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Ridley & Co.Sc

REVD JOHN NEWTON,

late Rector of St. Mary Woolnorth

& St. Mary Woolchurch

Pub by Williams & Co. Stationers Court 1 Jun. 1799

THE

EVANGELICAL MAGAZINE,

1809.

THE PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers

OF DIFFERENT DENOMINATIONS.

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VOLUME XVII.

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PREFACE.

THE Design of a Preface is to state the Object of a Work, and to bespeak the Reader's favourable Attention; but it is not now necessary for the Conductors of the Evangelical Magazine to explain its nature and tendency. For sixteen years the indulgent Public have afforded their decided Approbation, both of its Plan and Execution; which is the more flattering, as several publications of a similar description have arisen and sunk during that period. Without attempting to depreciate those unsuccessful productions, it may be fairly observed, That they were avowedly, and almost exclusively, devoted (as some others still are) to the Support of distinct Parties of Christians; while this Work, according to the liberal Plan of its First Projectors, continues to embrace the truly serious of all denominations, without entering into the *minutiæ* of those modes and forms which distinguish, and too often divide, the Christian World. It has constantly been, and will still be, the aim of the Editors to give no offence to any "who love our Lord Jesus Christ in sincerity and truth;" but, on the contrary, to promote brotherly love, and "to keep the unity of the Spirit in the bond of peace:" and they cannot but indulge a belief, that their endeavours have already contributed, in some degree, to that valuable End, by introducing to the acquaintance of each other, worthy Individuals as well as Societies of Christians, variously designated, but whose practical godliness and holy zeal evince that they have imbibed the same spirit, and are the genuine disciples of the same Lord.

It affords the Editors great satisfaction to find, that, notwithstanding the Multiplication of Periodical Works of a religious character, this Miscellany not only maintains its reputation, but its circulation continues to enlarge; whereby they are enabled to extend the Half-yearly Distribution of its Profits to an additional Number of the destitute Widows of Evangelical Ministers: — a consideration which, they trust, will not fail to secure the permanent Countenance and Support of the Religious Public.

It is with pleasure and gratitude the Editors reflect on the growing Importance and Utility of that RELIGIOUS INTELLIGENCE which, by Favour of the Missionary Society, and their own Correspondence at home and abroad, they are enabled to present to the world; by which, not only the Friends of Truth in the United Kingdom, are refreshed and encouraged, but, by its republication in America, Sweden, Denmark, Holland, Germany, Prussia, Switzerland, and other countries, the Hearts of an innumerable multitude of our Fellow-Christians are made glad.

The Editors, ascribing all Honour to HIM from whom every good gift descends, acknowledge also, with sincerity, their Obligations to the Candour of their numerous Readers, and the Liberality of their Friendly Correspondents; assuring them that they will persevere in their efforts to render this Work, in some degree, worthy of the distinguished Patronage it has obtained.

LONDON,
December 16, 1809.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1809.

BIOGRAPHICAL GLEANINGS OF *THE LATE REV. JOHN NEWTON.*

THOUGH we have already devoted two papers to the history and character of this excellent man, we cannot omit the opportunity afforded us in giving his portrait *, to collect a few more interesting particulars respecting him; especially as Mr. Cecil's Memoirs have been published since ours, as well as a volume of his posthumous works.

To the early part of his life, as circumstantially related by himself, and widely circulated, little could be added.

Such was the early attention which his mother paid to his religious education, that, at four years old, he was not only able to read the Bible, but had learnt by heart Dr. Watts's little Hymns and Catechisms, together with the answers in the Assembly's Catechism; and she flattered herself with the hope that, in a future period, he might be sent to St. Andrew's, in Scotland, to be educated for the ministry; but the Lord had designed him for another school.

We have omitted a circumstance, during the early part of his life, of some importance to the narrative. Having made an appointment to go one Sunday on board a man of war, but coming too late, his companion went without him, and was drowned, with several others, by the oversetting of the boat; but he was much alarmed and affected to think that his life should have been preserved, by a circumstance apparently so trivial and accidental. About this time he also derived some serious impressions from reading Bennet's Christian Orator, and the Family Instructor; but these impressions went no farther than externals, and left him open to the temptations of infidelity, which followed.

* Copied, by permission of the executors, from the original portrait, by J. Russell, Esq. R. A. and engraved by Mr. Collyer.

Mr. N. had an unexpected call to London; and, on his return, when within a few miles of Liverpool, he mistook a marle-pit for a pond, and, in attempting to water his horse, both the horse and his rider plunged into it overhead. He was afterwards told that, near the same time, three persons had lost their lives by a mistake of a similar kind.

While he was in his office of tide-surveyor at Liverpool, he had another singular preservation, through being a few minutes too late (though in general remarkably punctual); for during that time, the ship which he was going to inspect, blew up, before he could reach her, and all on board perished.

In 1764, Mr. N. was ordained by Dr. Green, Bishop of Lincoln, and appointed, as we remarked, to the curacy of Olney. On this occasion, he relates, that his examination lasted nearly an hour, principally on the chief topics of divinity, in which he honestly avowed his sentiments; and the Bishop treated him with great tenderness and candour.

We have mentioned the excellent Mr. Thornton's liberality, both to Mr. N. and to the poor, through him; Mr. Cecil enables us to subjoin, that on a visit to Olney, soon after their acquaintance commenced, Mr. T. left a sum of money to his disposal, adding, 'Be hospitable, and keep an open house for such as are worthy of entertainment: help the poor and needy: I will statedly allow you 200*l.* a year, and readily send whatever you have occasion to draw for more.' Mr. T. kept his word; and Mr. N. received from him not less than 3000*l.* while he remained at Olney.

During Mr. Newton's residence at Olney, he was not only made useful to our admirable poet Cowper, but also to the Rev. Mr. Scott, then Curate of Ravensdale, and now Rector of Aston Sandford; the particulars of which are to be found in a very interesting narrative, published by the latter, under the title of *The Force of Truth.* Mr. S. it seems, was then far gone in Socinianism; but by means of Mr. Newton's very judicious correspondence, brought to the knowledge and experience of the truth.

Mr. Newton's Works are well known; and, as they are collected in a uniform edition, need not be particularized. When he published his first volume of Letters, under the signature of Omicron, he considered the gradations of Christian experience under the characters A, B, and C. A vain young minister, on reading these papers, wrote him, That he had found his own character pourtrayed under that of C, the Confirmed Christian. Mr. N. replied, That he had forgotten one feature in C.'s character; viz. 'That he never knew his own face.'

In 1799, the University of New Jersey complimented Mr. N. with a diploma; and a certain author dedicated to him two volumes of sermons under that title; but he humorously said, he

could never think of accepting that honour till he received it from a college at Sierra Leone, where he had received his education.

When Mr. Occam, the Indian preacher (whose portrait appeared lately in our Magazine) was in England, he, of course, visited Mr. N.; and they compared experiences. 'Mr. O. (says he) in describing to me the state of his heart when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views corresponded with mine, as face answers to face in a glass, though, I dare say, when he received them, he had never heard of Calvin's name.'

As his faculties visibly and rapidly declined in his last years, a friend urged him to desist from speaking in public before he was absolutely compelled. He replied, with unusual energy, 'I cannot stop. What! shall the old African blasphemer stop while he can speak?'

Mr. N. was a very candid and friendly critic, and was often applied to by young authors for his opinion and remarks; which he would give very candidly, and sometimes under the name of *Nibblings*. On one of these occasions, a practical essay was put into his hand, which he approved; but a letter was appended, addressed to an obscure and contemptible writer, who had said very unwarrantable and absurd things on the subject, and whom therefore the writer attacked with little ceremony. The following is a specimen of some of Mr. Newton's *Nibblings*:—'Were the affair mine, I would take no notice of Mr. ——: but, if I did, it should be with the hope, at least with the desire, of doing good, even to him. This would make me avoid every harsh epithet. He is not likely to be benefitted by calling him a fool. The Evangelists simply relate what is said and done, and use no bitterness nor severity, even when speaking of Herod, Pilate, or Judas. I wish their manner was more adopted in controversy.'

Speaking of the Fall, and of Adam being a federal head, he remarks, 'I think agency should be taken into the account. I suppose, Adam was created without spot or blemish, but still man; that he was the temple of the living God. When sin provoked the Lord to leave his temple, it became the habitation of devils. I apprehend we are always under influence, either good or bad; perhaps both.'

'The epithet *great* is often given to the apostle Paul; but I question the propriety of it. He was not behind the chief; but Peter and John were great in the same sense, and were equally penmen of the holy Scriptures.'

The following Remarks are gleaned from his familiar conversations: —

Mr. N. was a great observer of Providence, even in little things. 'It may seem of small consequence,' said he, one day to a friend, 'whether in returning from hence you go up Cat-

caton Street, or down the Old Jewry; yet in going one way or the other, you may meet a person capable of serving you; and this circumstance may have an effect on all your future life.'

He lamented the evils he saw around him; but he did not like to meddle where he saw he could do no good. 'I,' said he once, lifting up his fist, 'I have tried to make crooked things straight, till I have made these knuckles sore; and now must leave it to the Lord.'

Speaking of the importance of motives, he would say, 'If I wanted a man to fly, I must contrive to find him wings; and thus if I would successfully enforce moral *duties*, I must advance evangelical *motives*.'

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity; but perhaps a cripple in a poor-house, whom the parish wish dead; but humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.

In divinity, as well as in the other professions, there are the *little* artists. A man may be able to execute the buttons of a statue very neatly; but I could not call him an able artist. There is an air, there is a taste, to which his narrow capacity cannot reach. — Now, in the church, there are your dexterous *button-makers*.

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, and had talked of his assurance at that time, I should have despised his speech.

There is the analogy of faith: it is a master-key, which not only opens particular doors, but carries you through the whole house; but an attachment to a rigid system is dangerous. Luther once turned out the Epistle of St. James, because it disturbed his system. Dr. Owen will be ashamed of his wisdom and clearness five minutes after he has been in Heaven. I shall preach, perhaps, very usefully upon two opposite texts, while kept apart; but if I attempt nicely to reconcile them, it is ten to one if I don't begin to bungle.

Contrivers of systems on the earth, are like contrivers of systems in the heavens; where the sun and moon keep the same course, in spite of the philosophers.

When a man says he received a blessing under a sermon, I begin to enquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.

The Lord has reasons, far beyond our ken, for opening a wide door, while he stops the mouth of a useful preacher. John Bun-

yan would not have done half the good he did, if he had remained preaching in Bedford, instead of being shut up in Bedford prison.

Doctor Taylor, of Norwich, said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement you hold, should not have been found by me.' — I am not surprized at this: I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher.

'Except a man be born again, he cannot see the kingdom of God.' A man may live in a deep mine in Hungary, never having seen the light of the sun: he may have received accounts of prospects, and, by the help of a candle, may have examined a few engravings of them; but let him be brought out of the mine, and set on the mountain, what a difference appears!

I have many books that I cannot sit down to read; they are, indeed, good and sound; but, like halfpence, there goes a great quantity to a little amount. There are *silver* books, and a very few *golden* books; but I have one book worth more than them all, called the *Bible*; and that is a book of *bank-notes*.

When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the *end*; but true religion is an habitual recollection of God, and intention to serve him; and this turns every thing to gold. We are apt to suppose that we need something splendid to evince our devotion; but true religion equals things; — washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime-minister, parish-minister, or watchman.

Ministers would over-rate their labours, if they did not think it worth while to be born, and spend ten thousand years in labour and contempt, to recover one soul.

I feel like a man who has no money in his pocket, but is allowed to draw for all he wants upon one infinitely rich: I am, therefore, at once both a beggar and a rich man.

A Copy of the Exordium of Mr. Newton's Will, dated June 13, 1803.

In the name of God, Amen. I John Newton, of Coleman-Street Buildings in the parish of St. Stephen, Coleman Street, in the city of London, Clerk, being through mercy in good health, and of sound and disposing mind, memory, and understanding, although in the seventy-eighth year of my age, do, for the set-

tlement of my temporal concerns, and for the disposal of all the worldly estate which it has pleased the Lord in his good providence to give me, make this my last Will and Testament as follows: — I commit my Soul to my gracious God and Saviour, who mercifully spared and prevented me, when I was an Apostate, a Blasphemer, and an Infidel, and delivered me from that state of misery, on the coast of Africa, into which my obstinate wickedness had plunged me; and who has pleased to admit me (though most unworthy) to preach his glorious Gospel. I rely with humble confidence upon the atonement and mediation of the Lord Jesus Christ, God and Man, which I have often proposed to others as the only foundation whereon a sinner can build his hope, trusting that he will guard and guide me through the uncertain remainder of my life, and that he will then admit me into his presence in his heavenly Kingdom. I would have my Body deposited in the Vault under the Parish Church of Saint Mary Woolnoth, close to the coffins of my late dear Wife, and my dear Niece, Elizabeth Cunningham; and it is my desire that my Funeral may be performed with as little expence as possible, consistent with decency.

Mr. Newton composed an Epitaph for himself, desiring that it might be put up near the vestry door. His executors have complied strictly with his injunctions. The following is a correct copy: —

JOHN NEWTON,
CLERK,
once an Infidel and Libertine,
a Servant of Slaves in Africa,
was,
by the rich mercy
of our Lord and Saviour
JESUS CHRIST,
preserved, restored, pardoned,
and appointed to preach the Faith
he had long laboured to destroy.
He ministered
near 16 Years as Curate and Vicar of Olney, in Berks;
and 28 Years as Rector of these United Parishes.
On Feb. 1st, 1750, he married
MARY,
daughter of the late George Catlett,
of Chatham, Kent;
whom he resigned
to the Lord who gave her,
on Dec. 15, 1790.

The above Epitaph was written by the Deceased,
who directed it to be inscribed on a plain Marble Tablet.
He died on Dec. 21, 1807, aged 82 Years;
and his mortal Remains
are deposited in the Vault
beneath this Church.

THOUGHTS
ON THE COMMENCEMENT OF THE YEAR.

ETERNITY, contemplated in itself, without boundaries or epocha, is a subject, the idea of which overwhelms us. It appears to our imagination like the great arch of Heaven, when light first dawned upon it, and before God had adorned it with sun, moon, or stars. It might be viewed with a melancholy admiration, as a sort of blank universe; but the admirer must be lost in the contemplation, like a mariner on the great Atlantic without a compass, and with a sky perpetually clouded.

Our great Creator saw this; and therefore not only created light, but concentrated it in the solar orb, — filled up the system with planets, primary and secondary, and, placing us near the centre of it, he appointed them 'for signs and for seasons, for days and years.'

The day is formed by a revolution of our planet on its own axis; — the lunar revolutions form our weeks and months; and the revolution of our planet round the sun, a complete year. These, in our journey through life, are like mile-stones, which mark our progress, and enable us to calculate how far we have come, and admonish us of our approaching end. They may do more: by writing our Ebenezers on them, they become memorials of our mercies, and monuments of the Lord's goodness.

The division of our time is also important to its improvement: it enables us, by comparing our duties with our time, to assign proper portions of it to business, devotion, or rest. It is wise, therefore, to mark these periods; and there is an observation of 'days and times,' not only free from superstition, but of a tendency morally important.

The Commencement of the NEW YEAR in particular, has been observed by almost all nations with rites, religious as well as civil; and those are worse than heathen, in that respect, who let the day pass over without taking a lesson of improvement on it.

The Jews had a twofold commencement of the year, civil and religious. The latter took place from their Exodus, which was to be to them as the Christian Æra to us, a new beginning of time, the more strongly to mark the æra of redemption. This commenced about the vernal equinox; but the original year began at the autumnal, when every thing was created in its most perfect state. This commenced with the feast of trumpets. Their New Year's Day was consequently a sacred festival.

The present month (January) was first introduced into the year by Numa; before whose time the Roman year was very defective, and they were obliged to have recourse to various awkward expedients to make it agree with the sun, and keep the

seasons in their place. This was dedicated to *Janus*, from whom it received its name. Cakes of new meal and salt (called *Januales*) accompanied with new wine and frankincense, were offered him; and, on this day artificers chose to begin new works, and scholars new studies. On this day the Consuls entered on their office; and in grand procession, with a multitude in their new garments, and with much pomp, offered two white bulls, which had never been under the yoke, to Jupiter Capitolinus; and made their prayers and vows for the prosperity of the empire.

Janus, the idol of the day, was represented with two faces, as looking backward on the past year, and forward to the future: a circumstance that may afford a few hints suitable for a practical conclusion to this paper.

First, Let us take a *retrospective* view of the past year, as it regards ourselves, — our friends, — the church, — and the world. As it respects ourselves, let us recount principally our mercies and our sins: — but, ah! how innumerable are they! — more than the hairs of our head for multitude! Many also have been our trials and temptations; but has not the Lord delivered us from those temptations, and supported us in every trial?

If we look around us on every side, how many are the trials and the mercies we have to record! Here the weeping widow and the sighing orphan! — there impoverished age, and youth languishing in sickness! — yet the Lord has comforted the widow, and provided for the orphan: he has supported age, and administered living comforts in dying moments.

The *church* has been threatened and reviled, as usual; — but, amidst all, how many sinners have been converted! — how many distressed souls comforted! — how many backsliders recovered! — how many songs of praise and deliverance have ascended before the sacred throne, perfumed with the incense of the Redeemer's merits!

If we compare the circumstances of our nation with those around, — if we cast an eye to the seat of war, and view from afar the thousands of the miserable and distressed, and then look upon our own peace and security at home, what reason have we to adore the mercy which has distinguished us!

Ah, Germany! how has thy country been overwhelmed with the horrors of war! — Ah, Finland! how have thy sons been torn from thy bosom, and sacrificed to the angry fiend! — thy daughters! thy mothers! — ah, too horrid to relate! — But the generosity of British Christians shall try to soften the calamity, — shall provide a balm to heal the bleeding bosom of distress!

But this day we stand upon an eminence; and, like the traveller who has attained the summit of a mountain, we not only look back on the ground we have passed, but forward to the prospect which lies before us. The next year will probably produce events as numerous, as important, perhaps, as calamitous

as those of the preceding. The evening of the world is cloudy and tempestuous; but He 'who rides in the whirlwind, and directs the storm,' hath promised, that 'at even-tide it shall be light.' When every thing seems to threaten darkness and horror, then shall 'the Sun of Righteousness arise!' — then shall the Redeemer's kingdom emerge, like the new-made globe, from chaos, and fill the world with glory! — but the Father hath reserved in his own hand the times and seasons. We read futurity in the sacred book of Prophecy; but the characters are enigmatical, and require the hand of Providence to explain them. Faith, however, can look still farther; — can look within the veil. Our foresight, or our fears, may paint scenes of national, of family, or of personal calamity. Faith points to One 'who hath delivered, who doth deliver, and who, we trust, also will deliver;' — and opens to our view a world where neither sin nor sorrow, fear nor pain can ever enter. SIMPLEX.

MEDITATION ON THE NATIVITY.

Thou shalt call his name Jesus, for he shall save his people from their sins.

MAN is ruined and undone by iniquity; — he is proved to be guilty, and is already condemned. Unless then pardon be extended to him, the sentence must be executed, and he must perish! — but God cannot pardon him, unless thro' a Surety suffering in his stead. This Surety the gospel discovers to us: One who is able to atone for our guilt, endure our punishment, and save us for ever. The discovery of a Saviour is of the last importance. Well might the angel say, when announcing his birth to the shepherds in the fields of Bethlehem, 'Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord! His name is called Jesus, because he shall save his people from their sins.'

First, Jesus saves from the power and pollution of sin. Man was lost and undone by transgression, and could not recover himself; but Jesus came to seek and to save that which was lost. When sinners betake themselves to Jesus, as he is made known to them in the gospel, they are delivered from the power and pollution of sin. All is defiled within them by iniquity. Sin reigns over them; but sin loses its power when the blood of Jesus is applied to the conscience: it no longer reigns within us to bring forth fruit unto death: it is mortified more and more by the efficacy of divine grace. Jesus' blood cleanses from all sin. This flowing on Calvary, and pleading before the throne, becomes a fountain for the cleansing the souls of all his people!

'There is a Fountain opened for the House of David, and the inhabitants of Jerusalem, for sin and uncleanness.' To this Fountain we must daily come for cleansing, if we would be delivered from defilement! 'For the blood of Jesus Christ, who, through the Eternal Spirit, offered himself without spot unto God, shall purge our conscience from dead works to serve the living God.' 'He purges us from all filthiness of flesh and spirit, and purifies us unto himself a peculiar people, zealous of good works.' When sin rages, and strives to gain the mastery, we cry to the Lord for deliverance from its power, saying, 'Have mercy upon me, O God! according to thy loving-kindness! According unto the multitude of thy tender mercies, blot out my transgressions! Wash me thoroughly from mine iniquity, and cleanse me from my sin!' Thus, deliverance from the reigning power of sin, is obtained by Christ Jesus.

Secondly, Jesus saves from the love and practice of sin. We are naturally inclined to the ways of destruction. We love sin. Sin, while it reigns and has dominion over us, is cherished in the heart, and obeyed in the life. When the sinner is renewed by divine grace, he is delivered from the love and the practice of iniquity. He no longer walks in these ways, but hates them. He forsakes them and follows the Lord, serving him in newness of spirit. He has changed his master, the service is therefore different, and his state has undergone remarkable changes. As a newborn babe, he desires 'the sincere milk of the word, that he may grow thereby.' The service of the Lord is now their delight, and they find it to be perfect freedom: they bring forth fruit more and more to Jehovah's praise. As they become more and more conformed to the will of God, the reality of their change and the safety of their state become the more evident and undoubted. Whatever it be then that we chiefly serve and regard, that is our Master; and the saints will thus shew themselves to be purified unto God a peculiar people, zealous of good works. It is easy to profess attachment to him, and assume a name; but do we love him? If we do, we must keep his commandments. 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. Being then made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life.'

Thirdly, Jesus saves from the guilt and punishment of sin. We are truly guilty before God. The design of his law is to discover to us our guilt, to shut our mouths, and convince us we are lost unless the Lord deliver us: but when we betake ourselves to Jesus, the only Saviour, we obtain our release. He hath, at the expence of his own blood, obtained eternal redemption for us. He, as man's Surety, was charged as guilty, and endured the penalty. Now, they who believe in him are delivered from the wrath to come. The punishment to them is

remitted, through him, their guilt being taken away by him. 'Therefore, being justified by faith, they have peace with God, through the Lord Jesus.' 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

Fourthly, Jesus delivers his people from all sin, makes them holy, and brings them to Heaven. The work of Jesus is not done imperfectly, or left incomplete. He finished the work the Father gave him to do. He destroys the works of the Devil in his people's hearts, — destroys all sin, and makes them holy. 'They are therefore enabled to perfect holiness, in the fear of the Lord.' When they are conformed in all things to God, they are brought to his heavenly kingdom, and enter the upper sanctuary to serve him, without offending him, for ever. 'There is neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.' The saints are shewn to be in the way to Heaven, by becoming, through the faith of Jesus, more and more heavenly. Thus Jesus saves his people from their sins.

We may now be convinced how inexcuseable and criminal unbelief is. Jesus saves from sin; — he hath saved multitudes, and is still preached to us as a Saviour; but, if we will not believe, we are highly criminal; we are utterly without excuse, and shall assuredly perish. Come then to Jesus! He saves from sin, and delivers from the wrath to come! Believe in him, and live! How safe is the state of such as trust in him! They shall not perish! Their enemies shall not prevail against them, nor lead them astray! They shall not come short, but shall all enter Heaven! URIEL.

THOUGHTS ON GOOD WORKS.

THE religion of Jesus Christ is not a system of speculative opinions, calculated merely to awaken inquiry, and supply materials of sanctimonious dispute:—it contains a series of facts, doctrines, and promises, which are eminently fitted to purify the heart of man, and to ennoble his character. The whole plan of redemption is evidently designed to restore our nature to its primitive dignity and beauty. If we were chosen in Christ before the foundation of the world, we were chosen that we should be holy, and without blame. If we are delivered, by Jesus Christ, out of the hands of our enemies, we are delivered that we may serve God without fear, in holiness and righteousness before him, all the days of our life. We are justified by faith; but the faith which justifies before God, is a divine and living principle, which purifies the heart, overcomes the world, and works by love. The hope of Heaven, which supports under the ills of

this wintery life, and sooths the sorrowful bosom, purifies the heart which it warms, as the object of that hope is pure. God worketh in us both to will and to do of his good pleasure. Encouraged by the belief of this, leaning on God, and becoming strong in proportion to our confidence in him, we work out our own salvation with fear and trembling. In one word, the grand object of the substitution and death of the Son of God, in subserviency to the divine glory, is, by an authority which cannot err, stated to be, 'To redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works.'

Good works are the works of a justified man. 'The Lord had respect unto Abel, and to his offering.' 'By faith, Abel offered unto God a more excellent sacrifice than Cain; by which, he obtained witness that he was righteous, God testifying of his gifts.' 'Christ, of God, is made unto us righteousness and sanctification.' 'We, being dead in our sins, hath God quickened together with Christ, having forgiven us all trespasses.' 'Christ hath redeemed us from the curse of the law, being made a curse for us, that we might receive the promise of the Spirit through faith.' These passages of Scripture evidently support the sentiment, That the acceptance of our persons in the Beloved, precedes the acceptance of our works. Besides, the belief of our being in a state of favour with God, through Jesus Christ, seems necessary, in order to remove the discouraging, the overwhelming fears which must ever invade the mind, conscious of guilt, in her approaches to God. While I contemplate him as an Almighty Enemy, how can I draw near to him as mine exceeding joy? How can I love him with all my heart, with all my soul, with all my strength, and with all my mind? How can I cherish that sacred pleasure in obeying his law, which St. Paul felt when he said, 'I delight in the law of God after the inward man?' The gift of the Spirit, who dwells in believers, and who, by means of the word of God, enlightens, cleanses, and comforts their hearts, is the primary evidence of their acceptance in Christ. They have the witness in themselves that their persons are accepted, — that there is no condemnation to them while they walk not after the flesh, but after the Spirit.

Good works proceed from a renovated heart. 'Works done before the grace of Christ,' affirms the National Church very justly, in her 13th Article: 'And the inspiration of this Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.'

This grace of Christ, or renewing of the Holy Ghost, consists of those new views, new principles of action, new desires, which he, by means of the word of Christ dwelling in us, creates, strengthens, and sustains. It is denominated, Effectual Calling and Regeneration. It is the circumcision of the heart, — the

quickening of the dead, — the law of the mind, — the new man, — the formation of Christ in the soul. This change of mind is needful, in order that our works may be acceptable; for, in truth, when we judge of the morality of actions, we invariably enquire into and weigh the principles in the heart, from which they take their origin. The good tree produces good fruit; and the corrupt tree corrupt fruit. Of thorns men do not expect to gather figs; nor grapes of a bramble bush. The Creator impressed on the mind of our great Progenitor the image of his own sanctity, to qualify him for a life of perfect piety and goodness; and imparted to Jesus of Nazareth, holy, harmless, and separate from sin as was his human nature, large measures of the Holy Ghost, as the Spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord, to qualify him, by a life of matchless moral worth, to magnify the divine law, and make it honourable. The depraved state of the human heart renders this change indispensably necessary. The carnal mind is enmity against God. How then shall a man, actuated by this enmity, love God with all his heart, and supremely study in all things to please him? Holy men, accordingly, implore of God to create in them a clean heart, and to renew a right spirit within them, — to incline their heart unto God's testimonies, and to fulfil his gracious promise of giving them a heart of flesh.

