to his death he was attacked with a very severe cold, which was followed by dropsical symptoms to an alarming degree. These were removed after a length of time; but left so great a degree of weakness as to render the rest of his life rather a series of repeated relapses and partial recoveries than positive restoration to health. In these intervals of comparative recovery, although removed from that extentive field of exertion, in which he had previously moved, yet he was always anxious to embrace every opportunity to proclaim the name of his blessed Master, and of attending the administration of the Lord's Supper; and on such occasions both his soul and body were usually much refreshed.

We shall now proceed to lay before our readers some extracts from his pocket-book for 1807; and it is to be lamented, that in consequence of the preceding ones having been destroyed, we are unable to select more, as they are sweetly expressive of his holy resignation to the will of God; which appeared, not only in the following extracts, but in every conversation during his illness which referred to his situation.

At the beginning we find the following remark:—

'Jan. 1, 1807. Gracious God! A worm, a poor sinful worm, is spared, in thy providence, to see the commencement of another year! Surely, I may say, my sins during the past year have been more in number than the hairs of my head! and my insensibility of thy momentary mercies truly awful! but thy covenant blessings in Jesus are greater than all. — O how truly may I with the Psalmist (in admiring gratitude) exclaim, — 'Nevertheless, I am continually with thee!' &c. Ps. lxxiii. 23—26.

'*N. B.* This is the passage I would choose, if any of my brethren thought fit to notice a poor unprofitable servant after his death.—But let them say nothing of me, only as a brand plucked out of the burning! a sinner saved by free grace alone!

'Jan. 2, 1807. As it is desirable in nature to view a prospect from a favourable point, — so in experience there are certain points from which spiritual points are best seen. — My present state (if rightly viewed) is the proper one to see, 1st, The vanity of the world; 2d, The weakness and sinfulness of my own heart;

3d, The folly and danger of trusting in Self; and, 4th, The happiness of that man who has a covenant God in Christ for *his* God. Gracious Spirit, help me so to do! Amen.

Lord, my best actions cannot save;
But thou must cleanse e'en them;
And if on Christ I do believe,
My worst shall not condemn.'

'Jan. 19. The eternal God is thy refuge! how then do some say that the Church is in danger of being overthrown by her enemies? Jehovah goes before her, as her guide through the wilderness. He is a wall of fire round her; a glory in the midst of her: — and, as when he stood between Pharaoh and the Israelites at the side of the Red Sea, in the pillar of a cloud and fire, her rere-ward! Be this my portion, blessed Jesus! Amen.

'I met with the following lines this day:—

Well, let my Sov'reign, if he please,
Lock up his marvellous decrees;
Why should I wish him to reveal
What he thinks proper to conceal?
It is enough that I believe
Heav'n's brighter than I can conceive;
And he that makes it all his care
To serve God here, shall see him there.'

'How sad must be the disappointment of Agag when he went into the presence of Saul, delicately and confidently, and said, 'Surely, the bitterness of death is passed; but was hewn in pieces!' (1 Sam. xv. 32.) How awfully will many presumptuous sinners be disappointed who go *delicately*, in their own righteousness, into the presence of God! O that I may never be left to do this! Blessed Spirit, let me go into eternity under the blood of sprinkling, and in the righteousness of Jesus Christ, and then all shall be well. Thanks be to God, who giveth us the victory through our Lord Jesus Christ!

A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all! Amen.'

'Jan. 22. The following remark of a good old author was very sweet to my heart: — 'Though he slay me (saith Job) yet will I trust him.'—He did not say, 'Though I die I will trust him —though I should die a violent death I will trust him;' but, '*though he slay me*, though his hand be lifted up, and he strike me, I will still trust him, and hang upon his mercy.'—O for such a faith as this!'

'Jan. 23. It is not my duty, nor would I wish to dictate to God by what means, or at what time to take me. Lord teach me to say with Mrs. Rowe,

Only receive my soul to thee;
The *manner* and the *time* be thine!'

'Lord's Day, Jan. 25, 1807. I remember to have seen a coat of arms, some years ago, with this motto,—*Within the ark, safe for ever.*—Blessed truth! 'When God sent Noah and his family into the ark, *he shut him in*;' while he was in it he slept, and knew not aught around him; but he was safe from the deluge, because in the ark. This thought has been a comfort to me. Many persons in my disorder have been unable to speak in death. Should this be my case, my safety does not depend on what I can say (though it is desirable to speak to God's praise in going through the river). Am I in Christ? that is the point; and that being settled, all is and shall be well!'

'Feb. 1. A prisoner still: but unworthy and vile as I am, and feel myself to be, I trust, through the Lord Jesus Christ, 'a prisoner of hope.'

'Feb. 11. Twenty-five years this day since I was constrained to speak for the first time in the name of the Lord, at Spa-Fields Chapel, to the Society.—O how wonderful, that one so helpless and vile should be continued to this day! and, instead of being shut up, as I am in my chamber, that I am not shut up in Hell! O my merciful Lord, wash away all my guilty stains as a sinner and an unprofitable servant, and give me fresh grace and strength, if it please thee, that I may begin at last to live to thy praise!

'April 16. Twenty-five years this day since I preached my first Sermon, at Mulberry Gardens Chapel.—O Lord, how great has been thy patience with me! revive and quicken my soul, for thy mercies sake! Amen.'

'April 23. Fifty-three years this day, a poor cumberer of the ground; yet spared in mercy!'

'May 16. Were it the will of God, it is my prayer,

O that, without a lingering groan,
I may the welcome work receive!
My body with my charge lay down,
And cease at once to work and live!'

'I am again under the hands of the physician. —Lord, help me from the heart to say, Thy will be done!'

'Dec. 21. How suitable are the following lines to my present state: —

'In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesus, my only hope thou art,
Strength of my fainting flesh and heart;
O could I catch one smile from thee,
And *drop (soar)* into eternity!'

C. WESLEY.

At the conclusion of the year we find the following remarks:— 'Under what particular circumstance it may please God to call me hence, is not for me know. But be that as it may, the blessed apostle Jude (ver. 21) expresses my *present* (and I trust it will

be my *dying*) confidence: — 'Looking for the mercy of our Lord Jesus Christ unto eternal life.'

'Though, while I'm below,
I painfully know
What other poor pilgrims partake:
I've conflicts and fears,
Temptations and tears;
But Jesus will never forsake.'

From this time to that of his dismission from this state of trial and suffering, the state of his health was much the same as it had been for the four preceding years; except that he gradually became weaker, though not so much so as entirely to prevent his having the privilege of proclaiming the name of his blessed Master to his dear friends of the Tabernacle Society occasionally. The last of these exercises was on the 16th of April, the Saturday preceding his death, the anniversary of his preaching his first sermon, which circumstance he was very particular in noticing; his text was from Psalm xviii. 16, 17, 18. 'He sent from above, he took me, he drew me out of many waters,' &c.—upon which he spoke for a considerable length of time, and with a fervour that astonished his friends. On the day after, he assisted at the Lord's table, which was the last time he appeared in public. It was his happiness to be favoured by the Lord with an unshaken dependence upon his providence, as it respected provision for his family. About two months previous to his decease, when giving instructions to his eldest son in what manner he would wish his affairs to be settled after his death, he said, 'I know what you and Dr. D. think of my complaint; but I have no fears on that head. I trust, I know in whom I have believed; and to his care I can commit you, your dear mother, and the children, in perfect confidence, that as he has been my God, he will also take care of and provide for you all;' and then, alluding to his state of suspension from ministerial duties, he said, 'I believe that God sometimes lays aside his servants from a scene of activity, as a proof of his absolute sovereignty, to convince them and their fellow-men that he can do without them: thus it was with Cowper, and my dear and honoured friend Mr. Newton; and I know that when he has fulfilled his divine will by me, he will take me home. Blessed be God, I have no doubts of that.'

For a few days previous to his death he seemed much revived, and was more than ordinarily cheerful: on that morning (Ap. 22) he was so much better as to be able to dress himself, which he had not done for some months; and upon Mrs. K.'s coming up, as usual, to assist him, he said, with a smile, 'My dear, you see I am quite a man to-day.' He took his breakfast and dinner with a good degree of appetite, and was conversing with his foster-father after tea, when, immediately after his having spoken, Mrs. K. happened to look at him, and saw his jaw had fallen. Much alarmed, she loosened his stock, and applied some harts-

born to his nostrils, which he was sensible of, opened his eyes, smiled at her, and then shut them for ever, without a sigh or a groan, at half past five o'clock in the afternoon, on Friday, April 22, 1808. — Thus easy and happy was the passage of this faithful servant of Jesus Christ to the bosom of his Lord. Had he been spared until the succeeding day, he would have attained the age of 54; but he spent his birth-day with his blessed Redeemer in Heaven.

By desire of a particular friend, his body was opened; when the different viscera were found so exceedingly diseased, that it was surprizing he could endure his sufferings so long. About three pints of water were found in the right chest. The left lobe of the lungs adhered to the sides of the chest. The large arteries were much ossified; which, together with various obstructions to the due performance of respiration, must have greatly increased his pains.

On the following Thursday his remains were interred in his own family grave, at Tottenham Court Chapel. On the succeeding Lord's Day a funeral sermon was preached for him by Mr. Wilks, in the morning, at the Tabernacle; and another in the evening, by Mr. Hyatt, at Tottenham Court Chapel, to immense and affected auditories.

Mr. Knight was rather above the middle stature; of a fair complexion; with a solemn and commanding voice; and, till disease had ravaged his frame, of a prepossessing appearance. But his most attractive ornaments were those of the mind. Whatever frivolities might have characterized his childhood and youth, divine grace had entirely effaced these early traits; and formed him, in the commencement of our acquaintance, for the spiritual and uniform Christian, which shone conspicuously in him, through the vigour of manhood and the decrepitude of age.

As a public character, he ever evinced a love to his Master's service, which bore him through a series of labours beyond his natural strength. Nor were pulpit exercises his only employments; he took heed to the flock; — the sick could bear testimony to the frequency of his pastoral visits; — the poor found in him an hospitality fully equal to his pecuniary means; — and the troubled convert proved with what tender sympathy he poured oil and wine into those wounds which sin and guilt had inflicted.

As a speaker, though not favoured with a liberal education, his diction was invariably chaste and manly; and his manner affectionate and pathetic. His sermons were generally considered rather as good than great. They were always more than spiced with the distinguishing doctrines of Christianity; and while these sentiments were delivered in a decisive tone, no minister more strenuously maintained that their cordial recep-

tion would necessarily produce an universal influence on Christian morals.

In private circles, he obtained the confidence and esteem of all classes of society. The urbanity of his manners, an inexhaustible fund of anecdote, appropriate to every topic of conversation, ever rendered him the easy, pious, and agreeable companion. His friends were many; of whom, through the whole of his Christian pilgrimage, he never lost a solitary individual.

In the course of four years extreme sufferings, in which all the arts of medicine were baffled, and in which his comely person was reduced to an object, exciting universal pity and sympathy, he never lost the tone of spirituality, nor betrayed the murmuring word, or sigh, or look.

That he was dearly beloved by all, and especially by his own flocks, no greater proof need be given than the tears and sighs which accompanied his funeral,—and the cheerfulness with which his own immediate connection came forward with pecuniary aid in support of his widow and dependent children.

Should his friends be disposed to erect a Tablet to his memory in the chapel, we submit the following lines for an inscription, as characteristic of the man:—

Near this Tablet
Lie the Remains of
THE REV. JOEL ABRAHAM KNIGHT,
Nineteen Years a Preacher of the Gospel
in this Chapel and the Tabernacle.
He fell asleep in Jesus
April 22, 1808, aged 54.
If a correct Knowledge of the Doctrines of Grace,
accompanied with deep Humility of Heart;
If unremitting Attention to the Pastoral Duties,
with a tender Commiseration for the Poor;
If a steady Attachment to his own Religious Principles,
blended with Liberality to Christians of other Persuasions;
If the highest Esteem of Good Men,
and Complacency of spirit in the Dissolution of Nature,
be characteristic
of the Eminent Christian and Faithful Minister,
He was one.

ANSWERS TO A QUERY.

Sir,

Though not a minister, allow me to reply to the query of a young person in your Magazine, who is desirous of receiving directions as to the most profitable way of reading the Holy Scriptures, by stating the practice I was led to adopt about ten years ago, and have regularly followed ever since, I trust, with much spiritual profit.—I begin the Bible on the 1st of January; and, by reading five chapters every day, go through both Testaments by the latter end of August. I then begin the New

Testament; and by reading two chapters a day, go over that a second time. — By this mode of reading, I find myself insensibly acquiring a knowledge of the Scriptures, as an entire whole, which undoubtedly they are intended to be: — and as I have been enabled, by divine grace, to keep up the practice, under incessant public avocations, long and fatiguing journies, and many painful illnesses, I doubt not that your fair querist will easily be able to find time enough also. I am, &c. CIVIS.

Another Correspondent, in answer to the same Query, says,

I HAVE been reading 'A Companion to the Closet,' by Dr. Duncan (second edition) in which are many excellent things; he closes with a plan for the more regular reading the Holy Scriptures, which I shall transcribe. — In the Old Testament there are 931 chapters; but by distributing the 150 Psalms into 60 equal parts, they will then be reduced to 841: add to these 260, which is the number contained in the New Testament, they will then be 1101. Divide this by 3, and you will find each part contain 365 chapters, and 6 over; so that by reading 3 chapters every day, you will read the whole over in one year, except 6 chapters. The most profitable method is to begin with the first chapter of Genesis, the first Psalm, and the first chapter of Matthew, and to proceed regularly. M.

THE ASYLUM FOR FEMALE PENITENTS.

IT was a very lovely morning, and the sun had risen on the earth with his usual benignity, making all things fresh and gay. It brought to my recollection what one of our Poets observed,—

> . . . . . Sweet is the breath of morn,
> Her rising sweet, with charms of earliest birds. MILTON.

The morning was lovely to my view; but it did not immediately strike me, that to many a sick and sorrowful eye, the gladdening rays of the sun had lost their brightness.

How unconscious is the mind of him that is at ease with what numberless head-aches and heart-aches the world is teeming, morning by morning! How little do we think of the misery of others, when our own situation is prosperous! Would it not be profitable at all seasons, and especially in our happiest seasons, to call to mind what numberless sorrows are at that moment endured throughout the earth? — would it not tend to heighten our mercies, and to induce a proper apprehension of their distinguishing nature, in the recollection of the wants of others? — and, above all, might not our ungrateful hearts, in the consciousness of such distinguishing blessings, be sometimes compelled to look beyond second causes, and find a

double relish in every enjoyment, from tracing a first, gracious, and kind hand, as the Sovereign Disposer of all.

I was ruminating on subjects of this nature, induced by the loveliness of the morning, when a poor woman, in deep distress (as if in confirmation of my morning thoughts) knocked at my door, with great impatience and importunity. Her business was urgent indeed; for she came on an errand of mercy. There needed no apology for the abruptness of her visit: though, upon her entrance (for she waited not the ceremony of introduction, the moment the door was opened) I was at a loss to explain, for a while, the occasion of it.

As soon as she found utterance (for grief had choked the powers of speech some little space) her tale of woe not only explained the cause of her visit, but compelled the feelings to take interest in what she related.

She was a poor defenceless widow, the mother of an only daughter. Her child had been seduced from her, even before she had the consciousness of any danger; and for fifteen months, she had not only lost her, but, notwithstanding all the vigilance of the most anxious enquiry, she had never been able to trace her steps, so as to discover her abode among any of the haunts of sin and wretchedness. — This morning, it seems, in which she knocked at my door, a letter sent from the poor deluded creature herself, gave the first information where she was; and the other contents of the sorrowful epistle were filled in terms not much unlike the Prophet's roll, *Lamentation, and Mourning, and Woe!*

In the first impulse of the moment, the distracted mother ran with the tidings to me; and on gaining entrance at the door, as before related, she put the letter into my hand; and, as if I was at once perfectly apprized of the whole contents, she cried out, as she gave it me, 'And will you not take my poor ruined child from her horrible situation?

There is a certain persuasive eloquence in the view of misery, which infinitely outruns all the powers of language; and seems as if it needed not the aid of words to plead its cause. He who gave it, well knew the frame of the human heart,— which he had formed to feel its power:—and he who gave it, well knew also how it should operate; and made effectual provision that it should not operate in vain. — I know not how to describe it, neither indeed is it necessary. Every heart of sensibility will require no other glossary than what passeth within, very fully to explain.

I am more and more convinced, every day I live, that, among the felicities of Heaven, this intuitive communication from spirit to spirit, will form a part; and, perhaps supersede, in some measure, the necessity of language, — and if, in the present unripe state of being, we possess a faculty of conveying our thoughts and wishes one to another, without the help of

speech,— what may not be expected of enjoyment in this particular, when our intellectual powers shall have attained a maturity of perfection!

I will instantly go with you, said I to the weeping mother: we will fetch home the wretched wanderer. You shall take her again to your arms; and she shall lie in your bosom, and be unto you still a daughter; — and, under the blessing of God, reforming her heart, and correcting her from the error of her ways, like another prodigal, spoken of elsewhere, you shall say of her, as that parent is described to have said concerning his, for 'This my child was dead, and is alive again; was lost, and is found *.' — I felt a warmth of sympathy as I spake. — Indeed, indeed, I recollected at the moment, what is said of Thee, thou loveliest and brightest of all patterns of mercy! Yes, blessed Jesus! I called to mind thine unequalled grace, when thou camest from thine home in Heaven, to seek our poor nature lost here upon earth! And thine own gracious words crossed my memory in the view: 'Thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. And I will deliver them out of all places whither they have been scattered in the cloudy and dark day. I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and will strengthen that which was sick †.' Precious Lord! what an endearment doth such a view of thy mercy to our poor nature give, to add to all the other features of thy lovely character!

I shall not offend, I hope (if these lines should, perchance, fall under the eye of some parent, or master, or mistress of a family) should I venture to remark, how very different, in numberless instances, is this conduct of Jesus from ours. Do we not, sometimes, by unkind and rigorous treatment, aid the temptation which is perpetually in exercise upon the virtue of our female children and servants? Have not many been prompted to listen to the artful insinuations of young men, the more readily to get free from the shackles of too severe a government? And in cases where poor females have made a false step, have not many rash and unforgiving parents and masters too often prevented a return, by shutting the door against them when they would have returned? as if, by that one act, which an artless unsuspecting young creature hath been betrayed into, and, perhaps, after the long deep-laid schemes of an unprincipled villain, she was no longer meriting shelter or protection? —What resemblance is here to Jesus! He came in quest of wanderers, strangers, and enemies to him by wicked works!— and we shut the door to our own offspring, when seeking forgiveness! What a mercy is it to our whole nature, that when it was universally found wandering from God, it was not left and turned out to perish for ever! What a mercy was it to my

* Luke xv. 1—32. † Ezek. xxxiv. 11—16.

poor soul, that he sought me when I sought him not! and not only gave me the opportunity to return, but inclined my heart to return, by overcoming the natural enmity of my nature! And what a mercy is it to every poor lamb of his fold, that he will not leave it to be the prey of the destroyer; but will seek and search it out, and bring it home in his arms, though left more than half dead by the great enemy of souls!

Let parents, and masters, and mistresses bear with me while I add, that it becomes, with all that are entrusted with the spiritual guardianship of the young females of their families, a very solemn consideration of enquiry, Whether many are not drawn into prostitution, from such causes, which might, by a contrary treatment, have been recovered from the first evil of seduction! — and however faulty, in the first instance, the young woman may herself have been; yet, in the case where no pains afterwards are taken for her recovery, and still worse than this, where her return is forbidden when she would have returned, and the home where she might have found shelter for repentance is shut against her, surely, it must strike every thinking mind, that, besides the unnatural cruelty of the act, there is attached to it, moreover, an awful responsibility to follow; and every renewed transgression of the poor excluded female must fall at the parents' or the master's door, with all the train of involved consequences which follow, in the everlasting ruin of both soul and body!

But these observations, let them be within a parenthesis; — though I hope not an unprofitable one, if the Lord shall bless it.

I hastened with the poor mother to the place mentioned in her daughter's letter; and Oh, what a place it was! Oh, could our youth, which frequent such brothels, and under the false and meretricious glare of midnight revellings, fancy they know not what of joy: could they but see the sad faces of the morning, and behold the wretchedness of the scene, which the day-light presents in view, how would they flee such haunts of filth and sin, instead of pursuing them!

As I entered the door, and passed through to one of the apartments, in quest of the particular object of our search, my mind felt somewhat not unsimilar to what our first father is described by the poet to have been exercised with, when the angel presented to his view the hospital of human woe, which was to be opened in the after-circumstances of mankind.

> '. . . . . Immediately a place
> Before his eyes appear'd; sad, noisome, dark,
> A Lazar-house it seem'd: wherein were laid
> Numbers of all diseas'd, all maladies
>
> — — — — — — — — — —
>
> Sight so deform, what heart of rock could long
> Dry-ey'd behold? . . . . . Compassion quell'd
> His best of man, and gave him up to tears.' MILTON.

(To be concluded in our next.)

SATAN AMONG THE SONS OF GOD.

THE saints are a poor and an afflicted people; but they trust in the name of the Lord,—and their confidence is not in vain; for 'none of them who trust in him shall be desolate. The Father of mercies has made a rich provision for them, and the Sabbath is their feast-day. — With sacred delight they hasten to the temple, 'in simplicity and godly sincerity,' to present themselves before the Lord, each supplicating by the way, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting!'

'The Lord loveth the gates of Zion,' and he is pleased to recognize his people as his sons and daughters; but he will cause them to sing of mercy and judgment; and while he bestows grace in the wilderness, they shall be kept in remembrance that it is a wilderness still;—'that it is not their rest; it is polluted.' He does not invariably command the blessing; but sometimes permits their souls to be harrassed by the enemy, even in their most devotional exercises:—Thus, 'When the sons of God came to present themselves before the Lord, Satan came also among them.' (Job i. 6.)

In the character of the prince of the power of the air, Satan is permitted to hover round, and sometimes to overshadow them with his gloomy wings:— having studied human nature nearly 6000 years, he is well acquainted with their particular propensities and weakest side; he assiduously observes their devotions; and perceives where they are sincere, and where they are hypocritical. By external signs, he forms his judgment of internal feelings. He stretches his sceptre across the imagination, and what he wants in power and knowledge, he attempts to supply by perseverance and subtilty. Thus he continues his operations on the mind, and often prevails so far as to alienate the affections from God. — How often does he insinuate into the mind of the minister either a cowardly timidity, or a vain display of talent! If *a cowardly timidity*, then 'the fear of man bringeth a snare;' and iniquity is no longer exposed; but 'peace, peace,' is proclaimed 'where there is no peace.'— If *a vain display of talent*, then they preach themselves, instead of 'Christ crucified;' the language is elevated above the understanding of the common people; or vain philosophy is substituted for the simplicity of the gospel!

In the congregation a variety of artifices are necessary: — here he dissipates the attention, and calls up ten thousand objects to engage the mind in trifles, and keep it unaffected with the importance of sacred truth.—'When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.' In ano-

ther case, he reverses the application; the word, not being guided by the Spirit of God, comes not in the words of Nathan to David, 'Thou art the man;' but, being guided by Satan, he influences the hearer to apply it to every one but himself. Among one class of hearers he diffuses an angry spirit, and the evil propensities;—the depraved principles of human nature are roused to oppose the artillery of Heaven! With the most humble and spiritual hearers he is the most active. He spreads over the simple experimental evidences of grace a dark gloom, so that the believer can scarcely hope he is interested in mercy. He tries to impede the growth of holy principles, and adds new burdens to the mind. He would fain insinuate erroneous sentiments, or enthusiastic feelings; in fine, any thing which has a tendency toward a defective profession.

Thus the great enemy 'goeth about seeking whom he may devour,' and attempting to contract the kingdom of our Lord Jesus Christ; and if but one soul is kept from receiving benefit on the day when the sons of God present themselves before the Lord, Satan has his object.

Beware of this adversary; exercise a vigorous and watchful opposition; but tremble not because of your own inferiority;—recollect, through the strength of Christ, you can do all things;—'resist the devil, and he will flee from you.'

SINCERUS.

THE DUTY OF MASTERS.

IN A LETTER TO A FRIEND.

My very dear Friend,

YOUR last letter has long lain open before me; but the nature of the subject it contains, obliged me to delay answering it, till I had very attentively and seriously considered it. You are about to fill a very important situation; one that will require much grace to enable you to discharge it properly. You know where help is to be found: look up for direction, and you will not materially err. The question you propose is equally important and interesting, and has often occurred to my own mind: I have determined how to act myself; but the difficulty is, to give suitable advice to others. You ask me, 'How am I to behave towards, and to regulate my servants?' Behave to your servants with *kindness*, with *steadiness*, with *impartiality*, and with *justice*.

1st, With *kindness*. I am of opinion, that there is a mutual obligation existing between masters and servants: masters are obliged to servants for the many useful services they render them; and servants are equally obliged to their employers for enabling them to obtain their livelihood. If you will refer to the sacred

Scriptures, you will find many instances of acts of *kindness* from masters to their servants left upon record,—no doubt for our imitation; particularly you may read the 4th verse of the 2d chapter of the book of Ruth: also the 7th chapter of Luke, from the 1st to the 10th verse. It pains my feelings more than I can describe, when I hear servants addressed as if they were of a species different from ourselves! They suffer many trials, dangers, and unpleasant things for our accommodation, and shall we treat them worse than the brute creation? Shall we add to their hardships by our haughty carriage towards them? In how many ways do some parents teach and encourage their children before they can speak plain, to lord it over those who have anxiously watched their infant days, and have lost many a night's rest, for the sake of satisfying the mind of a tender mother! Instances of this sort I have been personally acquainted with. Children, from their earliest infancy, should learn to treat servants with kindness and civility; and what they are taught in early life, we may hope will grow up with them.

2d, With *steadiness*. Your commands must be obeyed. When a servant is engaged in your service, he should understand that he is to attend to and execute (as far as he is able) the will of his master: you, therefore, have a right to expect it of him; but beware of encouraging such a disposition as shall make it hard to please you. When you have given an order, make no alteration in it, unless you see it to be absolutely necessary: — a master or a mistress who is like a weathercock, to-day pointing one way, and to-morrow exactly in an opposite direction, will never gain the esteem of their servants. Let them see that you act from a settled principle, from a well informed judgment, and not from the impulse of the moment.

3d, With *impartiality*. Let all share alike your attention. Set not up one at the expence of the rest. In all classes of men there are different ranks; some servants fill far superior places to others; but a master should remember, that the most menial servants have their feelings, as well as those who are in a higher situation. One may be more valuable than another; and a faithful confidential servant ought to be rewarded for his integrity; but it may be done in a manner, so as not to cause any reflection being cast on your conduct by those who are not so deserving your peculiar favour.

4th, With *justice*. 'The labourer is worthy of his hire.' — 'Masters, give unto your servants that which is just and equal.' — 'Render unto all their due.' Need I say more on this subject? The word of God is very explicit. — But I dare not close my letter without giving you my ideas as to your duty towards your servants, in a religious point of view. While in your employ, they are part of your charge; and while they study your comfort and interest, you should be anxious for their eternal welfare. You may have many opportunities of speaking to them; and

what you say may prove, under the blessing of God, to be a word in season. There are many godly servants, who owe their first serious impressions to the example, instruction, or conversation of their pious master or mistress. In an affectionate manner endeavour to convince them, that while they labour for the meat that perisheth, it is of the first importance that they keep eternity in view; that they have a Master in Heaven, who sees their every action, and knows their every thought; and that by him every man will be judged; 'and must render an account of the deeds done in the body'. But I would more immediately take into consideration the regulation of your domestic servants. In addition to what has been already suggested, be very particular to set them a good example: always keep in view that excellent maxim, 'Example goes farther than precept.' You profess to be a follower of Him who is 'meek and lowly in heart,' and shall your servants see you irritated by every trivial circumstance that occurs? Shall they hear language drop from your lips, that you would not allow them to use? Be careful, be circumspect: and in all things may you 'adorn the doctrine of God your Saviour!' they will then serve you from motives of love, and not of fear. When you see it necessary to reprove them for any fault, let it be done in a cool moment: an angry word seldom avails much; let them understand that you notice it, not to suit your own whims and fancies, but from a sincere desire to do them good: — reason with them, and point out the evil nature of sin. Always be above putting yourself in a passion with them: in so doing, you will lose your authority, and their good opinion.

Allow me here to give you a caution; you may find it useful: — *Never make your servants your confidants.* — I am aware that, in some families, irreparable injury has been done by such a conduct. While you behave to them with kindness, keep them in their proper place; — invert not the order of Providence, but let every one 'fill up that station in life in which it has pleased God to place him.' In the few observations I have made, I have seen the old saying verified, 'Too much familiarity breeds contempt.' Especially would I urge the propriety of this caution, if you should be favoured with pious servants; your setting a value on one that is truly conscientious, is praiseworthy; but I cannot either esteem the good sense or prudence of that person, who makes a domestic his bosom friend. I am myself acquainted in families, where the choice of several things is left to the decision of favourite, religious servants, when the opinion of growing-up children is not so much as asked: I leave you to judge if such a plan of proceeding can be commended. It is to be lamented, that where this is the case, an uniformity of behaviour is often wanting on the part of both; the master or mistress are fickle in their temper, and what pleases at one time, is considered as taking a very great liberty — only a few hours

after: and it is but few servants who can bear to be much caressed, without shewing their supposed consequence by pertness, &c.

I would particularly enforce a strict regard to family religion. Be punctual in your morning and evening worship: and let as many of your servants unite with you at the family-altar, as circumstances will permit. If it is not convenient for all to meet at the same time, let their daily turns be regular. On the Lord's Day you should require them to attend the same ministry as you do yourself, unless they are already members of any other congregation. It may be profitable to them if you occasionally make personal remarks to them on what they hear. I wish more attention were paid to the religious instruction of servants than I have reason to fear is now done.

With one remark more I conclude: — Let me, as a friend, advise you to begin life with a *determination never to suffer Sunday visiting, either in the parlour or the kitchen:* it unfits the mind for the solemn duties it ought to be engaged in. Is the sacred day to be devoted to gossiping? For I believe I do not go too far, when I say, that, but very little of the conversation that passes at such visits, is calculated to do much good to the soul. It is the rule in some families for servants to have what is called their *Sunday out*; that is, they go out about 2 o'clock on Sunday afternoon, and do not return home till 9 or 10 o'clock at night. In too many instances public worship is wholly neglected; they are walking in the fields, or going from house to house; and it is made a day of pleasure, in the service of the Devil, instead of serving Him who has said, 'Remember the Sabbath-day to keep it holy!' Can a master who feels his responsibility for all committed to his charge, countenance such an evil? You must not expect, or wish your servants to be destitute of natural affection, or to be without their friendly attachments; but as far as it is in your power, endeavour to accommodate them with opportunities on the week-days for those interviews, which may be enjoyed by them as well at one time as another. I am much inclined to think, that one reason why bad servants so much abound in the present day, is the lax government of the families in which they live; and I am sorry to add, that this remark will apply to too many professing families.

Now, my dear L—, let me entreat you to pardon the great plainness and freedom I have used in writing the above; you have simply my views on the subject. I have not written in haste, but after much thought and many observations. May every blessing attend you in the new sphere in which you are about to move! May you be enabled 'to walk worthy of your high and holy calling,' and ever prove that you wish your family to be singularly eminent, by your circumspect and consistent discipline! I remain, with Christian regard,

Your sincere friend, A. M.

A LETTER FROM A DYING FATHER,

TAKING LEAVE OF HIS CHILDREN.

Dear Children, ———

You may receive this from me as perhaps the last you will ever receive. I bear you on my heart in affection, and in prayer to the Lord. But what shall I say to you, as I am not likely to survive but a few days? How shall I address or admonish you? I cannot tell what it is to pass the swellings of Jordan, though on the verge of it; and if I arrive, through the merits of my Redeemer, in the heavenly land, neither can I return to tell you of those endless glories. My prayer and desire is, with the Church, in the Canticles, 'Make haste, my beloved, be like a roe, or a young hart on the mountains of spices.' Shall the captive long for his ransom, the mariner for his harbour, and shall not the people of God long to be in the bosom of Christ, when there is nothing below but what is surrounded with snares! My dear children! my desires for you are, that you would make it your chief business to study Christ's blessed word, and your own hearts; and beware of Satan's plots to allure and destroy your souls.

Meditate on eternity more than ever; — and endeavour, through the aid of divine grace, to be more inwardly sincere than outwardly glorious; to live, rather than to have a name to live! — Labour to be thankful for your mercies, and faithful in your places: humble under divine appearances; fruitful under precious ordinances, as your means and mercies are greater than others, that the name of the Lord may be glorified in you, and you in him; that your judgments may be sound, and your lives unblameable till the day of Christ. — Pray for your departing father, that he may derive fresh strength from the Lord in his dying moments! that as Zion's sorrows are mine, I may have refreshing views that Zion's joys are mine also! — a crown of glory that never fadeth away! that we may view, with pleasure, unexperienced here, the faces of each other in the regions of bliss, never, never more to part! The Lord enable you to persevere in every good work, and bless you with every needful blessing in time and in eternity! Such is the prayer of Your loving father, P. W.

ON DOCTRINAL PREACHING.

The peculiar doctrines of the Gospel are those which are known only by divine revelation. That these are the proper subjects of ministerial discussion, there is no dispute. The object of this letter is to guard against some improprieties in preaching them.

1. Insist on no doctrine without proof; and let your proofs be always taken from the Scriptures. This is not meant to exclude a reference to great and able writers on theological subjects; but they should be given by way of illustration, not as proof. Alluding to judicial proceedings, we may say, they should not be given as the *law of the case*, but as the opinion of counsel learned in the law.

In selecting your proofs, let them be few, and full to the point. A long string of Scriptures will sometimes perplex the attention, and burden the memory; and it will often happen, that when they come to be examined, a great part of them relate to the point in *sound* only; and when this is discovered, the enquirer feels disappointed, and perhaps gives up the rest. — Let your proofs be level to the capacities of your hearers. Criticism may be employed in illustration, or in refuting an objection, but no important doctrine must be rested on it; because, however just, the generality of your readers must take your word for it, and their faith must rest on your learning and integrity, rather than on the word of God.

2. Do not overstep the modesty of the sacred writers, or affect to be wise above what is written. This may be done in different ways; all of which are to be avoided.

(1.) Do not affect to give full and clear explications where the Scriptures reveal only great and general truths. This applies particularly to the mysteries of revelation, which present a grand and majestic object, like the pillar of a cloud and fire upon the Hebrew tabernacle; but whoever should apply a telescope to such an object, would expose himself to ridicule. The doctrines of the Trinity, the Incarnation, &c. are sublime and awful mysteries; but attempt to investigate their *modus*, and submit them to minute examination, and you degrade them to the rank of scholastic quibbles.

The greater part of those controversies which have torn and tortured the Christian Church, have arisen from defining where the Scriptures have not defined; and when men have dressed up their dogmas into articles of faith, they have condemned and persecuted their dissenting brethren for not subscribing to them. Thus have arisen most of the heresies of ancient and of modern times:—they have been raised by dogmatizing, and supported by opposition.

(2.) Do not affect high doctrinal terms and phrases not authorised in the Scriptures. Let us be content to be as orthodox as the inspired writers, without aiming to transcend them. More particularly guard against the use of high Antinomian language, which Calvin himself would have disowned and reproved. I refer, particularly, to phrases which speak contemptuously of the law of God, which our Redeemer constantly delighted to honour; and degradingly of holiness, which is the glory of God and of the Gospel.

I shall not enter formally into the refutation of Antinomianism, which I take to be the most dangerous of all heresies. There is but one Being in the universe without law,—and he is a law unto himself. The highest angel, and the greatest saint in Heaven, owe love to their Creator and Redeemer; and what is love but 'the fulfilling of the law?' Nor are the lost spirits in Hell released from it; for 'where there is no law, there is no transgression.'—I am indeed astonished that any man can call himself a Christian, and endeavour to set aside the moral law! 'Do we make void the law through faith?' saith the apostle—'God forbid! yea, we establish the law.'

But many who do not go the lengths here condemned, are afraid of using the simple language of the New Testament. They avoid mentioning the *law*, lest they should be thought 'Moses' disciples;' and the word *duty* is expunged from their theological dialect, though our Lord has expressly taught us to use it; and in a connection too which shews its perfect consistency with the doctrine of grace: 'When ye have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our *duty* to do.' Luke xvii. 10.

Others view all the divine perfections, not so much in the works of God, where they are intended to be exhibited, as in his eternal decrees. They are like people gazing continually at the clouds and the sky, and thus overlooking all the beauties of the lower creation: the verdure of the field and the variegated beauties of the garden bloom in vain for them.

I would not be here understood as speaking against election, or the occasional discussion of it in the pulpit; but against the dwelling upon any one truth, to the exclusion of other truths of equal importance. Good Mr. Newton used to consider this doctrine like sugar (an article which all his friends knew he was fond of) in his tea; it should relish, he would say, the whole, but not be found anywhere in the lump.

3. Let every doctrine be considered in connection with its influence on the heart and life. The admirers of mere doctrinal preaching frequently produce the words of the apostle, who declared 'the *whole* counsel of God,' as if this referred particularly to the doctrine of predestination; but I rather apprehend it refers to the *revealed will* of God; for surely, no mortal was ever commissioned to reveal all the divine decrees.

Thus I think the word is used by the evangelist Luke (vii. 30). The Pharisees and lawyers rejected the *counsel* of God—not his divine decrees—but the Gospel of salvation; which the people receiving, it is said, 'justified God, and were baptized.' So it is said by the Psalmist of unbelievers: 'They rebelled against the *words* of God, and contemned the *counsel* of the Most High;' whereas for himself, he says, 'Thou shalt guide me by thy *counsel*, and afterward receive me into glory.' Psal. lxxiii. 24. Thus, the divine Saviour, who is himself the wonderful *Counsellor*,

addresses the Church of Laodicea, and through them, ourselves: 'I *counsel* thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.' Rev. iii. 18.

The whole counsel of God, it appears, then, includes the whole Gospel revelation; but refers more expressly to those fundamental truths, the reception of which is necessary to our salvation. — Let us appeal also to apostolical example. When John treats of the divine *Logos*, does he not this with a view to shew the necessity of faith in him, and salvation by him? and when Paul speaks of predestination and election to eternal life, is it not always, 'through sanctification of the Spirit, and belief of the truth?'

Thus, in discoursing on the Deity of Christ, let the preacher shew its importance, to practical religion, he being both the object and the medium of our worship; and the embarrassment in our devotions from wavering and indetermined notions of his character. So, in discoursing of the atonement, let him, in like manner, prove its importance to vital holiness, as exciting our abhorrence against sin, — as magnifying the mercy of God, and endearing the person of the Redeemer.

Such views of these subjects convert them from speculative to practical; give them an interest to the heart, and produce important effects upon the life, — without which, religion is an empty name. SHEVA.

FAMILY WORSHIP.

A PERSON who has had but little education, who has attained but a small portion of sacred knowledge, who is much engaged in the concerns of this life, has a family &c. and but lately set out in the good ways of God, and, from a deep impression of the necessity, the duty, and the privilege of family prayer, has lately adopted it, — would be much obliged to some Christian friend to point out a way in which that duty may be performed more pleasantly to himself, and more profitably to those around him.—It is his grief that he feels so cold and lifeless in prayer; yet, he trusts that he has tasted the Lord is gracious, and wishes to glorify him in his life and conduct. — He cannot satisfy himself with any form of prayer; nor is he satisfied with his own. May some Christian friend be pleased to point out to him the method generally adopted in those families, in which the Lord has been pleased to bless this branch of domestic religion. Such advice will be received with gratitude, and the instructions regarded with pleasure. T. L.

Evangelicana.

THE MINISTER'S PRAYER-BOOK.

THE pastor of an Independent congregation in America, after many years labour among his people, was supposed by some of them to have declined much in his vigour and usefulness. In consequence of which, two of his deacons waited upon him, and exhibited their complaints. The minister received them with much affection, and assured them, that he was equally sensible of his languor and little success; and that the *cause* had given him very great uneasiness. The deacons wished he would mention what he thought *was* the cause. Without hesitation, the minister replied, '*The loss of my prayer-book.*' "Your prayer-book!" said the senior deacon, with surprise, "I never knew you used one." 'Yes,' replied the minister, 'I have enjoyed the benefit of one for many years, till lately; and I attribute my want of success to the loss of it.—The *prayers* of my people were my prayer-book; and it has occasioned great grief to me, that they have laid it aside. Now, brethren, if you will return to my people, and procure me the use of my prayer-book again, I doubt not that I shall preach much better, and that you will hear more profitably.' The deacons, conscious of their neglect, thanked the minister for the reproof, and wished him a good morning.

TO ROMAN CATHOLICS.

A Handbill which has been dispersed in Ireland.

I WAS reading the other day in the new *Vade Mecum*, or Manual of Spiritual Exercises and Select Devotions, by Dr. Challenor, E. E. and other eminent divines, and was much struck by the following question, in that part of the book which is called "An Examination of Conscience upon the Ten Commandments," &c. (page 227.) 'Have you been guilty of *Idolatry*, or of giving divine honour to any created thing?' This, thought I, is a good definition of *Idolatry*; it is '*giving divine honour to* ANY *created thing*.'— Good Dr. Challenor, Is the Virgin Mary a 'created thing,' or is she not? If she is not, then she is THE CREATOR! for that which is not a *creature* must be the *Creator*. But if she is a 'created thing,' then to give *her* divine honour is *Idolatry*; because Idolatry is 'giving divine honour to *any* created thing.' Now, Doctor, I would learn wherein this '*giving divine honour*' consisteth. If, when I profess to be worshipping, I address praise, and pour out solemn prayer to a 'created thing,' is *this* 'giving that thing divine honour,' or is it not? If it is not, how can the sin be committed at all? and then, Why make it a matter of examination? But if it is, thy Manual, Dr. Challenor, is full of Idolatry; and all that make use of it are IDOLATERS! for *such* 'divine honour' is given to that 'created thing,' the *Virgin Mary!* To *Mary* you confess; to *Mary* you pray; and *Mary*'s praises you sing, in a hymn addressed to her, consisting of three verses, four lines in a verse! Consider these things, my fellow-men. Compare your manual-worship with the word of God, and with the worship recommended there. Use the reasoning powers which God hath given you, and be no longer duped by designing men. 'To the Law and to the Testimony, if *they* speak not according to this word, it is because there is no light in them.' Isa. viii. 20. Hear what the Scriptures testify of *Jesus*; believe in *him*, and be saved *by virtue of his death alone*. And this know, that 'If any man be in him (*i. e.* if any man believe his Gospel) he is a new creature; old things are passed away, and behold, all things are become new.' 2 Cor. v. 17.—and, 'If any man saith, I know him and keepeth not his commandments, he is a *liar*, and the truth is not in him.' 1 John ii. 4.—But the *leaders* of this people cause them to err; and those that are led of them are destroyed. Isa. ix. 16.

A PROPOSAL TO THE READERS OF THE EVANGELICAL MAGAZINE.

A VERY sensible letter (signed Z.) has been received by the Editor of this Magazine, suggesting, that, in a moral and political point of view, it is of great importance that a reformation be attempted in the very general but mischievous custom of master-workmen delaying to pay their servants till late on Saturday night; and of their frequently making those weekly payments in public-houses:—and that, for this purpose, it would be highly proper that a short and forcible Tract be composed and printed, for general circulation.—In the opinion of the gentleman to whom the Editor has shewn Z.'s letter, he is well qualified to write such a tract. It is, therefore, seriously and earnestly submitted to him, and also to any other qualified persons, who feel the importance of this subject, that they respectively compose a tract, for the purpose of shewing the many evils which result from the practice above alluded to; and of producing a different and suitable line of conduct, by such arguments of a political, moral, and religious kind, as legitimately apply to this subject. And if such respective compositions shall be sent to the Editor, at the Publishers, Stationers' Court, he engages to submit the examination of them to some judicious friends; and to cause the tract which shall be approved of by them, to be printed for general circulation. Y. Z.

No. III.

ILLUSTRATIONS OF SCRIPTURE.

If they do these things in a green tree, what shall be done in the dry? — Luke xxiii. 31.

THIS is, very obviously, a proverbial expression; and agreeably to this idea, we find that the Jews frequently compared a good man to a *green* tree, and a bad man to a *dead* one; so that the meaning of the proverb is, 'If an innocent person thus suffer, what will become of the wicked? or of those who are as fit for destruction as dry wood is for the fire?' Very similar to which are many passages in Scripture, divested of that proverbial term which Christ here uses. For example, Prov. xi. 31. 'Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner. Jer. xxv. 29; Ezek. ix. 6, &c.; and, to mention no more, in 1 Pet. iv. 17, 18, we read, 'For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'—To the above may be added *Theophylact*'s comment: 'If the Romans have done such things towards me, *a green tree*, fruitful, and always flourishing, ever living through my divinity, and nourishing all by the fruits of my doctrine, what will they do to you, the people, *a dry tree*, void of all vital righteousness, and bringing forth no fruit? For, if ye possessed any vital energy of good, ye might, perhaps, be thought worthy of being spared; but now, *as dry wood*, ye will be cast into the fire and burned.' See Psal. i. 3. Jude, ver. 13. This mode of expression is not unusual with the Pagan writers. Apuleius speaks of one Emilianus thus: *Tu verò, et id genus hominum qualis tu es, tanti revera estis quantùm habetis; ut arbor infœcunda et infelix, &c. tanti est in precio, quanti lignum ejus in trunco.* Pricæus observes, that this proverbial saying of Christ, is of the same form with that of Catullus: *Quid facient crines, cùm ferro talia cedunt?* So also Seneca: *Si illi, qui virtutem sequuntur, avari, libidinosi, ambitiosique sunt, quid vos estis, quibus ipsum nomen virtutis odio est?* Had the Greek been δενδρεσι, which is the proper word for a *tree*, the reading would have been intricate; but as we find ξυλοις, *wood*, the difficulty immediately vanishes.

Can we read this solemn passage, and not admire that love of Christ which induced him to submit to such treatment from men for our sakes

and not enquire, what sort of *trees* we are! whether trees of righteousness of the Lord's own planting in his vineyard, bringing forth fruit to his glory? or whether any of us may be mere *dead wood*, living in sin, and fit only to become fuel for the fire of divine wrath?

The following Prayer was composed by that eminent Servant of Christ, the Late Rev. Mr. ROMAINE.

O THOU Spirit of wisdom and of revelation, be with me whenever I read thy holy word! testify to me in it, and by it, of Christ Jesus, who he is, and what he is to me; and glorify the Father's love in him! Open thou mine eyes to see the wonderous things revealed in it upon these subjects, that I may understand them in thy light, and that my judgment of them may be the same with thine! I beseech thee also to enable me to mix faith with what I do understand! and what, through thy teaching, I am enabled to believe aright, that help me to receive in the love of the truth! O God, fulfil thy promise; put thy blessed word into my inward parts; write it upon my heart; and what I am taught to love, grant me power to practise. that thy new covenant promise may in me have its full effect, and I may be in heart and life cast into the mould and form of thy word! —thus becoming a real living edition of the Bible! Make it my daily study! Render it my constant delight! Let my meditations in it be always sweet! O thou holy and eternal Spirit, witness thus to thine own record;— and let me experience it to be the power of God, as well as the truth of God! In this dependence upon thee, in the use of it, let me be daily growing, until, by the will of God, I shall have served mine own generation; and then let it be the last act of my life to seal the truth of thy testimony concerning Jesus!. Let me find thy witness true in the hour of death, and beyond death all the promises made good to me, through Jesus Christ, in life everlasting! Amen and Amen.

JUVENILE DEPARTMENT.

GEORGE MILLS was about 8 years of age; he had been a regular attendant on the school at Mevagissey for upwards of two years: he always discovered a tractable and meek disposition, and, upon the whole, was ready in repeating his catechism and hymns. There was no particular discovery of divine impressions upon his mind till his last illness, which was a worm-fever, and under which he endured severe pain with peculiar patience and resignation. When first confined to the house, he manifested a peculiar attachment to the school, and anticipated the approaching Sabbath with pleasure, hoping he should be able to spend part of it at least there. He seemed to entertain a presentiment of death; for he said to a friend, when constrained to be put into bed, I shall die; and when she objected, he repeated it, I shall die; but I am not afraid to die. He would often say, he would rather die than live.—When I visited him with the teacher of his class, he was asked, Do you know who the Lord Jesus Christ is? He replied, God's own Son, who came down from Heaven to save poor sinners like me.—While one of his teachers was visiting him, he exclaimed, 'Oh! death, where is thy sting? Oh! grave, where is thy victory?' and on being asked who it was that gave us the victory,—he immediately answered, The Lord Jesus Christ.—There appeared to be a heavenly frame of mind given him throughout the whole of his illness, peculiar to one who was fast ripening for that holy and happy state, into which we have every reason to believe his spirit was gently taken, on the evening of July 6th, 1807. W. M.

Mevagissey, Cornwall.

Obituary.

MRS. TAYLOR.

(A Letter to Mr. D—.)

Dear Sir,

I HERE send you a short account of our departed friend, Mrs. Taylor, jun. of George Street, Adelphi, as you wished me to furnish you with a few particulars, in addition to the personal knowledge you had of her, previous to your improving her death at the Adelphi Chapel next Tuesday evening.

She was called to the knowledge of the truth in early life, at the age of 18: she received her first impressions at the Adelphi Chapel, by the singing of that hymn in Lady Huntingdon's Collection,

'Day of judgment, day of wonders,' &c.

From this period, she diligently attended public ordinances, and was a constant attendant at the Adelphi prayer-meetings; which were particularly blessed to her soul. She was several months under deep convictions of sin; when the Lord was pleased to reveal to her a bleeding Saviour, and apply with power his precious atonement to her distressed soul; giving her a sense of the pardon of her sins; she then enjoyed such a happy frame of mind for some time, as almost unfitted her for the concerns of this world.

Having openly declared herself on the Lord's side, she suffered persecution 'for righteousness sake;' but, in the midst of opposition, she was not deterred from following the Lord; but, enabled to retain her integrity, 'she endured, as seeing him who is invisible,' and chose rather to suffer affliction with the people of God, than be a partaker of the short-lived and unsatisfying pleasures of sin.

She was cautious in the choice of her acquaintance, and was content to pass unnoticed and unknown, except to a few who had the privilege of being intimately acquainted with her. She could even dare to be singular for God: as such, she was but little esteemed by gay and thoughtless professors. A principal feature in her deportment was (although young) she was not conformed to the maxims and fashions of the present evil world. Her ornament 'was not that outward adorning of plaiting the hair, &c.; but the hidden man of the heart, even the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.' She adorned her profession by a conduct and conversation becoming the Gospel.

She was not backward in administering seasonable reproof, whenever she saw it necessary; and would often caution her friends not to rest satisfied in a mere profession of religion. She was a zealous advocate for practical godliness; and was deeply concerned for the salvation of others.

When the Adelphi Sabbath School was first instituted, she voluntarily came forward as a teacher, and continued in that connection till her marriage in November 1804, when domestic concerns prevented her attendance.—She was a helpmeet to her partner, both in temporal and spiritual affairs, walking together in the ways of God, as heirs 'of the grace of life.'—To shew the precariousness of all earthly bliss, the seeds of a consumptive habit began to appear towards the close of the last year; and her health was evidently on the decline. Notwithstanding, hopes were entertained by her friends of a recovery after her lying-in. She was delivered of her second child on the first day of May last, and from that period her disorder increased; on which account the child was put out to nurse, and a country lodging provided for her. She received no benefit from the change of air; was therefore desirous of returning home, that she might enjoy the conversation of her Christian friends. As her afflictions abounded, her consolations also abounded. The Lord was very gracious to her in strengthening her

faith, and loosening her affections from all her earthly ties: giving her an earnest desire 'to depart and to be with Christ, which she knew to be far better,'—excepting some short seasons of darkness, which now and then beclouded her mind; yet, even in these seasons, when sensible comfort was withdrawn, she was enabled to 'trust in the Lord, and stay herself upon her God.'

A few weeks before her departure, she had her infant brought home to her; some time afterwards, she was asked, if she had a desire to see it again; to which she answered, 'She had been enabled to give it up to the Lord, when she took her leave of it:'—she said, she could not trust her own heart; if she saw it again, she feared her affections would be drawn again too much towards it; and then added, 'He has a good Father in Heaven, and a good father on earth; I can leave it in the Lord's hands; and would much rather not see it any more.'

Through the violence of her cough, and shortness of breath, during the last few weeks of her life, she could converse but little; but was happy to see any of her Christian friends. An intimate friend found her one day a good deal exercised with bodily pain; she bore it with patience, and said, 'It will not be long before it will all be ended.' She hoped to be kept from murmuring, and desired to be made willing to wait the Lord's time; and with a great degree of composure, she said,

'Tis sweet to recline on the bosom divine,
And experience the comforts peculiar to thine.'

Her friend repeated to her the 1st verse of the 163d Hymn;

'I shall not always make my moan,
Nor worship thee, a God unknown;
But I shall live to prove
Thy people's rest, thy saints' delight,
The length, and breadth, and depth, and height,
Of thy redeeming love.'

'Yes,' she added; 'this will shortly be my experience.' Her friend then remarked to her, she could not go beyond the first verse, and join with the poet in the second; but Mrs. Taylor replied, 'I can; yes, I can say for myself' (and then repeated with energy)

'O, that I might at once go up,
No more on this side Jordan stop;
But now the land possess!
This moment end my legal years,
Sorrows, and sins, and doubts, and fears,
And howling wilderness.'

A few days before her death, another friend called to see her; but her bodily strength was so much exhausted, that it was painful to her to speak. After conversing a little with Mr. T. he went to her bedside, and took his leave of her. Her mind was tranquil; she gave him her hand, and told him she should not be much longer from home. — Her friend reminded her of that promise, 'When thou passest through the waters, I will be with thee,' &c. She grasped his hand, and replied, 'Yes; and he is faithful who hath promised.' On the night preceding her death, she asked her aunt if she thought she was dying: she answered, 'Yes, my dear, I think you are.' She then desired her to call Mr. T (who had retired to rest) saying, it would be a satisfaction to him; and she wished him to be with her in her last moments.

I now come to the last hour of her life, in which she was very much convulsed. She had lain for some time in one of these fits, till within a few minutes before her dismission. Mr. T. and two other friends stood near her, expecting she was departing; but recovering, she cast her dying eyes around her, noticed Mr. T. particularly, and asked him how he found himself: she said, 'I have been disappointed;' and then, as with a view of consoling him, she said, 'It has been a long and a hard conflict; but all is right; the Lord is precious.' The convulsions again seized her; and in about five minutes afterwards, she entered into rest on Saturday morning, Sept. 12, at 2 o'clock, in the 27th year of her age.

Such was the life and death of our friend. I do not pretend to say she was a faultless character; whatever were her failings, they are all unknown to me. When she was sin-

gle, and at home with her friends, she earnestly sought after peace. Her mother has informed me, when any little differences took place in the family, she would avoid them all, and withdraw and hide herself. —During the course of several years acquaintance with her, I never noticed any thing inconsistent in her conduct; nor did I ever meet with any person that had any evil to say of her. I have often heard her lament her imperfections; — she confessed herself to be a poor sinner, saved by grace; and now she is released from a body of sin, she is, doubtless, joining the redeemed above, in singing praises to Him that loved her, and washed her from her sins in his own blood.—May we, through rich grace, be brought to join their blest assembly; and while we remain in the wilderness, 'be followers of those who, through faith and patience, inherit the promises.' I am, &c. S. H.

MISS CHARLOTTE GWENNAP.

In the full assurance of hope, January 14th, 1808, Miss Charlotte Gwennap, of Falmouth, left this vale of tears, in the 26th year of her age. From the days of her youth, she possessed something of the fear of the Lord; and for several years previous to her decease, she kept a diary of the Lord's gracious dealings with her soul. Her experience, in the latter stages of her pilgrimage, was a pleasing illustration of that part of Scripture which speaks of the mind being kept in perfect peace, being stayed upon Jehovah. Soon after her confinement to her room, she said to a near relative that attended her,

'Long nights and dark, with scarce a twinkling ray;
But the bright world, to which I go, is everlasting day.'

Adding,—'I have been reflecting on my dying moments; and while thinking of Heaven, I could not help exclaiming, My God! and shall I be thine! and instantly my mind was impressed powerfully with these words: 'Where I am, there shall ye be also;' upon which it was remarked by her friend, that, when 'flesh and heart failed her,' God would be the strength of her heart. 'Yes,' she added, 'and my portion for ever: a portion I would not part with for ten thousand worlds. I trust,' she continued, 'that the Lord will enable me to bear with submission, whatever he is pleased to lay upon me; I have no fears; I shall soon pass the storm, and shout Victory!'

To a friend, she said, 'I have soon got to the end of my race; but I shall have the same crown of glory as those who have borne the burden and heat of the day. I may yet have more to suffer; and the Lord can enable me to bear more; for he hath said, I will never leave thee, nor forsake thee;—he is not unfaithful'.—Perceiving her companion and friend affected with her situation, she said, with peculiar calmness, 'I have done with those feelings—every earthly tie is loosed;—and I am going where all tears are wiped away;' adding, 'There is no weeping in Heaven; all tears are wiped away.'

January 12th, she had an interview with Mr. E—, a relation, residing at some distance; to whom she observed, that she was very ill, and that all was now nearly over; 'but,' said she, 'the Lord has not laid more upon me than he has enabled me to bear; and he has said, 'I will never leave thee, nor forsake thee;' and on Mr. E.'s remarking, that whenever heart and flesh failed, he trusted she would find Jehovah to be her strength and portion for ever, she exclaimed, 'O, what should I now do, if he were not my portion! my portion for ever!' adding, 'Though unbelief follows me to the brink of the grave,—

'A guilty, weak, and helpless worm,
On his kind arm I fall;
He is my strength and righteousness,
My Jesus, and my all.'

In this happy frame she continued throughout the day; and took occasion to speak of her dear brother's experience *, as being similar to her own; the best wine having been reserved until the last. But during the night watches, and the former

* See Evan. Mag. for October 1807.

part of the next day, January 18th, her frame and feelings were much changed,—her evidences clouded—and the enemy seemed to gain a sort of temporary triumph; in the midst of the conflict, however, such an application of the promise in Isaiah liv. 10. was made to her soul, that she found peace; the storm soon abated,—the clouds dispersed,—the sun of righteousness arose with healing in his beams; and she exclaimed, 'Death is no more the king of dread;' and, as if lost in wonder, added, 'What! and shall I in a few hours be with Jesus? Pray that I may have patience, and an easy passage.' On being asked to take some refreshment, she said, 'No, I will neither eat nor drink more, till I enter the kingdom of my Father:' adding, 'He is a God of sovereign love, that promised Heaven to me, and taught my thoughts, &c. I trust,' she continued, 'that I shall go over Jordan dry shod, and soon begin an eternal Sabbath.

Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God.

On a friend's observing, that she had experienced much mercy; she said, 'Yes,

Mercies that do all praise excel,
My Jesus hath done all things well;
Death thou may'st tear this rag of flesh,
And smite my fainting head—
And lay my reins in the grave
Among my kindred dead;
Thy ev'nant the last accents claim
Of this poor falt'ring tongue,
And that shall the first notes employ
Of my celestial song.'—

She then asked, if it was likely that she should survive the night; and being answered in the negative,—'Then, said she, 'give my love to all my friends; tell them God is faithful; I have proved him so;—and tell them Jesus ever lives.' She then expressed her gratitude to all around her, for their kindness to her; and to the nurse she said, 'You, though a stranger, have been very attentive; may the Lord bless you, your husband, and your children.'—After a little pause, she observed that she was rather sleepy, and that it might please the Lord to take her off in her sleep; and added, 'Father, I long, I faint, to see the place of thine abode.' It being remarked, that the phlegm was very troublesome; 'Yes,' said she, 'it is; but it will remove me sooner home.

The Gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood.'

The time of her departure was now at hand; and her prospects brightened for a glorious immortality:—stretching forth her hand towards Heaven, a little before six o'clock on the morning of the 14th, she exclaimed,

'See the kind angels at the gates
Inviting me to come;
There Jesus the forerunner waits,
To welcome travellers home.'

Almost immediately, she entered the swellings of Jordan, and shouting across the passage, '*The Lord is good*,' had an entrance abundantly into the haven of eternal rest. The providence was improved in a sermon on Heb. xiii. 5, latter part; which she had selected for that purpose, to a very crowded and attentive audience.

T. W.

REV. JAMES SOMMERVILLE.

Died July 9th, aged 65, the Rev. James Sommerville, upwards of 24 years pastor of a large congregation of Protestant Dissenters, at Branton in Northumberland.—A man of rare and unaffected piety; of great natural abilities and liberality of mind; eminently fitted, by education and long experience, to fulfil the various important duties of a Christian minister, in which his exertions were indefatigable. He was an honoured instrument of much good; and tasted largely of the fruit of his labour, in the remarkable love and attachment of his flock; who feel and lament his loss as much as it can possibly be lamented by his nearest relatives.—This solemn providence was improved on Sunday, July 17th, at Branton, by Rev. W. Atkin of Morpeth; and at Durham by his affectionate friend Rev. Lewis Jones, who preached from Isa. lvii. 1, 2.—— [*We may probably present our readers with a Memoir of this valuable man.*]

The whole Works of Bishop Hall. *A new Edition. Edited by* Josiah Pratt, *B. D.* 10 *vol.* 8*vo.* 4*l.* 4*s. royal paper*, 6*l.* 6*s.*

This is one of the most important theological publications of the age. Bp. Hall was one of the divines sent by King James I. to the Synod of Dort, where he well supported the high character of the Protestant Church of England. He has been compared to Seneca among the philosophers, and to Augustine among the fathers. His Contemplations are the most known, and therefore the most admired of all his works. Dr. Doddridge says, they are 'incomparably valuable for language, criticisms, and devotion.'—The following list will shew that they make but a small part of these volumes:

Vol. I. and II. — Contemplations on the Old and New Testament.

III. and IV.—Paraphrastic Exposition of hard Texts.

V.—Sermons on various Subjects.

VI.—Devotional Works: Meditations — Select Thoughts — Soliloquies, &c.

VII. and VIII.—Practical Works: viz. Art of Divine Meditation—Character of Virtues and Vices—Epistles—Consolatory Letters—Resolutions for Religion—Remedy of Profaneness—Christian Moderation—Holy Decency in Worship — The Devout Soul—The Free Prisoner—The Remedy of Discontent — The Peace-Maker — The Balm of Gilead — Christ Mystical — The Christian — Satan's Fiery Darts Quenched—*Pax Terris* — Cases of Conscience — The Holy Order—Songs in the Night.

IX. — Polemical Works: Questions—1. Between the Church of England and of Rome.—2. Between the Church of England and Dissenters.—3. On the Five Points.

X.—Miscellaneous Works: Solomon's Divine Arts; viz. Ethics, Politics, Economics; — and Six Books of Satires.

The present Editor has bestowed uncommon pains on the accuracy of this edition; and has added a copious Glossary of obsolete and obscure terms, and a complete Index to the whole. The Bishop's Life and Portrait (finely executed) is prefixed; and the whole are handsomely printed, and form of themselves a valuable Theological Library; particularly for Clergymen of the Church of England.

The New Testament; *in an improved Version, upon the Basis of Archbishop Newcome's new Translation; with a Corrected Text, and Notes Critical and Explanatory. royal* 8*vo*, 16*s.*—*royal* 12*mo*, 8*s. a smaller edition without the Notes.*

The title of this book mentions its being 'published by a Society for promoting Christian Knowledge, and the Practice of Virtue, by the distribution of books.' This Society must not be confounded with the venerable Society of Bartlett's Buildings; nor with what is usually called *The Book Society*;—it is a Society instituted 1791, for the express purpose of opposing the doctrines usually denominated Orthodox, and generally called *The Unitarian Society*.—These gentlemen have long felt the difficulty, not to say the impossibility, of making converts from the lower and middle classes, while they have the common Bible in their hands: and this difficulty has been the more felt since Socinianism has assumed a popular form; and its preachers have even emulated the zeal of Methodists, in itinerating through various parts of the country. Now, to preach to these people Pelagian and Socinian doctrines, with the received version of the New Testament in their hands, was certainly very awkward:—a *new gospel* required a *new Bible*. This, as far as refers to the New Testament, has been in the present instance effected; and though it is impossible for us to enter minutely into the examination of a work of this nature, our readers will expect some account of a book intended to effect a complete revolution in the sentiments of the religious world.

The introduction to this version gives its history, in narrating the means and method pursued to its

completion, by the ministers in that connection, to whom it was committed. The work includes all the books in one common version; but divided into two classes, the *genuine* and the *doubtful*; the latter including the Epistle to the Hebrews—James—2d of Peter—2d and 3d of John—Jude—and the book of Revelation; which are to be considered as the *apocrypha* of the New Testament; and may be 'publicly read in Christian assemblies, for the edification of the people; but not be alleged as affording alone *sufficient proof* of any doctrine.' Nor is this all:—even in the Books admitted as canonical, several chapters, and parts of chapters, are printed in Italic, as, at best, extremely doubtful. Of this class we have noticed Matt. i. 17. to the end of chap. ii.—Luke i. 5. to the end of chap. ii.—John viii. 1—12,—beside many verses, or parts of verses.—We submit it, therefore, to the better judgment of the Society, whether, in the next edition, the apocryphal books and passages might not better be wholly omitted; as it would save great part of the expence of the printing, and much improve the portability of the book.

That our readers may form some judgment of the work, we shall select a few of the most striking improvements in the new version, contrasted with the common one, in opposite columns, for the reader's convenience in comparing them.

IMPROVED VERSION.	COMMON VERSION.
John i. 1—3.	
'The word was in the beginning; and the word was with God; and the word was A God.—All things were DONE by him, &c.'	"In the beginning was the Word, and the Word was with God, and the Word was God.—All things were MADE by him," &c.
Matt. xi. 23, 24.	
—— 'More tolerable—in A day of judgment.'	—— "More tolerable — in THE day of judgment than for thee."
Matt. xiv. 33.	
'Thou art A Son of God.'	——"Thou art THE Son of God."
Rom. ix. 5.	
—— 'Of whom, by natural descent, Christ came. God, who is over all, BE blessed for ever.'	—— "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."
1 *Tim.* iii. 16.	
'And without controversy, the mystery of godliness is great. HE WHO was manifested in the flesh, was justified by the Spirit, seen by MESSENGERS, preached to the Gentiles,' &c.	"And without controversy great is the mystery of godliness; GOD was manifest in the flesh, justified in the Spirit, seen of ANGELS, preached unto the Gentiles," &c.
Phil. ii. 5, 6, 7.	
'For let this mind be in you which was in Christ Jesus also; who, being in the form of God, did NOT EAGERLY GRASP at the resemblance to God; but DIVESTED himself *of it*, and took *on him* the form of a servant,' &c.	"Let this mind be in you, which was also in Christ Jesus; who being in the form of God, THOUGHT IT NOT ROBBERY to be equal with God; but made himself of no reputation, and took upon him the form of a servant," &c.

The notes are critical and short, but numerous; their evident design is to purge the New Testament most effectually of evangelical doctrines.

Sometimes the text is changed upon the authority of some various reading;—often a new sense is given to the old text by the legerdemain of criticism; and when both these fail, an expository note is inserted, to inform us the writer meant very differently from what he has been generally supposed to mean. We shall give a few instances: —

Matt. iv. 1. 'Jesus was led by the Spirit into the desert, to be tempted of the Devil.' Now, we are told, 'this form of expression denotes, that the historian is about to describe a *visionary* scene;' and then we are referred to the visionary hypothesis of Mr. Farmer.—As to the *devil*, we are informed (on John viii. 44.) that he is only 'the principle of moral evil personified;' and his introduction here, 'no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon; in the apocalyptic vision, is a proof of the real existence of those symbolical figures.'

Matt. xxv. 46. 'These shall go away into everlasting punishment.' The note says, 'The word rendered *punishment*, signifies *correction* inflicted, for the benefit of the offender. And the word translated *everlasting*, is often used to express a *long*, but indefinite duration.' So in the very sentence of damnation is found the comfortable doctrine of universal restoration!

Now, whatever the *Christian* reader may think of this work, there can be but one opinion among the ungodly and prophane—namely, that he has accomplished no mean achievement, who has got rid of the devil,— the day of judgment,— and everlasting punishment!!!

A Sinner saved; *being an authentic Narrative of the Providential and Gracious Dealings of God with Mr. G. Foxwell. Written by himself. Revised by* Js. Upton, *with an Appendix, by the Rev.* S. Rowles. 12*mo.* 2*s* 6*d. boards.*

We have perused this short memoir, as we think every reader must, with much interest. Mr. F. served in the army in Germany, under the late celebrated Marquis of Granby. The hardships, dangers, and sudden deliverances of a military life are peculiarly adapted to excite the attention of young people; and the pertinent and pious remarks, interspersed throughout the narrative, are calculated to make the impressions useful and indelible. We think it therefore a very suitable present for such, especially in the army, or in our volunteer corps. But the rich experience of this venerable saint, with the judicious observations of his Editors, will recommend it to a more general circulation among evangelical readers.