Good works are works required and regulated by the law of God. This law, originally incorporated with the mental frame of man in paradise, was afterwards published from Sinai to the church of God. Its holy precepts, in succeeding ages, were explained and applied by the prophets; and, in the fulness of time, by Jesus Christ and his apostles. This law is the standard of morals to human kind. Conformity to it makes the perfection of character. As the rule of conduct, its obligation is indissoluble. 'Till Heaven and earth pass, not one jot or tittle shall in anywise pass from the law till all be fulfilled.' 'To this law, and to this testimony;' if men speak not and act not according to this rule, it is because there is no light, no life in them. This law our divine Redeemer expounded to the Jewish people in his sermons and parables; and, when he left our world, he directed the apostles to teach the disciples to observe all things whatsoever he had commanded them. This observance of his commandments he uniformly urged by arguments from the perfection of his divine nature,—from his own authority over them,— from his love to their souls, and from their own happiness. 'Be perfect,' said he, 'as your Father, which is in Heaven, is perfect. Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. If ye love me, keep my commandments. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.' This law the holy apostles explained in their

letters to the churches; and applied for the regulation of men's practice, in the various relations in which they were placed. Through ignorance of the divine law, or inattention to its spirit, multitudes have called evil good, and good evil; have put the form of godliness in the room of its power; have diverted the vigour of their minds from judgment, mercy, and faith, to the tithing of mint, cummin, and anise; from the substantial duties of piety and probity, to a circle of childish and degrading superstitions.

Good works are works formed on the model of the Saviour's example. It is among the privileges peculiar to the Christian dispensation that, in the life of the Author, there is exhibited a perfect pattern of obedience to the divine law. This example was given too in circumstances which accord with the situations in which the generality of his followers are placed. Jesus Christ was a poor man, often exposed to reproach,— pronounced by the multitude of his countrymen to be a deceiver of the people,— harrassed by temptations,— abandoned by his friends in the hour of danger, and doomed to suffer as a felon and a slave on the cross. The peculiar virtues which that melancholy accumulation of unequalled woe required, He, in a manner all his own, illustrated; and, by a bright assemblage of religious and moral excellence, illumined the close of a clouded life, which set in the blackness of darkness. His example shed light also on the meaning of his precepts, which he had given in expounding the spirit of the divine law; — and his disciples, when they saw him give his back to the smiters, and his cheeks to them that plucked off the hair, understood the meaning of that hard saying, That 'we resent not evil; but that whosoever shall smite us on the one cheek, to him we turn the other also.' This pattern, besides its internal excellence, for it is the statutes of the Lord embodied and walking among men in human form, comes recommended by every consideration that can awaken religious awe, conciliate attachment, and allure to imitation. It is the example of God manifest in the flesh, who came down from Heaven to teach us how to live, and how to die: — it is the example of our best Friend, who his own self bare our sins in his own body on the tree: — it is an example, the imitation of which rescues poverty from reproach, — sheds mild and holy lustre on genius, — turns the arm of power into a shield to the oppressed, — directs the silent stream of concealed beneficence to the withered roots of the widow's vineyard, — and gradually prepares the mind for that high state of being and blessedness to which we are called. It is on this matchless life that Christians should form their actions; for we are disciples only in proportion to the measure of his image that we bear. The features of this image who can delineate? The pencil of a master may paint the pea-bloom wet with the dew of the morning; but where is the master in Israel who shall pourtray the moral likeness of Jesus of Nazareth, the

glory of the human race, fairer than the sons of men, and, in the bright circle of religious excellence, altogether lovely? Who shall depict his unshaken confidence in his Father in the darkest hour? What in Job was merely matter of holy purpose, — 'Though he slay me, yet will I trust in him,' Jesus, in all its extent, exemplified; for the last act of his departing soul was an act of confidence in his God: 'Father, into thy hands I commend my spirit!' Who can describe the devotional risings of his heart, after he spent the live-long night in fellowship with his God? Sometimes, in the morning too, rising up a great while before day, he went out and departed into a solitary place for prayer. The star of day, as the rose of India, saw no object in purity and gentleness of lustre so like herself as was the heavenly suppliant. What shall we say of the humility and meekness with which he washed the feet which his hands had made; and endured the contradiction of sinners, whom his frown could have consumed! — of his perfect resignation to his Father's will, and his silent patience under his Father's wrath! — of his unwearied love to men, for whose relief his wonder-working arm was stretched out all the day long; and for whose salvation his blood was shed on the tree! — of the unbending firmness of his soul, which flattery could not enfeeble, nor terror crush! — But read his life; and, while you muse, may the fire burn, and the holy purpose be formed, of making his life the standard of your morals, and the pattern of your unceasing imitation! Often say to yourself, How would my Lord and Saviour have acted, had he been placed in my situation? Would he have loved so coldly, forgiven so reluctantly, suffered injuries so peevishly, prayed so formally, resisted temptations so feebly as I have done? Why then should I? I, who have his example like a torch to guide and enkindle my heart; his grace to support me, — and his promise of glory, honour, and immortality to animate and strengthen me! — Thus beholding in the glass of evangelical history the glory of the Lord Jesus, — and loving with growing ardour the object we contemplate, we shall be changed from glory to glory, till the lovely image be superinduced upon our own souls in all the fulness of which humanity is susceptible.

Works proceeding from such principles, regulated by a law so holy, just, and good, and formed on a model so fair and perfect, must be pleasing to God, useful to men, indications of the high health of the soul, and the earnest of her approaching glory and blessedness.

CRITERION OF PRIMITIVE CHRISTIANITY.

Mr. Editor,

In looking into one of the periodical journals a few months since, I met with a few observations on one of Mr. Foster's Essays, 'On the Aversion of Men of Taste to Evangelical Religion.'

This excited my curiosity, having myself some objections to the piece in question, wherein I think he has conceded too much to men of taste, and shewn too much anxiety to render the doctrine of the cross palatable to men of worldly wisdom. This writer, however, objects to Mr. Foster on grounds widely different; and my attention was particularly attracted by the following paragraph: —

'On reading the title of Mr. Foster's Essay,' says this writer, 'my first object was to discover what he meant by 'men of taste;' and I find that Mr. F. means persons whose feelings accord with a literary or philosophical standard. In other words, 'men of taste' mean literary and philosophical men; and consequently men of judgment, who are most capable of discerning the truth or falsehood of any proposition. Of such men, a remarkable fact is here stated: *They do* entertain an aversion to what is called Evangelical Religion. Now, Sir, is not this a strange argument against it? Must it not be granted, that if men of literature, philosophy, and judgment object to Christianity in a particular form, this is *prima facie* evidence that *that* form cannot be the right one.'

To investigate the motives that may influence different persons to receive or reject our views of Christianity, is no part of the design of these strictures. Here the Searcher of the heart alone can be the proper Judge. On a theme so supremely important as religion, on which it is so much the interest of every individual to seek and know what is truth, the utmost caution should be used, and the utmost candour exercised. Leaving therefore this subject, let us attend to matters of fact. 'Men of taste,' Mr. Foster informs us, 'have an aversion to Evangelical Religion.' 'This must be,' we are also told, 'regarded as *prima facie* evidence, that this form of Christianity is not the right one.' It is a fact that must be acknowledged, and ought to be lamented, that great numbers of men of taste have been averse to real piety. They have shewn a strong aversion to the principles whence it springs, and the means by which it is promoted.

The fact which Mr. Foster states, stands on incontrovertible testimony. It is of very ancient date, as early at least as the apostolic age; for an unexceptionable witness informs us, 'We preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness.' That there were 'men of taste' at Athens and at Rome will not be disputed; and it appears from what this very apostle asserts, that they were despisers of Primitive Christianity. Their character is stated at large in 1 Cor. i. 17—31. Now, according to the reasoning of our author, this must be *prima facie* evidence against the apostolic doctrines; or else, that it affords a pretty strong presumption of the identity, or at least strong similarity, of what is now called Evangelical Religion, with the principles of the apostolic age. It were something, if this writer, or any of his brethren, could produce presumptions

equally strong for their own sentiments. It is, however, well known to men of reading, that the whole host of *liberal critics*, from Socinus to Mr. Belsham, have not been able, with a very free use of *the torture*, to do more than extort a few indirect and reluctant glances at the peculiarities of their creed.

On the principles of the writer, what appears to have constituted 'the offence of the Cross,' was the simple fact of the crucifixion of Jesus. This, it will be allowed, had great weight with many; but there are several reasons which shew it is far from being the only cause of the apostolic ministry being called Foolishness. This must refer to the subject, and not to any mere circumstance. It appears that ancient prophecy had foretold this awful fact*: Christ himself often refers to it; and the apostle Paul frequently mentions it in different views, as in Rom. ix. 33; x. 1—3; 1 Cor. i. 23—25, and in many other places.

One would naturally expect, that 'men of taste,' who are best able to judge of the truth or falsehood of any proposition, would not fail to make a distinction between the circumstances in which an individual had been placed, and the truth of his opinions. They had done so in the case of Socrates, and, no doubt, in many other cases. The mere fact then of the crucifixion of the Founder of Christianity, would only prejudice the mob, against his doctrines. Men of taste and discernment would have acted differently. Such prejudices would only be found in alliance with Ignorance and Superstition.

From the apostle's solicitude, lest, by the use of any extraneous ornaments of style, or accommodation with the temporizing teachers of the day, 'the offence of the cross should cease,' it appears that there was something offensive to the taste of the age, so interwoven with the subject, that this very circumstance is alluded to as characterizing genuine Christian preaching; and the several explanatory clauses introduced in this connection very naturally lead us to this conclusion. The manner in which the preaching of the cross is mentioned in many places, and referred to in many others, as the ground of a sinner's hope, and the grand motive to Christian obedience, would incline an unbiassed mind to regard this as the grand peculiarity of the genuine apostolic faith. It is remarkable that Paul, in referring to this subject, does not say, 'I am determined to make known† nothing among the Corinthians but Jesus Christ, although he was crucified:' but he makes the cross the subject of his ministry, the foundation of his hope, and the source of his most joyful exultation; and from the character and description of the persons who gladly received this doctrine, and to whom it was made the power of God and the wisdom of God, we may see that its rejection by men of taste, so far from being *prima facie* evidence against it, was

* Isaiah viii. 14. † See Macknight's Harmony, on Mark xiii. 32.

an awful confirmation of prophecy, and a glorious display of the sovereign and discriminating grace of Jehovah!

Having already, probably too long, exercised the patience of your readers, I forbear, Mr. Editor, any enlargement on the benefits flowing to sinners through the medium of the cross of Christ. Allow me, however, just to mention what appear to me fair and legitimate deductions from the foregoing fact. They are the following: — That we may by this test judge, with tolerable accuracy, what was genuine primitive Christianity; and who make the nearest approaches to it in our own day: that the unlearned have equal moral capabilities of understanding and receiving the true doctrines of Christianity as the most profound scholars: that there may be many moral hindrances to the proper reception of Christian truth, united with extensive learning, various talent, high estimation with the world, and great literary fame: that such in reality has been the case since the introduction of the Christian dispensation: that this, so far from being *prima facie* evidence of the falsehood of any particular form of Christianity, is a strong presumption in its favour, as being the genuine primitive system: that as wilful error on such a subject involves the most awful consequences, we should seriously and diligently cultivate a spirit of humble enquiry and ardent prayer to Him who has promised, 'That the meek he will guide in judgment, and teach his way.' Whether that system, the principal character of which lies in undervaluing the sacred writings, or that which regards them as the only and sufficient rule of faith and practice, be best calculated to promote such a spirit, all must judge for themselves. I remain yours, &c.

W. E.

ANECDOTES.

Translated from a respectable Publication at Basle.

A PERSON who worked in a brewery quarrelled with one of his fellow-workmen, and struck him in such a manner that he died upon the spot. No other person was witness to the deed. He then took the dead body and threw it into a large fire under the boiling-vat, where it was in a short time so completely consumed that no traces of its existence remained. On the following day, when the man was missed, the murderer observed very coolly, that he had perceived his fellow-servant to have been intoxicated; and that he had therefore probably fallen from a bridge which he had to cross in his way home, and been drowned. For the space of seven years after, no one entertained any suspicions of the real state of the fact. At the end of this period, the murderer was again employed in the same brewery. He was then induced to reflect on the singularity of the circum-

stance that his crime had remained so long concealed. Having retired one evening to rest, one of the other workmen who slept with him, hearing him say in his sleep, 'It is now full seven years ago,'—asked him, "What was it you did seven years ago?" —'I put him,' he replied, still speaking in his sleep, 'under the boiling-vat.'—As the affair was not yet entirely forgotten, it immediately occurred to the man that his bed-fellow must allude to the person who had been missing about that time; and he accordingly gave information of what he had heard to a magistrate. The murderer was apprehended; and though at first he denied that he knew any thing of the matter, a confession of his crime was at length obtained from him, for which he suffered condign punishment.

SOMETIME since, the writer of this article was preaching in a country village, in Lincolnshire, from 1 Kings x. 7,—'The half was not told me.' The words were considered in an accommodated view, as appropriate to the felicity of the righteous, and also as awfully applicable to the case of the ungodly, throughout the endless ages of eternity! When speaking upon the latter head, a man exceedingly intoxicated rushed into the room, and sat down; who, nevertheless behaved with decorum during service.

After service was concluded, it was found that he had thus intruded himself in consequence of a wager.—Some one offered to lay him a tankard of ale that he dared not venture in.—'Yes,' added he with an oath; 'and if *Hell-door* was open I would go in.'—Solemn reflection! in a few days, and, I think, before the next time of preaching,—Death, the king of terrors, arrested his awful progress, cut the brittle thread of life, and consigned him over to the retributions of eternity.—I sit not in judgment; but surely 'the wicked is driven away in his wickedness;' sometimes in a very exemplary manner. ARMSBY.

Evangelicana.

ILLUSTRATION OF SCRIPTURE.

When Jesus therefore had received the vinegar, he said, It is finished, and bowed his head, and gave up the ghost.—John xix. 30.

COMMENTATORS have agreed to understand the last words of our Redeemer upon the cross, as expressive of the accomplishment of our redemption by him; but they have neither explained the necessity of his using such a phrase, nor the necessity of his uttering it with a loud voice: whereas, since all that he said at his death, this phrase excepted, yea, every circumstance of that great event has been acknowledged to have been necessary; because they were all either foretold or typified in the Scriptures concerning him, it seems reasonable to think that this expression likewise is an allusion to, or is the fulfilment of, some Old Testament type. Perhaps, the following thought may serve to explain it: —

It is well known, that the Jews were commanded to observe the first day

of every new moon as an holy day to the Lord; for which purpose, it was necessary carefully to observe the change of the moon, that the people might have timely notice of that event. Accordingly, the 'men that had understanding of the times,' who observed the new moon, were to repair, with all speed, to the grand council, and to give notice of it. The President proclaimed the new moon, by saying, מקודש [*Mekudesh*]—*it is consecrated* ‡; which word was twice repeated aloud by the people; after which it was ordered to be proclaimed everywhere by the sound of the trumpet, &c.

Now, if we consider the new moon as typical of the gospel-day, the new dispensation of grace, and the change of the moon as typical of the death of Christ, or the time when he died, — if, moreover, we consider Christ as the Grand President of the Gospel Council, to whom all power in Heaven and on earth is committed, we shall find his last words full of meaning, and evidently analogous to that word which intimated the change of the moon. We may date the commencement of the gospel dispensation from the death of the Lord of Glory. This was a change indeed! Then 'old things passed away, and all things become new.' This change was intimated by the great Governor among the nations. He cried, 'It is finished.' The Old Testament economy is come to its end, and the New is just about to appear.

It is very observable, that the original word τετελεσται, rendered in our translation 'It is finished,' is of the same import with the word *Mekudesh*. Either of them may be rendered 'It is consecrated,' or 'It is finished *.' This may shew us, not only that Christ *finished* the work of redemption on the Cross, — but that the gospel requires us to be 'holiness to the Lord.' The great Redeemer cried, 'It is consecrated;' that is, The time is now come when holiness shall more universally prevail, and when the spirit of holiness shall be poured out upon all nations.

It may be added, that in imitation of the President of the Jewish Council, Christ uttered his last words with a loud voice †; and, in a short time after, he ordered this great change to be proclaimed by the sound of the gospel-trumpet through all the world. 'Go ye,' said he to his apostles, 'into all the world, and preach the gospel to every creature.' Tell them that the old ceremonies and ritual institutions are abolished; and that henceforth, 'the kingdom of God consists not in meats and drinks, but in righteousness, and peace, and joy in the Holy Ghost.

Sir, *To the Editor.*

What follows, is a description of the manner in which was kept what the Roman Catholics call *Corpus Christi Day*, at Valencia, in Spain, in 1803; and its insertion would perhaps increase the zeal of some of your readers, to spread the Scriptures in Spain at this favourable time.

Yours, &c.

'The day was ushered in by violent ringing of bells; and the streets were thronged with people of all ranks in their gala clothes, and many in masquerade dresses. In the cathedral were a number of gigantic and ridiculous figures opposite to the saints, and were carried in the same procession. The church was filled with people, — the Sacrament exposed on the altar, — the canons in the choir, habited in purple soutans and hoods, sung to a noble organ, assisted by a powerful band of other instruments. The archbishop presided. Small processions kept moving to the cathedral, carrying the images of the different parish-churches and convents to the general rendezvous. Every house had its saints new dressed, and placed in conspicuous situations. The soldiers, with difficulty, made a passage thro'

‡ Vid. Relandi Antiq. Sac. Vet. Heb. p. 436.

* See Leigh's Critica Sacra. † Matt. xxvii. 50.

the crowd for the triumphal cars. The first contained a representation of the Trinity, and of Adam and Eve expelled from Paradise. Between these effigies, a set of boys danced with hoops and bells. The second had the Virgin; the third, Faith; the fourth, St. Vincent, by whose interposition Valencia is supposed to have been delivered from the Moors; the fifth, St. Michael; and the sixth, the Devil, who had different accompaniments from the rest. On his stage the seven mortal sins were represented by masks; — the foremost among them was Fornication, dancing to a fiddle, and exhibiting every sort of indecency. A cart, filled with orange-leaves, preceded the procession, which were scattered before it; and it made the tour of the whole city. It appeared nearly in the following order: — Gigantic figures of gentlemen, ladies, Moors, and Egyptians, preceded by *outrè* characters, with enormous heads; saints from the parish-churches, attended by the priests and chief inhabitants in full dress, together with dancing boys and music. Scripture characters: — Moses with the law; Aaron, in pontifical robes, with the budding rod; David with the harp, Sampson with Goliah's head, Joshua with the sun in his hand, Abraham with Isaac bearing the faggots, Noah carrying the dove, and Balaam on his ass. Then followed the convents of the city, all carrying their saints and candles, and chanting as they walked. Priests: — The four Evangelists in masquerade: — St. Luke had a bull's head. Priests again; three large gilt eagles walking; priests and canons of the cathedral, carrying solid gold and silver statues of saints; noblemen and gentlemen in full dress; the Host (or *Corpus Christi*) in a high Gothic frame-work of gold, under a rich canopy, surrounded by a blaze of candles; the four senior canons of the cathedral; the mitre on a crimson cushion; the archbishop walking bare-headed, with his crosier in his hand; gentlemen of the archbishop, carrying his red velvet chair of state; nobles of the city; the governor and general with candles. The procession concluded with a detachment of soldiers. On the entrance of the Host into the church there was a discharge of artillery; and the building was lighted up in the most fanciful and richest manner. A loud and noisy chorus of rejoicing was sung, accompanied with organs, fiddles, bells, &c.; and when this confusion of tongues and sounds had finished, the archbishop ate the object of adoration, the *Corpus Christi*, having previously elevated it before the people. He was surrounded by tapers, incense, and priests in glittering robes; and seemed enveloped in a flood of light! He then assumed his mitre, gave the benediction, and the piece concluded.'

Papal Curse on Holy Thursday.

We are informed, that the present 'mild and virtuous Head of the Roman Church' (as some style the Pope) still continues, in the service of 'Holy Thursday,' to pronounce his anathema against all heretics, and especially against the Lutherans, in the following terms: —

'We, therefore, following this ancient and solemn custom, excommunicate and anathematize, on the part of Omnipotent God, Father, Son, and Holy Ghost, as well as on our part, all Heretics, who follow the damnable, impious, and abominable heresies of Martin Luther, and all those who foster and receive them, as well as the readers and general defenders of the works of the said Martin, or of any other of them,' &c.

This excommunication is understood, by believers in the Pope, to take place instantly in all parts of the world. Wherever there is any Heretic, he is on this day, subject to cramps, aches, stitches, and other evils, which his Holiness mercifully dispenses from his exalted station in the gallery of the front of St. Peter's church at Rome!

'The curse causeless shall not come' (Prov. xxvi. 2); and, thanks be to God, such is the light we now enjoy, that none fears that the curse of the 'Man of Sin' shall come.

Anecdote of Whiston.

Whiston being one day in discourse with Lord Chancellor King, who was brought up a Dissenter at Exeter, but had conformed,—a debate arose about signing articles which men do not believe, for the sake of preferment. This the Chancellor openly justified. 'Because,' said he, 'we must not lose our usefulness for scruples.' Whiston, who was quite of an opposite opinion, asked his Lordship, If in his court they allowed of such prevarication? — He answered, 'We do not.' — "Then," said Whiston, "suppose God Almighty should be as just in the next world as my Lord Chancellor is in this, — where are we then?"

JUVENILE DEPARTMENT.

A Brief Account of the Death of J. K. G.
aged Nine Years and Seven Months, who died September 6, 1808.

For several months previous to his death, he was under great darkness and depression of mind. He often said, he was lost; and there was no mercy for him. God would never save him, &c. On Sabbath-day, July 3, he was so ill as not to be able to attend at Stepney Meeting, as he had generally done. In the evening of that day, he expressed a desire to go to the chapel in Pell Street, near where he lived. The text was, 'Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.' He was very attentive; and on leaving the place, he said, 'This was a nice sermon;' and several times after, mentioned the comfort he derived from it: but still his mind continued in a state of darkness and distress. He had great fear of death, nevertheless he was resigned and patient under his very painful affliction.

July 31. He desired his mother to give him the Bible; and he selected the third chapter of Job to be read before family-worship (where Job curseth the day of his birth). She asked him if that suited the frame of his mind. He said it did; for that he had no hope. Being asked, by the minister who called to see him, If he should pray with him, — and what he should pray for, — he answered, 'That I may have a good hope!'

The next morning he told his mother, he was very comfortable. Being questioned as to the foundation of his comfort, he said, 'It is Jesus Christ.' "What ground have you to hope that he will save you?" He answered, 'His word: he has said, 'Come unto me, and I will in nowise cast you out;' and I come.' He mentioned several passages of Scripture, which were very sweet to his mind, particularly, 'Unto you that believe, he is precious;' and Isaiah xlv. 21, 'A just God and a Saviour.' This last passage, he often said, afforded him great consolation; and he wished he had strength to write down the thoughts he had upon it. He was desirous of no company but that of serious persons. On being asked, if he would like to get well again, — he said, he 'would rather depart, and be with Christ,' if it was the Lord's will; for while he lived here he should be always sinful; but he would not desire any thing contrary to the will of God.

Sometimes he said, his mind was so happy, that he could not express it, — the fear of death was quite taken away: Death had lost his sting: but he was not at all times equally comfortable. On one occasion he said to his father, 'If I was an hypocrite, would Satan tempt me to think so?' — The reply was, If he was that awful character, it did not appear to be the interest of Satan to disturb him. 'What a mercy,' said he, 'we don't know beforehand what we shall have to suffer!' At another time he said, 'Father, I hope I can now use the words of good old Simeon: 'Lord, now lettest thou thy servant depart in peace,' &c.

August 15. A person called at the house upon business, an entire stranger; and seeing the child in so afflicted a state, he said to him, 'My dear boy, Do you know and love the Bible?' He answered, "Yes." 'Did you always?' "I knew it," said he; "but I did not always love it." — 'Why do you love it now?' "Because it reveals Christ, who came to save sinners." 'Are you a sinner?' "Yes." 'What ground have you to believe he will save you?' "His word: he has said, 'Come unto me, and I will give you rest, and will not cast you out;' and I come." 'What do you understand by coming to Christ?' "I cannot walk to him; it is the going forth of the mind after him." — 'Do you think you shall die?' "Yes." 'Are you not afraid of death?' "No; because Christ has taken out his sting."—He then asked for the Hymn-Book; and selected the 40th Hymn, Book 2: —

'Death cannot make my soul afraid,
'If God be with me there!'

This he desired to be sung; and joined in it with great delight, and with a voice almost as loud as ever. His strength declined daily; and it was now with difficulty he could be got out of bed. It was observed to him, 'There is no pain, nor weakness in Heaven.' "Nor any sin," said he; "and that is best of all!" Being questioned as to the state of his mind under his heavy affliction, —he said, his afflictions were nothing; — he would not wish to change his condition. He appeared to retain his faculties to the last moment. The morning he died, he was asked if he had any fear of death; he said, 'No.' "Are you comfortable?" — he answered 'Yes;' and soon after breathed his last. G. F.

The Child's Guardian.

Now shall my voice prepare to praise
The Guardian of my infant days;
Who gave my little heart to beat,
Mine eyes the morning light to meet.

He taught my feet to press the ground,
Mine ear to catch the passing sound;
And while my trembling voice was weak,
He loos'd my infant tongue to speak.

My thoughts were like the morning light,
When first it shines upon the night:
A feeble, dim, uncertain ray,
The promise of a future day.

And first my mother's face I knew,
Turn'd tow'rds me with affection true;
Her gentle touch, her soothing voice,
Taught my young bosom to rejoice.

But soon these shadows fled away,
And Reason dawns to perfect day;
I learn to read his sacred word,
To fear his name, to serve the Lord.

Still as my years increasing roll,
And wisdom strengthens in my soul,
With growing zeal my tongue shall praise
The Guardian of my infant days!

W. B. C

To a Young Lady of high Birth and great Expectations.

I HOPE my dear Lady will hear
A hint of advice from a friend,
Who loves her; yet cannot but fear
These verses, perhaps, may offend.

The world may look pleasing and fair:
Its flatteries do not believe;
For every sweet has its snare,
And flatterers always deceive.

Earth's vanities last but a while, —
Then look for your portion above;
Felicity dwells in his smile
Whose name and whose nature is Love!

Bid all your gay passions be still,
And look unto Jesus for rest;
Know him, and submit to his will;
And then you are sure to be blest!

His word is a source of delight
When read with attention and care;
Muse on it by day and by night,
And mingle your musings with pray'r.

The mighty Redeemer will save
The sinner who trusts in his blood;
Himself for our ransom he gave,
That thus he might bring us to God.

To him, my dear Lady, apply,
Without hesitation or doubt;
Your suit he will never deny, —
The comer he never casts out!

Don't wonder to be thus addrest
By one far advanced in years:
Such tenderness dwells in my breast,
I mingle the ink with my tears.

While life's dearest comforts you taste,
May God from all evil defend,
And crown you with glory at last!
This, this is the wish of your friend.

F.

Obituary.

MRS. MARTHA HAWKES,

OF PICCADILLY, LONDON,

died August 14, 1808, *aged* 63 *.

'I have now to notice the character, temper, and death of one, whose experience, and whose practice, for a long series of years, had furnished unequivocal evidence that she was a Christian of the right stamp; and had good ground for adopting the language of the text, 'For to me to live is Christ, and to die is gain.' What little I shall say about our departed friend, will not so much respect what she said, as how she walked with God, and adorned the doctrine of God our Saviour.

'It was her privilege to be born of parents who knew the excellency of true religion; and who felt it an indispensable obligation to train up their children in the fear of the Lord. She appears to have been an apt scholar in regard to spiritual instruction. Her mind was well stored with Scripture, and devotional hymns: and she always spake of her early impressions with great pleasure and gratitude.—Let this encourage Christian parents to persevere in teaching their children; and let the young cherish instruction, under an assurance that they will reap the benefit of it through all their riper years.

'What she knew of religion in early life, was not, in her, what it has been in many who have had the same advantages, merely an external acquaintance with it; — but, in her, the grace and power of Jesus were abundantly discovered. Those who knew her best, bear testimony to her great seriousness of spirit, and unreserved devotedness to her God and Saviour; from which it does not appear she swerved, either in heart or practice, during a long profession, the greater part of which has been spent in the metropolis, and in a state of worldly prosperity; towards which prosperity, her own persevering industry and honourable frugality, under Providence, contributed not a little.

'Close as was her attention to the duties of domestic life, in the early period of her settling in the metropolis, and extensive as was her intercourse with a large circle of Christian friends, yet she was in all circumstances so sensible of the importance of closet religion, that she scrupulously watched for opportunities. Nor was this a mere sense of duty: she took delight in retiring to read her Bible, and commune with God and her own heart; and she appears to have been much benefited; for the more she conversed with these, the more powerfully she exemplified the temper of her divine Master. — So far was she from supposing that closet-religion superseded the necessity of public worship, that if she was well, and in town, her seat in this place of worship was, of all others, I believe, most seldom vacant; and what I would especially notice is, her *early* attendance. In this she was worthy of imitation; for, assuredly, before one syllable is uttered in a place of worship by the minister, the whole congregation should be in their places.

'She was not only a humble and a serious Christian in the church, but she carried religion with her into her family: every department she had to fill, she filled honourably; and all the duties she had to discharge, she discharged punctually: — all she was, and all she did there, were not only worthy of her as a Christian, but excited the esteem of every individual in a very large family. In short, among all the excellent Christian females that I have

* The substance of this paper is taken from the Funeral-Sermon, by the Rev. John Townsend. — See our Review in the present Number.

known, I have not found any superior to her in the seriousness of her general conversation, affability to her equals, and kindness to her inferiors.

In her general intercourse with society, she conducted herself in the most honourable and beneficial manner:—she was humane to the afflicted, liberal to the indigent, and courteous to all: and in all the good she accomplished (and it was not little) she suffered not to let her left hand knew what her right hand did. Matth. vi. 3.

The general state of her mind was so spiritual, that one might truly say, her "conversation was in Heaven." Her mind was almost always ruminating on the things of God; and she was free to converse about them. I have witnessed her deep acquaintance with experimental religion, her great solicitude to live near to, and walk with, God; and to be fully prepared for the moment when her Lord should come and take her home to his heavenly kingdom.

Whilst at home, in the church, and in the world, she was thus manifesting the power of the Gospel, and had the unanimous testimony of all who knew her, that she served the Lord in sincerity and truth, she was, the most humble and lowly of Christians—complaining of the remaining evils of her heart, her manifold defects in duty, and devoutly ascribing all she knew and enjoyed in religion, to the grace and power of Jesus.

The last scenes of her mortal existence were tranquil, serious, and humble, as might have been expected. Through a long-protracted and truly painful illness, which baffled all the efforts of human skill, she invariably discovered the spirit of patience and resignation; frequently saying, 'The will of the Lord be done;' and expressing her desire that the Lord might be glorified, whether by her life or by her death, as he should think best.

Owing to a general impression on the minds of her friends, that although her disease might be fatal, yet that it would be extremely lingering, the many weighty sayings she uttered in conversation were not considered as falling from the lips of a dying Christian; and, of course, were not treasured up in their memories. Seeing her departure was so unexpected, I esteem myself happy in having had a very interesting conversation with her only 24 hours before she died. In this conversation she opened her mind to me with great freedom concerning the temptations and conflicts she had in regard to death, the fear of which sometimes harrassed her; but at the same time observing, that she knew in whom she had believed: and, after expressing her present confidence in God, she quoted the following verse with great vivacity and emphasis:

'A debtor to mercy alone,' &c.

She did not possess, in her last illness, any elevated or triumphant joy; but a calm and unshaken confidence in the grace and atonement of Jesus, produce a strong and settled peace of mind, and a cheerful hope of eternal glory. After some more conversation about the probable issue of her affliction, and the state of her soul, during which she spoke in a more free and lively manner than usual, she closed the conversation with these excellent lines of the poet:

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

The final scene, in the morning, was as calm as that of the preceding afternoon; uttering some of the same sentiments, and repeating the same hymns. Although she had been restless in the night, yet she was not thought worse than usual; and when her friends around her had not the least suspicion of her immediate dissolution, she suddenly sunk into the arms of death (I might rather say, fell asleep in Jesus) and, without one convulsive pang, or one distressing groan, without stopping so much as to say 'Farewell to her dearest relatives, she silently withdrew from our dark and miserable world, to enter upon an existence of infinite and eternal blessedness, in the presence of that

glorious Jesus, whom, through life and in death, she loved and adored as her Lord and Redeemer.—Surely, thus to die, may be said to be gain!'

JANE TALMADGE.

JANE TALMADGE, a young woman, about 27 years of age, died June 2, 1808, at Portsea. Her short history is an illustration of the baneful effects of ignorance, — the blessing of being associated with Christians, — the usefulness of distributing Religious Tracts, and the great advantage of private instruction. She was a poor uneducated girl, brought up in a country village, where she had no one to care for her soul. Her parents, anxious only for the temporal welfare of their children, had totally neglected to teach her to read. Prompted by necessity, and by a laudable wish not to burden her parents, she came more than 40 miles to Portsmouth, while she was very young, in quest of a situation for her maintenance. Here it was her happiness to be engaged as the servant of Mr. and Mrs. Lucas. These were elderly persons, of great piety and exemplary conduct. When they had received this girl into their service, they very properly considered that an important charge was committed to them by Him who orders the different ranks of society, and ordains that superiors should be, in a considerable degree, responsible to God for their inferiors. Her mistress, finding that she had no knowledge even of her letters, immediately began to teach her to read. She formed a resolution that her servant should not leave her house till she could read her Bible. Jane had lived in a family for some time, as an under-servant, where, from the official character of her master, it might have been reasonably expected that some attention would have been paid to her improvement, and especially to her moral and religious character; but both of these had been totally neglected. Her ignorance was so gross, that when her mistress asked her, if she were to die, what she thought would become of her soul, — she replied, 'I do not know:' but she has several times since assured me, that she did not then understand the meaning of the word *soul*; nor did she know that she possessed any principle distinct from her body, or that she should survive the present state. This may teach us, that the unlettered peasant and the learned materialist, more nearly resemble each other than the philosopher would willingly admit: — at the same time, it should suggest to those who instruct others, the necessity of satisfying themselves that those they teach, clearly understand the terms by which they try to convey ideas to their minds, or the time and labour of the teacher must necessarily be lost.

This young woman had a kind instructor in Mrs. Lucas; who, by the simplest means, gradually informed her mind, and taught her to read. Though she constantly attended the preaching of the gospel, nothing left any lasting impression upon her heart, till her mistress gave her a religious Tract; which, being a narrative of interesting facts, and written in a style suited to her capacity, she readily understood. By this Tract, the Lord was pleased to fix a deep and lasting concern on her soul about her salvation. After reading this, she became evidently serious. Her master and mistress watched the state of her mind, her temper and conduct, with parental tenderness; and readily afforded her such instruction as the distress of her mind rendered necessary. In a suitable time, she was, by the recommendation of her master, who is a deacon of the church, admitted to the table of the Lord. Soon after this, her mistress, on a Sabbath-day morning, while preparing to go to the instruction of the Sunday-school children, was seized with a paralytic stroke, and died the next morning.

Mrs. Lucas was one of 'the excellent of the earth:' a judicious woman, and 'a mother in Israel.' Just such a prudent, pious, friend as every young minister needs. She watched over the spiritual welfare of the society with an anxious solicitude, that prompted

her to every good work, and which never abated. The hints she frequently gave her minister, were so respectful, kind, and suitable, and delivered in a tone so free from dictatorial authority, that she soon secured his confidence and esteem. The death of such a woman was a very great loss; especially so to Jane: but it was an event which placed her in the situation of a house-keeper to her master, who was more than 80 years of age.

Soon after Jane was first taken ill, she consulted a physician; who at once perceived there was little hope of recovery. He kindly asked her what was her own opinion of her danger; and thus gently hinted to her, that he did not wish to alarm her; yet he thought it right to say, that he was apprehensive that her case was very serious. She calmly replied, 'That does not alarm me; my mind is in a good degree prepared for whatever it pleases God to send me.'

In the early part of her illness she said to her minister, 'I feel no reluctance to die: if it be the will of my heavenly Father, I am resigned. He has done so much for me, I cannot doubt his kindness. It is an infinite mercy that ever I came to this house! O! how much I owe to the instructions of my dear mistress, and to the admonitions and prayers of my kind master!' — This should be an encouragement to pious families to be attentive to their servants. It recalls to my mind a similar instance, which I witnessed lately. When visiting a young woman, recently married, in the last stage of a rapid decline, I found her mind spiritual, well-informed in the doctrines of the gospel, and peaceably resigning herself to the will of God. She told me, that she owed her conversion to the conversation and prayers of a Christian master, in whose house she had lived before her marriage; and which she wished me to mention to him, with expressions of her dying gratitude.

About a fortnight before Jane died, she said to her sister, 'In a few days more, it may be a week, and I shall be gone. I would not be impatient: all the days of my appointed time would I wait, till my change come. My will is wholly swallowed up in the will of my heavenly Father.' — In conversation with her minister, she said, 'I think I am a Christian, for I feel my soul is so completely different from what it once was. The Sunday School has been very pleasant to me, especially conversing with the children about their souls.' After pausing for want of strength, she continued, 'I cannot think my confidence is delusion; for my soul cleaves to the holiness of God, and I shall soon be like him!' With great emphasis she added, 'I long to be *entirely* like him!'

At another time, after she had been so ill in the night that she was thought to be dying, she said to her minister, in the morning, 'I have met with a great disappointment: I thought my soul was within a few minutes of Heaven; and I felt on full stretch to be gone, — but when I found life returning, my spirits sunk within me!'

After this she so far recovered, as to walk about the room. She then said, 'I know not what the Lord is about to do with me!' Being asked, 'Do you not now feel some hope of recovering?' — she replied, "I cannot call it *hope*; for I have a greater desire to die than to live!' This revival lasted but a short time, as the next day she grew worse than ever. To her sister she said, speaking of her pains, 'It is a hard thing to die;' but when a little relieved, her sister observing her lips move, asked her if she was sensible: — she said, 'I was singing

> 'My willing soul would stay
> In such a frame,' &c.

Late in the evening before her death (which took place early in the morning) she took leave of her minister; and said, 'I shall soon have a triumphant entrance into the kingdom of my Father!' About an hour before she departed, she said to a young friend (which were the last words she was heard to utter) 'I am happy! I am going to the Church above, to sing redeeming grace and dying love!'

Portsea. J. G.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

Strictures *on Two Critiques in the* Edinburgh Review, *on the Subject of Methodism and Missions; with Remarks on the Influence of Reviews in general on Morals and Happiness. In Three Letters to a Friend. By* J. Styles. 8*vo*, 3*s* 6*d*

We are sorry to find that any of those Periodical Journals, which have hitherto supported a high character for literature and science, should degrade themselves by an attack on vital and practical religion. So far as our Magazine is concerned in the Strictures upon it by the Edinburgh Reviewers, we have only to thank them for extending our popularity by introducing us to a new circle of readers: but we feel for our opponents. 'It is hard for them to kick against the goads.' It is an awful thing to jest with the religion of the gospel.

The Editor of the Edinburgh Review, in an unlucky hour, admitted two articles, the one in ridicule of Methodism, in Number XXXIV; the other of Missions, in the following.

In the former article, the Reviewer makes very little attempt at reasoning. He sets out with confounding Churchmen and Dissenters, Calvinists and Arminians, with men of every other 'shade of lunacy,' as he is pleased to term it, into one mass of Fanatics, with whom he does not think it worth while to reason; and therefore only ridicules. Mr. Styles, however, meets him on his own ground, and beats him with his own weapons. He does more: he enters into argument, and shews that the Reviewer's notions on Providence and God's government of the world, are very defective and inaccurate. His remarks on this subject are judicious, and his illustrations striking. After drawing the character of the great Governor of the Universe in the elevated language of the prophets, he proceeds thus: — 'Now contrast with this view of God, the idea which represents him as interfering in the government of the world *only* on some great occasion. The one makes the Deity what he is, an Infinite Being; the other reduces him to the level of a creature! and not only is this Deistical notion of the Reviewer derogatory from the perfection of the divine nature, but it betrays egregious ignorance of the mutual connection and dependencies of things. In the arrangements of the divine economy, what men are used to call *little* and *great*, are so intimately blended, that if the one were neglected, the other could not exist.' This he goes on to prove, both as respects 'the material and the moral world;' and we should be glad to cite his arguments at length, did not the limits of our work forbid; — but the following Extract is so truly excellent, both in sentiment and language, that our readers would have cause to complain of us if we did not insert it: —

'Here I may fairly retort upon the critic the baneful tendency of that character of Providence, which he considers so elevated and majestic. If the Superintending Mind never interferes in the government of mankind but on some occasion awful and sublime,—what is the effect that such a notion must produce on the minds and characters of individuals? Each one will consider himself as in a 'fatherless world; alienated from his God, who regards not his trivial affairs: he will cease to pray for the guidance of his wisdom, or the protection of his power. In the difficult path of virtue, conscious that he must struggle alone, without assistance or support, he will soon abandon every effort, and sink into the listlessness of indifference, or the torpor of despair. — Finding the task of subduing his passions, of maintaining a steady firmness in those principles which dignify his nature, too mighty for his accomplishment, all his virtues will be stunted in their growth; or, chilled by the coldness of neglect, will wither and die: and let the idea once possess the vicious mind, that

God is too great to watch the progress of individual guilt, to blast its schemes, to counteract its designs — and with what unwonted zeal will he gratify every lust! and at the altar of passion with what ardour will he sacrifice all the charities of human life! A disordered and an abandoned world will present to him a wide field of indulgence; and crimes of every hue will shoot forth with an unnatural luxuriance in so congenial a soil. But the thought, the Methodistical thought, if you please, that God is the God of individuals, that there is no being so insignificant in his wide domain as to escape his providential care; but that, as a father, he hears the suppliant's cry, guides his way, and controuls his destiny,—operates most powerfully in the cause of religion and virtue. The mind, contemplating a present Deity, adores his perfections, and seeks to enjoy a consciousness of his favour; the character rises, and is matured under his transforming influence; the struggles against temptation, sin, and sorrow, in a vale of tears, become successful, because they are animated by the inspecting eye of the Divinity; and the feeble creature, armed with the omnipotence of Heaven, is more than a conqueror. Mighty are the triumphs of principle over passion, and of piety over the world. And what a powerful check to vice is furnished by a consciousness in the bosom of the sinner, that he cannot hide himself from the presence of his Judge! that the Almighty Being surrounds his path, and is acquainted with all his ways! Let this impression be once felt, and the pleasures of vice lose all their captivating charms; the heart sickens at temptation. 'God is here,' irradiates the darkness of the night, tears off the cowl of secret villany in the face of day, and so alarms the conscience, that imagined crimes are destroyed in the embryo: thus iniquity is restrained in the heart, which bows not to the sceptre of virtue;—and, call them by what names we please, those must be the friends of society and human happiness who give pre-eminence to a doctrine which the world is too prone to forget, and the absence of which affords a wide range to Atheism, with all its train of crimes and woes.'

The Second Letter enters on the subject of Missions in general; and here he again charges the Reviewer with Infidelity, 1, Because he treats with levity the gross and cruel superstitions of Paganism; 2, Because he pours ridicule and contempt on Christian Missionaries, merely for their attempts to propagate Christianity; 3, Because he argues against Missions (particularly to India) 'on the ground of political expediency, to the exclusion of the providence of God, and in opposition to the eternal principle of moral duty.'

The third and last Letter considers the present state of Literature and of the Reviews, and their avowed hostility (with the exception of the Eclectic) to Evangelical Religion. — This Letter we particularly recommend to those who, while they reject all other Anti-christian works, continue to encourage and prefer those monthly journals which are directly hostile to Christianity.

Upon the whole, we consider this as a masterly performance. The argumentative parts are strong and convincing; — the satire occasionally introduced keen and poignant, without being illiberal or low; — and the language in general, perspicuous, energetic, dignified, and in some instances, sublime.

The author, as in his Answer to the Barrister, has introduced a few notes, which *tell well* in their places; and from one of them we were much surprized to find, that, for all the ribaldry lately introduced in the Edinburgh Review, the public stand indebted to a Reverend Divine, — the Author of 2 volumes of Modern Sermons.

Sermons, by Benjamin Grosvenor, D. D., *Now first collected into a Volume, by* John Davies; *with a Recommendatory Preface, by the Rev.* D. Bogue, *A. M.* 8vo, 9s.

Dr. Grosvenor was one of the most celebrated of the Presbyterian preachers in the metropolis, during the former half of the eighteenth

century. 'If,' says Mr. Bogue in the Preface, 'he may not be entitled to a place among the first three in the Republic of Theological Letters, he may be justly ranked among the thirty who were all renowned above their brethren.'

'In perusing many of the religious books of that age, we are led to conceive that the mind of the writer was not on the stretch: — They are full of every-day thoughts; and contain only such ideas as most men, who are well acquainted with the subject, could easily furnish. Dr. Grosvenor was not of this school. It is seen, from his writings, that he stirred up his whole soul; and exerted his powers with energy to produce the best ideas, — to express them in his best language, and to embellish them with the most appropriate decorations. Such a man pays proper respect to the public, and makes it a present worthy of reception. Where this is not done, men should not publish, and the world should not be pestered with the indolent conceptions of lazy souls!'

To collect, and re-produce the works of the able writers of a former century, is certainly commendable; and we hope that, 'while many private Christians will receive spiritual benefit from this volume, students in divinity, and young ministers, will find much to improve their minds, and much to imitate in their discourses.'

This volume contains sixteen sermons on interesting subjects; and a sketch of the author's life.

From the first discourse, on Luke xv. 47; — 'Beginning at Jerusalem,' we present our readers with the following delightful passage: —

'Tell them, that as I was sent to the lost sheep of the house of Israel, so, if they will be gathered, I will be their Shepherd still. Though they despised my tears, which I shed over them, and imprecated my blood to be upon them, tell them it was for their sakes I shed both; that by my tears I might soften their hearts towards God; and by my blood I might reconcile God to them.

'Tell them I live; and because I am alive again, my death shall not be their damnation; nor is my murder an unpardonable sin, but that the blood of Jesus cleanseth from all sin, even the sin by which that blood was drawn.

'Tell them, you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side; and that those marks of their cruelty are so far from giving me vindictive thoughts, if they will but repent, that every wound they have given me speaks in their behalf, pleads with the Father for remission of their sins, and enables me to bestow it; and by those sufferings which, they may be ready to think have exasperated me against them, by those very wounds, court and persuade them to receive the salvation they have procured. Say, 'Repent, that your sins may be blotted out, against the times of refreshing shall come from the presence of the Lord.' Acts iii. 19.

'Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way, of coming at my heart, if he will repent, and look upon him whom he has pierced and will mourn. I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it; and tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he drew it forth.'

Letters upon Arianism, *and other Topics in Metaphysics and Theology; in Reply to the Lectures of the Rev. Ben. Carpenter. By* Thomas Belsham, 8vo, 4s.

Mr. Carpenter, sometime since, published 'Lectures on the Works of Creation, and the Doctrines of Revelation;' which were intended as a defence of modern Arianism, though he tells us, he is 'not very solicitous to make proselytes to *his system*;' as he conceives that every sect of professing Christians believes all that is necessary for salvation; and that each is able, as he expresses it, 'to select those motives from

Scripture which are best adapted to promote their own edification:' and these he takes to be the ingredients of true candour.

On this subject, we beg leave to cite a passage from Mr. Belsham, which we do with the more pleasure, as we cannot often quote him with approbation: — 'Candour, surely, does not consist in believing all systems to be equally true, or equally false, or equally uncertain, or equally indifferent; nor is it bigotry to endeavour, by all fair and honourable means, to propagate the doctrine which, after due examination, is judged to be true and important, even though it may occasionally disturb the slumbers of those who, from ignorance, or indolence, or self-interest, may be desirous that mankind should always remain in error. If this be candour, Christ and his apostles were the most uncandid of all men; and the great reformers, to whose vigorous efforts the present generation is indebted for its civil and religious liberties, and for its mental and moral improvements, 'were unchristian bigots;' — for they were the great disturbers of the peace of mankind; and, by their zeal for truth, and their bold and determined opposition to established error, they incurred the charge of turning the world upside down. — In my estimation (continues Mr. B.) that man is truly candid with respect to his own opinions, who avows his principles fairly, and without any disguise or mental reservation; and he is candid with respect to others, who readily concedes to them in practice, as well as in words, the same right of private judgment, which he claims for himself, — who makes every reasonable allowance for the effect of early prepossessions, and other circumstances which tend imperceptibly to bias the judgment; —who does not hastily impute to his opponents improper motives,— who is willing patiently to listen to arguments, and to consider objections, and who does not charge his antagonist, *personally*, with consequences, which he disavows, however clearly they may appear to himself to follow from his principles, and however necessary he may feel it to be to state such consequences, in order to guard others against pernicious and dangerous opinions.

'Of the opinion that rejects all controversy, and renounces the spirit of Proselytism,' says Mr. B., 'it may become us to recollect that there is such a duty as Christian *zeal*, — or zeal for truth; and that the disciples of Jesus are exhorted to contend earnestly for the faith which was once delivered to the saints. Of this the apostle Paul was an eminent example; so likewise was the apostle John. Their epistles are chiefly controversial. They express great indignation against the errors and pernicious principles with which the Christian doctrine, in that early age, began to be corrupted.' P. 15.

These sentiments we cannot but approve and consider as a sufficient apology for the earnestness with which we find it necessary to contend for what we consider as the most important and essential truths.

On reading the celebrated work of Mr. Wilberforce, Mr. Carpenter has this reflection: — 'Has God created an order of beings, amongst whom vice and misery are more prevalent than virtue and happiness, — and will be more prevalent thro' eternal ages? O distressing and horrid thought! Nothing short of demonstration *shall* convince me of its truth; and against such demonstration I would wish to close my eyes in everlasting sleep!' Is it possible an intelligent man can impose on himself by such a sophism? — Is it wonderful that such a man should remain unconvinced?

On the question, Whether the system of Mr. Wilberforce or Mr. Belsham be best adapted to promote religious and moral excellence? he decides in favour of the former; — arguing both 'from observation and from fact,' and acknowledges that Mr. Fuller has established this conclusion in his Defence of the Calvinistic System.

It is a curious fact, in the history of modern Heresy, That the enemies of the doctrine of the Trinity have continued to sink lower and

lower in their estimation of the Redeemer of mankind. The first Socinians worshipped him; and Socinus even persecuted his brother-heretic David, for refusing what the modern Unitarians call gross idolatry, — the worship of Jesus Christ. The Arians of the last century also considered him as the subject of religious worship; — such were Drs. Clarke, Chandler, Benson, &c.; but since the time of Dr. Price, it seems this has been given up also by the Arians. With what propriety these gentlemen can call Christ the Maker, Preserver, and Governor of the World (*i. e.* as Mr. B. observes 'as to every practical purpose, God') and yet refuse to worship him, it is difficult for us to conceive.

Mr. B., however, is a genuine disciple of Dr. Priestley; and believes Jesus is, in all respects, 'a man like ourselves.' Can any wonder that those who have descended so low in their opinion of the Saviour should reject him altogether? Indeed, Mr. C. remarks, 'It is unpleasing to reflect how *many* well-disposed youths, who came there, *i. e.* to Hackney,* to be educated for the Christian ministry, have not only given up that profession, but Christianity itself. We are sorry Mr. B. is constrained to add, 'This fact, to a certain extent, cannot be denied.'

The remaining part of this work is devoted to an attempt to lower the character of Christ to the Unitarian standard, of which we give the following specimen. When Jesus Christ is represented as the Judge of the world, it is explained to mean only that 'the future state of all mankind will be eventually awarded, agreeably to the solemn and explicit declarations of the gospel!!!' P. 86.

Important Considerations, *respectfully addressed to a distinguished Female Invalid, and published with a View to the Benefit of other Patients at the Bristol Hot Wells.* 1*s.*

It is hard for the rich to enter into the kingdom of God. Born in affluence, and educated in high notions of their own importance, it is hard to stand before God, and sue for mercy, on the same ground as the vulgar. It is hard to resist the tide of flattery, which is continually pressing upon them in every direction; and to believe that the fine things, which almost every body says of them, are, after all, not true. It is hard, after traversing the circles of dissipation, and receiving the caresses of the great, to break off, and desert their ranks, amidst their execrations and reproaches; yet these people must die, and are dying daily, like other men. Impressed by such sentiments, the writer of this pamphlet feels an 'anxious solicitude' for the salvation of the rich; especially those who are bordering on the grave. — May it prove that this solicitude has not been excited in vain!

The greater part of the piece consists of an address to 'an unknown personage' at the Bristol Hot Wells, now no more. As the Rev. Thomas Scott, to whom the manuscript was sent, and who has written a short recommendatory preface to it, does not appear to know the writer, it were vain for us to indulge conjecture. By the account which she gives of herself, she appears to be the widow of a clergyman, who had been patronized by the nobleman whose widow she now addresses; and to have been at the Hot Wells herself at the time, on account of a consumptive complaint. The piece is dated from *St. Vincent's Parade.* Whoever the writer is, we hope it will not be the last effort of her pen.