The Evangelical Preacher, vol. iii. 12mo. 3*s.* 6*d.*

The two former vols. were published some years ago, and were well received by the religious public. They were recommended by Dr. Erskine, the Rev. Mr. Peddie, Edinburgh, and the Rev. Mr. Bruce, Whitburn. This vol. like the former, will be found to answer its title, 'The Evangelical Preacher.' Indeed, the three vols. form a series of discourses, which not only exhibit the doctrines and duties of our holy religion, in a clear and striking light, but are calculated to enrich the mind with useful knowledge respecting the peculiar truths of the Gospel; and to serve as an antidote against the pernicious influence of many modern sermons, which possess almost nothing of Christianity but the name. The language of these sermons will be found neither mean nor antiquated, but neat and perspicuous, suited to the apprehensions of the weak; and yet not such as to disgust the learned. The diversity of style and manner, as it exhibits a variety of talents which is calculated to please, may, through the divine blessing, be useful to all; particularly to students of divinity and ministers.

The following are the contents of this volume: — Early seeking after God, opened and recommended to young ones, by Richard Pearsall.— The necessity and usefulness of the grace of God to ministers. By Rev. David Lowe. — Of faith and good works. By Rev. John Haden. —

The tendency of the Gospel to reformation. By Samuel Wilson. — The legal temper displayed, in its nature and tendency. By John Henderson. — The blessedness of giving. By Zacharias Marryat, D. D.—The great importance of having right sentiments in religion. By David Bogue. — The Redeemer's near relation to his people their great comfort and peculiar privilege. By Edward Wallin. — Death expected by good men. By Richard Winter. — The hope of the righteous at death. By Samuel Rosewell. — The Christian triumph. By Abraham Booth. — Christ's care of the future blessedness of his people. By Joseph Herret, D. D.

Four Sermons; *preached in London, at the Fourteenth General Meeting of the Missionary Society, May* 11, 12, 13, 1808. *By the Rev. Dr.* Campbell, *and the Rev. Messrs.* Allen, Winter, *and* Longmire. *Also the Report of the Directors, and a List of the Subscribers. Price* 2*s* 6*d*.

The first of these discourses is by the Rev. Dr. Campbell of Edinburgh, from those impressive words in Rev. vii. 10. 'And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.' After some pertinent remarks of an introductory kind, Dr. C. proposes to inquire into the subject and occasion of the triumphant acclamation of the redeemed. This inquiry receives an interesting and satisfactory reply, in seven particulars, for which we refer our readers to our Number for June, in the account given of the Missionary Meeting. The statement and defence of some of the essential doctrines of the gospel, which Dr. C. takes occasion to introduce, are made with peculiar precision, accuracy, and energy. The whole discourse is characterized by strong sense and manly vigour; and the style is uniformly distinguished by that dignified simplicity which best becomes the pulpit orator. As a specimen, we shall select the following passage, under the 6th particular:—

'How extensive and interesting the prospect which the grace of the Holy Ghost, in the case even of one individual, presents to our view! in awakening the sinner from security, and convincing him of sin; in shewing him the Saviour, and persuading him to believe; in purifying the heart of the believer, and giving peace to his conscience; in supporting him under all the vicissitudes of the spiritual warfare; in recovering him from declension, and healing his backslidings; in delivering him from temptation, and giving comfort in trouble; in promoting his establishment and growth in grace; in affording the supports of a dying hour; and in making him meet for the heavenly inheritance!

'But there are myriads of myriads more, who have all been equally the happy subjects of sanctifying grace. When each has told his own wonderous tale, and when the history of all the individuals who compose this great assembly shall be mutually known; when they shall be enabled to trace in each and in all, the progress of this work, from its commencement to its consummation,—with what admiration shall the gracious operations of the Holy Ghost be beheld, when thus exhibited in all their extent and in all their energy, in all their variety, and in all their harmony! With what transports of gratitude and joy shall the happy subjects of them join their doxologies to the Spirit of love, of wisdom, and of power, while they acclaim 'Salvation to our God, who sitteth upon the throne, and unto the Lamb!"

The second sermon, delivered at the Tabernacle, by the Rev. R. P. Allen, of Exeter, is founded on a very appropriate text, Isa. xliii. 13. 'I will work, and who shall let it?' from which he insists on 'The certain accomplishment of the divine purposes.' The words of the text, he observes, 'propose to our consideration an important work which God designs to effect: they intimate, that opposition will be made to its progress; and they assure us, that it shall, notwithstanding, be accomplished.' The 'work of God' is described as comprehending 'the in-

formation of the judgment, the subjection of the will, the purification of the affections, and the sanctification of the temper; all which will be exemplified in a becoming walk.'

The opposition to this work is next represented; and, as it respects Missionary exertions, is thus expressed:—

'When this Society was first formed, it was not expected that all the hopes of Christians, more ardent than reflective, would be realized. You counted the cost: you expected resistance and disappointment; and you have experienced it. Your motives have been maligned, your plans have been ridiculed, and your operations have been opposed. This opposition has proceeded not only from infidels and profane men, but from those also who would think themselves insulted if their Christianity were questioned. You have not formed your hope of success from the vain notion that there is so much excellence in the gospel, and so little prejudice in the minds of the heathens; that it is but for them to hear of the Saviour, and they will embrace him as the 'chief among ten thousand, and altogether lovely.' You know that hatred to Christ is con-natural to fallen creatures, and therefore expect that the polished Chinese, as well as the barbarous Hottentots, will treat the gospel of their salvation with disdain. How often have ministers at home, and Missionaries abroad, perceiving a general determined disregard of their message, exclaimed with sorrow, 'Who hath believed our report! and to whom is the arm of the Lord revealed?' And, like the prophet, when the word of the Lord was made a reproach and a derision, have almost resolved, 'I will not make mention of him, nor speak any more in his name.' There must be a complete change in the essence of the gospel, or in the character of human nature, before man will, from natural inclination, receive the truth in the love of it.'

The certain accomplishment of the work of God in the salvation of men, is lastly considered, and argued from the power and promise of God. In the conclusion, a personal address is made to the hearers—'Be thankful that you live in an evangelical country.—Let not the sovereign agency of God be an occasion of indolence.—Be not indifferent to your own salvation.'

The whole discourse is plain, serious, and evangelical; but had the preacher considered 'the work of God,' in the conversion of the heathen at large, rather than the operations of the Spirit in the hearts of individuals among ourselves, it would have been better adapted to a Missionary service; it contains, however, many pious and useful thoughts, which will secure the approbation of those who love experimental and practical divinity.

(To be concluded in our next.)

The History *of the Rise, Progress, and Accomplishment of the Abolition of the Slave Trade, by the British Parliament. By* Thomas Clarkson, *M. A. In 2 vol. 8vo. 11 4s.*

This work carries its recommendation in the title-page, and scarcely requires any other. Every person whose mind has been tortured by details of the horrors of this iniquitous and inhuman traffic, must feel desirous of being enabled to trace the steps by which, after reiterated attempts and frequent disappointments, it was at length abolished. Every person, too, who has been in any degree acquainted with the indefatigable exertions of certain individuals in this cause, must feel desirous that the History of the Abolition of the Slave Trade should be written by some one of its illustrious promoters. It is, therefore, peculiarly gratifying to find that this work has engaged the pen of Mr. Clarkson, whose claims on our admiration and esteem are certainly unrivalled; and whose abundant materials qualified him to lay before the public a more accurate and copious narrative than any other author could have furnished.

Mr. C. commences his history with a concise account of the first forerunners in the cause of the Abolition; among whom he brings for-

ward Cardinal Ximenes, the Emperor Charles V., Pope Leo X., Elizabeth Queen of England, and Louis XIII. of France. Mr. C. then continuing his history from 1640 to 1787, distributes the friends of the Africans into four great classes, consisting of persons of different countries, and of various religious persuasions; among whom the Quakers deservedly obtain the most honourable distinction. In the year 1787, a junction of these four classes was effected, and a committee formed out of them, of which our author appears to have been the most active and useful member. Mr. C. now devoted his whole time, and all the energies of his body and mind, to this glorious cause; and for many years he continued to display a degree of disinterestedness, ardour, and persevering diligence, which appears almost, if not absolutely, unexampled in the annals of mankind. Year after year he cheerfully took long and wearisome journies to all parts of the kingdom, to procure information, and to stimulate to exertion. As a specimen of Mr. C.'s indefatigable efforts and toilsome journies, we shall give the following extract from vol. 2. page 196.

'This tour was the most vexatious of any I had yet undertaken; many still refused to come forward to be examined, and some on the most frivolous pretences; so that I was disgusted, as I journeyed on, to find how little men were disposed to make sacrifices for so great a cause. In one part of it I went over nearly two thousand miles, receiving repeated refusals. I had not secured one witness within this distance. This was truly disheartening. I was subject to the whims and caprice of those whom I solicited on these occasions. To these I was obliged to accommodate myself. When at Edinburgh, a person who could have given me material information, declined seeing me, though he really wished well to the cause. When I had returned southward, as far as York, he changed his mind; and he would then see me. I went back, that I might not lose him. When I arrived, he would give me only private information. Thus I travelled, backwards and forwards, four hundred miles, to no purpose. At another place a circumstance almost similar happened, though with a different issue. I had been for two years writing about a person, whose testimony was important. I had passed once through the town in which he lived; but he would not then see me. I passed through it now, but no entreaties of his friends could make him alter his resolution: he was a man highly respectable as to situation in life; but of considerable vanity. I said therefore to my friend, on leaving the town, You may tell him that I expect to be at Nottingham in a few days; and though it be a hundred and fifty miles distant, I will even come back and see him, if he will dine with me on my return. A letter from my friend announced to me, when at Nottingham, that his vanity had been so gratified by the thought of a person coming expressly to visit him from such a distance, that he would meet me according to my appointment. I went back. We dined together: he yielded to my request. I was now repaid; and I returned towards Nottingham in the night. These circumstances I mention, and I feel it right to mention them, that the reader may be properly impressed with the great difficulties we found in collecting a body of evidence, in comparison with our opponents. They ought never to be forgotten; for if with the testimony, picked up, as it were, under all these disadvantages, we carried our object against those who had almost numberless witnesses to command, what must have been the merits of our cause! No person can indeed judge of the severe labour and trials in these journies. In the present, I was out four months. I was almost over the whole island. I intersected it backwards and forwards, both in the night and in the day. I travelled nearly seven thousand miles in this time; and I was able to count upon twenty new and willing evidences.'

Mr. C. as is well known, found in Mr. Wilberforce a most zealous and able supporter of the African cause. On the first application that was

made to him, this Christian philanthropist embarked in the glorious work with feelings of the most lively interest. As soon as suitable evidence could be procured, Mr. Wilberforce roused the attention of Parliament to this long neglected subject; and in the face of the most determined and formidable opposition, he continued to propose the question of the abolition, and to contend for it in speeches of the most interesting and impressive eloquence. For many years these effects were counteracted by the misrepresentations of those whose interest it was to prolong the miseries of the negroes. At length, however, the unexampled labours of Mr. C. and his coadjutors, terminated in the glorious result which had been the object of their anticipation and desire.

The history before us is written with great simplicity, neatness, and correctness of language; and no small credit is due to the author for the truly modest and unostentatious manner in which he records transactions wherein he was himself the most distinguished agent. It is impossible to peruse these volumes without entertaining for the author sentiments of the highest admiration, esteem, and gratitude.—If ever there was a man who deserved well of Christians, of Britons, and of mankind at large,—such a man is Mr. Clarkson.

Literary Notices.

In the Press, and speedily will be published, A New and Enlarged Edition of Mr. Brown's Memoirs of the late Rev. Mr. Hervey.—The Compiler being favoured with many MS. Letters of Mr. H., and other Papers, which throw much light on his character, has availed himself of these to improve and enrich this Edition. Also, a New and enlarged Edition of Mr. Burder's Abridgment of Dr. Owen on the Holy Spirit; with great Improvements.

Also of Dr. Williams's Christian Preacher, Enlarged; — and of Mr. Jones on the Figurative Language of Scripture.

A Second Letter to the Barrister, by Dr. Hawker; in Answer to the Second Part of his Hints.

Many of our Readers would be much obliged by a Biographical Account of the Rev. Mr. Jenks, author of the Devotions.—Perhaps his Funeral Sermon may be in the library of some Correspondent.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Letter to a Noble Duke on the Evidences of Christianity, 8vo, 3s.

The History of the Christian Church, from the Birth of Christ to the Present Time. By Joseph Sabine, 12mo, 5s.—8vo, 9s.

A Vindication of the Nature and Effect of Evangelical Preaching; in a Letter addressed to a Barrister, occasioned by the First Part of his Hints to the Public, &c.; with a Postcript, in Answer to his Second Part. By J Styles.

Gibbon's Account of Christianity considered; with some Strictures on Hume's Dialogues. By the late Rev. J. Milner, A. M. 2d Edit. 6s. bds.

Christ's Supremacy and his Church's Privileges Defended. By a Christian, 8vo, 1s.

Dr. Sibbes's Soul's Conflict with itself, &c. 12mo, 5s.

Mr. Tim. Rogers's Discourse on Trouble of Mind, and of Melancholy, 12mo, 5s.

Animadversions on the Rev. W. Parry's Strictures on the Origin of Moral Evil. With an Appendix, containing Brief Strictures on the Rev. W. Bennet. By Thomas Hill, 8vo, 3s.

Thoughts on the Primary Condition of Intelligent Accountable Creatures. By W. Bennet, 8vo, 1s 6d.

A Sermon preached at the Free Chapel, West Street, St. Giles's, for the Benefit of the African and Asiatic Society. By the Rev. W. Gurney, A. B. With an Appendix, containing an Account of the Society, &c. 1s.

The Service at the Ordination of the Rev. John Bruce, by Dr. Smith, Mr. R. Bruce, Mr. J. Bennet, and Mr. R. Winter, 8vo, 2s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEMERARA.

By a Letter from Mr. Wray, to the Secretary, dated May 19, 1809, it appears that his labours are attended with success. He says, 'I have never once repented coming to this place. I trust that the work of the Lord will prosper! I have the greatest encouragement to persevere. Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel; and many are blessing God that ever he brought me here.'—'Before,' say they, 'we were poor ignorant creatures,—knew not good from bad,—no one teach us; but now we are taught the way to happiness,' &c. Some who were intoxicated two or three times a week are become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done!'

OTAHEITE.

Letters from the Missionaries at Otaheite, dated October 26, 1807, and January 30, 1808, have just been received by the Directors; from which it appears that peace has been restored in the island sooner than was expected, partly in consequence of the illness of Pomarre; from which, however, he recovered. The brethren Youl and Elder had left Otaheite for Port Jackson; from which place they intend to return to the Missionary Work, when they shall have accomplished the object of their voyage.

Our readers will remember, that former letters mentioned the dangerous illness of the Rev. Mr. Jefferson, who has been a steady and faithful Missionary ever since the brethren settled at Otaheite. We are now informed, that he finished his course on Friday night, Sept. 25, 1807. Death was not to him the King of Terrors: he was for a long time waiting for and desiring his dismission from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind, and a firm persuasion of his interest in Christ. Some of his last words were, 'Comfortable, comfortable! sweet, sweet! glory, glory be to Him!'

By means of the Paramatta (a trading vessel from Port Jackson) a voyage was made to the Society's Islands; in which the brethren Nott and Hayward visited Huaheene, Racatea, and Borabora. The chiefs of these islands behaved very kindly to them; and a great number of the inhabitants of the two former heard the word of God with attention.

The General State of the Mission in Otaheite is nearly the same as when they last wrote; but they say,' The instruction of the youth is at present much more promising than that of the adult.'

Extract of a Letter from Dr. Vanderkemp, dated Bethelsdorp, Sept. 30, 1807.

'As it seems that Bethelsdorp will turn out a permanent settlement, we have resolved to collect, by voluntary contribution, our Books into a LIBRARY, for the common use of the Missionaries residing at this place. We have as yet only 41 volumes; and as we can expect little, or rather nothing, from this country, we should be very much obliged to Friends in England and Holland who will be inclined to add a few volumes to our collection; which we wish chiefly to consist of Theological and Ecclesiastical Works, — Geographical, — Travels, especially through Asia and Africa, — Descriptions of Arts and Manufactures, — Grammars and Dictionaries, for instruction in the Latin, Greek, and Oriental Languages, — Classic Authors, Greek and Latin. We want especially a good general Map of the World, particular Maps, a Celestial Planisphere, and a pair of Globes. We will, however, not despise any writings on other branches; as Natural History, Chemistry, Anatomy, Surgery, Midwifery, Philosophy, &c. The least acceptable would be Medical and Poetical books. Do not consider this as a Petition presented to the Missionary Society, whose money ought to be spared for more important and more urgent necessities; but only as a hint to individual wellwishers, who, without involving themselves in new expences, may, perhaps, be willing to separate one or two volumes from their own collections, and thereby lay the foundation of a future academy of young Hottentots in this place.'

☞ *Should any of our readers be disposed to contribute to the Bethelsdorp Library, their communications will be thankfully received at Mr. Hardcastle's, No. 9, Old Swan Stairs, Thames Street; or at the Publishers of this Magazine.*

York Street Chapel, Dublin.

On Sunday, July 24, this spacious edifice was opened for the worship of God and the preaching of his everlasting gospel, by the Rev. Rowland Hill, of London. The Rev. Thomas Harding read the prayers of the Established Church; after which Mr. Hill preached from 1 Cor. ii. 2. 'I determined not to know any thing among you, save Jesus Christ, and him crucified.' From which, after expatiating on the doctrine of the gospel of Christ, and the importance of that doctrine to sinners, he assured the people, that it was determined not to know any thing else in that place; — the bond of Christian union not at all interfering in the disputes or distinctions of sects or parties, on account of subordinate matters.

In the evening the Rev. J. Hutton, assisted by Mr. Harding, read the service; and Mr. Hill again preached, from Titus ii. 14. — Though the notice of opening the place was very short, the congregation in the morning was so large, that the lower part of the house was completely filled; as were also a number of forms, which had been borrowed for the gallery (which was not then seated) and a vast number of persons were obliged to stand. The congregation in the evening was equally large and attentive.

Our correspondent adds, — 'We have no prospect of supplies at present on this side of the water; and must look wholly to you for them for a time: and we intreat the attention of our English brethren to this subject; as it is of the greatest importance that the pulpit should be supplied with ministers who are sound in the doctrines of grace, of steady and uniform sentiments, and who are favoured with gifts to declare the truth in a decided and able manner.

HALF-YEARLY DISTRIBUTION OF PROFITS.

FRIDAY, Aug. 12. At the Half-yearly Meeting of the Trustees of this Magazine, the following Cases were admitted: —

Cases.	Denomination.	Recommended by Mr.	L.
C.	Independ.	Waugh,	4
M. S.	ditto	Burder,	5
B.	ditto	ditto	5
T.	ditto	Roden,	5
A.	ditto	Wilks,	5
M.	ditto	Fuller,	5
H.	ditto	Townsend,	5
A. C.	ditto	ditto	5
E. R.	ditto	Beck,	5
A. R.	ditto	ditto	5
J. W.	ditto	ditto	5
M. H.	ditto	Platt,	5
J.	ditto	Cockin,	5
G.	ditto	Roby,	5
E. T.	ditto	Dr. Williams,	4
J. L.	ditto	ditto	4
Ditto	ditto	Buck,	5
D.	Baptist	ditto	5
M. E.	ditto	Dr. Ryland,	4
W.	ditto	ditto	5
E. R.	ditto	ditto	5
D.	ditto	ditto	5

Cases.	Denomination.	Recommended by Mr.	L.
A. B.	Baptist	Fuller	5
B.	ditto	ditto	5
A. P.	ditto	Townsend,	5
M.	ditto	ditto	5
M. M.	ditto	Greatheed,	5
J. S.	ditto	Hinton,	5
E. C.	ditto	ditto	5
J. Y.	Presbyt.	Waugh,	4
F.	ditto	ditto	4
B.	ditto	ditto	4
R.	ditto	ditto	5
M. K.	ditto	Bogue,	4
S.	ditto	Fuller,	5
P.	ditto	Duncanson,	4
M.	ditto	ditto	4
S. G.	ditto	Burder,	5
J. G.	ditto	Ewing,	4
J. R.	Methodist	Dr. Ryland,	5
A. B.	ditto	Wilks,	5
U. R.	ditto	ditto	5
A. T.	ditto	ditto	5

MISSIONARY COLLECTIONS, &c.

		L.	s.	d.
Rev. Mr. Bennett and Congregation, Romsey	—	42	17	4
Mr. Freer and Friends, Uxbridge	—	10	0	0

LONDON.

Extracts from the Annual Report of the Committee of the Hibernian Society.

In the course of the last year the following means have been employed for diffusing Religious Knowledge in Ireland: —

[The first paragraph refers to Mr. Fleming, and is anticipated by an article in our last.]

The Committee have also engaged Mr. Hastings, a preacher in the neighbourhood of Armagh, to itinerate in some destitute parts of the north of Ireland, particularly in the country surrounding Loch Neagh, which comprehends part of the counties of Tyrone, Londonderry, Antrim, and Armagh. Mr. Hastings generally preached once a day; frequently twice, or more. Many of the Roman Catholics attended his ministry, and received with avidity the Tracts he distributed: he sometimes preached in meeting-houses, and frequently in the fields.

The Committee lately received into their employ Mr. A. Hastings, brother to Mr. Hastings. They assigned to him the town and county of Monaghan, as the district to which he should chiefly direct his exertions.

The Committee likewise engaged Mr. D. Cook, of Ballymagran, to itinerate part of the summer. His labours, in August and September, were chiefly confined to the county of Longford, extending, however, in some degree to the counties of Roscommon, Leitrim, and Monaghan. He preached generally once every day, and sometimes oftener, and travelled upwards of 200

miles on foot. His congregations were occasionally considerable.

Mr. G. Miller, minister at Glenvalle, near Newry, laboured in the service of the Society from June 29th to September 30th, chiefly in the county of Down. He has sent over a journal; from which the following is extracted: —

'June 30th. I preached last night and this morning at Warren Point, a large watering-place. I had some interesting conversation with two soldiers, who were much on the enquiry about divine things. They have since joined a Christian church, under the ministry of Mr. Cook, at Ballymagran.

'July 1st. Came to Killkeel, and preached to about 100 persons in the Moravian chapel. There are a few pious people here, but they are at present destitute of the gospel, the Moravian minister having been called to glory, a few weeks ago. A schoolmaster here has undertaken to teach a Sabbath School. I gave him a good many Tracts to distribute among the children; and from the latest accounts, I hear that about fifty attend, to whom the rector has given a present of fifty Testaments.

'July 2. Arrived at Newcastle, another watering-place, where I preached to about forty people in a ball-room, which had scarcely time to cool after sermon, before a dance commenced. There is neither church, mass, nor meeting-house, in this place; but whisky rules their day,—and Satan reigns undisturbed.

'July 2. Came to Castlewellan, a neat small town, but without any place for public worship. I obtained liberty to preach in the town-house; but although I went to every house in the town, leaving a Tract, and intimating a sermon, only *eleven* people attended!

'July the 4th. Went to Mr. Murdoch's, near Ballynahinch, who collected about 140 persons, to whom I preached; after which I went forward six miles to Drummara, where I had sent previous notice. I preached to about 500 people in a field. When I had done sermon, an old man came forward, and thanked God before the multitude, saying, that the old gospel had come back again. Many appeared much affected, and wished anxiously to know when I should return.

'July 12, Sab. Preached in the morning at Leggemaddy; in the afternoon addressed the children; then preached at Clough, and afterwards at Claragh. At this place there was a poor wicked creature who had been remarkable for iniquity, who sat weeping during the greater part of the sermon, and afterwards requested one or two of his neighbours to tell him when they should hear of any more preaching like what he now heard, for he would go many miles to hear the same sermon again.

'August 3d. Came to Maghara, and preached at six o'clock in the school-room. A Sabbath School is begun here; — about thirty-six children attend, and are taught to read, and commit the Scriptures to memory, by a young man who appears to be an amiable youth. I left Tracts for the use of the children.

'August 9th. Preached at Ballymasaun in the forenoon, to about 200, many of whom went forward to Drummara; where I preached in the afternoon to upwards of a thousand.'

[*To be continued.*]

The Committee, with much gratitude, acknowledge the receipt of £100, in an anonymous letter, addressed to the Editor of this Magazine.

Fourth Report of the Committee of the British and Foreign Bible Society.

[*Continued from our last.*]

'Your Committee have received several interesting communications relative to the translating and printing of the Scriptures in the Calmuck dialect; which have been maturely considered by them. From these it appeared that a small portion of the Scriptures had actually been translated into that dialect by some Ministers of the United Bre-

three at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburgh; and that nothing was wanting but the assistance of this Society to promote this laudable work.

'Your Committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuck types, being 600 roubles, or about 60*l.*; and have strongly recommended to the Ministers to commence the translation of St. Matthew's Gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of further assistance from this Society, from time to time, in proportion to their progress in the undertaking.

'The last Report of your Committee stated the instructions given to Dr. Knapp at Halle, to send 400 Bibles and 200 Testaments for the use of the German Colonies on the Wolga. Your Committee have received information of the safe arrival of these books at Petersburgh; and have further learnt, that the Emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the Rev. P. J. Hiemer at Lesnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by Ministers and people. Your Committee trust that, before this time, the Bibles and New Testaments have reached the place of their destination. A contribution has been raised to defray the expense of their carriage.

'The 500 copies of the Gospel of St. John, in the Mohawk language, have been received by the Mohawks, in general, with grateful acknowledgments; and your Committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to Captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

'Your Committee have to regret the want of intelligence from Bengal, since their last Report, respecting the progress made there in translating the Scriptures into different dialects of India; nor have they yet received any acknowledgment of their Resolution granting a donation of 2000*l.* in aid of this desirable undertaking. They have it, however, under consideration to print an edition of the Tamulian version of the Scriptures; and they availed themselves of their communication with Bengal to send 500 Bibles and 1000 Testaments, to be placed at the discretional disposal of the Corresponding Committee in that country, for sale or gratuitous distribution, to the Army and Navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German Missionaries in India, for the like purpose.

'The preceding detail comprises nearly all that your Committee have to report with respect to the transactions of the Society in foreign parts. Under this head, however, it remains to mention, that they have dispatched 700 copies of the New Testament, in Spanish, to Gibraltar, for distribution among the Spaniards. The Committee had reason to believe they would be received, as they had information that 600 Spanish Testaments furnished by this Society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country; "that even priests had come for them," and had recommended them as "good and fair copies." A large supply of English Bibles and New Testaments have also been sent to Gibraltar for the use of the Garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number has been consigned to the care of the Rev. Mr. Marsden, for the benefit of the Convicts in New South Wales. Your Committee have also availed themselves of the offer of J. D. Street, Esq. Senior Master in Chancery for the Province of New Brunswick, to

take charge of a number of Bibles and New Testaments for the accommodation of 3 or 4000 families in that province, where they were much wanted.

[*To be continued.*]

African and Asiatic Society.

On Tuesday, July 19, the African and Asiatic Society held their Annual Meeting, at Free Masons' Tavern, Lincoln's Inn Fields. A very encouraging Report was made by the Committee, of their proceedings for the past year. It appears that upwards of 150 Africans have joined the Society; several of whom have evidently received spiritual good through its means; and the temporal distresses of many of them have been relieved. For a more particular account of the Institution, we refer to the Appendix to a Sermon, by the Rev. W. Gurney, A. B. Rector of St. Clement Danes, &c. just published, for the benefit of the Society.

Subscriptions and Donations are received by D. Niven, Treasurer, 15, King Street, Soho; Rev. G. Greig, Secretary, 19, Upper King Street, Bloomsbury; or any Member of the Committee.

We are informed, that the New Chapel at Holloway, near Islington, will be opened on Monday, Sept. 26 (that day being exactly a year since the former chapel, on the same spot, was destroyed by fire). Service at Eleven in the morning, and Four in the afternoon.

Provincial Intelligence.

May 25. The Somerset Association was held at Glastonbury. Mr. Golding, of Fulwood, preached in the morning, from John xii. 32. In the afternoon, Mr. Priestley, of Shepton Mallet, from Isa. lv. 10, 11; and in the evening Mr. Jay, from Isa. xxv. 6. The other parts of the services were performed by the Rev. Mess. Pyke, of Broadway; Pittard, of Martock; Herdsman, of South Petherton; Tracy, of Yeovil; Jane, of Wells; Dare, of ——; Tozer, of Taunton; and Hendebourck, of Bishop's Hall. A sermon was preached the preceding evening by Mr. Bannister, of Wellington.—The next Annual Meeting is to be held at Martock, on the last Wednesday in May, 1809. The Association Sermon by Mr. Jay.

May 25. Mr. W. Hacking, late student at Rotherham, was set apart to the pastoral office over the Independent church assembling in Pole Lane Chapel, Darwin, near Blackburn, Lancashire. Messrs. Miller, Fletcher, Bowden, Roby, Cherrier, and Turner engaged on the occasion.

A new chapel was opened at Pocklington, East Riding of Yorkshire, on the 7th June last, for the ministry of the Rev. Thomas Hicks, lately student at Hackney; by whose labours a respectable congregation has been raised.—Rev. Messrs. Bottomley, of Scarborough, preached in the morning; Howell, of Knaresborough, in the afternoon; and Jackson, of Green Hammerton, in the evening.—Rev. Messrs. Thurgarland of York, Storry of Thirsk, Richards of Hull, and Mather of Beverly, conducted the devotional services. It is with pleasure that the congregation at P—— assure those friends who have contributed to their case, in London and York, that their chapel is very well attended in this long neglected and uncultivated part of our native land.

June 15. Mr. T. Thomas, from Hoxton Academy, was ordained co-pastor with the Rev. S. Douglas, at Chelmsford, in the chapel which has lately been enlarged. Mr. Smith, of Brentwood, began with reading, &c.; Mr. Morrell, of Little Baddow, gave an account of a gospel-church, &c.; Mr. Cooper, of Chelmsford (Old Meeting) offered up the ordination-prayer; Mr. Stevenson, of Heddingham, gave the charge, from 1 Tim. iv. 15; Mr. Jennings, of Thaxted, preached from John iii. 8; and Mr. Frost, of Dunmow, concluded. Mr. Drake, of Newport, preached in the evening.

July 27. The Rev. Mr. Pyke was set apart to the pastoral office

over the Independent church at Broadway, Somerset. Mr. Crook, of Charmouth, began; Mr. Tozer, of Taunton, delivered the introductory discourse, &c.; Mr. Herdsman, of South Petherton, the ordination prayer; Mr. Small, of Axminster, the charge, from Titus ii. 7; after which Mr. Rogers, of Beaminster, offered the general prayer; Mr. Winton, of Exmouth, preached from Phil. i. 27; and Mr. Pittard, of Martock, concluded. In the evening a sermon was preached by Mr. Goodeing, of Fulwood.

The Western Quarterly Meeting of Independent Ministers was held at Ebenezer, in the county of Cardigan, July 27 and 28, 1808. The Meeting began on Wednesday, at Llanfair, at 11 o'clock. Mr. T. Phillips, of Neuaddlwyd, prayed; Mr. Lloyd, of Henllan, preached from Zech. iii. 2; Mr. T. Davies, of Panteg, from Acts viii. 5. In the mean time the Conference was held. The evening service began at Four. Mr. H. George, of Brynberian, prayed; Mr. J. Bowen, of Saron, preached from Eph. i. 7; Mr. A. Shadrach, from Mat. vi. 9, 10. The service began at Ebenezer, Thursday morning, Eight o'clock. Mr. J. Lloyd prayed; Mr. J. Jones, of Rhyd y bont, preached from 1 Sam. iv. 18. After a little refreshment was taken, it began again at 10. Mr. T. Davies, of Panteg, prayed; Mr. H. George preached from Ps. ciii. 19; Mr. T. Phillips, from Rom. viii. 30, first part; Mr. M. Jones, of Trelech, from Rom. viii. 30, last part.

June 28th, Mr. W. M. Walker was ordained to the pastoral office over the Independent Church, assembling in the new chapel in Grimshaw Street, Preston, Lancashire. Mr. Millar, of Chorley, delivered the Introductory Discourse; Mr. Roby, of Manchester, gave the charge from 2 Cor. iv. 5; Mr. Grimshaw, of Forton, preached to the people from 1 Sam. xii. 24; Mr. Fletcher, of Blackburn, preached in the evening from Matt. xvi. 18.

Wednesday July 20, the Rev. Mr. Kirby, late of Flockton, near Huddersfield, was set apart to the pastoral office over the Independent Church at Lewis in Sussex. Mr. Hamilton, of Brighton, prayed, &c. Mr. Burder, of London, delivered an Introductory Address, &c. Mr. Jones, of Oat-Hall, offered up solemn prayer for the minister and people; Mr. Griffith Williams, of London, preached; and Mr. Brown, of Burwash, concluded.

On Wednesday, July 27, was separated to the gospel of Christ by ordination, the Rev. S. Baines, late student in the academy at Idle, under the tuition of the Rev. Mr. Vint. Mr. Hudswell, of Bingley, introduced the service by prayer, &c.; Mr. Vint delivered a discourse on the Rights and Privileges of Dissenters; and asked the usual questions; Mr. Calvert, of Kippin, offered up the ordination-prayer; and the charge was given by Mr. Taylor, of Bradford, from Col. iv. 17. The sermon to the church was preached by Mr. Cockin, of Halifax, from Eph. iv. 3.—The place was crowded to excess.

Not long since, two other similar services have been performed in the same neighbourhood. The Rev. Jo. Scott, of Eastwood, and the Rev. J. Cockin, of Holmfirth, two young men educated at Idle, have been solemnly designated to the work of the ministry.

July 4, was held at Idle, the Annual Meeting for the Examination of the Students under the care of the Rev. Mr. Vint. The gentlemen appointed to this inspection, were pleased to express their satisfaction with the proficiency which had been made by the young men in the various branches of Literature, which are the objects of their study. In the course of the day, Themes on theological subjects were delivered by Messrs. Pool, Whitehouse, Sharp, S. Neale, and R. Neil; several of which discovered considerable power of thought, and no mean taste in composition. This Academy, which is but of short standing, and situated in a country village, is but little known to the religious public; but it promises to be of considerable use

in the country where it is situated. Several churches have been already revived by its services; and one or two congregations have been raised.

On Sunday, Aug. 7, a large and commodious place of worship, lately erected, was opened at St. Helier, in the island of Jersey, for the French Congregational Church recently raised by the labours of Mr. Francis Perrot, late student at Gosport. Mr. F. Perrot preached in the morning, from Num xxiii. 23, 'What has God wrought!'—and the other services were conducted by his brother, Mr. C. Perrot. The congregation was numerous. The success of the gospel in the island has surpassed the most sanguine expectations! Within three years a church of above 100 members has been formed; and 1000 persons attend on the preaching of the word in the town and neighbouring villages.

Dorset Association. — The next Half-yearly Meeting will be held at Winbourne, Wednesday, Oct. 5. — Morning Preacher, Mr. Banister, of Wareham: subject, *Death*. Evening, Mr. Cracknell, of Weymouth.

East Kent Association. — Next Half-yearly Meeting at Mr. Parnell's, Canterbury, Oct. 5: Mr. G. Townsend, Mr. Atwood, and the Faversham Minister, are the preachers appointed.

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

1. *Ev.* Fetter Lane, Mr. Winter.— *Good Men tempted to think Religion unprofitable.*

4. LORD'S DAY Ev. Broad Str. Mr. Brooksbank; Devonshire Sq. Mr. Stephens; Hare Crt. Mr. T. Thomas; Palace St. Mr. J. Hyatt; Peter Str. Mr. Rae.
5. *Mon. Ev.* Missionary Prayer-Meeting at Mr. Hacket's, Shepherd's Market, Piccadilly.
6. *Tu. M.* Broad Str. Mr. Clayton.
7. *Wed. M.* Crown Ct. Mr. J. Thomas. — *The Best Legacy.*
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Townsend's, Bermondsey, Mr. Humphries to preach. — *The Deceitfulness of the Human Heart.*
   Ev. Fetter Lane, Mr Goode. — *Christ revealed in True Christians.*

11. LORD'S DAY Ev. Broad Str. Mr. Collyer; Devonshire Sq. Mr. Shenstone; Hare Crt. Mr Burder; Orange Str. Mr. Townsend; Crown Crt. Mr. Webb; Peter Str. Mr. Dunn; Union St. Mr. Humphreys.
12. *Mon. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
13. *Tu. M.* Broad Str. Mr. Goode. —
14. *Wed. M.* Crown Crt. Mr. Greig. — *On unprofitable Hearing the Gospel.*
15. *Th. Ev.* Fetter Lane, Mr. Walsh. *Christians zealous of good Works.*
16. *Fr. Ev.* Sermon to Youth, at Mr. Harper's, London Road, Mr. Campbell. — *Philip's Question.*

18. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Devonshire Sq. Mr. Gold; Hare Crt. Mr. Humphries; Orange Str. Mr. Burder; Crown Ct. Mr. Stephens; Peter Str. Mr. Jerment; Palace Str. Mr. Dunn; Union Str. Mr. Collyer.
20. *Tu M.* Broad Str. Mr. Ford.
21. *Wed. M.* Crown Crt. Mr. Brooksbank. — *Growth in Grace.*
22. *Th. M.* Monthly Meeting (Bapt.) at Dr. Jenkins's, Mr. Tim. Thomas to preach. *Christ, a great Saviour.*
   Ev. Fetter Lane, Dr. Rippon. — *The Harvest past.*

25. LORD'S DAY Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. J. Thomas; Hare Ct. Mr. Webb; Crown Ct. Mr. Winter; Peter St. Mr. Greig; Palace St. Mr. Brooksbank; Union St. Mr. Shenstone.
27. *Tu. M.* Broad Str. Mr. Goode.
28. *Wed. M.* Crown Ct. Mr. Shenstone. — *Love to Christ.*
29. *Th. Ev.* Fetter Lane, Mr. Townsend. — *The Assurance of Eternal Life.*

Lord's Day Morn. Lect. (7 o'clock)	
Camomile Street.	*Artillery Lane.*
4. Mr. Hutchings	4. Mr. Priestley
11. Mr. Waugh	11. Mr. Holmes
18. ———	18. Mr. Shenstone
25. Mr. Beck	25. Mr. Frey

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Jay
Spa Fields, Mr. Jones, of Langan
Sion Chapel, Mr. Young
Hoxton, Mr. Brewer, of Birmingham.

POETRY.

LINES,

Composed during the late Storm of Thunder and Lightning.

TH' Almighty speaks! his thunders rend the sky!
His vivid lightnings play along the air;
The awful peals reverberated fly,
And dread Omnipotence to man declare!
Thus Sinai trembled at that awful hour
When the pure law to guilty man was giv'n:
Thus shall refining flames the world devour
When man receives his righteous doom from Heav'n!
Yet mercy mingles with the solemn sound, —
Swift as the flash descends the copious rain;
The fruitful show'rs refresh the thirsty ground,
And Nature wears her verdant robe again!
Thus Sov'reign Goodness pours on man his food,
And grace divine makes all things work for good! ALIQUIS.

A PRAYER

FOR THE SUCCESS OF MISSIONS THROUGHOUT THE WORLD.

MAY Britain, unmatch'd in the annals of Fame,
Her religion extend to the nations around;
And publish the gospel in Jesus's name,
Wherever her fleets or her commerce are found!

O may she reflect on her desolate state,
When in gross pagan darkness benighted she lay,
While dark Superstition was sealing her fate,
And the gospel of Christ never darted a ray!

No voice of the turtle was heard in a land
Where victims of Woden resounded their woe;
No lily was foster'd by Charity's hand,
Nor rose-bud of Sharon permitted to blow.

When the sons of the east from the Fountain of Light
Brought the news of salvation, and scatter'd the gloom;
But long has the east been envelop'd in night! —
Let the heralds of Britain those regions illume!

May the gospel be preach'd, with affection and love,
To the infidel Turk and the wretched Hindoo!
And O may the Spirit descend from above,
To assimilate both with the Christianiz'd Jew!

May China with Jesus's praises resound!
For Christ, her Redeemer, count all things but loss!
May Europe and Asia rejoice in the sound!
And, O may the Crescent bow low to the Cross!

Let Egypt, Assyria, and Israel declare
That for ever their old animosities cease;
Renouncing the blood-stained Laurel of War
For the Gospel of Christ and the Olive of Peace!

And may the negro, by mercy inclin'd,
To the feet of a Saviour his miseries bring!
And, leaving his cares and his sorrows behind,
Press Christ to his heart, and with gratitude sing! B.

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Ridley Sc. Bleecker St.

Revd Samson Occom

Indian Preacher

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THE

EVANGELICAL MAGAZINE.

OCTOBER, 1808.

MEMOIR
OF
THE REV. PHILIP OLIVER.

THE late Rev. Philip Oliver was an eminent minister of Christ, and an exemplary ornament to the doctrines of the gospel. His father was an opulent citizen of Chester: his mother was daughter of Dr. Ferneough, a physician of high repute in that city. Mr. Oliver, when a child, was distinguished by remarkably amiable manners. Early in life he imbibed an idea that he should one day become very religious: one effect of this persuasion was, that he paid particular courtesy to poor and pious people. He received the first part of his education in the Grammar School at Chester. That he was early inclined to devotion appeared from his leaving his juvenile companions immediately upon coming out of school, to attend the evening prayers in Chester cathedral.

It does not appear that he was designed for any profession; but he always discovered a predilection for that of a clergyman. He would frequently say to the Rev. Mr. Broadhurst, one of the clergy of Chester, that he would be his curate, and officiate for him at Churton-Heath Chapel: — a speech (as it will appear) almost prophetical. Having completed his course at the University, he returned to Chester; and received ordination from the hands of that eminent prelate Dr. Porteus; and to no other place than the chapel before mentioned. Though yet a stranger to the truth and power of the gospel, he displayed in this new sphere of action considerable excellence of moral character; and the want of that charity, which is a 'fruit of the Spirit,' was supplied by the natural charms of a sweet and gentle temper. It is true, however, that at some periods of his early career, he discovered, like most young gentlemen, a propensity to the gaieties of the world: but now his character began to receive that decisive stamp which marked it to the day of his death. Previously to his taking *priest*'s orders, he became sensible of permanent religious impressions; some of the circumstances of which were as follow:

—At Churton-Heath, he frequently dined with Mr. Colley, one of his most respectable parishioners, and a professor of vital godliness; but knowing Mr. C. to be a serious character, and retaining his gay turn of mind, Mr. Oliver studiously avoided religious conversation, and declined every book that Mr. C. offered to lend him; alleging that he now read no book but the Bible. He afterwards, indeed, acknowledged, that he had been cautioned not to look into any book which Mr. C. was in the habit of reading. His affectionate friend, however, would often lay snares for him, putting some evangelical treatise behind the door, or at some unsuspected part of the room in which Mr. O. was to sit. It appears that his charity was at this time unbounded; he abhorred to think that salvation could be confined to believers in Christianity. He once said to Mrs. Colley, That if he thought the heathen were not in a way to be saved, he would relinquish his gown! The above-mentioned friend at length happily succeeded in prevailing upon him to put into his pocket Vivian's Dialogues, extorting from him a promise of a perusal. This promise, there is reason to believe, was fulfilled with the most happy effect.

At the time of his being ordained priest, he was appointed to preach the sermon on that occasion in the Cathedral of Chester. His discourse drew from the bishop, and in the presence of all the clergy at the dinner, the following warm and emphatic eulogium:—'I thank you, Mr. Oliver, for your very evangelical sermon.' Such, indeed, was now the character of all his discourses.

Thinking it proper to take his degree of A. M. he went to Oxford for that purpose. His pious friend secretly considered this as a crisis which would determine him either for the *church* or the *world*. Sovereign grace determined him for the former; and he now shewed proofs that he had felt its power. During this journey he made a visit to London, and was here providentially introduced to the venerable Mr. Newton. Mr. N. at first received him with an air of shyness: but his conductor, the Rev. Mr. Lloyd, making known his connections and character, a friendship commenced; and that holy man enlisted him for his pulpit on the following Wednesday. This was probably the first extempore sermon which Mr. Oliver delivered. He entered the pulpit with considerable timidity, and proceeded in his sermon with much confusion. Observing a person of clerical appearance to stand near the door, and after a while withdraw, so completed Mr. O.'s embarrassment, that he quite lost himself. Lamenting his perplexity to Mr N. that gentleman assured him, that he could say to *him* what he would not to every one,—That he should be happy to admit him into his pulpit a second time.

Being of a very delicate habit of body, he found the duty of Churton-Heath too much for his strength. He therefore cherished a wish to occupy a church in Chester. He applied to the corporation of that city for a small chapel in their gift. Before

he received their answer, the Rev. Mr. Ryland, of Birmingham, requested him to come thither, and act as his successor, in conjunction with the Rev. Mr. Burn; as he (Mr. Ryland) was about to relinquish that situation for another at Sutton-Coldfield. This invitation Mr. O. accepted. After labouring there a short time, he had again to lament that his strength was inadequate to the duty; and wished to remove from that sphere. Leaving Birmingham, he went, for the benefit of his health, to Barmouth, in North Wales. During his stay here, his attention was directed to Shrewsbury, feeling pleasure in the idea of acting as assistant to the Rev. M. de Courcy; and a house was actually engaged for him in that town. But while at Barmouth, he had expressed a wish to see one of his Chester friends; and whom, for the benefit of his advice, he had appointed to meet at Bala. Having intimated his intention of going to Shrewsbury, his friend offered some arguments for his returning to his native place; but Mr. Oliver objected: that his mother had expressed an aversion to any further residence in that city.

Dr. Porteus was now translated to the see of London. Mr. Oliver had written to his successor, Bishop Cleaver, intimating his desire to serve some church in Chester: but as his character had become known for a style of preaching not very fashionable, it is no wonder that his request in this particular failed of success. It had happened too, that the corporation had never returned a proper answer to his application respecting St. John's Chapel. The clergy of the city also, apprehending that he was tinctured with Methodism, had signified an unwillingness to admit him into their pulpits. This, it is suspected, was in consequence of a hint to that effect from the Episcopal throne. Mr. Oliver's mother justly felt herself aggrieved to observe, That any north-country candidate could obtain not only *orders*, but *preferment*, in the city; while her son, a native,—of a respectable family,—and who had received an university education, was treated with marked inattention,—in fact, rejected!—Mr. Oliver's own mind, however, notwithstanding these discouragements, gave Chester the preference; and he made his removal thither to depend on the event of obtaining a certain house at Boughton, in its vicinity, — for the engaging which he gave his friend commission. As this house was the property of a lady intimate with his family, no impediment obstructed this scheme; she readily complied with his wishes. In little events we pursue the footsteps of great providences. Before the house was purchased, Mr. Oliver came to Chester, in order to inspect it. It being suggested by his friend that the out-buildings would make an excellent chapel, he was stimulated the more eagerly to conclude the bargain. This done, he very soon came, and took possession. His family generally consisted but of himself and his mother, who was peculiarly fond of her son Philip; and who was not a little gratified, as the house was so small a distance from Chester, that she could still

be said to live at that place, without violating her former solemn resolution.—We have now followed this interesting man through the mazes of his short journey, to the spot where it pleased the Lord to crown his ministry with such remarkable success.

Upon entering this new, this last earthly scene, he again found that his health was such as to prohibit any great exertion; but his soul was in health. He had clear views of his acceptance in Christ; and walked humbly and closely with him. He discovered a very amiable and candid spirit towards his people. Those with whom he now held Christian intercourse, and that too at the sacramental table, were the members of the congregational church, under the Rev. Mr. Armitage, whom, indeed, he offered to assist in the ministry. His friendship for the Lord's people, in that connection, continued throughout his life. Recovering a degree of health, he opened his own house for divine worship on Lord's Day evenings. At first it was only in a way of family prayer, attended with singing and expounding the Scriptures. The house soon proved too small for the crowds that attended; and now it appeared necessary to put in execution his plan of converting the out-building into a sanctuary. The *barn* was first appropriated to the sacred purpose. This was soon after enlarged by taking in the *stable*. The *granary* was then pressed into the service. Two *galleries* were next erected. But all together proved insufficient to accommodate the multitudes who eagerly flocked to his ministry.

In the summer of 1799, indisposition began again to make serious advances upon his delicate frame. He was urged to try the air of Park Gate, a bathing-place of considerable resort on the bank of the Dee, and where his brother then had lodgings. On his setting out for this place, he called on several friends, to bid them farewell. In his manner of taking leave there was something so peculiar, that his friends could not but remark it to one another. There seemed to be a mutual presentiment of the event. While he was at Park Gate, the old servant who was with his mother at Boughton, had a dream, the particulars of which we have not learned; but the effect of which was to request leave to visit her master. She instantly set out for Park-Gate, where she found him, not indeed dead, as perhaps she expected: he was contemplatively sitting alone in the parlour, but worse in bodily health. She persuaded him to accompany her in a chaise to Boughton. He consented; and thought himself better for the ride. He had that evening a fancy (and seemed, with the rest of the household, highly pleased to find himself able) to take his little supper of gruel by the kitchen fire-side. Both he and they retired with some hope that a degree of health might yet be regained. The middle of the night undeceived them; and the following day confirmed their despondency. Seven o'clock in the evening proved the limit of his militant state: at that hour he was wont constantly to retire (even from company)

to commune with his God;—at that hour he entered into his blissful presence!

He spake not much before his departure; but though little, it was solemn and important. To a young lady who attended him, he said, 'Miss W—, the world is nothing—nothing! Oh! eternity! eternity!' To the servant, he said, 'Betty, believe in Jesus Christ.' His other expressions were all to this effect. Indeed, the name of Christ had a peculiar sweetness with him, and therefore was frequently on his lips. He would often exclaim, 'Blessed be God for Jesus Christ!' This (or something equivalent) would be part of his salutation on entering a room, or even in the streets; and there would be in his *manner* of repeating this blessed Name, that which indicated both respect and attachment. He spake of the Redeemer as an *Intimate*, whom he at once deeply revered and tenderly loved.

The Rev. Philip Oliver died at Boughton, near Chester, July 10, 1800, in the 37th year of his age. The immediate causes of his dissolution are said to have been a disorder in the chest, attended with inflammation of the lungs.

Mr. Oliver was a lively happy Christian. Though a prey to nervous irritability, which 'heads that never ache, suppose to be the forgery of fancy,' and which rendered him apparently fickle, and subject to waver in his views of propriety, as to his food and other trifles,—yet he never wavered as to his views of the gospel, or of his personal interest in it. A friend heard him say, a little before his death, That he had not doubted of his acceptance for many years.

He was remarkably clear and well-established in those distinguishing doctrines,—the Personality and distinct Offices of each of the adorable Three. He would often advert to the Saviour, under the appellation 'GOD in *my* flesh.'—As a preacher he was remarkably simple: his sermons were short, his topics few, but enlivened with many natural and striking allusions. He affected no display of talent. The drift of his artless tale was to exhibit and recommend Christ to dying men. He was most sensibly impressed with the condition of sinners, and the importance of addressing them. He used frequently to express his warmest thanks to a venerable friend, now living in Chester, for many instructive hints on this subject. He would reason with sinners, putting himself among them, and describing his own feelings when in their state. His manner was peculiarly engaging; blending the polish of the gentleman with the honest simplicity of the primitive Christian. There was no thundering declamation, no forbidding austerity; but a sweet attractive affection. He aimed at the heart,—and reached it. Even those who did not so highly admire his strain of preaching, have confessed, 'You never could hear him without wishing and praying, as you came away, that you might become a better Christian.' In a word, we may truly say of him, as of Barnabas, 'He was a good man, full of

the Holy Ghost and of faith, and much people were added to the Lord.'

Found among the Papers of the Rev. P. Oliver.

In case of my death, I would recommend to choose a minister who has been turned out of the church for preaching the gospel. He is, on that account, likely to be one of some experience and steadiness; and of moderation in his principles, both in doctrine and outward things. Do not seek a man so much for popular abilities and splendid parts, as for an humble mind, and an affectionate heart.

Do not be overmuch glad if your church be filled with people; or overmuch sorry, if there be not so many. Much evil in the present day has arisen from this sad mistake! I see this more and more. Eagerness for our own place to be filled, begets envy in others, and vainglory in ourselves; whence come contentions and strivings about words, to the subverting of the hearers.

Preaching and hearing make but a very small part of religion; and are but as the A B C of it. The spelling and putting together are (by the Spirit) in the heart and life, — in the family and shop.

Seek one that loves Jesus Christ, and endeavours to prove it by his love to you, — one that will joy with you and grieve with you. Be much in prayer, as the best way to get such an one, and to keep him such when you have him.

To a Society of Christian People, professing the Doctrines of the Church of England.

'Follow peace with all men.'

The spring of all a Christian's duties, and all his comforts, is a reliance and confidence in God's mercy, through and in Jesus Christ. As this is more or less in the soul, so will our peace with God, through Christ, be more or less experienced.

This then should be the first and daily object, — to see that peace is established between God and us, and to maintain the sense of this in our hearts always, and every hour, by fresh application to that Fountain, from whose healing streams we first tasted it.

Without faith in Christ, a man is not in a state of salvation; and without a sense of peace, through faith, a man (though he may be safe) is not in a state of comfort.

A principal branch, or fruit, next to be regarded, is 'to follow peace with all men,' — to follow it if it appears to fly from you, and you far from being able to overtake your desired peace; yet remember the exhortation: 'Follow it.'

And first, in your own family, endeavour to cultivate a mild

and peaceful temper. A man may be adorned with many gifts in preaching or prayer, and be destitute of that ornament of high estimation in God's sight, 'a meek and quiet spirit.'

Endeavour to keep peace, and to heal it when broken: be the first to follow it, though you were the last to break it. Wherever you live, or in whatever relation you may stand, follow his example, who was and is the 'God of Peace.'

As a subject of the government you live under, endeavour to prove to the world, that the word of Christ has not only a place on your lips, but in your heart, 'speaking evil of no man,—being subject to every ordinance of man for the Lord's sake: to the King as supreme, and to all put in authority under him.' Be thankful for the many mercies of civil and religious liberty you possess; and look rather to the blessings the Lord has vouchsafed you of this sort, and of every other, than repine and murmur at what you think he has denied.

In the church or society where you are connected, avoid all occasions of discord:

First, Do not lean to your own understanding, so as to be obstinate and positive in any indifferent thing.

Secondly, Do not be offended when you think yourselves neglected by others, or even evil-treated by them.

Thirdly, Be content to be nothing, as Christ your Lord was.

Fourthly, Have a mean and low opinion of yourself in every thing; for 'only by pride (too good an opinion of ourselves) cometh contention.'

And as it respects other religious societies, follow peace with them. If they speak evil or slightly of you, or of your minister, return not railing for railing; but, contrariwise, blessing. Endeavour to set forth what is excellent in them to the best advantage; and if in any point of doctrine or practice you think them wrong, tell them of it in as gentle a manner as you can, that they may be sensible you do it from a desire to do them good, and not from pride, prejudice, nor passion: tell them of what you think might be amended, as tenderly as you, of your own failings and errors, would desire to be told yourself.

With those of different sentiments to yourself, avoid all angry controversy. Do not seek wilfully to offend them, and give them displeasure; if you cannot agree, so as to be friendly with them, avoid and give up their company.

In a word, Cultivate peace with God in Christ; and, as far as in you lies (which is perhaps much farther than you may imagine) with all men. Endeavour to be *grave*, without being *morose* and *sour*; and to be cheerful without being *light* and *vain*.

Let a sense of your sin, your weakness, and helplessness, keep you humble and mourning in yourself; and let a sense of Christ's righteousness, strength, and mercy, keep you always rejoicing in him.

I might add much; but I pray the God of Peace to add all that is needful, and to give it; that he may cause you to follow peace, and to attain it, with Himself and all men, through Jesus Christ.

ANECDOTE OF THE REV. NICHOLAS BYFIELD,

MINISTER OF ISLEWORTH, MIDDLESEX, 1636.

Mr. Byfield composed a Commentary on the First Three Chapters of the first Epistle of St. Peter; to the second part of which, the famous Dr. Gouge, of Blackfriars, wrote a preface; from which the following account of his singular affliction and patience is transcribed: —

'I have heard it credibly reported, that 15 years before his death, he was, by a skilful surgeon, searched; and that, upon that search, there was a stone found to be in his bladder: whereupon he used such means as were prescribed to him for his case, and found such help thereby, as he thought, that either the surgeon which searched him was deceived, or that the means which he used dissolved the stone: — but time, which manifesteth all things, shewed that neither his surgeon was deceived, nor yet his stone dissolved; for it continued to grow bigger and bigger, till at length it came to be of an incredible greatness.

'After his death he was opened, and the stone taken out; and, being weighed, found to be 33 ounces and more in weight; and in measure, about the edge, 15 inches and a half; about the length, 13 inches; about the breadth, almost 13 inches. It was a solid substance: — to look upon, like to a flint. There are many eye-witnesses, besides myself, who can justify the truth hereof.

'A wonderful work of God it was, that he should be able to carry such a stone in his bladder; and withal to do the things which he did. He was a close student; witness the many treatises which, time after time, he published. He was also a diligent preacher, for constantly he preached twice on Lord's Days; and in summer, when many of the gentry and city came to his parish, at Isleworth, and dwelt there, he spent an hour on Wednesday, and one on Friday, in expounding the Scripture in his church: very seldom was he hindered by the fore-mentioned stone in his bladder.

'This course he kept till about five weeks before his death, when the pain came so violently upon him as it wasted his vital vigour; yet did it no way weaken his faith: but, as the outward man perished, so was the inward man renewed in him. He earnestly prayed that the extremity of his pain might not make him utter or do any thing unbecoming his vocation and profession; but withal, he advised his friends to consider that he was but as other men, and thereupon to judge charitably of his carriage in that

case. Many heavenly meditations issued from him in that time of his visitation, unto the last period thereof. Quietly, meekly, and patiently, he endured, till that surest surgeon of all,— Death, had eased him of all his pain. In his soul he ever liveth; and in his name he will continue to live, so long as the church enjoyeth his works, more lasting than marble monuments.'

ORIGINAL LETTER

FROM THE LATE REV. MR. NEWTON TO MRS. S——, IN SCOTLAND.

My dear Madam, ——

So I style you, though unknown: not because you make favourable mention of my books, but because you write like one who has tasted that the Lord is gracious. The members of his body have a fellow-feeling among themselves, and can relish each other's spirits by a few words, if they meet; and a few lines will connect them, though they live at a great distance.

I am too old, and have too many engagements, to think of enlarging my correspondence; but I usually make a point of answering a first letter, — and think myself bound to thank you for the kindness and sympathy of yours. That the Lord should enable me to write what his dear people read with acceptance and benefit, may well fill me with wonder, considering what *I once was*, and with humiliation what I feel that *I still am*. Alas! I feel it much easier to be a teacher than a learner; yet, through grace, I know he has drawn the desires of my heart towards himself: but I am a poor sinner, living upon much forgivenesss. It is, however, given me to love his name, to love his service and people, and to hope in his mercy. But enough of self — I have many friends in Scotland; more than a few call upon me from thence in the course of a year. Some, like you, have expressed their kindness by writing; — the greater part I shall know little of till we meet in a better world: but I love them all, however denominated, for I know some amongst all parties, who hold the Head; the Kirk, Burghers, Antiburghers, Relief, Independents, who, notwithstanding they differ from me, and among themselves in some points, agree with me in essentials. The Lord has given us the same views of sin and of the Saviour. In smaller matters, I take the liberty of judging for myself, willingly allowing the same liberty to others. I hope there is not a day in the year, nor many hours in the day, in which my thoughts do not revert to the dreadful state of sin and misery from which the Lord redeemed me while in Africa, and the long train of mercies with which he has followed me since he found me in the waste-howling wilderderness! How wonderfully has he led me about! What great things has he done for me, especially in putting me into the ministry; and in his long-continued goodness to me and my late dear

partner; and likewise the support he has afforded me since our separation! You have touched upon a tender point. Mrs. N. is still present to my mind; no less so than in the first week after her removal; and it would be an indulgence to me to fill the paper about her; but I still bless the Lord I am perfectly satisfied. She seemed as necessary to me as my right hand or right eye; but, now she is gone, I am enabled to go on comfortably without her. I hope, ere long, to meet with her in a better world.

Though within two months of seventy, I am favoured with perfect health, and can preach with as much readiness, and as little weariness, as I could do twenty years ago. I have likewise an attentive, affectionate, and numerous auditory; and the Lord affords us tokens of his presence in our solemn assemblies, and we walk in love and peace. I am likewise very happy in domestic life. I have a dear child (she thanks you for your kind mention of her) who, being an orphan when she came to us at five years old, we adopted for our own; and now she is the staff and comfort of my old age. My servants, likewise, have lived so long with me, and we are so nearly connected by an interchange of kind offices, that they now likewise are in a manner as my children. My friends are very many and very kind. Having thus every thing that can externally contribute to the comfort of life, I may well be contented, and willing to live my appointed time: — it is certainly desirable to live while I am capable of publishing his gospel; and were he pleased to lay me aside, if he enabled me, by a patient cheerful submission to his will, to exhibit something of the power of the gospel I have preached to those who may visit me, this likewise would be worth living for. As to my own personal concerns, I seem to have lived long enough; but my times are in his hands, and with him I desire to leave the *how*, the *when*, and the *where*. While death is at a distance, at least out of sight, I seem not to be afraid of him; how I should feel, were he to come and stare me in the face, I know not, — surely, were he to come alone, I should be terrified; but the Lord has promised strength according to the day; he has said, 'When thou passest through the waters, I will be with you.' I rely on his gracious word, and therefore I am not anxious; only I pray, and beg you to pray for me, that I may be found ready, and waiting with my loins girded up, and my lamp burning; and then I need not care whether the summons reach me to-morrow or seven years hence. I am at the disposal of him who ordereth all things well, and has hitherto chosen much better for me than I could have chosen for myself. Please to give my love to the Mr. A. you mention. Sometime ago I providentially met with Mr. Riccaltoun's Works:—I was pleased, and, I hope, edified by the perusal; and I have had the farther pleasure of being instrumental to promote an inquiry after them. I believe a second edition is now wanted. I have desired my friend, Mr. J. C. of Edinburgh, to write to his son concerning it. When you write to your son in London, tell

him, that if he will call on me, I shall be glad to see him. I have had many invitations to visit Scotland; —I had for some years several very near and dear friends; but they are removed to a better world. My situation would not permit me to cross the Tweed while they were living; and it is quite out of my power to attempt it now; yet I am often in Scotland in spirit, though absent in body. Yet a little while, and, I trust, we shall meet before the throne, and stand among those who are gone before us, share in their joy, and join in their unceasing songs to Him who loved us and redeemed us to God by his blood. With my best respects and love to Mr. S. commending him and you, and all yours, to the care and blessing of the great Shepherd of the sheep,

I remain, Madam, your affectionate and obliged,

London, 22d June, 1795. JOHN NEWTON.

ON THE HARVEST.

FOR some weeks past I have beheld from my window 'the little hills rejoicing on every side, the vallies also covered over with corn.' To-day, numerous bodies of reapers are passing under my view, each one with joy in his countenance, and a sickle in his hand, to cut down the precious fruits which the Father of Mercies hath prepared for the support of man. While musing on this delightful scene, these interesting words occurred to my mind: 'The harvest is the end of the world, and the reapers are the angels.' Turning to the 13th chapter of the gospel by Matthew, I found that they are part of the explanation of the parable of the tares sown among the good seed. The parable itself is contained in ver. 24—30. After Jesus had ended his discourse, he dismissed the multitude, and went into a house. His disciples followed him, and craved of him an explanation of this parable. —Jesus, our condescending Prophet, who is more willing to teach than we are to receive instruction, granted their request, and expounded unto them the parable.

The exposition is contained in ver. 36—43; and the design of it is, not to set forth the present and future distinction between the church, and the world who make no profession of the gospel; but to set forth the present state of the visible church on earth, and the future and everlasting separation to be made among these persons who now compose it. 'He that soweth the good seed is the Son of man: the field is the world (*i. e.* the visible church); the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the Devil; the harvest is the end of the world, and the reapers are the angels.'

Permit me to lay before your readers a few thoughts on this very interesting passage of Scripture; and may they, through

the blessing of God, convey some serious instruction at this season, when many are employed in the labours of the harvest.

1. In the visible church there is a mixture of character, both good and bad. Both the good seed and the tares denote members of the church of God as it appears in the world. 'The good seed are the children of the kingdom;'—true believers who are begotten again by the Holy Spirit through the word of truth;—made subjects of the kingdom of grace, and heirs of the everlasting kingdom which is above;—such persons as, being renewed in the spirit of their mind, do bring forth fruits of righteousness, which are, by Jesus Christ, to the praise and glory of God.—That the tares signify 'the children of the wicked one.' In this country there is a kind of pulse, or pease, which is commonly called Tares; but what the Scriptures mention under that name, is a weed which grew up among wheat, had some likeness to it, but was very noxious in its qualities. That the tares assumed an appearance like the wheat, and that the one might be mistaken for the other, is evident from the reply of our Lord to the servants who wanted his permission to pull up the tares, ver. 28—30. 'He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest,' &c. The tares, then, are hypocrites, who, by making a profession of the gospel, are admitted to the external privileges of church-members. Though they have some likeness to the children of God, yet they are unregenerated, under the love and power of sin, and so are, in reality, children of the Devil. Though they call themselves by the name of Christ, yet they are of their father the Devil; they have a name to live, but in reality are dead in trespasses and sins. As in the best cultivated field, and amidst the most luxuriant wheat, there are always some tares,—so in the visible church, where the gospel is preached in its purity, government regularly conducted, and discipline impartially exercised, there are, and always have been, some mere pretenders, who, under the mask of a profession, have gained admission to her communion. 'All things that offend, and do iniquity,' will not be gathered out of the kingdom of Christ till He shall come again, and send forth his angels at the great harvest-day, the end of the world.—Let the writer, and every reader of this, with holy seriousness often put up that prayer, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting *.'

2. True Christians and hypocrites are planted in the visible church by very different agents. 'He that soweth the good seed is the Son of man; the enemy, that soweth the tares, is the Devil.' Both the good seed and the tares are sown, and grow in the same field; but mark how widely different their origin! The Son of man, the Lord Jesus Christ, soweth the good seed, which

* Psal. cxxxix. 23, 24.

groweth up for his own glory, and the glory of his Father. In his own personal ministry, he preached the unmixed word of the gospel, and by his grace converted many sinners into living and fruitful members of the church of God: and after he had ascended up to Heaven, by the agency of his Spirit, he continued, and to this day continueth, through the ministry of his servants, to translate many souls from the world that lieth in wickedness, to plant them in his church, and by his gracious influences, causeth them to bear fruits of righteousness, to the praise and glory of God. On the contrary, he who soweth the tares is an enemy, and that enemy is the Devil; an avowed enemy to the Son of God and man, and to the welfare of immortal souls. It is owing to the agency of this enemy that there are any tares among the wheat; — that there are any insincere and hypocritical members in the church. Whence is it that any can profess openly with the mouth what they do not believe with the heart? Whence is it that any should be so unimpressed with the Divine Omniscience, as to seek the approbation of their fellow-men more eagerly than the favour of their Creator!—that any should feign joy to which they are strangers, and indulge hopes which shall prove like the spider's web! Surely, such dissimulation, in matters of eternal consequence, can spring only from the instigation of the father of lies, operating through the deceitfulness of the human heart; only from the agency of him who is an enemy indeed to the salvation of men, and who delights to carry them blindfold to the place of everlasting misery.

3. That as the harvest follows the seed-time, so shall the dispensation of the gospel be succeeded by a day of public judgment. The harvest is the end of the world. A time of reaping pre-supposeth a time of sowing. The time of sowing the good seed, and also the tares, is the time of the continuance of the gospel-dispensation. When the husbandman hath sown his seed, he waiteth for the time of reaping, assured by the promise of God that the harvest shall come. A just and solemn judgment-day shall succeed the present dispensation of the gospel, as certainly as the harvest succeeds the time of sowing. Yes, 'We *all*,' real Christians and hypocritical, 'we *all* must stand before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' — 'God hath appointed a day, in the which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' — 'Light is sown for the righteous, and gladness for the upright in heart.' It is already sown in the gracious purpose and faithful promises of God, and in their own souls, to be fully reaped at the approaching harvest-day; whereas they who are living in the enjoyment of gospel-

privileges, and do not receive the truth in the love of it, 'are treasuring up to themselves wrath against the day of wrath.'

4. That at this judgment-day, both true believers and hypocrites shall be gathered by the ministry of angels, and separated the one from the other. 'Let both grow together,' says our Lord, 'until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.' In the present state of the church, there is a strange mixture of hypocrites with real believers. The former do not escape, even at present, the omniscient eye of Jesus; though for ends holy and wise, they are permitted to continue in the church. But at the great harvest-day there will be a separation, and that so minute and exact, that not one tare shall be left among the wheat,—not one hypocrite in the congregation of the righteous. In the church of Christ, at that day, there shall be nothing that offends, and none that do iniquity. Into that glorious society there shall in nowise enter any thing that defileth. The separation between them must be perfectly accurate; because it will be made by Him whose knowledge is infinite, and whose eyes are omniscient. Holy angels are to be employed in this work; and though they are not omniscient, yet their labours in this separation shall be under the direction of Him who cannot err, and in whose sight every creature is manifest, and every heart naked and opened.