After respectfully introducing herself to the lady, she directs her attention to the Holy Scriptures, gently insinuating, that 'this was a book, with the contents of which her ladyship was, probably, but little acquainted;' — briefly recites the Scripture account of the fall and depravity of the species, appealing to the present state of the world, and of our own country in particular, as confirmations of the melancholy truth; — introduces the grace of the gospel, and the necessity of our feeling the need of it,

* This refers to the late Unitarian College there.

in order to prize it; — appeals to conscience, urging repentance for sin, and faith in Christ, with cautions against mistaking the depressions and fears of an afflicted state for religion; — exhibits the incarnation and sacrifice of Christ, as the way of a sinner's salvation; reciting withal, the invitations of the gospel to come unto him for life. After recommending the prayer of faith, the writer draws to a close; but not without some tender expostulations with the object of her address, warning her of her approaching dissolution, and of the blissful or fearful state that awaited her.

Having finished the Address to the Lady, and hinted that she was 'now departed,' the writer adds a few words to the surviving invalids at the Hot Wells, and to the rich in general. Among other things, she relates two very affecting facts, as having of late excited her commiseration: — 'The eldest daughter of a nobleman, through abstaining from nourishing food, and making use of acids, to reduce her corpulency, was brought hither to die. Disgusted, poor thing, at the too rustic appearance of Health, she soon wasted herself to a delicate skeleton.' — 'The much-admired Lady of a General in the army has just fallen a victim to the imprudent habit of exposing her person thinly covered. She came from the northern part of the kingdom about a month ago; and is now lying a corpse in state! Both are gone to be judged of the deeds done in the body. Unhappy creatures! I read in my Bible, That murderers shall have their part in the lake that burns with fire; and I shudder to think of you hereafter, who immolated yourselves at the shrine of Vanity!'

There is in these Addresses a delicacy and honesty which ought to recommend them, even to the first characters in the land. We give the following as a specimen: — 'Alas! your Ladyship has dishonoured and displeased God, by a long course of alienation. He has seen the injurious effect of your influence; seen you unmindful of his glory, and defying his authority; loving and beloved, yet forgetting, in the most important respect, your relative trust. He saw you making light of the invitations of Christ; and neglecting the great salvation, with all its invaluable blessings. He saw you destitute of repentance towards God, and faith in the Lord Jesus; regardless of that 'death unto sin and new birth unto righteousness,' of which you profess the necessity; and he has arrested your thoughtless career.'

The writer concludes by suggesting to the invalids, the propriety of soliciting the company of an evangelical instructor; and relates a pleasing interview with a minister who visited her and another lady, adding, 'There are, in the Establishment, and among the Dissenters, several faithful servants of Christ in the neighbouring city, who, I am persuaded, would gladly minister suitable comfort or monition to the patients at the Hot Wells.'

May this serious and well-written piece receive the attention it deserves! It is printed in a very neat manner, and on fine paper.

The Iniquity of Witchcraft: *Two Sermons, delivered at Warley, near Halifax, Yorkshire. By* T. Hawkins, 6*d.*

We are sorry that any Christian minister should find it necessary, in the 19th century, and in this enlightened country, to preach against Witchcraft. The author, however, perceiving that many ignorant persons, in his neighbourhood, resorted to conjurers and fortune-tellers, has borne a faithful testimony against this unchristian practice.

The first discourse is on Lev. xix. 31; the second, on Lev. xx. 6. Mr. H. enquires, What sort of persons are condemned in these passages; and then exposes the great evil of having recourse to them. He does not, indeed, inform us 'whether there are any *real* witches now, or only *pretenders*.' This important part of the subject is wholly declined. We think, however, he would have done well, had he spoken decidedly on this head, as it would

have removed the fears of weak and credulous persons

The preface contains an account of several notorious impostors in Yorkshire, who were reported to possess supernatural powers, and to whom application was made for various purposes. These infamous wretches seem to us to require the attention of the *magistrate*, rather than that of the *minister*; and the vigorous execution of the laws against fortune-tellers, would do more to suppress them than the most rational and scriptural sermons. We rejoice in the vigilance and activity of the society in London for suppressing vice; who have lately brought to trial, and to deserved punishment, some atrocious offenders of this description. Those who are foolish enough to apply to these *pretended* wizards and witches, are almost as culpable as the impostors themselves. Mr. H. mentions, that some religious persons had consulted them, and had therefore been *suspended* from communion in the churches to which they belonged. We think that they should have been *excluded* altogether, till they manifested their repentance; for, surely, such conduct is consistent only in those who belong to the kingdom of darkness.

Christ the Life, and Death the Gain, of true Believers; *a Discourse on the Death of Mrs. Hawkes, delivered at Orange-Street Chapel, Nov.* 13. *By* J. Townsend. 1*s*.

This sermon on Phil. i. 21, was preached and published by the particular request of 'the mourning relative,' to whom it is inscribed. The text is well chosen, and is appropriate to the excellent person whose death it is intended to improve and record. The preacher considers the circumstances of St. Paul when he penned the text, the excellent spirit displayed in the words, and the solemn declaration uttered, 'To me to live is Christ, and to die is gain.'—For an account of the deceased, we refer to the Obituary of the present month.

LITERARY NOTICES.

Proposals are issued for publishing, by subscription, a new edition of the Practical Works of the late Rev. R. Baxter, in 16 vol. 8vo.

In the press, and shortly will be published, an Original Series of Family Prayers, revised by Mr. Collison.

Dr. Allix on the Scriptures, and Mr. Stukely's scarce Work, A Looking-Glass for Professors, are reprinting by the Society of 'United Theological Booksellers.'

Mr. Drew, Author of the Essay on the Soul, is about to publish, by subscription, An Essay on the Body, and its Resurrection from the Dead.'

The Rev. Griffith Williams is about to publish, An Abridgement of Charnock on Regeneration.

Dr. Lowrie (and not Dr. Lewis) is the Author of the Fragments, proposed to be published by Dr. Hawker.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Practical Sermons, by the late Rev. J. Milner, with his Life, by Dean Milner, vol. II. 8vo, 9*s*.

Sermons and Religious Exercises, by the late Rev. S. Lavington, of Bideford, 8vo, 8*s*. 6*d*.

Ambrose's Looking unto Jesus, 2 vol. 8vo, 15*s*.

Harmer's Observations on Scripture, newly arranged and enlarged, by Dr. Clark, 4 vol. 8vo, 2*l*. 8*s*.

Fenelon's Dialogues on Pulpit Eloquence, by Stevenson, with Notes by Creighton, small 8vo, 8*s*.

Simpson's Plea, a new edition, 8vo, 8*s*.—12mo, 4*s*. 6*d*.

A Vindication of the Dissenters in Litchfield, 12mo, 4*d*.

Romaine's Popular Works, the Life, Walk, and Triumph of Faith, in 2 neat miniature volumes, 8*s*.

The Converted Catholic, or History of Andrew Dunn, by Mr. Kelly, 8vo, 2*s*.—12mo, 1*s*.

Herbert's Temple and Priest for the Temple, a pocket edition, 5*s*.

Progressive Lessons and Religious Instructions, on 22 sheets, for Sunday-Schools, by Rev. W. Roby, 7*s*. 6*d*. per set.

No. I. of Dr. Watts's Practical Works, price only 6*d*. to be completed in 60 Numbers.

Walks of Usefulness in London and its Environs. By J. Campbell, of Kingsland, 18mo, 2*s*. bound.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Letters have recently been received from Mr. Loveless, at Madras, dated February 22 and 29, 1808. He continues in his situation as Teacher in the school of the Male Asylum. Mr. Desgranges, from Vizagapatam, arrived there on the 16th of February, in indifferent health; but it was hoped that the change of air would, by the blessing of God, prove of great benefit to him.

The Directors have also received the Journal of Messrs. Cran and Desgranges, from Sept. 1, to Dec. 31, 1807. They continued to pursue their Missionary work in a prudent and peaceable manner, without any molestation. They were diligently proceeding in the translation of the Gospel of St. Matthew into the Telinga language; and hope, if they should be spared a few years, to be able to put into the hands of the natives a correct copy of the whole of the New Testament. A writer of the Soodra *caste*, lately requested a copy of the translation of Dr. Watts's First Catechism, that he might teach it to his children. This request they cheerfully complied with; and he received it with thankfulness.

The school, under their inspection, is taught by a native, the son of Christian parents, who is well qualified for his employment, and takes great delight in it. Most of the youths in it are from 12 to 20 years of age. Six of them daily read three chapters of the New Testament in English. This is a pleasing circumstance, and affords a prospect of future benefit to the Mission.

A Letter also from Mr. Ringeltaube, dated Pallamcotta, February 17, 1808, is come to hand.

A Letter has likewise been received from Dr. Taylor, dated Bombay, July 10, 1808. Since his last, he has been a voyage up the Persian Gulph; and had an opportunity of visiting Bussora, and of improving himself in the Persian and Arabic languages. He returned to Bombay in the month of May.

The following Extracts from an East India Newspaper are very curious.

THE JEWS CHRISTMAS.

'*Cochin, Feb.* 11, 1808.

'A ceremony took place on last Christmas-day, in the synagogue of the White Jews, near Cochin:—All things being prepared in the synagogue, and the Rabbies, Elders, with the whole of the people, male and female, assembled and arranged, each in their allotted places, the Dewan of the Rajah of Travancore, attended by the British Resident, approached in procession, and entered the synagogue at sun-set on the 25th of December. They were received by the Elders, at the gate of the congregation standing up, and were led to seats, which had been prepared for them, in front of the Ark, and under the extended wings of Cherubim. Being seated, the service of the evening commenced. The chief priest standing before the altar of the Lord, in the presence of the congregation, spread forth his hands towards Heaven; and, with prayer and supplication, the whole standing, implored a blessing upon his Majesty, the King of Great Britain and Ireland, — all the people saying Amen! The words of the favourite air of 'God save the King,' having been previously translated into the Hebrew language, were then chanted, the whole congregation joining in chorus.

'Following this, a benediction was implored for his Highness Ram Rajah of Travancore; and a compliment, suited to the solemn occasion, was addressed by the Chief Priest to the Resident and to the Dewan.

'The service having concluded, the Dewan of Travancore, in a few words, neatly delivered, expressed, for his master and himself, the high sense which was entertained of the honour and favour conferred upon them; and turning round to the elders, requested that the Rajah of Travancore might be permitted to make an offering of a crown of gold, to be placed within the Ark of the Tabernacle, upon the sacred books of the law; and requested further, That himself might be permitted to make an offering of a rich chandelier, to illuminate the sanctuary.

'These requests having been gratefully acceded to, and suitably acknowledged, the Resident, Dewan, &c. retired in the same manner, and with like ceremonies as had been observed on their entrance.'

A Curious Extract from the Madras Gazette, Feb. 11, 1808; *narrating the Occurrences of the Private Subscription Masquerade, Jan.* 22, 1808.

'New objects perpetually crowded on the sight. The gravity of Dominos, Druids, and *Missionaries*, and the more *sombre* characters, was incessantly interrupted by the frolics of Harlequin, or the ludicrous gambols of Pantaloon. A number of priests and other religious personages made their appearance. A pious *Missionary* shewed indefatigable zeal in soliciting *subscriptions*. We were happy to see that his list was respectably patronized, though at the bottom of this paper, we noticed some sarcastic remarks, which the *godly* man bore with all the patience of *Christian* character,' &c.

From the Calcutta Gazette.

'Last week a dreadful accident happened on the river of Chandernagore. A ferry-boat from Hoogly to Calcutta; full of passengers, most of whom were women and children, foundered in the midst of the stream. Several boats were lying quietly on the shore; and the people on board, with all the apathy which distinguishes the natives, stood looking at the struggles of the unhappy sufferers, without the least thought of going to their assistance. By the efforts of some gentlemen, who happened to pass by, three or four boats were pressed into the service of Humanity. They arrived too late, for five persons only were saved by them. From the report of the survivors, it appears that forty-six persons perished on this melancholy occasion.'

We are assured, by a gentleman resident in that country, that this is by no means a solitary instance. If the most miserable object is lying in the street in a dying state, there he may remain, unnoticed by Brahmins and others, unless some European act the part of the good Samaritan. The Serang of a native vessel, assured Mr. ——, when on board it, that if his vessel were sinking, no one would render assistance, even though it were surrounded with 200 of the same craft. The reason he assigned was, 'That it was not the custom!'

This is one trait of the character of men, who are represented, by some modern writers, to be so good, as not to need the help of Christianity to improve them! It is, however, to the honour of the religion of the Son of God, that no inhuman apathy like this prevails where the gospel of his grace is known.'

SLAVE TRADE.

A gentleman, on the coast of Africa, has informed his friend in London, that Captain Parker, of his Majesty's ship the Derwent, has taken several vessels laden with slaves since he has been on the coast, and sent

them to Sierra Leone. A few nights before he wrote, Captain P. seized a craft coming from Gambia with five slaves belonging to one of the inhabitants. He made the owner pay 1000 dollars penalty for the slaves, and sent them also to Sierra Leone.

Accounts from the Gambia River state that the different factories are crowded with slaves, that the Bushreens have influence enough to make the Chiefs believe that the present suspension of the trade is only a trick of the white men, to get the price of slaves lowered; and that in a little time there will be a greater demand for them than ever. In the meantime they turn the slaves out into the fields to cultivate their corn, &c.

No accounts, he adds, of Mr. Park, more than what have been known for sometime past, have been obtained from any part of the interior.

JAMAICA.

Extract from 'An Act for the Protection, Subsisting, Clothing, and for the better Order and Government of Slaves; and for other Purposes.'

[*Passed in the Island of Jamaica, Nov. 28, 1807.*]

Preamble. 'Whereas it is for the public good that all the laws respecting the order and government of slaves should be consolidated and brought into one law; May it please your Majesty, that it may be enacted; and be it therefore enacted by the Lieutenant-Governor, Council, and Assembly, of this your Majesty's island of Jamaica,

Masters, Overseers, &c. to endeavour to instruct slaves in the Christian Religion. That, from and after the commencing of this act, all masters and mistresses, owners, or, in their absence, overseers of slaves, shall, as much as in them lies, endeavour the instruction of their slaves in the principles of the Christian Religion, whereby to facilitate their conversion; and shall do their utmost endeavours to fit them for baptism; and, as soon as conveniently they can, cause to be baptized all such as they can make sensible of a Deity and the Christian Faith.

Proviso. 'Provided nevertheless, That the instruction of such slaves shall be confined to the doctrines of the Established Church in this island; and that no Methodist, Missionary, or other Sectary or Preacher, shall presume to instruct our slaves, or to receive them in their houses, chapels, or conventicles, of any sort or description, under the penalty of twenty pounds for every slave proved to have been there; and to be recovered in a summary manner before any three justices of the peace; who, or the majority of whom, are hereby authorized and empowered to issue their warrant for recovery of the same; and, on refusal of payment, to commit the offender or the offenders to the county gaol until payment of the said fine or fines; which shall be paid over to the churchwardens of the parish where the offence shall be committed, for the benefit of the poor of such parish.

'Passed the Assembly this 16th day of November, 1807,

'Philip Redwood, *Speaker.*

'Passed the Council 27th November, 1807,

'R. Robertson, *Cl. Conc.*

'I consent, this 28th November, 1807, Eyre Coote.'

From the Jamaica Royal Gazette.

'A White man, named *Gilgrass*, professing the religion of a Methodist, was brought before the Common Council same day, Nov. 30th, for violating the Ordinance of the Corporate Body restricting preaching, teaching, &c. to certain hours. — [*This refers to a former Act.*]

'After a very patient investigation of the circumstances, in which the charge was fully proved, he was sentenced to be confined in the common gaol for the county of Surry for one calendar month. Mr. James Knowlan also being charged with a violation of the same Ordinance, being ill, was unable to appear before the magistrates.

Report of the Edinburgh Missionary Society, April 19th, 1808.
(Abridged).

Though the missionary family at Karass consists of about 50 individuals, and though, some of them have been visited with sickness during the last year, yet none of them have been removed by death. This is the more remarkable, as, during the summer and harvest months, the plague and other diseases were extremely fatal amongst the natives. Every precaution was taken, and, under the blessing of God, proved completely successful.

The Directors are happy to report, that the Missionaries have received from his Imperial Majesty a charter for their land, including privileges greater, it is believed, than were ever before allowed to any foreigners; and, it is hoped that as soon as the state of the country shall permit the Missionaries to attend to the cultivation of their land, they will be able, in a great measure, to provide for their own support.

It was stated in the report of last year, that Mr. Brunton had been for some time employed in translating the Scriptures into the Turkish language. Having made considerable progress in this work, both he and his brethren were anxious to have it printed as soon as possible, being persuaded that nothing would more effectually contribute to the overthrow of Mohammedism and the establishment of Christianity, than the circulation of the word of life in a language so generally understood.

The Directors, fully convinced of the incalculable advantages which may result from the accomplishment of this work, but, owing to the state of the Society's funds, thinking it inexpedient to take the whole expence of it on themselves, transmitted a representation to the British and Foreign Bible Society; who cordially entered into their views, and, with their usual liberality, voted a sum of 600*l.* for purchasing a new font of Arabic types, and paper sufficient for printing 5000 copies of the New Testament. The types were cast, under the direction and superintendence of Dr. Clarke. No time was lost in getting these articles ready; and they were shipped for Petersburgh in the month of July, where they arrived before the Baltic was shut. By letters received lately, it appears that in the month of January they were still there; but an opportunity was soon expected of forwarding them to Karass.

So eager, however, were the Missionaries to begin this interesting work, that having procured in Russia some printing paper, they commenced the printing of the New Testament with the types which they had carried out with them; and have already finished the greater part of the Gospel according to Matthew.

They have also printed several small tracts, in which the absurdities of the Koran are exposed, and the leading doctrines and duties of the gospel concisely, but forcibly stated. The circulation of these over a great extent of country, has already produced a considerable sensation among the natives. In the district around Karass, a general attention to the subject of religion has been excited; the violent prejudices against Christianity are greatly abated; many do not scruple to express doubts respecting the truth of Mohammedism; and there is every reason to believe, that not a few would openly renounce it, were they not restrained by the dread of their chiefs. An Effendi, whose name is Shellivy, and who is allowed to be one of the most respectable of their priests, has frankly acknowledged, that he is unable to answer their objections against his religion; and though he still professes to be a Mohammedan, he discovers a high veneration for the gospel, and a decided attachment to the Missionaries.

Abdy, the old priest, died, in October last, of the plague; to the infection of which his incautious exertions among the natives had exposed him. The Missionaries say, 'It would have been wonderful, indeed, if he had escaped, as he was constantly among those who were ill of the plague, and often

employed in washing the bodies of those who died of it. He was a singular character, and possessed very considerable abilities. There cannot be a doubt that he was speculatively convinced of the truth of Christianity; and frequently he did not hesitate to expose the absurdity of the Mohammedan religion; notwithstanding which, he was so much influenced by the fear of the chiefs, that he continued to the last to exercise the office of priest among his countrymen. However, he was steady in his attachment to us; and by his death we have lost a sincere and active friend.'

The Directors feel peculiar pleasure in stating, That the young natives whom Mr. Brunton has ransomed from slavery, continue to give the greatest satisfaction. The progress which they make in their education is exceedingly encouraging. Several of them can read the Bible.

During last year, several have been added to the church by baptism, after giving satisfactory evidence of their knowledge and piety. Among these the Directors are happy to find the name of Katagerry, the young Sultan. The history of this young man is particularly interesting. He is lineally descended from the Khans of the Crimea, and is allied to some of the greatest families in the east. His father being one of the chiefs near Karass, he became acquainted with Mr. B. soon after his arrival; and has ever since discovered the strongest attachment to him. Mr. B. interested by his amiable disposition, began to instruct him in the principles of Christianity; and it was not long before he perceived its vast superiority to his own religion. It is now more than two years since he renounced Mohammedism, and publicly professed himself a Christian. Since that period, he has not only steadfastly adhered to the profession of Christianity, but zealously endeavoured to spread the knowledge of it among his countrymen. He loses no opportunity of recommending it to their attention, boldly defends it whenever it is attacked, and discovers the most earnest concern for their conversion. Nor is it with the common people only that he converses; he frequently argues with the Mollas and the Effendis, labouring to expose their absurd opinions and wicked practices to their deluded followers. Hitherto, he has stood firm against all the persecution which he has suffered; neither their promises nor their threatenings having had the least effect in leading him to relinquish his attachment to the gospel.

At his own earnest request, he was publicly baptized in the month of July. Soon after, he was induced, by the wish of doing something for his own support, to offer his services to the Governor of Georghievsk; by whom he was immediately employed to write in one of the crown offices.

It is well known that Christianity was once the religion of many countries in the east that are now overspread with Mohammedan darkness. A century has scarcely elapsed, since the Abazas, the Kabardians, and other Circassian tribes, were compelled, at the point of the sword, to exchange the name of Christians for the doctrines of Islamism. But though the greater number of the mountain tribes submitted to the will of their conquerors, there were some who successfully resisted: and these, it is said, still profess to be Christians. It is also reported, that some of their old churches are yet standing; and that they have books among them which none of them understand. One of the most powerful of these tribes is the Sonna, of whom the Missionaries have received many interesting accounts. They have, for a long time, wished to visit them, to inquire into the state of religion, to examine their ancient books, and to establish a friendly communication between them. Hitherto, the political state of the country has prevented them from carrying their wishes into effect; but so important did the measure appear to them, that, notwithstanding the danger of the enterprize, Mr. Peterson resolved to make the attempt. Accordingly, having pro-

cured all the information in his power respecting his route, and being furnished with letters to some of the most powerful chiefs in the districts through which he was to travel, he left Karass in the month of October; but on reaching the Cubanc, he heard that there had been such a fall of snow on the mountains, as would render it extremely hazardous for him to proceed. He was therefore obliged to return to Karass; but if Providence spare him till the weather become more favourable, the attempt will certainly be renewed.

The Directors have not as yet the means of ascertaining how this mission may be affected by the unhappy dispute between Britain and Russia; but they have the fullest confidence that the family at Karass, agreeably to their charter, will be allowed all the privileges of Russian subjects, and be permitted to prosecute their plans without molestation.

LONDON.

LORD'S DAY.

The following Notice has been drawn up by a respectable Society, and is inserted in this Work, in hope that Tradesmen and others, in various parts of the Kingdom, will make an Agreement with their neighbours to act according to the Plan recommended. It is desirable, however, previously to obtain the Sanction of a neighbouring Magistrate.

Parish of ————,

Notice is hereby given,

That Informations will be laid against all Tradesmen, Shopkeepers, Artificers, and Workmen in the said Parish, who shall in future keep open Shop, or sell, or expose to sale, any Goods, Wares, or Merchandize, or exercise their ordinary Calling on the Lord's Day (excepting as to Works of necessity or mercy, the sale of Milk or Mackerel, and the business of a Baker, under the restrictions prescribed by Law, 48 Geo. III. cap. 70): — and also against all Publicans in the said Parish who shall keep open House, or receive any Guest, or serve any Liquor on that Day, during the time of Divine Service.

'Independently of the obligation which is incumbent on every one to obey both the laws of God, which command that the Sabbath-day be kept holy, and those of the land, which prohibit, under certain penalties, all open profanations of that day, it is evident that much temporal advantage and comfort would be derived to all who live by trade or labour, from an entire cessation of their ordinary business and occupations on the Sabbath. It is felt by many tradesmen as a great hardship that they cannot enjoy one day's respite in the week from the fatigues of business, and that they are even deprived of an opportunity of attending public worship! But if some persons of that description open their shops on a Sunday, it is plain that others must either do the same, or risk the loss of their customers. To relieve them from this hardship, it is therefore necessary that the law be applied equally to all, and that no shop whatever be allowed to be opened for the purpose of business during any part of the Sunday. The benefit would then be general, and no one would sustain the least injury.

It is no less desirable, for the sake of the inferior classes, that all shops should be kept close shut on the Lord's Day, as, in that case, the labourer would go to market on Saturday night; and much of those earnings which are now spent in the public house, would be laid out for the benefit of his family. It is earnestly hoped that masters will see the necessity of paying their workmen on the Saturday evening, early enough to enable them to purchase those necessaries which, in consequence of the proposed regulations, they will not be able to procure on Sunday morning.

In many parishes and markets of the metropolis, tradesmen have formed themselves into associations, to enforce the laws for the Observance of the Sabbath; which have already been attended with salutary effect.

The following curious and enthusiastical Letter was lately sent by a Catholic Schoolmaster to a Protestant Gentleman in the north of England (whom he is supposed to have mistaken for a Catholic) requesting his assistance in procuring a situation in Ireland. It is faithfully translated from the Latin, in which it was written: —

'At the time when I prosecuted my classical studies, under my maternal uncle, there appeared to me, in a vision, a most beautiful person, arrayed in shining apparel, and thus he addressed me: 'The Church of Rome is the true, pure, and Apostolic Church; and, with my assistance, shall become great throughout the earth. The Church of England, so heretically divided within itself, through malice, hatred, and discord, shall, by my vengeance, be swiftly reduced to a ruined state. What are *my* people about, that they present petitions to the heretics? Let them instruct their children in honest arts!' — I was greatly agitated by the dream; and, from that time, have studied and believed the truth of the Roman Religion.

'When it was understood by my master and uncle, that I believed Baptism, Transubstantiation, Confirmation, Orders, Matrimony, Absolution, and Extreme Unction, to be Sacraments, he was exceedingly angry; and I underwent great persecution.

'So, notwithstanding I had diligently studied geometry, geography, navigation, arithmetic, fortification, the military art, mathematics, and all the useful sciences, yet, on account of my professing the Roman Religion, and believing for truth the Articles of that sacred religion and Church, I was turned out of doors by my own father, without either clothes or property.

'Nevertheless, while in this tribulation, the same person again appeared to me, and said, 'Arise, and withdraw from this thy native country, to the holy island of Ireland, and there I will direct thee.' This command I have so far obeyed; and now I shall greatly rejoice if, in like manner, I may but be confirmed a child (though less than the least) of that good Mother, the Roman Catholic Church.'

ORDINATION, &c.

Nov. 3. The Rev. Robert Winton, jun. was ordained over the Independent Church at Chard, Somerset. Mr. Tozer, of Taunton, delivered the introductory discourse, &c.; Mr. Saltren, of Bridport, offered the ordination prayer; Mr. Jones, of Plymouth Dock, gave the charge from 1 Tim. iv. 16; Mr. Stevenson, of Trowbridge, preached from 1 Thess. i. 2, 3; Mr. Tracy, of Yeovil; Mr. Varder, of Ottery; and Mr. Herdsman, of South Petherton, engaged in prayer; Mr. Weston, of Sherbourn, preached in the evening; and Mr. Golding, of Fulwood, on the preceding evening. — It will afford pleasure to the friends of truth to learn that, after erroneous doctrine had been preached nearly 50 years, and the congregation had dwindled to 12 or 15 hearers, an evangelical ministry was no sooner introduced, than the cause began to revive. In the course of twelve months, the congregation is become considerable. A Sunday-School of 60 children is established, and every thing wears a promising aspect.

Nov. 22. A small neat chapel was opened at Overbury, Worcestershire, when three sermons were preached: that in the morning, by Mr. Jeary, of Rodborough, from Luke vii. 5; that in the afternoon, by Mr. Lake, of Worcester, from Haggai ii, 6—9: and that in the evening, by Mr. Brown, of Ebley, from Luke xix. 9. Messrs. Brown, Richardson, Lake, Whittingham, Sims, and Spilsbury, engaged in the devotional parts of the service. The congregations were respectable, attentive, gratified with the services of the day, and pleased with the prospect of good being done in future. Each seemed to say, 'O, Lord! we beseech thee send now prosperity!' — 'We wish you success in the name of the Lord.'

The Ministers who preach the Merchants' Lecture, on Tuesday Mornings, at Broad Street, have, in compliance with the wishes of the Committee, published a List of the Subjects on which they purpose to preach during the following Half-year. — *See the List on the Cover.*

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
Rev. Ebenezer Jones and Congregation, Pontypool	6	15	0
A Friend, by Rev. C. Buck —	1	1	0
Ditto, by ditto —	0	12	0

LONDON MISSIONARY PRAYER-MEETINGS, 1809.

Jan. 2, ..	Fetter Lane	Mr. Burder
Feb. 6, ...	Well Street	Waugh
March 6, ..	Pell Street	Stodhart
April 3, ...	Swallow Street	Nicol
May 1, ...	Founders' Hall	Thomas
June 5, ...	Kensington	Leifchild
July 3, ...	Stockwell	Jackson
Aug. 7, ...	Greenwich	Chapman
Sept. 4, ...	St. George's Chapel ..	Harper
Oct. 2, ...	Miles's Lane	Rae
Nov. 6, ...	Barbican	Gore
Dec. 4, ...	Cumberland Street ..	Brown.

BRISTOL MONTHLY LECTURE, 1809.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 16, Tu.	Bridge Str.	On the Privilege of Adoption,	Mr. Page.
Feb. 16, Th.	The Pithay.	Historical View of the Incarnation.	Mr. Thorp.
Mar. 16, Th.	Castle Gr.	Justification by Faith.	Mr. Lowell.
Apr. 12, W.	Tabernacle.	On Behalf of the Tract Society.	Mr. Roberts
May 16, Tu.	Broadmead.	Evidences of Genuine Concern for the Divine Glory.	Tab. Minis.
June 13, Tu.	Bridge Str.	Nature and Importance of good Works.	Dr. Ryland
July 13, Th.	The Pithay.	Prophecies respecting the Messiah.	Mr. Page,
Aug. 15, Tu.	Broadmead.	Supreme Importance of the Sufferings of Christ.	Mr. Thorp,
Sept. 14, Th.	Castle Gr.	Necessity of Constant Watchfulness.	Tab. Minis.
Oct. 11, W.	Tabernacle.	Christian Meekness.	Mr. Lowell.
Nov. 14, Tu.	Bridge Str.	Jacob's Dream.	Mr. Roberts
Dec. 14, Th.	The Pithay.	Inward Witness to Christianity.	Dr. Ryland.

UNITED MEETING OF PRAYER,

for the Success of the Gospel at Home and Abroad,

to be held in BRISTOL, 1809.

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

'Enlarge the place of thy tent, and let the canopy of thy habitation be extended!
'Spare not, — strengthen thy cords, and firmly fix thy stakes:
'For on the right hand and on the left, thou shalt burst forth with increase;
'And thy seed shall inherit the nations; and they shall inherit the desolate cities.'

POETRY.

ODE ON THE NEW YEAR.

Reflections for any Year.

AGAIN the flight of Time speeds, —
Time, who, with swift unwearied wing,
His annual circuit flies;
Thus measuring out the dates of all,—
Men and their works before him fall,
And other beings rise!

A year has pass'd, and with it borne
Vast crowds, — while crowds are left to mourn
Some dear departed friend.
A year begins; but who can know
If it shall bring him bliss or woe?
Or he shall see its end?

In this uncertain state of things,
True wisdom consolation brings
From the Eternal's throne!
Time's wide events his counsels plann'd;
The wheels are guided by his hand,
And roll his praise alone!

Ere men their final doom receive,
A little space, — a short reprieve,
For penitence is giv'n:
'Tis ours the doubtful space t' improve;
Lament the past; and onward move,
With future hope, to Heav'n.

A SONG ON THE OLD YEAR.

ETERNAL Being! mighty God!
Beneath thy sway we bow,
Man is on earth a mould'ring clod, —
The Infinite art thou!
With wond'ring eyes we backward look,
The dawn of time to trace,
And learn from thine unerring book,
The Author of our race.

Thy voice into existence spake
The goodly frame we see,
And all the forms thy creatures take
Were fashion'd first by Thee!
The shining sun, the silver moon,
The planets as they roll,
The shades of night, the blaze of noon,
And man's immortal soul!

The wat'ry tribes, the fowls of air,
The beasts which graze the mead,
Thou dost for favour'd man prepare,
And with thy bounty feed!
From Winter's frost, from blooming Spring,
From Summer's glowing sky,
Thou dost the stores of Autumn bring,
And all our wants supply!

Nor thus alone thy love appears
To bless ungrateful man;
Thy grace a nobler fabric rears,
Thy mercy crowns the plan!
Lost sinners sav'd, and souls renew'd,
Thy praises best proclaim;
Here, may thy brightest works be view'd,
From year to year the same!

A PRAYER FOR THE NEW YEAR.

Lo! another Year begins,
Wrapp'd in Winter's deepest gloom,
Burthen'd with a nation's sins,
Dragging on a nation's doom.
Sov'reign on thy throne on high,
Now thy suff'ring children hear!
Lay thy rod of vengeance by!
Spare us yet *Another Year!*

Long has War its thousands slain,
Making man his fellow's foe,
Squand'ring wealth and life in vain,
Trampling states and princes low.
Lord of Hosts, beneath, above,
Break the battle-axe and spear,
Turn the rancour into love,
Give us now a *Peaceful Year!*

While Destruction, Woe, and Death,
Far and wide around us roam,
Meagre Want, with wasted breath,
Asks too oft for bread at home!
Unexhausted Source of Good,
Baffle Avarice severe;
Bless the hungry poor with food;
Give us now a *Plenteous Year!*

Vice and Folly, through the land,
Rise in the face of day;
While the unbelieving band
Spurn thy truth and love away!
God of Pow'r, thy foes reclaim!—
Bring thy converts home sincere!
Build thy temples, spread thy name!
Send the great *Sabbatic Year!*

Time shall soon his race complete;
Nature's wheels shall cease to roll;
Soon the Judge shall take his seat;
Fix the doom of ev'ry soul:
When the awful trump shall sound,
With thy sheep may we appear,
Welcome to the endless round
Of a bless'd *Eternal Year!*

ALIQUIS.

TO MISS ———

With a Copy of Dr. Young's Sermon, entitled 'The African Stranger.'

Go, stranger, to the pensive bower
Of lov'd Eliza,—wait the hour
She seeks to be retir'd alone;
Unfold thy casket,—shew her there
The Christian's wish—the Christian's prayer,—
Compassion for the Negro's moan!

Long, long, alas! she's known it true,
The woolly head and sable hue
Have brook'd the hellish brand of woe—
The ruffian's wrong — the clotted chain—
The iron scourge's torturing pain—
And free-born Nature's bitterest throe!

Say (for her tender soul will joy
To hear it from a Negro boy,
And every heart-chord, gladdening, thrill)
That Britain's genius folds thee round
On Freedom's high and hallow'd ground,
With Hospitality's warm veil.

Say, Mercy's feast is now prepar'd,
By mild a dusky stranger shar'd,
From bonds and torture, all at rest;
That Peace presides — that Friendship flows—
That Joy in ev'ry bosom glows —
And each, in blessing others, blest.

Now happier moons begin to rise,
And brighter hopes to gem the skies;
Lo! the sweet smile of Jesus' face!
Salvation spreads her charms divine,
And everlasting glories shine
On injur'd Afric's honest race.

To glad the weary on their way,
To lead them to the gates of day,
Is noble aim! — Angelic theme!
Then speed the glowing chariot's wheel,
While millions rise for Afric's weal,—
For Afric's children's good supreme.

G.

ON A POOR CHRISTIAN WOMAN,

Who recently died of a Cancer.

Behold! on yonder bed, the silent clay!
Left by its tenant ere the break of morn;
Her spirit long'd to taste celestial day,
Securely hous'd from life's tempestuous storm.

While on she journied in this vale of tears,
Large was her portion of the cup of grief!
Pale, wan Disease had been her guest for years,
And cheerless Want, that often claim'd relief.

The healing art, which proves to others kind,
No balm could give to cure her hopeless case!
But Heav'n, who knew the sorrows of her mind,
Sent Resignation to supply the place.

Yet would her bosom sometimes rise with fear,
Lest she should faint upon the thorny road;
But Faith awaking, saw kind Help appear,
Sent by her Savior from his bright abode.

Then would a smile break forth, though dimm'd by pain;
So shines the sun between a thick'ning gloom,
When blackening clouds are charg'd with fleecy rain,
Or hollow thunders mutter forth at noon.

But now, transplanted into fairer climes,
Her soul stands, blooming, near the throne of God;
With joy, reflecting on past wint'ry times,
And mazy paths, in which she homeward trod.

Ye sons of wealth, ye strangers to distress,
Who often sigh amidst your stores profuse, —
Behold the peace of those who Christ possess,
Though of life's comforts oft depriv'd the use!

London. J. W.

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Rev.d John Wyles.
Brighton

THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1809.

MEMOIR

OF

THE LATE REV. JAMES SOMERVILLE,

OF BRANTON, IN THE COUNTY OF NORTHUMBERLAND.

THERE are many invaluable characters unknown to the world, and seldom mingling in the busy scenes around them, whose example and talents, though they do not illuminate the crowded city, or fascinate the gay metropolis, like suns of another system, spread their benign influence throughout the circle in which they live. Such shall, at the last, be owned as those who have turned many to righteousnesss, and shall shine as the stars for ever and ever. Such was the Subject of the following Memoir. Blest with piety, learning, and eloquence, which would have done honour to the most public station, it was his lot to spread abroad the Saviour's name in regions of comparative obscurity. Here, unknown to Fame, and without any object but the good of souls, he spent a life of labour, usefulness, and peace, testifying the truth of the gospel, and affording a bright example of the efficacy of divine grace on the minds of men.

Mr. Somerville was born at Pitmuir, in the parish of Lauder, and county of Merse, Scotland, in 1743, of poor but eminently pious parents, who taught him to read, and instructed him how to pray. Happily, he soon took very great delight in both these exercises. When six years of age, he was put to school with Mr. H. Wilson, of Netherhaughton: here he learned writing, &c. He learned Latin, and probably Greek, at the Grammar-School of Lauder. Learning and books were his principal delight; and, tho' only a child, at this school he first manifested a strong inclination to become a preacher of the gospel. When but a boy, he made conscience of secret prayer; and conducted the worship of God in the family when his father was absent. He was admitted to the Lord's Supper when only 13 years of age: this he received not in a careless manner; but, sensible of the

solemnity of the ordinance, and the great importance of a right participation thereof, he spent the whole night preceding his approach to it, in self-examination and prayer.

When very young, he went to visit some relations in the neighbourhood of Channelkirk, where the late Rev. Mr. Scott was holding an examination: he was examined, together with other children; when his answers discovered a knowledge of divine things very uncommon at his age; Mr. Scott laid his hand upon his head, and said, 'There is something in that boy more than common.' From that time, Mr. Scott took particular notice of him, assisted him in his learning, and at last was the instrument of sending him to college.

He entered the University of Edinburgh in 1762, and continued there ten years. Here he made great proficiency in various branches of useful literature and divinity, under Professors Steward, Hamilton, Russel, Robertson, Stephenson, and Ferguson. He generally had some young men with him; to whom he taught the mathematics, &c. in the evenings. He was often engaged with them till 10 or 12 o'clock; after which, he had his own exercises to prepare for the next day, so that he seldom got to bed before 2 or 3 o'clock in the morning; and, one night in every week he never went to bed at all. After attending the lectures of the day, he usually retired, and committed to paper the most important observations he had heard. So earnest was his desire to be thoroughly grounded in every science, that, while attending a course of Lectures on Natural Philosophy, which the Professor had announced would conclude the next day, Mr. S. finding himself deficient in some particulars, wrote an anonymous card, beseeching him to be more explicit in his last lecture. This letter the Professor acknowledged publicly, expressing the highest esteem for the writer, and requesting him to make himself known; this Mr. S.'s great modesty prevented: the students were, however, favoured with an additional lecture, containing a copious analysis of the whole course; from which Mr. S. derived all the information he needed. He spoke with great delight, many years after, of the opportunities he enjoyed at this time of hearing the very eminent ministers of that city, particularly the late Dr. Erskine and Mr. Plenderleath.

He was licensed to preach by the Presbytery of Lauder, Dec. 3, 1771; and, in Oct. 1772, was recommended, by Mr. Scott, of Heckmondwike, to the congregation at Stainton, near Kendal. At this place he began his ministry. Having only a small congregation, he had much leisure, which he carefully employed in the prosecution of his studies; and thus acquired much useful knowledge, and was gradually prepared for more extensive services.

In 1775, he received an invitation from the congregation at Ravenstonedale, in the same county, which he accepted; and preached his first sermon there, May 28, from Acts x. 29. He

was ordained pastor of that church on the 27th of Sept. by the Rev. Messrs. Ord, of Cockermouth; Allat, of Forton; and Pratman, of Catherstone. In this place his labours were very abundant: he expounded many parts of the holy Scriptures, and frequently visited his people from house to house. Here he taught numbers of young people the Larger Catechism, which they repeated publicly on the Lord's Day. During his ministry there, many were added to the church; and he had reason to hope that many were turned from darkness to light by the blessing of God on his labours. While he was settled here, in 1776, he received information that his father was ill, and longed to see him. He flew on the wings of affection to visit his dying bed, — found him extremely weak, but full of the hopes of a blessed immortality. He stayed with him a fortnight, — conversed with him fully on many important subjects, and took his last farewell without any hopes of seeing him again. His mother, who was then in perfect health, accompanied him a short distance, — parted from him with great emotion, and, on his part, without any doubt of meeting her again in this vale of tears; but the thoughts of God are not as our thoughts:—in about a month, he received the mournful news that his mother died on the Sabbath, — his father on the Tuesday following,—and that both were buried in one grave. This solemn providence affected him greatly; and he used to speak of it, many years after, with peculiar sensibility.

On the 6th of June, 1777, he married Isabella, daughter of Mr. Wm. Sproat, a respectable farmer in the parish of Channelkirk: an amiable woman, who bore him 4 children. She died on Oct. 28, 1791; and, in a very little time before and after her decease, 3 of their children were taken away by the stroke of death: an only daughter now survives both her parents. On the 19th of May, 1796, he was married again to Margaret Plenden, a most excellent woman. She proved a helpmeet indeed; and is now his disconsolate widow.

In 1784, he received a call from the dissenting congregation of Branton, in Northumberland, to be their pastor. He was not hasty in accepting it, being greatly attached to his people at Ravenstonedale, and they to him; but, by much intreaty, and after due consideration, he at length consented; and, on the 21st of March he preached his farewell-sermon to the church at Ravenstonedale, from Acts xx. 32. It was a mournful day to him, and to many who esteemed him highly for his work's sake, and to whom he had been both acceptable and of much use during his ministry of nearly 10 years amongst them.

Mr. S. entered on his charge at Branton, March 28, 1784. Here was the chief scene of his usefulness. Though Branton is only a small village, and the neighbourhood by no means populous, he seldom preached, when the weather was fine, to less than 600 people; some of whom came 8 or 10 miles. Here a

large round of duties became incumbent on him, for which he was singularly qualified, and to which he devoted the whole of his time and talents. He was eminently fitted for a minister of the gospel, by education and much experience. Possessed of great natural abilities, having a retentive memory, sound judgment, quick discernment, clear understanding, vast invention, and deep penetration: — he was a man of rare and unaffected piety, — had an extensive knowledge of the human heart, — and, above all, an unbounded desire to promote the glory of God and the salvation of sinners. He was a plain, bold, animated preacher; had a most solemn and venerable appearance in the pulpit; a strong, clear voice, and could have been heard with ease a considerable distance. He constantly aimed at great plainness of speech, not fearing the face of man, — pressed the truths he delivered home to the conscience, and shunned not to declare the whole counsel of God.

His sentiments were strictly Calvinistic; but he loved all of every denomination who bore the image of Christ. He clearly understood the doctrines of grace, — their dependence on each other, and the inseparable union of privilege and duty in the plan of salvation; and he laboured zealously to make his congregation understand them also. Justification, through the imputed righteousness of Christ, was his favourite topic; but, though he insisted particularly upon it, shewing that it is by grace alone a sinner can be saved, he as zealously enforced the necessity of sanctification, which he styled The Christian's Education for Heaven. His preaching tended wholly to exalt the Saviour and debase the sinner. He set forth the law in all its terrors, and shewed the impossibility of salvation by the works thereof; — but he was not fond of that method which some affect,—to terrify people into religion! He thought the glad tidings of salvation better calculated for that purpose; and endeavoured to draw sinners into the paths of holiness by kind and endearing persuasions.

He was peculiarly excellent in expounding the holy Scriptures. His thorough knowledge of the original languages, the great extent of his reading, and the peculiar delight with which he studied Universal History, gave him a remarkable insight into their true meaning; and enabled him to set the most difficult passages in so clear a light, that the most illiterate of his audience were forcibly struck with their great importance*.

* While at Branton, he expounded St. John's Gospel, the Acts of the Apostles, the Epistles, and the Revelation. He spent two summers in expounding the Book of Daniel; and part of two winters in expounding the 119th Psalm. At a future period he began at the 120th Psalm, and went through the book to the end; he then expounded Genesis, and the first 20 chapters in Exodus; after that, he began St. Matthew's Gospel: the last chapter he explained was the 25th of that book. His lectures on Daniel and the Revelation were exceedingly interesting: he was often earnestly solicited to publish the latter, but would never consent to it.

He was most laborious in preparing his sermons: he wrote the plan of them in small books, — digested his subjects well, and never attempted to preach what he had not studied with great care. He never accustomed himself to use notes; and was, therefore, at liberty to say whatever forcibly struck his mind in the pulpit. It was his practice to preach several Sabbaths from the same text. He was singular for using apt and familiar similies to illustrate his subject, and careful to prove his doctrines from the word of God. He was a strict observer both of Nature and Providence; and daily improved any particular occurrence in his church or neighbourhood. These talents preserved his sermons free from sameness, and caused them to be long remembered with great delight. His administration of Infant Baptism generally comprized a masterly defence of the practice, — a solemn charge to the parents, — a comprehensive view of their duty, — impressive instances from Scripture of care or negligence, and their consequences, — and a most affectionate concern for the present and eternal welfare of the children whom he dedicated to the Lord. He was remarkably energetic when dispensing the Lord's Supper. At these times his discourses were well suited to the solemnity, and founded on texts calculated to make a lasting impression on the mind: his manner was particularly lively and animated, and will long be remembered.

He had no stated times of visiting his people; but often spent three days a week in this exercise, instructing them from house to house: his congregation extending over a large tract of country, made this exercise very fatiguing. In these visits his conversation was familiar, and very acceptable: he could talk on any subject with the greatest ease, — made himself a companion of the old and the young, the learned and the unlearned; — equally happy with the poor as with the rich, — ever ready to communicate or hear instruction, and never happy in any company without imparting or receiving something profitable. Few men could administer the balm of consolation better than he: his company was much longed for by the afflicted; many of whom received more edification from his private visits than even from his public ministrations.

Once a year he catechized the whole of his congregation, consisting of nearly 1000 persons; by this means he diffused much useful knowledge, and established his people in the doctrines he preached. He wished these examinations to be duly attended, not only that he might learn what knowledge each person had attained, but that they might gain more. To this end he carefully adapted himself to the capacities of his hearers; and rejoiced greatly at the satisfactory manner in which many of them answered his queries; and he would sometimes jocularly say, 'I am afraid some of the Cheviot shepherds will set me fast.'

Little time as these important duties left for study, it is evident they required much; and in this exercise he was indefatigable.

Having accustomed himself at college to late hours, he continued the practice through life, seldom going to bed before two or three o'clock in the morning; and on Saturday nights, frequently not at all. He was often importuned to shorten his nocturnal studies, which are generally found detrimental to health; but he always replied, that to him they were not in the least injurious: that night is the best time for improvement, when all is still and quiet, and there is nothing to attract the eye or divert the attention. In fact, his health was remarkably good, his constitution naturally very strong, his exercise regular, and his habits temperate. Until he was seized with his last illness, he was never prevented from preaching *one* Sabbath in his whole life by sickness.

In personal religion he was truly exemplary, well knowing that the form of godliness avails nothing without the power. He studied daily to live near to God, and attain a well-grounded hope of an interest in Christ. Self-examination was his daily practice: he abounded much in secret meditation and prayer; frequently observed days of fasting and devotion, and spoke much of the delightfulness of these exercises. He constantly read a few verses in the Bible, or a few sentences in some pious book, before he went to bed; on which he meditated, if he could not sleep. He was a man of true humility; and detested pride wherever he saw it: was truly happy in his situation; and used often to say, 'Let us be happy, and think well of our mercies while we enjoy them.' He was singularly cheerful in his manner, and did not like that gloomy appearance which some assume; said he was confident it was not religion, but the want of it, which made men gloomy; for, of all men living, he thought the Christian only had a right to be cheerful; but he carefully guarded against levity; and earnestly recommended consistency of character.

He was very punctual in attending to religion in his family. Morning and evening he worshipped God in his house; and on the Lord's Day thrice. He began this exercise by singing one of Dr. Watts's Hymns or Psalms; read a chapter, on which he frequently made some practical remarks, and concluded with prayer. He also conversed daily with his family on divine things; recommending them to their constant attention, both by precept and example.

He was the honoured instrument of much good during his ministry at Branton. Old professors were built up in their most holy faith; many were brought to the knowledge of the truth; and several have borne testimony, with their dying breath, to the great benefit they have derived from his ministry. A great majority of the members were added to the church in his time; of whom he had baptized many, who are now bright and shining ornaments of their profession. Several young men of ability were raised up among them, who, through his instrumentality, are

now ministers of the gospel: and one of them tutor of an academy *. He took great delight in assisting young men of talents, particularly those destined for the ministry; recommending proper books to them, teaching them himself the languages, &c. earnestly warning them not to aspire to pride and popularity,—rocks on which many have been dashed to pieces.

Several prayer-meetings were established in different parts of the congregation; and in 1796, a General Monthly Meeting was established at Branton, for Christian fellowship and prayer; at which Mr. S. presided. In 1803, he established a Library in the chapel, composed solely of religious books, intended to promote the knowledge of truth and advance the interest of practical religion. It has stirred up a spirit of emulation in reading, and happily answers the intention of its founder. He copiously reaped the fruit of his labour in the attachment of his people to his person and ministry: it was reciprocal to his own. He had the happiness to see many walking in the narrow way in singleness of heart, worshipping God with their whole house daily. To this duty he strenuously exhorted, saying, 'A house, in which the worship of God is not duly observed, is like one without a roof, exposed to every storm and danger.' Brotherly Love reigned at Branton; and Peace was seldom interrupted during his abode there.

In July 1807, he was attacked by his last illness, as he was returning from assisting the Rev. Mr. Ord, of Longformacus, at his Sacrament. His complaint at first was bilious. Hopes of his recovery were long entertained; and many fervent prayers were offered on his behalf: but at length it proved a confirmed jaundice, and entirely baffled all the powers of medicine. Long after this, he was as lively and weighty in preaching as ever, if not more so. In a letter to a friend, dated March 21, 1808, he wrote thus: — 'I am still able to preach the glorious gospel; and, I hope, with greater fervency and pleasure than ever. The people appear very attentive; and numbers seem much impressed. I am truly amazed at the great attention and kindness they all manifest towards me. I desire to be grateful to God, and also to the people amongst whom I have laboured now about 24 years. I am still indisposed; — the symptoms at times appear more violent; at other times more gentle. I feel no other complaint. Moderate exercise in the open air is highly proper and necessary; but from this I have been much prevented of late, through the severity of the weather. My times are in the hand of that God, whose wisdom cannot err, whose power cannot be baffled, whose goodness and covenant-love are immutable and inexhaustible!'

On the 24th of April he administered the Lord's Supper for the last time; it was to him perhaps the most solemn time he ever

* The Rev. W. Vint, of Idle, Yorkshire.

experienced; he was firmly persuaded he should never more participate of that ordinance; and it was rendered peculiarly affecting, because his only daughter, with four others, were at that time admitted to the table. It was his custom to address new communicants publicly the preceding evening (when a sermon was preached). Having spoken to them collectively, he turned to his daughter, and said,—'And you, my Alice, ought particularly to think of these things: how that in this house I solemnly dedicated you to the Lord when you were baptized, and now you give up yourself to be his with your own consent and choice; see to it that you walk circumspectly.' He said much more; but all present were so much affected, that the words could not be distinctly remembered.

He preached every Lord's Day, though in much weakness, till May 15. On that day he delivered his last sermon, from Rev. xxii. 14,—'Blessed are they that do his commandments,' &c. He was much entreated to consider his extreme debility, and refrain from preaching, as he could scarcely walk to the chapel (about 200 yards); but he caused himself to be supported, saying he was resolved to speak a few words to his dear people once more. When he was taken into the pulpit, he baptized two children; during which service he stood, but was obliged to sit and preach. When he concluded, he was supported to the chapel-door, where numbers stood, drowned in tears, to take their last farewell. Overwhelmed with the great attachment of his flock, and under a deep sense of divine love, the venerable pastor exclaimed, 'This is not crying out 'Crucify him, crucify him!' The scene was affecting beyond description. After this he lived seven weeks; but never left his house more. The sermon which he had preached on the preceding Sabbath, May 8, may be deemed his dying testimony to the truth. Speaking of justification through the righteousness of Christ, he said, 'This doctrine has afforded me consolation through all the stages of my life. I have preached it upwards of 20 years among you. If I were a young man, and had all my labours to begin again, I would still preach this as a leading doctrine of Christianity. It may be I shall never address you more. Should that be the case, I leave this as my dying testimony to the truth of this doctrine; and on this righteousness I build all my hopes of salvation.'

He now grew daily worse; but manifested the most perfect resignation to the will of God, in whose hands, he said, 'I am; and he will accomplish that which is appointed for me.' He was always grateful when a little revived; and frequently said, he never was so well as when preaching. 'I love to preach. If the Lord please to restore me, I will be more diligent than ever, and more earnest in warning and exhorting every man. I see there is need of it.'