5. That at the end of the world, after this separation, they shall be disposed of very differently.—'As the tares are gathered and burnt in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them who do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' A furnace of fire! O tremendous words! sufficient, one would think, to strike terror into the heart of the most hardened hypocrite. A furnace kindled by the breath of Jehovah! the holy, just, and sin-punishing God! What a furnace of fire is to the body, that, and much more, shall the holy indignation of the Almighty Creator be to the unholy soul: a fire not to consume, nor to purify either soul or body, but ever burning to torment both, as the just wages of sin. And this furnace shall never be quenched; for they who are cast into it shall go away into everlasting punishment. An eternity of this punishment! dreadful idea! and yet the wages of sin can be nothing less. In this furnace 'there shall be wailing and gnashing of teeth." Sorrow, mourning, horror, despair, without any mitigation, or any end.

But, on the other hand, ye who, through grace, believe in Jesus, love him, and do those things which he hath commanded, listen with joyful hearts to what he shall say at that day to the angelic reapers:—'Gather my wheat into my barn.' Bring that

company who believed in me, loved me, followed me, and brought forth fruits of righteousness to my glory and the glory of my Father;—bring them into my heavenly kingdom, to abide for ever and ever. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' In this world true Christians are often under a veil. In their state, character, and excellency they are unknown and despised by worldly men; but then their true dignity shall be publicly manifested. They shall shine forth as the sun; the most splendid part of the material creation. They shall be all glorious in their immortal souls, and their bodies shall be fashioned like to the glorified body of Jesus. O blessed period! Happy they who, living by the faith of the Son of God, are looking for that blessed hope, the glorious appearing of our Saviour Jesus Christ!

Our Lord concludes the parable by calling every one who hath ears, to hear and to receive instruction. Were we more spiritually minded, we might derive much instruction in the knowledge of divine things from every thing around us. Many are at this season employed in reaping our corn-fields. Among those who are engaged in this necessary labour, much unprofitable, yea, sinful conversation takes place; but when you see tares among the good corn, let this remind you of the mixture of hypocrites and true Christians. O think seriously, that they are not all Christians in truth who bear the name of Christ;—and think on that everlasting separation, which shall soon be made between them that fear the Lord, and them that fear him not.

Reader, examine your own heart as in the sight of God, and think, Am I only a tare, growing in the field of the church? Have I only a name to live, while yet I am dead? Or am I a real Christian, bearing fruits of love and holy obedience to the glory of my God? Hath the word of the gospel come to me in power and in the Holy Ghost? If so, let me go on believing, and loving, and honouring, and obeying my Saviour, and rejoicing in hope, that however poor, and mean, and despised I may be in this world, I shall one day, with countless millions of redeemed men, shine forth as the sun!—May sinners in Zion hear and be afraid! may fearfulness surprise the hypocritical professers of the name of Jesus! Who among us shall dwell with devouring fire? Who shall dwell with everlasting burnings? 'He that hath ears to hear, let him hear.'

Banks of the Tay. D. H.

MEDITATIONS IN THE NIGHT.

How peculiarly dark and gloomy is the night season! Darkness occasioned by the operations of the immutable laws of nature; or rather (looking to a higher cause) ordained by Him who fixed, and can controul those laws; and who, therefore, has

declared, 'I form the light, and create darkness: I, the Lord, do all these things.' A thousand beautiful objects surround me; each bearing marks of God's eternal wisdom and power; but I can discern none of them: though present to my imagination, they are lost to my sight; impenetrable darkness has hidden them all. Many evils may assail, the fruit of sin, the progeny of Satan, of the approach of which, however, I am not conscious: how much then do I need the perpetual guardianship of a covenant God!

But forgetting *this* darkness for a while, let me remember that there is a *moral* darkness, a *sinful* darkness, common to all mankind: hence it was that the Saviour's mission in part, and that of his apostles, was 'the recovering of sight to the blind;' for then, as now, the understanding was darkened; being alienated from the life of God, through the ignorance that was in them, because of the blindness of their heart. Men, in common, discern not the emptiness of the creature,—the malignity there is in sin,—the excellency there is in holiness,—nor the glory of God, as it is displayed through the Son of his love;—discern not gospel-doctrine, nor gospel motives to obedience. Come, my soul, is this thy present condition? Art thou still sitting in the region of the shadow of death? Art thou lying in darkness at the noon-tide of gospel-day? Or is that true, 'sometime darkness, but now light in the Lord?' The darkness of this night has continued but a few hours; but what a vast number have continued in moral darkness from their birth till now. *This* darkness is but partial in its extent; but, alas! moral darkness extends to every inhabited part of the globe. O my God, awaken my pity, and help me to adore this part of thine awful sovereignty!

And is there not a darkness which the followers of the Redeemer are sometimes the subject of? those who are travelling to the world of light? darkness, when the leadings of Divine Providence are inexplicable? There certainly is. He who said, 'I know that my Redeemer liveth,' said afterwards, in respect to providential dealings, 'Behold, I go forward, but he is not there; and backward, but I cannot perceive him.'—'O that it were now with me as in times past, when his candle shined upon my head! and when, by his light, I walked through darkness!' On the contrary, 'is not God leading *me* in a *plain* path? Is not the secret of God upon my tabernacle? Is not the Almighty with me, and my children about me? Do I not wash my steps with butter? while the rocks pour me out rivers of oil?' 'Bless the Lord, O my soul,' &c.

Yet is there a darkness that too often attaches itself to the servants of God, as it relates to *Scripture truth;* its beauties are not apprehended, neither the temptations nor dangers that are in the way to the kingdom. O how many professors become carnal, worldly, and sometimes openly vile! Lord, let me rather be amongst those who, ardently loving the blessings of redemp-

tion, weep over the promises of thy word, through an incapacity to appropriate them! But is the Sun of righteousness shining upon my soul? am I at once enlightened and cheered? Adored be the mercy that lays a foundation for a song in the night!

But again, there is a darkness to which *all* are destined;—the darkness of the grave;—'a land of darkness as darkness itself, and of the shadow of death; without any order, and where the light is as darkness.' To this gloomy abode those who shine in courts must repair, as well as those who dwell in cottages, or on the wastes. Soon this body of mine shall find there a still abode:—there all my senses will cease in their operations;—there the whole frame shall return to its mean original. Now I can discern *some* objects that are near me, though but very imperfectly; hear some nightly sound, the call of the watchman, the deep-toned bell, &c.;—but there is a dwelling that awaits me, where not one sense shall be in the least degree exercised;—nothing shall be heard, nothing shall be seen;—not the approach of an individual; no, nor that of an army, shall excite the least alarm. Thus peaceful or insensible shall be my repose, 'till the Heavens be no more;' for till then I shall not awake, nor be raised out of my sleep. A long sleep indeed! but not too long,—when the immortal spirit, screened from eternal darkness,—the darkness of guilt and despair,—is safely landed in the realms of light. It is *but* a sleep!—soon the morning will come when God shall call, and I will answer;—And O what a morning will it be! what an innumerable multitude shall appear on the earth! what an important union shall then be realized! body and soul becoming one person! what engagements to enter upon! what an ability to enjoy them! and that without the possibility of weariness or end!—Unto this bright and eternal day may the Lord preserve my spirit! Amen! J. F.

ON PRACTICAL PREACHING.

My former letter guarded against the errors of high orthodox language; this is intended to caution against the opposite extreme of merely moral preaching:—And,

1. Found all your moral precepts on evangelical principles, and enforce them by evangelical motives*. It may do well enough for philosophers to harangue on the beauty of virtue and the fitness of things; our simple rule is the revealed will of God:—To do 'all things which are commanded us.' Some people have such high notions of disinterested virtue, that they want to exceed this legal rule, and do something more or better; but this is downright Popery,—the doctrine of Supererogation; and he

* See Newton's Life, p. 297.

who has directed us to do 'all things which are commanded us,' has taught us, after all, to say, 'We are unprofitable servants; we have done no more than was our DUTY to do.' It is our DUTY then, and *that only* at which we are to aim; but there are various motives on which Duty is enforced in the sacred writings.

(1.) Love to God — 'If ye love me, keep my commandments.'

2. Gratitude for mercies received — 'That ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.' *

3. The hope of reward: — 'Moses had respect unto the recompence of reward.' This is too legal for some people; but not for our Divine Master, who, 'for the joy that was set before him, endured the cross, and despised the shame;' — nor yet for St. Paul: — 'I have fought the 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 unto me only, but unto all them also that love his appearing.' †

It must always be understood, however, that the Christian's is not a reward of debt, or merit, but of grace; a reward which, instead of depreciating, advances the divine glory. It glorifies grace in the promise, and fidelity in the performance.

4. The fear of apostacy.

'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Lest any of you be hardened, through the deceitfulness of sin.' ‡ 'Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it.' ‖ 'We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.' §

It may be objected, that this motive is unworthy the Christian, and incompatible with the assurance of salvation: but it should be observed, that it is no longer than the Christian keeps in the path of duty, that he has any right to the comfort of his assurance. What would the prophet Nathan have said to David, if, when he reproved him for his sin, 'in the matter of Uriah,' he had talked of his assurance? As in civil life assurance may degenerate into impudence,—so in religion it may be abused to presumption. Assurance of salvation, while going on in sin, is the black mark of a hypocrite and an apostate; and the gospel speaks to such in thunders, as terrible as those of Sinai. The fact is, God has hedged up the way of his people, on the one hand, with motives of love and kindness,—and, on the other, with the most awful threatenings. He adjures us by our allegiance as creatures, — by our obligations as Christians: — 'O do not this abominable thing which my soul hateth!' He shews us the consequences of

* 1 Pet. ii. 9. † 2 Tim. iv. 8. ‡ Heb. iii. 12, 13.
‖ Heb. iv. 1. § Heb. ii. 1.

backsliding, by pointing to the cries of David and the tears of Peter; and he warns us of the danger of apostacy, by opening the gates of Hell, and there shewing us — a man who ate and drank with Jesus at his table, was the steward of his family, preached and wrought miracles in his name, — and yet — betrayed his Master, hanged himself in despair, and went 'to his own place!

3. Connect evangelical practice with Christian experience; shew the necessity of regeneration and a new heart, as the spring and source of all practical religion. 'Make the tree good, and its fruit will be good,' is the maxim of our Lord; and should be the guide of his ministers. It is true that many things may be said in favour of good morals, with reference to their advantage in society, and in lessening the mass of moral evil in the world; and these ought to be mentioned among a vast variety of other topics; but the preacher's proper business is with the heart. *He* cannot, indeed, change it; yet he should be as diligent in the use of means as if all depended upon his industry. So the husbandman ploughs, sows, and harrows, and performs all the duties of farming; yet he cannot *insure* a crop; — rain and sunshine must come from Heaven; 'yet (says he) nothing on my part shall be wanting.'

I know that some Calvinists have scrupled the addressing any exhortations to sinners, farther than to external acts of duty; that is, they have exhorted them to be hypocrites! for such are those whose religion is all external, and springs not from the heart! Those who can bend the Scriptures to this system, may bend them to any thing: nor would it require more force to make them speak the language of Socinus, or of Pope Pius. 'My son, give me thine heart,' is the language of God, from Genesis to Revelation; and the minister who does not aim at converting the heart, however able a divine, or learned an expositor in other respects, is unworthy the name of a Christian minister.—'But shall we try to convert the *non*-elect?' Yes, by all means; and if you succeed, you will be forgiven. Some people seem afraid of inviting more to Heaven than Christ has provided seats for. But he hath said, 'In my Father's house are many mansions;'—and hath commissioned his servants, to the end of the world, to say, —'Yet there is room.'

Some opposition hath, I understand, been lately made to the exertions used for the extensive propagation of the gospel, under pretence that the Lord's time is not yet come. So said the half-hearted Jews of old: — 'The time is not yet come — the time that the Lord's house should be built.' But what said the word of the Lord by the prophet? 'Is it time for you, O ye, to dwell in cieled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, — Consider your ways *!'

SHEVA.

* Hag. i. 4, 5.

Evangelicana.

A THOUGHT AT THE LORD'S TABLE, AUG. 28.

Fellow Soldiers of our Lord Jesus Christ, called, and chosen, and faithful,

EARLY in this month, 6000 patriotic Spanish soldiers, indignant at the proposal of deserting their allegiance, though surrounded by hostile battalions, planted their colours in the centre of a circle they formed, and swore on their knees to be faithful to their country! Their determination struck the French and Danes, by whom they were surrounded, with awe. A free passage was allowed; and they marched with their arms, baggage, and ammunition to Nybourg in safety.—It was a sublime action! Imitate it on this solemn occasion! — borrow a lesson of zeal from the children of this world. You are in a foreign land, surrounded with hostile battalions of spiritual enemies: they aim to seduce you from your allegiance to your Lord, and to engage you in the service of the Usurper, — the Marauder, who goes about like a roaring lion, to pillage and devour. You are now forming a circle around the Standard of the Cross: behold the Lamb of God! Hear the Captain of your Salvation saying,' He that is not with me is against me.' He asks for your decision against his enemies, for himself. Christ or Mammon? Who is on the Lord's side? By your countenances you say, 'The love of Christ constrains us, — tender to us the Christian soldier's oath, — read us the declaration. We are the Lord's, — we are around his standard. By this Sacrament * we solemnly declare, none of us will live to himself, — none of us will die to himself. 'Whether we live, we will live to the Lord, — whether we die, we will die to the Lord: so that whether we live or die, we will be the Lord's!'

Now rise, and with this decision, — aided by the grace of your Saviour, march through the battalions of your enemies: they will make way for you, wondering that you go not with them: — Onward, onward still to your dear country, — a city which hath foundation; whose Builder and Maker is God.

CLION.

* *Sacramentum:* the oath of a Roman soldier.

Dying Declarations of Mr. Archibald Hall, late Minister of the Gospel, Wells Street, Oxford Street, London.

I HAVE long believed the truth of the union between Christ and his people. I saw it was manifestly a Scripture doctrine, and I believed it to be a very important doctrine; but I think the consolation of it, opens of late on my mind with a kind of evidence and satisfaction, which I never before perceived. By this, Christ's righteousness is my righteousness, his death my death, his life my life, his glory my glory! Here I frequently solace myself. In this medium, death and the grave are divested of all their gloom: a future judgment appears to be a joyful solemnity, — eternity a delightful, boundless object of pleasing expectation and desire! — The joy of union to Christ is 'unspeakable, and full of glory!' The sovereign grace of God, reigning through the righteousness of the Lord Jesus Christ unto the eternal life of the chief of sinners, is all I wish to depend upon; and the free exhibition thereof is the only ground on which I dare presume to ask or expect any benefit from the exceeding riches of divine grace. 'Saved by grace, through faith,' is the proper description of every redeemed sinner. Be this my knowledge, and I ask no more! — be this my portion, and farewell world, health, friends, yea, life itself! To live would be Christ, and to die must be gain. My spirits are now in no good condition for reading, or any thing that requires attention and thought. Blessed be God that the precious truths of his word, which are the channel of salvation, require no laboured speculation, — no metaphysical disquisitions, to yield their marrow and fatness. I can now, in some mea-

sure, say, 'Unless thy law had been my delight, I should have perished in mine affliction. I will never forget thy precepts, for by them thou hast quickened me!' O that I may be both sound and strong in the faith of the gospel! I am sure the word of Christ deserves more confidence from us than ever it received, even from faithful Abraham! A Saviour given, in the exhibition of divine grace, to be received, and depended on by guilty sinners, is the very stay of my soul. In this persuasion I see God is just putting his Son, and every gracious promise into the hand of my faith. When I read and call to mind his promises, I take them as they lie in his word; and assure myself, that God will perform them to me. I am convinced rationally, and satisfied experimentally, that God is glorified this way; and that this living by faith abases, annihilates, proud self, and brings peace and joy! My joy and hope is expressed by David in Psalm xxiii. God comforts me with his word exceedingly! No situation renders the comforts of the gospel more necessary than my present one, — and in no situation have I felt them so much: till of late these were small, — now they abound and overflow!' —— 'Mark the perfect man, and behold the upright; the last end of that man is peace!'

The above minister published several judicious and evangelical books: — Two volumes on Gospel Ordinances, — one on the Faith and Influence of the Gospel, — and Two Sermons, on Grace and Holiness.

Extract from Boswell's Journal of a Tour to the Hebrides, with Dr. Johnson, p. 171.

'We spoke of death. Dr. Johnson on this subject observed, that the boastings of some men, as to dying easily, were idle talk, proceeding from partial views. I mentioned Hawthornden's Cypress Grove; where it is said, that the world is a mere show; and that it is unreasonable for a man to wish to continue in the show-room after he has seen it. Let him go cheerfully out, and give place to other spectators. — *Johnson.* 'Yes, Sir; if he is sure he is to be well, after he goes out of it: but if he is to grow blind after he goes out of the show-room, and never to see any thing again; or if he does not know whither he is to go next, a man will not go cheerfully out of a show room. No wise man will be contented to die, if he thinks he is to go into a state of punishment. Nay, no wise man will be contented to die, if he thinks he is to fall into annihilation; for however unhappy any man's existence may be, he yet would rather have it than not exist at all. No; there is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ.' Pursuing the same train of serious reflection, he added, 'that it seems certain that happiness could not be found in this life; because so many had tried to find it, in such a variety of ways, and had not found it.'

[*This article forms an affecting contrast with the former.*]

Testimony of the late Lord Lyttleton to the superior Dignity of the Language of the Bible.

'The two principal orators of the present age (and one of them, perhaps, a greater than has been produced in any age) are the Earls of Mansfield and Chatham. The former is a great man, — Ciceronian; but, I should think, inferior to Cicero. The latter is a greater man, — Demosthenian; but superior to Demosthenes. The first formed himself on the model of the great Roman orator: he studied, translated, rehearsed, and acted his orations. The second disdained imitation, and was himself a model of eloquence; of which no idea can be formed but by those who have seen and heard him. His words have sometimes frozen my young blood into stagnation; and sometimes made it pace in such a hurry thro' my veins, that I could scarce support it. He, however, embellished his ideas by classical allusions, and occasionally read the sermons of Bar-

row *, which he considered as a mine of nervous expressions; but not content to correct and instruct his imagination by the works of mortal man, he borrowed his noblest images from the language of Inspiration. Mr. Edmund Burke also gives a happy dignity to parts of his speeches (a want of which is, in general, their only defect) by the application of *Scriptural expressions*.'

* Dr. Barrow was preceptor to Sir Isaac Newton; he was singular, not only for the merit, but also for the length of his sermons, having once preached three hours and a half, and then delivered only half what he had prepared.

JUVENILE DEPARTMENT.

A pleasing Instance of Early Conversion.

A young girl, about nine years of age, of a respectable family in Edinburgh, had been accustomed to attend Mr Pattison's Meeting in Bristo Street, with a maid-servant who had the charge of her, and who was a member of that congregation. Being herself piously disposed, the servant frequently took occasion to lead the attention of her young charge to religious concerns; and her labour was not in vain. The child was gradually led to pay particular attention to Mr. Pattison's sermons; and could give a far better account of many of the precious truths which dropped from the lips of that worthy minister of Christ than could have been expected from her tender years.

Happening once, in the course of his family visitation, to call at the house in Leith, where this dear child and her maid lodged, during the bathing season, Mr. P. entered into conversation with her; and from the circumstance of seeing her so punctual in her attendance, took occasion to ask her if she recollected his preaching from Isaiah xl. 11, 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm,' &c. 'Yes,' replied she; 'I remember very well; for all the time you was preaching, I was wishing with all my heart that I were one of Christ's lambs!' "Oh, my dear," said the good man, not a little affected, "what a happy day would it have been in Bristo, had all my hearers been employed in a similar manner!"

A considerable time after this, the child being in a declining state of health, was confined to her room; and though she bore her affliction with remarkable patience, yet she would sometimes heave a deep sigh, and appear much dejected. The servant tried to divert her at times, by reading some of those little tales which have been composed for the amusement of children; but to no purpose. Her dear little charge would often interrupt her, and, shaking her head, say, 'O! Kitty, these are very pleasant stories; but then there is not a word of them true. When we read the Bible, we know that it is all true!' Suspecting that something more than bodily distress was the matter, and anxious to get at the real cause of her disquiet, the servant said to her, "My dear, what is it that vexes you? I am sure you have been always a good child, — you have never offended your parents, — you have been regular in reading the Scriptures, and presenting your supplications, morning and evening, to the throne of Grace, why then should you be so much cast down?" 'It may be as you say,' replied the sweet child (for it was so) 'but woe is me, Kitty! I am a sinner! I have a sinful nature; and how shall I be delivered from it?' The servant, in as plain a manner as she could, directed her attention, from time to time, to the blessed Saviour, and his all-sufficient atonement; to which the dear child always listened with inexpressible pleasure. One evening, while they were thus engaged, the child expressed a strong desire to have a visit from Mr. P. Though this greatly rejoiced the heart

of the servant, yet she was not a little perplexed as to the manner of conducting herself. If she told Mr. P. the wish of the child, without consulting her parents, she was afraid he would refuse to come; for tho' he was acquainted with the family, yet, being of a different communion, they might perhaps look upon his visit as an intrusion; and, on the other hand, if she informed her master and mistress of the child's desire, they might deem it wholly a suggestion of her own, because Mr. P. was her minister. From this embarrassment, however, she was soon relieved; for, the very next morning, her father, coming into the room to enquire for the child, and finding her no better, said to her, "My dear, I think you are but poorly this morning, and look very dull. Had I not better send for the physician? perhaps he may prescribe something that will do you good."—'I know not, father,' replied the afflicted child; 'but I should like very much that you would send for Mr. P.' To this her father most cheerfully consented. A respectful card of invitation was immediately dispatched; and Mr. P. accordingly called at the house that forenoon. Among other pleasing and interesting truths on which he discoursed, it is recollected, that alluding to the story of Joseph sending waggons to carry his father Jacob down from Canaan to Egypt, Mr. P. represented the soul's departure from this world under the notion of a journey; and stated a comparison between death and a carriage appointed by Christ, our New Testament Joseph, to carry his friends to the possession of all the pleasures of the heavenly Goshen!

The suitableness of Mr. P.'s discourse, and his easy familiar manner of adapting himself to the capacity of the child, greatly endeared him to the family. His visits were often repeated; and frequently has the good man been heard to say, that in every interview he had with the dear young creature, he could not but observe the image of Jesus gradually brightening in her soul. The clay tabernacle was indeed fast hastening to mingle with the dust; but the grace imparted to the inward man was daily gathering more and more strength.

Our blessed Lord, when speaking of the agency of the Holy Spirit as a Comforter, says, 'He will teach you all things, and bring all things to your remembrance;' which was strikingly verified in the case of this young disciple. Such portions of Scripture as Mr. P. from time to time recommended to her, viz. Eph. i. 17—21. iii. 14—21, &c. were not only carefully committed to memory, and duly presented to the throne of grace; but, what was remarkable, many other passages of the sacred volume were, while she prayed, deeply impressed upon her mind. The following are among those which the servant distinctly recollected:—'They that seek me early shall find me.' 'Cast thy burden on the Lord, and he will sustain thee.' 'Come, let us reason together; though your sins are as scarlet, they shall be as snow.' 'I am come, not to call the righteous, but sinners to repentance.' 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.' 'For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' When the dear girl arose from her knees, she would anxiously enquire of the servant, whether these were parts of the word of God; and when told they were, it yielded her the most sensible delight.

Such was the exercise of this early convert for several months previous to her departure from this vale of tears! The day before her decease, her younger brother, a boy about two years of age, was running in a playful mood about the room, lisping out, in his imperfect manner, "I am Kitty's lamb." 'Very well, dear Billy,' said his dying sister, 'you may be Kitty's lamb; but I am Christ's lamb, which is far, far better!' Next forenoon her soul took its flight to the bosom of her Shepherd, and entered upon the joys of an early crown!

Obituary.

THOMAS HADDON

Was born at Naseby, in Northamptonshire; and having received a tolerable education, was stationed with his father to assist in the farming and grazing occupations. He had always appeared remarkably strong in his constitution, until May, 1805, when he was taken with a pain and stiffness in his right knee; and, upon application to a physician, was told they were the first indications of a white swelling. After receiving advice in the country to no effect, he removed to London, and from thence to Folkestone, in Kent, for the benefit of the sea: but having continued here for some time, it was with pain observed by his friends, that what was intended for the relief of his knee, hastened the decline of his constitution. He then returned home; and in a few weeks, after having been deprived of all that sickness could take from him, he peacefully quitted his tabernacle for a 'house not made with hands.' He died March 3, 1808, aged 19 years and a half.

With regard to the dealings of his heavenly Father with his soul, he was truly a monument of divine mercy and grace; so much so, that to himself and others that were acquainted with the circumstances of his affliction, it seemed little else than a detail of the divine tenderness and compassion, in another form of expression.

Having had a religious education, his conduct before his affliction was always amiable; but it was not until after its commencement that he became sensible of a change of heart to God. In a letter he says, 'Eager after the vanities and follies of youthful life, I walked unconcernedly with the giddy multitude, little imagining that the end of those things was death; and conscience obliges me to confess, that had God visited me with the rod of his wrath, instead of the rod of correction, I must have awfully fallen beneath its stroke! In the midst of the furnace, behold a miracle of mercy!' When he had been at Folkestone some time, he united with the Baptist church in that place, under the care of Mr. Attwood; and was made particularly serviceable to many young people there, whose grief at his departure from them, and especially from the world, could hardly be exceeded by that of his own relations. As his affliction confined him much to his room, he was indefatigable in treasuring up a stock of that wisdom which would be profitable, either for living or dying moments. His friends were much surprized at the rapid advances he made in the knowledge of divine subjects; and his worthy pastor afterwards declared, that he was persuaded he was either filling, by God's grace, for the ministry or for Heaven. In proportion as he advanced towards the evening of life, the spiritual Sun evidently shone brighter and clearer upon him. With sentiments of gratitude he often remarked, that from the day in which he was assured of an interest in Christ, and gave himself up to him, he had never had a single doubt or fear upon his mind; and the same settled hope and confidence continued with him to the moment when he exchanged the felicity of hope for that of enjoyment. He received the intelligence of the [illegible] issue of his affliction with [illegible] emotion as the physician could be expected to pronounce it; and his heart was dead to the world long ere his spirit departed from it. Indeed, such was his habitual enjoyment of the divine presence and favour, — such the constant clearness of his hopes and prospects, — and such the uninterrupted calmness and tranquillity of his mind, that every thing of a distressing nature was extracted from his affliction, and left nothing more than a corporeal infirmity.

He constantly viewed his affliction as little else than a temporary con-

finement; and declared, that should a number of future years be appointed for him, he would rather spend them under the languishings of a decline, in its last stage, with his present views and feelings, than be restored to health and the most engaging earthly prospects without them. Never did the voice of murmur escape his lips!—while he 'rejoiced in hope of the glory of God, he possessed his soul in patience.

A few days previous to his dissolution, he employed himself in dividing among his brethren and sisters a few papers, written during his affliction. If he had any desire, it was relative to the best interests of those whom he most loved.—May his premature death become the seed of spiritual life in others, that when the jewels are numbered, we all may have the happiness of meeting again our dear brother with his dear Redeemer, in those regions where sickness shall no more assault, where death shall no more divide us!

J. H.

MR. REUBEN CALVERT

Died March the 26th, 1808, at Catrin-house, in the parish of Halifax, in the county of York, aged 73 years. He was affectionate and friendly as a man, and lively and zealous as a Christian. It pleased God to impress his mind with a sense of divine things when he was but 13 years of age; and the good work which was then begun was cherished for many years under the ministry of the Rev. Mr. Grimshaw, of Haworth, and in connection with the societies of Methodists established in the neighbourhood. In that early stage of Methodism, when his soul was alive to God and serious things, he was ready to go forth without the camp, bearing the reproach of Christ; — but when he came to have a family under his care, he found it distressing to leave them without the means of grace, while he was travelling many miles to hear the word, and was absent from them the whole day: this led him earnestly to desire the opportunity of attending upon public worship, where his family could attend with him; and in order to attain this end, he joined a few friends that were disposed to leave the Methodist connection. — They assembled together in a room which they obtained for the purpose; and Mr. James Crosley having been an occasional preacher among them for some years, they invited him to exercise his gift in preaching the word unto them, which he the more readily complied with, as he knew the darkness and ignorance that prevailed around them; but the Lord working with them, they soon gathered a congregation, and a church was formed; and after some time, a more convenient place for public worship was erected; and he was ordained their pastor. The subject of this Obituary was chosen deacon; in which office he continued until his death. He had a numerous family under his care; for whom he manifested a great regard and constant attention, both respecting the things of this life, and that which is to come. He was diligent and constant in the observance of family religion; in which he took great pleasure and delight. He has often said, that it was the most comfortable part of his life, when his children were all with him, and they could join in singing and prayer, morning and evening. Nothing could keep him back from the house of God, except indisposition; and all his family that were capable, attended with him. He loved the habitation of God's house, and took pleasure in his worship and service. He took great delight in seeing young people set their faces Zion-ward; and was ready to encourage them in their enquiries after the things of God. He had a fervent desire for the conversion and salvation of his own children; and daily pleaded the promise made to Abraham in their behalf: 'I will be a God unto thee, and to thy seed after thee;' and he lived to see his prayers answered, and many of his posterity acquainted with the truth, who are now usefully employed in promoting the cause of religion and the worship of God.

Under the many difficulties and trials that he met with, the Lord was his support and comfort, and the name of Jesus was the only ground of his hope; and though he had many fears to struggle with in his own mind, yet when afflictions came upon him, the Lord was constantly present to strengthen and help him; and when the last trial came, and death was making his approach, he evidenced his firm reliance upon the Lord Jesus, and the comfortable enjoyment of his presence.

'Then in the history of our age,
When men review our days,
They'll read thy love in every page;
In every line thy praise!'

Kipping. J. C.

MR. JOHN SMELLE

Departed this life May the 21st, 1808, in the eighty-second year of his age. Mr. J. Smelle was born about the year 1727, in Dalmanie, Linlithgowshire. He went to sea in 1745, was married 52 years, had seven children, and survived his faithful partner six years. He was quarter-master on board the Prince Royal guard-ship in 1756. In 1762 he was at the conquest of Havannah; and was the second man who climbed the rocks, and took possession of the city. The injuries he sustained in this battle he carried to his grave. In the island of Cuba he buried his eldest son, John. He was twice shipwrecked, once wounded in his left thigh, and once a ball grazed his hat upon his head. Falling overboard into the sea, he was saved by the ship's dog jumping in, and holding him up until other assistance was afforded. All these dangers he passed without the fear and love of God in his soul; but it pleased the Lord to favour him with a view of his lost state and condition by nature, and a saving knowledge of Jesus Christ, as his Redeemer, under the ministry of the Rev. S. Bottomley, of Scarborough, in 1776. He continued to receive the word of life with pleasure until 1790; when he removed to Grimsby, under the ministry of his son, W. Smelle, acting as an Elder in the church for 18 years. On May 9th he was taken ill, and a total decline of nature ensued. During the affliction, he expressed his views of Christ as the rock of his salvation. Being asked what he was musing on, — he replied, 'I am looking at Jesus: I view him in his glory! Yes, yes, I behold him!' I enquired, Whether or not he was safe, and firmly built upon the Rock of Ages, — was his sheet-anchor cast, — could he ride the storm of Death. He cried out, 'All, all is well! — Yes, I shall ride safe and secure!'— "What! does not Satan come? — Will there be no wreck of your bark in these deep waters?" He answered, 'No, no: I am comfortable. He who has for years been my support, is my foundation now; and Satan does not dispute with me. My own heart is the worst enemy.' On seeing his daughter and niece from London, he expressed great pleasure; hoped they would remember the things which they now saw and heard; and that we should all meet above. On the last day he was speechless. On the night of the 21st he fell asleep in Jesus. He was interred in the chapel by his son, with the words of Joseph, in Gen. l. 5. After a complicated succession of changes and dangers, thus terminated his eventful and active life. His death was improved in the words of Barzillai: 2 Sam. xix. 35.

N. B. In the Spanish war he was very active in releasing a number of impressed seamen, to prevent the suffocation of himself and them by the wanton cruelty of their officers.

Grimsby. W. S.

MISS JANE JONES,

Died on the 8th of June, at Mortlake, in Surry, aged 38. She had been a member of the church under the pastoral care of Dr. Rippon; and maintained a serious and consistent profession of religion for more than 20 years. In the department she held (as attendant on a lady of high rank) she was highly esteemed and beloved, and habitually adorned her profession of serious piety. She strongly evinced a conscientious and heartfelt attachment to the

people of God and the public means of grace; and was often known to surmount much difficulty and bodily weakness to attend the public worship of God.

From the rupture of a blood-vessel, her health and strength had been decreasing for the past two years; and after the last three or four months a gradual decline terminated in an inflammation of the bowels, of which she died.

During her illness she enjoyed divine consolations and support; and a day or two before her decease, she serenely and satisfactorily related to a friend what she was assured God had graciously done for her; and having committed her immortal soul into the hands of Christ, she met her approaching dissolution (of which she was quite sensible) with Christian composure and confidence! G. B.

MR. DAVID RIDEAL

Died on Tuesday, April 12, 1808, aged 77. His worth as a Christian, and his ufefulness as a deacon, render his decease a very serious loss to the church of which he was a much respected member.—At an early period, Mr. Rideal was impressed with a concern for his soul. He, therefore, followed religion, tho' his profession of it was attended with much of a pharisaic spirit. It was (as he assured the writer) some considerable time before he entertained clear views of the Lord Jesus, and of that glorious liberty wherewith he makes his people free. Latterly, he was peculiarly clear in his judgment as to the way of salvation by Christ alone. He had, especially, as he ripened for glory, very humbling views of himself, and exalted views of his Saviour. The verses which he repeated from Dr. Watts, and which he adopted as the express language of his heart, shew this in a strong light. Oft did he say,

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

In former fits of illness he most commonly wished to be spared 'a little and a little longer;' but in this last illness it was otherwise;—he desired to 'depart and to be with Christ.' He had felt uniformly for the prosperity of the church in general, and of that to which he belonged in particular. When near his end, he assured the writer of this article, that his mind (which had been subject to many painful fears) 'was now comfortable, resting in the precious promises of God.' He remarked to one friend, that he could say, 'that sin had not the dominion over him.' To one of his sons he expressed an earnest wish that he would 'forsake all that is evil, and attend closely to that which is good.' He sang a few verses, uttered a few words in prayer to God, and then gently breathed his last. This affecting providence was improved by the resident minister in a sermon on Phil. i. 21. T. H.

RECENT DEATHS.

July 30, at Bristol Hotwells, aged 33, the Rev. *Thomas Sowerby*, A.M. fellow and tutor of Queen's College, Cambridge.

The Rev. Mr. *Bruce*, of Liverpool, many years a pious minister of the gospel there, of the Independent denomination.

AMERICA.

July 20, 1807, at Newark, the Rev. Dr. *Alexander Macwhorter*, aged 73. He was a learned and pious minister of the gospel.

Oct. 29, 1807, aged 84, the Rev. Dr. *Joshua Lathrop*, pastor of the second church in Boston. 'An Israelite indeed!' He is very highly spoken of in the public discourses occasioned by his death, as 'universally respected, both for his amiableness and goodness.'

April 10, 1808, the Rev. Dr. *Sam. West*, of Boston, aged 70. 'Few men die more extensively valued, probably, no pastor was ever more tenderly endeared to his flock. In the hearts of young and old, he holds the place of a father and a friend.'

At Paris (in the state of New York) March 28, 1808, in the 67th year of his age, the Rev. *Samuel Kirkland*, for more than 40 years a distinguished Missionary among the Oneida Indians.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, *on several Subjects. By the late Rev.* W. Paley, D. D. 8vo.

Few names carry with them greater weight than that which is attached to this posthumous volume; and few writers of the present day have proved themselves so justly entitled to a splendid reputation as the author of the well-known treatises on 'The Evidences of Christianity,' and on 'Natural Theology.' Much deference may be expected to be paid to the sentiments of such a man as Dr. Paley, on moral and religious subjects; and it is with feelings of considerable interest that many readers will open this volume, containing 35 discourses, of an author whom they have been accustomed to admire. It appears to us, therefore, to be our incumbent duty, and a duty of no small importance, to endeavour to convey a just idea of the religious system adopted by Dr. Paley, and enforced in the sermons before us. Much is it to be lamented that we are reduced to the necessity of using the language of caution, and of assuming the tone of reprehension. That many very excellent observations, interesting remarks, and useful instructions, are to be found in this volume of sermons, we most readily acknowledge; but we are constrained to state, that the grand and essential truths of the gospel are, in many instances, omitted, where the subject seemed to demand for them a prominent place; and in many other instances but partially and obscurely stated, where some kind of reference is made to them. In support of this charge, we would call the attention of our readers to his discourses on the Doctrines of Conversion and the Atonement. The former of these is the subject of the seventh sermon; from the Introduction to which we extract the following paragraph: — 'It has been usual to divide all mankind into two classes, — the converted, and the unconverted; and, by so dividing them, to infer the necessity of conversion to every person whatever. In proposing the subject under this form, we state the distinction, in my opinion, too absolutely, and draw from it a conclusion too universal; because there is a class and description of Christians who, having been piously educated, and having persevered in those pious courses into which they were first brought, are not conscious to themselves of ever having been without the influence of religion, — of ever having lost sight of its sanctions, — of ever having renounced them, — of ever, in the general course of their conduct, having gone against them. These cannot properly be reckoned either converted or unconverted. They are not converted, for they are not sensible of any such religious alteration having taken place with them, at any particular time, as can properly be called a *Conversion*. They are not unconverted, because that implies a state of reprobation; and because, if we call upon them to be converted (which, if they be unconverted, we ought to do) they will not well understand what it is we mean them to do; and, instead of being edified, they may be both much and unnecessarily disturbed, by being so called upon.'

The 18th and 19th sermons are from Heb. ix. 26; and entitled 'The Efficacy of the Death of Christ.' In perusing these sermons, we have to complain of defects and omissions, rather than of absolute contrariety to the truth of the gospel. The author allows that 'Christ's death was something more than a confirmation of his preaching, — something more than a pattern of a holy and patient, and *perhaps voluntary martyrdom*, — something more than a necessary antecedent to his resurrection, by which he gave a grand and clear proof of human resurrec-

tion." But what more it was than is here specified, Dr. Paley does not attempt to shew. He maintains, that the death of Christ was intended "to promote the attainment of salvation to mankind;" but how it is calculated to effect this, and in what way men become interested in the blessings resulting from the atonement, we are not in the least informed. Happily, however, the Scriptures do not abandon us to such deplorable ignorance on these points; for the apostle Paul teaches that "We are justified freely by his (God's) 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, that he might be just, and the Justifier of him which believeth in Jesus." Rom. iii. 24, and following. In this passage we have an explicit statement of the design of God, in exhibiting Jesus as a propitiatory sacrifice. It was to manifest the justice of the divine procedure, even in the forgiveness of sins, through Jesus Christ, who was 'made a curse for us,'—who 'was made sin for us, though he knew no sin, that we might be made the righteousness of God in him.' This passage also clearly points out the way by which we become partakers of the blessings of redemption; it is by faith in the blood of Christ; for believers only are represented as justified. If this be the doctrine of Paul, how dreadfully defective is the doctrine of Paley!

From the representation we have now made, it will appear that, in our opinion, there is more ground of fear than of hope from the extensive circulation to which, we suppose, this volume is destined; — yet it gives us pleasure to be able to say, that there are sermons in this selection of a useful and instructive tendency. Of these, we think the following worthy of particular notice: — The 1st, entitled Seriousness in Religion indispensable above all other Dispositions, — the 29th, which is a Vindication of the Justice of God in the Destruction of the Canaanites, — and the 31st, on the Terrors of the Lord.

Four Sermons: *preached in London at the Fourteenth General Meeting of the Missionary Society, May* 11, 12, 13, 1808. *By the Rev.* Dr. Campbell, *Mess.* Allen, Winter, *and* Longmire, *&c.*

In our last Number, we noticed the first two discourses which were preached on the late Anniversary of the Missionary Society, in London. To an auditory equally numerous with those usually assembled on these interesting occasions, the Rev. R. Winter delivered the third impressive discourse, on 'Union among Christians, the appointed Means of diffusing the Gospel.' From part of our Lord's sublime intercession, recorded in John xvii. 20, 21, the preacher takes occasion to shew, That their union is calculated to extend the knowledge and influence of Christianity: — First, As 'it exhibits to all who behold it, a striking and inviting view of the powerful efficacy of the gospel; — Secondly, As it combines in one grand object, a vast variety of talents; — Thirdly, As it is an incentive to firmness and zeal in those who are thus united; — and, Fourthly, As it accords with the designs of God, and with the work and the promise of the divine Redeemer.' These several divisions are well illustrated; and the sermon concludes with a few remarks, addressed to Christians, Ministers, and Missionaries; and with an address to those who are opposing the extension of Immanuel's kingdom. There is a peculiar neatness in the style of this discourse; and the whole is admirably adapted to the service, tho' we cannot but express a wish that Mr. W. had given a more full explanation of the specific nature and particular bonds of that union, the advantages of which he has so happily displayed.

'The faithful Missionaries Reward' is the title of the last sermon, which was preached by the Rev. J. M. Longmire, Rector of Hargrave, from Dan. xii. 3, 'They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' Mr. L. notices 'the object proposed, — the instru-

means employed, — and the reward promised,' and closes with an animated exhortation to the Society, to seek those 'wise teachers who shall be counted worthy to be employed in the important and eminently glorious service' of missionaries; admonishing also the congregation at large to consecrate their mites or talents, in order to facilitate the triumphant progress of the Redeemer through Heathen lands.

Want of room compels us to withhold quotations from these discourses. All of them are excellent, though they possess a variety of merit. They demonstrate the wisdom of the great Head of the Church, in bestowing on his servants a diversity of gifts; — they exhibit the influence of his grace in uniting ministers of different denominations in the efforts of evangelical zeal; and they enkindle our warmest hopes, that he will fulfil his assurance, that they who are steadfast and unmoveable in the work of the Lord, shall not labour in vain.

Serious Attention to Personal Holiness and Soundness of Doctrine; *in a Visitation Sermon, preached at Leicester. By the Rev.* T. Robinson, M. A. *Vicar of St. Mary's, Leicester. Price* 1s.

Amongst the variety of pamphlets which meet our eye, we have seldom been more highly gratified with any, than with this excellent charge. The respectable author, from 1 Tim. iv. 16, delivers, in a neat and impressive style, many salutary instructions and suggestions to the clergy. We recommend this piece, very cordially, to the perusal of all who wear the office of the ministry, whether within or without the pale of the Established Church. — May the following paragraph be deeply felt by every preacher!

'Should we be enquired of, What is your professed and admired system? —we are ready to answer, We are prepared at least to state, in a compendious manner, what our faith is; and it may not be unsuitable to the present solemnity, to give the general outlines of our principles and preaching, according to those engagements by which we are bound. We conceive, that our public discourses should be altogether Christian. We are not philosophical lecturers, or Pagan moralists. We should forget our character and degrade our office, if we should be content to be (in the strong language of a late admired prelate) *The apes of Epictetus.* (Bishop Horsley). Our instructions should go far beyond the common duties of social life, or mere morality. We teach men, not merely how to conduct themselves towards each other, but how to obtain peace with their offended God. Ours is 'the ministry of reconciliation.' The word we preach proposes the way, and is itself the grand instrument by which the Lord God subdues the rebellious creature, and receives him to favour. We preach peace by Jesus Christ:— such is the appropriate description of the gospel, which is committed to us: it is glad tidings of great joy,— announcing salvation to them that are ready to perish.'

We cannot refrain from presenting our readers with the sentiments of Mr. R. on a recent case, which has attracted general notice: —

'The public attention has lately been directed to a lamentable case which has occurred among ourselves. One of our own order has lately made a flagrant attack upon these fundamental doctrines*. An elderly clergyman, in a Visitation Sermon, has impudently avowed his disbelief of the Godhead and atonement of the Saviour, and has insulted our ecclesiastical governors by publishing that avowal. I rejoice that a general abhorrence of such conduct has been expressed, and that, by the decision of an episcopal court, the honour of the Church has been vindicated. I augur good, both from the prosecution and the sentence. I rejoice not in the degradation or the sufferings of the delinquent. But shall the man who aims a fatal stab at the vitals of his parent, not be de-

* The Rev. Francis Stone, Rector of Cold Norton, Essex.

prived of the power of accomplishing his purpose? I shall not wonder, if some be disposed to admire and celebrate him as a martyr; but I trace a very different character. I ask not where is the *Christianity* of a Socinian? but where is *manly firmness*, where is *common honesty*, in that person, who has continued, even to old age, to eat the bread of the Church, which he has invariably endeavoured to subvert; and who, at last, declares, with meanness and pusillanimity, his unwillingness to relinquish his preferment? This is not the spirit of a martyr! The case is calamitous; — but it will do good. It will rouse us to consider what are our principles; and the world shall know that there still exists among us a firm regard to the doctrine of our Articles; — that we "honour the Son, even as we honour the Father;" and that we preach redemption only through his blood.'

The Everlasting Fire of the Athanasian Creed: *a Sermon, &c. Dedicated to the Rev. Francis Stone, M. A. and his Prosecutors. By* George Somers Clarke, D. D. *Vicar of Great Waltham, in Essex. Price* 1s. 6*d.*

This learned Doctor translates Acts xxvi. 24, 'Much learning shall make thee *starve*.' We are such old-fashioned folks, that we prefer the common version, and venture to apply it to the author of this pamphlet: — Either little or 'much learning hath made thee *mad*.' Scarcely has it ever fallen to our lot to peruse a more pedantic and ridiculous effusion of any man's pen; nor should we have noticed it, but for the purpose of cautioning our readers against a contemptible piece, the object of which is, to inform us, that many parts of the Scriptures are uninspired, and that the future punishment of the wicked is not of eternal duration!

A Concise History *of the Christian Church, from the Birth of the Saviour to the Present Time. By* James [illegible]ne. 12*mo*, 5*s*—8*vo*, 9*s*

Whatever may be said against abridgments and compilations, they certainly are of great use, when properly executed. They are of use to the student, as introductory to more copious works; — they are of use to the young, whose minds are not sufficiently matured to enter on more elaborate volumes, especially if written in a superior style; — they are also of use to those who enjoy but little leisure, yet wish to improve it, by collecting as much information as possible, and by seizing those prominent truths which are of the greatest moment. This work, we are of opinion, will answer these valuable purposes. The materials are chiefly collected from Mosheim, Milner, Brown, Haweis, and Neal. The arrangement is made into *Centuries*, and those into short *Chapters*, suited to the readers above mentioned. Much important matter is compressed into this volume; which certainly may be considered as a useful publication. The following passage will afford the reader some idea of the nature of the work, and a specimen of the style in which it is written: —

'In the whole of this history, the chief attempt has been to keep up a distinction between simple Christianity and those forms and ceremonies under which it has been represented by men. Christianity, if considered in its own natural character, will discover a fulness of perfection sufficient to silence every objection, and to win upon the mind of every unprejudiced beholder. Can that be a system of superstition, of error, and of fraud, which stood the persecution of all the world for three hundred years? — which, for a thousand more, struggled hard with pride, wickedness, and falsehood, till it disentangled itself from the trammels with which its progress had been impeded, by priestcraft and worldly policy; and then, from the Reformation down to the present hour, has been gradually making its way through an intolerant world, and now challenges philosophy and infidelity to produce a system equally venerable, equally veteran, equally triumphant? Reader, mark the principles, and attend the progress of genuine Christianity,

and then ask, Can this be a cunningly-devised fable?'

As we doubt not that a second edition of this work will soon be called for, we recommend it to the author to revise carefully the language, in order to render it more perspicuous and correct; and to enlarge a little toward the close, where he appears too concise and abrupt. To make room for this, we think, he might omit what is improperly called the Introductory Chapter; and some other parts, which are rather controversial than historical.

Grace Triumphant: *Memoir of the Life and Happy Death of Wilberforce Smith, &c. with a Frontispiece, &c.* 1s.

The young mind opens to the Moralist and the Divine the most encouraging field of culture. As the twig is bent, generally, the tree will be inclined. On this principle proceeds the inspired exhortation of Solomon: 'Train up a child in the way he should go; and when he is old, he will not depart from it.' While Christian parents listen to this divine command, let them daily urge upon the gracious notice and faithfulness of their heavenly Father these encouraging promises: 'I will be a God unto thee, and to thy seed after thee: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

The little Memoir before us presents a true and interesting picture of the fulfilment of these promises, through the medium of a mother's pious care. It is drawn up by an intelligent and devout friend; and, in a very considerable measure, from his own personal knowledge and observation. There are subjoined to the Memoir some very suitable counsels to parents and children on the most important subject on which human thought can be engaged, with a pattern of Morning Prayer for a young person; and two valuable Letters on Wilberforce Smith's death, addressed by his pious schoolmaster to the mother and to the surviving children. The whole is closed with a judicious selection of passages of Scripture, to be read and meditated on by young persons at morning and evening prayer.

We hazard nothing in recommending, especially to Christian parents, this interesting little work, as comprehending much solid scriptural sentiment, not inelegantly laid, and happily fitted to awaken, regulate, and sustain deep concern of soul for their childrens' eternal welfare.

Discourses *delivered at the Solemn Separation of the Rev. J. Bruce to the Pastoral Office over the Congregational Church assembling at St. James's Street, Newport, Isle of Wight, May* 25, 1808, *by the Rev. Dr.* J. P. Smith, *Rev.* S. Bruce, *and the Rev.* J. Bennett; *with a Sermon in the Evening, by the Rev.* R. Winter, *their former Pastor*, 8vo, 2s.

In discourses of this nature, little novelty can be expected; but we find in those before us, what is far better, — scriptural doctrines warmly inculcated, and the duties of pastors and churches faithfully delineated. Happy, indeed, would Christian congregations become, if the evangelical truths here confessed and recommended, together with the holy tempers and conduct here insisted upon, were universally and practically regarded! Our limits will not admit of an analysis of the several parts of this service: the whole will well repay the serious attention of the reader; and tho' the discourses were directed to one particular church, they will be found useful, we trust, to many. Some hints in Mr. Bennett's Address to the Church at Newport, are peculiarly worthy of notice.

A Vindication *of the Nature and Effect of Evangelical Preaching. In a Letter addressed to a Barrister, occasioned by the First Part of his 'Hints to the Public and the Legislature.' With a Postscript, containing Strictures on the Second Part.* By John Styles. *Price* 3*s.* 6*d.*

It has been justly questioned, Whether it is better to drag an anonymous calumniator into public notice, or leave him in his merited obscurity, to the unenviable feelings of disappointed ambition? If it be requisite to refute the slander of a writer who has voluntarily ranked himself among Κρητες αει ψευσται, κακα θηρια (Titus i. 12.) he ought to be rebuked sharply. Not indeed by bitterness of speech or intemperate language, — but by strength of reasoning, by energy of facts, by a just and calm exposure of his crimes, by a close address to his own conscience; or, if that unhappily be callous, by a manly and fair appeal to the common sense of the public at large. Such a rebuke the Barrister has received from the pen of Mr. Styles.

He notices, 1. His false statement of the actual effect of Evangelical Preaching; and proves its positive tendency to 'true holiness.'

2. His erroneous views of the Evangelical System, and the fallacy of his arguments on its natural tendency. Here he ascribes the Barrister's objections, partly to just inferences drawn from false premises, and partly to false inferences, deduced from right premises: two modes of reasoning which Locke ascribes, — the one to madmen, and the other to fools!

3. His disingenuous and criminal treatment of Evangelical writers (Churchmen and Dissenters) by publishing, — not their genuine and complete testimony, — but garbled extracts, and sentences forced from their connection, to answer his own nefarious purposes.

In his Postcript, Mr. Styles follows the Barrister, and produces, from the Second Part, additional proofs of his *disingenuousness*, — of his *ignorance*,—of his *inconsistency*, — and of his *intolerance*.

From a patient perusal of the 2d Part of the Hints, we do not think Mr. S.'s motto inapplicable to the author. We think he might have finished the quotation with justice: *Ardens in cupiditatibus, satis loquentiæ, sapientiæ parum, — animus immoderata, incredibilia, nimis alta semper cupiebat.* — (*Sallust de Conjuratione Catalinæ*, § 5.)

To such a man, the warning is not unseasonable: — 'I would caution you against cherishing a spirit of malevolence. A man who is naturally of a vindictive temper, may soon transform himself into a demon. Your Hints sufficiently discover that the process has begun; — to what extent it may be carried, God alone knows. If at the age of 35, a man, with restless importunity, uses every effort to rouze the sleeping spirit of Persecution, — at the age of 50, he may be a Bonner; and at threescore and ten ——— In pity, Sir, I conceal the rest.'

Our Review of Dr. Hawker's Second Letter to a Barrister, and Vigil's Alarm, must be deferred to our next Number.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Owen on the Spirit, abridged by Burder, corrected and improved, 12mo, 5*s.*

The Christian's Views in Sickness and in Death. By S. Reader. A new edition, 12mo, 4*s.*

Dr. Hawker's Second Letter to a Barrister, in Answer to the Second Part of his Hints, 8vo, 2*s.* 6*d.*

Pres. Edwards's Complete Works, vol. 4, 9*s.*

The Legislature alarmed, and the Barrister unmasked, by Vigil, 8vo, 1*s*

The History and Antiquities of Dissenting Churches. By W. Wilson. 8vo, Nos. 1, 2, and 3, with Portraits, each 2*s.* 6*d.*: to be continued monthly.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEMERARA.

Extract of a Letter from the Rev. Mr. Wray, dated June 4, 1808.

'I AM happy to inform you that things are, upon the whole, more favourable than before, for the spread of the gospel in this dark part of the world. We have some enemies; but I hope more friends. Every one who has attended, has approved much of preaching to the negroes. One gentleman, it is said, who was so much displeased with the attendance of his slaves that he would not allow them their usual portion of fish, has now granted them free liberty to come; and one of them, who formerly was much given to intoxication, is already become sober. Our congregation, of every colour, much increases; and though some of the negroes can scarcely understand five words in a sermon, they attend with the greatest eagerness, and are constantly enquiring what these things mean. One very old man, who I believe did not at first understand a single word, now comprehends the greatest part of the sermon, and walks about a mile every night, and twice every Sunday to hear the word. Others, who are younger, come three or four miles; and we have a few sometimes from the town, which is about eight miles. Thirty or forty of the negroes, and most of the coloured people, understand nearly all they hear. Some are able to repeat a good deal of the sermon; and endeavour to teach others who did not so well understand it, as they walk home.

'Last Sabbath evening a creole died, on whose conduct the gospel appears to have had much influence. Before he heard it, he was very disobedient to his parents and masters; but ever since he attended preaching, he has behaved to them with the greatest respect, — conversed much about religion, and was heard to pray earnestly to God; but during the time of his illness, which was but four days, he was not able to speak so as to be understood.

'The negroes feel thankful to God for sending his gospel to them; and some of them say, had Mr. Post (their master) given them the greatest gift in the world, it would not have satisfied them so much; yea, that liberty itself would not have been comparable with this blessing. Some of them say, that they see such a beauty in the religion of Jesus, that they wonder all men do not embrace it. In the evening, my room is seldom free from enquirers after truth; and some ask questions of the greatest importance; a few of which I will mention as a specimen: —

'Were the sufferings of Christ determined of God? Will those who know one another on earth, and go to Heaven, know one another there? Will the world be destroyed before or after the Judgment? Was the apostle Paul a man on the earth, as we are? Suppose a man has experienced a change of heart, and should die before he is baptized, will he go to Heaven? How is it possible that the body can rise again after it is all rotted in the ground?

'Many such questions as these I am daily asked; and, in general, when I have done preaching, I am surrounded by a number of the negroes, to ask the meaning of what they did not understand, or how they are to pray; so that I am obliged to preach almost another sermon. Many, also, who can speak only Dutch, apply to Mr. Post in the same manner.

'I have lately undertaken a great work among them, which I trust God will enable me to perform. It is to teach them the different Catechisms which I brought for children. It is a great work; but it will be a blessed one, if it can be done; and of this I do not despair, for many of them learn very fast, and have excellent memories; and, what is better still, an earnest

desire to learn. The principal things I want are *time* and *teachers*. The night is the only season they can command. The schoolmaster, however, assists me, which makes it easier. The black children, who attend in the day-time, learn very fast; and some of them begin to teach others.

'I trust that a church will soon be built here; and such a one as Satan will not be able to overturn. — I expect a letter every day, from a gentleman of colour, in Berbice (the neighbouring colony) who wishes to have a Missionary there. They have no minister, I believe, of any description in the whole colony.

'You will rejoice to hear that I enjoy good health; indeed, much better than when I was in England. The country is very healthy and very pleasant. You must not believe all you hear about Demerara. I lately visited an old lady who was *ninety* years of age; and I am told, that it is not a very uncommon, thing in this country to live to that age.

'I feel very thankful to God for what I enjoy from day to day in my own soul, and for the pleasure I have in communicating knowledge to others. This is a work in which I desire to live and to die! May God assist me by his Holy Spirit! I learn more and more to understand the words of Christ, 'Without me, ye can do nothing;' but I rejoice that, 'through him, I can do all things.' Pray for me, that my faith fail not, and that I may be enabled to build a house for God in this barren wilderness!'

TOBAGO.

The Directors have received a letter from the Rev. Mr. Elliot, Missionary at Tobago, dated June 28, 1808. The vessel touched at Barbadoes, where Mr. E. was very kindly received by the Missionaries, in the Wesleyan connection, and in that of the United Brethren.

Mr. Elliot has liberty to preach to the negroes on seven different estates at Tobago; and lodges for the present in the house of a principal planter. He has been favoured with good health and spirits, though it has been a sickly season since he arrived. He says, 'The opportunities I enjoy of preaching and giving instruction to the negroes and others, their earnest desire of being taught, the good effects already produced on the minds and conduct of some, and the strong attachment of a few individuals to me and to the cause of Christ, afford great encouragement to persevere in the work.'

EAST INDIES.

NEGAPATAM.

Mr. Vos, who was obliged to leave Ceylon, in consequence of the opposition of the Dutch Clergy there, and who removed, for a time, to Tranquebar, is now very agreeably employed at Negapatam; to which place he was recommended by the Danish brethren at Tranquebar. — The city is very considerable, having 17 large and 68 small pagodas, in which lamps are kept burning all night before their idols: there are also five mosques, two Catholic and two Protestant churches; so that there is abundant scope for the exertions of able and faithful Missionaries.

Mr. Vos relates the following incident: — 'A few days ago, when the Malabars were carrying their idols in procession through the streets, it happened that they carried the god Seeva through a part of the city which belongs to the god Vishnu; in consequence of which a violent tumult was excited, in which one of the gods was beaten, two houses were demolished, three men killed, and several others wounded *.' 'O that this event,'

* *Query.* Is this that *social order* which our good Christians, Mr. Twining and Mr. Waring, are so terribly afraid should be interrupted by the diffusion of the gospel?

says Mr. Vos, 'may convince many of them, that their idols are indeed no Gods, seeing they cannot defend themselves!'

A short time since, a Malabar bramin, who came from a place about 70 miles distant, was introduced to Mr. Vos; when the following conversation took place:—

'Why came you hither?' "I wish to become a Christian."—'How did you get such ideas?' "I was convinced that idols made of gold, silver, and wood, cannot save me."—'Who directed you to this place?' "I recollected to have heard, some years ago, that a bramin went to Pondicherry, and became a Christian; that he died afterwards, and left children, who are now Christians; and having heard that there are Christians here also, and this place being nearer than Pondicherry, I came hither."—'Who directed you to me?' "I first went to the Roman Catholic pastor, and I was shewn the church; in which, as soon as I entered, I saw a number of images, and I was frightened. I thought, why this is just like our pagodas: I am not right. These images cannot help me. I then went away, not knowing what to do: but passing by the Dutch church, I asked What building is this? After learning what it was, I sat down at the outside, full of serious thought. A man passing by, I asked him to conduct me to the pastor; and he was so kind as to bring me hither."—'What is your name?' "Kistuaren."—'How old are you?' "Twenty-seven."—'To what *caste* do you belong?' "I am a bramin of the *Pandider caste*."—'Do you consider, that if you become a Christian you will be despised, and perhaps persecuted by your friends?' "I do not mind that, if I may but be saved."—'Do you consider that you must renounce all *caste*?' "I am willing to do so?"—'Do you know that you must first learn the principles of Christianity before you can become a Christian?' "That I understand; and have no objection to it."—'Have you any property to support yourself?' "No; what I had, I have left."

'Although I could not see into the heart of this man, I was much affected with his case; and thought, perhaps this is an answer to my poor prayers. Who knows but this man is chosen of God to become an instrument in his hand of converting many of his countrymen!'

Mr. Vos took this stranger under his care; and committed his instruction to a Malabarian Protestant preacher, who was sent to Negapatam by the Tranquebar Mission.

On the whole, he seems much pleased with his situation, trusting that the frequent changes and persecution he has experienced, will eventually turn out for the furtherance of the gospel. He has been strongly recommended by the brethren at Tranquebar to the government, whose sanction he enjoys.

Vaccination in South Africa.

We are glad to find that the Cow Pox Inoculation has proved very successful in Africa. Mr. Anderson, a Missionary at Klaarwater, over the Great River, writes thus in his Journal:—

'Aug. 8, 1807. One of our people, who came from Bricqua Land, brought a child here, who, a few days after, appeared to have the small pox. In consequence of which, some who came hither since that disorder was last here, have submitted to be inoculated. Those of our people who were at the Cape with Brother Kramer, and were inoculated by Dr. Lichtensteen, though they have been in the Bricqua Land, where the small pox generally prevails, have not caught it. This circumstance tends much to quiet our minds, as our wives are only inoculated with the Cow Pox.

'Sept. 5. The small pox rages among us. Of those who are seized with it, nearly as many die as recover. It tends greatly to promote inoculation with the Cow Pox, that several of our people so inoculated, have slept with those who had the small pox, and not one of them has caught it.

GERMANY.

Extract from a Letter of a very respectable Correspondent in Germany, dated June 28, 1808.

'THERE is solid ground for hope, that the present great calamities on the Continent will eventually turn out for the eternal benefit of many souls. The principles of modern Infidelity receive, in some places, a deadly blow; and several, who were halting between two opinions, seem now fully determined to adhere to the good old way.

'The better kind of sceptics are driven by the pressure of the times to seek the Lord for their refuge; and many of the common people begin to think very seriously about the present state of affairs.'

SWEDEN.

Extract of a Letter from Mr. Paterson, at Stockholm, to the Secretary of the Religious Tract Society in London.

July 18, 1808.

THE liberal donations of your Society have filled the Religious Tract Society in Sweden with the liveliest emotions of gratitude; but they know not what to say or think of the fresh proof you have given of your Christian generosity, and the deep interest you take in your endeavours to diffuse the knowledge of salvation in Sweden, &c. At their last Meeting they appointed the Rev. Mr. F———, their Secretary, to write you a Letter of Thanks; and it was resolved, That two of the Swedish Tracts should be translated; and such a number of them printed, as the state of affairs in Finland might justify.

Some weeks since, the Rev. Mr. V. was called to go with the Swedish fleet to the coast of Finland. He took a number of Tracts with him, which he has distributed among the sailors and soldiers, and the inhabitants on shore. The accounts he gives of their reception are truly pleasant, and encourage us to go forward. Even the first officers have received them thankfully. Tracts have been dealt out to the public hospitals, prisons, poor-houses, &c.: they have been read with diligence; and, in some instances, anxiously sought after.—The Account of Covey is translated into Finnish; and will be printed next week. The following have been translated into the Swedish language:—No. 1. The Great Question answered; and 12,000 printed. No. 2. The One Thing needful; and 15,000 printed. No. 3. James Covey; and 20,000 printed. No. 4. Conversation between Two Travellers; and No. 5. Poor Joseph; 15,000 of each of these will be printed. Vivian's Dialogues are nearly ready for the press. Such, dear brother, is the state of things in Sweden; and we hope you will help us to bless God for all he has done for us, and enabled us to do, for his glory! We cannot say that any soul has been converted by means of the Tracts; but we can say that they have been read, in general, with much attention; and, in many instances, with tears. I have been often delighted to see elegantly-dressed women sitting in the public walks, and reading them to their companions. If we should never know what real effects they have produced, we are sure that so many thousands as have already been dispersed, have not been read in vain. Return our sincere thanks to the friend who has thought on Sweden, and given us the 5*l.* you mention in your last. By the same post, I received 10*l.* from one friend in Scotland, and 5*l.* from another: so that we shall proceed with increasing zeal. With the 25*l.* last granted by your Society, we shall be able to pay for our whole stock of paper; and we shall have about 80 rix-dollars over; but the printing the tracts already in hand, will take away the greatest part of this sum. However, we are confident that the Lord will provide more.

Good Effects of the Abolition of the Slave Trade.

The following Letter, published in the Sierra Leone Gazette, in March, 1808, shews what good effects have already been pro-

duced in Africa, by the Abolition of the Slave Trade: —

'*To the Editor of the Sierra Leone Gazette.*

'PERMIT me to send you the following facts for your insertion, which will tend to shew in what manner some of the natives of this country are disposed to view the abolition of the Slave Trade.

'Since the abolition of the Slave Trade was made known in the neighbourhood of Goree, a quarrel took place between the King of Damel and the Marabous. After several skirmishes, the Maraboos drove them back, and carried away with them from 500 to 1000 head of cattle; saying, that as there was no sale for slaves, they would not take their people; but that as cattle could be turned to advantage, they would take them.

'I had some conversation with a man, who took an active part against the King of Damel: he assured me that the natives in their neighbourhood had no intention of taking any more prisoners, as they would not sell; but, that the idea that those who might unavoidably be taken would be put to death, was quite erroneous.

'Mamadoo Saani, a powerful and intelligent chief, on the river Gambia, told me, that he regretted the abolition himself, as being the means of depriving him of some considerable emoluments; but that he believed, generally speaking, it would be of great service to the country. One very strong reason he gave was, that the want of confidence in each other, occasioned by the fear of kidnapping, or otherwise making slaves, obliged the natives to be constantly armed, and every man to suspect his brother; but, since the abolition, they had already begun to lay aside their guns when they went out; and he had no doubt, but in a short time, they would clear away the woods from about their towns that were then built; and that in building new ones, they would have them in more exposed situations; and that he himself had altered his mind as to the place he had chosen to build a town on, determining to build it now on the banks of the river, and cut down all the woods near him; and that he intended, as he knew many other natives did, to attend as much as possible to cultivation, particularly cotton, which grows there in great abundance.'

ROME.

IT will be recollected, that in consequence of the Pope's disobedience to Bonaparte, the Papal Nuncio was dismissed from Paris: since which, the following Declaration has been published by the French Emperor: —

'Napoleon, by the grace of God, &c. Whereas the *Temporal* Sovereign of Rome has refused to make war against England, &c.; and whereas the donation of Charlemagne, our illustrious predecessor, of the countries which form the Holy See, was for the good of Christianity, and not for that of the enemies of our holy religion: We therefore decree, That Urbino, Ancona, Macerata, and Camarino, be for ever united with the kingdom of Italy,' &c.

The Pope being thus stripped of his temporal sovereignty, has published (or Cardinal Gabrielli for him) a Declaration, in which he bitterly complains of this spoliation; and very fully asserts all the Anti-Christian claims of 'the man of sin.' He styles himself 'Head of Religion, Universal Pastor, and Common Father of all the Faithful, — Representative of God, and Vicar of Christ.' His holiness also complains 'That it is not only his temporal power, but also his *spiritual*, that is sought to be destroyed;' because the decree above mentioned renders it impossible for him to fulfil his duties; that it disperses his sacred senate, and overturns the government of the church. 'The Pope,' it is asserted, 'is not simply Bishop of Rome; he is at the same time Pastor of the Universal Church; and has, consequently, the right of choosing the ministers and co-operators of his Apostolic Mission from among all the nations of the earth.'

We are concerned to observe, in several of the public newspapers, that the diminution of the Papal power is spoken of with deep concern and regret; that the Pope is called 'The Virtuous Head of the Roman Church,' &c.; and that his degradation is supposed to be a dreadful injury to the cause of religion. We think such favourable representations of the 'Man of Sin,' and his Anti-Christian usurpation, are an insult to the religion of the Bible, as professed among us, and tend to render the Popish religion palatable to the people, whose views of it ought to be regulated by the Scriptures, and not by the editors of newspapers; some of whom, probably, are Papists, and others Deists. We lament, as much as any persons, the outrages of the French tyrant, and the sufferings of our fellow-men, whatever their religious profession may be; but when Babylon falls, Zion should exult, — '*Alleluia!* Salvation, and glory, and honour, and power unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand.' —Rev. xix. 1, 2.

A Jewish soldier, named Joseph Sampson, belonging to the garrison of Copenhagen, lately professed himself a convert to the Christian Faith. He was solemnly baptized by the name of Frederick Bauman. His Danish Majesty, Prince Christian, and Prince Frederick of Hesse, were among his sponsors, the King being represented by a Major Brook.

On the 23d of November last, an earthquake happened at Pedang, on the coast of Sumatra; and another on the 3d of December, in which a large village, situated in a neighbouring valley, was completely destroyed, with all its inhabitants, and not a vestige left. — 'Come and see the works of God: he is terrible in his doing toward the children of men.' Ps. lxvi. 5.

Provincial Intelligence.

Feb. 24. A small neat chapel was opened at Alton, Staffordshire; when three sermons were preached, by Mr. Brook, of Tutbury; Mr. Pritchard, of Cheadle; and Mr. Williams of Stone. Messrs. Chesters, of Uttoxeter, and Fisher, of Ashbourn, prayed. The gospel was introduced to this benighted village by Mr. Pritchard about eight years ago, in the face of much opposition and personal danger; and, notwithstanding many discouraging circumstances, it has continued to be preached there to this day. We are happy to say, that the word has not been ministered in vain. We also trust that the present appearances are an earnest of future prosperity! May the blessed God give an abundant increase! The above place will receive a supply every Lord's Day by the labours of Mr. Tallis, a deacon of the Independent church at Cheadle.

On Monday, April 17, was opened the Tabernacle in New Milford, Pembrokeshire. Two sermons were preached in the morning, by the Rev. Mess. Bickerdike, of Woolwich, and Peter, of Carmarthen; the former from Isa. xxviii. 16; and the latter from Ps. cxxxii. 1. In the afternoon, the Rev. Griffiths Glandwr, and Mr. H. George preached in Welch. In the evening Mr. Peter preached again from 1 Tim. vi. 6. The place was not sufficiently large to contain the people. There is a pleasing prospect of success.

April 27. Mr. Christopher Muston was set apart over the church of Christ at Epping, Essex. Mr. Churchill, of Henley, delivered the introductory discourse; Mr. Hyatt, of the Tabernacle, London, preached, on the Mutual Duties of a Gospel Minister, and the people of his charge; Mr. Ralph, of Maidstone, preached in the evening.

On Tuesday, July 5, a new Independent chapel was opened in a populous part of the city of Coventry. On this occasion two sermons were preached; that in the morning, by Mr. Grove, of Walsal, from Zech.

vi. 13; that in the afternoon, by Mr. Hartley, of Lutterworth, from Acts xi. 23. The devotional parts of the services were conducted by Mr. Franklin and Mr. Jerard, of Coventry, and Mr. Evans, of Foleshill. The place was well attended; and near £40 collected, towards defraying a very heavy expence incurred in erecting this place.

July 6. The Kentish Independent Association met at Deal. Mr. Slatterie preached in the morning, on Sanctification; and Mr. Ralph in the evening, on the Final Perseverance of the Saints. On the preceding evening, Mr. Barker preached, on the Attractive Influence of the Cross. — The next Meeting to be at Gravesend, on the Wednesday after the first Sabbath in July, 1809. The preachers appointed are Messrs. Tomlin, Townsend, and Chapman.

At Milton, a populous village near Burford, Oxfordshire, a neat place of worship, which will seat 200 persons, has been erected by the liberality of one or two friends to the cause of the Redeemer. That others may be encouraged to 'go and do likewise,' it may be proper to state, that the building has been conducted with so much economy, that it is expected the expences will not exceed £80. On Tuesday, Aug. 9th, Mr. Draper, of Chipping Norton, preached from Mark iv. 28; and Mr. Coles, of Pourton, from Isa. xlvi. 12, 13. Mr. Wheeler preached in the evening.

Aug. 31. Mr. J. Collins was ordained at Swanage, Dorsetshire, over the Independent church. Introductory discourse, &c. Mr. Durant, of Poole; the charge, Mr. Cracknell, of Weymouth, from Col. iv. 17; Sermon, Mr. Banister, of Wareham, from 1 Thess. v. 13. Messrs. Garratt, of Bere, Hopkins, of Christ-Church, and Ralph, of Wimborne, engaged in prayer. A pleasing revival of religion in this place has already taken place, and the prospects of usefulness are highly encouraging.

☞ The Wilts Association will hold their Half-yearly Meeting at Bradford, on Wednesday, Oct. 12. Mr. East is expected to preach in the morning, on the Duties which the Members of Christian Societies owe to each other and to their Pastor; Mr. Elliott in the afternoon; and Mr. Jay in the evening.

Bibles. — About two years since, some young men at Sheffield entered into a subscription for the purchase of Bibles and Testaments for their poor neighbours. The subscription was soon extended among persons of different ranks and parties; and has succeeded so well, that about 600 have already been disposed of among proper objects. This is mentioned to induce others to adopt similar plans.

LONDON.

Hibernian Society.

The following Circular Letter has been sent to a considerable number of Ministers, both in town and country: —

'Rev. Sir,

'From the testimony of several respectable ministers from the country, who attended the last General Meeting of the Hibernian Society, it appeared that the great importance of the Institution was not generally known. This information was brought forward in consequence of most interesting statements given by ministers from Ireland, who were then present; and likewise by gentlemen who had visited that country. Various circumstances have concurred to diminish the influence of the Roman Catholic Priests; so that, notwithstanding their opposition, many of the people are inclined to purchase and read the word of God. A clergyman, from Ireland stated, that he found but little difficulty in disposing of several thousand Bibles and Testaments, which were sent him lately from England; indeed, they were all purchased in a few days, in the public markets. Perhaps a more favourable opportunity than the present never occurred for attempting to rescue four millions of our fellow-men and fellow-subjects from the dominion of superstition and vice, and to bring them to the saving knowledge of our Lord Jesus Christ.

Should not Christians, therefore, zealously embrace this favourable opportunity, by sending, as soon as possible, a large supply of the holy Scriptures, in order that they may be gratuitously distributed, or sold at so low a price, as will encourage every individual to furnish himself with a copy? It was confidently asserted, that fifty thousand might be beneficially circulated in Ireland within a few months.

'The Committee of the Hibernian Society do therefore most earnestly entreat the ministers of Christ in every part of England, to inform their congregations, on the receipt of this letter, of the present pleasing aspect in Ireland; and request them to deposit in the vestry, during the following week, as many Bibles and Testaments, either new or old, in good condition, as they can conveniently spare, that they may be sent over to our brethren in Ireland for distribution. These may be forwarded to Tho. Pellatt, Esq. Ironmongers' Hall, Fenchurch Street, between the hours of ten and two; or Messrs. Townsend and Co. Printers, Crane Court, Fleet Street, London; W. Hope, Esq. Liverpool; Mr. Clark, Bookseller, Bristol; Mr. Gray, Bookseller, Plymouth; and the Rev. Mr. Griffin, Portsea.

Signed, in behalf of the Committee,
S. Mills, Treasurer;
J. Campbell, Secretary.'

In consequence of this application, the following donations of Bibles and Testaments have been received: Rev. A. Fuller and Cong. Kettering, 56 Bibles, 91 Testaments; Rev. Mr. Smith, &c. Hatton Chapel, 23 B. 4 T.; Rev. Mr. Stoddart, &c. Pell Street, 82 B. 178 T.; Congregation in Russel Street, Greenland Dock, 40 T.; Rev. F. Hamilton, Brighton, 11 B. 1 T.; Mrs. Hall, Fenchurch Street, 7 B.; I. W. and G. G. Jun. 4 B. 7 T.; Rev. Mr. Chapman, &c. Greenwich, 56 B. and 15 T.; Rev. G. Burder, &c. Fetter Lane, 187 B. 213 T.; Rev. W. Miller, &c. Wycomb, 41 B. 5 T.; Mr. Catchpole and Friends, Winchmore Hill, 12 T.; Mr. C. D——, 25 B. 13. T.; Mr. E. F——, 62 B.

Besides the above, there have been sent, at different times, since the last Annual Meeting, from the Adelphi Chapel, 36 B. 157 T. and a donation of 17s. 6d. to purchase Bibles; Capt. Flemynge, Shrewsbury, 32 B. 105 T.; Seeley, Fleet St. 21 T.; Mr. Barker, Cheapside, 21 T.; sundry other persons (including Rev. W. Newman, &c. and Rev. W. L. Fancourt, &c.) 141 B. 486 T. — In all 776 Bibles, and 1358 Testaments. —— We hope the insertion of this article will induce many congregations to come forward, in like manner, so that 50,000 at least may be forwarded to Ireland.

On Cases of pecuniary Contribution, in Aid of Dissenting Places of Worship.

[*We insert the following, by desire of the Rev. Mr. Douglas, and other Ministers, without offering any opinion on the propriety or impropriety of the measure proposed.*]

From the numerous letters received by the Committee, and the discussion that has taken place on this interesting subject, it fully appears that greater caution is necessary in the recommendation and admission of cases than has hitherto been exercised. It is also high time to apply a remedy to those abuses which have a pernicious tendency to check the present flowing liberality of professors, and so cut off what might constantly supply this channel of useful aid to the churches.

It may be impossible to adopt any plan that shall equally suit town and country, or indeed all places in the latter; but we are fully persuaded, that the Plan of soliciting aid by letter, in preference to ministers travelling from town to town, and begging from house to house, will be found more expedient for all the parties; and has decidedly the wishes of most pastors and their people. That a co-operation among these may be rendered at once extensive and effectual, the Regulations and Form of Agreement which follow, are submitted with deference.

1. No case shall be excluded (if, in other respects, deserving) on account of the denomination to which it belongs.

2. The place shall be invested in trust, for the use of the congregation meeting there.

3. The people requiring aid shall have collected among themselves, at least, one-fourth part of the whole expence.

4. The application of the money shall appear to have been prudent and economical.

5. That the case shall be recommended by three or more neighbouring ministers, of evangelical sentiments.

6. That the Letters of Application shall contain an account of the whole expenditure, the sum raised among themselves, the existing deficiency, and the recommendations of the case.

7. That no letter shall be sent without paying the postage.

At a future Meeting, some person may be appointed in London as a General Agent in this business. This will effectually prevent all impositions by forged signatures, unprincipled persons, &c. By his direction, cases requiring full aid, may be sent through the circle; others requiring little, may be forwarded to the churches, which can annually relieve many.

In the following Form of Agreement, it has been attempted to blend the encouragement of the Applicant with the secured right of the churches, both as to the judgment of the cases, and the number they can admit yearly.

'We, the undersigned, do agree, that Cases sent us, corresponding with the above Regulations, shall be submitted to our respective Congregations; and, if approved of by them, shall be attended to in the order of time they shall have been received.' &c. &c.

We learn, with great pleasure, that the British and Foreign Bible Society has lately received a contribution from several congregations in the connexion of the late Rev. J. Wesley, amounting to nearly 1300*l.*

It appears from the Annual Reports of this Society, that the Plan of contributing to its support by local and congregational collections, originated in Wales; was afterwards adopted, on a large scale, in Scotland; and has since been acted upon in various parts of England, particularly in Birmingham; where the several denominations of Christians united their exertions, and raised on its behalf a considerable sum. It is truly gratifying, in these times of religious discord, to see the different descriptions of Christians co-operating in one grand scheme for disseminating to the very ends of the earth those Scriptures which, they profess in common, can alone make men 'wise unto salvation!'

Major Campbell, who was lately tried for murder at Armagh, in Ireland, for having killed Capt. Boyd in a duel, in June 1807, was executed August 24, although he had been recommended to mercy by the jury, had been repeatedly reprieved, and the most strenuous exertions made to obtain his pardon.—This awful instance of public justice will, we earnestly hope, prove a happy means of checking the barbarous and sanguinary practice of duelling.

RECENT DEATHS.

Aug. 30, died, in the 82d year of his age, *W. Headebourck*, of Taunton, formerly a preacher at Harlington, near Hounslow; and of late years at Milverton, near Taunton. This venerable saint, during a long pilgrimage, has uniformly, through divine grace, maintained an unblemished and respectable character in the world and the church.

On Wednesday, the 14th of last month, died at his house near Brompton, the Rev. *John Trotter*, D. D. senior pastor of the Scots Church in Swallow Street, in the 82d year of his age, and 58th of his ministry. He came to the grave, truly, like a shock of corn in its season,—his hoary head bowed down at once with fruit and with humility. He was buried in Bunhill Fields, on the 21st; when a suitable oration was delivered by his surviving colleague, the Rev. W. Nicol, to a large assembly of ministers, of members of his church, and others.—We hope to be able soon to present our readers with an interesting Memoir of the pastoral endowments and private virtues of this venerable servant of Jesus Christ.

SPANIARDS.—MANY hundred copies of the New Testament in the Spanish language, were distributed among the Spanish prisoners, just before their leaving this country. It may be hoped, that they will all reach Spain, and many of them fall into hands that will know their value, or will learn it from the perusal of that holy book.

Dreadful Fire at Covent-Garden Theatre.

A DREADFUL fire broke out about four o'clock, in the morning of Tuesday, Sept. 20, in Covent-Garden Theatre; by which that building was speedily consumed, together with many houses contiguous. What renders this event peculiarly calamitous, is the death of several firemen, volunteers, and others, who were assisting to quench the flames, or guard the property. It is said that more than 30 lives are lost.

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

2. LORD'S DAY Ev. Broad St. Mr. J. Clayton; Devonsh. Sq. Mr. Cloutt; Crown Ct. Mr. Greig; Palace Str. Mr. Dunn; Peter Str. Mr. Pickett.
3. *Mon. Ev.* Missionary Prayer-Meeting at Spa Fields Chapel.
4. *Tu. M.* Broad Str. Mr. Ford.
5. *Wed. M.* Crown Ct. Mr. Hackett.—*Practical Piety.*
   Ev. Praver-Meet. for the Nation, at Mr. Taylor's.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Buck's, Mr. Brooksbank to preach. — *The Poverty of Jesus Christ.*
   Ev. Fetter Lane, Mr. Burder.—*The Sovereignty of God.*

9. LORD'S DAY Ev. Broad Str. Mr. Hughes; Devonsh. Sq. Mr. Powell; Orange Str. Mr. Townsend; Crown Crt. Mr. Gore; Peter Str. Mr. Button; Palace St. Mr. J. Thomas.
11. *Tu. M.* Broad St. Mr. Humphreys.
12. *Wed. M.* Crown Crt. Mr. Ivimey.—*The Prayer of Jabez.*
   Ev. Prayer-Meet. for the Nation at Mr. Winter's.
13. *Th. Ev.* Fetter Lane, Mr. Ford.—*In what Respects Christians should separate from the World.*
14. *Fr. Ev.* Sermon to Young Persons, at Fetter Lane, Mr. Collyer.—*The Simple Youth.*

16. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Devonsh. Sq. Dr. Jenkins; Orange Str. Mr. Burder; Crown Ct. Mr. J. Hyatt; Peter Str. Mr. Humphrys; Palace St. Mr. Cloutt.
18. *Tu. M.* Broad Str. Mr. Burder.
19. *Wed. M.* Crown Ct. Mr. Cloutt — *The Admonitory Voice of Time.*
   Ev. Prayer-Meet. for the Nation at Mr. Wall's.
20. *Th. M.* Monthly Meeting (Bapt.) Wild Street, Mr. Dore to preach. *The Grand Design of the Promises.*
   Ev. Fetter Lane, Mr. J. Clayton.—*The Transfiguration.*

23. LORD'S DAY Ev. Broad Str. Mr. Dore; Devonsh. Sq. Mr. C. Hyatt; Crown Ct. Mr. J. Clayton; Peter Str. Dr. Young; Palace Str. Mr. Greig.
25. *Tu. M.* Broad Str. Mr. Humphrys.
26. *Wed. M.* Crown Ct. Mr. Buck. — *Misplaced Piety, or the Nature of being Righteous overmuch.*
   Ev. Prayer-Meet. for the Nation at Wild Street.
27. *Th. Ev.* Fetter Lane, Mr. Hughes. — *Christians, the Temple of God.*

30. LORD'S DAY Ev. Palace St. Mr. Winter; Peter St. Dr. Rippon.

Lord's Day Morn. Lect. (7 o'clock).

Camomile Street.	*Artillery Lane.*
2. Mr. Ball	2. Mr. ——
9. Mr. Thomas	9. Mr. Upton
16. Mr. Clayton	16. Mr. Brooksbank
23. Mr. Gore	23. Mr. Buck
30. Mr. ——	30. Mr. Ball

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Jay and Mr. ——
Spa Fields, Mr. ——
Sion Chapel, Mr. ——
Hoxton, Mr. Taylor, of Bradford.

POETRY.

An Imitation of the 114th Psalm.

When the Almighty's chosen band
Escap'd the proud oppressor's hand,
To serve Jehovah in his promis'd land,

From tyranny and bondage fled,
An exil'd Hebrew at their head,
By Heav'n's directing counsels led,

Not seas can stop their fix'd career, —
Th' obedient waves his mandate hear;
And on each side, as walls appear.

Safe thro' they march'd, not one was lost:
Whilst Pharaoh and his trembling host
Into the gulph of Death were tost.

Egypt, astonish'd, hears the tale:
A single Hebrew can prevail;
Whilst all their veteran warriors fail!

With fear appal'd, Mount Sinai shakes:
The earth the dread alarm partakes;
And ev'ry hill its ancient scite forsakes!

Why this alarm, ye hills and vales?
What is it trembling Sinai ails?
'Tis Israel's God, — not Israel's arm, prevails!

Their route thro' deserts they pursue,
Which vegetation never knew,
Depriv'd of Heav'n's refreshing dew.

By faith sustain'd, they onward march'd;
With burning thirst their veins were parch'd,
While for cool springs in vain they search'd.

But God, who was their constant Guide,
Did by his pow'r the rock divide,
And streams o'erflow on ev'ry side!

Shall thoughtless man these wonders hear,
And not th' Almighty's name revere!
But join in Folly's wild career!

Jehovah still directs their way
Who his all-gracious voice obey;
Nor from his kind protection blindly stray!

Amanda.

ON SEEING A FLY BURNT IN *A CANDLE.*

Cease, thoughtless insect, cease to play
Around that false delusive ray;
'Tis not the beauteous orb of day
Invites you here.

Ah no! and if it should decoy,
Poor flutterer, short will be your joy,
It flatters only to destroy;
Haste then away.

But my solicitude is vain:
Scorch'd by the all-devouring flame,
I see you sink, immers'd in pain,
Struggling with death.

It grieves me thus to see you lie:
No healing balm can I apply;
Receive my tributary sigh,
And cease to be.

But shall I rest in sympathy?
Can I no moral here descry?
Or shall the exit of a fly
Be unimprov'd?

The world, with its alluring toys,
And sense—and sin's destructive joys,
Too oft involve their votaries
In ruin dire.

Thousands, alas! each passing day,
Around these tapers madly play,
Supposing, unsuspectingly,
No danger near!

Infatuates! they little think
How they are sporting on the brink
Of endless woe, and soon may sink
To rise no more!

'Tis thus with all our fallen race,
Till sov'reign efficacious Grace
Within their hearts assumes her place,
And reigns supreme;

Shews them the danger they are in,
And leads their helpless souls to Him
Who dy'd to save from hell and sin,
And lives to bless—

The glorious Sun of Righteousness,
The only source of happiness,
In whose sweet beams their souls possess
True peace and joy.

LOVE TO CHRIST.

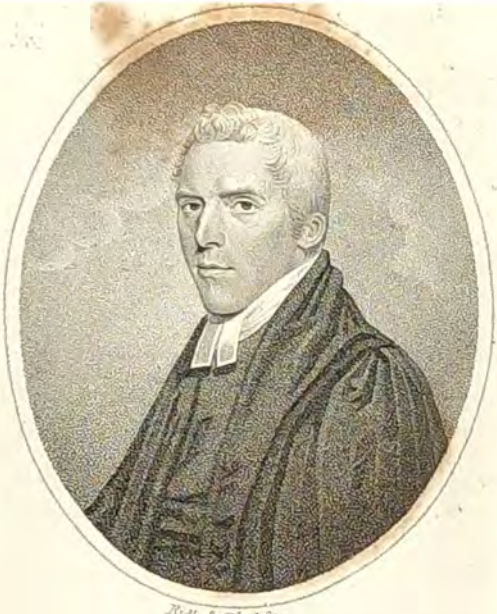
Dost thou, my soul, thy Saviour love,
His will obey,— his laws approve?
O ne'er forget the cause!
He lov'd thee first, and, matchless grace,
Pity'd thee in thy helpless case:
Thy love, thy Saviour's draws!

Now let my all devoted be
To Him that liv'd and dy'd for me:
O may his love constrain!
With precious blood he bought my soul,
And now my Jesus claims the whole,
Demands in me to reign.

Whom have I, Lord, in Heav'n above,
That so deserves my warmest love?
From thee I'd ne'er depart!
Throughout the range of Nature, none
Shall share with thee thy rightful throne
In my unworthy heart!

S.

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MEMOIR

OF

THE LATE REV. THOMAS PENTYCROSS, A. M.

RECTOR OF ST. MARY'S, WALLINGFORD, BERKS.

It is the common fault of all superficial minds to estimate the character of their fellow-creatures by the bounties of Providence, — by adverse events, — or by a difference either of situation or sentiment from themselves: but the only method of forming a just judgment is, to consider the whole of a man's life; and the proper time for this is when that life is terminated: for it is better to take the view of an entire character than to fix on any one part of it, however brilliant or successful. To see a character as it buds, and blossoms, and bears fruit, — as it withstands the influence of chilling frosts or adverse winds, — and as it displays life and vigour in every changing season, till transplanted to a more genial soil, is to see it completely and to most advantage. If the reader pay a due attention to these remarks, he may profit by the perusal of the interesting memorial of departed excellence now before him.

Mr. Pentycross was born in London, December 26, 1748. He was the only child by the second marriage of his father. His parents were honest and reputable, though in rather dependent circumstances. Of his childhood nothing can be ascertained, but that he early discovered a good genius and a taste for learning. His father, it is probable, observed this; and having then a numerous family, procured for him an admittance into Christ's Hospital; and, no doubt, subscribed to the form or affidavit used on that occasion, with a better conscience than many who, though wealthy, have obtruded their children upon that excellent charity.

In this celebrated school, the ardent desire for learning which young Pentycross discovered, was happily gratified; and as he made a rapid progress in the lower departments, he was admitted among the Grecians; all of whom, we believe, are designed to receive a University education. This no doubt, was his own choice, as he felt, from very early life a decided predilection for

the clerical office. His great progress in learning, his amiable spirit, and agreeable manners, ensured the esteem, both of his tutors and his school-fellows. Here, however, the natural levity of his heart sufficiently displayed itself. He was particularly fond of reading plays, and other light productions. He used to commit many favourite passages to memory; and afterwards recite them with great eclat to the boys. During the summer months, he was accustomed to assemble the youth of his own ward, of which he was a Monitor, very early in the morning; and after dressing each other as actors, in the best way their wardrobe would admit, they performed those parts of the plays which they most admired; and as he was the Garrick of the party, his performances obtained universal applause.

But the Lord, who had a part for him to perform on the great theatre of life, very different from, and superior to, that of a useless histrionic, soon directed his mind to substantial pleasures, and to scenes and duties of proportionate importance. A worthy Dissenting Minister, who was then a boy in the same school, and in the same ward with him, though unable to account for the instrumental cause of the change, relates the memorable fact, and its immediate consequences, as follows: — 'These morning-theatrical exhibitions had not continued long, before a sudden and evident change took place in the mind, the pleasures, and the conduct of the young Grecian. We had no more theatrical exhibitions; — he no more spouted his favourite passages. He appeared now to be deeply impressed with eternal things. Coming myself out of a family reputedly Methodistical, and being at times under serious impressions, he soon attracted my notice, though younger than he; and I narrowly watched his motions and actions. Frequently, when walking up and down the front, and myself in the hinder part of the ward, I have heard him pour forth his soul; — at times in pious ejaculations; and at others, in the most lively and extatic exclamations of joy and gratitude. Now, instead of diverting the boys as before, he often collected them around him, to instruct them in the things of God and religion. His conciliating manners soon reconciled them to the new system. As the Sabbath evening was a dull and leisure period to many boys, who had no book but their Bible to read, he took that opportunity especially, to assemble them together in a secluded place, and engaged them in prayer, singing, catechising, and expounding the holy Scriptures; and we believe he occasionally composed short sermons, which he read to them. Many of the boys were much gratified; and I hope some were profited. These religious exercises soon excited the prejudice and opposition of the nurse (or matron) of the ward. She made no objection to the theatrical performances; but now her enmity fully displayed itself. The affair became a serious subject of dispute between her and the monitors. It was at last submitted to the steward; who, after judiciously investigating the

business, desired that the Grecian might not be interrupted. The boys now triumphed over the old nurse's prejudices; and young Pentycross continued these religious exercises till he left the school and went to college; and we are assured, such was his becoming gravity and seriousness, that he obtained the appellation of *Bishop* in the school. His influence over the other boys, tends to prove that the youthful mind, when suitable attractions are presented to it, may be easily led astray by folly, or allured to virtue and the duties of religion. However, previous to his going to college, and especially for some time after, he seemed to have lost the influence of religion.

He was entered at Pembroke College, Cambridge, in which he proceeded, in due course, to his degrees. Though vain and dissipated for a time, Providence, he soon found, mercifully prepared for him an intimate and profitable companion in the Rev. Rowland Hill. His instruction and example were very useful in reviving past impressions, and in leading him into a clear and experimental acquaintance with the truths of the gospel. The Rev. Mr. Decoetlogon, the late Mr. Simpson, of Macclesfield, and a few others, were also his associates. — Mr. Pentycross's ability and courage in defending the truth, was the mean, we have heard, of bringing one of the gownsmen to a serious concern for his everlasting welfare: he afterwards became a very popular preacher; and, on his subsequent declension, Mr. P. made repeated efforts to reclaim him; and often poured forth many fervent prayers to God for his recovery. May those prayers be speedily answered! Mr. P.'s attainments at college in the Greek and Hebrew languages, and in mathematical studies, were very considerable; and these he consecrated to the most useful purposes.

In the height of his zeal, he occasionally joined with his friends in some irregularities, we mean that species of *irregularities* which procured the expulsion of the six students from another celebrated university: but upon the suggestion of friends he forebore, as it was his intention to be a regular and consistent member of the church. He accordingly entered into holy orders, we believe, in the year 1771. His first appointment was to the curacy of Hawley, near Ryegate, in Surry. Here the Lord blessed his zealous labours in the conversion of souls; but his fidelity and zeal exposed him to no small degree of opposition. In the first commencement of his ministry he was patronized by Mr. Romaine; for whom he occasionally officiated with much acceptance.

In the beginning of the year 1774, the living of St. Mary's, Wallingford, being vacant; and as it is rated in the King's books at £12 per annum only, and actually at that time producing but little more, no clergyman in the neighbourhood seemed to think it worth his acceptance. This inclined a reputable inhabitant of the town, who was in the Methodist Society, to apply to Mr. Romaine, stating that Wallingford might be a good sphere for an evangelical minister; and promising, that if Mr.

R. could persuade any one of his acquaintance to accept it, he would promote a subscription for his support, and subscribe liberally himself. Mr. R. mentioned the matter to Mr. Pentycross, who did not long hesitate; and on giving his consent, the living was applied for, and obtained. He came to Wallingford in the early part of that year. A small subscription was commenced, and continued; but the gentleman just alluded to, was the first to decline his; and, in two or three years dropped it altogether! —It would be well if those who promise to do great things for the support of the ministry, had a little more moral honesty in fulfilling their promises.

Wallingford, at this period, was in a deplorable state of ignorance and wickedness. The soil appeared barren indeed, and required all the skill, labour, and patience of one of the first-rate labourers in the Lord's vineyard; and happily for that town and its vicinity, Mr. P. proved such a labourer! Here the Lord opened 'an effectual door, though there were many adversaries' to encounter, and many difficulties to surmount: but he was not easily intimidated in his labours. In the prime of life, in the full possession of his powers, and with an ardent zeal in his Redeemer's cause, he applied himself with all fidelity and diligence to the duties of his function.

The congregation soon began to increase; and, from a few, a considerable number attended: but he did not see that immediate fruit which he anxiously anticipated: he began at length to be fearful that 'the good seed of the kingdom' had not taken root, and that he must quit his post; though he resolved to continue at it two or three years. However, after some exercise of his patience, and being absent from his flock, one of them wrote to him, assuring him of the good work that was going on, and of the earnest desires of many of them for his return. This was most seasonable and delightful information. With winged zeal and redoubled affection, he returned to his people; resolving now to 'spend and be spent' for them; and he found, to his no small joy, that not a few had been awakened to a sense of their sinfulness under his ministry.

Among those to whom the Lord had blessed Mr. P.'s ministry, was a Miss Allen, of a neighbouring village. He became acquainted with this lady; and was married to her in May, 1775. In this connection he enjoyed much harmony and comfort thro' life; and he left her behind him, a sorrowful survivor, in the vale of conflict and hope.

His serious hearers now united together in a little phalanx, to encourage the heart of their minister, and to urge him on in his beloved employ. Prayer-meetings were established; in which the gifts and graces of the pious were fostered and matured. By this time his fame, as a Methodist *extraordinary*, had extended itself in every direction; and many people, from the circumjacent villages, from motives of curiosity or ridicule, were incited

to come and hear this wonderful man for themselves; and many, blessed be God, that came to *laugh*, went home to *pray*. From one or two villages especially, many families attended regularly; and sat for some years under his ministry; and it was found necessary to erect another gallery, chiefly for their accommodation. To a goodly number the message of life was brought with power to their hearts; and now, through Lady Huntingdon's Society, these families and their connexions are able to support an interest, and maintain a minister among themselves.

Pharisaical opposition began to shew itself from the first; and as 'the word mightily grew and prevailed,' the vehemence and rancour of opposition prevailed also. Among the principal of these opponents, from whatever cause, was the very man who first applied to Mr. Romaine for an evangelical clergyman! Various and frivolous complaints were made against Mr. Pentycross to his diocesan,—such as *crowding* the church, singing of hymns, speaking to the communicants at the Sacrament, &c.—After repeated admonitions, the bishop summoned him to give an account of these irregularities; but owing to the representations of an eminent clerical friend, the prelate, after a mild expostulation, granted him all the indulgence he wished to have. Had it not been for this friendly interference, the church would probably have lost one of its most useful ministers; for as opposition had been violent, and his mind perplexed and grieved, he was on the point of listening to some very liberal proposals that would have led him to labour in another sphere, where he was very highly and deservedly esteemed: but as the storm subsided, Mr. P. saw it his duty to continue at his post; and successive indications of the leadings of Providence, made his mind satisfied on this point. The joyful departure of several of his hearers, who died in triumph,—and the very awful deaths of others, who opposed him, fully confirmed him in his resolution. Hence opposition, ashamed or afraid, gradually sunk before him; and the man before alluded to, being often afflicted, would repeatedly beg Mr. P.'s forgiveness and prayers; which he readily obtained. His tongue also became silent in death.—Who can oppose the work of God? 'Who ever hardened himself against him, and prospered?'

Mr. P. had to struggle with pecuniary difficulties for some time; for even with the fortune of his wife he had not a sufficiency; yet, in a most disinterested manner, it was about to be sacrificed to the great object of his life, the love of the souls of his flock: but now the Lord opened a way for him to commence a school; for this important sphere he was particularly qualified, by his extensive learning, and his amiable and affectionate manners. Increasing reputation and success followed; and he was hereby enabled to retire from it, two or three years before his death, with a competency, sufficient to render the evening of life very comfortable. Some of his pupils are now moving in very

respectable spheres of life; and several ministers, in or out of the Establishment, and of no inferior order, who were once under his care, doubtless, derived advantage from his instructions and example. Nor was he backward in affording generous assistance to several promising young men, who desired to enter into the sacred profession.

For some years he occasionally preached in Lady Huntingdon's principal chapels; and maintained an intimate correspondence with her Ladyship. She was much attached to his preaching; and his services were very acceptable and useful among her different congregations; and indeed, wherever he went, his talents and zeal, his eloquence and piety, commanded universal esteem. There can be no doubt that he judged these occasional irregularities, as some would term them, to be *right* and *scriptural*. Popular and useful at home, he could have no motives but the convictions of duty and the love of souls, to go abroad and labour in other places. Such considerations as these bore away those barriers which have kept many good men within the pale of their own churches all their days. We dare not censure his conduct, for the blessing of God attended him; and that afforded him ample satisfaction *.

* Meeting one day with a worthy minister, for whom he had a high regard, he jocosely said, 'I have not forgotten my *sin*, in having once given an exhortation at your place of worship.' His friend replied, he thought it only a venial offence; and that as a proof it was forgiven, he should be happy to hear him repeat it again.—But it was never afterwards repeated.

[*To be concluded in our next Number.*]

ON ELECTION.

IN A LETTER TO A FRIEND.

My dear Friend,

As one desiring to know 'the truth as it is in Jesus,' your request that 'I would give you my thoughts on the doctrine of Election, as it is held by Calvinists in general.'

I believe, that what the Calvinists in general understand by the doctrine of Election, is, That God saves sinners, according to his sovereign, gracious, and eternal purpose: that when he saves sinners, he does not act without a previous design; but that he fully purposed, from eternity, to save as many as shall be finally saved.

For a proof of this doctrine I would at present only appeal to your own experience. Whence is it that you differ from others, and from what you yourself once were? You were once God's enemy, but are now reconciled to him, and become his friend:—you were once under his wrath, but are now accepted in the Be-

loved. But yet you see many thousands of your fellow-sinners in the same unhappy state in which you yourself lately were. Whence is it that you are now in a better state than they? — *You* delight in the paths of holiness and peace, while *they* delight in the paths of sin and misery; — *you* are walking in the narrow way which leadeth to Heaven, while *they* are walking in the broad way which leadeth to destruction. Who has made you thus to differ? Will you ascribe this to the distinguishing goodness of God, or to your own distinguishing goodness? I am fully persuaded you cannot, and will not, for one moment ascribe this to any goodness in yourself. By 'the law of faith,' which, I trust, you are now under, 'boasting is excluded.' But if you will not ascribe this difference to yourself, you must ascribe it to God: and I know you are willing to confess, with wonder and gratitude, that it was God who made you thus to differ from others. It was he that created you anew in Christ Jesus: it was he who, according to his abundant mercy, hath begotten you again, to a lively hope, by the resurrection of Christ from the dead: it was he who quickened you when you were dead in trespasses and sins; and if it was God who thus made you to differ from others, and from what you yourself once were, he must have acted therein, either according to a previous design, or without any design. To say that he acted herein without any design, would be infinitely unworthy of God, and little less than blasphemy: but if he acted therein according to a previous design, this design must have been eternal; for 'God is without variableness, or shadow of turning:' and his making some to differ from others (by bestowing upon them regenerating and sanctifying grace) is all the Calvinists understand by eternal and personal election.

Have you not, therefore, in your own bosom, a satisfactory proof of the doctrine of election? If you have any good evidence that you have been born again, — that you are a new creature in Christ Jesus, — that your stony heart has been taken away, and that you now possess a heart of flesh, all this must have been of God; and in regenerating you, and making you a new creature in Christ, his Son, God must have acted according to a previous and eternal design or purpose; and his doing these things for some sinners, according to his eternal purpose, is the very election the Calvinists contend for.

Has not every real Christian, even among those who are called *Arminians*, an evidence in his own bosom of the sovereign and distinguishing love and goodness of God to himself, which amounts to the same thing as election? Often have I been much pleased in hearing the language of some of them at the throne of grace, where I believe they expressed the genuine feelings of their hearts, ascribing their salvation entirely to the sovereign and distinguishing love and mercy of God; and saying, with the most profound humility and self-abasement, 'Not unto us

not unto us, but to thy name be all the glory!' With these, I desire to spend a happy eternity, joining in the new song, 'Thou art worthy, for thou wast slain; and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us kings and priests to our God, and we shall reign on the earth *.' I cannot, however, help thinking, that their experience as Christians, and their professed sentiments, as Arminians, very ill agree. — May it be your great concern to 'make your calling and election sure,' that at last an entrance may be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ!

I am yours, &c. J. R.

* Rev. v. 9, 10.

ON FAMILY WORSHIP.

Dear Sir, *To the Editor.*

In the valuable Number of your Work for September 1808, p. 385, I have read a request from T. L. concerning Family Worship; in which he says, he 'would be much obliged to some Christian friend to point out a way in which that duty may be performed more pleasantly to himself, and more profitably to those around him.' If you judge the following Hints to be suitable, they are quite at your service. They were addressed, a few weeks ago, to my own congregation, in the concluding part of a Sermon, from 1 Chron. xvi. 43, 'And David returned to bless his house.' W. N.

Bromley, near Bow.

1. Be careful to fix a convenient time for your morning and evening devotions, and keep to it with punctuality. This rule is more likely to be violated in a small family than in a large one. Hindrances will occur; but they who consider the hours of worship sacred, will not often be hindered.

2. Join reading and singing with prayer. 'Those do well,' said the pious Philip Henry, 'that pray morning and evening in their families; those do better, that pray and read the Scriptures; — but those do best of all that pray, and read, and sing Psalms: and Christians should covet earnestly the best gifts *.'

3. Be short; particularly for three reasons: First, For the sake of the young persons of the family, who cannot bear long services: they soon tire; and why should their enmity and their prejudices be needlessly excited? Secondly, For the sake of your business, that it may be dispatched, especially in the morning.

* See the Publications of the Religious Tract Society, No. 19, p. 7.

Thirdly, For your own sake, that your devotion may be lively. — Where weariness begins, devotion ends.

4. Diversify the exercise as much as possible. Diversify the reading—the Psalms and Hymns—and the tunes. Diversify your petitions. Though in domestic worship your own family-concerns should be prominent, yet they should not be exclusive. Forget not to pray for your minister; and include all the ministers and missionaries of Christ, — the church to which you belong, and all the churches, — the kingdom in which you live, and all the kingdoms of the earth. Sometimes a very pleasing, or a very awful event in the neighbourhood in which you live, may be noticed with good effect. The man that prays with his family every day through the year, will be liable to fall into a degree of monotony and tautology, which will be unpleasant to those who hear him, and painful to himself, so far as he is conscious of it. The same train of thoughts, the same expressions, uttered with the same tones, will produce, if you be not watchful, a dull formality, that will be quite intolerable. In order to diversify in expression, it is a good method to turn the portion of Scripture that is read, into confessions, petitions, and thanksgivings.

REFLECTIONS.

1. We should often think of the aids of the Holy Spirit, as the Spirit of grace and supplication. — May the good Spirit help us in all our infirmities!

2. In the golden ages of Christianity in this country (I refer to the days of the Puritans and the Nonconformists) family-worship flourished. In the present day, we have more preaching and hearing; but of the many thousands who hear several sermons every Lord's Day, how few return, like David, to bless their house!

3. Let the heads of Christian families consider, that their families are the proper nurseries for the church of God. We know that from the stones, God can raise up children to Abraham; but we look principally to your children. Instead of the fathers, may the children rise up, a seed to serve the Lord for ever!

ON READING THE SCRIPTURES.

In the Evangelical Magazine for September, I perceive some Remarks on Reading the Scriptures, in answer to an enquiry, 'How may they be read with the greatest advantage?' The question, I apprehend, is not, In what proportion each day is the word of God to be divided, so that the whole may be read over within the year? but How may the same be read most profitably? Now, I think it possible that a person may read a great deal,

and yet derive very little advantage therefrom. It is not the quantity, but the quality of our reading, which should be kept in view. I am inclined to be of St. Paul's opinion, who would rather speak five words, which himself and others might understand, than ten thousand in an unknown tongue; so I consider it to be far more profitable to read five verses of the word of God, with the disposition of the eunuch, — a desire to understand them, than so many chapters without it. Nor can I suppose that common readers can spare, at all times, so much time as is due to so large a portion of the Scriptures. Extensive reading, is like excessive eating, — it may be overdone; and if there be imperfect digestion, it can do but little good. Some professors estimate their Christianity by the number and variety of sermons which they hear; others, perhaps, may form their opinion of the *quantum* of profit from the quantity which they read. These are, however, very fallacious standards. Permit me then to shew my opinion.

The question itself, I suppose refers to private reading; but the subject is interesting, and may be viewed in a more general manner: —

1st. Let us enquire How the Scriptures may be profitably read in private retirement. Seasons of devotion are seasons of meditation; and it is to be supposed that reading the word of God will always constitute one part of such an exercise. Surely, on such occasions, it is most profitable to take a devotional, doctrinal, experimental, or practical part of the Scriptures, as the subject of meditation; and a real believer needs no information where such parts are to be found. On such occasions, I have experienced it most profitable to select a small portion, — a chapter or psalm at most; to read the same with care; and then to bow the knee before God, and pray over the subjects read, seeking an interest therein. This method has a tendency to give enlargement in prayer: it leads us to pray in Scripture language; and the subjects become more rivetted in the mind, and converse with us afterwards.

2dly, Reading the word of God in the family. Family-religion is important; and the word of God ought always to be used on those occasions. Short sermons may sometimes be profitably introduced; but reading a portion of the Scriptures must ever be important. I conceive it most profitable to select the plainest and most devotional parts of the Old Testament; and to read the New in regular course from one end of it to the other: the one part in the morning, and the other in the evening.

3dly, Reading the Scriptures occasionally. To one who loves the word of God, there will be found certain intervals in the course of the day, in which he may converse a few moments with such a friend. Perhaps, it may be profitable then to take a small portion of it, in any part which may be thought fit; and having conversed with this friend on earth, let the heart be lifted

up for a few moments to our Friend in Heaven, that he would graciously bless the same.

4th, Reading the Scriptures on extraordinary occasions. — When a Christian has more time than ordinary to spare, I would say, 'Let not inferior, not to say pernicious, publications divert his attention from the Bible.' I would not undervalue the labours of any man; yet I am inclined to think that the religious world is overstocked in this respect: not that I would discourage good books of any kind; but I suspect the temptation does exist, and is too often successful in drawing the Christian from his Bible. I am persuaded, that a few hours may very profitably be employed in converse with the divine writings. Let prayer be joined with meditation; and the Scriptures divided into three parts. First, The Old Testament, as far as Isaiah: — secondly, The testimony of the prophets themselves; — thirdly, The New Testament. Let one of these sections be chosen, and read on attentively; and it may be profitable to consult the marginal references, especially in the writings of the prophets. Remember, O Christian! it is the quality, and not the quantity, of thy reading which renders it most profitable. Be careful what kind of expositors you consult; for many false prophets are gone forth into the world. There is one mode which some have adopted; but I cannot fully approve of it. Some cases may occur, in which ancient customs may throw a degree of light on the text; but many of these interpretations are calculated to excite an idea that the Scriptures are veiled with great obscurity. They remind me of a good man of the past age, who preached from that text, 'Fools make a mock at sin.' It was usual, in those days, to introduce a doctrine as explanatory of the text, and preach from it. This person proceeded in his usual course; and the doctrine founded on his text was, 'Fools make a mock at sin;' which explanation left the text where it found it; so it is with many expositors. If I were inclined to dispute any passage in the word of God, I should smile at an opponent who should endeavour to convince me, by the custom of a modern heathenish brahmin, or practice of some wandering Arab. Let us not darken counsel by words; but rather be concerned that the word of Christ may dwell in our hearts richly in all wisdom.

MICRON.

THE ASYLUM FOR FEMALE PENITENTS.

[Concluded from page 376.]

EVERY object I met, carried with it, to my view, somewhat of a suspicious nature. The very atmosphere of the place seemed contaminated, as though formed only for the polluted to inhabit. Those walls (I said to myself) could they speak, what scenes would they unfold, which they have been compelled to witness!

Several of the ruined inhabitants passed before me as I went through one of the apartments. I was constrained to reflection as I beheld them. There is somewhat so truly affecting in the sight, that it must argue, in my apprehension, a culpable insensibility not to take part in what concerns the common ruin of our nature. To see a young woman given up to the very reverse of that innate modesty, designed to form the feminine character, — and all the tenderness, retirement, and blushing loveliness which tend to endear her to the heart, totally relinquished, and in their place a boldness foreign to the very nature of her sex, manifesting itself in every part of her conduct;—such views cannot fail to arrest all the charities of the mind, even when considered only in relation to the concerns of the present life: but when the momentous objects of another state come to be connected with the prospect, — when the thought crosseth the mind, that beings designed for happiness, by this inversion of all that is amiable, are brought into a situation full of all that is miserable; and a life of sorrow, disgrace, and infamy is followed with an existence yet far more deplorable, — the heart melts in the review, and every energy of the soul wishes to go forth in the prevention of such accumulated evil. It is a circumstance perhaps but little known, but yet too true, that by far the greater part of those miserable outcasts of society die at an earlier period than that in which multitudes begin to enter into life. Few of them attain their *thirtieth* year; but, like the horses of the team, unmercifully worked to death by their unfeeling owners, they fall a sacrifice to the dreadful effects of disease and intemperance; and die as they lived, unpitied, unnoticed, and unknown!

Never did I before feel, in an equal degree, the force of the prophet's question,—'Have we not all one Father? — hath not one God created us*?' And never did the appeal of the apostle come home with more energy to my heart: 'Who maketh thee to differ from another†?'

I felt my mind led forth in the exercise of compassion still further, from considering how many and how various the predisposing causes are which, in numberless instances, occasion ruin of young females! Added to the inexperience of their youth, common to all, it is more than probable that many have been totally void of any religious education. Some from the early loss of parents, others from the negligence of parents, and others from the cruelty of parents, fall victims to the snare of the deceiver: and what a train of various temptations, corresponding with the various dispositions of the human mind, and the different effects the with which it is captivated, arise from the love of dress, amusements, novel-reading, play-houses, dancing, and the like!

Oh, ye happy female children of gracious parents, whom a bountiful God, in his providence of you, hath given to watch

* Mal. ii. 10. † 1 Cor. iv. 7.

over and guard your younger years (if these lines should, by his appointment, fall under your eye) allow me to remind you of your privileges; and in the recollection of your mercies, may your hearts be directed to a just appreciation of their value, in thankfulness to the Author, in commiserating the state of those who are not so happily circumstanced! It is impossible, indeed, fully to calculate the distinguishing love of God in his appointments of preventing and restraining grace; but their blessed effects never appear more illustrious than in the contrasts of chastity and uncleanness. Could your imagination but represent the horrid features which, for the most part, mark the whole character of the Magdalene, how would all the tenderer feelings of your minds be called forth in pity toward such! And if it could be supposed (as it may very well be supposed, without the smallest impeachment of character) that the discountenance of places of amusement, and the discouragement of the novel publications of the day, which tend to corrupt the female mind; nay, that the very simplicity and *chastity* of dress, were they more attended to by our virtuous and amiable young women, the example would be followed with the most beneficial consequences among those, who are for ever attempting an imitation of the *great*; and thereby shut up some of the avenues which, in their lower circumstances, become the helps to seduction? In short, if there be a method in all the plans of conduct, by which the unsullied graces of our young women can minister to prevent the loss of chastity on one of their own sex, or where that loss cannot be prevented, to raise up any when fallen,—how shall a sense of divine love or human affection be more gracefully shewn than in such acts of mercy? Might not an angel be supposed commissioned to do so much good, though that angel, in his own nature, could never be liable to a participation in such misery?

I have long and often lamented that unaccountable backwardness in administering reproof, where the cases which demand it are open and glaring; but I never found more cause to blush on this account, than in the morning of visiting this wretched house: — the inhabitants of it made me feel the culpable timidity most sensibly. Pardon, gracious God, the repeated omissions! and do ye forgive me also, among whom, in the neglect of the past, I have for ever lost the opportunity of being useful! But with what unblushing confidence do the sinners that I met in this haunt of licentiousness communicate to one another their sentiments, and proclaim the service in whom they are engaged!— Here was no restraint, — no reserve! Nay, a kind of triumph, as if in love with their chains. 'Hardened,' as Scripture terms it, 'through the deceitfulness of sin, and having their conscience seared with an hot iron.'

But where is the master or mistress of the scene? Methinks I should like to speak to them. Have you considered the ulti-

mate gain of such a traffic? Not simply the loss of every thing that is truly valuable in this life, but in that which is to come? Is it not what Scripture calls *the blood of souls?* And would any one for the trifling contemptible profit of the world, thus live and thus die? — and this not simply as it concerns yourselves, but others; not the individual, but the many; not running into evil alone, but dragging into its vortex all around; and while 'knowing the judgment of God, that they who do such things are worthy of death, — not only do such things, but take pleasure in them that do them!'

We at length arrived (the poor afflicted mother and myself) at the sick-room of her poor child. She was sitting by a miserable fire, in a room marked with as much misery as need be; and every thing around alike indicated the wretchedness of the inhabitant. Her sickness preyed upon her too much to leave her alive to the full feelings, which her mother's presence and her own conscious heart would, no doubt, otherwise have called forth. Tenderness and affection, on the part of the poor old woman, was all that, in the present state, could be shewn; and the object I had to accomplish, was to adopt the speediest methods for her removal.

But it was impossible, in rescuing one poor unhappy female from such a state of complicated misery, to behold the many left behind to perish, nay, to recollect the thousands continually hurried into this whirlpool of iniquity, but with the most painful sensation. The Asylum for the reception of such poor deluded outcasts appeared in all its loveliness to my mind! Indeed, it were most devoutly to be wished, that its ability of admission within its hospitable walls were equal to all the wants of the multitudes that are perishing without; and, like the City of the ransomed which is above, the Asylum for the miserable below had 'the gates of it never shut, day nor night*.'

So many strong and irresistible arguments unitedly concur for the universal protection of a charity replete with so much good, that it may reasonably be expected, every hand will be stretched forth to the support of it. I think the parents of young men must rejoice in the prospect, if by such means those nightly street-walkers were removed, who go forth full of disease and corruption to allure the unwary youth to ruin: and I conceive also, that the mothers of our young ladies would feel joy in the hope, that the offences continually offered to the eyes and ears of their daughters, in the unchastity of dress, not to say almost nakedness, in which those immodest women appear; and the language, not unfrequently, uttered by them as they pass, would be done away. And who shall calculate the general cause of delight in the breast of every feeling mind, in bringing back the lost

* Rev. xxi. 25.

to society, and becoming instrumental, in the hand of God, to the salvation of their souls!

The Asylum can never merit, in a single instance, an indignant eye; for it never was intended, neither can it be said in truth to minister, to the encouragement of that sin, which it is its great object to prevent! It is to open a door of refuge, to shelter the miserable creature from her infamy: and by providing for immediate want, to do away the dreadful necessity of continued prostitution, which multitudes, whose hearts revolt at the deed, are yet nevertheless constrained to pursue for their daily support. Let any man figure to himself a poor broken-hearted female of this description, with a mind deeply smitten with the feeling of her situation and misery, — longing to escape from a life of such infamy, but void of all resources of friends or maintenance to accomplish it: — let him only fancy such a case (and there are multitudes to realize the picture) and then let him say, Whether he would not feel joy that there is an Asylum open to receive her?

My mind had been so occupied in contemplating the several scenes of the house which I passed through, in quest of the poor woman's daughter, that upon my return home, the various objects I had seen still rested in my imagination: and under the impression, it was no difficult matter for the fancy to suggest any poor broken-hearted Magdalene as venting her sorrow, in a strain of words like the following. — [*See the last Page of this Magazine.*] R. H.

Plymouth.

ON EXPERIMENTAL PREACHING.

In the discussion of Experimental Religion, its foundation should be laid in revealed truth. 'The Bible (let it be remembered) the Bible is the religion of Protestants.' This should be the source of all our principles; and from thence all our proofs and illustrations should generally be borrowed. So far as I have been able to understand the sacred writings, the following is somewhat like the order and method most usually observed in the conversion and salvation of a sinner.

1. Conviction of sin; 'and when He (the Spirit of Truth) is come, he shall reprove (or convince) the world of sin, of righteousness, and of judgment.' This lies at the foundation of true religion! The character of Christ has no beauty, the gospel no consistency, but on the principle of our being sinners, and the chief of sinners!

2. Conviction of sin leads naturally to compunction of heart. 'They shall look on him whom they have pierced, and mourn for him.'

3. This mourning produces anxiety for deliverance, and a cry

in the heart for mercy. 'Now, when they heard this, they were pricked in their heart; and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?'

4. The Holy Spirit now assumes the office of the Comforter,—speaks peace to the conscience through the blood of sprinkling, by faith, in which the believing sinner is enabled to 'rejoice in hope of the glory of God;' and as that hope rises into assurance, faith grows into rapture; and the believer is sometimes enabled to rejoice 'with joy unspeakable and full of glory.'

5. Charity is the fruit and effect of faith: that charity, I mean, which includes love to God and benevolence to man. 'Faith worketh by love,' and the fruits of the Spirit are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law.'

But notwithstanding this general similarity in the work of God, there will arise infinite varieties. Just as in 'the human face divine,' there is an infinite variety of features, though belonging to one species. Limit not, therefore, the Holy One of Israel, even to his own more usual method. Men may glory in uniformity. Variety, in all his ways, is the glory of the Deity. Perfect semblance would destroy individuality; and, therefore, we do not know that there are two objects perfectly alike in nature. There is as much diversity in the moral as in the natural world; and these varieties arise out of causes which may respect the subject, the means, the instrument, the order, or the degree of a work of grace upon the heart of man.

In the subjects themselves, we are to consider the varieties of the human mind, with respect to natural disposition or local circumstances. Some minds are of so soft a texture (if I may thus speak) and are so easily to be persuaded, that one would expect they should yield immediately to the influence of grace, and make no resistance; but this is not always the case. Such minds are sometimes too yielding to retain any impression; and they repel conviction as a fence of woolsacks, more impenetrable than a wall of brick or stone. They seem indeed easily affected, and, perhaps, to tears. All 'these things will we do,' say they, while they hear the word of God; but they remember no longer than they hear St. James says, 'Such are like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.'

Local circumstances are infinitely various. The prejudices of education, example, early habits, have all their influence in this case; and though none are invincible where the agent is Almighty, they occasion what the naturalist would call variety in the phenomena. Thus, for instance, the opinions of a venerated parent, a respected tutor, or a beloved friend, take often strong hold upon our judgments, while, on the other hand, it becomes a forcible prejudice against the truth, when it is professed by men of unamiable tempers, or of vicious lives.

There is variety also in the means of conversion. Some are led to the saving knowledge of the truth by the instructions of a parent, or the admonitions of a friend; others, by a fit of sickness, a painful captivity, or a dangerous accident, which places them on the borders of an eternal world; but the grand authorized mean of conversion is a preached gospel. The instruments employed, however, are here so various as to give a variety of appearances. The 'sons of Thunder' alarm and terrify the conscience, while the 'sons of Consolation' win the affections and captivate the heart; and the former are often employed preparatory to the latter. So the whirlwind and the storm awed the prophet's mind, and prepared his attention to 'the small still voice' that followed.

I have stated what appears to me the usual order of a work of grace, beginning with conviction of the truth, and proceeding to assurance of salvation: but neither is this order invariable, especially as it respects degrees of knowledge, which must be proportioned to the soul's capacity;—some persons of great piety and experience, being able to attain very small degrees of knowledge, either through weakness of intellect or defect of means:—yet such may possess a sufficient knowledge of the way of salvation to glorify God by a lively faith and holy deportment. Others again, educated under unhappy prejudices against the truth, are long before they can be brought to bow to some of the humiliating doctrines of the gospel; and even when they may have cordially embraced them in their experience, they have still a leaning to their old legal modes of expression. Of such it has been often said, 'That they are more orthodox in the heart than in the head;' and indeed, the former is of most importance, as the heart is the seat of all true religion.

All the graces of the Spirit may vary in degree, and some remarkable varieties in experience spring from this source, and often occasion uncharitable judgments. Persons of strong faith and tried experience are sometimes offended to hear their weaker brethren talk of their doubts and fears, the wavering of their minds, and their heart-tremblings. On the other hand, these weak Christians are equally stumbled at the confident language of their stronger brethren, and can hardly forbear charging them with presumption.

There is another variety of experience which seems in part to arise from the greatness of some minds:—a particular strength of intellect, or the power of imagination. In the former case, we find them forming grand conceptions of the divine Being, and proportionally degrading opinions of themselves. While they are stretching their thoughts to infinity, to embrace

> 'A God full orb'd,
> 'In his whole round of attributes complete,'

they shrink into a point,—a nothing; and have even sometimes persuaded themselves they could be content to sink into Hell, if

thereby God could be more eminently magnified. This is an extravagance; but it is such as none but great minds are likely to be guilty of.

Others again, though less metaphysical, are not less sublime in their imagination. They love the Saviour, and 'pant for the joys at his right hand;'—they mount on cherubs' wings, and dip their pencil in the rainbow, when they paint the glories of the Redeemer, and of Heaven. Such were Milton and Watts. Now, weak and humble Christians are sometimes hurt on comparing themselves with these mighty minds, and wish that they could soar like them. Far be it from me to speak degradingly of men I so much admire; but I would suggest a hint or two for the encouragement of the humble Christian. Great as are the distinction of human minds compared with each other, they are little in the sight of God. How high do the mighty mountains of Switzerland or Italy tower above the little eminences of our comparatively level country! But were the Sun an intelligent being, how small would the difference appear to him! Indeed, God 'seeth not as man seeth.' Meekness and humility are with him the sublimest *traits* of character; and a despised saint, in the corner of an obscure cottage, is perhaps to him a higher character than a Milton inditing songs for angels. Nay, I am not sure that the songs of angels themselves are so musical to him as the sighing of the prisoner, or the groans of the dying, when both ascend incensed with the merits of our Redeemer. In short, in nothing are we more erroneous than in our estimate of greatness. 'To THIS man will I look, saith Jehovah:'—not to Isaiah, tuning the prophetic lyre,—nor to Hezekiah, wielding the sceptre of Judah; 'but to him that is poor, and contrite, and trembleth at my word!' SHEVA.

JUVENILE DEPARTMENT.

Some Account of SAMUEL FAY, *of Little Bartholomew Close, London, who died June* 17, 1808, *aged* 10 *years and* 7 *months.*

IT pleased God to affect his mind very early with a sense of religion, and to dispose him to attend to secret prayer. He was early and frequently afflicted; but his afflictions were sanctified in producing thoughtfulness, and enquiries about eternal things, which increased with his years. His advancement in knowledge was considerable; but he was solicitous fully to understand one branch of education before he proceeded to another. This disposition was remarkably useful to him in his spiritual concerns; for he would often enquire, with much earnestness, the meaning of different passages of Scripture; and was not satisfied without understanding what he heard or read on those subjects.

He often suffered much pain, arising from the nature of his complaint; which was an enlargement of the heart, and which adhered to his side. His natural disposition was likewise lively, which often excited him to impatience and fretfulness; but he was frequently praying, and requesting others to pray for patience and entire submission to the will of God; and God was pleased remarkably to answer prayer, by enabling him to bear

long confinement and pain in a manner that often comforted his comforters, and encouraged many to trust in the mighty God of Jacob.

During the last seven months, he was almost wholly confined, and unable to attend public worship, which he longed to do; but he resigned himself into the hands of God. He became gradually less reserved, and conversed freely about the state of his soul. He said, he considered it a great mercy to have had religious parents, though he had sometimes thought them too strict; but now he saw it was all for his real good!

The Bible was the book which he most highly valued, having found it early blessed to him. Dr. Watts's Hymns; the Pilgrim's Progress, with Mr. B.'s Notes; and the Youth's Magazine, were likewise very useful to him.—He had early committed to memory the 146th of Dr. Watts's Hymns, B. 2; and enquired the meaning of the different verses. He repeated them one day to a friend, applying many of them to himself. For example, he remarked, 'If Christ had not been a *Fountain*, how could I have been washed from my sins? If he had not been the *Way*, I could not have got to Heaven! If he had not been the *Star* from on high, how could my benighted soul have been enlightened?' &c.

About three months before his decease, his disorder was pronounced to be incurable. When this was communicated to him, he received the information with composure, and said,' Then God will take me to Heaven!' Observing his parents affected, he said, 'Don't grieve! you know I am but lent; and I must be paid some time or other!'

By the direction of the doctor, he was removed into the country. Upon which he observed, 'I know that nothing is impossible with God; and I wish to try the means. If I live, I hope it will be to his glory, and the comfort of my parents! I wish to be what he thinks best! If he takes me away, I know it will be from a world full of trials and sins; and, I believe, he will take me to himself!'

Though he was generally comfortable in his mind, he had seasons of darkness; and sometimes compared himself to Feeble-mind, the pilgrim. A few weeks before his death, he was much harrassed with temptations to profane the name of God, which made him very unhappy, and led him to earnest prayer for help; by which the temptation was removed, and his peace restored.

As his complaints (which ended in a dropsy) increased, he appeared to take his leave of the world; he desired that his books and things for amusement might be brought to him; when he distributed them among his young friends, who surrounded his bed, addressing them severally and affectionately; earnestly requesting them to attend to the concerns of eternity, that they might meet him in glory.

Putting his Bible into his Brother's hand, he said, There,—'I give you that Bible,—it is an old one, but it is a precious one; it has been a great blessing to me; the comfort I now feel, I got from that book. I am going to Heaven; and there it was I learnt the way;—study it, and treasure up these things in your mind; remember, they are the words of a dying brother. May this book make *you* happy on your dying bed.—I am going; try to supply my place; obey your father and mother, and do every thing to make them happy, as long as you live.—Love ministers; they are God's servants; I love them dearly; I am on a dying bed, but I am as easy as on a bed of roses. I am a sinner, but Christ has washed me clean; and he is going to give me a crown, and a robe of righteousness. I am going to have more than the mines of Mexico, or the golden Indies.'

Presenting a Bible to another young relation, he said,—'There is a Bible for *you;* pray for a blessing on it; don't part with it, even if you want bread, for there is the bread of life; and it will support you when every thing else will fail; it has supported me in the midst of all my afflictions: it is a good chart, make it your guide, and it will carry you clear of all the rocks and quicksands you may meet with, and will land you safely on the heavenly shore. Seek the Lord while you are young; you cannot enjoy

life, unless you are fit to die; remember there is great encouragement for you; Christ says 'Suffer little children to come unto me.' You see God can give his grace to a child as well as to a man.—Take care of bad company, they lead to ruin; choose the company of those who fear God; you see he takes the young as well as the old. I am younger than you; and your turn must come. Don't neglect religion: it will be a shocking thing, and will cut you to the heart, to reflect at the last that you might have been saved, but would not! you know you have relations in Heaven; and I charge you to meet me there. On repeating the 57th Hymn, B. 2, he said, 'Ah! none know the joy of pardoned sin but those who feel it: I do feel it.

'I am happy, so happy, I cannot express what I feel! I am quite ready now, God is going to take me to himself. Christ has paid my debt, all my debt: a great load. I was unable to pay any, but he died for me; yes; for my soul. Don't grieve; the Lord will support you; I am sure he will, though he will not recover me.---The Lord is good and mighty: he will never leave nor forsake those who trust in him.

Precious Bible! what a treasure, &c.

I have no doubts, no fears now; no, all are gone.---I have sown in tears, but I shall reap in joy. I am ready: I am going to sing praises to God and the Lamb for ever and ever, for he is worthy.

Another time, speaking of Christ's ascending to Heaven, he said, 'and there I am going to be with him; there I shall lean on his bosom as the beloved John did; — there I shall see as I am seen, and know as I am known; there I shall worship as I ought, and praise as I ought: now I see through a glass darkly; but then (unspeakable mercy!) face to face.'

A minister visiting him when in great pain, and much in want of sleep, he requested him to pray for sleep and ease; but his pain increasing after he left him, he prayed aloud himself, — 'O, Lord, give me patience! — give me patience! O, for faith! O, for sleep! O, give me ease, or take me to thyself this night! Why are thy chariot wheels so long a coming? Come, friendly Death, and release me!' — His father saying, "I hope you will still be enabled to submit to the will of God;" — he instantly replied, 'O, yes; his will be done, his will be done! It is a blessed will,—it is a blessed will! It is very painful: I don't understand it now; but I shall soon!' He was indulged with comfortable ease and sleep that night. The next morning he was very thankful, and said, 'Well, we see God hears and answers prayer; and I am a proof of it.' His mother saying, "We never see you cry now, though your friends are often weeping around you!" — he said, 'No; I have done with tears: Christ has done so much for me, I have nothing to do but rejoice and praise!' She asked him if he felt any dread at the thought of being confined to the grave, — he immediately replied, 'No; none at all!

'Corruption, earth, and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh!'

Is not Christ risen, and become the first fruits of them that sleep in Jesus? I know I must die, to be with him; and I am thankful I am made willing; for the sting of death is taken away! God will give me the victory; and I shall soon cast anchor in the haven of eternal rest. I will rejoice in this world, and go to praise him without end in a better; and you will soon come to me: a little time, and we shall meet where parting shall be no more!'

On the day of his departure, he was so exhausted as to be able to say but little. He was fully sensible his dissolution was fast approaching; but he was quite comfortable, and enjoyed those parts of the word of God which were read to him.

He remained perfectly composed till his immortal spirit departed to the regions of eternal day without a struggle or a groan. — Thus died a truly affectionate child. — His decease was improved by the Rev. Mr. Webb, whose ministry, with the Rev. Mr. Campbell's, were much blessed to him.

Evangelicana.

On the Character of Mr. Whitefield.

Mr. Editor,

I HAVE lately been much hurt at some remarks on the character of Mr. Whitefield, in the Critical Department of another periodical publication, where I have been accustomed to look for better things.

I am not insensible to the importance of examining public characters, when the historian finds it necessary to bring them forward in his narrative; but then let them receive justice; — let their talents and their virtues have a fair display, and their weaknesses be considered as the alloy found in the best human characters. Among such, Mr. Whitefield may certainly be ranked. Time has treated him with that equity which his contemporaries denied. His integrity is unimpeachable, — his candour and generosity undeniable; and, with respect to his talents, if the opinion of the few, or the admiration of the multitude be taken, his pulpit eloquence was unrivalled. Even Mr. Hume acknowledged, that 'it surpassed every thing' he 'ever saw or heard in any other preacher;' and that he witnessed (as many still living have also done) 'almost a whole assembly melted into tears' * by it; and, as to his labours for the good of souls, an elegant and nervous writer has lately remarked, '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 †.'

'But he was not perfect!' True: his great energy sometimes exhausted him, and he exhibited a degree of levity which might justly offend, where *that* part only of his character was viewed. His integrity of heart sometimes laid him open to the arts of the designing; and he was not always proof against the flattery with which he was surrounded. His zeal did not at all times listen to the suggestions of prudence and decorum; and the flame of his piety was sometimes coloured with enthusiasm. Still, however, his faults were such as attach only to minds of the first order. Common minds may easily preserve their equilibrium; as they do not rise high, they cannot be expected to descend far: their little taper may burn long and steady, because it never blazes.

But on this subject I beg leave to transcribe an Extract from the Letter of a venerable Minister in the Country, to his Friend in Town, occasioned by the above *critique*, which I find affected him, and many others, in the same manner as it affected me.

'. . . . Tell Mr. Jay how much pleasure I have had this week in reading his Life of Mr. Winter. It was well-meant, — it is well executed. The last chapter of the Second Part, and the whole of the Third Part, struck me most; the former as a proof of Mr. Jay's talents, — the latter as a monument of the most excellent piety, and a proof of Mr. Winter's superiority in the epistolary style. Some things want correcting in a second edition; but, on the whole, it is a book that will well reward the time and attention necessary for its perusal.

'But it grieved me not a little, that any thing in it should give occasion to any to throw dirt on the memory of the great and venerable Whitefield, whose Life and Ministry form a new era in the History of the Church of Christ. If this great man of God had his failings, they were the failings of a *man*, — but his virtues were the virtues of an *apostle*: the era of his ministry has been exceeded only by that of Luther and Calvin!

'If the supposed writer of the *critique* in the Christian Observer, on Whitefield and Winter, had amused himself with extracting the vitriolic acid from his own 'Zeal, without Innovation,' it would have been far more

* See Evan. Mag. for 1806, p. 28. † Foster's Essays, vol. i. p. 174, 3d edit.

honourable to the cause of God and Truth.—I only wish, by way of retaliation, that the Editor of our valuable Magazine would insert in the next Number forty lines, describing Mr. Whitefield's character, from Cowper.

'Leuconomus (beneath well-sounding Greek
I slur a name a poet must not speak)
Stood pillory'd on Infamy's high stage,
And bore the pelting scorn of half an age,—
The very butt of Slander, and the blot
For ev'ry dart that Malice ever shot!
The man that mention'd *him* at once dismiss'd
All mercy from his lips, and sneer'd and hiss'd:
His crimes were such as Sodom never knew,
And Perjury stood up to swear all true;
His aim was mischief, and his zeal pretence,
His speech rebellion against common sense:
A knave, when try'd on Honesty's plain rule,—
And when by that of Reason, a mere fool.
The world's best comfort was, his doom was pass'd,—
Die when he might, he must be damn'd at last!

'Now, Truth, perform thine office; waft aside
The curtain drawn by Prejudice and Pride;
Reveal (the man is dead) to wond'ring eyes
This more than monster in his proper guise.

'He lov'd the world that hated him: the tear
That dropp'd upon his Bible was sincere.
Assail'd by Scandal and the tongue of Strife,
His only answer was,—a blameless life!
And he that forg'd, and he that threw the dart,
Had each a brother's interest in his heart!

'Paul's love of Christ, and steadiness unbrib'd,
Were copy'd close in him, and well transcrib'd
He followed Paul,—his zeal a kindred flame,
His apostolic charity the same!
Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labour'd; and, like him, content
To bear it, suffer'd shame where'er he went.

'Blush, Calumny! and write upon his tomb,
If honest Eulogy can spare thee room;
Thy deep repentance of thy thousand lies
Which aim'd at him, have pierc'd th' offended skies;
And say, 'Blot out my sin, confess'd, deplor'd,
'Against thine image in thy saint, oh, Lord!'

ILLUSTRATIONS OF SCRIPTURE.

And he spread it before me, and it was written within and without.—Ezek. ii. 10.