When almost unable to speak, he would tell his people who

visited him, 'You must now strive to improve what you have heard from me these 20 years. In that time, I have said all I have to say; and am now so weak I can say no more.' He took great delight in hearing of heavenly things. He could seldom be induced to sit in his chair at family-worship: he would say, 'What were our knees made for, but to bow before God? He is the best Being, and deserves the best worship we can perform.' For some weeks, he endured strong pain with the most exemplary patience. It pleased God to remove it about a week before his death; and he retained the entire possession of his faculties to the very last. He was not altogether free from doubts and fears; but the enemy was never permitted to have the dominion over him. He ever maintained a confidence in divine mercy, through the Saviour's merits. A friend observing, "The Lord will support you," he replied, 'I hope so: the Rock on which I build for my salvation, is the Rock of Ages.' At another time, in answer to a kind enquiry, he said, 'I have a good hope, through grace.' The last Sabbath he was on earth, his dissolution being hourly expected, some of his most intimate friends took their last farewell of him: he could only hold out his hand, and give a look full of affection. One of his elders saying, "The Lord be your support," he turned his face towards him, and, in a manner never to be forgotten, exclaimed, 'Walk in peace!'—he wished to say more, but could not. On Friday morning, July 8, a change took place: he appeared evidently to be dying. A young minister, having prayed with him, asked him if he found his mind comfortable?—he grasped his hand in both his own, and feebly answered, 'Yes:'—this was the last word he was heard to utter. He survived till 9 o'clock the next morning; and, without a struggle or a groan, calmly breathed his last, in the 65th year of his age, and 36th of his ministry. Without doubt, his disembodied spirit securely winged its way to the regions of a blessed immortality, and joined its kindred spirits who surround the throne, singing the praises of redeeming love.—It is not intended to represent the deceased as a perfect character. Enough of the old man remained unsubdued, to remind him that, in this tabernacle, we groan, being burdened; and to cause him to say, 'My soul cleaveth to the dust; quicken thou me according to thy word.'

Thus lived and died this most excellent man and faithful minister; than whom few have been more beloved in their lives, or in their death more sincerely lamented. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

When he saw death approaching,—with all the fortitude of a Christian, he set his house in order. Among other arrangements, he requested of his intimate friend, the Rev. Geo. Atkins, of Morpeth, that, when it should please God to call him home, he would preach his funeral-sermon at Branton, from Phil. iv. 1. 'Therefore, my brethren, dearly beloved and longed for, my joy

and crown, so stand fast in the Lord, my dearly beloved.' He also drew out the plan of the discourse; which, he added, he had thought of for some time. He further requested that, as a mark of respect to the people of Morpeth, Mr. Atkins should deliver a discourse to them, from 2 Cor. xiii. 11. The former of these was complied with July 17. On this occasion, the audience was extremely large, and much affected. The chapel was far too small for the number who were anxious to testify their respect to his memory: every person was clothed in mourning, and every eye bedewed with tears: — the latter was fulfilled a few Sabbaths after. His affectionate friend, the Rev. Lewis Jones, improved this event at Durham, where he was much beloved, from Isaiah lvii. 1, 2. The Rev. Mr. Hill, his successor at Ravenstonedale, also preached a funeral-sermon to his old congregation at that place.

REASON

WHY PART OF THE BOOKS OF DANIEL AND EZRA ARE PRESERVED IN THE CHALDAIC LANGUAGE.

I NEVER doubted of the divine wisdom in every particular relative to the revelation God has made of himself in his word, whether I could understand the reason of it or not; and this implicit confidence, I considered as requisite to be extended to even the smallest circumstances: but, I own, I have formerly wondered at one particular, which has lately struck my mind in a very forcible manner, as most wisely ordered, differently from what we might have expected.

I have been used to wonder, why a part of the Book of Daniel (from chap. ii. 4, to the end of the seventh chapter) as well as part of Ezra, was written in a different language, and preserved in that language only, without so much as being translated from the Chaldee into the Biblical Hebrew. If the convenience of the writer, or of the Jews, had led to it, why were not the whole books in the same language?

But, a few days ago, while reading Dr. Graves's Lectures on the Four Last Books of the Pentateuch*, when I came to that part where he takes notice of the subserviency of the Babylonish captivity to the gracious purposes of God, respecting the introduction of the gospel dispensation, I very clearly perceived the wisdom of God in so ordering it, that those parts of the Book of Daniel which concerned the Chaldeans, should not only be written in that language which the Babylonians *could* understand, — but that they should be written *only* in that language in which those could readily read it who were most able to contradict the

* Part iii. Lect. v. sect. 1.

history contained in it; and who would doubtless have been disposed so to do, had not the facts been undeniable. Had the accounts been only in Hebrew, it would have been said that the Chaldeans did not contradict them, because very few among them ever heard of them; and that the Jews, who forged them for their own honour, kept them secret till long after the period. Had they been extant in both languages, still it might be said that the Chaldee translation was made long after the event, and therefore not contradicted; but as they exist in that language only, there is no room to doubt of their authenticity; for, as Dr. Graves justly observes, in vol. ii. page 386, — 'These were not obscure nor doubtful transactions, related only by deluded fanatics or artful impostors, but attested by the authentic decrees of the most distinguished monarchs, — solemnly proclaimed through their wide-extended dominions. What writer would have dared, if unsupported by truth, to have asserted, when the facts were recent, the promulgation of the decree,' in honour of the God who had delivered Shadrach, Meshech, and Abednego? — or the proclamation of Nebuchadnezzar after his recovery from insanity? — and, surely, the argument is strengthened by reflecting, that the narrative was written, not in the dialect of a remote and obscure province, whose inhabitants had little intercourse with other nations, — but in the dialect spoken in the metropolis of the largest empire then in the world, where also the transactions related took place, and from whence it was affirmed, they were promulgated, by imperial authority, all through the dominions of the humbled, and, I hope, at last, converted monarch. ב ש

ORIGINAL LETTER OF THE LATE REV. J. BROWN.

Dear Friend,

'THROUGH the tender mercies of the Lord, we have been, generally, in good health since we heard from you; but, alas! there is little health of soul to be found with us! There, all things are 'wounds and bruises which have not been bound up nor mollified with ointment.' We are glad to hear that you are in your usual way at present. O that we could reach to the apostle's usual way in the spiritual life, when he said, 'The life that I live is by the faith of the Son of God, who loved me, and gave himself for me!' But, ah! how little we attain to in that path! — nor have we any to blame but ourselves. Jesus, his Father, and the blessed Spirit, are the same as ever! His new-covenant fulness, promises, and offers of grace are still the same; but these wicked, carnal, careless hearts are the shameful cause of our barrenness and leanness! Wo unto us, that this 'treacherous dealer

dealeth very treacherously!' and that we often love to be deceived by it! It is, however, good, very good, that there is no plague about us which Jesus and his grace are not infinitely well suited for removing. What plagues will not that promise cure, 'I am the Lord thy God, that healeth thee!' — and this divine declaration, 'The blood of Christ cleanseth from all sin!' Let it be our study to make use of this remedy, and no other; for all others will but fester and corrupt our wounds.

'The state of religion here is in a miserable case. The godly are dying away from us in every corner; while we cannot say of others, that 'This man and that man is born there:' but what a mercy it is, that the church's Head, our great Immanuel, cannot die, nor will utterly leave us! Thanks to Him, to the Father, and the blessed Spirit, that we have the infallible assurances of his promise and oath, that 'the isles shall wait for his law; that the heathen shall be given to him for his inheritance, and the uttermost ends of the earth for his possession.'

'O, when it is well with you, remember me and mine! It stings me to think how useless I have been in Christ's church the many years I have had since I first knew you! What a sad verification am I, 'that bodily service profiteth little!' May the Lord give you and your family a large measure of the consolations of Christ! and that will produce conformity to him. Had you and I these two unspeakable blessings, we might defy Hell and Earth to make us unhappy!

Haddington, Yours, affectionately,
April 17, 1775. JOHN BROWN.

REMARKS ON THE TERM *CALVINISM.*

My dear Sir, *To the Editor.*

YOUR correspondent, J. R. p. 458, last volume, has offered a few 'Thoughts on the Doctrine of Election, as it is held by the Calvinists;' and he says, that 'God's making some to differ from others, by bestowing on them regenerating and sanctifying grace, is all the Calvinists understand by personal election.'

I believe it is no uncommon opinion, that the doctrine of Election, or Predestination to Eternal Life, by the free and unmerited grace of God, is held exclusively by the followers of *Calvin*. This is certainly a great mistake; and on that account, I should esteem it a favour if some of your clerical friends would point out, in as succinct a manner as possible, what are the peculiarly distinguishing sentiments of Calvin, as opposed to those of Luther. The doctrine of Election or Predestination, might as well be called *Lutheranism* as Calvinism; for it was taught by the Wittem-

burg Reformer, quite as clearly and emphatically as by the Reformer of Geneva: and, lest your correspondent J. R. should think otherwise, I beg leave to refer him to Luther's book *De Servo Arbitrio*, which was written in answer to the attack of Erasmus, upon this doctrine. A long extract from Luther's reply, may be seen at p. 39 and 40 of his life, prefixed to Mathews and Leigh's edition of Luther's Commentary upon the Epistle of St. Paul to the Galatians, 8vo, 1807.

With respect to the article of justification by faith alone, Calvin did not at all differ in sentiment from Luther; nor, indeed, did even Arminius himself hesitate to subscribe to Calvin's doctrine, as it is explained in the third book of his Institutes. Upon the whole, then, I am sorry to find how erroneously professors in general ascribe certain notions and tenets to particular persons, as if they only ought to be accounted orthodox; — thus, as it were, rending the seamless garment of Christ, and making groundless divisions among his true members! In Heaven we shall neither be called Arminians, nor Calvinists, nor Lutherans; and I know of no good reason why, on earth, we should be solicitous to keep up such *nominal* distinctions, or to 'call any man our Master.'

London. I am, &c. &c. B. L.

ON THE DUTY OF RESISTING SIN.

THOUGH faith is the grand mean of successful resistance to the adversary of the soul, the doctrines of Christianity do not tend to encourage spiritual sloth; they declare it to be our duty to cast our cares upon the Lord, who careth for his people; yet they caution us by the information, that the devil goeth about seeking whom he may devour; — and thence they argue and enforce vigilance, activity, and firm resistance. Be ye sober, therefore, that ye may so resist the devil that he may flee from you.

Assaults may be expected from this experienced and potent adversary; assaults furious, malicious, and well planned. Long experience through all ages of the world, has made him capable of every art to effect his purposes; and much success has greatly emboldened him. The prince of the power of the air worketh mightily, and will work to the utmost extent of the last link of the chain by which the Almighty restrains the excess of his rage: — he hates the people of God with a perfect hatred; and he is hostile to all the true happiness of the human race. Many of the latter he leads captive at his will; and while he knows he *cannot* work the *final ruin* of the former, he harrasses with his snares, and is the first to triumph over even the least of the miscarriages to which he can seduce them. If God's children advance in piety, his malice grows exceedingly; and he reiterates assaults to perplex and grieve those whom he is not permitted to cast down. Not a thing, nor a circumstance, in worldly affairs which he is

not ready to strive instantly to convert to a snare! not a religious duty but he is at hand to interrupt, and, if possible, to pervert to evil! Thus assailed, the Christian must not yield nor parley; he must resist, should it be even to blood. Flee he may from all occasions of temptation; and so he should: flee he may from himself, as to self-dependence; but he must not flee from the contest against evil whenever he is called to the conflict. He must not flee from his profession, back again to the world: he must not flee from the banners of the Captain of his salvation, and so reproach the Holy Spirit as if unable to maintain the soldiers of King Jesus. Satan may solicit, but cannot compel compliance with his temptations: he never triumphs until the will of the object assailed is seduced: till he is entertained as a guest, he never becomes the conqueror. Satan should not be parleyed with about the circumstances of sin; our resistance should be to the principle of sin. Instant endeavours should be made to quench a fire on its first appearance, rather than to be wasting time in enquiring how the fire happened. On the first motion to evil, it would be best to resist by instant refusal, because it is sin; fleeing by prayer to almighty strength for succour, if the temptation returns, and is pressed close by the adversary, and aided by inward depravity.

Steadfast faith in all God's word, in its holy doctrines, in the cross of Christ, in the ascension of the Redeemer,—so as to be 'girt about with the truth,' is the great weapon of defence, and which shall make God's children finally victorious. The understanding should be divinely illumined through diligence, in obtaining scriptural instruction; the judgment be made pure, and the affection warmed by frequent applications to the doctrines of the gospel, and by earnest prayer to the Spirit for the growth of faith in the truth, if we would successfully resist the great adversary of souls.

NEGLIGENCE

IN

ATTENDING PRAYER-MEETINGS.

Among many other evils existing in the church of God, there is one, much to be lamented in some places, and which is a source of great grief to those ministers and Christians who retain something of the life of God in their souls; I mean, an awful neglect of, and disregard to, the duty of social and public prayer. Notwithstanding the commands of God in his word, the promises made to prayer, and the encouragements held out, there are still those, whom we might charitably hope well of upon the whole, living in the almost total neglect of that important obligation. They pray in their families and in their closets; but we seldom see or hear them in the house of God on the

above occasions. One would suppose, from such conduct, they thought God himself had forsaken his house at those times, or had relaxed in fulfilling his promise! What can be the reason with those, who otherwise profess to wish well to Zion, that they do nothing towards its success in a way of social prayer! They use the language of the Psalmist in their own houses,—'Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem!' but will not join the inhabitants of Zion in public for that purpose! Can we indulge a thought that this neglect is owing to pride in some Christians! I mean those upon whom the Lord has smiled in respect to this world. Are they afraid of its being said by the world, 'Such a one goes to prayer in the chapel, or meeting-house?' If this be the case with any, I would ask, how can they answer it in their own conscience before God, or how would they answer it at the bar of the great Judge, when he says he will be ashamed of them before his Father and the holy angels, who have been ashamed of him before men? Some there are who have run well, who have attended to the duty of public prayer, and that with great acceptance. Such to whom the Lord has granted the gift of prayer, in a much higher degree than to many others, and yet after all, as though they had seen a serious evil in opening their mouths for God, they seem to repent of their past conduct therein; and after they have put their hands to the plough, look back again! O! what base ingratitude to God! They have received a talent from him; but are like the evil servant, burying it as in a napkin! O! how it wounds the minds of their praying friends! and puts arguments against religion into the mouths of infidels, and wicked men of every class! I would ask, Are the present times so favourable that there is little need of prayer? or is there but scanty example of social prayer in the church of God at large No; neither of these. Is it then a matter of small concern whether the heathen, who are given to Christ as his inheritance, and are purchased by his precious blood, should be called by the gospel or not? or whether missionaries should be sent to that end? Is it of no importance whether the bloody sword which hath slain its thousands and tens of thousands, remain yet unsheathed? and, Is it of no moment whether the interest of Christ prospers at home, or whether the hands of ministers should be held up or let fall? or do some wish to pray for all these important objects by proxy? O! careless Christian, rouse from your supineness, and resume your post at the throne of grace in social prayer. Time is short, your tongues must be soon silent in death; use them for God and his cause while you can; and remember that 'they who wait upon the Lord shall renew their strength!' that they who seek him shall find him! then shall your latter end be crowned with peace, and your prayer be soon turned into praise!

THE RAINBOW.

When a ray of light passes obliquely out of a rarer into a denser medium, as out of air into water, it is refracted, or bent downwards, or towards a perpendicular line, drawn from the point where the ray enters the water: — if out of a rarer into a denser medium, the contrary happens. Thus, if a shilling, or any other visible object, be fixed to the bottom of an empty bason, so that it cannot move, and the bason placed in such a situation, with respect to a lighted candle, as to reflect the shadow of one of its sides on the shilling, — on filling the bason with water, the shadow will recede near the side, the rays of light from the candle being bent downwards from the perpendicular line. Again: Let the bason be emptied, and a spectator so place himself as just to see the shilling over the edge of the vessel which contains it, while another person fills the bason with water,—the shilling will appear as if removed some distance farther from the spectator, the ray of light issuing from the object, through the denser into the rarer medium being refracted or bent from the perpendicular. Every ray of light is a compound body, consisting of the following colours: — violet, indigo, blue, green, yellow, orange, and red; but mingled in such proportions as to produce the appearance of white; and, as when the ray is turned out of its course, some of these colours are liable to be more refracted or bent than others, it is easy to separate them, the violet being the most refrangible, and the red the least. It is this property of light which accounts for the production of the rainbow; which is never seen except during rain, and when the sun shines; and always in a direction opposite to the sun. When a ray falls on the upper part of a drop of rain in a cloud, it will, after refraction, proceed to the inner surface of the back part of the drops, from whence a part of the ray will be reflected to the lower part of the drop; at which place, passing into the air, it will suffer a second refraction, and be bent towards the earth, and thus reach the eye of an observer whose back is turned to the sun: — but by these refractions the ray will be divided into the different colours, and some of the drops will be in such a situation as to emit the red colour, the next drop the orange, the next the yellow, and so on, till the whole seven fall on the eye; and since, under the same angles, the same appearance will be observed, these various colours will necessarily appear in the form of an arch. When the sun is at its greatest height, the bow appears the smallest; but, as the sun descends nearer the horizon, it increases in size. There is often seen, above the rainbow, a secondary, fainter bow, produced by a double reflection from the drops of rain; and hence its colours are less lively. It is supposed by some that, before the flood, there was no rain,

but that the earth was watered by a mist; hence, the rainbow was a new phenomenon to Noah. However, it is certain it was used as the sign of the covenant to this second parent of the human race; that 'while the earth remained, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease;' and that the waters shall no more deluge the earth. Let us look upon the bow, and praise Him that made it! — and, while we behold this beautiful and magnificent symbol of the covenant, remember His faithfulness and mercy who has fixed his bow in the clouds; — and let it direct our attention to that great Redeemer, whose throne appeared to the prophet in vision encircled with a rainbow, as expressive of our dependence upon him for preservation, and of his fixed engagements to his people to save them from the fiery deluge of divine wrath! — And let the believer reflect, in a season of affliction, that his Bow is still in the clouds; and that often after storms of trial, and frequently in the midst of them, Jehovah gives the surest and most delightful tokens of his grace and truth.

Still round thy throne the Rainbow shines,
Fair emblem of thy kind designs!
Bright pledge! that speaks thy cov'nant sure,
Long as thy kingdom shall endure.
No more shall deluges of woe
Thy new-created world o'erflow!
Jesus, our Sun, his beams displays,
And gilds the clouds with beauteous rays!
No gems so bright! — no form so fair!
Mercy and Truth still triumph there.
Thy saints shall bless the peaceful sign
When stars and suns forget to shine.
E'en here, while storms and gloomy shade,
And horrors all the scene o'erspread,
Faith views the throne with piercing eye,
And boasts the Rainbow still is nigh!

TO YOUTHS DURING THEIR APPRENTICESHIP.

Dear youth, ———

One who wishes your truest welfare, begs your attention for a few minutes; and will thank you to take this paper into your chamber at your first leisure moment, and give it a serious perusal. The present period of your life is very important and dangerous: I say important, because I have observed, that usually it is during this period young men take their cast for life; yea, their character for eternity! and Oh! is it not important indeed, *what* that character shall be! whether it shall be that of an honourable, respectable, useful, and happy man; or that of a degraded, disingenuous, injurious, and miserable being? Does not the contrast strike your own mind, and excite

an ardent desire that the former and not the latter may be yours? Your conscience, however, at once decides. May God enable you to follow its decision! But, I said, the present period of your life is also dangerous. Yes; we who have passed it, review its dangers with great alarm for you. The great adversary of souls goes about seeking to destroy you; but he works by means, and these are various and many. Yours is the age of the passions; I mean the period at which they are usually most powerful in their operation, and the judgment often too wavering and weak. The most serious and thoughtful, therefore, view you like a small vessel sailing on the sea of the world, amidst rocks and quicksands, and liable to be assailed by sudden gusts of temptation, with little ballast and much sail; and they tremble lest you should be overset, and prove a wreck: their emotions excite this prayer for you, 'Guide them, O! thou great Jehovah!'

Yes, there is danger from without and from within. At the former I have already glanced; but many temptations may assail you, or subtilly insinuate themselves, of which you perhaps little think: every situation has some; but one, if successful, may ruin you for both worlds! You view some of them with horror, and think yourselves incapable of a compliance, and are ready to say, 'Is thy servant a dog that he should be capable of such wickedness?' But listen to the suggestions of divine truth, and be assured that you are not proof against any temptation but as you depend on God; but at the same time remember, that if you would, indeed, avoid the danger, it must be by 'abstaining from all appearance of evil:'—here is the means of safety. If once you look on the forbidden thing, or listen to the suggestion of a wicked companion, or allow yourself to trifle with the temptation, you are just on the rock, and it is much if you do not dash against it. This advice is of infinite importance, for it will be still more useful in opposing the temptations from within; and these are even more dangerous; for out of the unrenewed heart proceed evil thoughts, corrupt inclinations, powerful youthful lusts, which war against the safety, the purity, the present peace, the future and eternal welfare of the soul! 'Flee therefore youthful lusts,' and all the occasions by which they may be excited; 'make a covenant with your eyes,' and let no guilty object be allowed to dwell in your imagination; 'keep your heart with all diligence; and remember that the kind Saviour sought your happiness when he said, 'If thy right eye make thee to offend, pluck it out;' for it is better for thee that one of thy members should perish, than, &c. O! dread every species of secret impurity; it often undermines the health of the body, it endangers, and, if indulged, will ruin the soul; it will render you the subject of secret remorse, and make a wound in your conscience which will agonize it hereafter, by the most painful reflections.

O! listen, whenever tempted, to the first suggestions of conscience, and remember that its voice is the voice of God.

But there are particular temptations, perhaps, arising out of your situation as an apprentice,—against which let me give you seasonable and affectionate warning and advice. You may be tempted to idleness: this, however, is not only unsuitable to the youthful period, and inconsistent with your duty, but baneful in its influence both to body and mind; and it is a source of other temptations, for it is always true that 'Satan finds some mischief still, for idle hands to do.' Let *Diligent in business* be your constant motto, and remember,—it is far safer to be even overworked, than not to have enough to do. 'Idleness,' too, 'will clothe a man with rags.'

But in your situation you may be tempted to dishonesty. This has brought many a youth to an untimely end. Never! O! never, allow yourself to think of making free with what is not your own! flee from the appearance of this evil, and watch against what leads to it, the indulgence of a squeamish appetite for dainties, and love of dress and show, which is a still more usual source of this temptation. Dishonesty leads to falsehood and deceit to cover itself; and against this, as one of the most degrading vices, let me particularly warn you. Ingenuousness and love of truth are some of the most natural and lovely traits in any, but especially a youthful character. Let those, therefore, always mark your whole conduct. O! I love to hear a master say, 'There is one thing I like in that lad,—we never found him equivocating, or denying a fault! we can always depend on his word.' Indeed, particular temptations arise from particular circumstances, which cannot all be enumerated; but 'watch and pray,' lest you be betrayed by any; and, as the great antidote to all, pray for a tender conscience and an obedient heart; and remember, wherever you are or whatever you do, that the eye of God is upon you; and that for each action he will 'bring you into judgment.' Listen not to the instruction that causeth to err from the paths of wisdom and integrity. Let not the sneer of infidel-wit make you ashamed of doing what conscience and the word of God dictate; nor let the solicitation of wicked young persons draw you into evil: 'If sinners entice thee, consent thou not;' but let a noble, circumspect conduct, above all suspicion, witness for you that you 'fear God.'

Consider, dear youth, that thus you will escape a thousand poisoned darts which pierce the hearts of sinners; thus you will find a peace that passeth understanding; thus you will establish for yourself a character which will be of more value to you than money; thus you will be the joy of your parents and friends; and, believing in the Saviour, and walking by his commands, you will 'please God,' which is the highest object at which you can aim. O! that you may fear him from your youth; enjoy

his smiles through life, and, having lived to him, obtain his final plaudit!

I am unwilling to suppose that any one of you into whose hands these lines may fall, has been so unhappy as to have broken through the restraints of your education, the advices of friends, or the remonstrances of conscience; but perhaps this may have been the case, and you feel the severest self-reproach. My heart pities thee, dear youth; but, O! do not say 'I have loved idols, and after them I will go!' No, no; rather stop, instantly stop; regard not the laugh of your wicked companions, nor the solicitations of secret lusts; flee, flee at once to God; plead for pardon through a Saviour's blood; cry to God for his strength to enable you to break the net in which you have been taken; be not ashamed to say 'I have sinned;' I have tasted the forbidden fruit; but though it was sweet in my mouth, it is bitter in reflection;—'sin deceived me, and slew me.' Up, prodigal, and return to thy Father, and dare to tell your companions in sin by your conduct, that he who 'pursues lying vanities forsakes his own mercies;' and that Religion's ways alone are pleasantness and peace.

Dost thou know the Lord, and fear to offend him? O! bless his name who has put his fear into your heart, and let not any part of your temper or conduct reproach your religious profession; you are 'a light set on an hill;' let your whole deportment be such as shall recommend the Saviour and his easy yoke to others. Keep near to God in secret prayer; read your Bible daily, and lay up some portion of it in your memory every morning, as a theme for your thoughts at every leisure moment through the day; prize your Sabbaths,—they are golden opportunities; 'be ready to give to every one that asketh you a reason of the hope that is in you with meekness and fear;' avoid ostentation, and let humility shew your whole character to be the growth of sterling principle. Walk with God. May He keep you from falling, and present you before the presence of his glory with exceeding joy! So prays your sincere friend,

SENEX.

Evangelicana.

MR. W——, a respectable Calvinistic minister in R——, being visited by a young candidate for the ministry on Sunday, invited him to preach. The young gentleman readily consented, and delivered an ingenious Arminian sermon, though his prayer was very Calvinistic. When the service was over, Mr. W—— thanked him for his kindness, praised him for his ingenuity, but told him that, as they did not agree in sentiment, he could not invite him to preach again; but, continued he, I have a favour to ask of you: When you go home, will you sit down and write a prayer, to agree with the sentiments you have this day been preaching?—will you commit

it to memory, go into your closet, and repeat it to God? The young man promised to do it. Accordingly, when he went home, he wrote the prayer, committed it to memory, went into his closet, and attempted to repeat it; but found, through the power of conscience, that he could not.

A few years afterwards he came again to Mr. W. Mr. W. soon recollected him, and received him very cordially. The young gentleman offered to preach for him; Mr. W. at last reluctantly consented. Accordingly, the young gentleman went into the pulpit, and, to the great astonishment of Mr. W. delivered a sound, sensible, Calvinistic sermon. When the service was over, Mr. W. asked him why he had altered his sentiments: the young gentleman asked *him*, if he did not recollect a favour he had, a few years ago, requested of him; and being answered in the affirmative, he related the circumstances, and added, that, being greatly agitated as well as surprized, he had carefully examined his sentiments, and had reasoned thus with himself:—Can it be proper for me to *preach* to a congregation what I cannot offer up in *prayer* to God?