Ezekiel's roll was written פנים ואחור 'before and behind,' or on the 'face and the back.' This was not usual in the ancient volumes, or rolls of parchment, which were commonly written on *one* side, though sometimes, from the abundance of matter, on *both*. These latter were called by the Greeks οπισθογραφα βιβλια *, 'books written on the back, or outer side;' and from them, by the Romans, *Libri Opisthographi* †; or as Juvenal ‡, *Scripti in Tergo*, 'books written on the back.' Rev. v. i, John 'saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals;' which a learned writer of the present day thinks was the book of Daniel, who alone, of all the prophets, was commanded to 'shut up the words, and seal the book, even to the time of the end;' and whose prophecies have a remarkable similarity to the contents of the book which John saw. Let us rejoice in the abundance of matter which the sacred roll of revelation contains, that we may understand the Scriptures, which are able to make us 'wise to salvation.'

* Lucian, Vit. Auct. 9. † Pliny, Ep. iii. 5. ‡ Sat. i.

Obituary.

MRS. COOPER.

On Wednesday, July 20th, 1808, died at Ebley House, Gloucestershire, Mrs Cooper, the wife of Thomas Cooper, Esq. and the eldest daughter of Sir Samuel Wathen.—In addition to the liberality of divine providence (in her superior personal and mental accomplishments, and in her very respectable connection) she was greatly indebted to the grace of God for the generous influences of his Spirit. About 9 years since, when the Rev. T. Flint (now of Uley) came to Horsley as the assistant of the Rev. B. Francis, Mrs. Cooper was induced to attend his ministry; where the religious impressions she had previously felt, were gradually increased; and she joined the church at that place. In making this public profession, the decision of her mind, and the fervour of her affections, rendered her superior to every timid feeling of censure and reproach. With a most amiable diffidence, and admirable firmness, she dedicated herself to the cause of Christ; and the Society had soon occasion to admire the efficacy of divine grace, in the purity of her zeal,—the spirituality of her conversation,—the meekness of her carriage, and the charities of her hand. It was evident she had acted upon principle; for she allowed no hesitation how far she might accommodate herself to the fashions and maxims of the world; the line of division was so distinct, that those who were most conversant with her, felt no suspicion that she made any improper concessions to the temptations of polite life. She walked on the opposite side of the most commendable simplicity in her apparel and manners, her amusements and deportment.

In her attendance on public ordinances, she was very uniform, and distinguished by her peculiar seriousness; her attachment to evangelical truth was a pre-eminent affection; and so delighted was she to hear the pure doctrines of grace, as always to prefer the simplicity of preaching, when Christ was the subject, to the more refined productions of the pulpit, if the love of Christ was not the principal theme. She was a sincere friend to the Christian ministry; always esteeming herself as much honoured as gratified by the company and conversation of the servants of Christ; her superior station in the world was never misused as a barrier between herself and the poor of the flock; but with the most condescending affability, she would mingle with them in their lowest spheres: and here she indulged such an affection in acts of mercy, that her charities were numerous and liberal, but always of the most humble and retired character.

In the relations of family life, her religion displayed its divine lustre; the souls of her dearest connections were so interested in her wishes, that it was always her maxim, 'I would rather God should give them his grace than the bounties of his providence;" and so ardent was her desire for the early piety of her offspring, that she would continually disclose her fears, lest the snares of the world should make them captives to sin and folly. In the prospect of her speedy dissolution, she was very anxious to know by whose instruction her surviving children should be trained up into life; and she expressed peculiar gratitude to God, that a person, whom she much esteemed, had acceded to her request, in taking her two eldest sons under his tuition. She was severely afflicted by the hand of God, losing many of her children, and in some instances, by very sudden strokes. The writer of this memoir was called to visit her (when residing at Kingstanley House) by the most solemn providence, of the drowning of her eldest son, a fine boy of about 8 years old: but whilst she was seated in the chamber of sorrow, with the breathless corpse

before her eyes, religion displayed its divinity in the calmness of her countenance, the tranquillity of her mind, and her full satisfaction with the discipline of her Heavenly Father. — In her last illness, which was continued through several months, her two youngest children were torn from her arms, by the violence of disease; but such was the influence of grace, that in all the debility of her frame, she rejoiced in the plenitude of her consolations. Instead of repining, she thanked God, that 'He was thus gradually dissolving her ties to life, and in this gentle manner, sloping her descent into the grave.'

In moving at the head of a respectable family, it was always her study to prove to her domestics, that there was a real excellence in religion; and she was very jealous of herself, in all the duties of her station, to display the Christian profession to the view of her servants: their salvation was near her heart; and if any signs of piety were discovered, she would speak of it with the greatest thankfulness and pleasure.

The period of her last illness was just when the providence of God had introduced her to a new situation, where every thing was so grateful as to require grace in its utmost vigour to resist an undue attraction. But to all these scenes of mortal affection, she was 'dead while she lived;' reproving every expression of regret, that she should be removed so hastily from such a sphere. With a smiling countenance, she would say, 'I am going to a better house, — a house not made with hands, eternal in the skies!' When gratitude was expressed that her profession had been so decided, she hesitated an assent, complaining that 'in her heart she was never so fully devoted to God as she now most earnestly wished she had been.' In reply to an enquiry if she felt composed in the prospect of dissolution, she cheerfully answered 'Yes! yes! I would rather depart and be with Christ, than return again to my former health and engagements; for in that world to which I am hastening, I shall enjoy that nearness to Christ, and that likeness to his lovely image, the perfection of which has been my prayer in this house of my pilgrimage.'

When she came nearer to the last crisis, she thanked God that the warfare was so soon to be finished, and the fears of her mind to be quieted for ever; observing she had great cause for praise, that she now felt no tie to life so strong as to produce the least unwillingness to leave the world.

When she observed an intimate friend, a minister, dropping the tear of sympathy, she said 'I thank you for your tender affection; but let us not weep as do others; let us rejoice in the Lord always; for to die is gain.' And when the same person was called to the painful task of taking his last farewell,—'Now,' said she, 'for a long separation; I shall see your face no more; but 'be thou faithful unto death, and I will give thee (says your Lord) a crown of life.' And soon after this, with this prayer upon her lips, 'Come, Lord Jesus, come quickly! Lord Jesus, receive my spirit,' she sweetly fell asleep in the arms of her Redeemer.

A few days afterwards, she was interred in the family vault, in the burial ground of the Meeting House at Horsley; and notwithstanding the unfavourable state of the weather, such was the public impression of the respect due to her memory, that the road to the place of sepulture was, in various parts, thronged with spectators; and the congregation very numerous. On the following Lord's Day, the Rev. W. Winterbotham delivered a very appropriate Funeral Sermon, on 1 Cor. xv. 10. 'By the grace of God, I am what I am.'

T. F.

Mr. STEAN.

On the first attack of his disorder, being asked, whether he had not a desire to recover, he answered 'My mind is resigned to the will of God; if it be his will, that I shall recover, I hope that he will keep me in the furnace till I am purified like gold, for the Master's use.' About a week before his death, he called his wife

to his bed-side, and said, 'My dear, I must soon leave you; I have given up you, and my dear children, and all my friends and concerns into the hands of a faithful God. May the Lord direct you in all your paths, so that as we have lived happily together here on earth, we may live together in glory. When she said, with tears, 'I cannot give you up,' he referred her to John xiv. 2. 'Let not your heart be troubled, &c. &c.' When laid down in bed, and asked how he felt himself, he answered, 'As easy as I could wish; I have not a pain about me; what a mercy that, in all my afflictions, I have not a pain about me! my mercies overbalance every thing.'

At one time, he was overheard repeating those lines of Doddridge:

Yes, thou art precious to my soul!
My transport and my trust;
Jewels to Thee are gaudy toys!
And gold is sordid dust.

and though his voice was so weak that he could scarcely be heard, yet he uttered these words with astonishing energy.

Shortly before his death, he awoke in the middle of the night, exclaiming in great agony of mind, —'O that black and dark enemy!' his wife observing this, repeated that text,—'The blood of Jesus Christ cleanseth from all sin;' exhorting him to take up the weapon Christ used against the enemy; — 'It is written.' He answered, as having recovered himself, — 'O! the blood of Christ!' repeating again and again, with reviving cheerfulness, 'O the blood of Christ!'

The last time he came down stairs, being placed in his chair, his wife, observing that he wept, said, 'My dear, why dost thou weep?' he answered, 'I have the valley of the shadow of death to pass through;' but he added, with a strong emphasis, 'Hold thou me up, and I shall be safe!'

In his last moments, being still in the possession of his rational powers, while his wife was wiping from his face the cold sweat of death, he said, 'Tell me where is that passage that speaks of Christ's compassion to the weak and tempted; giving her at the same time Dr. Watts's Hymn Book, pointing to the title of the 125th Hymn, founded on Matt. xii. 20, 21. 'A bruised reed shall he not break,' &c. His sister, who stood by, said, "Do you feel happy, brother?" he answered, 'I do; and in a few minutes breathed his last, falling asleep in Jesus.

He had been formerly Clerk of the parish of Harborough Magna, Warwickshire; from which office he was dismissed, in consequence of his attachment to the gospel. — His first awakenings, about 14 years ago, were ascribed to his listening, outside the house, to the family-prayers of Sir Egerton Leigh, whose ministry he afterwards attended, and became a Deacon of the Church which he formed in that neighbourhood.

E. F.

RECENT DEATHS.

August 20th, died at Sadbury, Gloucestershire, the Rev. T. Ferebee, aged 75; having been pastor of a Baptist Church there for more than 40 years. Mr. F. retired to bed in his usual health, but was so suddenly seized by the hand of death, as to be a corpse within an hour from the period of the attack. He was highly esteemed for a most exemplary character, and sterling Christian worth; and his sudden death appeared an answer to his wishes, that when removed, it might be in such a manner.

Sept. 28, died at Hammersmith, aged 46, the Rev. W. Humphrys. He had been more than 16 years one of the ministers, and for more than 12 pastor of a church at that place. His death was occasioned by the third rupture of a blood-vessel. He was an excellent man, and a faithful useful minister: but we decline, at present, entering into his history and character, as we understand that the funeral-sermon, by the Rev. R. Winter, which will contain many particulars of the deceased; and the Address at the grave, in Bunhill Fields, by the Rev. W. Jay, are shortly to be published.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Second Letter to the Barrister, *in Answer to the Second Part of his Hints to the Public and Legislature.* *By* R. Hawker, D. D. 8*vo*, 2*s*. 6*d*.

We cannot but regret that a writer of so little merit as the Barrister, by the aid of strong language and bold assertions, without proof or argument, should be able to write himself into importance, and attract so many answers; at the same time, our regret is in some measure balanced by the very able defences of evangelical religion, which have been produced in consequence of his attack. Among his antagonists, Dr. Hawker is the only one who was so far deceived as to give him credit for good intentions: but now the mask is thrown off by avowing himself an Anti-Trinitarian, the Doctor very properly considers him, not only as an enemy to true religion, but to the church.

In the present letter, Dr. H. first recapitulates the substance of his former letter, under distinct heads, in order to shew that he had already answered several charges which the Barrister boldly asserts he had not noticed. In the latter part, he justifies his doctrine by the clear and express language of the Church of England in her Articles; and strongly marks the absurdity of the Lawyer in charging him with apostacy from the Church, for avowing the principles she expressly teaches; and the presumption of appealing against him to the legislature, for preaching those very doctrines which, as a clergyman, the law enjoins him to preach, and no other. It is indeed a curious fact, that while he is thus arraigned, the Barrister recommends to him that very system, as the creed of the Church, which one of her sons (Mr. Stone) has lately been solemnly excluded for propagating and defending!

As Dr. H. takes up the cause on grounds so materially different from the Barrister's other antagonists, they will not be found to interfere with each other. Between them, were the question to rest on evidence, it must now be laid at eternal rest; but we have no hope of this, as we have been long since taught, that 'wicked men and seducers wax worse and worse.'

One thing we are concerned at; that the Doctor still talks of following the Barrister with pamphlet upon pamphlet; for we are persuaded, the attention which has been paid him is now the only circumstance which procures him readers.

The Legislature alarmed and the Barrister unmasked: *occasioned by 'Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching, by a Barrister. Part the Second.* *By* Vigil. *Price* 1*s*.

This author has justly remarked, that infidelity has lately directed its strength equally against Government and Religion. Paine began by attempting to shake the pillars of the state; and, indeed, by a furious assault upon Revelation. The Barrister has commenced, by an attack upon those doctrines which form the leading points of the faith of the Established Church. How he designs to end, is perhaps best known to himself; but the attempt to 'excite religious commotions' is no auspicious omen; nor can it be regarded as a very promising evidence of a peaceable and loyal subject. The writer of this pamphlet reasons upon the influence which the doctrines of grace must have upon the life; and asks, 'Is that man the best friend to the morals of his country, who would attack a system, the best adapted to excite to holiness of life, and consequently to morality? Is that man the best friend to the morals of his country, who is holding up to contempt the guardian of her morals, as by law established, and, under a profession

of regard, is insulting and ridiculing the principal doctrines of our national church? Is that man the best friend to the morals of his country, who, instead of strengthening the bonds of civil society and national concord at this critical period, seems as if he was aiming to set clergy against clergy, subject against subject, and government against the people?'

The discussion arising out of these three enquiries forms the outline of the pamphlet; and, under each of them, it is the object of the writer, to establish the principles which he advances in favour of the doctrines of grace, and to shew the injurious consequences resulting from such a system as the Barrister wishes to support: but the point of the remarks made by Vigil upon the Barrister's publications, is, that whether his system be in itself true or false, it is directly opposed to the doctrines of the Established Church, published in her Articles and her Liturgy.

He shall explain his own plan: — 'I shall not have recourse to the writings of her able defenders, nor to the Homilies, which are a comment on her Creed; but I will bring his (the Barrister's) sentiments to face those of our Common Prayer; and our national church will then see, in her own mirror, what is the real countenance of her professed friend.' On the important subjects of Human Ability, Repentance, the Blood of Christ, and his Sacrifice, the language of the Barrister is contrasted with that of the Common Prayer; and that it may more pointedly appear, they are placed in two columns on the same page.

We think the writer of this pamphlet has succeeded in his design; and those must be very blind, or very indifferent, who can any longer regard as a friend to the Church of England, a man, who, while he professes to venerate her establishment, is undermining the very foundation upon which the structure is reared.

A Treatise of Divine Providence, *General and Particular, as relating to the Church of God in the World. By* Stephen Charnock, B. D. *Fellow of New College, Oxford. 4th Edition, carefully revised and corrected, Crown 8vo, boards, 4s. 6d.*

The name of Charnock has been deservedly held in such high repute in the religious word, that any commendation from us seems unnecessary. The present treatise, which is one of the most valuable of his performances, had long become scarce, and difficult to be procured. On these accounts, a new edition became desirable. Suffice it to say, that the one before us is executed in a neat and respectable manner, and is accompanied with a fine portrait of the author.

The Soul's Conflict with Itself, and Victory over Itself by Faith: *being a Treatise of the Inward Disquietments of distressed Spirits, with comfortable Remedies to establish them. By* Richard Sibbes, D. D. *sometime Preacher of Gray's Inn, London. 10th edition, bds. 4s. 6d. — [Not 2s. 6d. as advertised, by mistake, in our last.]*

We are pleased to see a new edition of this valuable treatise, which contains an able discussion of the subject stated in the above title. Afflicted Christians, whether their trouble arises from a conflict with inward corruptions, or from the powerful temptations of the Adversary, may find much benefit in the perusal. The author has laid down some excellent directions for trusting in God, and opened, with great affection, several springs of consolation to support the dejected Christian. The present is a neat edition; and, we hope, its circulation will contribute to answer some of the valuable purposes designed by the pious author.

A Discourse on Trouble of Mind, *and the Disease of Melancholy: with a Preface, containing several Advices to the Relations and Friends of Melancholy People. By* Timothy Rogers, M. A. *Third*

Edition. To which is prefixed, A Life of the Author, 1ds. 3s.

The above discourse upon trouble of mind, which passed through two editions in the course of a few years after its first appearance, has been long since out of print, and, though frequently sought after, it was found difficult to procure a copy, even at a high price. In an advertisement to this edition, the editor observes, 'Those who are acquainted with the distressing circumstances in which the pious author was placed previous to his writing the present treatise, will readily grant that he was the fittest person to write upon such a subject. He had nothing to do but to detail his own experience. In so doing, he has recorded the experience of many thousand persons, who, in all periods of the church, have been afflicted, more or less, with a dejection of spirits; which has very properly been termed 'Religious Melancholy.' It is indeed a most excellent performance, and has been blessed, by the great Head of the church, to the comfort and edification of many hundred persons, who were in a case similar to that of the pious author.' In these sentiments we cordially agree, and recommend it to the perusal of the religious public. The present edition is accompanied with an interesting Life of the Author, whose history was before but little known.

The Nature and Extent of Christian Liberty: *a Letter to the Members of Religious Societies. By* J. Fawcett, A. M. 12*mo*, 4*d.*

The true nature of gospel liberty is here clearly explained, and its proper bounds and limits accurately fixed. It is a very useful little treatise, published at a very seasonable time, and well adapted to restrain that licentiousness which some unhappily mistake for liberty. We recommend it as suitable to be put into the hands of persons who are in danger of being misled by preachers of an Antinomian cast.

The Attention and Compassion due to the Children of the Poor: *a Discourse delivered for the Benefit of a Sunday School. By* John Fawcett, A. M. 8*vo*, 8*d.*

This plain but useful discourse, from Deut. xxxi. 13, was published at the request of the hearers. It consists of several observations on the text and subject, — 'That the children, which have not known any thing, may hear, and learn to fear the Lord;' and some considerations on the great importance of teaching ignorant children. In the close of the sermon are some useful hints to the teachers and managers of the school. We transcribe a few sentences:

'Do not content yourselves with admitting those only who apply for instruction; since the most proper of all objects are those who are most neglected and abandoned. Seek out these lost sheep in the streets, the lanes, the highways, and hedges! Visit the most wretched habitations! Endeavour to convince the parents of the importance of having their children instructed, and encourage them to send such as are of an age proper to receive it. Let nothing but cleanliness be required, together with a decent and orderly behaviour.'

We should be happy to see this good advice acted upon; and, if a short tract were printed and dispersed among such parents (who can read) it might be very useful.

The Holiness which becometh the House of the Lord *considered, in a Discourse delivered at the Opening of the New Place of Worship in New York Street, Manchester. By* John Fawcett, A. M. 6*d.*

This sermon is founded on Ps. ix. 3, 5. The author first describes the house of God as signifying either the Church of Christ, consisting of professing believers; or a material building, where the worship of God is maintained according to his will. He then points out the nature of that holiness which becomes the former, or the persons who assemble for religious exercises; including holiness of intention, — of doctrine, — of worship, — of discipline, —

and of practice. The whole discourse is pious and evangelical, and well adapted to the occasion.

The Duty and Means of Promoting Christian Missions: *a Sermon preached at Blackfriars Church, London, June 7, 1808, before the Society for Missions to Africa and the East. By the Rev.* Thomas Robinson, M. A. *Vicar of Saint Mary's, Leicester. With the Annual Report of the Committee, &c.*

'The text is perfectly appropriate: it contains the best possible defence of missions.' It is Rom. x. 13—15, 'Whosoever shall call on the name of the Lord,' &c. The preacher considers, 1st, The great Plan of Mercy to be promulgated; — 2dly, The Means appointed for propagating the Gospel; and, 3dly, The Duty of promoting Missions. In the first part, we have a concise but bold declaration of the grand doctrine of salvation: 'the noblest subject which can occupy the thoughts, interest the feelings, or draw forth the energies of any human creature.' 'The immense benefits of Christian Preaching' are next asserted; and, under the third particular, the cause of missions is pleaded with uncommon vigour. The obligations to missionary exertions are deduced from the common principles of our religion; 'nor can we,' says Mr. R. 'conceive favourably of that man's spiritual state, who is indifferent about the state of his fellow-creatures, and asks, like an ancient murderer, 'Am I my brother's keeper?''

Mr. R. with great propriety, notices that false candour which has lately presented us with flattering accounts of the moral state of Heathen countries, which he shews to be contradicted by matters of fact, and which were intended to disparage the whole of divine revelation as a vain and useless scheme.

The necessity of sending duly qualified missionaries is then strongly urged. These must, 1st, 'Be sent of God. The character of the true and faithful minister is formed by the Spirit; and he comes forth to his office and his work under the same divine influence.' They must, 2dly, 'Be sent of men.' Here the author expresses his cordial approbation of the ecclesiastical constitution of the established church, to which he belongs; and, on the subject of the call of ministers, quotes the 23d Article; reflecting pretty severely on 'bold and ostentatious men,' who assume the liberty of constituting themselves teachers and administrators of the sacred ordinances. He recommends to those who aspire to the sacred function, to examine their own hearts, to be earnest in prayer, to consult judicious friends, and then to submit the matter 'to those who are invested with authority.' The latter clause of this advice can only be intended for the members of the Establishment, as 'the authority' referred to is not acknowledged by the numerous classes of Dissenters; of whom, however, the author speaks with an amiable candour.

'I judge not our brethren in Christ, who, though they dissent from us, are sound in the faith; — who 'hold the Head;' and who, as much as ourselves, are the friends of order, peace, and salutary discipline: but I claim the liberty which I give.' P. 303.

Mr. R. proceeds to notice 'the formidable opposition which has arisen to all missionary exertions in the East.' We are inclined to think that the opposition referred to, is not so *formidable* as has been conceived. Some untoward circumstances gave occasion to men, unfriendly to the truth, to labour to excite opposition; but, we trust, that the attempt will eventually turn out to the furtherance of the gospel; and, we are persuaded, that the various able treatises which it has produced in defence of missions, will interest a great additional number of persons in their favour.

On the whole, we warmly recommend this very able discourse to our readers. Seldom has the cause of missions been pleaded with so much genuine ardour. The preacher's soul was in his subject; and we should be glad to transcribe many

pages, had we room. The following extract, however, must suffice:

'O! compassionate the poor wretched devotees, who, stung with remorse for transgression, and trembling under the dread of impending wrath, lacerate their bodies, inflict on themselves a variety of privations and tortures, and doom their whole lives to sullen gloom and unavailing misery! Run to their relief, since the infallible remedy is in your possession! Do not your hearts burn with eager desire to erect among them the standard of the cross? to make known the efficacy of the blood which cleanseth from all sin? to propose to them the gracious influences of the Holy Spirit, which will recover the sinner to the knowledge, love, service, and enjoyment of the ever-blessed God?' P. 296.

(We hope to give an Extract from the Report hereafter.)

Pneumatologia; *or a Discourse concerning the Holy Spirit, &c. By* John Owen, D. D. 12*mo*, 5s.

The rapid sale of the first edition of this work, and the long time it has been out of print, will certainly render this edition highly acceptable to the religious public. The editor has again gone carefully over the work, made corrections and improvements, and some retrenchments, which were necessary, to make room for some valuable additions he has inserted, particularly from Dr. Owen's subsequent discourses on the Illumination of the Spirit, and on Spiritual Gifts; some of which are extremly scarce and valuable.

Nothing need be said to recommend the works of Dr. Owen, whose only faults were those of his time,—Prolixity and occasional Obscurity; both which are remedied by a judicious abridgment; and, on this subject, the editor has only to appeal to the public sanction of his labours.

Literary Notices.

Proposals are issued for a new edition of Dr. Gill's elaborate Commentary on the Bible, to be comprized in 24 parts, or 12 vols. 4to.

Mr. Jay's Life of Winter is again in the press, in 2 edit. 12mo and 8vo.

Mr. Collyer's Lectures on the Prophecies are just ready to go to press; as also a new edition of his Lectures on Scripture Facts.

In the press, A Rejoinder to the Rev. Thomas Hill's 'Brief Strictures' on Mr. Bennet's 'Remarks,' relative to the Origin of Moral Evil: exhibiting the 'Passive Power Hypothesis,' in its application to the doctrine of Original Sin. By the Author of the 'Remarks.'

SELECT LIST OF RELIGIOUS PUBLICATIONS.

1. Patrick, Lowth, Arnold, and Whitby, a new edit. in 7 vol. 4to, price 8l. 8s.

2. Quarle's Emblems, and the School of the Heart, in 2 vol. bds. with 146 Engravings, 16s.

3. Animadversions on the Rev. William Parry's Strictures on the Origin of Moral Evil. By T. Hill. 3s.

4. A Letter to the Bp. of London respecting Prostitutes; with a Postscript, addressed to the Magistrates of London, &c. By a Citizen. 8vo, 1s.

5. No. 1, 2, and 3 of Boston's Works, in 8vo, 6d. each.

6. A Reply to the Strictures of the Edinburgh Review, on the Subjects of Methodism and Missions. In Three Letters to a Friend. 8vo, 3s. 6d.

7. Scott's Bible, New Edit. 6s. 6d.

8. The Works of the Rev. John Newton, vol. 6 (Posthumous) 8vo, price 9s.

9. Jones on the Figurative Language of Scripture, New Edition, 8vo, 8s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

AFRICA.

The Journal of the Missionaries Anderson and Jantz, at Klaar Water, on the north of the Great River, from Oct. 1807 to March 1808, has lately been received; from which we make the following extract: —

'The attendance on our preaching, especially on the Sabbath Day, is still pleasing; but we have not lately perceived any powerful work among the careless and unconverted: our labours seem to be most blessed in building up those who have believed through grace.

'Oct. 26, &c. The following persons, after giving a satisfactory account of their conversion to God, have been received into the church by baptism:—Piet Pienard and Piet Goejeman, our two Interpreters; Andries Waterboer, a young man, who has acquired a good knowledge of the Bible, and who has distinguished himself above all our people in receiving instruction; Old Barend, Old Solomon Kok, Jan Mechiel, Jan Kok, Willem Fortuyn, and his wife Mary Dorothea, Nicholas Barend, and Klaas Barend. Afterwards were baptized Adam Barlie, Peter David, Hendrick Hendricks, Fryn Prins, Eva Barend (the wife of Klaas Barend) Old Griet Barend, now called *Margaretie*, and Sarah Pomer.

'This commencement to form a church from among the Heathen in this remote part of the world, will, we hope, be accompanied with a special blessing from the great Head of the Church; so that we may yet see greater things than these, and our latter end be made greatly to increase.

'Dec. 25. According to the custom of the Dutch church, the death of our dear Redeemer was commemorated. Brother Anderson preached from Luke ii. 8—15, and served at the table. The service was solemn; and we experienced some agreeable exercises of mind, which none will wonder at, if they place themselves for a moment in our situation, or consider that after sojourning for so long a time in this wilderness without this ordinance, we had now an opportunity to celebrate the death of our gracious Lord.

'We have lately lost a very useful woman, whose name was Old Dortje: her father was a European: she was baptized when a child; and could read and write. When brothers Anderson and Kramer came here, they found five whom she had taught to spell. A few weeks before her illness she was received a member of our infant church. She found much support in her dying hours. She was about 45 years of age: she was remarkably useful among us with her needle, and as a midwife. She was highly esteemed, and is greatly lamented. It is remarkable, that her husband died of the small pox in September last, and she of the measles (which have greatly prevailed) on the 12th of December.

The Births and Deaths in 1807, *have been as follows:*

	Male.	Female.	Total.
Births,	— 23	22	45
Deaths,	— 17	20	37

Of the above, 6 died of the small pox, and 4 of the measles.

RUSSIA.

Extract of a Letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated Catharinaustadt, the 8th of Dec. 1807.

'In the German Colonies, near the Wolga, there are 16 Protestant

clergymen, and 9 Roman Catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren! had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but, to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

Ah! had I but a small printing-press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling-book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expence. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a schoolmaster; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

'The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some week-days I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

'Oh! that I could feed the hungry multitude more plentifully!—Brethren, I repeat my application, Assist me in this good work!'

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark:—

'Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our Christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution.' [*Apply to the Rev. Mr. Steinkopff, Savoy, London.*]

AMERICA.

AN INFIDEL RECLAIMED.

(Extract of a Letter from a Gentleman at New York.)

'When Thomas Paine published, in 1794, his profane pages of 'The Age of Reason,' his plausible style, and the ridicule with which he dared to treat the sacred things of God, infused too successfully the poison of infidelity into the minds of many Americans. In the state of New Jersey especially, the converts to his principles were numerous and active. In one district, about thirty miles distant from New York, a society was formed, who used to meet on the Lord's Day to read his works, to blaspheme the name of Jesus, and to contrive measures to persecute and to annoy all those who loved their Redeemer. But the word of the Lord, always a tried word, was fulfilled according to that promise, 'When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him.' In the year 1799, a great revival of religion prevailed in New Jersey. The ministers of the gospel were remarkably stirred up to zealous exertions, and united labours; and the blessing of God, by their instrumentality, added many living members to the church of Christ. The

society of infidels, enraged at the increase of the church, exerted their influence, with renewed vigour, to oppose the work. The president of their society especially, discovered the most bitter enmity; and, as far as the laws of the country would permit, persecuted the humble followers of the Lamb. In the years 1805, 1806, and 1807, however, the dew of Heaven continued to descend, and the faith of the disciples was strengthened. The wife of this very leading infidel attended the fellowship meetings of the neighbouring congregation, where their pious minister presided. The infidel himself, early in 1808, demanded of his wife whether she attended these weekly meetings. She, trembling for the consequences, acknowledged the fact. He, however, instead of reproving her, offered to accompany her. She was alarmed the more, fearful of his breaking out into some open outrage. When he entered the place of worship, the minister himself was afraid of his designs. Instead of shewing any violence, the infidel was composed; and repeated his visits so often, that the pious minister occasionally asked him some questions. At length, he ventured to interrogate the dreaded infidel, and to enquire of him, in the presence of the church, whether he could say that he entertained a well founded hope of salvation for his soul. To which he replied, 'No, Sir; that would be too much for me yet to expect. I must be brought much lower before I can get so high. I have done too much against that blessed gospel which you preach, to taste its consolations to their full extent;' and continued his address for some time in a similar style of pungent contrition, until the minister and the people around him were melted into tears.

'The infidel was reclaimed, — his society was broken up, and all around were obliged to confess that this was the finger of God!'

SPAIN.

Extract of a Letter to the Rev. J. Townsend, from a Person on board his Majesty's ship Le Tonant, off Corunna, in Spain, dated Sep. 3, 1808.

'It was in consequence of your speaking to me about the Spanish Testaments and Tracts (then printing) that my heart was first directed to this part of the Lord's work. I trust that those which I distributed at Monte Video, will be the means of diffusing much light in that place; and, from thence, to other parts of South America; and now my heart is much set upon this country. I have written to Dr. H—— to send me some of the Gospels in Spanish; but, as I have not yet received an answer, I thought it necessary to write to you also, that there may be no delay.

'It will delight you to hear that there is a church of Christ in this ship, about 22 in number, who worship God on the deck thrice a-day; and, in the evening, we have an exhortation from H. P——, a sail-maker, who acts as an elder among them, and who is a very faithful man, not suffering any to sleep in their profession, but urging them continually to press after holiness in heart and life, in the use of all means, without ceasing; and the Lord has abundantly blessed his endeavours; for I never knew any persons more spiritual and heavenly minded than they are.'

'I hope to receive the Gospels and Tracts soon; and intreat your fervent and constant prayers that the word of the Lord may have free course and be glorified.'

We add the following account from the same ship, dated Torbay, Dec. 29, 1807; and which was inserted in the Methodist Magazine for April last: —

'Poor J. T—— is gone to the world of spirits, himself a happy one! He died above two years ago, on board the Ville de Paris, rejoicing as he expired. We had one of our people killed in the Trafalgar action. Another has died since then in Plymouth hospital. Some are gone into other ships; so that you see the little leaven spreads. Our number is now about twenty-four. Men of foreign nations have

here found peace with God. A Portugueze, a Swede, a Dane, and a Dutchman, who, I believe, will bless the Lord for ever for coming into an English ship. There appears to be with us here a greater degree of God's Spirit poured out than is common. We have a good prospect of seeing our little church increase in numbers. I trust, we shall also grow in grace, and in the further knowledge of our Saviour Jesus Christ.' H. R.

CHINA.

As some efforts have been made by the Missionary Society for the purpose of translating the Holy Scriptures into the language of China, we cannot but lament that the late Earl of Macartney, when Ambassador at the Chinese court, should have declared, in answer to a charge of intending to make proselytes to Christianity, — that the English never attempted to dispute the worship of others; that they thought all religions equally good: and boasted, that in all his suite there was not a single clergyman.

The following paragraph from Barrow's Life of Lord Macartney, has been 'recommended (by the Edinburgh Reviewers) to the attention of certain well-disposed persons in this island, who have conceived so earnest a desire for the conversion of our eastern subjects.' We presume, that those gentlemen, who have elsewhere expressed so strongly their dislike to missions, mean to commend his Lordship's apology; for our part, we think it highly disgraceful to Lord Marcartney himself, and very dishonourable to the Christian nation which he represented. It is impossible to reconcile the sentiments it contains with a belief of the divine origin of Christianity. He who made, and those who applaud such a declaration, must certainly be ranked, not with Christians, but with infidels.

'To this I replied, that whatever might be the practice of *some* Europeans, the *English* never attempted to dispute or disturb the worship or tenets of others, being persuaded that the Supreme Governor of the universe was *equally* pleased with the homage of all his creatures, when proceeding from sincere devotion, whether according to one mode or another of the various religions which he permitted to be published; — that the English came to China with no such views, as was evident from their merchants at Canton and Macao having *no priests or chaplains* belonging to them, as the *other Europeans* had; and that so far from an idea of that kind entering into my mind or my commission, I had not in my whole train any person of the clerical character; and that it was such persons only, who were employed as the instruments of conversion; — that it was true, as stated in the letter, the English had been anciently of the same religion as the Portugueze, and the other missionaries, and had adopted another; but that one of the principal differences between us and them was, our not having the same zeal for making proselytes which they had.' II. p. 327.

We believe, that most of our readers will join with us in thinking, that a fouler libel on the British character than this was never uttered or published. It contains a palpable and scandalous falsehood; for, it is well known that, for more than a hundred years past, respectable societies have existed in England and Scotland, sanctioned by royal authority, for the propagation of the Christian Religion; not to mention Missionary Societies of a more recent date. We lament that such an infidel character of our country should be given to a great Heathen nation, and that by a British ambassador!

In days of yore, when Englishmen were not ashamed of their religion, the illustrious Boyle, distinguished himself by missionary zeal, and the East India Company concurred with his pious proposals.

It is recorded (in the Biog. Brit.) of Sir Robert Boyle, that 'Having been for many years a Director of the East India Company, and very useful to that great body, more especially in procuring their Charter,

the only return he expected for his labour in this respect was, the engaging the Company to come to some resolution in favour of *the propagation of the gospel*, by means of their flourishing factories in that part of the world; and, as a proof of his own inclination to contribute, as far as in him lay, for that purpose, he caused 500 copies of the Gospels and the Acts of the Apostles, in the Malayan tongue, to be printed at Oxford, and sent abroad at his own expence. He was resolved to have carried on the impression of the New Testament in the Turkish language, but the Company thought it became them to be the doers of it. He gave 300*l.* to advance the design of propagating the Christian Religion in America; and, as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he sent 100*l.* for a beginning, as an example; but intended to carry it much further, when it should be set on foot to purpose.'—*Quoted in Fuller's Apology, from Encyc. Brit.*

LONDON.

Fourth Report of the Committee of the British and Foreign Bible Society.

[*Concluded from page* 405.]

In reporting their proceedings within the United Kingdom, your Committee have the satisfaction to announce, that the editions of the Scriptures in the Welsh and Gaelic have been completed; they have further the pleasure to remark, that applications have been received for about 15,000 copies of the latter; and they have no doubt but that the whole will be wanted after the copies now called for have had the advantage of circulation. Of this edition 500 Gaelic Bibles and 800 New Testaments have been voted to different Correspondents of your Committee in Nova Scotia and Canada, for sale, or gratuitous distribution, at their direction, among the poor Highlanders in that part of the world.

Your Committee have also sincere gratification in reporting, that 'The Hibernian Bible Society' has received considerable patronage; and that they have endeavoured to promote the object of its Institution in the circulation of the holy Scriptures, by a donation of 100*l.* from the Funds of this Society.

It is with equal satisfaction that your Committee announce the formation of a Bible Society at Cork, and that they have promised its Committee every advantage in the supply of Bibles and New Testaments which this Society enjoys from its connexion with the Cambridge University Press. A similar promise has been made to a Bible Committee of the Synod of Ulster.

The supplies and donations of the holy Scriptures, to various classes of people within the United Kingdom, have been very extensive this year. 7000 copies of the French Testament alone have been voted to the French Prisoners. The German Soldiers and poor Natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the Scriptures have been sent to the poor sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the Scriptures to the Prisoners in Newgate and other jails; a supply has been sent for the use of numerous Female Convicts sailing to New South Wales; and a grant has been made for the 'Refuge to the Destitute.'

On the benefits of the Institution the Committee think it unnecessary to descant. It may, however, be briefly observed, that the benefits of an Institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow-creatures in so many parts of the world, cannot be too highly estimated.

On the whole, the Committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.'

In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a Correspondent, quoted in the preceding part of this Report, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy Scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'

Extracts from the Annual Report of the Committee of the Hibernian Society.

[*Concluded from page* 403.]

The Committee have likewise to report, that Mr. Creighton having been obliged to return from his mission to Monte Video, the Missionary Society consented that he should be engaged for a season by the Hibernian Society to labour in Ireland. The Committee have therefore sent him over to Dublin, directing him to occupy such stations as the friends of the Society there might recommend.

The Committee have lately received applications from about ten persons, who are willing to engage in the service of the Society as schoolmasters in Ireland. They hope soon to obtain useful situations for some of these. They have also voted a few small sums to assist poor but faithful ministers in Ireland to extend their labours around their own neighbourhood.

They have likewise to report, that the Rev. Mr. Shaw has been most actively engaged in obtaining subscriptions, for the purpose of finishing York Street Chapel, Dublin, and of aiding the funds of this Society. — The following letter, received from Js. Buchanan, Esq. Omagh, contains some pleasing information:

'I beg to communicate, for the information of the Society, that the plan of education which I suggested, upon trial, proves not only to answer, but to exceed my expectations. I have in a school at my own residence, an attendance of 285 children of various sects, many of whom are Papists, who, with pleasure, listen to the reading of the Scriptures, &c.

'Near this place is another school, containing 50 children; and applications have been made for schools, in various other places. I purpose to attend to these applications as soon as possible.'

The Committee regret that their operations have been so limited; but their obstacles are great and many: they hope, however, that the great Lord of the Harvest will vouchsafe his almighty aid, and, particularly that he will raise up many faithful labourers to enter into this part of his extensive field.

Before they conclude, the Committee must remind their brethren that without considerable funds, the operations of the Society must still be very limited. They would therefore earnestly entreat every member to lend his assistance. The recollection that so many thousands of our fellow-subjects are enslaved by Popish superstition, and the deceitfulness of sin, will surely engage many to step forward to their relief, that so the knowledge of our Lord Jesus Christ may be diffused over all the country.

Did the funds permit, the Committee have no doubt but abundance of teachers could be obtained, and schools planted in all parts of Ireland; by means of which, thousands of the rising generation might be rendered good subjects of the government, and become heirs of eternal life.

If these considerations should be duly appreciated, the Committee feel confident that the next year's Report will present an encouraging aspect; for they urge the labours of purest love, the sowing of that seed which will have its fruit in the unspeakable happiness of multitudes yet unborn!

Sam. Mills, Esq. Finsbury Place, London, *Treasurer*; Rev. J. Campbell, Shacklewell, near London, *Secretary*.

Lotteries.

A Report has lately been made by the Committee of the House of Commons appointed to examine the subject of Public Lotteries; in which the various evils occasioned by them, are fully stated. We transcribe the following passage:

'Your Committee find that, by the effects of the Lottery, even under its present restrictions, idleness, dissipation, and poverty are increased; the most sacred and confidential trusts are betrayed; domestic comfort is destroyed, — madness often created; crimes, subjecting the perpetrators of them to the punishment of death, are committed; and even suicide itself is produced! Such have been the constant and fatal attendants upon State Lotteries; and such your Committee have good ground to fear will be their invariable attendants, so long as they are suffered, under whatever checks or regulations, to exist.'

This Report is supported by the clearest and fullest evidence adduced before the Committee. We can only refer to one instance. The Ordinary of Newgate declared as follows: — 'When I have put the question to malefactors, "What first drove you to crime?" — the answer has been, 'It was the poverty, from buying and insuring in the Lottery.'

Welsh Bibles.

The numerous and flourishing Sunday-Schools, both in North and South Wales, in which the study of the Bible is perused with unremitting attention, have occasioned a general demand for the Welsh Scriptures; which will now be amply supplied by the *British and Foreign Bible Society*; whose large stereotype editions are completed, and issuing from their Depository, No. 169, Fleet Street, London, for the benefit of the poor Welsh, at a loss of more than two thousand pounds. — They may be had by any Welsh minister, whether he is a subscriber to that institution or not.

Methodist Conference.

At the 65th General Conference of the Methodists, late in connection with the Rev. John Wesley, deceased, held in Bristol July 25, &c. about 240 preachers were assembled. When the business of stationing the Preachers for Great Britain and Ireland was finished, the state of the missions in different parts of the world was taken into consideration, and the stations of the Missionaries fixed for the ensuing year.

'The spiritual state of the Connection (says the Report inserted in the Methodist Magazine) was next taken into serious consideration; when the Conference had the happiness of finding, that upwards of 8000 had been added to the societies in Great Britain, and that most of them were in a flourishing state, and the congregations, in general, much increased.'

Several Regulations were agreed upon; among which are the following: —

'We request that all our chapels may be furnished with hassocks, or kneeling-boards; so that every excuse may be taken away from those who persist in the *irreverent* and *unscriptural* custom of *sitting* while at prayer.

'We desire that all our preachers will strongly urge on their congregations the propriety and importance of *standing* while they sing the praises of God.

'The Conference judge it expedient to refuse, after the present year, their sanction or consent to the erection of any Organs in our chapels.

'Where organs have been already introduced, the Conference requires that they shall be so used as not to *overpower* or *supersede*, but only to assist our congregational singing; and that they be under the direction of the officiating minister. No voluntaries are to be played during the service.'

A Religious Tract Society, in their connexion, is also determined upon.

'The congregations were never known to be so large at Bristol. For upwards of a fortnight, the principal chapel was so crowded, that many hundreds could not gain admittance; and were addressed in the open air.

On Lord's Day, the 18th of September, two sermons were preached at Surry Chapel, by Mr. Jay, for this excellent Institution. The text in the morning, Ps. li. 13; in the evening, 1 Tim. i. 16. The Collections amounted to 144*l.* besides 26*l.* 5*s.* additional Life and Annual Subscriptions.

We are happy to be enabled to state, that the object of this institution, which is to rescue poor deluded Females from the paths of Vice, by training them up in a religious and industrious course, and restoring them to a useful station in society, seems likely to be accomplished.

There are now under the protection of the Institution upwards of 40 women, whose conduct and deportment are truly encouraging: the greatest order prevails, and the most punctual regularity is observed.

The House appropriated for their reception is at Pentonville, in an airy situation. A part of the house is well adapted for Divine Worship, which is private. Suitable discourses, by approved ministers, are delivered to them every Lord's Day; and the attention of the women is truly exemplary.

The *external* management of the charity is entrusted to a Committee of 24 Gentlemen; and the *internal* economy is confided to a Committte of 24 Ladies. Mrs. Stibbs, a lady of piety and active zeal, is the voluntary Matron; whose services are gratuitous. She is unremitting in her solicitude for the temporal and eternal welfare of her important charge.

A *prompt* reception of the Returning Prodigal, forms a strong feature in the plan of this Charity; the general outline of which is as follows;

1. A Temporary Ward, for cases of emergency.
2. A Probationary Ward for two months, previous to
3. A Ward for full Admission.
4. A Ward for Diseased Objects; for it is the full intention of the conductors of this charity, to exclude none but those who exclude themselves.

A portion of their earnings is allowed to them.—Each female sleeps in a separate bed.

After a period of two years, every prudent means having been first employed to restore them to their relations or friends, it is intended to provide proper situations for them, such as may be best suited to their capacity and qualifications; and afterwards to encourage them by suitable rewards, on testimony of their good behaviour.

Since the opening of the House, Jan. 1, 1808, it has always been full; and the most painful feelings with which the Committees are exercised, is the absolute necessity of refusing two or three every week, for want of room. This distressing sensation can only be exceeded by the unfeigned grief depicted on the countenances of the disappointed applicants. The premisses are, however, capable of additional buildings; and a liberal public have it in their power to prevent the recurrence of these painful sensations, by enabling the Committee to enlarge their house by additional buildings, if it were only by degrees.

The average of all the ages of those who have applied, appears to be only sixteen! Hence, it is obvious how many there must be under this tender age! Children — that claim the pity and sympathy of a generous public! — and shall they plead in vain?

The Institution has exhausted the whole of its funds; — they have numerous applications for reception; and to enlarge the sphere of the usefulness of the Society, would be a blessing indeed!

One Guinea per annum constitutes a Governor; and Ten Guineas a Governor for Life. Distinct Subscriptions are received by W. Alers, Esq. Treasurer, 7, Fenchurch Street; T. Pellatt, Esq. Sec. Ironmongers' Hall; and by the following bankers: — Hankey and Co. Down and Co. Foster and Co. Fuller and Co. Hoares and Co. Davison and Co. and Smith and Holt.

Distinct Donations for the gradual enlargement of the building are respectfully solicited.


LONDON FEMALE PENITENTIARY

Provincial Intelligence.

Among the many benevolent efforts for spreading divine instruction over the untutored and neglected minds of the poor and the thoughtless, which frequently come under our notice, we take the liberty of drawing the attention of the liberal and public-spirited reader to the following case: — There is at present, in Newcastle-upon-Tyne, a good old man (whose name his modesty will not allow us to mention) who has spent the vigour of his life, and is willing to spend what remains, in promoting the knowledge of the gospel among the lowest ranks of society in that town and neighbourhood. He employs himself on the Lord's Day in visiting and exhorting, in the best manner he can, the pit-men and others, who labour with their hands in the coal trade. Through the rest of the week he is engaged, by the sympathy of his own heart, in teaching, without fee or reward, the children of the poor. He has now under his care 40 such children, whose minds he is anxious to impress with the knowledge of the Scriptures and of the Saviour; and to form to habits of industry and goodness. He is employed also in distributing Religious Tracts among the indigent and depraved; which a humane gentleman, in the neighbourhood of London, has sent to him for these years past. Thus generously consecrating his time and labour to the best interests of human nature, — it is unnecessary to add, that he himself is poor. He has also a sick wife and a son, who look up to him for the bread which he himself, sometimes, has not to give. It has been proposed to collect a few pounds in London for this deserving old man, to enable him to go on in his career of goodness. — The most satisfactory references will be given by B. Neale, Esq. St. Paul's Church-yard; who has obligingly promised to receive any assistance which the pious and the humane may feel themselves disposed to give; and also to take care of any Tracts which may be sent for distribution among the colliers at Newcastle, and the sailors at Shields.

Sir, *To the Editor.*

I think that the insertion of the following may, under God, be useful; and, if any of God's people are made thankful that they have not been left thus to sin, — or but one poor sinner should be brought home to God by reading it, his glory will be promoted. The truth of the first unhappy case may be relied on, as I had it from a person of veracity, who was present; and the other, I have reason to believe, is a well-founded report. I am, &c.

Wallingford. R. Lovegrove.

Monday, the 29th of August last, was the day appointed for what is called hanselling a new peal of bells, lately put up in the tower of the parish church of Brightwell, Berks. In a few moments after the Cholsey ringers (who came there to ring on this occasion) had begun to ring a peal, one of them (who a little before had been observed to tremble) was struck dead, and fell flat, without moving hand or foot. What renders the case so very awful is, that the poor wretch, about eleven years ago, after ringing, had uttered, in a very profane way, a wish that God would strike him dead, if ever he touched a bell again; and it is very singular, that he noticed it among the ringers, or was reminded of it, either in or going from Cholsey to Brightwell, on the morning of the 29th of August, which probably occasioned his trembling when about to ring. —— It is very remarkable, that about fifty years ago, on the marriage of the father and mother of a person now residing at Wallingford, the then Cholsey ringers were invited to an entertainment on the occasion; and one of them, having been offended, said he would not go; and, if he went, he wished that the first bit he eat might choke him: — however, he did go; and, awful to relate, he had his wish, notwithstanding every effort to relieve him. 'Verily, there

a reward for the righteous: verily, he is a God that judgeth in the earth.'

VACCINATION. — Reports of supposed failures in Vaccination at Cambridge having reached the Royal Jennerian Society, Mr. Ring and Mr. Blair were deputed to investigate those rumours; who, after minute and careful enquiry, reported, that 'it did not appear that a single case of the small pox occurred there, after regular and complete vaccination.' — In some of the supposed cases of failure, vaccination did not take place in a satisfactory manner; and, in others, the chicken pox had been mistaken for the small pox.

August 15th. The Rev. Samuel Haining was set apart to the pastoral office, over a small Independent Church at Douglas, in the Isle of Man. The Rev. E. White, of Chester, delivered the introductory discourse, and examined Mr. H. who gave a satisfactory statement of his religious principles, Christian experience, and reasons for engaging in the work of the ministry. The ordination prayer was offered up by Mr. Lewis, of Wrexham; the charge was given by Mr. Ely, of Bury, Lancashire, from 1 Tim. iv. 16; and Mr. Wilson, of Northwich, exhorted the people to 'encourage him,' from Deut. i. 38. The place in which Mr. Haining regularly preaches being too small for the ordination, the Methodist chapel was kindly granted on the occasion. — The friends of the gospel will also be gratified in receiving the following intelligence: — Mr. H. so far as we know, is the first dissenting minister ordained in this island, which is said to contain more than 36,000 inhabitants; and which lies within a few hours sail of England, Scotland, and Ireland. The labours of Mr. H. on the Lord's Day, are generally confined to Douglas; but he has also established regular preaching at Peel, Castletown, Ramsey, &c. where he commonly meets with a very favourable reception. At one of these places he preaches in a room belonging to an inn; and it ought to be mentioned, to the credit of the landlady, that her house, during the time of worship, is as free from noise as any private residence. She requires any company she may have at the time, either to attend divine service, to be silent, or to withdraw. Mr. H. has established a Sunday-school; which promises considerable utility. The room occupied for worship in Douglas, is fitted up with pews, and will contain about 200 persons; but a larger and more commodious place seems very desirable. By the exertions of Mr. H.'s friends in the island, and the generous aid of the religious public in this country, this accommodation, we hope, will soon be obtained. Mr. H. is a native of Scotland, and has enjoyed a short course of education preparatory to the work of the ministry. The pecuniary assistance from the people being inadequate to the support of himself and Mrs. H. he has been under the necessity of establishing a day-school in Douglas, where he resides.

Sep. 7. The Middlesex and Hertfordshire Union held their half-yearly meeting at Ponder's End. Mr. Morrison, of Barnet, preached on 'The Scriptural Mode of preaching the Gospel;' Messrs. Williams, of Edmonton, Porter, of Highgate, and Maslen, of Hertford, engaged in prayer. Their next Meeting will be held at Highgate, on the Wednesday after the first Sabbath in April, 1809. The subject to be considered is, 'The Scriptural Mode of hearing and improving the Gospel.' Mr. Brodie, of Potter's Bar, to preach; and, in case of failure, Mr. Thomas, of Enfield.

Sept. 7. Mr. W. Norris, jun. late student at Rotherham, was set apart to the pastoral office over the Independent church at Alston, Cumberland. Mr. Carnson, of Barnard Castle, prayed, &c.; Mr. Cooke, of Reeth, delivered the introductory discourse, from Eph. i. 22; Mr. Hill, of Ravenstonedale, asked the questions; Mr. Whitfield, of Hamsterly, offered up the ordination-prayer, and delivered the charge, from Acts xx. 26; Mr. Scott, of Parkhead, concluded with prayer. — In the evening, Mr. Hill and Mr. Cooke preached.

Sep. 22. The Rev. Wm. Jones, from Hoxton Academy, was ordained in a new chapel, erected at Bolton, Lancashire. Mr. Hacking, of Darwen, began with reading and prayer; Mr. Fletcher, of Blackburn, gave an account of a gospel church; Mr. Redmayne, of Horwich, the ordination prayer; Mr. Charrier, of Lancaster, gave the charge from 2 Cor. iv. 5; Mr. Johnson, of Warrington, addressed the people; and Mr. Hartley, of Lutterworth, preached in the evening. There were 23 ministers present; five of whom, educated at Hoxton, were engaged in the service.

Sep. 26. The new chapel at Holloway, near Islington, was opened, being exactly twelve months since the former chapel was burnt down (as supposed) by some malicious person or persons at present unknown, although a reward of two hundred pounds has been offered for the discovery. Mr. Collyer preached in the morning from Mat. xvi. 18, 'On this rock I will build my church,' &c.; Mr. J. Clayton, jun. in the afternoon from Exod. iii. 3, 'The burning bush;' Messrs. Clayton, senior, Burder, Goode, Gore, Dunn, Brooksbank, and Hooper engaged in prayer, &c. The chapel was crowded each part of the day; and handsome collections were made to reduce the debt incurred in rebuilding.

Sep. 28. A neat and commodious chapel was opened at Tring, in Hertfordshire. Mr. Shenstone, of London, preached in the morning; Mr. Holloway, of Reading, in the afternoon; and Mr. Hyatt, of the Tabernacle, London, in the evening. The congregation was large; and nearly 70*l.* was collected towards defraying the expence of the building.

Oct. 4. The Buckinghamshire Association held their half-yearly Meeting at Mr. Scraggs's, Buckingham. Mr. Denham preached from 1 Tim. iv. 8; Mr. Walker from 1 Tim. i. 11; Mr. Gardner, of Potter's Pury, preached in the evening from 2 Cor. vi. 1; Mr. Fletcher and Mr. Nash engaged in prayer. The next Meeting is to be held the second Wednesday in June, 1809, at Mr. Fletcher's, Bicester.

The Associated Independent ministers held their half-yearly Meeting at Wimborne, Oct. 5. Mr. Banister preached in the morning on Death, Ps. lxxxix. 48; after which, the Lord's Supper was administered. Mr. Cracknell preached in the evening on the Separate State, Eccl. xii. 7. A sermon the preceding evening by Mr. Morren; and Messrs. Weston, Higgs, Durant, Keynes, Hopkins, Sleigh, and Bishop engaged in the various devotional services.

SWEDISH FINLAND.

The Committee for Relieving the distressed Inhabitants of Germany, and other Parts of the Continent, have just published a *Seventh Report*; from which the following brief Extracts are made, with a view of promoting their benevolent design: —

'THREE years have nearly elapsed since the sudden calamities that overwhelmed the continent called forth the exertions of British benevolence; and a Committee was formed in London, to apportion relief among the inhabitants of such places as had suffered the most severely. Taking a retrospect of the accumulated distresses which have afflicted Germany, the Committee reflect with peculiar pleasure on the providential succours which they have been enabled to afford to thousands, who might otherwise have perished. The Committee had now intended to have finally closed their accounts; but the present situation of *Swedish Finland* is such, as to render it still necessary to appeal to the benevolence of the Public. The Committee, however, feel it their duty to give a general account of the districts they have relieved, and an abstract of their receipts and disbursements.

[We are obliged to omit the particulars of this account, stating only the receipts and credits, which amount to 24,283*l.* 11*s.* 10*d.* — and the disbursements to 23,941*l.* 11*s.* 10*d.* — leaving a deficiency of 342*l.* due to the Treasurers.]

Extract from a Relation of the Plundering of the town of Wasa by the Russians, and the barbarous Cruelties committed by them in the neighbouring villages.

'It is already known, that Brigadier-

General Bergenstrale landed on the 25th of June in the vicinity of Wasa, and attacked that part of the Russian army which had taken post in Wasa and the adjacent villages; also, that this attack was unsuccessful; and that the enemy afterwards retreated from this town on the 30th of the same month; but it interests the feelings of the humane, to describe the enemy's conduct during this interval.

'As soon as the Swedish troops were known to approach Wasa, the civil Governor Emine, and the commandant of the town, Major-Gen. Kniper fled: so that Major-Gen. Demidoff had the command there during the engagement. When this was over, and the Swedish corps had retreated, the inhabitants (who had been exposed to all the horrors and mischief of a constant fire of musquetry and cannon, which killed and wounded many in their houses) expected some respite; but, almost immediately after, Gen. Demidoff gave orders to plunder the town; which orders were executed in the most cruel manner, under his personal direction. These scenes of murder, wanton cruelty, and devastation, continued until the 30th of the same month, without the least intermission, except for a few hours, while Lieutenant-Gen. Rajewski happened to stop in his way through the town, who expressed his detestation at their conduct, and gave orders that the plundering of the town should cease; but he had no sooner left the place, than these murderous proceedings recommenced; and the soldiers divided themselves into larger and smaller bodies, and thus occupied the whole town. The usual mode of proceeding was, first to fire a volley of musquetry through the windows of the houses; they then rushed in, and, with fixed bayonets, destroyed whoever was to be found, that could not hide themselves in the cellars, &c.; and afterwards they plundered and carried away whatever was of any value. Every thing that could not be removed was broken, and utterly destroyed; and all these atrocities were perpetrated under the eyes of the officers, who went about and encouraged them, calling out *dobra!* (bravo) — *karascho!* (charming). No difference whatever was made. Ladies of distinction, — women and children, — the sick and the wounded, — the aged and prisoners of war, all fared alike, — all were treated in the most inhuman, cruel, and detestable manner! — and all were plundered. The supplications upon their knees, with tears and entreaties, of many of the most respectable ladies in the town, to obtain safeguards, were treated by that worse than wild tiger Gen. Demidoff, and that complete monster in human form Governor Emine (who were galloping through the streets to give vigour and activity to the devastations carried on by the soldiers) with a broad grin of contempt, or the most brutal conduct; and at best with unmanly threatenings, that if they ventured to say a word, the town should be burned, and levelled with the ground.

'At length, when these ruffians evacuated the town, they dragged with them many of the respectable inhabitants (regardless of age or sex) to a place called Kuortane, a distance of 72 English miles, where they made them run the gauntlet between two lines of soldiers, and flogged them as they passed along, according to their barbarous Russian custom; they then left them in their misery and pain to provide for themselves. Some of these victims have now returned, mere dying carcasses, to their sacked and plundered dwellings.

'In the country, the conduct of the enemy was not less barbarous: — plundered and burnt villages, — destroyed fields and meadows, — insulted unhappy inhabitants, — inconsolable widows and mourning children, — fathers, sons, brothers, and friends carried away and treated in the most abominable manner; — grief, lamentation, misery, and despair; — the town itself, formerly so flourishing, now plundered: — such are the first objects that present themselves to the traveller, and inform him what sort of enemy has visited these places.'

Extract of a Letter from Revel, July 3, 1808.

'We here look forward with anxious solicitude to the approaching winter, and the miseries with which it will be accompanied to us; for, unless a change of affairs soon takes place, we have to apprehend the extremity of famine! A distressing scarcity of the most indispensable necessaries of life already prevails. — [Here follows a detail of the enormous price of provisions at Revel.] — *Several Esthonian peasants have already been found famished to death in the fields, after having endeavoured to support their existence by eating grass and hay!!!*'

The Report further states the miseries endured by the inhabitants of Cuopio, and of several villages in the

parish of Nerpes, &c. extracts of which shall appear in our next.

The smallest Subscriptions for the relief of our brave and faithful allies the Swedes, will be gratefully received by A. Martin, Esq. 24, Charlotte Street, Bloomsbury; Mr. Butterworth, 43, Fleet Street; and Messrs. Hardcastle and Reyner, Old Swan Stairs; of whom the whole Report may be had. Subscriptions are also received at the banking-houses of Messrs. Hankey, — Hoare, — Smith, — and Jones.

(We are obliged to omit the Names of the Committee for want of room.)

☞ *We hope our Readers will consider this very important Communication, which came late to hand, as a sufficient apology for deferring the fulfilment of our promise (p. 467) respecting the* MAGDALENE; *which will appear, set to Music by Dr. Hawker, in our next.*

MISSIONARY COLLECTIONS, &c.			L.	s.	d.
Rev. Mr. Hillyard and Congregation, Bedford, by Rev. Mr. Frey	—	—	27	0	0
M. G. St. Helefis, a Donation	—	—	2	10	0
M. S. sent to the Secretary	—	—	2	2	0
A Friend, at Mr. Hackett's Chapel		—	1	0	0
H. H. by the Hands of the Rev. Mr. Bickerdike		—	3	0	0
Rev. Mr. Clark and Friends, at Brigg and Wraby		—	9	9	0

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

1. *Tues. M.* Broad St. Mr. Burder.
2. *Wed. M.* Crown Ct. Mr.
   Ev. Prayer-Meeting for the Nation, at Mr. Knight's.
3. *Th. Ev.* Fetter Lane, Mr. Collyer. — *Glorying in the Cross.*

6. LORD'S DAY Ev. Broad St. Mr. Collison; Devonsh. Sq. Mr. Stephens; Dean St. Mr. ; Peter Str. Dr. Duncan.
   Morn. at 7 Camomile St. Mr. Wilks.
7. *Mon. Ev.* Missionary Prayer-Meeting at Mr. Buck's.
8. *Tu. M.* Broad Str. Mr. Barber.
9. *Wed. M.* Crown Ct. Mr.
   Ev. Prayer-Meet. for the Nation, at Mr. Tho. Thomas's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. Thomas's; Founder's Hall, Mr. Collyer to preach. — *The Power of Conscience.*
    Ev. Fetter Lane, Mr. Nicol. — *The Proclamation of the Divine Name to Moses.*

13. LORD'S DAY Ev. Broad Str. Mr Stephens; Devonsh. Sq. Mr. Shenston; Dean St. Mr. ; Orange Str. Mr. Townsend; Crown Crt. Mr. Webb; Peter Str. Mr. Pharez: Palace St. Mr. Greig.
14. *Mond. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
15. *Tu. M.* Broad St. Mr. Clayton.
16. *Wed. M.* Crown Crt. Mr.
    Ev. Prayer-Meet. for the Nation at Mr. Goode's.
17. *Th. Ev.* Fetter Lane, Mr. Austin. — *The Ministry of Angels.*
18. *Fr. Ev.* Lecture to Young Persons, at Founder's Hall, Mr. Ford. — *The Choice of Moses.*

20. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonsh. Sq. Mr. Gold; Dean St. Mr. ; Orange Str. Mr. Burder; Crown Ct. Mr. Stephens; Palace St. Dr. Duncan; Peter St. Mr. Spilsbury.
22. *Tu. M.* Broad Str. Mr. Barber.
23. *Wed. M.* Crown Ct. Mr.
    Ev. Prayer-Meet. for the Nation at Mr. Hutchings's.
24. *Th. M.* Monthly Meeting (Bapt.) at Mr. Dore's. — *Consolation for the Church of Christ.*
    Ev. Fetter Lane, Mr. Collison. — *The Church of Thyatira.*

27. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonsh. Sq. Mr. J. Thomas; Dean St. Mr. ; Crown Ct. Mr. Winter; Peter St. Mr. Symmons; Palace Str. Mr. Dunn.
29. *Tu. M.* Broad Str. Mr. Clayton.
30. *Wed. M.* Crown Ct. Mr.
    Ev. Prayer-Meet. for the Nation at Mr. Williams's.

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Griffin, — Mr. Hill.
Spa Fields, Mr. Jones, of Oat-hall.
Sion Chapel, Mr. Kemp, of Swansea.
Hoxton, Nov. 13 and 20, Mr. Thomas, of Chelmsford, — 27, Mr. J. Clayton.

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Rev.d John Codman A.M.

Boston American

THE

EVANGELICAL MAGAZINE.

DECEMBER, 1808.

MEMOIR

OF

THE LATE REV. THOMAS PENTYCROSS, A. M.

RECTOR OF ST. MARY'S, WALLINGFORD, BERKS.

[*Concluded from our last.*]

THOUGH success followed Mr. Pentycross's labours at Wallingford, almost from his first sermon, yet as there are peculiar seasons 'of refreshing from the presence of the Lord,' so Mr. Pentycross found it to be in the course of his ministrations:—the year 1783 was such a season. Successively, Sabbath after Sabbath, one or more were pierced to the heart, convinced of their transgressions, and led to the Saviour. His work was as delightful as his success astonishing. Many in the town or neighbourhood now felt, and gladly acknowledged, the power of efficacious grace. In alluding to that auspicious period, he once exclaimed in his pulpit,—'The glorious year of seventeen hundred and eighty-three will never be forgotten by us through the ages of eternity!'

It is equally true, that there are seasons in which the people of God have to pass through peculiar trials. These are *sifting* or *winnowing* times, in which the chaff is to be separated from the wheat. The restless adversary of souls is very active at such a period, and the enemies of the church enjoy a temporary triumph; but the continued intercession of our great High Priest prevails, and the faith of his own people, though assaulted, faileth not. Mr. Pentycross, universally admired, almost adored among his own people, and being perhaps somewhat elated with his great success, appears to have gradually declined from the purity of evangelical truth, and to have indulged himself in some of the vain speculations of what is called, but very improperly, *High Calvinism*. Practical preaching was necessarily disregarded; and Satan never fails, at such times, to cherish among the people a spirit of pride, self-conceit, stubbornness, and aversion to personal holiness.

At this period, 1786, a highly respected friend, and deservedly well known in the republic of letters, observing the danger to

which Mr. Pentycross was exposed, and in the full confidence of friendship, and with the best of motives, entered into the discussion of some of Mr. Pentycross's high notions. Overcome by the force of argument, Mr. Pentycross now discovered the insinuating nature of those sentiments he had imbibed, and that they were in their tendency dangerous to the cause of holiness. This was proper and commendable; but the matter did not rest here. His ingenuous mind veered too far round, and too precipitately embraced some, though not all, of the Arminian or rather Baxterian opinions. And now suspecting that he had been inadvertently leading his flock into Antinomian errors, he laboured with much fidelity, though with imprudent zeal, to bring them over to his new system. But as high Calvinists cannot bear even a Baxterian *whisper*, "swellings and tumults" ensued. Some were grieved, others enraged, and all the party were impatient. The consequence was, a separation took place.*

This first separation was soon patronized by his former friend, Lady Huntingdon: and this paved the way for another, that divided from the first. And many changes and disputes have since arisen among the first seceders. Mr. Pentycross justly observed concerning them, "That schism was their sin, and schism would be their punishment." What he anticipated he lived to see—instability, impatience of controul, party feuds, a frequent change of ministers, and other signs of an unfruitful profession. And though in fact the seceders have gradually increased, and have now two meeting-houses, yet Mr. Pentycross always distinguished between numbers and real prosperity. He felt a pleasure, however, in every well-authenticated and well supported instance of good that was effected. He had, it is true, his clerical prepossessions, and towards some of the people the anxious feelings of a "Father in Christ, who had begotten them in the gospel;" but he could suppress them all to join the apostle in rejoicing, when he knew that Christ was successfully preached: and he felt the more reconciled to the separation, judging, that if the light of evangelical truth should forsake the church at his death, many of his hearers would go to the Dissenting meetings. These presentiments are now verified. Here it may be proper to mention, that one of the present ministers at Wallingford was brought to the knowledge of the truth under his ministry.

Though Mr. Pentycross did not strive, nor did he wish to regain those who had left his ministry, yet he did not long continue the advocate of any of the Arminian errors. Here it will

* On being in company afterwards with some friends in London, one of them regretted that his people had behaved in so ungrateful and undutiful a manner. Mr. Pentycross replied, 'How can I blame them, when I neither taught them their duty to God nor man? Preaching doctrine, doctrine perpetually, was the likely way to make them at length forget their duty to me.'—A very judicious remark indeed!

be most advisable to let him speak in his own vindication: and this he does in a satisfactory manner, in a letter to a worthy Dissenting Minister of his acquaintance, written some months after the separation took place.

'Of the people who are withdrawn, several of them were turned out of my society* first, for receiving *bribes* at elections; others are spouting Christians and rattlers. There are but few of them whom I esteem possessed of grace, or ever did: only I nursed appearances. The flower of my flock adhere to me, and are happier and more alive than ever. My congregations are larger, and my society more numerous than before; and the seceders are unattended to and forgotten. Their number amounts to about twenty. I am not at all moved from the doctrines of free, sovereign, distinguishing, personal grace and election, but more *confirmed* in them than ever, on a thorough recent examination. Yet this I confess appears also to be true, that provision is made in Christ for all the world: and the only reason why any perish is, because they will not come to him; as also, the only reason why any go to him, and get over the universal corruption and aversion to Christ is, because miraculously and invincibly the Father draws them.

'If the professing world reject this doctrine as Arminian, they know nothing of the opinions of the best Calvinist writers; Usher, Davenant, Hall, Preston, &c. &c. &c. However, I profess myself of no party upon earth; neither Calvinist, Arminian, Baxterian, or any thing else, but a Bible Christian: as Gregory Nazianzen said, 'Though I think with Peter, I will be no Petræan; though with Paul, I will be no Paulinian: it is below the dignity of a creature to be called by the name of a creature; I will take my denomination from the Creator. This shall be my party name, *A Christian*.'

'As to popular outcry, it proceeds from ignorance and misinformation. The method I hope to follow to suppress it is, to *outpreach, outpray, and outlive it*. Here join me with your prayers; and believe me always, in the ever blessed *Jehovah our Righteousness*,

Your unworthy, most unworthy brother and friend,

T. PENTYCROSS.'

Such were the undisguised sentiments of a man who was, for a long while after branded as an Arminian through the kingdom! It was about this time that a modern accuser of the brethren came to Wallingford, to strengthen the hands of the little party; and then took occasion to flirt a little of his filth at him from a twopenny pamphlet: the proper title of it should have been

* A private society, we suppose, that met at his house for spiritual instruction and devotion. To this society, the minister referred to in a former note, repeatedly gave a word of exhortation. In fact, he was superior to most of his brethren in being ever ready and happy in giving Dissenting Ministers the right hand of fellowship.

Slanders (instead of Tidings) from Wallingford. To impose upon the public, and to do him all the disservice he could, after Mr. Pentycross has been preaching to a crowded audience at Surry Chapel, some fellows were stationed at the doors to sell these marvellous and malevolent tidings! But Mr. Pentycross disdained to answer; nor would he suffer a friend who had begun, to proceed. He constantly persevered in exemplifying the maxims of the preceding letter, and in praying for revilers, and forgiving them; in doing good against evil; 'with good-will doing service' to evil-workers; and his example was highly praiseworthy.

After these boisterous winds were hushed, Mr. Pentycross patiently and honourably continued in his parochial duties. And now to the end of life, and upon clear conviction, no man was more regular or conscientious than himself. This may be called his *autumnal* season, the time for gathering the fruits of the vintage. Some of the more serious of his former hearers returned to his church, and became more attached to him than before; and certainly it has been the decided conviction of the most judicious among them, that he now became, and ever after remained, a much more consistent, experimental, and scriptural preacher than before his lapse. Now the experience and holiness of the gospel were harmoniously blended with its doctrines; and though this did not appear to be the *seed-time*, yet the Lord now and then gave him fresh seals to his ministry till near the close of life. 'The time to favour Zion,' at least in a remarkable manner, was past. But when the great Sovereign of the church, who has the seasons in his own hands, withholds the blessing, either from saints or sinners, who shall presume uncharitably to censure his servants, as if they had the blessing in their own hands? God alone can give the increase.

He relinquished his seminary, though strongly urged to continue it, that he might retire, as he said, from the bustle of life, and spend his remaining days in preparing for his great change. Happy are they who can form and fulfil a resolution like this!

Nearly a year before his death, the symptoms of decay began to appear upon him. He tried the sea-air last autumn; but found no benefit from it. He then began to lose his appetite; and his strength gradually declined. Yet he continued his public labours as long as possible; and he often spoke like a man fully sensible he was on the brink of eternity; like a saint at the gates of Heaven, and like a faithful servant about to 'enter into the joy of his Lord.' In a letter addressed to his highly esteemed friend, the Rev. Mr. Marsh, of Basildon, three or four weeks before his departure, he thus expresses the triumph of faith and hope—the utmost humility—the most benevolent concern for mankind, and the most ardent zeal for the glory of God.

'I know not whether my Lord is sending for me home by this disorder; but he enables me to be found watching for that

event. All my fears are banished away, and the most glorious hopes infused into me, by the most adorable Father, Saviour, and Comforter.

'I am one of the happiest of beings! though certainly, certainly, and *certainly* again, the most unworthy! Glory to God in the highest, for his love in giving us a Redeemer, and his Spirit to make that gift effectual! Hallelujah! Amen! And let all the universe say Amen! O let us glorify him in our souls and bodies in life, in death, and to eternity!

'Tell every one that Heaven is free for them all, through the work and sorrows of Jesus Christ; if we want the true Saviour, one who renews as well as redeems, he is ours, and we are his. We cannot fail of eternal life, which God that cannot lie hath promised in him before the world began.—I am unable to proceed; my spirits flag. Yours, &c.

T. P.'

He now became unable to derive any more benefit from medical aid, and sunk gradually, but without much pain, into a lethargic state. Dozing much, he was generally unfit for conversing with friends. When he did speak to them, it was in the language of tranquillity, resignation, and prayer. Sometimes he uttered strains of holy joy and rapture. And though unable to speak through excessive languor, during the last day or two of his life, he did not manifest any thing inconsistent with this happy frame of mind; nay, it was evident he wished to express his satisfaction and happiness. At length the important hour of death arrived, and he departed to the world of spirits and the realms of bliss on the 11th of Feb. 1808.

A few retrospective and concluding remarks may be useful, as the example of departed saints should teach us lessons how to live, and how to die.

1. *Youth at school,* who are older, or more advanced in learning than others, may profit by Mr. Pentycross's example. He sought the Lord in his youth, and then became the instructor of others in the things of God. The ability and opportunity that he had may be wanting; but in the exercise of private prayer and instruction, you may do much good; and a bright example will often succeed when arguments and persuasions fail.

2. *Professing Christians* may learn from this memoir how to estimate the worth of their ministers. You should not idolize them at one time, and despise or neglect them at another. If they are the servants of God, let them be 'highly esteemed for their work's sake.' And if they are not always equally useful; enquire whether it be their barrenness or yours, their neglect of prayer or yours, that is most blameable? Or does not the Lord, whose counsels are unfathomable, sometimes suspend that influence which renders ministerial labour effectual? Be not then so wavering in your opinions, nor so fickle in your attachments. A remark of Mr. Newton contains a seasonable

hint to many, who bear too strong a resemblance to some of Mr. Pentycross's former hearers:—'Apollos met with two candid people in the church; they neither were carried away because he was *eloquent*, nor ran away because they thought him *legal*.' A due regard to the ministerial character is one good criterion by which to judge of the increase or declension of religion, whether in an individual, a family, or a community.

3. *Censorious professors* may learn, from the preceding account, not to be rash in their censures; and not to condemn a man upon the report of others. We offer no apology for any supposed or apparent peculiarities, occasional errors, or sinful infirmities, which such persons have discovered in the life of Mr. Pentycross. We know that inspired truth has declared, however, That 'there is not a just man upon earth that doeth good, and sinneth not.' And to those who seem to delight in *pelting* at the reputation of ministers, whether living or dead, we say, 'Let him that is without sin among you cast the first stone.' What will survivors say of *you* when you are gone? Will your example leave a fragrant or offensive odour behind you? Let then the specks in the character of eminent saints be buried with them; but let their faith and love, their humility and zeal, live in our remembrance! As an affectionate husband, an engaging preceptor, an agreeable companion, a faithful friend, and an eminent minister, Mr. Pentycross's example is worthy of imitation. That example still beams upon those who knew him, and invites them all to follow him, so far as he followed Christ.

4. *Ministers* more especially may profit by the exemplary conduct of Mr. Pentycross. If young in life, be more solicitous of a barren soil and a sphere of usefulness, than of ease or emolument. Mr. Pentycross preferred the former, and persevered in his choice, though solicitations were not wanting to remove him to situations of more honour and profit. But at length the Lord gave him a temporal reward, sufficiently ample and satisfactory: for, who ever gave to the Lord, and it was not repaid him?—Mr. Pentycross's disinterested and generous conduct is also memorable. He served his church for thirty-four years for a pitiful remuneration; and though he made no exactions, yet, by the subscription of himself and friends, with the help of Queen Anne's bounty, he considerably augmented the value of the living to his successors.

Mr. Pentycross's firm and patient perseverance, amidst the opposition of the profane, and the contention of professors, may be useful to some of his surviving brethren. He was decidedly averse to the removal of ministers from those spheres of usefulness to which, it was evident by the success that attended them, the Lord had called them. And if, when a minister is assailed either from the church or the world, he can possibly stay,

and, like him, outpreach, outpray, and outlive his enemies, he also will have occasion to rejoice in his determination.

In ministerial fidelity and humility, Mr. Pentycross was remarkably exemplary: he was not personal,—though familiar, impressive, and searching, in his preaching. Possessed of a brilliant and fervid imagination, he seemed sometimes to soar above ordinary capacities on subjects of conjecture or description; but his only aim was, that he might descend upon the conscience with the greater rapidity and force. His inferences, and his sudden appeals to the heart, frequently took his hearers by surprize, and compelled their momentary assent at least to his theme.—In the pulpit and in the parlour, he always appeared deeply sensible of his own unworthiness. So far was he from indulging in a boasting spirit, that we can safely aver, we never heard any contemporary whatever express himself in such humiliating terms as he, and with the most evident sincerity of heart.

Of Mr. Pentycross's *writings* we cannot speak accurately, not being able to ascertain all that he wrote. In the years 1774,5, we believe, he was editor of the Gospel Magazine (then a respectable work) and wrote some of the principal pieces in those volumes: and several years after this he greatly assisted in the support of the Theological Repository. In 1781 he published a volume of sermons, addressed to his parishioners; and at different times several single sermons, among which was an excellent one before the Missionary Society in the year 1796; and a small poem. These were the principal performances to which we find his name. We believe also, that he lent his occasional assistance to a recently-established Review, whose literary merit and evangelical tendency entitle it to the support of every friend to sound criticism and divinity.

But it was in the pulpit that he appeared most in his element, and most advantageously, perhaps, to his reputation. There he displayed great orginality of talent, a glowing fervour of zeal and love, and an eloquence formed upon the peculiar traits of several distinguished orators, whom he admired and insensibly imitated in his youth. We might give many specimens of the torrents of his eloquence; but we must content ourselves with one:—'Principalities and powers of darkness,' the gospel of Jesus Christ defies you. That august and holy matron, the Church Universal, shakes her head at you; and, with 'Him who sitteth in the heavens, laughs you to scorn. Annihilate Christianity! Try first to depopulate Heaven, and expunge creation. Your poison shall become medicine to the church; your rage against it shall be its propagation, its perfection, its glory. Your earthquakes, that overthrow mountains, shall only fill up vallies, to make an immense level for the grand Millennial Car of the Son of God.'

We must now close this memorial, with one observation:— When his blemishes are subtracted from his character, his excellencies as a man, a Christian, and a minister, remain such, as we can hold up for the imitation of his brethren who survive, to fulfil the designs, to extend the kingdom, and to disseminate the glory of our adorable Redeemer in the world.

R.

FRIENDSHIP WITH GOD.

We are informed by the apostle James (ii. 23.) that 'Abraham was called the Friend of God:'— surely, one of the most honourable appellations ever conferred on a sinful man! Abraham was a mighty prince, the founder of two powerful nations, the ancestor of a double race of kings; but his being the Friend of God was still a higher and more exalted dignity. But let it not be imagined that this dignity was peculiar to that illustrious patriarch. This honour have all his saints. 'Henceforth,' said Jesus to his disciples, 'I call you not Servants, but I have called you Friends.' Every believer is in a state of friendship with God; and though once 'afar off, is made nigh by the blood of Christ.' Human friendship has, with great propriety, been termed one of the sweetest comforts of life; and so necessary has it been accounted by some, that they have declared, that without friendship life is not worth enjoying. To be cordially united with one who takes a lively interest in all our concerns, who sincerely rejoices in our prosperity, who gives us salutary counsel when surrounded with difficulties, and pours the balm of peace and consolation into our heart when wounded by affliction, is a privilege which cannot be too highly estimated; as it gives an additional relish to every enjoyment, and powerfully alleviates every sorrow. How much superior, then, must be the happiness arising from friendship with that Being whose nature is love! who is infinite in power, and wisdom, and goodness! in a word, who is possessed, in the highest possible degree, of all those excellencies which recommend a friend, without any of the frailties and imperfections which lessen the value of that character among men! It was this which constituted the chief happiness of Adam in his state of primeval innocence,— that he then enjoyed the most perfect and endearing friendship with God, the glory of whose perfection was brightly reflected from all his works around him, without an external cloud to obscure his view, without an inward suspicion in his bosom to ruffle his peace. It is this which renders the gospel such good tidings of great joy to sinful men, that it reveals to them the way of being reinstated in friendship with God, through the mediation and propitiatory sacrifice of his own Son. It is this which makes the heavenly glory so much the object of the saints' ardent desire and hope, that all alienation of affection towards God shall then be completely removed, while

perfect love shall cast out fear, and his people shall be satisfied with his likeness, because they shall see him as he is.

To be in friendship with God, comprehends in it a high degree of mutual love and affection. Love is the very essence of friendship, without which it cannot exist; — it is the root from which all the branches of that amiable and endearing relation grow and blossom, and become fruitful. Love may be termed the bond of moral union, by which two kindred spirits are so closely united together, that they, as it were, become one. 'Jonathan loved David as his own soul;' and we have reason to believe that David repaid the young prince's friendship with an affection no less ardent and generous. It was as if one heart, one soul, had animated them both. Now, saith an apostle, 'God is love; and he that dwelleth in love dwelleth in God, and God in him!' — and again, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' The same spirit of love, then, which dwells in God, dwells also in his people. The strength of God's love towards them is manifested by his choosing them to eternal life, out of the world, which lieth in wickedness; — by the mission of his only begotten Son to ransom them from everlasting death, at the infinite expence of his sufferings and his blood; by calling them to be partakers of his grace and favour on earth, as a pledge of their being admitted into the full and perfect enjoyment of his love and friendship in Heaven. On the other hand, believers love God with all their heart, with all their soul, with all their strength; — they choose him as their chief good, their only satisfying portion; and such is the ardour of their love, that it constrains them, by its powerful and irresistible influence, to embrace every opportunity of testifying that he occupies the chief and highest place in their regard, by a cheerful and conscientious obedience to all his commandments. 'Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?—he saith unto him, Yea, Lord, thou knowest that I love thee.'

Friendship with God comprehends in it the most endearing intercourse and fellowship. Friends delight to meet together, that they may enjoy familiar converse, and unbosom themselves to each other with unreserved freedom: — But what is the most endearing intercourse of human friendship, when compared with what subsists between God and his saints! 'Henceforth, saith Jesus, I call you not Servants; for the servant knoweth not what his lord doeth; but I have called you Friends; for all things that I have heard of my Father, I have made known unto you.' Servants are only made acquainted with their duty, and the work which they are required to perform; their master gives them his command, without explaining the reasons of it. But our Lord, Jesus Christ deals in a more condescending and gracious manner with his people, by unfolding to their view the secret purposes of the Father's grace and mercy in their redemption; by admitting

them into the privileges of all his family, and to the most intimate fellowship with himself. 'The secret of the Lord is with them that fear him,' saith the Psalmist; 'and he will shew them his covenant. By the communications of his word, of his providence, and particularly of his Spirit, he acquaints them with every thing necessary to their salvation and peace; and guides, and comforts, and strengthens them on their journey to the better country, and to the city which hath foundations.

Believers are also encouraged to make God acquainted with all their griefs and fears, with all their wants and sorrows, as a man pours out his whole soul into the bosom of his friend. Animated by the spirit of adoption, they are enabled to cry 'Abba, Father.' Encouraged by the new and living way opened through the vail by the blood of Jesus, they have boldness to enter into the holiest of all. O what gracious familiarity does God allow to his people in these affectionate holy breathings of soul which they pour into his bosom! 'My beloved is mine, and I am his.' 'I sat under his shadow with great delight, and his fruit was sweet to my taste. He brought me to his banqueting house, and his banner over me was Love.' These are days of Heaven to the soul, foretastes of the river of life which flows from the throne of God and of the Lamb.

There are certain periods when our dearest earthly friends would consider our visit obtrusive and unseasonable; but God's presence-chamber always stands open, and we have ready access to our Heavenly Father at all times, and in all circumstances. There are certain thoughts in your bosom which you would not reveal to your most intimate friend on earth; but there is no subject of such a secret or delicate nature, but you may communicate with God upon it with the most unreserved freedom. So far from being offended with such familiarity, he expressly enjoins it, as what affords him satisfaction and delight. 'Let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely.'

That friendship which subsists between God and his people, includes in it also a deep concern about each other's interests; — without this no friendship can be cordial or durable. In this manner did King Jehoshaphat express the sincerity of his friendship for Ahab. 'I am as thou art, my people as thy people, my chariots as thy chariots.' The friendship between God and his saints, in like manner, comprehends the same interests, the same friends, the same enemies. The glory of God, and the happiness of his people, so far from being incompatible with each other, are closely and inseparably connected; for that which advances the divine glory, promotes the happiness of the saints in a proportionate degree; and that which augments their blessedness, tends also to make God more glorious. As God and his saints have the same great object in view,—so in prosecuting this, they have the same friends, and the same enemies. That man is not a

friend in God's estimation, who is an enemy to his people; and you should never act such an unworthy part, Christian, as to esteem him your bosom friend who is God's open and avowed enemy. When ungodly men harrass or persecute the Church, her glorious and exalted Head feels this injury to be done to himself:—'Saul, Saul, why persecutest thou me?' On the other hand, if our bowels yearn with compassion towards the suffering and afflicted believer; if our hands be opened to minister to his necessities for Christ's sake, he will account this kindness as done to himself. What a strong, what an irresistible motive to Christian charity! There cannot be a more striking evidence of the weakness of our faith, and the coldness of our love, than that it sometimes produces such a faint impression in our intercourse with the sons and daughters of sorrow. It is only at the final judgement, at the day of the manifestation of the sons of God, when the Redeemer will be glorified in his saints, and admired in all them that believe, that these words will be understood in their full signification and import:—'Come, ye blessed of my Father, for I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me. Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'

I intended to have subjoined some reflections on this most distinguished privilege of being in friendship with God; but these I shall defer to a future Number.

J. H. K.

THE NECESSITY OF REVELATION.

FOR THE PURPOSE OF RATIONAL WORSHIP.

A LETTER TO MR. E—— P——, PRESIDENT OF THE DEISTICAL SOCIETY IN NEW YORK.

(Extracted from an American Publication.)

My dear Sir, ———

LONG have I viewed with grief the state of your mind; long have I been solicitous that you might see and receive the *truth*. Nothing has prevented my writing to you but a strong conviction that I could say nothing equal to the many defences of revelation already written. One argument, however, is seldom urged according to its great importance. I mean the *necessity* of revelation for the existence of a rational religious worship in the world.

Have you duly considered, my friend, what mankind would be as to religious worship, were there no revelation? We may amuse ourselves by speculations respecting a rational, philosophic religion; but facts alone will satisfy an humble man, who wisely reflects on the infinite importance of religious truth.

Those portions of the world not blessed with revelation, are not wanting in genius, refinement, the cultivation of the arts,

or any civil advantages; but where can a single instance of rational worship be found among them? If there be no such instance, as there certainly is not, then all the rational worship now in the world is the happy effect of revelation; and that man who opposes revelation, must be equally hostile to rational piety.

Let us for a few minutes amuse, or rather instruct ourselves, by rambling over the globe, and examining a number of those forms of worship which are not dictated by revelation. We will familiarly enter the hut of the savage, recline on the sofa of refinement, or listen in the academies of science, as they promiscuously fall in our way.

If we take our passage for China, what are the convictions which instantly force themselves on our minds? This empire, constituting a large proportion of the world, the population consisting of 300 millions of souls, is sunk into gross Paganism! Yes; such is the religion of this refined people, who have carried some of the useful arts to the highest perfection:—they are in the lowest state of moral degradation! God must *reveal* himself to them, or for ever remain the *unknown* God. 'Every person, from the meanest peasant to the monarch himself, has an altar and a deity of his own.' In their temples idols are placed, before whom the people fall in adoration, wringing their hands, and beating their foreheads against the ground.

In Cochin China they worship the spirits of departed men, whose images are placed in their temples.

The Guebres or Gaurs, in Persia, worship fire. A combustible ground near Baku, a city on the northern border of the empire, is the principal scene of their devotions.

The worship which the Tartars pay their Lamas, is a satire on every claim of man to a reasonable natural religion. The Thibetians and all the wandering Tartars from the Wolga to the Corea, a distance of several thousand miles, worship the Grand Lama, who is sometimes an infant, as the vicegerent of God. The more remote tribes worship him as God himself. They believe him immortal, omniscient, and perfect in virtue.

In Curdistan, which was anciently Assyria, the people pay great respect to the devil, because they believe he can do them harm.

The people of Aracan, the capital of which country contains 100,000 inhabitants, worship images made of clay baked in the sun.

The Koriacs, a nation tributary to Russia, believe in God; but they neither fear him nor pray to him. To pacify the prince of *evil* they offer sacrifices of animals, and the first fruits of their hunting and fishing. They also worship him by drunkenness; this vice is the basis of all their religious solemnities. In Japan they worship *men* who lived thousands of years ago.

Such is Asia; let us pass into Africa. The darkness here is not less dismal. In the south we find a people distinguished for

their industry and the art of agriculture: but they never pray; they have no religious ceremonies. In Dahomy their religion is a jumble of superstitious ceremonies; it is paganism in its most stupid form. The Agows, who reside near the head of the Nile, pay divine honours to the river. Near its source now lie the bones of thousands of cattle, sacrificed to the spirit of the stream. They style the river 'Most High God, Saviour of the World, God of Peace, Father of the Universe.' To him they direct their prayers.

The inhabitants on the Gold Coast have *each* of them a small substance or ornament called a Fetish, to which they address their prayers as mediators; while near the Cape of Mesurado they offer their prayers to Satan, that he may turn away the evils of life.

But we forgot to explore the savage forests of our own country (America) never enlightened with the beams of revelation. Travel to the north:—there you see the Knisteneaux tribe with a domestic god in each hut! it is a carved image, about eight inches long, which they treat with the most superstitious veneration. At their funerals the mourners cut off their hair, lacerate their flesh, blacken their faces, bury the most valuable property of the deceased, destroy what remains; and women sometimes sacrifice themselves with their departed husbands.

In most of the tribes their conjurors pretend to converse with spirits; but of futurity they seem to have no just ideas. Some of them believe the Northern Lights to be the spirits of their deceased friends. When they are bright, and dart rapidly in different directions, they say their friends are merry. If we turn to the south, their religion wears a still more horrid aspect.—Lest I be tedious I will confine myself to Mexico and the neighbouring regions. When the Spaniards subdued those countries, their religion was terrible beyond description. A spectator solemnly declares, that in one place he saw more than a 100,000 human skeletons, the relics of those who had been offered in sacrifice! Yes, saith he, I *repeat* it, I am sure there were *more* than a hundred thousand; they were so arranged that they could be counted with ease and certainty. In another part of the square, the same person says, Human bones were heaped up in such quantities, *that they could not be counted!* In sacrificing the victim, the body was opened while living, the heart and blood were offered to the gods, the limbs and head furnished a repast for those who made the offering, the bodies were given to wild beasts, and the skulls hung up in the temple. Their deities were of the most huge, monstrous figures, covered with the representations of serpents and devils.

Such, my friend, is a transient view of the religious worship in those parts of the world not blest with revelation. Does the rational, philosophic mind find any thing to approve? Should you recollect that in some nations called Christian, their worship

is little better, you will instantly acknowledge that this is not revelation; this is not the gospel of Jesus Christ. Revelation teaches not idolatry of any kind; revelation is not responsible for the idolatries of the Roman and Greek churches. I would persuade you to the *pure gospel*, the worship of God *in spirit and in truth*.

If time would permit, I would show you that the morals of the heathen are as dreadful as their worship; I would show you the palace in Dahomy covered with human skulls; we would attend the coronation of the king, and see him walk in blood from the palace to the throne; we would once attend the annual ceremony of his watering the graves of his ancestors with the sacrifice of human blood! But in Darsobr we should turn away with horror from the creatures who form the most intimate connexion with their sisters. When among the Galla, we should tremble in the storm with double terror to see them bend their bows against heaven, and hear them curse the thunder and lightning. They drink the blood of their enemies from cups made of human skulls. When near Juanpore, we would turn aside to see a people who destroy their female infants, excepting one in each village. One village alone preserve all their female children; from these, and intermarriages with other districts, the race is preserved. In Madagascar we might see them destroy all their infants who have any natural blemish, or are born on their unlucky days. I do not ask you to compare these customs with any which are adopted among real Christians. We are stricken with horror at pagan worship and pagan morals: we cannot soften the view by saying, All these are tribes and nations sunk in barbarism: no; we have also visited nations distinguished for the arts and sciences. The learned Greeks and Romans were not less abominable than modern pagans: their drunkenness and debaucheries were parts of their worship. Nothing better than what we have seen can be found among the heathen. The people of Otaheite have been praised as models of human excellence; but their sacred places are covered with the skulls of those persons who have been offered in sacrifice; whole tribes have risen, and rushed to a furious battle for the possession of a deity, which consisted of a small piece of wood wrapped in cloth. Such is the religion of pagan islanders. The Sandwich Islanders worship their deities by offering human sacrifices. The New Zealanders eat the human victims they have offered in sacrifice; the bodies of the enemies they have slain, warm with life, they broil, tear in pieces, and devour. The inhabitants of the Pelew Islands are considered as the most amiable of the human race; but they have no *kind* of worship, no *form* of religion.

From these well known facts, is it not evident, my friend, that there is a necessity of a revelation from God to teach men a *rational worship?* Could this duty have been discovered by reason, would the ancient Greeks and Romans, and the modern in-

habitants of China and Japan, have sunk into such gross errors? Is there any just cause to hesitate? Is it possible to reject the benign, luminous gospel of Jesus Christ? Blame not the gospel, but wicked professors; be disgusted, my friend, with the crimes of hypocrites, but embrace the sincere disciples of the holy Nazarene; reject the errors of ignorant and vain pretenders, but embrace the truth of God's word as the messenger of eternal life; follow its directions as the lamp of heaven. Let the necessity of a revelation compel your assent, and extort your warmest love to the sacred oracles; then will you rejoice with the felicity of a redeemed captive, and enjoy the transports of a heavenly life.

EUSEBIUS.

STUMBLING-BLOCKS.

IT is a lamentable but certain fact, That many of those whom one would hope are real Christians, act in a manner *egregiously* contrary to scriptural maxims, and thus confound those who are weak in the faith, and lay religion open to the scorn of the ungodly.—A few specimens will enable many to see their own picture.

1. The *Tyrannical* Christian.—He whose sway over his domestics is not less dreaded than the despotism of an eastern bashaw,—whose will is law, however unreasonable or arbitrary; and of whom it may be said as it was of Nabal,—'A man cannot speak to him.'

2. The *Covetous* Christian.—A very generous person perhaps in public contributions; but one who will *squeeze* and *grind* at home, and scarcely allow what is necessary to make those around him comfortable.

3. The *Sulky* Christian.—This character is soon offended; but it is difficult, and often impossible, to ascertain the cause. He stalks about, now and then venting a malicious or splenetic effusion. Excepting this, he is silent, though symptoms of the corroding matter within are most evidently manifested by his countenance.

4. The *Censorious* Christian.—Such an one may be compared to a nettle, which is sure to sting you. He is keen to mark the faults of others, but very kind to his own. He has erected a standard, and lashes all who do not conform to it.

5. The *Resentful* Christian.—He is one who, if you contradict his wishes, thinks it right to injure you in your business, to scandalize and deteriorate your character; and this under the pretence of showing spirit.

6. The *Fretful* Christian.—Let his circumstances be ever so propitious, yet he *will* be troubled. Disasters shall rather be fabricated than not have occasion of indulging his darling indisposition.

H——.

ON ALLEGORICAL PREACHING.

FIGURATIVE language had its rise in the first ages of mankind: the paucity of words occasioned them to be used for various purposes; and thus figurative terms, which constitute the beauty of language, arose from its defects; and it is still the same in all uncivilized nations. Hence the metaphorical diction of the Indians, and the picture-writing of the Mexicans.

Adam in Paradise was taught by emblems; and when God formed a religion for his own people, it was full of types and emblems. Poetry could never subsist without figures; and Prophecy borrowed hence the peculiarities of its language. The great Teacher who came down from Heaven, taught in parables; St. Paul gives a mystical interpretation of the Hebrew rites; and when St. John closed the sacred code, he did it with a book of prophetic emblems. It is not then the use of figurative language, but its abuse, which needs our caution. So far as figures are employed to embellish language, or to familiarize instruction, all is well: I wish only to guard against abuses,—particularly the abuse of allegory.

The evil of which I complain seems to have been introduced into the Christian church by Origen, who borrowed it from the Platonists; and they adopted it, partly from a taste for mysticism and obscurity, and partly from the ease with which it enabled them to answer all objections and remove all difficulties;—for that man could have nothing to fear from argument, who could at pleasure turn facts into allegories, and explain those allegories according to his own fancy. Perhaps this may be best explained by an example:—

Origen thus spiritualizes the history in the first two chapters of Exodus, which relate the cruelty of Pharaoh to the Israelites. '*Pharaoh*, king of Egypt, is the devil—the male and female children are the animal and rational faculties of the soul. Pharaoh, the devil, wishes to destroy all the *males*;' *i. e.* the seeds of rationality and spiritual science, by which the soul may tend to, and seek heavenly things: but he wishes to preserve the *females* alive; *i. e.* all those animal propensities of man by which he becomes sensual, carnal, and devilish.—The midwives are the Old and New Testaments; the one is called *Sephora*, which signifies a sparrow, and means that sort of instruction by which the soul is led to soar aloft, and investigate heavenly things. The other is called *Phua*, which signifies ruddy and bashful, and indicates the gospel, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the world. By these two, as midwives, souls are born into the church, and educated in spiritual and evangelical truths. Pharaoh, the devil, wishes to corrupt these midwives, that all the *males*, the spiritual and heavenly propensities, may be destroyed; and this he endeavours to do by bringing in heresies and corrupt opinions.'

Were these things only written for the amusement of monks in a cloister, they might call rather for our pity than our censure; but in fact they have a tendency to set aside the scriptures, and subvert the whole system of Christianity, as appears by the following instance:—

About the middle of the last century, one Woolston, a man of low wit, and who had made himself acquainted with the writings of Origen and other allegorizing fathers, applied this mode of interpretation to set aside the miracles of our Saviour, which, he maintained, were not literally true; and therefore could yield no evidence to the support of Christianity; and he carried his blasphemies to that indecent length (still pretending to be a Christian) that the civil power thought it necessary to interfere, to silence him.

This fact is surely enough to warn us against such extravagancies: I shall only subjoin two or three cautionary hints.

1. Assert no passages of Scripture to be allegorical, without evidence, either from the passage itself, or from other Scriptures, that it ought to be so interpreted.

Types and parables will not admit of literal interpretation; yet by an unaccountable perverseness, many who allegorize all the histories of the Bible, give a literal interpretation of the parables, and contend for their historic truth.

2. Distinguish carefully between the interpretation of a passage, and what you may esteem its spiritual application, lest you weaken the truth of Scripture-history, and the evidences of Christianity; lest you give occasion to the enemy to blaspheme, and to consider your faith founded only upon fancy. As I conceive passages are sometimes quoted from the Old Testament in the New, by way of allusion or accommodation, so I apprehend passages of Scripture-history may be allegorized, so as to convey instruction in the most pleasing form. Allusions of this nature occur in several parts of the apostolic epistles; and while the allegory is discreetly managed, are unexceptionable.

3. Great care should be taken to keep the literal and allegorical interpretations distinct; as by confounding them they form a tissue of inconsistent observation, unintelligible in themselves, and useless to the hearers. In the application of allegories, care also should be taken not to degrade the subject by indecent or trifling allusions, or by descending to particulars too minute. Indeed, in the explication of figures, to be minute is generally to be ridiculous. Above all things, avoid comparisons derogatory to the divine character, or to the sacred offices of the Redeemer. One of the Christian fathers of the last century (if I may so call them) delivered a course of lectures on the book of Ruth, in which he dwelt, *con amore*, on dipping her morsel in the vinegar; and another expounded the book of Esther as a sacred drama, in which he made the Queen to represent the Church—Mordecai, Jesus Christ—Haman, the Devil—and the tyrant Ahasuerus,

God the Father!!!—From such trifling and prophane interpretations, I would say, in the language of the Church of England,—Good Lord deliver us!

SHEVA.

THE BANEFUL EFFECTS
OF AN IMPROPER MODE OF EDUCATING FEMALES.

IN these awful times, when profligacy and degeneracy are extending their baneful influence over civilized society; and immorality and ungodliness are the leading features in the characters of those who, by their dignified and elevated situations in life, are capable of collecting partizans to whatever standard they shall erect, and whose manners and deportment, however corrupt, are copied by a great part of the middling and lower classes (who have not the ability or inclination in every case to judge and act for themselves) it is the indispensable duty of each member of society to use his utmost efforts towards finding out the cause, and contribute his aid towards checking the progress, of so sensible and alarming an evil. I have, therefore, devoted a few moments to enquire into the existing system of Female Education; and, from the documents I have been able to collect, I cannot help thinking there is great room for improvement.—Ask three-fourths of those unhappy wretches who nightly infest the streets of this metropolis, what caused them first to wander from the paths of virtue, and they will tell you, the want of pious principles being sown in their minds in their juvenile days, or being totally neglected after they were once sown.—Curiosity lately prompted me to enter minutely into the subject with a beautiful and accomplished young girl about 19 years of age, the daughter of a lady of fashion, who eloped a few months ago, from one of our principal seminaries at the west end of the town, with a military officer, by whom she was soon abandoned; and who accidentally became my fellow-passenger in the course of a journey. Her mental abilities appeared to be of a superior cast; and she was deeply sensible of the imprudence of her conduct. I enquired into the nature of the plan pursued in training up the children confided to the charge of her governante; when, to my regret and surprize, I was acquainted that dancing, music, French, a graceful entrance into or exit from a carriage or ball-room, and similar frivolities for adorning their outward persons, and enabling them to pass for polite and genteel persons in the fashionable and gay world, were the principal (indeed only) attainments thought necessary; their minds and (which is of infinitely greater importance) their souls were neglected; whilst being permitted to have recourse to a circulating library, and indulge without restraint, in perusing whatever pleased their heated fancies, their principles were vitiated, their morals cor-

rupted; and giving a loose to their wild unbridled passions and licentious desires, they detested being immured within the gloomy walls of their prison; and, longing for deliverance and liberty, became an easy prey to the first seducer that offered himself: they were thereby plunged into the depths of sin and misery; not unfrequently attended with keen remorse and bitter exclamations against those who were the primary cause of all their distresses: or, if they did not fall so low, levity stained their conduct; and they committed scenes in private life unworthy of their characters. Hence may be traced the source of those actions of infidelity and slight regard to the marriage-vow, lately evinced among some of our most illustrious females. Be wise, O ye parents! ye guardians of the rising generation, be cautious! carefully and attentively examine the characters, tempers, and dispositions of those to whose care you entrust the guidance of your tender charge, lest by your neglect the seeds of religious virtue which you have implanted in their infant breasts, for want of due cultivation, wither and die away,—are rooted out,—or are choaked up by the ensnaring vanities of a delusive world; and lest, when they arrive to years of discretion, they should prove curses instead of blessings, and cause many hours of excruciating anguish and painful reflection.—Why should you manifest so much anxiety and solicitude about their bodies, which are liable momentarily to perish and decay, and show so little concern about their precious souls which are immortal?—Attend to these plain hints, dropt in love, and I shall be abundantly repaid and gratified.

Walworth. S. O. W.

REMARKABLE LETTER FROM LISBON.

WRITTEN IN THE YEAR 1766.

On looking over some old papers lately, I found one which I have transcribed: if you think it at all worth notice at this eventful period, you are welcome to make what use you think proper of it. I am, &c.

Lisbon, November 1, 1766. S. W. S.

'A BOOK has been published here by a Friar of the convent of the Necessidades, in this city, to which he has affixed his name. The design of it is the renunciation of the power of the Pope in the kingdom of Portugal; and if it be possible to enhance that of the king, by making him supreme head of the church, independent of any power upon earth.

'There is no doubt but that the book is absolutely approved by the king and the prime minister, for any man known to have wrote any thing of the kind, or to have published such, would not have been out of a dungeon half an hour, but would have felt the heavy power of the government in the most execrable manner. There were upwards of 2000 of the books sold as fast as they could be delivered out; and there is now a second edition printing.

Nothing has happened yet in consequence of this work; and it is imagined it will go off without any considerable, if any, objection; and the poor Pope lose his most faithful Son of Portugal, with all the benefits and advantages he has enjoyed from him,—who was a most obedient son of the church.—The writer adds, I suppose this will in time bring on a reformation of the church here.'

THE CHRISTIAN PHILOSOPHER.

ON LIGHT.

LIGHT, in the common acceptation of the term, is that invisible etherial matter which makes objects perceptible to the eye. By some philosophers, light is supposed to be a fluid, present at all times, but which must be put in motion, in order to excite the sensation of seeing.—The followers of Sir Isaac Newton, on the contrary, maintain, That it consists of small particles of matter, emitted (or, rather reflected) from the luminous body; and which produce this sensation when they strike the *retina*. It is however certain, that rays of light consist of particles of matter, for they may be attracted or repelled (a beam of light passing by the edge of a razor will be turned out of its course); and that these rays move with such surprizing velocity, that a particle of light passes from the sun to the earth (a distance of 90,000,000 of miles) that is, at the rate of 197,916 miles in a second. Yet HE who in wisdom hath made all things, hath ordained that the particles of light should be so extremely minute, that, notwithstanding the amazing force which their velocity gives them, they strike the eye without occasioning any degree of pain to that delicate organ. 'It appears from calculation, that light moves two million times as fast as a ball shot from a cannon; and, consequently, if the particles of light were equal in bulk to the two millionth part of a grain of sand, we should be no more able to endure their impulse than that of sand shot point blank from the mouth of a cannon *.' This is one amongst a thousand other proofs, that the one great and gracious Creator 'remembereth our frame, and considereth that we are but dust.'

The following well known circumstances prove the astonishing minuteness of the particles of light: A candle may easily be seen in the night at two miles distance, even if viewed through a pin-hole in a card: it therefore follows, that every instant there is emitted light sufficient to fill a circle of four miles in diameter, so as to leave no void space of the size of the fiftieth part of an inch, or a pin's point. Through a hole equally small, by day, may be seen objects which occupy almost an entire hemisphere, as the

* Nicholson's Introduction to Philosophy, vol. I. p. 251.

sky, trees, houses, &c. Rays of light must, therefore, pass through the aperture, at the same instant, from all these objects, and yet there is no confusion, the vision being perfectly distinct.

Thus diffusively and rapidly do the rays of light issue from the sun, to enliven and revive the face of nature; but far more swift and beneficial thy coming, O my Saviour! thou Great Light of the spiritual world! to cherish and support thy suffering saints, agreeably to thy promise.—'When they call, I will hear; and while they are yet speaking, I will answer.' On the wings of the morning thou flyest to the relief of the contrite spirit; yea,

'Compar'd with the speed of thy flight,
The tempest itself lags behind,
And the swift winged arrow of light.'

T. P. B.

Evangelicana.

The First and Second Coming of Christ contrasted.

[*Extracted from a Funeral Oration from Dr.* ANDREW GIFFORD, *by the late Rev.* J. RYLAND. M. A.]

'CHRIST, in his first appearance in our world, came as a little infant; but in his second, he will come in the fullest grandeur of a God.

'He came at first into a stable, and was laid in a manger; but in his second appearance, he will come to sit on a great white throne, formed of fleecy clouds, and burnished with the gold of radiant sun-beams. He came at first to be driven by a tyrant into Egypt; and to be hid in obscurity in Gallilee, the meanest part of Judea. He came to work like a carpenter, and get his bread by the sweat of his brow, although his hands built the lofty structure of the universe: he came to live all his days in poverty; but he will come to make millions eternally rich: he came to be poorer than the foxes which have holes, and the birds of the air which have nests; but the Son of man had not where to lay his head. He came to suffer dishonour from the sons of worldly wisdom, — to travel many wearisome journies, — to suffer hunger and thirst; and all his days to be 'a man of sorrows and acquainted with grief.' He came to be valued at the price of a Pagan slave, — to be undervalued below Barabbas, a seditious murderer: to receive slaps on the face by the meanest servants in the house of the High Priest. He came to be set at nought by Herod and his blustering and haughty men of war; and he that upholds all worlds had his hands tied to a pillar, like a thief. He came to be mocked in all his offices: as a *prophet*, they blindfolded him; and then scornfully cried 'Prophecy who it is that smote thee.' As a *priest*, 'Save thyself and us: he saved others, — himself he cannot save.' As a *king*, he was crowned with thorns, had a cane for a sceptre put into his hand; and then they snatched it from him, to beat the thorns into his head. They farther derided him as a king, when he was clothed with a shabby old red cloke, that was cast off by some of the officers. He was made to bear his cross alone; which you do not find was the case of the two thieves; and after he had borne his cross, he was nailed to the cross he bore. He was placed between the thieves, as though he was the most guilty of the three; and hung up between Heaven and Earth, as unworthy of both!

'At his first coming, he appeared in the high priest's hall; at his second, he will appear from the highest heavens. At his first coming he stood at Pilate's bar; at his second, Pilate must stand at his bar. At his first com-

ing, he stood before Herod and his bullies to be mocked; at his second, Herod and his men of war must stand before him, to be tried for eternity.

'Now, Caiaphas, charge him again with blasphemy, and rend your clothes afresh! Now, Pilate, bind him and scourge him once more! Now, Herod, treat him and mock him as a fool! Laugh him to scorn! Put another purple robe on his shoulders, and, with your men of war, set him at nought, reduce him to nothing once more! Barabbas, now hold up your head, and rise once more above Jesus of Nazareth, — Jesus, the despised Gallilean, and swell with pride, to think you are released and honoured, whilst Jesus is degraded and condemned.

'Judas! Judas! sell his blood once more, — sell him for thirty pieces of silver, at the price of a slave! Give him another traitorous kiss. Go up to him, not in the garden, but on his great white throne; say, Hail, Master! hail, Master! and kiss him! Why, man, do you hesitate? Why do you shiver? What, not able to reach him! not dare to kiss him once more! once more! Why, what is the matter, Judas? Ah! thou perfidious traitor! thou wretch! thou most abandoned, ungrateful monster, it is all over with thee for ever and ever!

'Come, ye Jewish rabble, cry out, now you see him upon his throne, 'Hail, hail, King of the Jews!' Follow him afresh; and with the most violent vociferations exclaim, 'Crucify him! crucify him!' Now, soldier, stab him to the heart once more. Plunge your spear into his bosom; and say once more, what probably you said before, 'Curse the Jewish impostor, let him bleed!'

'When Christ first appeared, he came to meet an inexorable judge, determined not to spare him, and awaking the sword of God's justice to smite him; and he received the dreadful sword into the tenderest feelings of his soul. Our guilt and punishment was exacted of him, and he was made answerable.

'In this character of a surety, God's justice combined the whole creation against him. The sun hid his face, and was wrapped in darkness, — the earth shook under his feet, — the Devils were let loose upon him: that was their hour and the power of darkness! God withdrew the light of his countenance. He cried out, 'My God, my God, why hast thou forsaken me!'

'The full cup of God's wrath was put into his hands, without the least cordial of mercy. God spared him not: he drank it off to the last dreg, and ceased not to drink till he could say, 'It is finished!' But at his second appearance, he will come to enjoy all the sun-beams of his Father's countenance. Instead of the sword of divine justice in his heart, he will have the sceptre of the world in his hand; and, instead of passing under sentence of condemnation, he will come to give all the millions of his people eternal absolution!

'He came to grapple with Death on the cross; and that horrid monarch was armed with all his terrors: he had his full force upon him, and darted his sting with such violence and vengeance into his whole frame, that he struck that sting through his body and soul into the cross, and could never draw it out any more; so that the king of terrors has never been able to bring his sting to the death-bed of a Christian, nor will he to the end of the world!

'But this was not glory enough for our Almighty Conqueror! He went down into Death's dark dominions, fought him upon his own ground, tore his crown from off his head, broke his sceptre to shivers, and with the triumph of a conquering God, he said, 'O Death, I will be thy plague! O grave, I will be thy destruction!' And now the Christian can follow his divine Conqueror with the triumphant apostrophe of the apostle Paul, — 'O Death! where is thy sting? O grave! where is thy victory?'

'On the third day our Lord rose from the grave; and after staying forty days with his dear people, he ascended from mount Olivet, amidst

hundred millions of angels, to his Father's throne; but who can tell the mighty sensations of joy his soul must feel on his first sitting down in the midst of the throne, when he looked all around Heaven, and saw millions who had been saved on the credit of his death before his incarnation! — Who can tell the mighty sensations of his God-like soul, when he took a prospect of the whole globe of our earth, and viewed it as his own, by purchase as well as by creation? — when he viewed Bethlehem, and the stable where he was born, — the manger, in which he was laid, — Egypt, where he was nursed, — Galilee, where he worked for his bread, — the river Jordan, where he was baptized, — the wilderness, where he fasted forty days among wild beasts, — the place where he conquered all the Devil's temptations, — the sea of Gennesaret, where he trod the waves and calmed the tempests, — the mountains on which he preached and prayed, — the towns and villages in which he performed the wonders of his power and goodness, — the city and temple of Jerusalem, where he proclaimed salvation, and invited thirsty souls to drink in immortal life and happiness!

'Who can tell the mighty joys of his soul, when, from his lofty throne he viewed the garden of Gethsemane, where he was sore amazed, and in an agony sweat blood, — when he viewed the high priest's hall, where he was slapped in the face by the common slaves, — Herod's palace, where he was set at nought, and treated as a mock-king, — Pilate's judgment-seat, where he was doomed to death, and the pillar at which he was scourged, — the street he went through with the cross, under which he fainted, — when he viewed Calvary, on which he died, and the tomb in which he was buried, — when he viewed the mighty proofs of his Godhead in rising from the dead, — when he viewed the places where he had the sweetest interviews and converse with his dear friends for forty days, — when he viewed mount Olivet, from which he ascended to his present dominion and glory!

'Who can tell his mighty sensations of joy at the day of Pentecost, when the Holy Spirit poured out his rich graces and gifts on the apostles, when, by one grand action, he snatched three thousand souls from the jaws of Hell, tore down the image of the Devil from their hearts, and impressed the lovely image of God in its stead, and viewed his increasing empire through all nations to the end of time!'.....

JUVENILE DEPARTMENT.

MARY.

A CHARACTER.

While Religion crowns the hoary head with dignity, it decorates the face of youth with a thousand charms! The youthful Mary's portrait is worthy of our regard. In her the great advantages of early and serious instruction were strikingly illustrated. The seminary where this amiable girl was educated, enjoyed the privilege of a governess and teacher, who, in furnishing their pupils with suitable knowledge for domestic life, thought it highly requisite to pay the strictest attention to the concerns of their souls. Worthy mothers in Israel, your labours have not been in vain in the Lord! How many blessings to society, and ornaments to the church of God, have been produced through your tender care! What husbands, children, and fathers will long venerate your names and embalm your memories! — husbands for wives, children for parents, and fathers for children, whose works also praise them in the gate! Nursed by the fostering care of these eminent women, of whom the principal is now enjoying the

full reward of her labours, the young Mary sprung up a promising plant, and already exhaled the most delightful fragrance, though yet in the bud. Retired from the giddy part of her associates at school, she often united for social prayer with a select few, whose minds, early enlightened by divine grace, had discovered that 'Wisdom's ways are ways of pleasantness.' Of that number one only remains; several of them having been snatched away in early youth, within a few short years.

The impressions received at school were God's work. Mary, though formerly gay in her disposition, never again returned to folly. The way to God's house was diligently measured by her steps; and whatever seat might be vacant, hers was occupied. Early and late, in season and out of season, she attended every part of devotion. Her conduct said, 'Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.' Mary was not a forgetful hearer of the word. As if afraid of losing the good seed that was sown, she always hastened from the temple to the closet, and watered it by meditation and prayer. Indeed, Nathaniel's favourite spot was the spot of Mary; and, unobserved by others, often was she to be found under the fig-tree, in converse alone with God. Mary was not content with speculative notions in her head; the root of the matter was in her heart! Hence she was not a rambling hearer: her mind was too judicious and her disposition too pious; and when invited to wander, she expressed the tenderest concern for the feelings of her minister. Mary's companions were few; but her delight was in the excellent of the earth. On other subjects she was reserved; but on sacred themes she 'opened her mouth in wisdom.' While many professors fill their minds with the empty trash of the day, her attention was only engaged by the pages of inspiration, or the works of pious authors. 'The Walk of Faith' was the last of these guides that directed her to immortal glory!

Mary was not selfish in her religion: she wished to carry others with her to Heaven. Though she made no noise about her profession, she was not ashamed of the Redeemer's cause. On proper occasions she could speak a word in season. She loved souls, and loved her Saviour; and has dropped the affectionate tear over those who despised and rejected the hope of Israel. All these Christian beauties appeared the brighter in the garb of Humility. The humblest cottage was frequently her resort, that she might derive heavenly wisdom from the poorest follower of Christ. In all her deportment she was clothed with the ornament of a meek and quiet spirit, which, in the sight of God, is of great price! Though strict in the performance of every Christian duty, merit formed no part of Mary's creed. 'What a consolation,' said she to a friend, 'that we have not an High Priest who cannot be touched with the feeling of our infirmities, who perfumes our every sigh, and who ever lives to make intercession for us! On him alone I rely for salvation, and renounce all dependence upon any merit of my own! O that I were more conformed to his lovely image!'

At length this charming flower was blasted in its bloom! The sun suddenly became eclipsed at noon-day! — the tabernacle, that had only been erected 18 years, in a few days was mingled with the dust! Who has a right to arraign the dispensations of the Most High? 'Shall not the Judge of all the earth do right?' Though 'clouds and darkness are round about him, yet justice and judgment are the habitation of his throne.' O ye thoughtless young, learn a lesson from Mary's expiring lips! 'If repentance had not been given before, what time could now be insured for the important work!' 'Be ye also ready.' How worthy is her example of your imitation; for 'Mary hath chosen that good part which shall not be taken away from her!'

Farewell! happy Spirit, farewell! Thy Christian friends must long cherish thy remembrance, admire thine example, and, though submissive to Providence, regret thine early departure. Dear saint, thy recent wishes are now sweetly fulfilled! — enjoy them for ever; and may my soul enjoy them with thee!

'Make haste, my days, and reach the goal,
And bring my heart to rest
On the dear centre of my soul,
My God, my Saviour's breast!'

Youthful reader, this was a *real* character. The name is of little moment, — the example relates to thine eternal interest! J. C.

Religious Conversation with Children, and Societies for their mutual Edification, recommended.

A SERIOUS Correspondent recommends it to parents and others to take frequent opportunities of speaking familiarly to children on the important subjects of religion; and also to encourage little associations among them for conversation and prayer. To enforce her plan, our correspondent relates the following circumstances: —

A gracious man, now with God, was conversing with his sister-in-law, then confined to her sick bed, on the great doctrines of the gospel; to which she then gave a willing ear, though formerly much averse to them. Two of her children, the eldest about eight years old, were then in the room, and listened to the conversation. It should seem that useful impressions were made on their tender minds; for shortly after, as their uncle was walking alone in his garden, one of the little girls followed him, and put a letter into his hands; which was thus expressed:

'Dear Uncle,

'I shall be much obliged to you if you will talk with me more frequently. I am much afraid of dying, because I think my sins are not pardoned. I am a vile sinful creature! I beg your prayers. Please to talk with me to-night, and every day, twice a day at least.

I am,' &c.

It may be readily imagined with what pleasure, on such invitation, the good man would talk and pray with the little petitioner. The writer adds, that 'both these young persons, now grown up and married to godly men, are truly pious characters, and blessings in the neighbourhood in which they reside.

Our Correspondent proposes to religious parents, That they should indulge their female children with weekly meetings of young females of their acquaintance, who are nearly of the same age. Let their parents choose for them suitable books, out of which a portion should be read by one of the young people; — let the parent join with them in singing a hymn and prayer; and then leave them to themselves; — let them then read in turn, or otherwise, as they feel disposed, sing, and conclude with prayers formed for the occasion. A MOTHER.

FOR A CHILD.

[*Written by a pious Young Lady of the City of Chester.*]

I HAVE seen the evening sky
Deck'd with many a twinkling star:
Nothing else is half so high
As those little sparklers are!

I have seen the dazzling sun
Shine with glorious beams of light
Far above my head at noon:
Nothing else is half so bright!

But the highest star is low,
And the glorious sun is dim,
When compar'd with God, I know:
Nothing equal is to Him!

He it was whose pow'r divine
Form'd from nothing all I've seen;
Stars that glitter, suns that shine,
But for Him had never been!

This great God, this sov'reign Lord,
Made papa, mamma, and me;
And in his most holy word,
Says how good I ought to be!

There he tells me I must pray;
And thus I'll try to seek his face!
Jesus, keep me night and day,
Love me, save me, by thy grace!

Obituary.

MR. WILLIAM SMITH,

Who was one of the first concerned in introducing the gospel of Christ into Megavessey, was brought to the knowledge of the truth through the instrumentality of Mr. Lewis, a neighbouring minister, who preached on 1 Peter iv. 18. 'If the righteous scarcely be saved,' &c. It was by the earnest persuasion of his brother he was prevailed upon, very reluctantly, to hear that sermon; he has often said that such was the enmity of his mind against the truth, that nothing but the fear of ridicule prevented his returning and abandoning his determination. His brother, Mr. P. Smith, was among the numerous seals to the ministry of the late Mr. Whitefield, and was arrested by the power of sovereign grace in the career of persecution: he went, as many others have done, full of enmity against the preacher, having provided himself with stones, determined to assault him; but the commanding aspect and manner of this man of God, accompanied with the powerful influence of the Holy Spirit, overcame all his resolute violence; the hand devoted to persecution was fixed, and could not be drawn; and the furious enemy returned to his habitation an humble penitent, and became a warm friend to the cause of Jesus.

A feeling concern for the salvation of his relatives was no doubt the motive which induced him so earnestly to persuade his brother to hear the gospel, the power of which he had himself so deeply felt. After their conversion, they attended the preaching in the society of the late Mr. Wesley; but being dissatisfied with the doctrines taught among them, they withdrew, and with some others, formed a little society of their own; met together to declare what God had done for their souls, and to offer united prayers at the throne of grace; they afterwards obtained the assistance of the ministers in Lady Huntingdon's circuit, as well as those of the neighbourhood, meeting first in a private parlour, then in a cooper's shop, and at last in the meeting-house, which, by the blessing of God, they were enabled to erect; and where we trust the work of God is still encreasing. Mr. Smith lived to see the church settled under a stated ministry, and to witness a revival of the work of God among them. His brother died a few years ago in America.

The last illness of Mr. S—— was distinguished by a calm submission to the divine will, and a strong confidence in the divine faithfulness. When I first visited him after the attack, being greatly afflicted in his head, he said 'Ah! Mr. M——, what poor dying creatures we are! Life is the time to serve the Lord; I can now hardly collect a thought.' On the Lord's Day the disorder seemed to have taken a new turn, and having left his head, afforded him greater freedom for conversation; and such was his earnestness in addressing all around him on the great concern of salvation, that I conceived it to be a presage of his near departure. That verse of Dr. Watts he repeated to a friend, as being peculiarly sweet to him:

His honour is engag'd to save
The meanest of his sheep:
All that his heav'nly Father gave,
His hands securely keep.

Even to the last, he exulted much in the doctrines of grace; and feeling deeply the depravity of his nature, could not bear the least idea of human merit. At one time he exclaimed, 'Is there nothing to be done for this poor corrupted heart?' In the course of conversation, he said, 'What a mercy that there is such a foundation laid in Zion! if God were to mark but one of my actions, I could not stand before him; every *prayer* is mixed with sin!' but he added, 'the top-stone shall be raised, shouting Grace,

grace unto it.' Zion seemed particularly on his heart; he remarked, after making enquiries respecting our evening congregation, 'Ah! we went through many difficulties in first establishing the gospel in this place.' I replied, that he had reason to rejoice in what God had done for the church; 'yes,' he said with great emphasis, 'there is an habitation for the God of Jacob:' and when I took my leave of him, he held my hand, and in a manner that greatly affected me, prayed earnestly for the prosperity of the church.

On the morning of Monday, the day of his death, I saw him early; and while suffering much from pain in his breast, he exclaimed, 'Unto whom shall I go but unto thee? thou hast the words of eternal life.' When it was remarked that there is a divine reality in religion, and that we shall happily find we have not followed cunningly-devised fables,—'No, No, Mr. M——,' he replied, with great earnestness, 'I know in whom I have believed.'—Throughout the whole of that day he was unable to speak till about an hour before his death, when, finding him perfectly sensible, I said,—'God has promised when thou passest through the waters, I will be with thee.' He immediately exerted himself, and added, 'And through the rivers; they shall not overflow thee;' and added, as his dying testimony, '*I have experienced this.*'—Thus, with triumph in the divine promises and presence, our brother entered into glory in the 74th year of his age.

All his sorrows left behind,
And earth exchang'd for Heav'n.
W. M.

MRS. ANN FLEETWOOD,

Though an occasional hearer of the gospel, and possessing a kind of veneration for godly persons, was nevertheless ignorant of her condition as a sinner, of her need of mercy, and of the way of salvation by Christ, till a few years after her marriage; when it pleased the Lord to visit her with a severe family trial, in the loss of two children within three weeks. Her mind was deeply affected with this dispensation; and her attendance upon the preaching of the gospel became more frequent; and it pleased God (under the ministry of the Rev. Mr. Wilkinson, at the Haberdashers' Chapel, Hoxton) to give her repentance unto life. Her faith was not in the general strong, her consolations were not great, and till near the close of her pilgrimage, the exercises of her mind were considerable respecting the reality of her religion and the safety of her estate. Her conduct as a disciple of Christ was uniform; and it was evident to her friends that she hated sin, and loved the name, the worship, and the ways of God. It pleased her heavenly Father so to fix her situation in life, that frequent child-bearing, a partial want of those accommodations which her situation required, unwearied exertions for her family, and the exercises of a mind anxious to provide things honest in the sight of all men, sapped the foundation of a constitution naturally delicate, and prepared the way for that illness which issued in her dissolution, which originated in too early exertions in her family after her lying-in with her eighth child. This produced a debility which eventually terminated her life.

From the commencement of her disorder, she appeared to be aware of its probable issue; and the Lord seemed to be gradually weaning her mind from earthly, and fixing it upon heavenly things. She was repeatedly visited, during her illness, by the Rev. Mr. Wilkinson, and by the late Rev. Mr. Knight, much to her advantage; she expressed herself with considerable confidence, and longing to be gone, declaring that she would not get well again for the world.' Her constant affection for her husband, and her incessant love to her children, was equalled, perhaps, but by few: yet in this, her last illness, it was astonishing to witness how entirely her mind was delivered from all anxiety about them; and afforded a striking evidence of the power and grace of God. She told her hus-

band that she would rather go than remain here. 'I love you,' said she, 'but I love the Lord better, and would rather go to him;' and added, 'I hope the Lord will bless and support you, and bless my children.' These hymns, 'Jesu, lover of my soul,' &c. and 'Come ye sinners poor and wretched,' &c. were much blessed to her. A few days before her death, being seized with convulsions, and apprehending herself to be dying, she exultingly exclaimed 'I am going to Jesus! —my dear Jesus, I am ready.' A friend calling to see her the next day, she said to her, 'Don't you think that I look worse?' her friend replying in the affirmative, she answered with a smile, 'That is well; because it shews that I am nearer to my Father's home.' Another friend read to her some lines, by Mr. Cowper, for a bill of mortality for 1789, expressive of the dying believer's estimate of the world, and joyful anticipation of eternal glory; the spirit of which she so entered into, as to be quite in an extacy. Her friend remarked, that she had not been used formerly to express herself with such confidence; she replied, 'Don't you know that the Lord gives dying grace for a dying day *.' On the Sabbath following, appearing to be near her end, the children were brought into the room: she beheld them standing around her bed weeping, without the least emotion, and, as far as her strength would permit, gave them a word of exhortation; and observed to them, that she hoped to spend her Whitsunday holidays in Heaven! Frequently was she engaged in ejaculatory prayer. 'Heavenly Father, support me! Blessed Jesus, put underneath me thine everlasting arms! Thou Lamb of God, who takest away the sins of the world, have mercy upon me! Lord Jesus receive my spirit! Blessed Lord, cut short thy work in righteousness!' To her husband she said, 'O my dear! pray for my release!' She continued getting worse, and about 12 o'clock, at night, was seized with the rattles in her throat, and reached out her hands to her husband and sister, apparently taking leave of them. Her husband said to her, 'It will soon be over, my dear; you will soon be with Jesus, and see him as he is!' upon which she smiled. She then added, 'Come, Lord Jesus! come quickly;' which words she attempted to repeat, but was unable to articulate, and almost instantly breathed out her soul into the hands of her Redeemer, May 26th, 1806, aged 37 years.

T. F.

ANN CREIGHTON.

She was the daughter of poor, but pious parents; was all her life the subject of much affliction, which it pleased God to sanctify, by impressing her mind with the great importance of eternal things. When able, she frequently attended Tottenham Court Chapel; and the ministry of Mr. Hyat was beneficial in rousing her conscience, and bringing her to a more clear perception of her real danger as a sinner. For some time she laboured under deep conviction, and was greatly distressed. She was, however, by the good providence of God, led to a place where she heard a sermon from those cheering words, 'There remaineth, therefore, a rest for the people of God;' which was eminently blessed to her by bringing peace to her troubled breast, so that she could say, from confidence in the atonement of Immanuel, 'There remaineth, therefore, a rest for me.'

A friend visiting her in her last illness, found her sitting with the Bible before her; in which several passages were marked that had afforded her peculiar consolation. This friend expressed her sorrow that she appeared to suffer so much

* The above friend, Mrs. Arnold, of Hoxton Fields departed this life May 26, 1807, surviving her just a year, and happily experienced the exemplification of the same remark. Her fears were removed, strong consolation vouchsafed her, and in the faith of Jesus she was enabled to bid death and eternity welcome.

in body, and hoped that she was not, at the same time, in trouble of mind. With holy composure, she answered, 'Oh no! I am looking forward to my rest!' Being asked What is the foundation of your hope? — she immediately pointed to the words 'Believe on the Lord Jesus Christ, and thou shalt be saved!' and continued, 'I have now no fear of death; I only desire to wait with patience till it shall please the Lord to call me to himself!'

About five weeks prior to her dissolution, when to all appearance on the verge of *eternity*, she bade farewell to all around her, and desired them to behold her, and see what could support her in the hour of trial. A minister being sent for to pray with her, she was particularly elevated; and afterwards found his visits truly profitable. The nearer she approached to the heavenly Canaan, the more delightful were her prospects, and the more exhilarating her joys. How delightful it was to hear her exclaim 'Blessed Jesus! come, come my dear Saviour! I shall soon be there! —'Tis almost done!—'Tis almost o'er!—'Tis finished! Come thou Fount of every blessing,' &c. 'O death! where is thy sting! O grave, where is thy victory!' Then turning to her weeping parent, she said, 'O my dear mother! thank you, my dear mother, for your kindness; and tell Mr. H——n to pray for me: I am in great agony of body, but not of soul!' After a season of much pain, she expressed her fears lest she should be impatient; and said, 'I was fearful I should be tempted to murmur: and then repeated, 'When languor and disease invade!' &c. and 'When I can read my title clear,' &c. On the Sabbath evening previous to her death, she said, 'Oh! that I may join the Conqueror's song this night!' Thus she continued rejoicing in the God of her salvation, submissively waiting for her release; and gradually wasting away; every morning enquiring 'How long! O Lord, how long!' She spent the last moments of her life in praying for her kind friends and benefactors; then took her flight, with hallelujahs upon her faltering lips, on Lord's Day, August 7, 1808, in the 16th year of her age. Her death was afterwards improved to a numerous and very attentive audience, from Isaiah iii. 10.—Surely, this is another testimony in favour of Christianity, while at the same time it strongly recommends the young and rising generation to '*seek the Lord early*;' seeing that disease and death may come at a season they little expect; and that it is religion alone which can support them in affliction, comfort them in the hour of death, and make them happy for ever.

Hoxton. I. H.

MRS. JANE CAULDWELL,

Of Codsol in Staffordshire, was a descendant of the family of the Edwardses of Wednesbury, who suffered much persecution in the reign of Charles the Second. She was married, early in life, to Mr. Cornelius Cauldwell, with whom she lived 48 years, and by whom she had a numerous family. She had the advantage of a religious education; but discovered little regard to vital godliness until some years after her marriage, when the Lord opened her heart to receive instruction. The work of grace was rendered conspicuous in her whole conduct, particularly in her behaviour under a long series of heavy trials.

A disorder of a dropsical nature, confined her to her home for about three months previous to her decease, during which she sustained her sufferings with a becoming resignation and Christian fortitude. In answer to prayer, she was enabled to give up her husband and children to God; and to exhort her neighbours who came to see her in a useful manner. At length, in a full persuasion of rising with the saints at the great day, when her purified and refined body shall again be united with her already-enraptured spirit, she fell asleep in Jesus, Nov. 13, 1806, in her 65th year.

REVIEW OF RELIGIOUS PUBLICATIONS.

Essays *on the First Principles of Christianity, &c.* *By* Js. Smith, *Dundee.* 8vo, 9s.

The author of this volume proposes to exhibit, first, 'Those articles which are necessarily implied in the belief, that Christianity is established by divine authority; and then to state the rules which ought to be observed in expounding the Scriptures.' These are important objects, and awakened our hopes of deriving solid advantage from the work: but, alas! we soon perceived, in the manner in which the author prosecutes his plan, a tendency to expose to dislike and scorn many precious doctrines of the gospel, as well as the exercises of experimental religion. We felt the more surprized and hurt when we noticed the respectful manner in which he makes mention of the Westminster Confession of Faith and Catechisms. Were we authorized to suppose that he himself has subscribed this confession as the confession of his own faith, and has not since that day published to the church the change in his sentiments, we should not be disposed to form a very favourable opinion of his candour and integrity; but we acknowledge our deep sorrow when we observe a man of some education, a minister also of the God of truth, in order to escape from the charge of subscribing to opinions which he does not believe, betaking himself to an expedient which, as to competency, would dishonour the understanding of a child, and, as to morality, accords only with the relaxed system of Ignatius Loyala. It is this: That the words of the confession are to be understood in the sense in which the subscriber understands the passages of the Bible which are subjoined, in place of the Scriptures themselves being understood by him in the sense given of them in the Confession. Surely, Mr. S. knows that the avowed object of all Creeds, Confessions, and Articles, is, and ever hath been, to exhibit to the world and the church an explicit and honest view of the meaning which a person entertains of the mind of the Holy Ghost speaking in the Scriptures. Is he aware of the tendency of his sentiment utterly to undermine the valuable purposes for which confessions were framed? Does he perceive the danger to which this loose system would expose the dearest interests of society? Has he forgotten, that it is the command of his divine Master, in whose lips there was no guile, 'That putting away lying, we speak every man truth with his neighbour.' Does this author suppose that the God of truth, whose arm is omnipotent, needs the aid of falsehood or dissimulation to promote his gospel?

We might proceed, and with unfeigned grief, to notice the misrepresentations, the vulgar abuse, the indecent attempts at low wit, the illiberal insinuations against men of the first name in the school of Science and of Christ, by which this work is degraded; but it were a sickening exercise, nor do our limits admit of it. We shall only subjoin a question or two; and a grave advice to the author, in regard to his publication of the third part of his plan. With solemnity of spirit we ask Mr. Smith, if, in his calmest hours of thinking, he believes that Calvin, or any other divine of his class, ever cherished the following horrible sentiment, which Mr. S. has given as Calvin's, and as the very words of Calvin's — 'God pours abroad, into all the parts of every human creature a deadly corruption; and then damns him for being what he was made, — or for what he is from a necessity of nature!' Does not Mr. S. well know that Calvin would reject, with abhorrence, an opinion so blasphemous of the holiness and dignity of the divine nature and government? We ask again, Was it suitable to candour and

fair dealing, when he was making quotations from Brown's Dictionary on the subject of Election, to make the quotations from a spurious edition of the book, in which many sentiments are incorporated (as far as clay will incorporate with iron) which the author, while living, is well known to have opposed; and against which forgeries the sons of the author, since his death, have for several years past, in the most public manner, warned the churches of the saints *? — We said we had some advice to give this author before we take leave of him; and we give it very seriously. It is this, That in all his future polemical publications, he would attend to the well-known maxim, *Suaviter in modo, fortiter in re.* As much pith in his arguments as possible; but let them be urged with meekness and gentleness of spirit. The wrath of man worketh not the righteousness of God; neither do the bitter bilious tempers of authors advance the cause of truth. The dust they raise rather blinds our eyes, and induces a suspicion that the combatants, conscious of the badness of the cause, cherish more hope of success by making an appeal to our passions than to our judgment. In a word, this is precisely such a book as a professed enemy of genuine Christianity would wish one of its professed friends to publish to the world.

An Address to the Archbishop of Canterbury, *on the Propriety and Usefulness of Sunday Evening Lectures. By the Rev.* Geo. Henderick, *Curate of Harlaxton, &c. Price* 1*s.*

'The present state of our church (says the author) beset as she is by Infidelity on the one hand, and Schism and Dissention on the other, calls loudly for some measure to be adopted, which may check the growing evil' — *Evils* — we should have supposed the author meant; but we hear little more of Infidelity, or how that is to be checked. The conventicle! the conventicle!—that *is* the evil most to be dreaded!! In proof of which, Mr. H. refers to the erection of numerous meeting-houses, built, and to be built, among the Wesleyan Methodists.

What can be done? 'Why,' says the author, 'the laws' (what a pity!) 'in their *present* form, not only are inadequate to the prevention of this increase, but rather tend to encourage it, by the facility with which licences for meeting-houses and preachers are obtained. To the laws then, in their *present* state, we cannot look for success; and should any *new* measures be proposed in the Imperial Senate, commensurate with the exigency of the times' (or the wishes of the author) 'they would be deemed intolerant, persecuting, and oppressive.' — Very likely.