To this Anecdote may be added what Dr. Owen says, in his 'Doctrine of Justification,' &c. 'It has been often observed, that the *school-men* themselves, in their meditations and devotional writings, speak a language quite different from that which they use in their disputes and controversies; and I had rather learn what men really think on this head from their prayers than from their writings. Nor do I remember that I ever heard any good man, in his prayers, use any expressions about justification, wherein any thing of self-righteousness was introduced. Nor have I observed that any public Liturgies (the Mass-Book excepted) guide men, in their prayers before God, to plead any thing for their acceptance with him, or as the means or condition thereof,—but grace, mercy, the righteousness and blood of Christ alone *.'

* See p. 8, &c. Quarto edition. age 6, Burder's Abridgment.

Extracts from the Diary of an Eminent Minister, lately deceased.

Nov. 1761. Being alone, I felt an earnest desire of knowing that I had an interest in the special favour of God. I thought, that if I could make it out that I loved God, I might safely infer my interest in his favour. The evidences then of my loving God, which I am persuaded I have had, were, 1. Delight in thinking of God. 2. Fear to offend him. 3. A desire to be with him.—Thinking on these things was attended with comfort.

In company, I found a person observing too closely my inaccuracies to be very agreeable, though that person was known to be a man of great knowledge.—Learn from hence, not to discover before company the fault of any person present, unless the honour of God require it.

Dec. I was in company with a lad of about seventeen years, as expert in sin as the oldest sinner; who repeated past sins with great delight: no shame nor fear could silence him.—Learn, if the servants of Satan are not ashamed to speak and act for their Master in the presence of the servants of God, surely, God's servants ought not to be ashamed nor afraid when in the presence and company of the Devil's servants.

On Lord's Day my mind was borne down with a sense of my unpreparedness for the work of the day; my fears arose so high, as greatly to affect my body. This fear, as to its nature, was an apprehension of being left to barrenness in the work of the day. Its cause was viewing the greatness of the work and the weakness of my own abilities, without looking to God. Its cure I thought must be, a view of the Lord's ability to help me, and a reliance on him for aid. I went to meeting in the depth of fear, but the Lord did not leave me in it after his service began; for both in prayer and preaching I enjoyed unusual liberty. After this, my proud heart was too much elated; and the Lord very justly left me to great contractedness in the afternoon.

In company, I saw and heard a person expose the letter of his private friend to the censures of all present: he read the letter publicly, and laughed at its inaccuracies. Learn, as thou didst dislike it, never to do the same.

Journeying in the coach from London to Bristol, with three persons: as soon as I had learnt their disposition, and found their chosen conversation to be prophane and obscene, I begged the Lord to keep me from being injured; and desired that my conversation might be useful to them: and I had the pleasure to find their respect for me to increase; and after they found that their filthy conversation was offensive to me, through the goodness of God, they behaved, in general, very soberly and kindly. I felt, that love to any poor sinner's soul, makes all that is done for his good, pleasant to him that does it.

28. Saw a person at the point of death, without the exercise of reason. — From the condition in which the body was, I would learn to be indifferent about it: and from its incapacity to do any thing for God, learn to improve health and youth. Visited also Mr. J. C. who had been very ill, and testified, from his own experience, the insufficiency of every thing short of the experimental knowledge of Christ, to support the mind in the views of death.

31. I was concerned, as soon as I awoke, about my soul. I thought matters were not right between it and God; and proposed to enquire into the nature, cause, and cure of my affliction. Its *nature* was found to be a careless habit of mind about the glory of God, the interest of my soul, and the things of another world. Its *cause* I suppose to be, seldom thinking on these things, and slight dependence on the assistance of the Divine Spirit. Its *cure* is plain; viz. often meditating on these things, and strong reliance on God.

This being the last evening in the year, I set apart a little time for reflecting on the chief occurrences in the year. As to persoual afflictions, I have had none of body, but of soul many; as a Christian, many omissions and commissions may well afflict me: as a minister, I should bewail my little zeal for God, and want of love to souls. As to relative afflictions, I have buried my father, and an afflicted brother; and am grieved that there is not more religion among those that are left.—My mercies were many. Preservation in journeying, and from all bodily illness. As a Christian, deliverance from external sins. As a minister, have had nothing publicly dishonourable in my ministry, have enjoyed plentiful means of grace, and some success has attended my labours; many profess the word has been useful to their souls. I was called to supply a destitute church in London (Devonshire Square); and told that, if agreeable, they would chuse me for their minister.—Let me bless God for mercies, and abhor myself for sins.

A. D. 1762. — Jan. 1. Being in my closet at F. at midnight, I closed the last year, and began this, with prayer.

2. Heard of Mrs. Clark's death. She was with us at conference on Tuesday, was seized yesterday, about 12 o'clock, and is now, on Saturday, dead. —Learn, my soul, from the suddenness of her death, to live every day expecting thine own; and learn the great uncertainty of earthly comforts. Consider death as on its way to thy heart, and thy soul as soon to stand before God, and be consigned to Heaven or Hell. Jesus! I have no dependence but on thee, for the pardon of my numerous sins, the justification of my person before God, and fitting my impure soul for Heaven. I believe thou art equal to these things; and my expectation for them is from thee. Grant me more knowledge of divine things, and let them always properly impress my mind, and influence my thoughts, words, and actions.—Mr. Clark* behaves like a kind husband, being properly affected with the loss of his wife, and, like a dutiful child of God, being resigned to his awful will.

Jan. 4. At midnight, being about to retire to rest, I addressed myself to

* Late Pastor of the Baptist Congregation at Crockerton.

the Lord; and such was his gracious will towards me, that I enjoyed greater nearness of soul to him than I ever remember before. I felt the utmost pleasure in him, the strongest desires towards him, and the greatest willingness to be and do any thing he pleased. It was, I believe, like Heaven. It has made me happy; God forbid it should make me proud!

6. Dined with Mr. P. and found that his opposing something which I spake without sufficient reason, was disagreeable to me. Therefore, let me never treat another in that manner. — Saw a person behave in a haughty, proud manner; and was myself offended, not publicly, but privately. Therefore, labour against the like in thyself.

9. Seeing, on a journey yesterday, a person in liquor, who had tumbled about the road, I was led to think of the cause of my differing from him; and from the sense I then had of the distinguishing goodness of God, my heart was melted with gratitude.

14. I felt myself wandering and distracted when about to compose a sermon. Grief filled my soul on account of it; and I carried my complaint to the Lord, and begged better abilities for his own work. I sought a fresh sense of the nature and perfections of God, thinking that all irreligion proceeded from a forgetfulness of these things. Heaven must certainly be a very happy state; because in it no darkness veils the understanding, no doubt of interest in the favour of God damps the joy, no incapacity for duty is ever experienced, and no temptation ever presents itself. Lord, enlarge my views of this blessed state! —Shew my soul its right to it,—increase my desires after it, and keep me from despair whilst thou seest fit to withhold the actual enjoyment of it from me.

I heard an aged minister, whose faculties are much impaired, talk in a very doubting and fearful manner respecting his state, though he has lived, I believe, as much as most men under the influence of grace. — Learn to pray against such frames; and mark all evidences of grace, so that they may be referred to when necessary.

23, 1762. Observing a certain person usurp more authority than he ought, and intermeddle with affairs that did not properly belong to him, I found it very disagreeable to me; and that it inclined me to value the person the less. Learn hence, not to be guilty of the like thyself; and remember, that the likeliest way of getting the love of men, is to assume rather less authority over them than what perhaps thou mightest, in strict justice, require.

Thinking it necessary to answer the application I have had from the church in D. S. I first went to the Lord for direction; and then, after weighing the reasons for and against, both London and F., I declined the invitation to the former situation. I considered the two following questions:— First, What are the ends a minister should have in view in fixing with any people? Secondly, Where are these ends most likely to be attained? The ends are God's glory and the good of the church; and as to the probability of attaining these ends (1.) I conceive the number of hearers not only is greatest at Fr. but is likely to continue so; and that therefore more service to souls may be done there than in London. (2.) Professors in general are more inclined to religious conversation and prayer at F. than in L. which has a tendency to excite devotion in the minister's soul. (3.) Doctrines, I believe, are alike agreeable at both places; but discipline is much more regarded at F. than in L. (4.) The conduct of professors in general is much more becoming godliness, I believe, at F. than in L. (5.) The Lord has, according to the time I have been in both places, made my ministry much more useful at F. (6.) Supporting the interest seems of more importance at L. than at F.; but as my abilities are not popular, there is little probability of my raising an interest there to any thing considerable. (7.) I might probably have more money for preaching in L. and also less work to do; but I would not minister for gold, nor desire an opportunity of idleness in so good a service. If I bring any greater glory to God, or

do more good to souls at F. than I might at L. this will be better than gold; and the more laborious I am for Christ, my dear Master, the more pleasure I shall have as oft as I reflect on it through life; and it is likely to yield me more comfort when my work may be done, and I about to quit the world.

[*To be continued.*]

JUVENILE DEPARTMENT.

THE EXAMPLE OF JESUS CHRIST, AT TWELVE YEARS OF AGE, *proposed for the Imitation of Young Persons.*

'When he was twelve years old (and so, according to the Jewish custom, was considered as subject to the law) he went up to the temple with his pious parents to celebrate the passover; and, upon that occasion, he shewed the most zealous attachment to the house and service of God. His parents and relations were returning home, while, unknown to them, he still remained at Jerusalem. After a painful search, they found him on the third day amongst the public teachers of religion, listening to their instructions, and requesting their answers to his enquiries; and, by his profound understanding in divine things, exciting the astonishment of all who were present. When his mother had expressed her wonder at his conduct, as having occasioned them many anxious fears, he replied, with a zeal far beyond his years, 'Wist ye not that I must be about my Father's busines?' Yet he did not repounce his obedience to Joseph and Mary, or despise them on account of his own superior rank or abilities; but, with all filial regard and submission to their authority, he went down to dwell with them at Nazareth.

'Here then we have an example that may be proposed to all; but which more especially demands the attention of young persons; therefore, we call upon such to contemplate the amiable conduct of Jesus at that early period. Do not the same dispositions, which he possessed, become you also? — and do you, who are only twelve years old, acknowledge your obligations to worship God and frequent his ordinances? Is the house and service of God your delight? Jesus undertook a long journey; and, after he had spent many days together in waiting upon God, seemed unwilling to leave the sacred courts: but do not you think the least trouble for any religious purposes more than enough, and the shortest time too long? Have you not said, 'What a weariness is it? When will the Sabbath be gone?' Are the grand subjects of divine revelation your study, or the matter of your humble and diligent enquiry? Do you listen with eagerness to the instructions of your teachers? —and would you gladly embrace an opportunity of conversing with them for your own edification? Ah! how different are the greater part of our young people! What ignorance and contempt of God! — what a profane neglect of his house, his word, and ministers, do we discover in them!' *Robinson's Scripture Characters, vol. 3.*

THE YOUNG PILGRIM.

Young as I am, with pilgrim feet,
Father, I travel to thy seat;
And, leaning on my Saviour's hand,
Prepare to leave this barren land.

My cradle was beset with fears,
My infant eyes o'erflow'd with tears;
Ere I could good or evil know,
My little heart was fill'd with woe.

Diseases threaten'd to destroy
All the young buds of rising joy;
And thus in early life began
The cares and sorrows of the man!

Oft sickness shades a mother's eyes,
And many a friend around me dies;
And oft I feel, oppress'd with care,
A stranger, as my fathers were.

While o'er this desert world I roam,
Teach me to seek a better home;
Unstain'd by woe, unchang'd by years,
Unlike this gloomy vale of tears.

W. B. C.

Obituary.

MR. WILLIAM EVANS.

Mr. William Evans, lately a student in the academy at Axminster, was a native of Ottery, in the county of Devon. He descended from two of those excellent men who were ejected from their livings by the Act of Uniformity; and he had the superior happiness of being born of pious parents, who were anxious for the welfare of the souls of their children. We are ignorant of the time and particular circumstances of his conversion; but, from his correspondence with a venerable relative *, which he commenced in the 15th year of his age, it appears that he had then begun to devote himself to the service of the Redeemer.

In these letters he often expresses that sense of his unworthiness, that hope in Christ, that ardent love to prayer, the Scriptures, and the sanctuary, which are happy indications of a mind enlightened and renewed by the Spirit of God. In one place, he writes with much simplicity and humility, in the following manner: — 'I came into my room this morning and shut the door; but I could not shut out the world. I am hard and stupid; but, I hope, I can say I *would* turn to the Lord. If I attempt to pray, the world so engrosses my thoughts, that I can say nothing but Lord, quicken me!' As his constitution was delicate, he was often afflicted; and, in one of his letters, after intimating that he had felt much pain, he adds, 'One hour in the closet makes up for all. It is good for me that I have been afflicted. I esteem my afflictions the greatest of my mercies.'

After he went to the academy at Axminster, he kept a diary; from which we could, with pleasure, make numerous extracts. Such records of the dispositions of the heart, and the transactions of the life, have sometimes been injurious instead of being beneficial; — they have been used by some as a relief to their consciences, by committing their sins and infirmities to writing, without faith in the atonement, or true repentance and reformation of conduct; — but, when Christians have kept diaries, to record their own unworthiness and the goodness of God, for the purpose of encouraging and humbling their hearts, or as incitements to a more vigorous discharge of future duty, they have been blessed as instruments of holiness and comfort. Under these impressions, these little memorials of himself were evidently written.

He here expresses more frequently and fully, his delightful intercourse with God in his secret devotions; and he particularly adverts to the frame of his mind relating to the work of the ministry. It is pleasing to observe how he checks and prays against that desire of human applause, by which so many are ensnared; and how he guards against that levity into which the natural and amiable cheerfulness of young persons too often degenerates; — but what is especially observable is, his devotedness to the will of God, as to whatever he should please to appoint. Thus he says, in one part of his diary, 'I have had strong, very strong desires after God this day; and, I believe, that it was the genuine language of my heart that, unless I might live more to God and his glory, I might be taken out of the world. O! it has been a transforming visit! — it has been a good day! — I hope I have learned something more of dependence upon God!' — On another occasion, he writes, — 'I believe, my earnest desire this morning was been, not for long life or any worldly good, but for the Spirit of God, and the enjoyment of his presence:—and can God deny

* The late Mr. Lavington, of Bideford, who died the month following the death of his nephew. The ejected ministers above alluded to, were the Rev. W. Ball, of Winsham, and the Rev. W. Yeo, A. M. of Newton-Abbott. — See Palmer's Nonconformist's Memorial.

the desire which he himself has excited? About ten o'clock this morning, owing to my cough, I threw up several mouthfuls of blood. Blessed be God for it! for it is for my good. During all the remaining part of the day, I hope I enjoyed the influence of the Spirit; and never did I feel so much admiration in reading the Scriptures. O, my soul! I now, in some measure, experience the pleasure of religion, with an increasing hatred of sin, and delight in holiness, blessed be God!' On another day, he says, 'I know not what God is about to do with me; but, I trust, this evening that God has given me the Spirit of grace and supplication; and has led me to pray that, do what he will with me, it may be for his glory.'

Such was his religion in secret; and it strictly corresponded with his general conduct. When the duties of retirement are performed with a pharisaical formality, or an enthusiastic conceit, they are often discredited in the family and the world, by a sordid, peevish, or ungovernable spirit; but he who feels a love to God in his closet, will evince a love to his neighbour when he has left it. The Christian who is humble and holy in private, will discover a meekness, purity, and consistency in his public behaviour. This remark was exemplified in himself. He was cheerful without levity, and serious without sullenness or moroseness; and he conciliated, by his amiable and excellent character, the esteem of all with whom he was connected. He was much beloved by his tutor and fellow-students; and he was singularly endeared by his piety and the sweetness of his temper, to the numerous branches of an affectionate family.

But, hopeful as he was, God was pleased to shorten his life. During the greatest part of his lingering illness, he enjoyed a blessed serenity of mind, and a resignation to the will of God. Once, however, being particularly dejected, he was relieved by a very providential occurrence. The person at whose house he then occasionally resided, knew not the unhappy state of his mind; but, after Mr. Evans was gone to bed, he read, in an adjoining room, at his family devotions, the following suitable hymn of Dr. Watts: — 'Why should the children of a King,' &c. These words were applied by a divine power, and afforded his disconsolate spirit immediate relief. From this period, his hope in Christ was, in a good degree, steadfast.

He bore his tedious illness with a truly Christian submission. He uttered no murmurs, nor expressed any signs of impatience; but was full of gratitude for all the kindness of his friends. He seemed to anticipate his exchange of worlds with the calmness with which we look forward to a removal from one house or country to another, waiting quietly for the signal which should bid him depart. Mr. Varder, of Ottery, having said to him one evening, 'I hope, by next month, to have a good account of the Bible Society,' in some part of the world which he mentioned; — 'Well,' said he, in reply, 'if I am in Heaven by that time, I shall hear of it there.'

As he advanced towards eternity, his happiness increased. His joys (as he expressed it) came on like a flood. When asked how he was, he frequently replied, with a smile, 'Quite happy in God.' Alluding one day to his illness, he said, 'I am perfectly easy as to the event. If God has any work for me to do, he will raise me up again; if not, he will take me to himself; so that, as the will of God will be done in either way, all will be well.' He added, 'If God were to give me my choice, either to live or die, I would refer it back to him again. A few days before his dissolution, being asked if he had any fear of the consequences of death, he replied, 'No; the sting of death has been taken away by Christ. Yes: there is scarcely any thing but the carcase remaining; but this vile body will be made like Christ's glorious body. At length, he gently fell asleep, to awake to a nobler life, on the 5th of March, 1807, in the 25th year of his age. His memory will long continue to be precious.

Remarks of a Medical Friend.

The situation in which Providence has placed me, affords frequent opportunities of speaking a few words for my Master. Sometimes I have been able to embrace them; and they have proved, I trust, the 'savour of life unto life:' at other times, I fear, 'the savour of death unto death.' Too frequently, however, these favourable opportunities have passed me unimproved; which I cannot but lament, while I pray for grace to be more faithful in future. That my observations may excite others of my profession to be useful, so that suitable warning and encouragement may be given to afflicted persons, is the sole reason of my taking up my pen.

Some time since, being called to visit a poor young girl in a severe illness, from which there was not the least hope of recovery, and pitying her deplorable state, the sad result of a life of prostitution (the profits of which appeared to have been shared with her own mother, a 'monster in sin!') my heart yearned over the wretched creature, and I was induced to converse with her fully. On asking what she thought would become of her soul after death, she appeared astonished and dismayed: Wishing to be faithful, I pressed the point, and asked if she really thought that God would be just if he condemned her to Hell? With faltering breath, she several times attempted to speak; and at last, in a manner that bespoke a wounded spirit, uttered 'Y-e-s.' "You think he would be just?" said I: 'Yes, indeed, I do,' she repeated. I then spoke of the all-sufficiency of the atoning blood of Christ; the freeness of divine grace, and the love and mercy of the Saviour. This was a theme quite new to her; and the effect it produced on her countenance I shall not easily forget; she seemed enraptured at the thought of divine condescension,—under which impression I left her, it being late at night, which she passed in prayer, longing for my return, that she might hear more on the dying love of Christ, and be further instructed in 'all the words of this life.' The next day, being Sabbath, I requested a poor and pious disciple to visit her; which he readily did. Soon after, I called to see her; but she was gone. It becomes us not to decide on her state. Sudden conversions are sometimes suspicious; but the appearances were such as to encourage us to speak a word in season.

An awful case, of a very different description, lately occurred to me: an instance wherein the sorrow of the world appeared to work death; and in which advice and admonition seemed to be utterly in vain.

A person in a respectable situation, and for whom I had considerable esteem, had married a man, whose principles were as loose as his practice; and which brought her into a state of despondency; and having no knowledge of Him who bears the burden of his people, she took refuge in the deceitful consolation of spirituous liquors, — of all things the most benumbing to the feelings, both of body and soul; yet alas! the numbers who do so for mere gratification is almost incredible. She continued drinking, in increased quantities, till any thing like spirit became her whole desire; nor had I courage, at that time, to speak pointedly to her, for want of sufficient evidence of the mischievous practice. This was soon after given me, when it laid her on a dying bed; on which she languished many months, still crying, 'Give, give.' Advice and warning were now too late. I talked, however, in the most serious manner. The attendants trembled, — she alone remained unmoved. '*Pray*, my dear,' said her mother to her. "I cannot," she replied. 'Now, *do* try. Say, The Lord have mercy upon me!' "I cannot," she replied. — 'Say, Lord Jesus Christ receive my soul.' "I shall be better presently," said she. Then turning her dying eyes, she gave up her soul to Him who would not suffer her to receive her attendants by prayer or by prayer. Extra-

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

Organic Remains of a Former World: *an Examination of the Mineralized Remains of the Antediluvian World, generally termed* Extraneous Fossils. *By* Js. Parkinson. *Hoxton. Vol. II. 4to, Price 2l. 12s. 6d.*

Books of Science come under our Review only when they support or illustrate the truths of natural and revealed religion. By turning to our Magazine for 1805, p. 80, the reader will perceive the general plan of this work was to produce and illustrate the ruins and remains of a former world; and hence to exhibit irrefragable proofs from nature, of the extent and antiquity of the universal deluge. The first volume was confined to vegetable fossils:—this advances a step farther, and examines the next class of fossils from Zoophytes, or that class of natural productions which connect the vegetable and animal creation, — a class, though till lately but little noticed, perhaps scarcely less numerous than the others.

This volume differs from the former, in being thrown into the epistolary form. The various species of coral, in all their 'beautiful and fantastic forms,' come first under examination; and several curious specimens are given of the genus *tubipora*, or coral in the form of tubes, supposed to be the residence of various kinds of polypi.

Some of these specimens are extremely curious: and on one he makes this remark, p. 19, 'To what a remote period of past time, and to what astonishing changes, in the structure at least, of the surface of this globe, does this circumstance direct our contemplation! A body, differing from any animal substance *now known*, has been formed, by the energies of animal life, in the depths of the ocean of a former world; and is now found imbedded in a rock, many miles inland, and at a considerable height above the sea.' How far we may be justified in supposing any species of creatures lost, we cannot say; but considering the great variety of changes, produced by mixtures among some species of animals, it is surely possible, as great varieties may have been produced among the Zoophytes at the bottom of the sea. Wonderful transformations also must have taken place in the process toward the fossil state (see p. 24, 78, and 89) not to say that so small a part of the bosom of the ocean has yet been examined, that many thousands of species may yet remain undiscovered, to reward the future enquiries of naturalists and navigators (see p. 91). But when the author talks (p. 24) of 'countless ages,' he seems to have forgotten his *data*. A convulsion of nature, like the deluge, which reduced our globe almost to a second chaos, must have produced effects far beyond the regular course of nature; yet it is impossible to say what *that* might have effected in the progress of nearly 4000 years!

Mr. P. reverts frequently to the 'dissimilarity between the creatures of this and of the former world,' as a circumstance wholly inexplicable. 'It however furnishes us,' he thinks, 'with a strong argument against that theory which supposes the changes which this planet has undergone, are *all* attributable to the constant, regular, and gradual processes of nature, which have been acting from an indefinite period of time,' and is of course friendly to the Mosaic History.

In speaking of the analogy between the animal and vegetable worlds, Mr. P. remarks, this wonderful and close analogy offers to our admiration a plain demonstration, not only of the power and wisdom of our great Creator, but of the rich infinity of resources from which he has been enabled to diversify his works.

Unable to copy any of the beautiful and expensive plates, many of them delicately coloured from nature, it is impossible to convey to

our readers an adequate idea of the subjects here treated; but, upon the whole, we are highly gratified with this as a work of curious and useful science; and, we think, these studies calculated to enlarge the mind, and lead to admiration of the Creator; while, at the same time, they furnish, when attentively considered, strong corroborative evidence of the truth of sacred history.

The Chemical Catechism, *with Notes, Illustrations, and Experiments. By* Samuel Parkes. *3d edit. 8vo, price* 12*s*.

Chemistry is certainly not our province; yet, when a book on this useful science is so written, as to promote religion rather than oppose it, which is too frequently the tendency of philosophical treatises in the present day, we think it not improper to notice it. This work possesses considerable merit, and contains a vast accumulation of curious and interesting facts; from which the author, throughout, draws inferences which, though not directly evangelical, are calculated to lead the mind to the God of nature; and he does this is a manner that cannot disgust any considerate person; and may excite serious thoughts in the minds of many readers.

Zeal without Innovation; *or the Present State of Religion and Morals considered, with a View to the Dispositions and Measures required for its Improvement: to which is subjoined, An Address to Young Clergymen; intended to guard them against some prevalent Errors. Price* 7*s*. 6*d*.

A reader of this volume will be struck with many glaring inconsistencies, which he will not fail to discover as he attentively considers its pages. Christian philanthropy and Sectarian bigotry, — Professions of candour, connected with the most unjust treatment of worthy and excellent men, form the general character of this singular production. We are persuaded that, by whomsoever penned, it is of dangerous tendency; — that, though it contains much that is good, it is polluted with more that is evil. The design which this writer proposes to accomplish is, To raise the Church of England from its present state of declension; — to impress upon the minds of the clergy the necessity of animated zeal in the performance of every parochial and clerical duty; and thus to check the fearful progress of immorality and Sectarianism: and, had the author confined himself to these subjects, had he indulged himself in no unfounded censures, had he been satisfied with pointing out, deploring, reprobating, and suggesting effectual and scriptural remedies for the evils which exist in the National Church, he would have obtained the approbation of all good men. Instead of this, he has indulged himself in grossly misrepresenting the political and religious tenets of Dissenters, and in obliquely impeaching the character of the evangelical ministers of his own church. In fact, he has joined the Hue and Cry against what may be justly termed the Reformation of the Eighteenth Century; and which the world has been pleased to stigmatize with the vague appellation of *Methodism!* — But, while he gives up the evangelical clergy in general to popular odium and contempt, he would except a few serious, laborious, parochial ministers, like himself, who, he is afraid, are included in the universal censure. It is not for us to be the apologists of any party, or of any class of men. There is enough of error and of human frailty among the most exemplary of our kind, to give some colour to the invectives and reproaches of those who choose to fill the chair of the scorner; and we are not willing to palliate or soften the imperfections which really exist among evangelical Christians: but, when mere human frailty, which belongs to the best of men, is represented as constituting the principal feature of the character; when this is exhibited to the world as an enormous crime, and the good which predominates, and which forms the general principle of action, is studiously kept out of sight, it becomes the imperious duty of the

friend of truth and of human nature to denounce the writer, who is equally the enemy of both. It is the fate of every man who imbibes a party spirit, and who identifies his own peculiar views of Christianity with Christianity itself, to be thus unjust in his treatment of those who may differ from him in their religious sentiments. The author of 'Zeal without Innovations,' happens to be warmly attached to the Established Church, in its constitution, in its forms and ceremonies, and in its discipline. It is, in his view, the appointment of Heaven, — the ark of religion, — the bulwark of the state; and, though he is forced to acknowledge that it is practically so inefficient in reforming the people as to be abandoned by the multitude, and to have little or no hold upon the public mind, yet, at any rate, it is to be extolled; the prejudices of its worldly clergy against spiritual religion, whether in the Establishment or out of it, are to be excused, if not to be justified. Much more tolerance is shewn to the spirit of the world, and the persecuting bitterness of the slanderous tongues and libellous pens of the enemies of all personal religion, than to the infirmities of good men, who may think it right, in times of very shocking declensions from piety, to be a little more irregularly zealous as clergymen than this writer approves; or who may conscientiously dissent from that Establishment, of which he delights to be considered as a member.