'What then are we to do? One plan is in *our own power*:' — this is, 'The general establishment of Sunday Evening Lectures; especially in large towns and populous villages.' To enforce this scheme, he observes, 'That the Sunday evening hangs heavy on many persons, especially in winter; that reading is not in the power of all; that the cares of a family, or perhaps the ill-humour of a wife, or the noise of children, drives the poor man out of doors; — and where must he go? *Infidelity opens the alehouse, Sectarism the conventicle.* Of these two evils he chooses the least; and, mistaking *violence for zeal*, and bold *vulgar assertions for gospel truth*, he is ensnared, and at length becomes a confirmed Dissenter.'

To prevent this mischief, the author strongly recommends Evening Lectures; and, in some cases, prefers them to Afternoon Sermons.

Let the experiment be tried, and we will venture to affirm, that the Sectarians, whom he so much despises, or rather dreads, will say, 'If Christ be preached, we will rejoice,' even though he should be preached out of envy and strife; for in this case, the author seems to be stimulated merely by his dislike to Methodists and Dissenters. Take

* The Edinburgh edition, by Bell and Bradfute, 1797, is a genuine edition with the author's latest corrections.

his own words: 'This (meaning the Methodist connection) forms but one part of that alarming body of Schismatics, who are protected by the Act of Toleration, and who are equally active and indefatigable in their endeavours to undermine, and eventually to destroy, *that fabric* which was raised by the sufferings and blood of the noble army of English Martyrs.'

It would be an act of injustice to the great body of Dissenters and Methodists to pass over this last passage without observation. What fabric does the author mean? Is it the Church of England? The preachers referred to, labour with all their might to support and diffuse the doctrines of the Reformers; and had those doctrines been supported in the church, the name of Methodist had never been known. The Methodists are also strongly attached to the Establishment; and many of them constantly use her Liturgy. The Dissenters, whose zeal so much offends our author, are equally attached to the truths maintained by the English Martyrs, and have no wish to injure the Church of England: they are otherwise employed,—nobler pursuits occupy their minds; they love and preach the gospel of peace!

As to the system proposed,—it agrees with what has been often recommended as the best possible means to prevent the increase of the sectaries, — 'Outpreach them, and outlive them.'

The African Stranger: *a Sermon preached at London Wall, Sunday, Jan.* 17, 1808, *for the Benefit of the African and Asiatic Society. By* R. Young, D. D. 1s.

This discourse, as the title-page informs us, was preached for the benefit of a truly laudable institution, which has for its object the spiritual advantage and temporal relief of poor natives of Africa and [illegible] London. The text (Job xxxi. 32, 'The stranger did not lodge in the street') is very appropriate. The Doctor describes and urges the charity due to such strangers, under four heads, namely, 'Provision for Bodily Wants,—Comfort in Distress,—Assistance in honourable Pursuits,—and Preparation for Eternity.' The discourse is composed with neatness, contains some brilliant passages, and appeals powerfully to the fancy and the heart. We wish, however, that evangelical motives, which are the strongest and most effectual, had been adduced more plainly and abundantly, and enforced at greater length. As a specimen of the style and manner, we select the following paragraph: —'The instant these benighted strangers turned their faces towards this 'island in the sea,' they might discern or fancy the faint effulgence of British freedom beaming on the distant horizon. They flew before the wind, elated by imagination and hope. In sight of our shores, their chains melted, and dropped from off their bodies; and having once leaped upon our strand, they breathed the air, and trod upon the ground of liberty and independence. They became denizens of England, and tasted the sweets of British freedom. Our religion is equally generous, and more communicative than even the civil rights that exalt us above the rest of Europe. Feeling for the welfare of the immortal soul, we are intensely desirous that these children of bondage should also shake off the heavier fetters of moral iniquity, and stand erect and stedfast in all the spiritual liberty wherewith Christ doth make his chosen free. We would point their wondering eyes,—we would fix their grateful hearts on that celestial light, which shines undiminished in the firmament of the gospel. We would awaken in their bosoms the ardent, the increasing, and triumphant hope of arriving on those blissful shores where all the redeemed are as kings and priests unto the living God.'

An Appendix is subjoined to the Sermon, with the Rules of the Society, and the Names of the Committee. The Appendix contains an authentic and pleasing tale of a Female African, now resident in London, who was brought to the knowledge of the truth by extraordinary means.

The Society needs only to be extensively known to excite general interest and procure ample assistance.

Am I not a Friend and a Brother? *a Sermon preached at the Free Chapel, West Street, St. Giles's, on Wednesday Evening, June* 15, 1808, *for the Benefit of the African and Asiatic Society. By the Rev.* W. Gurney, A. B. 1s.

This discourse, like the former, was preached for the benefit of the African and Asiatic Society. The subject, Acts viii. 29—31, 'Now the Spirit said unto Philip, Go near, and join thyself to this chariot,' &c. is admirably well adapted to the occasion and design. The discourse seems to have been composed without any view to publication; but contains many pious sentiments, and some very pertinent and pointed remarks. The preacher appears to speak from the heart, and affectionately addresses the conscience. The following passage deserves to be quoted: — 'O, my friends, I feel sincerely affected at the condition to which the poor natives of Africa have been reduced by men of our own nation and complexion! I feel the more disposed, perhaps on that account, to do all I can for the melioration of the condition of those among us, as a sort of atonement to them for the evil they have suffered; but I feel, I trust, more earnestly for them as responsible creatures to God; and, therefore, am concerned for their eternal salvation. This is the motive that, I hope, is the main spring of this Society; and, I trust, that Christians of every shade and denomination will cordially and unitedly act as well as wish for the benefit to be expected from this Society. Every one has a little to spare, if he is a Christian, to the cause of charity; and I hope every one here wishes to be, or is a professor of Christianity. Those who are not in this predicament, will pass by, and close up their pockets with their hearts: — those who are, will open both on this occasion.'

A Comparative View *of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By* Joseph Fox. 1s. 6d.

We have had it in contemplation, for some time past, to draw the attention of our readers to a consideration of the importance of the subject of the education of the poor; and a better opportunity cannot offer than in the review of the book before us; the writer of which, seems to be actuated by the same earnest desire which we ourselves feel, — That "knowledge should increase." That it has increased of late years, by the blessing of God, on different endeavours directed to the same end, cannot be doubted; and one great means has certainly been by the establishment of Sunday-Schools; — yet, that ignorance and vice still prevail, to a lamentable degree, can neither be doubted nor denied. Fresh and more vigorous efforts, therefore, towards suppressing these foes of human happiness are called for; and it seems obvious to us, as well as Mr. Fox, that the most effectual means to be employed is, rescuing children from ignorance, and thereby, in a great degree, from vice.

The motives of the author of the Comparative View of the Plans of Education of Dr. Bell and Mr. Lancaster appear to be, To give the public a clearer view of the claims that each of these gentlemen have to originality; and to shew that their systems differ in many particulars. The reader will find a clear statement of the modes practised by both, drawn from their own several publications. From the view given us by Mr. Fox, we do not hesitate to yield the palm, for general utility, to the plan practised by Mr. Lancaster, — that of Dr. Bell being more upon the old system of tuition: and, we think, that every impartial person, on a perusal of this pamphlet, will agree with us, that Mr. L.'s plan is more calculated for general utility than any other yet discovered for the education of the lower classes of society; and, as such, we wish to see it universally adopted, convinced

that its benefits would be incalculable to the rising generation; and as with great facility schools might be established upon the plan recommended, or the benefit of some already established, extended to a greater number of poor children, by their being organized on this system, the principal features of which are, That *one master is able to conduct a school of* 1000 *children*; and a method is discovered, *whereby* 500 *boys may spell and write the same word at the same instant of time*; and *a plan whereby any child who can read, may teach arithmetic with the utmost certainty*; and also, that *one book will serve for a whole school, instead of each child having a book of his own*. Another most important circumstance is, that the expence of education is reduced to almost a comparative nothing. Schools for 300 children may be supported at the expence of seven shillings per annum each child; and for a greater number of children, the expence may be reduced to four shillings per annum each child. But it is not our intention to go into a minute description of the mode of tuition; we, therefore, must content ourselves with referring our readers to an attentive perusal of the publication before us; and with expressing an ardent wish that the religious public may be awakened to the duty and importance of communicating the first principles of knowledge, on a more extended plan than has yet been attempted.

A Letter to the Bishop of London *on the Immoral and Disgraceful Scenes exhibited in the public streets, by crowds of half-naked and unfortunate Prostitutes; with a Postscript, addressed to the Magistrates, &c. By* a Citizen. 1*s*.

The anonymous but, we doubt not, pious writer, is deeply affected by the open and scandalous violation of moral decency in the city of London; and earnestly calls upon the worthy prelate to employ his influence with the clergy, magistrates, and parish-officers to restrain the growing evil, which he justly considers as a reproach to the religion and police of the metropolis.

The author has collected a mass of information, at which the virtuous heart sickens, and the pious parent trembles. The establishment of the Magdalen, the Lock Asylum, the London Female Penitentiary, the Bath Penitentiary, &c. has produced such information concerning the causes, extent, and consequences of prostitution, as may, duly improved, tend to correct, or at least to lessen the evil; and, though a total prevention of this horrid practice cannot be hoped for, yet, by the vigorous efforts of the clergy, magistracy, and parish-officers, the mischief may be restrained, and, as the author shews, 'the intercourse of lewd persons may be rendered more difficult, the objects of allurement may be driven out of public view, constrained to live more in society with each other, and less mingled with the virtuous part of society; whereas, at present, the facilities of licentious intercourse are as great as the most hardened of either sex can desire; the profligate youth is permitted to make his base assignation at the corner of any street from Limehouse to Mary-le-bone; yea, the gate of the chief magistrate, and the doors of our churches are not exempt from these shameful scenes! Who can help saying, in the language of Scripture, 'These things ought not so to be?' I appeal to your Lordship, if it be not high time that some extensive, appropriate, and permanent system of reform should immediately be adopted, to check this gigantic, this alarming, this moral and political evil.'

We sincerely wish that this well-meant effort may be successful; and particularly, that parish-officers, who have much in their power, and who have, to our knowledge, done great things in some parishes, may be excited to the most vigorous endeavours to promote a general reform.

A Sermon *occasioned by the Death of the Rev. Wm. Humphryes*,

preached at Hammersmith, Oct. 9, 1808. By Robert Winter; *and the Address delivered at his Interment, by* William Jay. *Price 2s.*

This discourse is founded on Gen. v. 24, 'And Enoch walked with God; and he was not, for God took him.' After a suitable introduction, Mr. Winter proceeds to suggest a variety of useful reflections, which the translation of Enoch may be supposed to have awakened, both in the friends and enemies of religion. With respect to the former, the preacher observes, that the event would excite, 1st, Deep regret that Enoch was so soon removed from a world, which he might have continued long to instruct; — 2dly, Devout and grateful submission to the appointment of Jehovah;—3dly, Increasing faith in the promise of immortality, and in that of a Messiah; — 4thly, A conviction of the union between holiness and happiness; and, 5thly, The hope of re-union in the presence of God. With respect to the irreligious, Mr. W. observes, that the event would shew them, 1st, That religion was both real and important; — 2dly, It would alarm them into a consideration of the truth of his awful doctrine, as recorded by Jude; — 3dly, It would allure them to seek that reconciliation with God, which must precede a course of holy walking with him. After illustrating these thoughts in an impressive and appropriate manner, Mr. W. enters on the history of his deceased and deeply-lamented friend. This part of his address contains a very interesting detail of the most important circumstances in the life of Mr. Humphryes; and exhibits a view of his character, calculated in no small degree to command our admiration and esteem; and to excite in the minds of Christians, and especially of ministers, an increasing desire to be followers of them who, through faith and patience, are now inheriting the promises. The subjoined address by Mr. Jay forms, as we scarcely need observe, a valuable addition to this useful and interesting discourse.

The Poor Man's Commentary, Volume III. *By* Dr. Hawker. 12*mo*, 4*s*. 6*d*. *boards*.

The admirers of this popular writer will be gratified to learn, that this volume brings the work to the close of the Book of Job, in the same strain of evangelical truth and experimental piety; — since which, about 20 Numbers have been published towards the Book of Psalms. In these latter Numbers, we are desired to say, that, on account of the rise of paper, &c. there has been a necessity to lessen the number of pages; but notwithstanding which, they have been so compressed, that the present Numbers contain very nearly the same quantity of matter as the early ones. This is mentioned, that nothing ungenerous may be attributed to the worthy author.

The Doctor's 8vo edition, we understand, has proceeded to a 5th Part, which completes the first, and commences the second volume.

LITERARY NOTICES.

Mr. Parry, of Wymondley, is about to publish 'A Vindication of his Strictures on the Origin of Moral Evil,' in Reply to Mr. T. Hill; with *further Strictures* on Dr. Williams's Hypothesis.

We understand that, in a few days will be published, Dr. Williams's long-promised 'Essay on Divine Equity and Sovereignty;' which proposes to cast some new light on many important points of Moral Science, Scriptural Theology, and Personal Religion.

The numerous persons, of various Christian denominations, who have interested themselves in promoting the circulation of the Eclectic Review, as a seasonable and necessary antidote to the scepticism and irreligion of modern periodical and other publications, will be gratified with the information, that the Conductors of that work are highly satisfied with its growing prosperity, and have the most entire confidence that it will be permanently and extensively useful.

RELIGIOUS INTELLIGENCE.

AMERICA.

A Narrative of the State of Religion within the Bounds of the General Assembly of the Presbyterian Church, in the United States, for the Year 1808. *Read in the First Presbyterian Church in Philadelphia, May* 25.

'THE General Assembly acknowledge, with ardent gratitude, the distinguished benignity of God to the churches within their bounds during the year past. He hath truly done great things for us,—building up the waste places of Zion, and adding unto the number of such as shall be saved. From every quarter, with but few exceptions, we hear of harmony among our ministers, order among our congregations, an increased attention to the ordinances of the gospel, and the progressing triumphs of that grace, by which alone sinners can be reconciled to God. In many places, especially within the bounds of the synod of New York and New Jersey, times of refreshing from the presence of the Lord are experienced. The Spirit has been poured out on considerable portions of country, and fruits of righteousness have appeared, honourable to the kingdom of Christ, and inviting to the world which lieth in wickedness. Unhallowed combinations have been broken up; enemies to the Cross have been confounded, and, in many instances, made the subjects of divine grace.

'It is observable, that the work, though powerful, has progressed with great silence, uncommon solemnity, and free from all appearance of extravagance.

'The revivals have been preceded in every instance by a union of prayer among Christians, to which they have felt constrained by the fervent desire of their hearts, that Christ might be glorified, and by deep and solemn impressions of the value of precious and immortal souls. Believing parents, more especially, have been influenced to wrestle with God in behalf of their children. We record with peculiar emotions of delight, for the encouragement of the godly, that, as in all ages past, so still, our God is a hearer of prayer. He has come down from his high and holy place, and granted the requests of his people. The consequences have been, that the assemblies of the saints were crowded with enquiring sinners. Many meetings for prayer and praise have been established. It appears, that in several places a number of persons have adopted the plan of assembling together on the Sabbath morning, immediately before public worship, and spending some time in religious exercises, particularly in prayer, for the divine presence and blessing in the public institutions of his worship. This, if properly managed, may prove a happy preparative for the worship of the sanctuary. We would, however, earnestly caution all who are under our care, against suffering public duties to interfere with the duties of the family and the closet.

'Among the visible fruits of an increased attention to the gospel, we recognize the establishment of benevolent institutions, as peculiarly characteristic of the religion of Jesus. We mean associations for the relief of destitute widows and orphans,—for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. It is a distinguished excellence of the gospel of Christ, that it is suited to the poor,—not merely to their afflicted condition, but to their intellectual acquirements! Christians can give no better evidence of their sincere attachment to the Lord who bought them, than by manifesting love, not only to their brethren in Christ, but to mankind in general. The fruits of benevolence ought ever to accompany the profession of piety; and it is exclusively the

glory of Christianity, that it has produced everywhere, as far as its influence extends, effective plans to meliorate the condition of the poor. We hope our brethren, in all our churches, will more fully testify, in this particular, the power of the grace of God.

'In the southern parts of our bounds, the extraordinary revivals of religion have considerably declined: bodily agitations are gradually disappearing. In one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the pastoral advice of this body, we are happy to learn that the abettors have acknowledged their error, and returned to the good order of our church.

'In those districts of country, as well as in some others, the want of gospel ministers is severely felt. People are suffering for lack of instruction, and calling for help; — but help adequate to their necessities cannot be obtained. The assembly regret that so few, comparatively, offer themselves as candidates for the holy ministry; and they hope that the attention of the churches under their care, will be directed to this important subject, that, by their united exertions, some effectual plan for statedly supplying the wants of Zion may be formed.

'With such abundant cause of gratitude, is connected cause of sorrow and humiliation. We have observed with pain, that, in some presbyteries, the duties of family religion, and of catechetical instruction, are neglected. Truly, it is shameful in men who call themselves by the name of Christ, not to honour him before their families, by worshipping him statedly! Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God! If *he* does not honour God, it cannot be expected *his family* will; and a Christian family living without family-religion, is a contradiction. It argues on the part of such professors an awful declension, and a criminal dereliction of duty.

'From our sister churches in Connecticut and Vermont, we learn with pleasure that revivals prevail there also,— that religion flourishes, — that, among other instances of mercy, Yale College is graciously visited, — and that believers are walking in the comforts of the Holy Ghost.

'On a review of the state of religion in the churches referred to above, we rejoice in saying that it has progressed in the last year, and that it is still progressing. This revives us in our pilgrimage, and causes us to look forward with pleasing expectations. The Redeemer will ultimately reign throughout the earth. 'His name shall endure for ever. His name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.'

DISTRESSES OF THE SWEDES.

(*Continued from page* 494.)

Extract of a Letter from a respectable Merchant at Koningsberg, dated June 13th, 1808.

'I trust you will not take it amiss if, in the present crisis, when all resources of charity in this country are entirely exhausted, I impart to you the disasterous state of the town of Heiligenbeil; and request that, through your kind intercession to the inhabitants of your wealthy city, you will endeavour to procure some relief to the unhappy sufferers in that place; for in no instance where benevolence has been shewn, could it have been better applied than in the present case. Last year the suburbs of this town were totally destroyed by fire. In the last destructive war, when Braunsberg (only one mile distant) was taken by the French, it was the head quarters of the Prussian army for upwards of five months; and at a time when there was so great a scarcity of provisions and forage, that the greatest distress, nay even famine, prevailed. The military took every thing from the inhabitants; the little corn they had s w

was consumed for forage; and, when the French troops advanced, plunder ensued; — all the horses, almost all the horned cattle and sheep, were taken away. The few that remained were destroyed by an epidemical disease; so that, in this poor town, neither provisions, cattle, nor even seed had even been left to sow. There were no hands to be found to work, for the greatest part laboured under a dangerous flux, and were confined through this sickness several weeks. There were no cattle to plow with, nor food to feed them. In the midst of these misfortunes and distress, the last disastrous event occured. During a violent storm in October, a fire broke out; and, in less than twelve hours, the whole town was laid in ashes; — nothing, not even the church and clergyman's house remained unconsumed. To attempt to save any thing was in vain; for, in less than half an hour, all was in one flame! — more misfortunes, more disasters, have scarcely ever occurred to any town in the world. The unhappy inhabitants live as yet in barracks, on the pittance of what their impoverished and ruined neighbours are able to afford them. Grief and misery are their lot, and with little prospect of deliverance. There are, no doubt, many benevolent men in London, who, on being made acquainted with the sufferings of these unhappy people, would gladly contribute towards alleviating their distresses. Have, therefore, the compassion to raise a subscription in their behalf; you will, I am sure, never do a greater act of charity, and I will employ what may be thus raised, to the support of those who may stand most in need of it. Pray exert yourselves to the utmost of your power.'

Extract of a Statement by the Rev. Charles Haegg, D. D. Rector of the parish of Nerpes, but now a fugitive, published in the Stockholm Gazette, September 16, 1808.

'Several villages in the parish of Nerpes, as also many houses in Lappfiord and Christinestad, have, with hundreds of their inhabitants, borne the weight of the boundless cruelty of the invadors of our country. About 120 well-built farms have, in this parish, been burnt to ashes by the Russians; — the cornfields and meadows in most parts have been trampled down; — cattle, and all kinds of tame animals, seized and killed, or driven into the yards of the farms, to be with the houses destroyed in a common flame. The inhabitants, without distinction of sex, age, or situation, have been dragged away, God only knows where! — hung, beheaded, shot, stabbed, flogged to death, burnt alive, or suffocated!

'This statement I have thought it my duty to lay before the public; — not indeed to excite compassion for myself: no; blessed be God, I want for nothing. No: I owe the truth to the benevolent inhabitants of Stockholm, and the provinces, who have so charitably assisted my fugitive countrymen; and, I trust, it will also be an inducement to others to follow their noble example. The times are hard and pressing; but it is just in such times that the exercise of Christian duties more immediately ennobles and gladdens the heart; — and, if it be a great satisfaction indeed to draw off a dish or two from the luxurious table, — to refuse partaking in expensive pleasures, — to dress in a simple attire, — to throw off the ring that ornaments the finger, thereby to be able to house houseless fathers, — to comfort disconsolate mothers and widows, and to clothe naked and hungry children, how much greater bliss awaits those who, relying, as Christians ought, on an almighty and kind Providence, share their scanty portion with their poorer neighbours!'

Extract of a Letter, dated Hernosand, Sep. 9, 1808, to a Swedish Gentleman in London.

'When the Russians had plundered Wasa and all the surrounding villages, they proceeded to the town of Christina, and also paid a visit to your worthy and respectable uncle, Mr. B. all his property, consisting of money, plate, linen, wearing apparel, and bedding, was carried off; and whatever comes

under the denomination of furniture, was broken to pieces. Three persons were stabbed to death, and the greatest cruelties perpetrated, of which your uncle was compelled to be an eye-witness. Your cousin Edward was all anxiety to save his mother and sister. He had just time to run with them to the sea-side, where he put them into a boat, which he pushed out to sea with all his might, happy thus to rescue them from the grasp of these barbarians; committing them in preference to the clemency of the ocean. Imagine to yourself their state of mind,—two ladies left alone on the waves, without strength or skill to manage the oars! — but they were saved by means of a fisherman, who picked them up the next morning. Edward, having thus launched his mother and his sister to the care of divine Providence, flew to the assistance of his beloved father, whom he found already in fetters: he then implored their mercy, and offered, as the ransom of his father, to become himself their slave for life. This, which might have moved the most savage breast, had no effect on these ruffians, who, on the contrary, seized upon him in the sight of his father, tied him between two horses, rode by Cossacks, who galloped off in full speed! Thus was poor Edward forced to run, or be unmercifully dragged; and no account has yet been received of him, whether he be now among the living or the dead.

'Many hundred families are reduced to beggary, and have not a house to cover them, now when the winter is approaching. Here, in Sweden, we are cheerfully doing what little we can; but as yet merely the fugitives from Finland are not half provided for: but what will become of the distressed in Finland, God only knows!'

Extract of a Letter, dated Stockholm, Sept. 22, 1808, to a Swedish Merchant now in London.

'Two very interesting children arrived here some time ago. You have read Gen. Buxhovden's proclamation: 'That every Finland officer who did not, within a certain time, desert the Swedish standard, and return to his place of abode, should have all his property confiscated.' This, however, had no effect upon these loyal men: and in consequence, their families were robbed of every thing. Among these officers is Colonel A——, who has an estate near Helsingfors, now in the possession of the enemy; upon the first approach of which he joined the Finnish army, and left two sons to the care of a trusty servant, his amiable lady being then on a visit here with her infant child. These boys, of whom the eldest is about 13, soon shared a common fate with the other families; but on account of their quick talents, they were asked, Whether they would not go to Petersburg, where they should want for nothing. 'No,' said the youngest, 'suffer us to go to our mother, and tell her that she must not come here.' This answer had its effect, and they were both let free; and have since begged their way to this place, where they now have joined their mother. Their long and tedious march and subsequent voyage, astonishes us all; and might persuade us that children have indeed their guardian angels: Would to God we had means to assist the numerous fugitives!—but their number is too great, and many of them are in want of every thing, —as they come over half-naked, and almost starved to death!'

Subscriptions are received by Messrs. Hardcastle and Reyner, Old Swan Stairs; Mr. Butterworth, 43, Fleet Street; Down, Thornton, and Co. Bartholomew Lane, &c. &c.

IRELAND.

Extract of a Letter from a Minister, patronized by the Hibernian Society in London, dated Youghall, Sept. 21, 1808.

* * * * * * The Hibernian Society is only beginning to sow; but, I trust, the mighty efficacy of the gospel, by the power of the Holy Ghost, will be felt, and that they will reap a harvest to the praise of divine grace. The Sunday-School in this place has increased to 112 children; among whom I

have distributed all Dr. Watts's Divine Songs which I brought with me; and some of the children have learnt them through; but many are still destitute of them. I should be obliged to the Society to send me more of them, and also of Dr. Doddridge's Principles of Religion, in Verse. I am also in want of Testaments, and shall soon be without Bibles. The children bring me their odd halfpence, to save them till they raise two shillings, when I give them a Bible; which, I think, is a better plan with the children, than to distribute them *gratis*. I have likewise put some in a shop, to be sold to the country people.

In the day-school, we have 140 children. Here I spend an hour every day, which is a great sacrifice; but, I hope, it will not be in vain, as I have an opportunity at the close of the school, to read and expound the Scriptures; and, in a catechetical way, to instruct the children; most of whom are Catholics.

You recommended in your last, the formation of a Society-School; and I have now the pleasure of stating, that one was begun the 12th of last month, in the house of a Quaker, where I had the pleasure of taking tea, in the company of some other worthy persons: since which, it has far exceeded my expectations.

Last week there was a public-meeting of the subscribers to the Lancastrian Free-School in this town, and a new committee formed, with power to organize the school in the best manner. In this committee there are the mayor, three clergymen, the priest, two or three Quakers, some other gentlemen, and myself. Mr. Tweeddale, whom the Hibernian Society appointed to Fermoy, is to come here for a month or six weeks to regulate our school, and is to be succeeded by a person whom the Rev. M. S—— has engaged.'

York Street Chapel.

This spacious house of worship continues to be well attended. After the Rev. Rowland Hill (who opened it) had left Dublin, the chapel was supplied for six weeks by the Rev. Geo. Clayton, of Walworth, whose ministry was acceptable to all ranks of persons. Since his return, the pulpit has been filled for six Lord's Days by the Rev. Mr. Maslen, of Hertford, who is also well attended and much approved. This chapel is intended to be supplied by preachers from England; and it is hoped that the great and increasing importance of the cause, will induce many able ministers of the gospel, of different denominations, to lend their aid to the good work. This is a mission inferior in importance, perhaps, to none; and which the servants of Christ may undertake, without any injury to their respective charges.

LONDON.

MISSIONARY SOCIETY.

As the Annual Report of the Directors of this Society, annexed to the Sermons, does not come into the hands of all its numerous friends, we conceive that it will be a gratification to them to peruse a General Statement of the Income and Disbursements of the Society during the last year.

List of Disbursements from June 1, 1807, *to June* 1, 1808.

	£	s.	d.
Mission to Otaheite — —	320	6	0
Ditto to the South of Africa —	663	1	0
Ditto to the East Indies, including Ceylon	3185	7	0
Ditto to Demerara —	164	15	10
Ditto to Tobago — —	162	6	2
Ditto to Malta —	66	5	0
The late Mission to Monte Video	90	0	0
Mission to the Jews —	758	0	0
Missionary Seminary at Gosport —	804	2	3
Extra Expences incurred by the Students	16	14	0
Printing, &c. Dr. Doddridge's Rise and Progress, in French	60	0	0
Carried forward	6299	17	3

		£	s.	d.
Brought forward —		6290	17	3
Books, &c. for sundry Missions —	—	254	14	0
Religious Tracts for ditto —	—	47	12	0
Expences attending the Anniversary Services	—	27	11	3
Maps — —	—	9	9	0
Carriage of Books bequeathed by the late Rev. Mr. Winter		11	19	0
Travelling Expences of Rev. Messrs. Campbell, Collison, and Frey, during their Tours —	—	214	13	5
Disbursements by Rev. Mr. Burder, Sec. as per accounts rec.		99	11	8
D. Langton, Under Secretary, his Salary and Disbursements		156	18	7
Thomas Lee, Collector, his per centage on 880 l. collected		44	0	0
Advanced on Account of Rev. Mr. Forsyth, Missionary in the East Indies: — to be repaid —	—	50	0	0
J. Lister, Legacy Duty on 50 l. bequeathed to the Society by Mrs. Sarah Wright —	—	3	6	0
Charges for Packets from abroad, postages, &c.	—	47	13	1
Total Amount of Disbursements, carried to Account Current		7258	5	3

GENERAL STATEMENT.

Dr. *Treasurer to the Missionary Society.*	£	s.	d.	*per Contra, Cr.*	£	s.	d.
1807.				1808.			
June 1. To Balance due to the Society -	43	9	5	June 1. By Amount of Disbursements, as per preceding List -	7258	5	3
1808.				By Exchq. Bills bought	2077	7	6
June 1. To Collections, Donations, and Subscriptions in London and its Vicinity	2286	14	5		9335	12	9
To ditto in the Country	3441	4	10	Balance due to Society	57	3	1
To Dividends on Stock	796	10	0				
To Returns of Property-Tax on Stock Dividends	88	10	0				
To Exchequer Bills sold	2592	4	3				
To Interest on Exchequer Bills - -	119	2	11				
To do. on India Bonds	25	0	0				
£	9392	15	10	£	9392	15	10

From an examination of the above account, it will appear that the Society expended, during the last year, about £500 more than their income. The disbursements of the current year will probably be still greater; and the friends of the Society, we confidently hope, will not relax their benevolent exertions, but rather increase them, that their funds may keep pace with the continual extension of Missionary labours.

Oct. 5. The Rev. R. Stodhart (Countess of Huntingdon's connection) was publicly recognized as the stated pastor of Mulberry Gardens Chapel, Pell Street, Ratcliffe Highway. Mr. Gould, of Stratford, began with prayer; Mr. Platt delivered the introductory discourse; and Mr. Young, of Canterbury, preached to the minister and people, from Col. ii. 5—7; which sermon is to be published. In the evening, Mr. J. Townsend, from 2 Cor. vi. 1.

Provincial Intelligence.

Aug. 9. A new Independent chapel was opened at Putney, Surry. Mr. Hughes, of Battersea, preached in the morning, from Ps. xxvi. 8; Mr. Jackson, of Stockwell, in the afternoon, from Luke xix. 9; and Mr. Winter in the evening, from Ezek. xlviii. 35. Messrs. Bowden, Upton, Harper, Morrison, Austin, and Hackett prayed. —— The place was well attended, and about £100 col-

lected, towards defraying a very heavy expence incurred in erecting the building. The gospel was first introduced into this dark village in 1799 (not without opposition) by the Surry Mission Society. Nov. 9, 1807, seven friends in Putney met to consult on building a place of worship, and 57 *l.* 1*s.* was collected; which has now increased to 245 *l.* 14*s.* 6*d.* An Auxiliary Fund has also been successfully established. The above building is invested in respectable trust; and the friends are happy to announce a considerable increase of hearers.—The Rev. Mr. Cobbin has accepted an invitation to preach among the people for one year.

Sept. 8, was ordained at Ringwood, Mr. Alfred Bishop, late student at Homerton. On the preceding evening, Mr. Griffin, of Portsea, preached from Prov. xi. 30. At seven o'clock on Thursday morning, Mr. Bruce, of Newport, preached from Ps. cxix. 116. In the ordination service, Mr. Kingsbury delivered the introductory discourse; Mr. Bishop, of Tisbury (father of the minister ordained) offered the ordination prayer; Dr. Smith, Theological Tutor at Homerton, delivered the charge, from 1 Tim. iv. 12; Mr. Bogue, of Gosport, preached from Exod. xxiv. 3. In the evening, Mr. Bennett, of Romsey, preached from Isa. xxxii. 15; and Mess. Styles, Hunt, Sleigh, Raffles, Loader, Durant, Davies, Tyreman, and Bamster engaged in the other parts of the various services. — The ordination-service, which was very interesting, will probably be published.

On Friday, Sept. 16, the new Jewish Synagogue in Liverpool, was opened and consecrated for divine worship. The following were the ceremonies observed on that occasion: — The whole of the congregation resident in that town assembled at three o'clock in the afternoon; soon after which, six of the elders entered the building, each having in his hand a scroll of the Hebrew law, covered with satin. They advanced in solemn time seven paces, under a rich canopy, supported by four of the most aged elders; where they remained whilst the reader chanted psalm 118: then the six elders moved in slow procession seven times round the body of the synagogue; during which time the reader chanted psalms 24, 29, 138. The six scrolls of the law were then, in the most solemn manner, deposited in the ark of the altar: this done, the principal members made very liberal offerings for the support of the building and the Jewish poor. The following psalms were afterwards chanted, viz. 84, 85, 33, 42, 43, 61, 65, 66, 68, 95, 109, 141, 150; and the whole concluded with reading and singing the Hebrew prayers composed for the occasion, by Mr. Mr. Bamber, of Liverpool.

Sept. 14, was ordained over the Baptist church at Exeter, the Rev. T. Edmonds, A. M. Mr. Grey, of Plymouth Dock, delivered the introductory discourse, &c.; Dr. Ryland gave the charge, from Acts xx. 28; Mr. Birt, of Plymouth Dock, preached to the people, from 1 Cor. xvi. 10. Messrs. Waters, of London, Nicholson, of Kingsbridge, and Daniel, of Brixham, engaged in prayer. It was a very solemn and interesting service, and the prospects of the church are very pleasing.

Oct. 4. The Associated Ministers and Churches in the county of Cornwall, held their Half-yearly Meeting at St. Columb. The morning sermon was preached by Mr. Geard, of Liskeard, from Heb. ii. 10: after which the Lord's Supper was administered by Mr. M'All. The evening sermon by Mr. Cope, of Launceston, from Rev. xiv. 3. The afternoon was devoted to the business of the Association. Mr. Moore, of Mevagissey, preached on the preceding evening, from Col. iii. 11. — Mr. W. Jones (late student of the Caermarthen Academy) labours among them with pleasing prospects of usefulness. — The next Association to be held at Liskeard, on Tuesday in Easter Week: Messrs. W. Jones and J. B. Wildbore to preach.

Oct. 5. The 20th General Meeting of the Lincolnshire Association was held at Lincoln. Mr. Thompson, of Bilingay, preached on 2 Pet. i. 10: after which the Lord's Supper was administered. Mr. Bean preached in the afternoon, from Isa. xlv. 24. Mess. Miflin and Woodward preached in the evening; the former from Col. iii. 11; the latter from Eccl. xii. 11. Mr. Smelie preached on the preceding evening, from Heb. xiii. 20. — The next Meeting is to be held on the Second Wednesday, in May, 1809, at Pinchbeck, at Mr. Woodward's.

MISSIONARY COLLECTIONS, &c.		*L.*	*s.*	*d.*
Paisley Branch of the Missionary Soc. by W. Carlile, Esq.		59	4	0
Congreg. of late Rev. Mr. Hobbs, Colchester, by Rev. J. Hyatt		57	10	1
Rev. J. Fowler and Congregation, Edmonton	—	20	0	0
A Wellwisher	—	1	0	0
J. W. P. P.	—	10	5	0
Perth Society for Propagating the Gospel among Heathen and Unenlightened Nations, by Rev. J. Willison	—	20	0	0
A Friend to the Society	—	0	10	6
Ditto, at Montrose, for South African Mission. by Mr. Greig		1	0	0

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

1. *Th. Ev.* Fetter Lane, Mr. Winter. — *Self-Examination in Reference to the Lord's Supper.*

4. LORD'S DAY Ev. Broad St. Mr. Brooksbank; Devonsh. Sq. Mr. Clout; Dean Str. Mr. ———; Crown Ct. Mr. Greig; Peter Str. Mr. Rae; Palace St. Mr. J. Hyatt;
5. *Mon. Ev.* Missionary Prayer-Meeting at Silver Street.
6. *Tu. M.* Broad Str. Mr. Goode.
7. *Wed. M.* Crown Ct. Mr. Brooksbank. — *Family Religion.*
   Ev. Prayer-Meet. for the Nation, at Mr. Gaffee's.
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Burder's, Mr. Gaffee to preach. — *The Sin of Covetousness.*
   Ev. Fetter Lane, Mr. Goode. — *Walking with God.*

11. LORD'S DAY Ev. Broad Str. Mr. Collyer; Devonsh. Sq. Mr. Powell; Dean St. Mr. ———; Orange Str. Mr. Townsend; Crown Crt. Mr. Gore; Peter Str. Mr. Dunn;
12. *Mond. Ev.* Prayer-Meeting for the Nation at Surry Chapel.
13. *Tu. M.* Broad St. Mr. Ford.
14. *Wed. M.* Crown Ct. Mr. Shenstone. *Salvation by Grace.*
    Ev. Prayer-Meet. for the Nation at Mr. Clayton's.
15. *Th. Ev.* Fetter Lane, Mr. Waugh. *Christian Moderation*
16. *Fr. Ev.* Lecture to Young Persons, at Mr. Brookshank's, by Mr. Kello. *Resolute Adherence to God, &c.*

18. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Devonsh. Sq. Dr. Jenkins; Dean Str. Mr. ———; Orange Str. Mr. Burder; Crown Ct. Mr. J. Hyatt; Palace Str. Mr. Dunn; Peter St. Mr. Jerment.
20. *Tu. M.* Broad Str. Mr. Goode.
21. *Wed. M.* Crown Ct. Mr. Hackett. *Evidences and Advantages of a good Conscience.*
    Ev. Prayer-Meet. for the Nation at Mr. Dore's.
22. *Th. M.* Monthly Meeting (Bapt.) at Mr. Burnside's. — *Love to an Unseen Saviour.*
    Ev. Fetter Lane, Dr. Rippon. — *The Falling Leaf.*

25. LORD'S DAY (*Christmas Day*) Ev. Broad Str. Mr. Newman; Devon. Sq. Mr. C. Hyatt; Dean St. Mr. ———; Crown Ct. Mr. J Clayton; Peter St. Mr. Greig; Palace Str. Mr. Brooksbank.
27. *Tu. M.* Broad Str. Mr. Ford.
28. *Wed. M.* Crown Ct. Mr. Ivimey. — *The Request of Solomon.*
    Ev. Prayer-Meet. for the Nation at Mr. T. Thomas's.
29. *Th. Ev.* Fetter Lane, Mr. Townsend. — *Preparation for and suitable Behaviour in Divine Worship.*

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Hill.
Spa Fields, Mr. Bickerdike: Dr. Draper
Sion Chapel, Mr. Keeley, of Lewes.
Hoxton, Mr. Chapman.

POETRY.

THE MAGDALENE.

THE WORDS AND MUSIC BY THE REV. DR. HAWKER.



My father! — ah! no more
His home or love I know:
He spurn'd me from his door,
And gave me up to woe!
He'll not relent,
Though penitent
My heart is bent, — a Magdalene!

The grave! the only end
To Sorrow's heavy load!
Death is indeed a friend
To them at peace with God:
But grace must be
First giv'n and free: —
There's none for me, a Magdalene!

I've heard of Jesus' name,
Who on the gospel-day,
Received all that came,
Nor turn'd a wretch away!
Tho' all forbear,
Will Jesus hear,
In earnest pray'r,— a Magdalene?

Methinks, I feel a ray
Of hope arising round;
Some angel points the way,—
Here's an asylum found!
What's this I see?
And can it be
Inviting me, — A Magdalene?

And will you, can you take
A wretch like me within?
Will you, for Jesus' sake,
Help me to flee from sin?
Oh, love divine,
For grace to shine
On guilt like mine, a Magdalene!

Here, then, in this retreat
My soul shall wait and pray;
Nor rise from Jesus' feet
Till sin be put away!
Jesus will hear,
And answer pray'r;
And say, Lo! here a Magdalene!

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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1808.

MEMOIR

OF

THE LATE REV. JAMES MAIR.

Mr. James Mair, Minister of the Gospel at Linton, in Tweedale, was born in the month of December in 1699, in the town of Monwhitter, county of Banff, and educated at the university of Aberdeen, under the care of Principal Blackwall.—It appears that, like good Obadiah, he had feared the Lord from his youth, and that the work of grace which had been early begun in his heart, was much promoted by the ministrations of the godly Mr. Thane, minister of the parish of Auchindore, in the Presbytery of Alford. For some time he kept the parish-school of Towie, in the neighbourhood; but being providentially led to the Orkneys, he received licence from the Presbytery of Kirkwall, April 7, 1731, and continued to preach the gospel, as he had opportunity, in these islands till his return to his native county. After having exercised his gifts for some time within the counties of Banff and Aberdeen with acceptance, as no immediate prospect of usefulness presented itself in that quarter, he was persuaded to go to the north of Ireland, where there are numerous congregations of Presbyterians, and to offer his services in the gospel to the churches there; but not finding things in that country according to his expectation, he soon returned to Scotland. Landing at Irvine, in Ayrshire, he made himself known to the minister of that town, and was invited by him to preach for him on the ensuing Sabbath. The hand of God was evidently seen in this apparently incidental occurrence. His services were so acceptable to his hearers, that he was almost immediately invited to assist the Rev. Mr. Thomas Clark, minister of the parish of Ardrossan and town of Saltcoats, in the neighbourhood, who was aged and infirm; in which situation he continued to labour with much acceptance till Mr. Clark's death. Here his ministry was attended with remarkable success; but another candidate having been appointed to succeed Mr. Clark, it became necessary for him to part from a people endeared to him by a residence of five years and a half among them, and whose attachment to him in return, was expressed at the period of his removal, not only by the tears of many, but

by a very ample recommendation of his character and ministry, signed by all their elders.

Not long after, he removed to Glasgow, in the hope that some door of usefulness might be opened to him in that neighbourhood. Here he became acquainted with some respectable Christians attached to the secession; and having some time before heard, with great satisfaction, two of the seceding ministers who were occasionally preaching at Dalry in Ayrshire, his attention was now more particularly directed towards their distinguishing principles. This issued in a determination to attach himself to the secession; and accordingly, after some conversation with the seceding ministers assembled at the dispensation of the Lord's Supper at Abernethy, he gave in a formal accession to the Associate Presbytery at their meeting, at Stirling, in the month of July 1739. He had not preached many months under their inspection, before he received an unanimous call from the Associate Congregation of Linton, Nov. 22, 1739; which was followed, after his passing through the ordinary course of trials, by his ordination to the pastoral office in that congregation on the 29th day of May following.

In September 1740, he married Elizabeth Bowie, daughter of the Rev. Archibald Bowie, Minister of Monzie, by whom he had eight children; five sons and three daughters; six of whom survived him. She was a woman of eminent piety and amiable manners; and much esteemed by all who were intimately acquainted with her.

Here he continued to labour in the work of the ministry, during a period of thirty-four years, to a numerous and respectable congregation, with exemplary diligence and faithfulness, and not without satisfactory evidences that his ministry was blessed for the profit of many.—His memory is yet dear to those of his flock who survive; and they speak with pleasure of his uprightness of heart and conduct, his Christian simplicity of manners, his zeal for truth and hatred to sin, his honesty and undeviating integrity in rebuking offenders, his anxious concern for the rising generation, and his persevering diligence in labouring for their instruction. To his many other Christian excellencies were added these:—That he was a lover of good men, and given to hospitality. By a diary which he left behind him, it is manifest how attentive he was to the state of his own soul. His religion was eminently that of the heart; his soul concerns were the great business of every day; and he felt little satisfaction in speaking with the approbation and to the edification of others, unless the truths which he was enabled to deliver were at the same time profitable to himself.

After groaning for many years under a body of sin and death, from which he anxiously desired to be delivered, he felt the increasing infirmities of age, and finished his ministry and life, falling asleep in Jesus on the 8th day of January 1774, in the 75th year of his age. T. M.

MEMOIR OF MR. WILLIAM JOHNSON, SENIOR,
OF NORTHAMPTON.

A CHARACTER evidently formed upon religious principles, is sure to command respect. Depraved as mankind universally are, there is something yet within them that constrains them to approve *undissembled* piety wherever they discover it. *Departed* worth is held in still higher estimation. Intimacy of acquaintance, and nearness of relation, render it doubly dear. It is no wonder, therefore, that surviving relatives wish it to be embalmed, not only in their own affectionate remembrance, but in the kind and sympathetic recollection of their friends. In the promise and providence of God, they realize their desire: 'The memory of the just is blessed.' That this was the character of Mr. Johnson, all who knew him had the fullest satisfaction. An uniform and exemplary conduct for upwards of 40 years, removes every thing like doubt about this. Very early in life, a real change was wrought in him; nor was he ashamed to confess his Saviour, on whom the best affections of his soul were placed. A paper written by himself, about the time he joined the church at Castle-Hill, exemplifies this: 'April 20th, 1766, Blessed God, it is with the utmost solemnity I surrender myself to thee! Hear, O Heavens! and give ear, O Earth! this day I avouch the Lord for my God, and declare myself to be his. Record it, O God, in the book of thy remembrance, that I am thine,—all I have and am for time and eternity! From this time, dispose of me as thou pleasest; send me either adversity or prosperity, as seemeth good in thy sight. With the deepest sincerity, and the most cordial subjection, I consecrate the remainder of my days to thy service. I do it not for vainglory, but for the honour of thy great name, O Lord, thou knowest.'—The spirit which breathes in these lines possessed and characterized him all through life. As he advanced in years, he grew in a knowledge of and delight in sacred subjects. At length, his acquaintance with the distinguishing doctrines of the glorious gospel became clear and extensive, and his attachment to them unconquerable. His regard to these was not the result of educational prejudices, or a party spirit, but was the offspring of a sober and rational conviction;—of a conviction matured and established by a personal and practical experience of their holy and heavenly influence. Between his religious principles and general deportment, there was an harmonious agreement. His love to truth was attended with daily delight in communion with God; and this enabled him to adorn the doctrine of God our Saviour in all things. For proof of this we might review his conduct in the *world*, in the *church*, in his *family*, and under the *affliction* which terminated in his *death*.

As to the manner in which he discharged his secular affairs, many thought he was unnecessarily precise; but those who saw most into the motives of his conduct, will testify, That in all he

did, and in all he refused to do, he was actuated by the fear of the Lord. 'Integrity and uprightness ever preserved him.'

The same supreme regard to God, and stability of character, appeared in his connection with the church of which he was a member: for many years he was active, useful, and happy in that society. In nothing did he feel more pleasure than in the prosperity of Zion: every new addition to her living members afforded him fresh matter for joyful praise. But of late years a great defection, as he conceived, from the distinguishing doctrines of the gospel, together with a laxity in discipline, so prevailed, that he thought himself bound to shew his disapprobation, by withdrawing himself from the society. This separation was one of the greatest trials to his mind that he ever experienced.

The exalted views he entertained of the importance of truth, inspired him with the most tender concern and holy zeal for the salvation of men, but especially of his own children. Their souls were always precious in his sight; nor could he let any favourable opportunity or circumstance slip, without diligently improving it for their spiritual and everlasting welfare. Never did he seem to have his soul so deeply engaged, as when he was opening his heart to them on subjects of eternal importance. On the evening of the Lord's Day it was his custom, for many years, to question all his domestics about what they had been hearing;—the Assembly's Catechism was then to be repeated; each in their turn read a chapter and hymn;—he then addressed himself to all and each in the most earnest and melting manner; and concluded with fervently commending them to God, and entreating the best of blessings on every one. These seasons will long be remembered by several of the family as the happiest hours they ever spent in his society.

Both his sons (in the ministry) acknowledge with unfeigned thankfulness, the great benefit they derived from them; and have to date, as well as others in the family, their first and most powerful religious impressions from them. To many of them, blessed be God, he proved a double father. It would be unjust if his sons in the ministry were not to acknowledge the peculiar advantage they have reaped from his correspondence. His letters resemble rather the wise and faithful charges of which young ministers receive at the time of their ordination from the venerable fathers in the church, than the common and hasty style of epistolary correspondence. How happy would it be for the Church of God, if every parent in it were like-minded!

In an unshaken faith and undeviating holy walk he persevered, till it pleased his Lord to put a period to his earthly course. The consolations he derived from God and truth, during life, followed him, in rich abundance, thro' every stage of his last afflictions. The satisfaction and pleasure with which he reviewed the principles upon which his immortal hopes were founded, were inexpressible. The nearer he approached to eternity, the more enlarged

and animating were his prospects; and the more ardently did he long for his dismission. Sometime before his death, he said to a near relative, 'The Lord, I think, has showed me more of his everlasting love to his people, and of their security and happiness resulting from it, within these few late years than I ever saw before.' But steady and unremitting as his perseverance had been, he placed no dependence upon any thing he had done. He was aware of the deceitfulness of his heart, and maintained a constant and godly jealousy over it. He was afraid of nothing more than being deceived. 'What can my desires, or profession have been, if I should be found wrong at last! At another time: 'I only long that I may not have to pass up to the gate, like Ignorance, without my certificate.' With him the bitterness of death was passed: 'I have a large and important step to take: I wish I was at home.

'O if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor fear the terrors as she past.'

Having his head raised as he lay in bed, and looking over distant grounds, just after nature had clothed them with the richest verdure, he with a smile remarked, 'See how green and beautiful those fields look:—a faint emblem of the spring of glory.' After having enjoyed an opportunity in prayer with one of his sons, he exclaimed with great spiritual fervour, 'O the blessed privilege of prayer! What a mercy is it that a poor sinner, who deserves to be for ever banished from God, may come to the throne of his grace, and say '*My Father.*' I think I have enjoyed greater nearness to God in prayer for this last half year, than for a long time before.' He was deeply sensible of his remaining corruptions, and would frequently bewail them with grief and shame. 'I have got a carnal, worldly mind, with which I have had to struggle all my days; nor have I done with it yet.' As he perceived the moment of dissolution advancing, his desires after it were more impetuous. On the night previous to his death, he said, 'I long to be with Christ:—it will not be long:—the long-looked-for period is come at last.' Recovering a little, he expressed a fear that he should not soon be released. To those who attended him, he said, 'What can you do to remove my spirit? I am afraid of coming back: I was in hopes I should soon be released.—Oh! for some happy spirit to conduct me safely home!—Lord Jesus receive my spirit!—A mortal paleness on my cheek, but glory in my soul.'

In such a happy frame of mind he continued till the evening of the 28th of May, 1808, when, with the greatest tranquillity and the sweetest serenity, without the least apparent pain, he fell asleep in Jesus, in the sixty-fifth year of his age.—'Let me die the death of the righteous, and let my last end be like *his!*'

MEMOIR
OF
THE LATE REV. WILLIAM HEUDEBOURCK.

The venerable subject of this memoir having, a few years ago, written an account of many interesting particulars of his life (which may probably be published) the following brief recital of its leading occurrences may not be unacceptable to the numerous readers of the Evangelical Magazine.

Mr. William Heudebourck was born January 19, 1726, in the parish of Christ Church, Spitalfields, London. His parents were poor, but strictly moral; and they gave him the best education in their power: but as he grew up, he was greatly ensnared by company, and addicted himself to card-playing, dancing, and frequenting the play-house. His highest ambition at this time was to get on the stage. At this period he had some convictions of conscience that he was doing wrong; and his mother's exhortations and tears would at times greatly affect him. One of the worst of his companions, who had been brought up under the means of grace, and had obtained some theoretical knowledge of divine things, taking notice of a common expression used among them, — 'As I hope to be saved,' — replied, 'As *you* hope to be saved! that cannot be—you will die and be damned! I know that *I* shall go to Hell, and so must you, die when you may.' This remark often occurred to his mind, and would make him very unhappy on his bed. He wished to die the death of the righteous, though he lived the life of the wicked. Yet here he remarks the goodness of God, who kept him from profane swearing, and some other outward sins, which his companions fell into.

He was now about twenty years old, when one of his associates was seized with a violent fever, which hurried him off the stage of life in three days. This also greatly alarmed his conscience, and brought him to pray to God that he might not die in his sins, as he feared his companion did. He now altered his conduct; and, not contenting himself with going to church at the usual times, he attended lectures on the Sabbath-day at six in the morning, and at six in the evening; going four times in the day to church. Now he began to prepare for the sacrament; and bought a large preparation-book. Though the task was hard, he resolved to go through it. When the preparation-week came, he strove earnestly to perform his resolution; but failed: however, he thought God knew that his heart was good, and did not require more than he was able to do. Still there were some circumstances which occurred the evening before the Sabbath, which brought him into great horror of mind; so that when he came to church, he thought that he would stay in the pew and see the ordinance administered, but not attempt to go up to the

table. But, when his mother was gone there, he so longed to accompany her, that he ventured to follow her, with eyes full of tears, and in heart crying to God for mercy. At this instant a thought crossed his mind :—'I shall seal my damnation ;'—but in prayer to God he replied, 'I can but perish ; I *will go*.' He in consequence went ; and, from that time, God gave him power entirely to forsake all his former evil company and places of amusement.

About this time, an acquaintance took him to hear a sermon at Mr. Whitefield's Tabernacle, London. The preacher was Mr. Thomas Adams of Rodborough, whom he heard again several times, as Mr. Whitefield was then out of town ; and his ministry was greatly blessed to Mr. H. He went on, however, for a considerable time, between hope and fear, as to the state of his soul; and a controversy, which was maintained at this time between Dr. Gill and Mr. Wesley, greatly harrassed his mind. At one time when in great distress of soul, these words forcibly entered his mind :—'Christ Jesus came into the world to save sinners.' He immediately prayed, 'Lord save me!' and found his hope so revived, and he conceived such endearing thoughts of the Saviour, that his soul was filled with extatic joy. He now thought with Dr. Watts, that

> 'If all the world the Saviour knew,
> Sure the whole world would love him too.'

Having been for some time joined to Mr. Whitefield's society, he was found very useful among them; first meeting with the brethren in a class or band, who assembled once a week for prayer, singing, and religious conversation : and, after some time, he was chosen to be the leader of one of these bands. Being much pressed to go out to preach by Mr. Adams, whom he first heard at the Tabernacle, after many struggles in his own mind he ventured : or rather, as he himself expresses it, 'was thrust out.' It appears that wherever he went, he was very acceptable. The first place he preached at was Cheshunt, in Hertfordshire, from these words : 'Now if any man have not the Spirit of Christ, he is none of his.' After this he was sent out regularly every Sabbath.

Mr. Whitefield at this time was in America ; and when he came home, he found that two of his society who had engaged in public speaking, had withdrawn from him. Mr. H. took the first opportunity, after Mr. W.'s arrival in London, to consult him in reference to his continuance in preaching. As soon as Mr. W. saw him, he accosted him thus : 'So I hear you have commenced preacher.' He replied, That was the matter concerning which he came to consult him. Mr. W. being desirous to try him, said, 'Your heart I fear is departing from us, like Mr. —— and Mr. —— (the two persons before mentioned) :' Mr. H. answered, that he considered he had received his spiritual birth in the Tabernacle, and had no desire to leave it.—He has some

further discourse on the subject; but it proved rather of a discouraging nature. He returned home much dejected, and resolved to preach no more.

During four or five months he resisted every entreaty to preach: but through a particular providence, which we cannot here relate, he engaged one Sabbath evening at Greenwich Tabernacle; and his labours met with so much acceptance, that, through the persuasion of ministers and Christian friends, he continued to engage in public work: so that he did not recollect having one leisure Sabbath from that time for seven years following. He preached at many different places:—as Gravesend, Greenwich, Woolwich, Eltham, Kingston, Ditton, Harlington, Staines, Mitcham, Croydon, Whetstone, &c. Yet he often doubted whether he was right in undertaking the work of the ministry: but Mr. Adams used to tell him, he must not stop in the work till God stopped him.

Several of the country congregations mentioned above, having formed themselves into little churches, Mr. H. was strongly solicited by these societies to receive ordination, as the Lord's Supper could so seldom be enjoyed by them. At length he consented, and was ordained at Harlington (a village 13 miles from London, on the Bath road) May 25, 1775. The Rev. Torial Joss from the Tabernacle, London, put the usual questions, &c. Rev. John Edwards of Leeds, offered the ordination prayer; Rev. Edward Ashburner, of Poole, gave the charge; and Rev. Mr. West, of Hammersmith, preached the sermon to the people. From this time he regularly administered the Lord's Supper at Harlington on the first Sabbath in every month; the other Sabbaths he devoted to visiting the other societies, administering the ordinance to them. This he did till he removed to Taunton, in April 1795. Before the next month expired, he commenced his labours at Milverton, preaching twice every Lord's Day; and continued among them nearly eight years; when he resigned that charge, partly through infirmities of body, and some other circumstances which occurred. He has, since that period, preached occasionally at various places.

Since he declined regular preaching, he has been remarkably useful in visits among his friends, never leaving them without prayer. He had always a word for his Master, whoever might be in company; and had a holy art of speaking to the conscience without irritating the passions; constraining the person to whom he spoke to believe that what he said was in the spirit of love. He was truly a son of consolation to the afflicted and tempted believer. Thus the Lord spared him, happy and useful to many, till the spring of 1808, when strength of body and mental powers began to fail together: but his mind was kept very calm and composed. He greatly enjoyed the reading of the Scriptures and hymns, with which he had been conversant. He appeared to hold fast his confidence stedfast to the very end.

A few hours before his death, a hymn being read to him, which contains these words:—

> 'The love divine which made us thine,
> Shall keep us thine for ever.'

He replied, 'That's our mercy:' and at length resigned his breath, without a sigh or groan, August 30, 1808.—Surely, 'Blessed are the dead who die in the Lord.' 'Precious in the sight of the Lord is the death of his saints.'

On Monday, the 5th of September, he was interred in the burying-ground of Paul's Meeting, Taunton. The following Sabbath, his death was improved by his grandson at Bishop's Hull in the morning, and at Milverton in the evening. In the afternoon at Taunton, by the Rev. J Tozer.

REFLECTIONS ON A LIFE OF FRIENDSHIP WITH GOD.

[*Continued from page* 504.]

Is the God of Heaven and earth your friend, Christian, should you not then admire and adore his infinite condescension and grace? The great men of the earth are wont to conduct themselves towards their inferiors in a distant and reserved manner, and treat them sometimes with such disdain as if they did not possess the same common nature with themselves! as if God had not made of one blood all nations of men that dwell on all the face of the earth! What amazing condescension in that God who humbleth himself to behold the things which are done in Heaven, who humbleth himself when receiving the worship and homage paid to him by the exalted seraphs and glorified spirits which surround his throne, to honour with his particular notice and regard such frail and sinful creatures dwelling on his footstool! Will God in very deed dwell with man upon the earth?' said Solomon, in reference to the visible emblem of the divine glory residing between the cherubim over the mercy-seat. How much more doth this language become our lips, when we reflect on God's admitting guilty and perishing sinners into a state of peace and reconciliation with himself, at the infinite expence of the sufferings and death of his own Son! When we reflect on the gracious and endearing communications which he grants to his people in his ordinances, as a pledge of that full and perfect blessedness which they shall enjoy, when they shall no longer be encumbered with the mantle of mortality, but shall see their dearest Friend face to face, and be satisfied with his likeness,—Lord what is man that thou art mindful of him, or the son of man that thou visitest him! As Heaven is high above the earth, so are thy ways of condescension and love above our ways, and thy thoughts above our thoughts.

Are you in a state of friendship with God? then it becomes you

to approach his throne on all occasions with deep reverence and humility. Abraham, we have seen in a former paper, was distinguished by that honourable designation, the Friend of God; and it is deserving of our notice, that he approached God with expressions of the most profound humility at that very season, when God admitted him into the most confidential intercourse with himself, by revealing to him his purpose respecting Sodom. 'I have taken upon me, said the venerable patriarch, to speak unto the Lord, who am but dust and ashes. O let not the Lord be angry, and I will speak but yet this once.' A human friend, if he be a person of rank and condition, must be treated with a certain degree of respect and delicacy; nay, gross familiarity is calculated to destroy all friendship even among equals. What reverence and humility then become the friends of him who is the High and the Lofty One, that inhabiteth the praises of eternity, before whose presence even the pure angels who never sinned, cover their faces with humble adoration, crying to one another, 'Holy, holy, holy Lord God Almighty, the whole earth is full of thy glory!' When God appeared to Moses at the bush, he commanded him to cast off the shoes from his feet, because the place whereon he stood was holy ground; and, surely, it is no less incumbent on us to impress our minds with sentiments of holy awe and reverence when we meditate on God's perfections, when we speak concerning the dispensations of his providence or grace, when we present our addresses or supplications to his throne. 'Be not rash with thy mouth,' saith the wise man, 'and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon earth; therefore let thy words be few.'

The friends of God are authorized to depend on him for every requisite and seasonable blessing. Friends have all things in common, said a heathen philosopher; and since God is our Friend, we may be assured that he will confer upon us every benefit that we need. But the gospel has given us a pledge of God's friendship, unspeakably clear and more encouraging than the light of unassisted reason could ever have discovered. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Surely, there is nothing too valuable either in Heaven or earth for God to bestow on those from whom he hath not withheld his best and unspeakable gift. What is thy petition then, gracious supplicant, and it shall be granted; what is thy request, and it shall be performed. There are many things too great to be asked of men; but there is nothing too great to be asked of God, provided it be conducive to his glory and your salvation for him to bestow it. 'My God,' saith an apostle, 'shall supply all your need, according to his riches in glory by Christ Jesus.' There are certain things, which shame or fear, or some other motive, prevent us from revealing to our most confidential friend on earth, though the communication would tend to relieve our mind from much anxiety. But there

is nothing, however secret, however delicate in itself, which we may not communicate with unreserved confidence to the bosom of our Father in Heaven. If there be any secret thing with thee, Christian, tell it to thy God; tell him all your heart, all your desires, all your cares, and all your sorrows. 'In every thing,' saith the apostle, not in some things only, but in every thing, 'by prayer and supplication, with thanksgiving, let your requests be made known unto God.'

Are we in friendship with God, should not this consideration give an additional relish to the enjoyments of life, and furnish strong consolation to the mind under every affliction and suffering? When the Christian enjoys external prosperity, this will convey a degree of gladness to his heart which worldly men cannot experience, as he recognizes in it divine friendship and new covenant-mercy. By the generous mind a gift is not valued so much on its own account, as because it is an evidence of the kindness and affection of the person who confers it. What exquisite enjoyment must it impart to the believer, therefore, when he receives health of body and peace of mind, the food which he eats, and the raiment which he wears, and all the mercies which belong either to the present or the future life, as the fruit of Christ's death and purchase, and as the manifestations of redeeming love to his soul! On the other hand, are we visited with affliction and tribulation, which has been the frequent lot of the excellent ones of the earth?—friendship with God will be of unspeakable advantage to us. How ineffectual do men find human friendship to be, when they stand most in need of its aid! How often has the soul, when wounded and broken by excruciating pain, or by some sore and unexpected calamity, been constrained to cry out, 'Miserable comforters are ye all, and physicians of no value!' But God will afford seasonable and effectual relief to his friends when there is no other eye to pity, and no other arm to help. Our earthly friend may be removed to a distance, oceans may roll, and regions may stretch themselves between him and us; but God is a present help in trouble. Our earthly friend may change his disposition towards us; sometimes with our circumstances, sometimes with his own, and sometimes without any reason at all; 'but with God is no variableness, neither shadow of turning.' 'The mountains shall depart and the hills be removed, but my loving-kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' It is not wonderful then that the saints of God in all generations have accounted friendship with him their highest honour and their chief happiness. We read that Enoch, the seventh from Adam, walked with God; Abraham was called the Friend of God; Moses talked with the Lord face to face as a man talketh with his friend; the life which Paul lived in the flesh was a life of faith on the Son of God, or, in other words, a life of gracious communion and friendship with the divine Redeemer. What a highly distinguished,

what an invaluable privilege, O my soul! Come thou into the secret of them that dwell in friendship with God, and to their assembly let mine honour be united, and thou shalt have meat to eat which the world knoweth not of, and be refreshed with that hidden spiritual joy with which a stranger cannot intermeddle.

Are we the friends of God, then let it be our habitual study, our incessant care, to resemble him in his moral perfections. It has been remarked that intimate friends resemble one another in their dispositions of mind, in their habits of life, and frequently in their turn of thought, or even their mode of speech. Now, in proportion to the degree of intimacy in which we live with the redeeming God, we shall resemble him in the heavenly temper of our mind, in the holy beauty of our character, in our spiritual and edifying discourse. A state of friendship with God, instead of affording Christians any warrant to be less exemplary and circumspect in their conduct, lays them under more powerful obligations than other men to a holy and a blameless life. No wounds pierce so deep as those inflicted by a friend:—no sins are so grievous, so distressing, if I may use the expression, to the glorified Saviour, as the sins of those who have tasted that he is gracious. O Christian, is this thy kindness to thy Friend? Are our hearts at peace with God through the blood of atonement, let there be a beauty of holiness shining in our countenance; let there be a savour of Heaven in our intercourse one with another; let there be a circumspection and tenderness in all our deportment, which will constrain the men of the world to take knowledge of us that we have been with Jesus, and afford us the comfortable testimony of our own conscience, that, in simplicity and godly sincerity, by the grace of God, we have had our conversation in the world. I. H. K.

MEMORIAL
OF
A GOOD WIFE AND MOTHER.

It is assuredly both a pleasing and useful employment to preserve the memory of a truly Christian Wife and Mother; and, with simplicity and truth, to present the beautiful *traits* of her character, in order to stimulate others to imitation. Such a character is generally known only in her silent domestic circle, out of which she seldom moves. When she ceases to be, her family chiefly feels her loss; but this the more painfully, because for them the excellent wife and mother had entirely lived. Such a one was the late wife of the Rev. Mr. Hahn, a pious minister in the Duchy of Wirtemberg. Oh! with what painful sensations do I recollect those happy evenings which, as a friend, I had the privilege to spend in this pious family! In the evening, after the various employments of the day were over, the minister, with his friend, was

summoned from the study to the parlour; when the mother, seated in the midst of her nine little children, received us, and then began an evening hymn with her melodious voice, in which she was accompanied by all her family, whom she had taught to raise their infant voices to the praise of God. After the hymn, a pious familiar conversation took place, in so simple a manner as to attract the attention of all present; and I know not which most to admire,—the simple questions of the children, or the suitable and affectionate answers of the parents! When, at the friend's request, any remarkable occurrence in the life of the father or mother was related, the children listened with peculiar delight, though perhaps they had heard it again and again.—Let me now record a few particulars from this pious lady's life.

She was born in the year 1765, in the duchy of Wirtemberg. Her pious parents knew no business so interesting as devoting their children from their earliest infancy to the service of Him, whose gifts and property they justly considered them; and to instil into their tender minds the fundamental principles of our holy religion.

The little *Frederica* (for this was the Christian name of my departed friend) was of a very calm and reserved disposition; less noticed than any of her brothers and sisters. As the precious seeds, which afterward sprung up in her heart, remained concealed, no great expectations were formed concerning her: this reserve, however, preserved her from many temptations, to which young persons of a more lively disposition are exposed. At a very early period she entered into a close, though secret, communion with her adorable Lord; to whose most amiable character and divine perfections her attention had been drawn by the excellent instructions of her parents and teachers. His grace she sought and found by humble prayer; and his condescension to her wants she experienced to her unspeakable joy. Thus she proceeded, communing with her God, as Mary of old did; possessed of the invaluable ornament of 'a meek and quiet spirit, which is, in the sight of God, of great price.'

Her future husband, a clergyman of truly evangelical principles and unblameable conduct, had received and accepted a call to a Protestant congregation in the Austrian dominions, where he had much work,—but a very small stipend. His first wife was an intimate friend of our Frederica. Finding himself soon deprived of her by death; and the duties of a parish of thirty miles in extent requiring all his time and attention, his two infants, whom she had left him, rendered it expedient to think of again entering into the conjugal state. In those circumstances he looked up to God, humbly imploring his direction. One day, a book belonging to his late wife fell into his hands; in which many of her friends had written some lines, by way of memorial; and some had added their profiles. Among the rest was the subject of this memoir and her sisters. Her lines and

profile particularly engaged his attention; and suddenly the idea struck him,—'Why! this may be the very person whom God has chosen for me!'—In the midst of these reflections, one of his friends stepped in. 'What do you look for in this book?' said he: "For a wife!" was the plain answer. 'And which is the object of your wishes?' "Guess." The friend examined the different mottoes and profiles; and at last pointed out the same person who had so much excited his attention. Now the profile was cut out of the book, and sent in a letter to his brother, with the following inquiries: 'Whether the original of this profile was still living? what was her age? whether she was possessed of truly Christian sentiments? and, should this be the case, whether she could be prevailed upon to take a journey to Austria, and become the wife of a widower, and the mother of two children?'

His brother faithfully executed his commission.—Frederica was at first not a little surprised at this application; yet she soon composed her mind; maturely considered the proposal; made it a matter of serious and fervent prayer; and, notwithstanding her natural diffidence and the difficulties suggested by her prudent parents, she felt herself disposed to accept it; encouraged in her decision by that Scripture,—'There is no man that hath left house, and brethren, and sisters, and father and mother,' &c.

From this moment her resolution continued firm; and no difficulty whatever was able to shake it. She left the house of her beloved parents; and cheerfully departed to a strange country, there to meet Mr. Hahn; to whom she shortly was united in the bonds of holy matrimony. Her husband soon found in her Christian character and whole conduct an invaluable treasure; for which he had abundant reason to bless God; for she proved a most affectionate wife, who endeavoured by all possible means to alleviate the arduous duties of her husband; even with the sacrifice of her own comfort and health: and to his children she paid the most tender and indefatigable attention. At the same time she became, as it were, a mother, friend, counsellor, and assistant to the whole congregation; the confidence of which she soon obtained in such a degree, that even now her name is never mentioned without tokens of respect, gratitude, and sincere regret.

After divine service was over, this excellent lady used to collect around her a number of well-disposed mothers and daughters, to whom she either repeated the sermon, or read some select passages from edifying books; thus nobly improving her talents, entrusted for the best of all purposes,—the glory of God and the good of her fellow-creatures; in which pious endeavours she was amply encouraged by evident tokens of the divine blessing.

Sometimes she had to struggle with no small trials and difficulties; but never did the Lord leave nor forsake her. At one time there was neither money nor food in the house. The good

mother kept this distress to herself; most fervently imploring divine assistance. On a Sunday, when her distress had risen to the highest pitch, her husband was engaged in catechizing the children on the subject of 'God's Providence in Times of bodily Want.' She listened with much interest, prayed, and felt herself uncommonly encouraged and cheered. As soon as the service was over, a member of the congregation, who had never before made any present to the pastor, stept in and gave him several ducats; which gracious interposition of divine Providence so gladdened her heart, that it overflowed with gratitude and praise.

During their stay in Austria, God blessed their union with two children; whom, together with the two former, she educated with truly maternal solicitude and affection.

After a residence of five years in Austria, the good pastor unexpectedly received a call to a superior situation in his native country, just at the time when his four children were ill with the hooping-cough. Having reason to consider this call as a kind providence of God, he cheerfully accepted it. Whilst absent from home, to take leave of his people (having gone to the remotest village of his parish) one of his children became so much worse, that his dissolution rapidly approached. Who can describe the distress of the solitary mother? She prayed, yea she wrestled with God for the life of her child. Her heart was bleeding at the sight of his dying agonies. She was not able for some time to sacrifice her *little Isaac*. At last, however, she rose superior to her natural feelings, and entirely resigned him into the hands of her heavenly Father. Rising from prayer, she took her darling in her arms, gave him something to drink,—and insensibly he expired whilst lying on her bosom. Now she knelt down, and offered up the most fervent prayers and praises to God for his gracious visitation; having learnt silently to bow to the will of the Lord. She then clothed the lifeless body of her dear infant in clean white linen, put his hands together, closed his beautiful eyes, and thus adorned him with all the tenderness of maternal care. The night was approaching, and her husband was not returned. An awful thunder-storm arose, with terrible lightnings, whilst she was sitting alone with unshaken confidence in her God, watching her deceased darling, and waiting for the return of her husband, who, being overtaken by the storm, did not reach home till midnight. At last he arrived, wet through; and his first question was, 'How are the dear children?' "Very well!" she answered. He was about to go to the bed, when she softly kept him back, by observing that they were asleep. Whilst he dried and refreshed himself, she entered into a conversation with him on the indispensable duty of a Christian to submit with resignation to the will of God. Putting at last, the question, how he would feel, should it please God to take one or more of their children to himself,—'I should

be dumb,' he answered, 'not daring to open my mouth; knowing that whatever God does is right.' She then took him, in the most affectionate manner by the hand, and conducted him to the beautiful corpse. What a sight for the parental heart! Streams of tears flowed down his cheeks; he was unable to speak: both fell down on their knees at the bed-side, humbling themselves under the mighty hand of God, and speaking with submission,—'The Lord gave, the Lord has taken away: blessed be the name of the Lord!'

But there was another trial which this worthy couple had to endure previously to their leaving Austria. The length of the journey, and the expences attending it, made it necessary for them to sell their furniture. A day was fixed for this purpose, and due notice given. When the time arrived, not an individual attended to purchase. The distressed wife retired into the kitchen and wept. At length the servant of a Catholic baker came in; who, with much sympathy, asked the reason of her tears. When she had plainly told it, he answered, 'Do not grieve; this difficulty may soon be remedied: I am going to be married very soon, and shall want furniture. Will you shew me what you have to dispose of.' She did so; and he chose those articles which suited him. As soon as the Protestants heard that a Roman Catholic was purchasing the furniture of the parsonage, they hastened to the house, and bought all the rest at a very high rate.

After a most affecting farewell from their people, they commenced their journey with a Catholic coachman, who undertook to conduct them to Austria for a very moderate sum,—though his bigotted countrymen endeavoured, by all possible means, to dissuade him from rendering this service to heretics, threatening him even with the wrath of offended Heaven. In the course of their journey they came to a small town, where they were obliged to spend the night. In the inn there happened to be a very noisy wedding; they were obliged to retire, with their three children, into the loft. They were hardly arrived at this inn when they were met by a Protestant coachman; who offered to carry them the rest of their way to Augsbourgh for half the money; but having every reason to be satisfied with their honest Catholic driver, they declined this offer. However, a few hours after, the latter came in weeping, and said one of his horses was lying half dead in the stable; and that he could not but consider this as a punishment from God.

The good pastor and his wife went immediately to the stable, and found the horse exactly as described by the driver. All the people around them exclaimed, that it was the judgment of God for his having carried heretics. In this extremity the pious couple applied to their usual refuge, imploring the Lord, in the most fervent manner, to confound the prejudices of those deluded people, and to glorify his name and gospel. Mrs. Hahn

went once more into the stable, and requested the bye-standers to assist in raising up the horse; and to attempt to make him walk out of the stable. Though her proposal was at first treated with contempt, yet she persisted in it: at length the people were persuaded, and raised the horse with much difficulty, and led it about. By exercise he was soon better; and the next day so perfectly recovered, that they could continue their journey without interruption: which occurrence left a very powerful impression upon the minds both of the people and the driver.

They had hardly entered upon their new plan, when Mrs. Hahn was afflicted with an uncommon depression of spirits; which often entirely clouded the former composure of her mind, and occasioned many an inward conflict.

About four years after, Mr. Hahn was again called to a new situation; where she entirely recovered her former serenity of mind. Her family increased from four to eleven children; but with this increase, the blessing of God increased also. It was delightful to behold the good mother, in the midst of her numerous tribe, full of activity, cheerfulness, and unwearied attention. To lead all her little ones to Christ, the great Friend of children, was her primary care. Her Christian example, her maternal tenderness, her fervent prayers, her affectionate exhortations, had but one grand aim, to inspire their tender hearts with the warmest attachment to Christ.

Mrs. Hahn was seized with an inflammation in her bowels, which put a speedy period to her life, which might justly be called 'a life of faith in the Son of God.' She was confined but a few days; in which she gave the most satisfactory evidences of her unshaken confidence in Christ, of her perfect assurance of an interest in the Redeemer, and of her firm hope of eternal life. Once she thus addressed her physician: 'It is chiefly for the sake of my children that I consult you; for my own part, I am quite ready to depart; death is to me nothing more than a transition from one apartment to another.' A short time before her departure she repeated, with a peculiar emphasis, the beautiful explanation of the Second Article of Faith, by Luther: 'I believe that Jesus Christ, the true God, begotten of the Father before all worlds,—and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature; and has delivered me from all sins, from death, and the power of Satan; not with gold and silver, but with his holy and precious blood, and by his innocent sufferings and death,—that I might be wholly his, and might live under him in his kingdom, and join him in everlasting righteousness, innocence, and happiness, in like manner as he himself rose from the dead, and liveth and reigneth for ever and ever. This is most assuredly true.'

With these words her spirit departed for a better world.

It has given the Conductors of this Magazine much concern, that they were unable to comply with the wishes of numerous Correspondents, by inserting a greater number of Obituaries. A principal cause has been, the great and unnecessary length to which they have been carried. To remedy this inconvenience as far as possible, and to gratify the relations of the deceased, we shall give in the present Number brief Extracts from Papers, many of which have been long in our possession. Should this method prove agreeable to our readers in general, we shall probably observe it in future Supplementary Numbers.

Obituary.

MRS. MARSH

Was the eldest daughter of Mr. Isaac Whitehouse, of Cosely, in Staffordshire. The labours of the late Mr. Underhill, of Gornal, and of other ministers, were much blessed to her. When Mrs. Marsh became lame, and could not visit the house of God, her religious friends frequently met at her habitation for prayer; which seasons were peculiarly grateful to her. For the last 12 months she was confined to her bed, and endured most excruciating pains: but she bore them with much patience and resignation to the divine will. Her memory was stored with excellent passages of Henry's Comment on the Bible, Dr. Watts's Psalms, &c. — When asked whether she was afraid of dying, — she answered, 'No, no; for he hath said, "I will never leave thee, nor forsake thee." She fell asleep in Jesus, April 27, 1805, in the 67th year of her age.

SAMUEL VIRRELL

Died January 23, 1807, at Alfriston, in Sussex, aged 42 years. He was born of respectable parents, who brought him up in the ways of morality and industry. Samuel lived with his father until he was about 22; when he removed to Alfriston to assist his brother in his business. Then it was that he first heard the gospel faithfully preached, and continued to hear it for several years merely to oblige his brother; but instead of being bettered by the word, he appeared to get worse! for he mixed with bad company, and drank to great excess, especially in private. I have heard him say, that he so much disliked the name of Methodist, that he used to get something to drink before he could go to chapel. This was a wretched preparation for hearing the word! He was not then much respected, being of a proud and disagreeable disposition; so that what he was after conversion, he was by the grace of God, which shone so conspicuously, for he was greatly beloved. His conversion was thus: — His brother was anxiously concerned that Samuel might partake of the grace of God; and he could find no peace in his mind until he had spoken to him, and obtained a promise that he would accompany him to Hailsham the next Sabbath to hear the word of God (for at that time there was not constant preaching at Alfriston). According to his promise, he went with his brother; and the Lord so blessed his conversation with him, that it ended in real conversion. In a few days he came to his brother, heavy laden with the guilt of sin; and, as he expressed himself, ready to burst with anguish and distress of mind; and though he received comfort at times from hearing the word and from conversation, yet he remained for some time a stranger to that 'peace of God which passeth all understanding;' but it was evident that his convictions were from the Spirit of God, as they were followed by such a change in his whole deportment, as no power but his could possibly effect. He be-

came an advocate for vital godliness, upright in his life, and spiritual in his conversation. His former companions saw and hated this change, avoided his company, and heartily despised him.

A few weeks before his last illness, he said to a friend, that he found his mind so dead to the world, that he could scarcely attend to his business; and when taken ill, repeatedly said he had not a desire to live. Just before he was wholly confined he had a sore conflict; but whether respecting his temporal or spiritual concerns, is not certain. He said he was brought to his wits end; but those words of Mr. Newton were the means of removing his distress: —

'His saints, what is fitting, shall ne'er be deny'd,
So long as its written, The Lord will provide!

One day being very ill, he lifted up his hands, and spake of the union that subsisted between Christ and his soul till he was quite exhausted; and concluded with saying, That every blessing of the everlasting covenant was his. His illness was attended with very great pain, which he bore with the greatest patience to the last, — the Lord enabling him to look unto him for strength; and he was wonderfully supported in the trying hour. As he drew near his end, he repeatedly said, 'Come, Lord Jesus, come quickly.' He saw the importance of entering into an eternal world, and the value of a good hope, through grace; and said, 'What would a mere profession do for me now?' — greatly lamenting that so many were contented with profession only. A friend prayed with him a short time before he died; soon after which he requested another friend to come nearer; and taking hold of her hand, said, 'I am going; but I am happy, — I am happy!' — and immediately expired, without a sigh or a groan. He left a widow and two small children, whom he cheerfully resigned to the Lord to take care of and provide for. R. T.

Alfriston.

REBECCA ELLIS,

Seldom has the power of divine grace been more eminently displayed than in this young person. She was convinced of sin at an early period, and continued in much perplexity of mind, until the Lord disposed her to accompany a few pious friends to Modbury, about 4 miles from her residence; where, in the Baptist church, then under the care of Mr. Norman, she was brought to enjoy much peace. Her attachment to the people of God was strong; and she gloried in the doctrines of grace. She was swift to hear, but slow to speak; yet, when death approached, she was enabled to extol the Saviour, and recommend him to all around her. When she perceived some mortal symptoms in her disorder, which was the small pox, she was not at all alarmed, but looked forward with desire towards dissolution, saying, 'I know in whom I have believed;—I know that my Redeemer liveth.' — When asked why she wished to die,—she answered, 'That I may be for ever with Christ, and sin no more.' She continued in this happy frame until she resigned her redeemed spirit into the hands of Jesus, May 27, 1807, aged 24 years.

—— S. N.

MR. PILE.

Sir, *To the Editor.*

God has been pleased lately, in a very affecting manner, to visit the congregation among whom I labour, with repeated strokes of death; and, notwithstanding the loss is great, as most of them were useful in our infant cause, it has gladdened my heart to behold the reality of vital godliness exemplified in them. Among these was a Mr. Pile, a respectable shop-keeper: he was considered as a very moral man: he had formerly been accustomed to attend Mr. Hobbs's ministry at Colchester; but, for some time after he came to Wivenhoe, was ashamed to make an open profession, till it pleased God to favour us with a meeting-house, after preaching nine years, occasionally,

in a room, when he became regular in his attendance, and promised fair for usefulness; but God, whose thoughts are not as our thoughts, saw fit to disappoint us; for, as he was coming to our Wednesday Evening Lecture, he was seized with vomiting blood. After seven weeks confinement the Lord saw fit to take him to himself; and, though these were his dying days, I will venture to say they were the best days he ever saw. During his confinement, I visited him frequently; and generally found him in the enjoyment of an undisturbed repose. On the Sabbath evening previous to his death, I observed an evident change for the worse. This induced me to sit up with him, being desirous to witness his dying testimony. About 11 o'clock, he appeared to be near death; and, notwithstanding the excruciating pain he felt, he cried out, 'O! what a blessed Jesus is my Jesus, who is interceeding for me! I shall soon join the assembly of the first-born, whose names are written in Heaven!' He continued in great pain of body, but in peace of mind, till the following Tuesday. I sat up with him again on that night. At half past one, he was desirous to get out of bed; and, after sitting up about five minutes, reclining his head on my shoulder, I put his dying limbs into the bed again. "Well," said I, "I hope you will be easier now." "O, yes!" said he, 'my dear friend; I shall be easier in one hour more; the strife will then be ended!' These were the last words he uttered; for, exactly at the expiration of one hour, his happy spirit returned to God that gave it.

Wivenhoe. P. H.

MRS. ASPLAN,

Wife of Mr. Asplan, of Bluntisham, and sister of Mr. Feary, Dissenting Minister of that place, terminated her earthly pilgrimage on Friday, Oct. 2, 1807. She had been, for more than 20 years, a valuable member of the Baptist church. She was warmly attached to the glorious doctrines of grace, and a constant attendant on the house of God. She enjoyed but a poor state of health for the last 14 years. The Lord's Day before she died, though extremely ill, she walked to the meeting, supported by a friend; to whom she expressed some suspicion that it might be her last Sabbath. On the Wednesday following, her friends began to be alarmed, perceiving evident symptoms of approaching dissolution, of which she herself was not insensible. When asked concerning the state of her mind, she replied, 'It is such an awful thing to die, that I do not feel so reconciled to it as I could wish; yet I am not uncomfortable; but I want a full assurance of faith, so as to triumph over death.' It was said to her, "Death is swallowed up in victory; — that Christ had conquered death and the grave." She replied, 'He is altogether lovely! — yes, he is precious! a thousand, thousand, ten thousand times more precious than tongue can express! — yea, I know that I do love him!' She called to her dying bed an only child, an amiable youth of about 16, whom she most affectionately entreated to love the Lord Jesus Christ, and cheerfully submit to the direction of his friends. It was said to her, "You will be satisfied when you awake with his likeness." She answered in those beautiful lines of Dr. Watts,

Then shall I see his lovely face
With strong immortal eyes;
And feast upon his unknown grace
With pleasure and surprize.

A little before she expired, it was observed to her, That there was reason to believe she was safe. She replied, 'I have no doubt of that: "Though he slay me, yet will I trust in him." She was interred in the Dissenting burying-ground; and a sermon was preached by Mr. Audley, of Cambridge, from Numbers xxiii. 10, 'Let me die the death of the righteous,' &c. C. F.

ANN ASTON.

It appears that she was brought to a true sense of religion when she was about the age of 13, by means of that severe affliction which de-

prived her of her natural sight. She resided at Stratford upon Avon between 30 and 40 years; where she was regular and punctual in her attendance on all ordinances, and anxious that others should attend in like manner. She was so desirous that the ministers who successively resided there should preach in the adjacent villages, that, if she could get the arm of a female friend, she would accompany them 4 or 5 miles, along difficult roads and dangerous bridges. She was remarkably diligent and active in promoting the Sunday-Schools, the Prayer-Meetings, and every thing that tended to the comfort of the minister and support of the cause.

During her last affliction, which confined her more than 12 months, she experienced the reward of her diligence. In regard to temporal things, the Lord opened the hearts of her friends, so that she was supplied with every thing needful; — and as to spiritual, though her mind underwent some variations, yet she was, in general, filled with joy unspeakable and full of glory, or calmly reposed on the Rock of Ages. After some hours of very severe pain, she became more easy, and gently resigned her soul into the hands of her Saviour, Sep. 5, 1807, aged 50. The death of this much-respected woman was improved by a sermon from Rev. xiv. ver. 13.

Stratford upon Avon. J. W.

MRS. ANN WARD,

Of Stratford upon Avon. Till after her second marriage, she remained in a state of nature's darkness; but, being persuaded by her husband to hear the gospel, she occasionally attended; and, on hearing Mr. T. Garner repeatedly beg of God to hasten his kingdom, she (mistaking his meaning) wondered that he should pray for the judgment-day to come, and began to feel some concern about her soul; but, under Mr. Aston's ministry, her convictions were deepened, and she became a constant hearer. She had such a view of her lost condition, and such a sense of the malady of sin, that she frequently wept for hours together; but, by the free grace of God, she was brought to a saving knowledge of Jesus Christ, and into the sweet enjoyment of gospel liberty. Her dear friend, Ann Aston, lately departed, was her chief associate. Indeed, she could not help esteeming that pious woman, before she knew her Master; and many times conducted her to her house for the benefit of her company, when she was not a little ashamed to be seen guiding her through the streets; but after she was delivered from Satan's yoke, that woman was so beloved by her, that she fixed her sitting with her in the chapel. There was scarce ever an instance in which either of them was absent when the doors were open.

When her friend, Ann Aston, was past all hopes of recovery, Mrs. W. felt such grief at the prospect of her loss, that she thought she could hardly support it, saying, 'How gloomy it will appear in the approaching winter, to go to chapel without Nanny on my arm!'—little thinking what God had designed. She was with her friend for several days and nights together a few weeks before her death; but found herself so weak, that she could continue her attendance no longer. She grew worse for some time; so that, though the two sisters in Christ were daily enquiring after each other, they were prevented from any farther interviews on earth; — but when Ann Aston's funeral sermon was preached, feeling herself somewhat revived, she went, for the last time, to the house of God. From this period her disorder (the dropsy, which terminated the mortal existence of her friend) gained ground; and, in a short space, removed her to the company of her sister spirit, in the presence of her God.

During her affliction she experienced divine support; and was generally comfortable in her mind, though her sufferings were great. However, for a few short periods she experienced some variation, yet not so as to doubt the safety of her state, or fear the approach of death;

but she frequently expressed her longing desires to depart.

Very often she said, 'O! if I had my religion to seek now! — I am sorely afflicted! — O! what a state is affliction to seek for the salvation of the soul in!' — and she took occasion, from her own situation, to urge upon those around her the danger of leaving the concerns of the soul to a state of sickness; — taking every opportunity of recommending an early attention to the Bible, and the state of the soul. On Monday, the 23d of November, she left all her cares and pains, and exchanged them for a state of eternal felicity. On the evening of the Lord's Day following, a sermon was delivered on the occasion, from James iv. 14. J. W.

MRS. WITT.

The Dying Experience of Mrs. Witt, of Downton, Wilts, as related in her Funeral-Sermon from Psalm xxiii. 4.

'It will be expected that I should say something relative to the deceased. I shall not attempt to pass encomiums on her character. The tears of relatives, — the grief of friends, and the concern of neighbours, are sufficient evidences of her worth. What mortals can say of her, will neither increase nor diminish her joys. I shall, therefore, only call your attention to the state of her mind in her dying moments.

'When she began to enter the valley, she found it dark and distressing, and said to her husband, 'My mind is very dark: — I cannot lift up my heart to God!' — which complaint she repeated more than once; but, as it became more evident that death was not far distant, her darkness was chaced away, and her fears all dissipated. With perfect composure she beheld the approach of death, and said, 'Death is a king of terrors to some, but a welcome messenger to me.' She walked through the valley with as much composure and delight as a person walks in a garden, admiring the plants and flowers. She noticed those around her individually, and thanked them for their kind attention. Now she felt the preciousness and value of religion, and wished others to feel it too. To her mother, she said, 'Seek religion: every thing is vain without it. I have found more pleasure in religion than in all the world beside.' To a neighbour, who paid commendable attention to her, she said, 'I thank you for your kindness. May the Lord bless you and your children!' — and, with a look expressive of peculiar earnestness, added, 'May he bless you with grace! — that is the grand thing.' She exhorted all around her to seek the Lord while he may be found. 'I am going,' said she, 'a little before you; but you must all go by the same passage: you must all die. A death-bed is an unfavourable time to seek the Lord. May you take up the cross in life; for it is through much tribulation you must enter into the kingdom!' On being asked, if she had any wish to return to the world again, she said, 'O, no! I have nothing to induce me to wish it but my poor husband and dear child; and I have committed them unto the care of a gracious God.' After a pause, she added,

'There's nothing here deserves my joys, —
'There's nothing like my God!'

'She now became nearly unable to speak. Perceiving her lips move, I listened, and heard her say, 'O! happy, happy, happy are those who die in the Lord!' — She farther added, 'O, how calm! — how serene! — what a sweet calm! — Jesus stands ready to receive me!'

Oct. 31, 1805. J. C.

MRS. G. DOWNING

Was frequently afflicted, from her infancy, by want of health; but was remarkably patient, and trusted that her afflictions were intended for her spiritual benefit. She had early convictions of sin, and was enabled to look to Jesus as her atoning sacrifice. She evinced her love to him by her Christian deportment; and was earnestly desirous of adorning the doctrine she professed.

When the disorder, which terminated her life, had made some considerable progress, her mind was far from being comfortable, and the fear of death frequently prevailed; but, towards the close, the burden was removed, and she rejoiced in God her Saviour. On the day of her departure, she was heard to say, 'I was brought to know Him when I was very young. I loved my blessed Jesus when I went to school;' and then repeated those lines, 'There is a land of pure delight,' &c.; and then added, 'I am coming to thee, my God, for mine eyes have seen thy salvation.' When her dear partner asked her whether her mind was comfortable, she replied, 'Yes;' and, fixing her eyes upon him, said, 'Follow me,—follow me!' which were the last words she uttered. After lying a few moments, her joyful spirit took its flight to glory, March 30, 1808, aged 24 years. G. D.

MR. CHARLES TURNER.

His religious concern commenced in youth; but he laboured under great disadvantages at first, from the want of suitable instruction in the doctrines of grace, until he became acquainted with the writings of Dr. Gill, which were very useful to him. Of this he informed the Doctor, who expressed much pleasure on the occasion.

Having tasted that 'the Lord is gracious,' he professed himself a follower of Christ, and became a member of the Baptist Church at Truro; where he continued, for many years, to walk consistently with the holy gospel he professed. He will be allowed, by all who knew him, to have been a well-informed and judicious Christian. His habitual serenity and cheerfulness afforded a striking refutation of that dangerous mistake,—That religion is a gloomy thing. In him it might be seen, that to detest sin, and to be devoted to God, is the way to be truly happy in life and death. His retirement, of late years, from the world, did not render time a burden to him; but the sublime and interesting topics of the gospel, afforded him a constant intellectual feast.

A member of the church, who lived in his family 16 years, testifies that, during that period, she never heard an angry word, nor saw an angry look from her highly-esteemed master.

A severe illness, about 9 months before his death, was evidently much blessed to his soul. Since that time he often adverted to the great discoveries he then obtained, especially with respect to the high privilege of distinct communion with a covenant God, Father, Son, and Spirit. From this period he walked much with God, and ripened apace for glory. When in full view of a speady dissolution, he was quite without fear. He uttered no complaint on the bed of affliction: his will was lost in the will of God. He would say, 'I have had a severe attack; but all is safe,—all is well. I have had communion with God nearly forty-seven years, and this has brought up my mind to a steady confidence.'

When a person said, "You seem to have got above pain," he replied, 'Religion softens down every thing.' At another time, 'I have nothing to do with this affliction;—I must not manage and God too: no, no: the Lord's will be done! I am not afraid to meet God! He is my friend. The Lord is my portion! Christ is the sacrifice for sin, and that is enough for me. I am going to my Father's house. I have lived in this wilderness 66 years, and I shall soon be at home. I feel like a youth going from school at the holydays, to his father's house.'

After speaking to a friend in cheerful accents, he suddenly and sweetly fell asleep in Jesus, Jan. 10, 1808. His death was improved by a sermon on Phil. i. 21.

Truro. B. C.

MR. JAMES HENRY,

OF ANN'S MILL.

Mr. Henry was born in the parish of Longformacus, Berwickshire, in the year 1734. His parents, who were both religiously disposed,

trained him up with care and affection; and, being their only son, bestowed upon him an education fully adequate to the mediocrity of their circumstances. When arrived at a suitable age for manual employment, his father instructed him in the knowledge of his own business, which was that of a mason; and, having a genius peculiarly adapted to it, he soon became such a proficient, as to be able to draw out plans both of useful and ornamental buildings, and to superintend their execution. From what can be gathered of his history while at school, and during his apprenticeship, nothing appears that would indicate any uncommon depravity of temper or offensiveness of conduct; but as little evidence is there that religion, as a living active principle, had possession of his heart. It was not until the 22d year of his age that the good work was begun, which is now perfected in his complete deliverance from the body of sin and death. Nor did this work commence in his own country, in the full possession of the means of grace, and under the kind inspection of his parents. He had to remove to a foreign land,—be denied, for a time, the public administration of the gospel,—and be in peril of losing his natural life, as an occasion of awakening him to a due sense of the infinite value of that life which is spiritual and everlasting. Having engaged with a master-mason in Edinburgh, to oversee the rebuilding of a large quarter of the city of Bergen, in Norway, which had been consumed by fire, he, with some of his fellow-craftsmen, set sail for that place on the 18th of Sep. 1756. The season being far advanced, they experienced a good deal of hardship on the passage, by contrary winds and boisterous weather. These were, however, but the beginning of their troubles; for, on the 18th of October, a month after they sailed, they were overtaken by a furious storm, which, after tossing them about through the whole day, in danger every moment of being swallowed up by the waves, cast them ashore, at midnight, on a small island, named *Outsira*, on the coast of Norway. It was here that young Henry first felt the effectual operation of the Holy Spirit upon his heart. In the account which he has left of his religious experience, and from which a few extracts shall be given, he says, 'The poor inhabitants of the island shewed us no little kindness; but what most affected me was, God's great mercy in sparing my life and the lives of all my companions. I prayed often by myself among the rocks. The danger I had been in, while yet a stranger to Christ, made a deep impression upon my mind. I became from that time more observant of Providence; and, for a season at least, more afraid of sin.'

These early blossoms, however, were soon checked by the blighting wind of temptation. The dissolute manners of some of his own countrymen engaged in the work,—the mistaken kindness of the captains of Scotch vessels, who frequented the port, and who commonly invited him to drink with them,—the indifference shown by the citizens of Bergen to the sanctification of the after part of the Sabbath, a thing too common in most of the Lutheran countries,—and his incapacity, through ignorance of the language, to reap any advantage from public ordinances,—all combined their influence to make him forget the resolution he had formed in the day of his deliverance.

When the great Artificer, however, once puts his hand to the building of mercy, he will not desist until the top-stone be put upon it. Towards the end of the summer, 1757, his convictions came with double force upon him. He was filled with shame and confusion on account of his compliance with the manners of the people among whom he dwelt; and effectually resolved, in the strength of promised grace, to pursue a very different line of conduct. He now applied himself, in good earnest, to the study of the Danish language; and, in a short time, by the help of his landlady, a well-disposed and intelligent woman, acquired such a knowledge of it, as not only enabled him to read

pious books, but to reap spiritual advantage from a punctual attendance on the public ordinances of religion. Nor was his religion confined to the sanctuary and to the Sabbath. 'After six o'clock,' he says, 'every night, when I possibly could, I went to a bramble-bank, at the back of Fredricksburg Castle, and prayed, and read my Bible, with many tears, and under strong convictions of sin.' This solitary place was a field of conflict and a Bethel for spiritual comfort and consolation. If Satan, who is styled 'The Prince of the Power of the Air,' be ever permitted now, as he was in the case of Job, to disturb the elements of nature, for the purpose of harrassing and afflicting the elect of God here, — Mr. H. was of opinion (and it is mentioned only as his opinion) that power was employed to fill his mind with fears and apprehensions. That arch adversary is however often outshot with his own bow.

The following, however, is a remarkable circumstance: — Mr. H. one evening, had no sooner reached the place of his retirement, than the sky, which immediately before had been clear and serene, became thick and lowring. The wind rose, and blew with all the fury of a hurricane, threatening to tear up by the roots the trees and shrubs with which he was surrounded. He laid his Bible upon a piece of shelving rock, which used to serve him for a table, — tried to read it, but could hardly distinguish one letter from another. He now prostrated himself upon the ground, and poured out his heart unto God; beseeching him to have mercy on him, a worthless, guilty creature, — that he would baffle the designs his spiritual adversaries had against him, and shew him a token for good, that he had not, in righteous judgment, cast him off for ever. Prayer ended, he betook himself again to his Bible; and turning it up, without any view to a particular passage, found to his great joy, that it had opened at the 7th chapter of the prophecies of Micah; and that, by the rays of the setting sun, which darted thro' the gloom, he could see clearly to read those soul-reviving words contained in the 8th and 9th verses: — 'Rejoice not against me, O mine enemy! When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me,' &c. This effectually calmed the turbulence of his mind, banished all his fears, and produced a joy and peace in believing; to which hitherto he had, in a great measure, been a stranger. It may be added too, that ever after, this was a precious portion of the word of God to his soul. He never heard it preached from, or even alluded to, in the pulpit, without testifying the most lively emotions of heart; — a smile of complacency would on such occasions beam upon his countenance, and tears of joy run plentifully down his cheeks!

In the year 1760, Mr. Henry returned to his native country; and from his MSS. it appears, that soon after his arrival, he entered into a solemn covenant-engagement with the Lord. It is but an outline of that pious transaction which can with propriety be given here; but even an outline will shew the devotional turn of the good man's mind, and prove, that when the soul deals in earnest with God, self will never fail to be abased, and free grace proportionally exalted. After a humble confession of sin, and acknowledgment of what he deserved, if God had entered into judgment with him, he says, 'But I have heard that there is mercy with thee for lost sinners, through the blood of a crucified Jesus, which revives my drooping soul! O can this mercy reach the like of me! But, surely, the viler sinner I am, thou hast the fairer opportunity of shewing the freeness of thy love; and if I be made a sharer of it, eternal hallelujahs will be sung in Heaven on my account!' Further on he adds, 'I desire to put honour upon thy eternal Son, and heartily to approve of this device of salvation as every way worthy of God, and to fall in with it in all respects! O pity thine own creature, — the workmanship of thy hands! Go over thy work again; and, for Christ's sake, create me anew, after thine own image, that I may be fitted for thy service and glory!'

In the year 1761, Mr. Henry was employed in superintending the building of Pennycuick House, the seat of the late Sir James Clerk, Bart. In 1761 he married Anne, daughter of Mr. A. Laurie, a very respectable farmer in Cresswell, belonging to the estate of the beforementioned gentleman; and as his wife had been left in possession of the lease of the farm by her deceased father, he was induced, in consequence, to quit the business he had been bred to, and give himself to agricultural pursuits. As to his religious profession, he was brought up in the communion of the Established Church of Scotland: but in the year 1770, he then thought it his duty to connect himself with the Seceders; and though a Seceder upon the purest principles, yet his liberal heart embraced in its affections all whom he deemed, of whatever name, to be the followers of his blessed Redeemer.

In February 1777, he was ordained an Elder in the congregation of West Linton, about eight miles from the place of his residence; where he officiated until 1784, when a place of worship of the same communion was erected in his own neighbourhood, with which he joined, and continued to act as a member till his death. With what zeal, faithfulness, and diligence he performed the various important duties of his station, is fresh in the recollection of many of the members of both congregations. The sweetness of his temper, and corresponding cheerfulness and affability of his manners, endeared him to the young; the deep concern he took in the welfare of his fellow-men, his lovely sympathy, and, above all, his uncommonly fervent prayers, rendered him a son of Consolation to the afflicted; and his inflexible regard to whatsoever things are true, pure, lovely, and of good report, made him beloved and revered by all.

It is a common observation, that as men live, so they ordinarily die; which was particularly verified in the case of Mr. Henry. 'The peace of God, which passeth all understanding,' kept his heart and mind through Christ Jesus. He studied, according to the apostolic injunction, to live, as much as was possible, in peace with all men; and, like the perfect and upright man, of whom the Psalmist speaks, 'his end was peace!' When visited for the first time by his minister, in the illness which finally terminated in his death, he found him wholly absorbed in meditation, on the redeeming kindness of God to his soul. Every little interval of conversation he would fill up with such ejaculations as these:—'Oh, what shall I render unto the Lord for all his benefits! Eternity will be too short to celebrate his praise, or tell the half of what he has done for unworthy me!' Some short time after this, however, he seemed to be getting better, so that hopes were entertained of his complete recovery; and being asked how he felt in the prospect of being restored, — he said, It was his desire to depart and be with Christ; but if God had any more work for him here, he was content to wait his time, and say, 'Thy will be done!' The event soon shewed however that the signs of his convalescence were fallacious, and the hopes of his friends vain: — his trouble returned upon him with redoubled violence; and so rapid was its progress, that when the minister reached the place of his abode, a day or two after his relapse, he found him so low as to be unable to speak. On that same evening (March 27, 1804) about four o'clock, he sweetly fell asleep in Jesus.

Few men in his station have been more generally esteemed, or died more sincerely lamented. He has left behind him an aged and mournful widow, whose chief earthly pleasure consists in talking of him, and endeavouring to fulfil his charitable and benevolent intentions; and whose prevailing desire is, that when the few remaining steps of her pilgrimage are taken, she may join him in the felicities of that place, whose inhabitants are neither married, nor given in marriage;— but are as the angels of God.

P. C.

Evangelicana.

The Atheist and the Artificial Globe.

The famous astronomer Athanasius Kircher, having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles: — Expecting him upon a visit, he procured a very handsome globe of the starry heavens; which being placed in a corner of the room at which it could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged. 'Not to me,' said Kircher; 'nor was it ever *made by any person*, but came here by *mere chance!*' — "That," replied his sceptical friend, "is impossible. You surely jest."— Kircher, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own Atheistical principles. 'You will not,' said he, 'believe that this small body originated in *mere chance*; and yet you would contend those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design!'— Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgement of the absurdity of denying the existence of a God!

A Curious Sermon.

Mr. Haynes, a minister at Rutland, in America, wishing to counteract the attempts of a preacher who had been zealously holding forth in favour of Universal Salvation, has published a curious sermon, founded on Gen. iii. 4, 'And the serpent said unto the woman, Ye shall not surely die;'—in which he observes, that our first parents were perfectly happy in Paradise until a certain preacher, in his journey, came that way, and disturbed their tranquillity, by endeavouring to reverse the prohibition of the Almighty. The plan of the sermon is to consider the character of the old serpent as a preacher, — the doctrine he inculcated, — the hearer addressed, — and the medium or instrument of the preaching. He describes the preacher as 'An old preacher, — a very cunning, artful preacher, — a very laborious, unwearied preacher, — a heterogeneous preacher, — a very presumptuous preacher,—and a very successful preacher.' — Perhaps, this sermon might be seasonably reprinted in this country.

Popish Ignorance, about the Beginning of the Sixteenth Century.

'The ignorance of the priests was extreme! Numbers could not read; most only muttered mass in an unknown tongue, and read a legend on festivals; and the very best seldom saw the Bible! It was held by many, That the doctrines of religion were so properly expressed by the schoolmen, that there was no need to read Scripture. One of eminence was asked, What were the Ten Commandments, — and he replied, There was no such book in the library! Many doctors of the Sorbonne declared and confirmed it by an oath, That though they were above 50 years of age, yet they had never known what a New Testament was. Luther never saw a Bible till after he was 21 years of age, and had taken a degree of arts. Carolstadt had been a doctor of divinity eight years before he read the Scriptures; and yet, when he stood for a degree in the university of Wirtemberg, he obtained an honour; and it was entered in the university records, that he was *sufficientissimus*. Pellican could not procure one Greek Testament in all Germany: the first he got was from Italy.'

Robinson's Ecclesiastical Researches.

REVIEW OF RELIGIOUS PUBLICATIONS.

Conciliatory Animadversions *on the Controversies agitated in Britain, under the unhappy Names of Antinomians and Neonomians. By* Herman Witsius, D. D. *Faithfully translated from the Latin, and followed with Notes, by* Thos. Bell, *Minister of the Gospel, Glasgow.*

The Irenicum of Witsius, of which the above is a translation, has long been admired by those who were able to read it in the original Latin. It was composed by that learned man with a view to terminate the disputes which were carried on toward the close of the seventeenth century by certain British divines, under the names of Antinomians and Neonomians. Some of the modes of expression, concerning the propriety of which he enquires, have been exploded by every divine of good sense and sobriety; but the reader will find a candid, luminous, and judicious discussion of several important Articles of the Christian Faith; and, throughout the whole treatise, will meet with such illustrations of scriptural truth as will amply reward the labour of perusing it. The translation has been executed with much fidelity by the late Rev. Mr. Bell; and was left by him, at his death, in a state of preparation for the press. He has subjoined a variety of notes, which discover his extensive and accurate acquaintance with theology, and furnish much useful information on several interesting subjects.

Lessons for Young Persons in Humble Life, *calculated to promote their Improvemsnt in the Art of Reading, in Virtue, and Piety; and particularly in the Knowledge of the Duties peculiar to their Stations.* 3*s.* 6*d. boards.*

This compilation appears to have been made with judgment, the editor having maintained a due regard to purity in the selection of his pieces, and to propriety in their adaptation to the class of persons for whose benefit it is more particularly intended. It is composed of sentences, narrations, descriptions, dialogues, and miscellaneous articles, both in prose and poetry.

The Editor expresses in the Preface, his hope that 'this little book will become a favourite in the farm-house and cottage; that it will form a present from masters and mistresses to their servants; and that it will be read with interest and edification by the elder pupils in schools.' We trust that his humble hope will not be disappointed.

The Economy of a Christian Life; *or Maxims and Rules of Religious and Moral Conduct; arranged from the Sacred Scriptures, and adapted to Christians of every denomination; with short explanatory Notes. By the Rev.* W. Bingley, A. M. F. L. S. 2 *vol.* 12*mo,*

The design of this work is commendable: it differs but little from what Dr. Gastrell, Mr. Locke, and others have effected long ago, except in the addition of short explanatory notes: more pains, however, have been taken than by some former compilers, to preserve a connection between the texts, which renders it more agreeable in the perusal.

Mr. Bingley says, in his preface, 'It has been my object to select, not the *doctrinal* so much as the *practical* passages; and, of the latter, I have adopted such, for the most part, as were the easiest to be explained and understood.' This will account for omissions, which some readers will think of consequence; but as a *practical work* (in which, however, the great doctrines of the fall and recovery of man are not slighted) it will, we trust, be useful to many readers. We think, however, that mingling texts from the *Apocrypha* with those of the Old and New Testament, is improper; a sufficient number of passages on every useful topic may be collected, without having recourse to those doubtful documents.

A Catechism *for the Instruction of Communicants, in the Nature and Uses of the Sacrament of the Lord's Supper, &c. By* Andrew Thompson, *one of the Ministers of Perth. 2d edition, 24mo, price 6d.*

We have read this little memorial of instruction with much satisfaction. Though it assumes the humble form of a Catechism, it will be read with benefit by Christians of advanced years and of refined judgments. The pious author, seeking only the reader's edification, has very prudently avoided all scholastic niceties, and studied only scriptural simplicity, in giving an account of an institution which Rome has, for a long space, been at much pains to darken by the affectation of mystery, and the nonsense of transubstantiation. The worthy author deserves well, not only of every father and mother, and their children, but of the whole church of God.

Christ the Great Principle of Holiness: *being an Abridgment of the Rev. Walter Marshall's Gospel Mystery of Sanctification. By* J. Berrie, *Merchant, Dalkeith. 1s.*

The original work has been long highly approved by many eminent ministers and Christians; among others, the late Messrs. Trail, R. and E. Erskine, and Hervey, speak of it in the most warm and pointed manner. The present abridgment of this excellent treatise is executed with judgment, faithfulness, and accuracy. The language of the author is generally retained, — long and perplexed sentences are shortened, and references to the errors of the times suppressed. It peculiarly suits those who have little time to read. They may be much instructed by the best of Mr. Marshall's thoughts collected in this abridgment.

Sermons and Lectures, *on important Subjects. By* Andrew Swanston. *Vol. II.*

The reader is referred to the Number for July 1800, of this Magazine, for an account of the above excellent preacher. There also we reviewed the former volume of his Sermons. The author's relations have been induced, in compliance with the solicitations of many, who had expressed their high approbation of the discourses formerly printed, to publish a second volume. Upon a careful perusal, we can say, That the sentiments throughout are scriptural, judicious, and strictly evangelical, the style perspicuous, and the arrangements accurate. Every where an earnest desire is manifested to advance the interest of experimental practical godliness. Those who read them with a view to edification, will be equally pleased and instructed.

We meant to lay before our readers the various subjects of these valuable Discourses, but our limits will not admit.

We are glad to hear that a third volume of these discourses, of the same spirit, and written with the same ability, is intended soon for the public. We can wish few things better for the churches, than that their precious contents may be universally known and improved.

The Reformed Pastor: *a Discourse on the Pastoral Office; with an Appendix, containing Hints of Advice to Students for the Ministry, and to Tutors of Academies. By the Rev.* R. Baxter. *Abridged and reduced to a New Method, by* Sam. Palmer. *2d Edit. 12mo, 3s. 6d.*

This most excellent Treatise on the Duties of the Pastoral Office, has been long out of print. It is, however, so well known to the religious public, and its merits have been so long established, that it needs from us no more than to give information of this second edition, which is neatly executed, at a moderate price. To M. P. the public are much indebted for the great attention he originally gave to this work, as also for the corrections and useful revisal of the present edition. We cheerfully join with him in wishing it extensive success.

A Monument *of Parental Affection to a dear and only Son.* 12mo, *Price* 3*s* 6*d.*

With pleasure we call the attention of the public to one of the most interesting and affecting pieces of biography which have come under our inspection. It is addressed at once to our feelings, our taste, and our judgment; and the appeal is successful. The author, we learn from the Preface, is the Rev. Joshua Gilpin; and we will use his own words in stating the motives which induced him to undertake the melancholy task of rearing a monument, more durable than marble, to 'a dear and only son.' He is addressing the inhabitants of the parish of Rockwardine, 'his friends and neighbours:'

'My office calls upon me to labour for the furtherance of your religious interests; and it is with an anxious wish to promote the great ends of my ministry in this neighbourhood, that I present you with the humble Memoir, which was undertaken, almost exclusively, for your benefit, — which has been accomplished amid many tears, and for which I now solicit a place in your houses. With the person of my dear son you were familiarly acquainted; and it is the design of these sheets to make you as familiarly acquainted with his character: a character which can be neither too widely known, nor too closely imitated.'

Literary Notices.

Dr. Hawker proposes to publish, by subscription, a small volume, under the title of 'Scripture Fragments;' containing Reflections on Select Passages of Scripture, by Dr. Lewis, a pious and respectable Physician, who has been long confined from practice by a series of personal afflictions.

Dr. Rippon is preparing for the press a new edition, somewhat abridged, of Dr. Gill's Commentary on the Bible, 4to.

Mr. Ivimey has in the press a Life of Bunyan; comprehending his Grace Abounding, Account of his Imprisonment, Conversation with the Justices, and Remarks on his Character and Writings; with a good Portrait.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Poor Man's Morning Portion, by Dr. Hawker, 12mo, 3s boards.

Sympson's Key to the Prophecies, a new edit. 8vo, 8s boards.

Dodd's Discourses on the Miracles and Parables of our Lord, 4 vol. 8vo, £1 12s.

Flavel on Providence, a new edit. with Life and Portrait, 12mo, 4s; 8vo, fine paper, 8s.

Beddome's Sermons, vol. 3, 12mo, 2s; 8vo, 3s.

Memoirs of Mr. Pearce, new edit. with additions, 8vo, 5s.

Jay's Life of Winter, a new edit. 12mo, 5s; 8vo, fine, 9s.

Watkins's Scripture Biography, new edit. 12mo, 6s bound; 8vo, large print, 8s bound.

Conversations on Religion and Morality, by a Lady. 2d edition, 12mo, 5s

Faith Triumphant, or the Dying Experience of Mrs. Trotter, wife of the late Rev. Dr. Trotter, 5th edit. 4d.

Vol. 2, of the *Geiriadwr Ysgrythyrawl*, or Scripture Dictionary, in Welsh. An entire original work, and the first of the kind in the British tongue. By the Rev. T. Charles, of Bala. Price 8s. — The Third Volume is in the press.

Memoirs of Mr. Heudebourck, of Taunton, by himself; with his Funeral-Sermon by his Grandson, 1s.

Evangelical Advice: a Farewell-Sermon, at Truro, by B. Coxhead, 1s

The Necessity and Usefulness of preaching Predestination. By W. Paul. 6d.

The Power of God: a Sermon before the Hants Association, by J. Hunt, 1s.

Christ the Life, and Death the Gain, of True Believers: a Funeral-Sermon for Mrs. Hawkes. By J. Townsend. 1s.

Church Catechism explained; recommended by the Rev. Mr. Foster, 6d.

RELIGIOUS INTELLIGENCE.

Circulating Charity-Schools in Wales.

Under the Direction of the Rev. Thomas Charles, of Bala.

'In my travels through different parts of North Wales, about 23 years ago, I perceived that the state of the poor of the country in general was so low, with regard to religious knowledge, that not one in twenty, in many parts, was capable of reading the Scriptures; and in some districts, upon particular enquiries, hardly an individual could be found who had received any instruction in reading. I found then, and still find, daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, to be removed circuitously from one place to another, to instruct the poor in reading, and in the first principles of Christianity, by catechising them. This work began in the year 1785. At first only one teacher was employed: as the funds increased, the number of teachers proportionably increased, till they amounted to 20. Some of the first teachers I was obliged to instruct myself, who afterwards instructed others sent by me to them to learn to be schoolmasters. The fruit of these Circulating Schools are our numerous Sunday-Schools all over the country; for without the former, we could not have obtained teachers to carry on the latter. Although, through the present general prevalence of Sunday-Schools, conducted by gratuitous teachers, the Circulating Schools are not now so much wanted as formerly, yet still I find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able and willing to set up Sunday-Schools. My only remedy, therefore, is to send thither the Circulating Schools, with a view, by degrees, of raising up Sunday-Schools to succeed them, and to keep on the instruction progressively after they are removed. Besides, I find it absolutely necessary that the Circulating Schools should occasionally revisit those places where the Sunday Schools are kept, to revive them, and reanimate the teachers and the people to carry them on; or else, in time, they gradually decline in country places, where the children are scattered far from one another; so that now I constantly employ from six to ten teachers; and several more are really wanted, did the finances enable us to engage others in the work.

'Since the liberal collections made in Wales, for the British and Foreign Bible Society, all the subscriptions and donations from England have ceased (with the single exception of two guineas annually from the Right Hon. Lord Barham) my kind friends supposing, as I presume, that there was no occasion for assistance in a country where so much money was collected, without any difficulty, for one particular purpose. But it may be necessary to observe, that this was a very particular occasion; and the minds of the public were much surprized with the novelty, as well as affected with the importance of the noble object. The Funds of the Schools are at present very low, and not adequate to half the expence I am under for this year. At first I hired teachers for £8 per ann. now I pay £15; so that I might keep 20 then, nearly at the expence of 10 now; and I am grieved that it is not in my power to employ more teachers, as the want of them is very evident in different parts of the country.

'Supposing that some friends of the gospel, who see the vast importance of instructing the poor, would willingly contribute their pe-

cuniary aid to forward so good a work, were they acquainted with the necessity of it, I have been induced to draw up this short but true statement of the case for their information. — The smallest donation, or annual subscription, will be thankfully received and faithfully applied.

Sept. 12, 1808. T. Charles.'

Contributions will be received in London, by R. Lea, Esq. 26, Old Jewry; Mr. J. Tarn, 12, Spa Fields; or may be sent by post, directed to Rev. T. Charles, Bala, Merionethshire.

The ministers and messengers of the Baptist Association, in the western part of South Wales, met at Cardigan, Tuesday afternoon, June 7, 1808. Brother J. James prayed; and the letters from the churches were read; which, upon the whole, contained information of a pleasant nature, although not unmixed with painful events.' Particularly regretted was the death of those faithful labourers in the vineyard, and fathers in the ministry, the Rev. Morgan Rees, of Velin Voel; David Evans, of Kilvowir; and J. Richards, of Craig, who this year have finished their course with joy. After the letters were read, brother D. Davis prayed, and bro. B. Davies preached, and concluded the exercises of the day. — Wednesday morning, 7 o'clock, brother T. Davies prayed, and brother Z. Thomas preached. Met again at 10 o'clock: Brethren D. Rees and T. Thomas prayed; brethren J. Harriet, B. Davies, and D. Richards preached; and J. Reynolds prayed. Met at 2 o'clock: Brother D. Saunders prayed, and brethren J. Evans and C. Evans preached. Met again at 6 o'clock, when brother J. Davies prayed, and brethren S. Breeze and J. Watkins preached. Prayer and praise concluded the exercises of the day. — The Association met on Thursday morn. for the management of business. — Since the last Association, 642 have been baptized; in the Eastern Association of South Wales, 409 have been baptized, making an addition, during the past year, of 1051.

July 9. At Buckley Mountain, in the parish of Hawarden, in Flintshire, Mr. J. Morris, by whose successful labours a church has been gathered in that neighbourhood, was publicly set apart to the pastoral office. Mr. Lewis, of Wrexham, offered up the prayer of ordination, and delivered the charge. The other parts of the service were discharged by Messrs. Jones, of Denbigh, and Jones, of Liverpool. The whole was in the Welsh language. A sermon was delivered in English in the afternoon, and another in Welsh in the evening. — A small chapel has been fitted up at this place, by the liberality of Mr. Jon. Catherall, under whose patronage the gospel has been preached for some years past to the poor inhabitants of Buckley Mountain.

Sept. 14 and 15. The ministers and delegates of the Cheshire Union held their Half-yearly Meeting at Congleton. The attendance was numerous, and the whole course of the business presented pleasing and encouraging appearances. On Wednesday evening, the 14th, a sermon was delivered by one of the itinerant ministers; and the accounts were afterwards audited. The state of the finances proved a source of considerable satisfaction. On Thursday the 15th, a number of important resolutions were passed; and public sermons were preached, by the Rev. Messrs. Hudson, of Tintwistle, and Turner, of Knutsford. The formation of this body has produced an enlivening effect on the congregations which compose it; but the fruits of their united exertions are at present chiefly visible in the neighbourhood of Sandbach. In a circuit, of which that town is the centre, two congregations have been recently raised by the laborious exertions of Mr. Sylvester, the first itinerant. Mr. M'Niel, late a student under the Rev. Mr. Vint, of Idle, is also become an itinerant. Mr. M'Niel labours in a circuit about Middlewich; in which town also very numerous auditories are collected by his more stated services. One of the resolutions had a particular respect to Parkgate, a

celebrated bathing-place in the hundred of Wirral, which has never had the gospel, there being neither church nor chapel in the town. A small place of worship is now fitted up there by the friends of the Union.

The North Wales Annual Association of the Independents was held the 28th and 29th of Sept. at Machynleth. Messrs. W. Williams, Wern; D. Jones, Holywell; P. Morris, Ebenezer; T. Jones, Saron; R. Jones, Llanfyllyn; W. Jones, Transfynydd; T. Philips, Nonoddlwyd; M. Jones, Trelech; J. Lloyd, Hintlan; D. Williams, Lanwrtyd; A. Jones, Lanrwst; and G. Lewis, Llannwihllyn, preached. — The next Meeting will be held at Holywell, the last Wednesday and Thursday in Sept. 1809.

Oct. 12. The Wilts Association held their Half-yearly Meeting at Bradford; when Mr. East preached in the morning, on the Duties of Members of Churches to their Pastor and each other, from 1 Thess. v. 12—14; Mr. Elliot in the afternoon, from Titus iii. 5; and Mr. Jay in the evening, from John xxi. 17. — The next Association is appointed to be held at Mr. Stevenson's Meeting, Trowbridge, on the Tuesday in Easter Week: Mr. Gough and Mr. Honywell to preach.

The Half-yearly Association of Ministers in the county of Sussex, was held at the Rev. Mr. Brown's Meeting-house, Oct. 26 and 27. Mr. Kerby, of Lewes, preached on Wednesday evening, from Ps. cxviii. 25. On Thursday afternoon, Mr. Neeve, of Allfriston, from Eph. ii. 8; and in the evening, Mr. Styles, of Brighton, from Jer. viii. 20. — At this Meeting it was resolved, That all possible exertion should be recommended to the churches to procure support for an Itinerant, to preach in the dark villages of this county. — The next Association to be held at Lewes, on the last Tuesday and Wednesday in April, 1809.

Nov. 8. Rev. Js. Knight, from Hoxton Academy, was ordained over the Church of Christ at Kingston, Surry. Mr. Yockney, of Staines, began with prayer, &c.; Mr. John Townsend asked the questions, &c.; Mr. Simpson (Tutor) offered the ordination prayer; Mr. Bowden, of Tooting, gave the charge, from Rom. xv. 29; Mr. Cook, of Maidenhead, preached to the people, from 2 Cor. i. 13, 14; Mr. Chapman, of Greenwich, concluded. Mr. Hughes preached in the evening.

Nov. 17. The Rev. John Styles was solemnly set apart to the pastoral office over the church of Christ assembling at Union Street, Brighton. Mr. Griffin, of Portsea, delivered the introductory discourse; Mr. Bogue gave an address to the minister, suited to the occasion; and Mr. R. Winter preached to the people. Mess. Browne, Hunt, Hamilton, Gough, Richards, and Neeve, engaged in the devotional services; and Messrs. Kerby and Bogue preached on the Wednesday and Thursday evenings.

LONDON.

HOMERTON ACADEMY.

Lately, at the Meeting-house in New Broad Street, Mess. James Inderwick, Andrew Ritchie, and Jos. Morison, students at the above Seminary, having completed the usual course of study, exhibited a specimen of their accomplishments before their constituents and others then assembled. Each of them delivered and defended a Latin thesis, and preached a discourse, in the following order:—

Mr. Inderwick. Lat. thes. *Summa fidei Christianæ Præstantia eo quod regulam vitæ morumque omnibus numeris absolutam præbet.* English discourse from 1 Cor. xiii. 1.

Mr. Ritchie. Lat. thes. *Quænam sit fidei salvificæ natura et indoles?* English discourse from 2 Cor. ii. 16.

Mr. Morison. Lat. thes. *An justificatio peccatori coram Deo sit ex fide Jesu Christo habita, absque operibus ab ipsis præstitis?* English discourse from 1 Chron. xxix. 3.

The students were addressed by the Rev. Messrs. Humphrys and Barber in a very serious and appropriate manner, respecting their future obligations and pursuits.

The warmest approbation of the young men was expressed, and their testimonials were signed by the tutors and other ministers then present. —'Unto every one is given grace according to the measure of the gift of Christ, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.'

General Congregational Union.

The London Committee, appointed to superintend the concerns of this Institution, have thought proper to adopt this mode of informing the public, That they intend to put into execution, in Jan. 1809, that part of their printed plan which relates to the examination and recommendation of Petitionary Cases. It has been long lamented that no efficient plan has yet been adopted, by which, while the benevolent are secured from imposition, those objects which are truly worthy may come well recommended to their attention.

The following Extract exhibits a concise view of the principles upon which the General Union, it is presumed, will be found to act with superior advantage in this very important branch of public concern:—

'That, with respect to the country, counties be divided into districts (each district consisting of such a number of churches as may be found convenient) which shall choose their own Committee and Secretary*:

'That the Committee of these districts choose their County Committee, which shall have power to elect its own Treasurer and Secretary:

'That the business of each district committee be, to transmit to the county secretary an account of the state of religion in the churches of that district; to examine the merits, the expediency, or inexpediency of admitting or recommending the cases which are presented; and to transmit any case originating in the district to the county secretary, for the approbation of the county committee†:

'That the business of each county committee be, to revise and forward, by their secretary, the beforementioned account of the churches in their county, as soon as they receive them, to one of the London secretaries; to examine cases recommended to them by the secretaries of the districts of their county; to correspond, if any demur arise, respecting any case with the district committee which recommended it; and, when a case is finally approved by them, to return it, with their signatures, to the secretary, from whom they received it; and, finally, to inform one of the London secretaries, that such a case has been approved and signed by them.'

From this statement it must appear, that the subordinate arrangements in the country will be found of great consequence towards the perfect establishment and the complete operations of the Union. It is further requested, that the ministers and churches will return their replies to the proposals contained in the plan of Union, as speedily as possible, to one of the London secretaries.

It is also of importance, in various respects, correctly to ascertain the state of religion throughout the Union. Such a body of information, besides other useful purposes, would greatly tend to guide and facilitate the operations of the Union, in forming and recommending measures for the establishment of the Redeemer's interest. It is further requested, that a brief account of the state of religion in the churches, drawn up by their re-

* It is supposed, that every county contains more churches than can co-operate to advantage in the objects of the Union; and, therefore, district associations are recommended. If the number of churches in any counties be so small as to be able to act together with convenience and effect, in such counties district associations will be superseded.

† 'It is hoped that this measure will be found to effect that part of the plan which relates to the prevention of improper petitionary cases.'

spective ministers, be forwarded, as soon as convenient, to one of the London secretaries.

The London committee earnestly hope, that the plan here proposed will not be thought to be designed, as it is evidently not calculated to violate any of the rights of individual churches, or to lodge an undue power in any part of the Union; but simply to prevent the circulation of unworthy cases, — an evil so deeply to be lamented; and to give all desireable encouragement to those which are deserving of public patronage.

Applications may be made to one of the Secretaries, the Rev. T. Hill, Homerton; or the Rev. C. Buck, Primrose Street, Bishopsgate, London.

Charity for the Blind.

The Rev. W. Hetherington, in the year 1774, enabled the Governors of Christ's Hospital, London, to pay annuities of £10 each, to 50 blind persons. Other benevolent persons have since made such munificent additions to Mr. Hetherington's Fund, that the Governors are now enabled to extend the annuity to 400 other persons.

The petitioners must be persons born in England (to the exclusion of Wales and Berwick upon Tweed) aged 50, or upwards, — who have resided three years in their present abode, — who have been totally blind during that period, — who have never begged, nor received alms; nor have been deemed objects of parish relief; but 'persons who have been reputably brought up, and who need some addition to what they have, to make life more comfortable under the misfortune of blindness.'

The Governors lately advertised, That, from the 15th of October to the 3d of November, in every year, they are ready to issue from the counting-house of their hospital, upon the *personal application* of a friend, Petitions for any blind persons duly qualified,—the great extent of the charity rendering it impracticable to attend to letters —— What a noble charity is this, by which £4500 is annually distributed among 450 distressed objects!

RECENT DEATHS.

Aug. 28th, after a lingering illness, supported alone by the consolations of the gospel, and indulged with that serenity of mind which its lively and infallible promises are calculated to produce, died Mrs. *Mary Wood*, relict of the late Mr. Thos. Wood, Printer and Editor of the Shrewsbury Chronicle. Mrs. W. was in her 64th year, was a native of Painswick, Gloucestershire; one of the most intimate friends of the late Rev. Cor. Winter; and a hearer (for 30 years) of the late Rev. Mr. De Courcy, Minister of St. Aikmond's. During a life of much hurry and business, in which the deceased was visited with many trying bereavements, the graces of Christianity shone with resplendent lustre, and, amidst the most perplexing crosses and troubles incident to human nature, being enabled to rest her faith on the Rock of Ages, she most eminently 'adorned the doctrine of God her Saviour.'

Oct. 12. The Rev. *John Mac Gibbon*, pastor of the Independent church at Birdbush, near Shaftsbury, Dorset. A slow consumption brought down to the grave this truly valuable young minister.

Nov. 17. The Rev. *Geo. Bartlett*, pastor of the Independent church at Weytown, near Bridport, Dorset. Mr. Bartlett, in the midst of his usefulness, at the early age of 30, fell a victim to the disease of water on the brain, after an illness of little more than a week.

Both these excellent young ministers were members of the Dorset Independent Association; and have been removed since the meeting on the 5th of October last, when the subject discussed in the morning was Death.

On Monday morning, Nov. 28, at his seat at Hawkstone, Salop, in the 76th year of his age, Sir *Richard Hill*, Bart. (elder brother of the Rev. Rowl. Hill) well known in the religious world as an able defender of the gospel of the grace of God. He died in the enjoyment of that peace which the doctrines he maintained are calculated to produce. His title devolves on his next brother, now Sir John Hill.

POETRY.

The Child's Christmas Hymn.

VEIL your bright heads, ye twinkling stars
In yon ethereal blue;
On this low earth a Star appears,
More glorious far than you!

His beams, eclips'd in mortal clay,
Are dimly seen to shine,
And pour on us a gentle ray
Of tenderness divine!

Come, let us view the Saviour's bed,
Unnotic'd and forlorn;
And press to see the lowly shed
Where heav'nly Love was born.

Sweet were the smiles that deck'd his face,
And soft his infant eyes;
But sweeter was the matchless grace
That brought him from the skies!

Hail! Prince of Peace, — a thankful child
Salutes the annual day
That once disclos'd the Godhead mild
Enshrin'd in humble clay!

W. B. C.

A Song in the Night of Affliction.

INWARD anguish racks my bosom,
Sorrows which I can't disclose;
But I have a Friend who knows 'em,—
Sees and pities all my woes!

With me he is ever present,
Tho' he be not always seen:
He could make a dungeon pleasant,
And from raging demons screen!

Tho' in Meseck is my dwelling
(Woe is me! I often cry)
Yet the Lord, my gloom dispelling,
Sometimes gilds the op'ning sky.

Then, tho' in the tents of Kedar
I am compass'd round with foes,
Monarchs, under roofs of cedar,
Do not know such calm repose.

Here I shall not dwell for ever,
Like a captive bound in chains;
All my foes cannot dissever
Me from him who lives and reigns!

Tho' he seem at times to leave me
In their hands that hate my soul;
Yet he quickly can relieve me, —
He can all their schemes controul.

Could I, on his promise trusting,
Lean on him with all my might,
He, my burdens well adjusting,
Soon would make the burden light.

Thus, instead of my repining,
In the night my soul might sing;
While together all combining,
Final benefit shall bring!

L. A.

HYMN.

In my Father's house are many mansions.
John xiv. 2.

HIGH in yonder realms of light,
Far above these lower skies,
Fair and exquisitely bright,
Heav'n's unfading mansions rise!

Blest within these high abodes,
Dwell the raptur'd saints above:
Them no anxious care corrodes,—
Happy in Immanuel's love!

Once, indeed, like us below,
Pilgrims in this vale of tears:
Tort'ring pain and heavy woe,
Anxious doubts and gloomy fears,

These, alas! full well they knew,
Sad companions of their way, —
Oft on them the tempest blew,
Thro' the long, the cheerless day!

Oft their vileness they deplor'd,
Wills perverse and hearts untrue!
Griev'd they could not love their Lord!
Love Him as they wish'd to do!

Oft the big unbidden tear,
Stealing down th' furrow'd cheek,
Told, in eloquence sincere,
Tales of woe they could not speak!

But these days of mourning o'er,
Past this scene of toil and pain,
They shall feel distress no more;
Never, never weep again!

'Mid the chorus of the skies,
'Mid th' angelic lyres above,
Hark! their songs melodious rise, —
Songs of praise to Jesus' love!

Happy spirits! ye are fled,
Where no grief can entrance find;
Lull'd to rest the aching head,
Sooth'd the anguish of the mind!

All is tranquil and serene,
Calm and undisturb'd repose!
There no cloud can intervene, —
There no angry tempest blows!

Ev'ry tear is wip'd away, —
Sighs no more shall heave the breast;
Night is lost in endless day,
Sorrow in eternal rest!

Homerton. T. R.

On the Nativity of Christ.

WHAT sounds harmonious strike the ears!
See, darkness flies,—the light appears!
The sun a purer beam displays,
And shines with more distinguish'd rays;
E'en Nature's self, with cheerful grace,
In triumph shews her radiant face.
Odours diffuse, ye spicy beds;
Cedars, bow down your awful heads;
Soft streams, your joys in murmurs tell;
And boisterous waves exulting swell,—
Messiah comes! In homage now
Let universal nature bow!

'Glory to God' who reigns above,
Fountain of universal love!
'Good-will to men' that dwell below,
Let 'peace on earth' eternal flow:
Thus heav'nly breasts in friendship glow!

Let men redeem'd their joys resound,
And angels, pleas'd, return the sound;
Since wildly thro' th'abandon'd skies
Th' arch rebel in confusion flies,
And a new Heav'n and earth take place,
Which Adam's sons, restor'd, shall grace!

AARON C. S.

FROM A JUVENILE AUTHOR TO HIS SISTER,

ON THE DEATH OF HER INFANT SON.

For laurel-wreaths let more aspiring bards
To themes ambitious tune exalted lyres;
A sister's kindest smiles the sole rewards
My song requires.

Ye kindred souls! that e'er have felt the charm
Of sympathy divine your bosom-guest,
That e'er have drank the bleeding potion warm
From Pity's breast,

Assist my numbers, by your pious care,
To paint the keen sensations of my heart;
And whilst I in a sister's sorrows share,
Relief t' impart.

Oh! could I catch a YOUNG's pathetic fire,
When mourning o'er his lov'd Narcissa's hearse,—
Fraternal feelings should in me inspire
Immortal verse.

To tear-dew'd Melancholy's sacred shrine,
Where weeps a mother o'er her infant dead,
By sweet Affection's influence benign,
I'm pensive led.

Peace to the lovely tenant of the tomb!
In grateful quiet shall his ashes sleep,
Borne from the cradle to the earth's dark womb,
No more to weep!

Oh! may the moss-grown heap and grassy blade,
That verdant flourish o'er what once was fair,
Be long unconscious of the cruel spade!
A brother's pray'r!

But when at last thou shalt resign thy breath,
And with thy infant seek a long repose,—
Ere then, may some kind messenger of death
These eye-lids close!

Methinks, I see thee at the evening hour,
Venting in sighs the burden of thy grief;
And through thine eyes the streaming torrents pour
A sad relief!

But mourn no more,—thy infant is not dead;
He lives,—but not in this frail house of clay:
The little prisoner of earth is fled
To realms of day;

Where cherubim and seraphim adore,
Far, far above this darksome earthly clod,
He stands, in rapt'rous extasy, before
His Father,—GOD!

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Rev. J. Clayton	*January*	Rev. J. A. Knight	*August*
W. Mann	*February*	D. Smith	*September*
Dr. Witherspoon	*March*	Mr. Occam	*October*
M. Jones	*April*	S. Burder	*November*
W. Evans	*May*	J. Codman	*December*
R. Stodhart	*June*	Mr. Bennett	*Supplement*
T. Jackson	*July*		

Recollections for the Past Year.

ANOTHER Year has gone its round,—
Each day with blessings has been crown'd!
Supply'd, preserv'd, and sav'd from death,
I'll praise his name with ev'ry breath!

His pow'r dispell'd each anxious care,
His grace suppress'd each rising fear;
When darkness overspread my sky,
Still he was kind, still he was nigh!

When sick, I felt his pow'rful aid,—
His hand sustain'd my fainting head;
Kindly he heard my feeble prayer,
And sav'd me from the fowler's snare.

Tho' round my home each passing day,
Sickness and Death have snatch'd away
A friend, a partner, or a child,
On me and mine has mercy smil'd!

When all thy goodness I review,
My heart rebounds with joy anew;
My Ebenezer here I raise,
And close the parting year with praise!

T. P. B.

ON THE CLOSE OF THE YEAR.

As unperceiv'd the rapid beams of light
First mingle colours with the shades of night,
So Time's quick motion cheats the careless eye,
And years and ages unobserv'd pass by!
But man *must* turn his heaven-averted sight,
When suns no longer lend their genial light,
Too late, alas! his folly to deplore,—
Time shall spread his weary'd wings no more!

CORNELIA.

END OF VOL. XVI.

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