The second section of the first chapter of this work, contains a strange mixture of religion, sophistry, and bigotry; and, as our limits will not suffer us to examine and to refute the errors and calumnies of the whole book, we shall confine our subsequent remarks to this section, which is a fair specimen of the entire production. It is on the increase of Separatism; the evils of which, according to the author's views of the subject, are forcibly described. We are told, That Separatism goes to the annihilation of the Established Church, as a national institution;—that it threatens the existence of the monarchy;— and, that it promotes the debasement of the Christian ministry, by *lay-preaching*. We are of opinion, That no clergyman should view with indifference the declension of the church to which he is attached from principle, and which feeds him with his daily bread;— but, surely, no fears, no alarms for the safety of the church, can justify an improper mode of defending it, or of opposing those who may choose to dissent from it. To consider separation from the church as the powerful and efficient cause which threatens its destruction, betrays great weakness of mind. Emigration tends to impoverish a country of its most valuable riches, — its citizens, which are its glory and its strength;— but when emigration takes place to any alarming extent, there must be some operative, pre-disposing cause existing in the government, or men would not leave their homes, and snap asunder the dearest connexions, to seek an asylum among strangers on a distant continent. In this case the government must be charged with effecting its own ruin; and thus, even should the period ever arrive, 'when,' as the author expresses it, 'it shall become a question whether the Church of England shall any longer have the Support of the State,' we may be assured it will have only itself to blame; for nothing but the most gross deficiencies in her ministers can operate against that powerful influence which she derives from the State.

A churchman must and ought to think that separation is an evil. But how is this evil to be remedied? It is the disgrace of this writer, and of many of his brethren, that, instead of turning their *whole* attention to the reformation of the clergy, and the removing of what is evil in the church itself, they are constantly looking, with a jealous eye, on the Act of Toleration. There is a note in the 20th page, which betrays as much ignorance as intolerance: —

'It (the Toleration Act) was intended to give relief to conscientious minds; and for that, it does

honour to the wisdom as well as humanity of the age in which it was passed. To see it, however, turned to another kind of purpose, that is, to *make* Dissenters, not merely to *satisfy* those who are already such; — to see it employed as an engine against that church who, by her legislative representatives, consented to this benign law; these abuses of the intention of the legislature, he cannot view without regretting that they were not provided against; which, no doubt, they would have been, by those who framed and passed the act, had they been foreseen. His regret is heightened by a fear, that the present wanton abuse of the Act of Toleration may provoke such an emendation of it, as may be attended with great danger to liberty, and little benefit to religion. Let them who cannot be contented with the relief which the law, as it now stands, affords to conscientious minds, take warning by this hint.'

These are the enlightened views of a Protestant clergyman of the nineteenth century, on the subject of Toleration!!! As far as the dissemination of religious sentiments is concerned, if the manner adopted be merely persuasive, the toleration act cannot be abused. The act of Toleration recognizes the right of every man to think for himself, in matters of religion; and to propagate his tenets by every reasonable method in his power. We cannot forbear opposing to this curious note, the language of Dr. Shipley, Bishop of St. Asaph, on this very subject: —

'It is the duty of magistrates,' says this enlightened prelate, 'it is indeed the very end of magistracy, to protect *all men* in the enjoyment of their natural rights, — of which *the free exercise of their religion* is one of the first and best. All history, my Lords, is full of the mischiefs occasioned by the want of toleration; but no one has ever yet pretended to shew, that any public evils have been occasioned by toleration. The ruling party is always very liberal in bestowing the title of Schismatic and Heretic on those who differ from them in religion; and in representing them as dangerous to the state. My Lords, the contrary is the truth. Those who are uppermost, and have the power, are the men who do the mischief, while the Schismatics only suffer and complain. I am not afraid of those tender and scrupulous consciences, who are over-cautious of professing or believing too much. If they are sincerely in the wrong, I forgive their errors and respect their integrity. The men I am afraid of, are the men who believe every thing and subscribe every thing.'

When God is pleased to make the Church of England *infallible*, and to confer infallibility upon her ministers, there will be some grace in her talking of granting relief to tender consciences; and some plea for her depriving her fellow-churches of their civil rights and religious privileges, because they will not bow at her altar: but while she is human in her constitution, and while her sons are liable to err like other men, it would be decent and proper, if she would content herself by labouring to do all the possible good she can within her own pale, and permit the churches of the Separatists to do the same.

The charge of promoting Democracy, which is alleged as another argument against the Separatists from the national church, is not new. It was manufactured at the forge of Calumny long before this writer could hold a pen, or invent a sophism; and little did we expect that a charge, so frequently and so fully refuted, should be brought forward again in this enlightened age. The Separatists believe that Jesus Christ is the only Lord of Conscience, — that he has made known his sovereign will in the Scriptures; and they think that they are to read the sacred volume for themselves; — that they are to choose their own teachers, and to manage their own spiritual concerns, under the sole direction of the New Testament; and it is argued by this sophist, that acknowledging an absolute sovereign in things spiritual, infallibly leads to a democratic form of government as things temporal; and he moreover concludes, That as

soon as men lose a blind reverence for things that are established, merely because they are established, they must therefore reject, on examination, the excellent form of the British Constitution. — Whatever force there may be in this reasoning, in the estimation of those who wish to rouse the suspicion of the Legislature against those who take refuge under the act of toleration, it is diametrically opposed by facts. Our appeal is to the page of history, and to the testimony of our own times. Dissenters from the national church, viewed collectively, have always been the warmest and most distinguished friends of the House of Hanover, and of the Government of the people by King, Lords, and Commons. They are now the most loyal subjects in his Majesty's dominions; and their loyalty is not to be suspected, for it is perfectly disinterested.

We have already extended our observations to a length which precludes our refuting the next charge which is levelled against *lay-preaching*. This, we are told, has a tendency to debase the character of the Christian ministry. It may, in the eyes of those who view Christianity through a worldly medium; but this idea will only excite the smile of those who have studied their religion at the feet of the fishermen of Gallilee. At present, we shall only say, That lay-preachers in general understand much more of religion, and are far more useful, than many of those who affect to despise them.

Separate from the intolerance, the partiality, and the prejudice which this volume exhibits, it contains many useful hints, which the clergy would do well to regard. But we do not admire the author's recommendation of *reading sermons* till the preacher needs spectacles, p. 335; and we sincerely abhor that bigotry which he displays in page 366, where he advises the young clergyman to avoid the table of the wealthy citizen, who may be 'an encourager of separatism;' and where he may happen to sit down 'with religionists of every form and shape.' For our part, we greatly rejoice when ministers of various denominations, occasionally meet at the friendly board of a candid gentleman; and, we think that, if the author had enjoyed the same privilege, it would have served to rub off some of those 'sharp angles of party,' which are now so visible in his whole performance; for almost every page is deformed by high church and illiberal prejudices. We deeply regret that this is too much the spirit of the times. It is a spirit which many clergymen imbibe, from whom we might expect better things; and it is a spirit which will do a million times more injury to the national church than the combined exertions of all the sectaries in the kingdom.

On the whole, we are constrained to say that, although the work appears to be the production of an able and, we hope, pious man, yet it seems to us to contain a greater sum of evil than we remember to have witnessed in any publication of a religious nature; for it has a direct tendency to revive that religious animosity which subsisted in former days, and to counteract that mild spirit of Christian candour which, we flattered ourselves, had lately increased. One good effect, however, of a private nature, it will very probably produce, — raising the writer from the rank of a humble curate, to that of a wealthy rector.

The Christian's Views and Reflections during his last Illness; *with Anticipations of the glorious Inheritance and Society in the Heavenly World: to which are annexed, Two Sermons. By the late Rev.* S. Reader. *Published from the Author's MS. by the Rev.* B. Cracknell, A. M. *of Weymouth. Second Edit.* 12*mo*, 3*s.* 6*d.*

The author of this Work was a pupil of Dr. Doddridge; after which he was ordained over a Dissenting Congregation at Wareham; to which congregation the editor succeeded. The reader will find our testimonial in favour of this work in our Review of the first edition, in our Magazine for January, 1795. We have only to add, that this edition is recommended by the Rev. Messrs.

Simpson, Wilks, Bogue, and Collison, 'from a conviction that the volume is highly calculated to be useful;' and from the assurance, 'that, in many instances, the first edition has been much blessed to the sick and the dying.'

The Conduct *of Divine Providence. By the Rev.* J. Flavel. 8*vo*, 8*s*.—12*mo*, 4*s*.

We can never be required to recommend the works of this most excellent and agreeable writer; it is enough to say, that we consider this as one of the most useful and engaging of all his writings; and the present, as a good and correct edition; — the octavo, certainly the best we have ever seen.

Jerusalem, *or an Answer to the following Enquiries: — What is the Etymology of the Word* Jerusalem? *and, Is there any Connection between Salem and Jerusalem? By* Granville Sharp.

Mr. Sharp considers Salem as the first name of the ancient city, which was afterwards called Jerusalem. The word *Salem*, it is agreed on all hands, denotes *peace*; and this word forms the two last syllables of the name Jerusalem. The two first syllables, according to our learned and pious author, are derived from the Hebrew verb יָרָה *(Jereh)* which has two distinct significations: the first, *To throw out*, or *cast forth*; the second, *To teach*, or *instruct*. Hence are derived, in the opinion of Mr. Sharp, two different and important meanings of the word *Jerusalem*, peculiarly characteristic of the different situations and dispositions of the Jewish people. In the first sense, the word signifies *to cast away peace*. In order to shew how applicable this import of the word is to the past and present character of the Israelitish nation, Mr. Sharp gives a a very particular and extended account of the various instances recorded in Scripture of their rebellion against the will of God, and especially of their rejection of the true Messiah. To this Mr. Sharp adds a representation of the infidelity of the Jews, as evinced by the late proceedings of the Parisian Sanhedrim. The opposite meaning of the word *Jerusalem*, *i. e. they shall teach peace*, says Mr. S. 'testifies that peculiar character of the house of Israel for teaching and instructing mankind in the true doctrines of peace, to which their nation was destined by the Almighty.' The Jewish disciples of the Messiah have taught peace: by their instructions, 'the true doctrine of the Messiah has copiously flowed from Jerusalem, like a fountain of living waters, for the healing all other nations.'

This tract undoubtedly displays considerable ingenuity, and great familiarity with the Hebrew Scriptures. It will interest and entertain the Biblical student, even if it should fail to obtain the full concurrence of his judgment. The subject is perhaps rather curious than important; yet it is not destitute of a claim on our attention, when introduced to our notice by a Hebrew scholar of such acknowledged eminence as Mr. Sharp, whose former treatises on some important points of Biblical criticism, are entitled to the closest consideration. In referring to these, we wish particularly to recommend to notice his excellent Rules to ascertain the Use of the *Vau Conversive*, since Mr. Sharp has, on this perplexing point, afforded more assistance to the Hebrew scholar than any preceding writer. The work in which these rules are to be found, is entitled 'Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue.'

The Power of God: *a Sermon delivered at Lymington, before the Hampshire Association, Sept.* 28, 1808. *By* J. Hunt, *of Titchfield*, 8vo, 1*s*. 6*d*.

The perfections of God afford the noblest subjects of contemplation: and may be very useful to a Christian congregation, when treated in an evangelical and popular manner. Mr. Hunt's sermon, on the Omnipotence of God, contains much excellent and important matter, admirably expressed; and has the strong recommendation of being published

at the request of the ministers and churches of that respectable association, before whom this and Mr. Styles's sermon on the Spirituality of the Divine Essence, were delivered. It will afford, we doubt not, in the closet, the same satisfaction as it produced in the congregation.

Evangelical Advice and Encouragement: *a Farewell-Discourse at Truro, Oct. 2, 1808. By* Benj. Coxhead. 1s.

This sermon was published at the request of the members of the church, who admired, as we do, that 'Christian candour' which it breathes. Mr. C. alluding to some differences, which are not related, says, 'Disputes and differences, which arise among professors, are, in general, far better suppressed, and buried in oblivion, than kept alive, and published upon the house-tops.' In this truly Christian sentiment we heartily concur; and earnestly wish that it may practically prevail in every congregation. Mr. C. piously recommends, from Phil. i. 27, 28, a conversation becoming the gospel of Christ.

The Influence and Advantages of Religion, *exemplified in the History of Hannah and Samuel: adapted to the Use of Societies for the Benefit of Lying-in-Women. 3d. or 18s. per 100.*

The adaptation of religious tracts to every class of the community, is certainly very commendable; as that which comes home to the character and circumstances of the reader, is more likely to be regarded with attention than the best treatises, which are of a more general nature. The history of Hannah, the mother of Samuel, affords a suitable subject for the persons addressed; and, we hope, will be useful to them. What is said about Baptism had, we think, better have been omitted. ——

LITERARY NOTICES.

The History of Dissenters, by the Rev. Messrs. Bogue and Bennett, is expected in a few days.

The Rev. W. Bennet intends immediately committing to the press his proposed Essay on the Gospel Dispensation, considered in Connection with God's Moral Government of Men, as Intelligent Accountable Creatures.

Mr. Jos. Ivimey is about to publish A History of Baptism, in the form of Dialogues.

Mr. Thomas's History of the Welch Baptists is about to be reprinted, and continued to the present time.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

An Address to the Public, upon the Dangerous Tendency of the London Female Penitentiary. By W. Hale. 1s.

Prostitutes Reclaimed and Penitents Protected; in Answer to some unreasonable Objections made against the Tendency and Principle of the London Female Penitentiary. By W. Blair, Esq.

The Remonstrant: being a Letter to Mr. William Hale, in Reply to his Address to the Public, upon the injurious Tendency of the London Female Penitentiary. By G. Hodson. 1s.

Letter to W. Hale, Esq. upon his Remarks on the Dangerous Tendency of the London Female Penitentiary. By R. Hawker, D. D.

Cursory Remarks upon a recent publication, entitled 'An Address to the Public upon the Dangerous Tendency of the London Female Penitentiary.' By Juvenis. 1s.

A Defence of the London Female Penitentiary, against the Charge of 'Dangerous Tendency,' brought against it by Mr. William Hale. By William Shrubsole. 1s.

An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace. By E. Williams, D.D.

A Rejoinder to the Rev. T. Hill's 'Strictures' on Mr. Bennet's 'Remarks,' relative to 'The Origin of Moral Evil,' &c. By W. Bennet, 1s. 6d.

A Sermon, for the Benefit of a Female School of Industry, at Hackney. By S. Palmer. 6d.

RELIGIOUS INTELLIGENCE.

EAST INDIES.

The Public Disputation of the Students in the College of Fort William, in Bengal, before Lord Minto, the Governor General, on the 27th of February last, has been recently published, together with his Lordship's Discourse on that occasion. It presents a very pleasing view of the progress of Oriental Literature in India; and must encourage the hopes of religious persons, that the knowledge of the gospel in that country will hereafter be greatly promoted thereby.

The noble Visitor pronounces the highest eulogiums on several young gentlemen, who had distinguished themselves in acquiring the Persian and Hindostanee languages. After which, his Lordship adverts to the promising essays which had been made towards the attainment of the Chinese. We quote his Lordship's words: —

'If I had not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast Archipelago in which the Malay language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of China. I am in truth strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our college, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language. The means, we all know, that, in the present circumstances, can be employed in that difficult undertaking, are very inconsiderable. The honour is so much the greater to those whose enterprize seems already to have opened at least a prospect of success. Three young men, I ought, indeed, to say Boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication, which, I understand, is neither difficult nor rare amongst Europeans connected with China, — but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry: I mean a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of an Examination, which took place on the 10th of this month at Serampore, in the Chinese language, — the Report of which, however, I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose to say, That these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too is established, and in actual use. In a word, if the founders and supporters of this little college have not yet dispelled, they have at least sent and admitted, a dawn of day through that thick impenetrable cloud, — they have passed that *oceanum dissociabilem*, which for so many ages has insulated that vast empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this and similar attempts, may let in at length upon those multitudes, the contraband and long forbidden blessings of human intercourse and social improvement.

'I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.'

Report of the First Examination in the Chinese Language.
Held at Serampore, on the 10th of February, 1808.

JOHN CLARK MARSHMAN, AGED 13 YEARS.

Perfect in the three elementary books. The first (37 pages) containing 1110 characters, of which 600 are different. The second (27 pages) containing 680 characters, of which 300 are different. The third (25 pages) containing 1000 characters, different both in form and signification. Repeated, *memoriter*, the third book; which comprizes nearly the whole of the key-characters, and the most useful and current in the language.

Repeated the whole five books of Lun-gnee, or Conversations of Confucius; containing 8000 characters.

Held a Disputation in the Chinese Language, on the following thesis: — 'The Chinese Language is not more difficult of Acquisition than other Languages.'

Produced an abstract of all the different characters in Lun-gnee; — also twenty sentences in Chinese, his own composition and writing; — also a copy of the second elementary book.

Wrote in the Chinese character and language sentences dictated to him, and explained their meaning.

Orally examined in the elementary books, and in the Works of Confucius.

JABEZ CAREY, AGED 15 YEARS.

Perfect in the first and second elementary books, and in half of the third book. Repeated, *memoriter*, the second book.

Perfect in the first, second, and third books of Lun-gnee. Repeated, *memoriter*, the third book.

Held a Disputation in the Chinese Language.

Produced ten sentences in Chinese, his own composition and writing; — also a copy of the second elementary book.

Wrote in the Chinese character and language sentences dictated to him, and explained their meaning.

Orally examined in the elementary books, and in the Works of Confucius.

BENJAMIN WICKS MARSHMAN, AGED EIGHT YEARS.

Perfect in the first, second, and in half of the third elementary book. Repeated, *memoriter*, the first book.

Perfect in the first and second books, and on half of the third book of Lun-gnee. Repeated, *memoriter*, the first and second books, containing about 4000 characters.

Produced a specimen of Chinese writing.

Mr. Marsham pronounced an Essay in the Chinese language: on the Facility of acquiring the Chinese Language. — Mr. Professor Lassar delivered in Chinese a speech, in Praise of the Chinese Language and Literature.

The prizes appointed by Dr. Buchanan were then distributed by Mr. Professor Lassar to the students, for their proficiency in the Chinese language.

(Signed) D. BROWN, W. CAREY.

In addition to the above agreeable information, we are happy to state, That MR. MORRISON, who was sent out by the Missionary Society in London, is now in China, diligently employed in studying the Chinese language, with a view to the translation of the Scriptures into it. He made considerable progress while in London; and, with the aid of a Chinese, transcribed the Harmony of the Gospels, &c. from a copy in the British Museum. He has now the occasional assistance of various living instructors, among whom are some Chinese Christians, and the use of elementary books, dictionaries, &c. It may prove of great advantage, that different

Essays, towards a translation, should be made by various persons, as, by a future comparison of their labours, a more perfect result may be expected than from the utmost endeavours of any individual, however well acquainted with the language.

MISSIONARY SOCIETY.

EAST INDIES.

The following Account of the Conversion of a Bramin, communicated by Messrs. Cran and Desgranges, is very pleasing: —

A MAHRATEAN, or Bandida Bramin, about 30 years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder bramin to repeat a certain prayer *four hundred thousand times!* This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further enquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and to return again with his wife. He obeyed this direction; but found all his friends exceedingly surprized and alarmed by his intention of becoming a Christian, and thus bringing reproach upon his *caste*. To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his *bramin thread*, and to cut off his hair,— after which, no bramin can return to his *caste*. The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptized him: upon which, his Heathen name, *Subbarayer*, was changed to his present Christian name, *Anandarayer*.

A few months after this, the priest was called away to Goa; and having just received a letter from a Padree, at Pondicherry, to send him a Telinga bramin, he advised Anandarayer to go thither; informing him, that there he would find a larger congregation, and more learned padrees; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry he felt disappointed, in many respects; yet there he had the pleasure of meeting his wife, who had suffered much among her relations; and at last formed the resolution of joining him. He then proceeded to Tranquebar; having heard that there was another large Christian congregation, ministers, schools, the Bible translated, with many other books, *and no images in their churches*, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's Table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language; which he writes elegantly, as well as the Mah-

ratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

Having heard of the Missionaries at Vizigapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school. This, his desire, is likely to be gratified, the Missionaries having every reason to be satisfied with his character; and, upon their representation, the Directors of the Missionary Society have authorized them to employ him, and to allow him a competent salary.

A gentleman, who knew him well, says, 'Whatever our Lord Jesus requires of his followers, he has really performed. He has left wife, mother, brother, sister, his estate, and other advantages which were offered to him, and has taken upon himself all the reproaches of the bramin *caste*: and has been beaten by some of the Heathen, to whom he spake on Christianity; and still bears the marks of their violence on his forehead. He declined complaining of it, and bore it patiently.'

We trust that this man will prove a valuable acquisition, and afford important assistance to the brethren Cran and Desgranges, in their translation of the New Testament into the Telinga language, in which they are employed.

SOUTH AFRICA.

A LETTER has been received from Dr. Vanderkemp; from which it appears, that the Missionary Settlement at Bethelsdorp is in a prosperous state, including 6 or 700 inhabitants; and that the work of God was going on among them. The Doctor is desirous of more help, that he may be enabled to attempt some new Mission in the interior of the country, or in the island of Madagascar. Two Missionaries are to be sent shortly.

DEMARARA.

A CHAPEL, for the use of the poor negroes, was opened at *Le Resouvenir*, about the beginning of September last. It will contain about 600 hearers. On the day it was opened there were about 700 present, and many standing out of doors. From 300 to 500 usually attend, and some come from a distance of 9 or 10 miles. The prejudices of many persons against the instruction of the slaves are removed, or much abated; and several of the negroes appear to be acquiring considerable knowledge of the gospel, and to feel its power on their hearts.

SPAIN.

IT is worthy of remark, that when the Spaniards took up arms in defence of their country, they avowed, in the strongest terms, their zealous attachment to Popery; and even passed a decree for recalling the Jesuits:—a society justly held in such detestation as to have been banished from most of the courts of Europe; and whose suppression was thought necessary even by Pope Ganganelli himself.

It also deserves notice, That the French have publicly declared, in one of their Bulletins, that 'The reign of the Inquisition is at an end! Its revolutionary tribunals will no longer torment any country in Europe. In Spain, as well as at Rome, the Inquisition shall be abolished, and the horrid spectacle of *Auto da Fes* shall be repeated no more.' — The Emperor, in his Speech to the Magistrates of Madrid, says, 'I have preserved the Spiritual Orders, but with a limitation of the number of Monks. There is not a single intelligent person who is not of opinion that they were too numerous. Those of them who are influenced by a *divine call*, shall re-

main in their cloisters. With regard to those whose call was doubtful, or influenced by temporal considerations, I have fixed their condition in the order of secular priests. Out of the surplus of monastic property, I have provided for the maintenance of the pastors, — that important and useful class of the clergy. I have abolished that court (the Inquisition) which was a subject of complaint to Europe and the present age. Priests may guide the minds of men, but must exercise no temporal nor corporal jurisdiction over the citizens.'—The First Article of the Capitulation at Madrid is very peculiar: — 'The preservation of the Catholic, Apostolic, and Roman Religion, without any other being *legally* tolerated.' *Granted.*

LONDON.

Instruction of Negroes in the West India Islands.

Our readers will recollect a Review, which appeared in our last volume, of a Letter published by the Bishop of London on this important subject; and which received our warmest approbation. We are now glad to find that his Lordship is actively engaged in promoting the good work of instructing the Slaves in the West Indies. The following is the substance of a *Circular Letter* from the Bishop to the Clergy and Proprietors of Plantations in the islands; which includes his Answers to Objections which had reached him, and the information which he had received from numerous communications with intelligent men: —

To the Clergy and Proprietors of Plantations in the British West India Islands.

'As the great and pious work of instructing the negro children in the first rudiments of the Christian Religion is now actually begun in those islands, I beg leave to recommend to your serious attention the following considerations, which have occurred to me on this most interesting and important subject: —

'In the first place, I think it necessary to inform you, That whenever any proprietor of a plantation wishes to have a teacher sent to him to instruct the negro children on his own estate, or two or three neighbouring estates conjointly, if he will write to me, and specify the salary he is disposed to allow the teacher, besides maintenance, — a proper person, instructed by Dr. Bell, shall be sent over to him; and the expence of his passage will be paid by The Negro Society here, of which I am the President. 2dly, You will please to observe, That the schools meant to be established in the islands are only *Sunday* Schools. On the other days of the week, the teacher may be employed in the service of the plantation, in the capacity of a storehouse-keeper, book-keeper, clerk, &c. which will amply repay the planter for his maintenance; and the Sunday School will absolutely cost him *nothing*. 3dly, As some objections have been made to the introduction of my Plan into the islands, I shall here briefly state those objections, and my answers to them.

'The principal objections which have come to my knowledge are, 1, That the parishes are too extensive to admit of Parochial Schools: — 2, That the instruction of the negro children will interfere with the work allotted to them, and consequently lessen the profits of the planter: — 3. That the Plan cannot be carried into execution without a teacher sent from England, properly instructed by Dr. Bell; which, together with their maintenance, will be a great expence to the planter; and, in their present distressed state, a burden too heavy for them to bear: — 4, That the instruction of the negro children will render them proud and insolent, disobedient to their masters, and indisposed to labour.

'My answer to these objections is as follows: — 1, I allow that the parishes in the West India Islands are too extensive to admit of Parochial Schools; and, therefore, they are not the sort of schools I wish to recommend; but schools appropriated to each separate plantation, or two or three neighbouring plantations uniting for that purpose. A school of this nature has already been established in Barbadoes, by Dr. Holder, for the instruction of the negro children on his own estate; for which purpose I have sent him over a teacher, a very excellent young man, who has been well instructed in Dr. B.'s method of teaching; and I hope it will not be long before The Negro Society will be able to send one, properly instructed, to any planter who is willing to found a school on this Plan. — 2, The instruction of the negro children will not at all interfere with their work on the week-days; because the schools proposed are only *Sunday-Schools*. The children are to be taught on Sundays *only*, — the rest of the week they work as usual on the plantations. 3, The maintenance of a Sunday School will be no expence whatever to the planter; because the teacher may be made a clerk, book-keeper, or any other kind of useful agent on the estate; by which means he will pay his master for his maintenance, and at the same time teach the children on Sundays. 4, The instruction of the negro children in the Christian Religion, and in reading, cannot possibly make them proud, insolent, disobedient to their masters, and indisposed to labour, but quite the contrary; for in the Scriptures (which they will be taught to read and to understand) God himself expressly commands them to be obedient and submissive to their masters.'

[*Several appropriate Scriptures are here cited: Eph. vi.* 5—8. *Col. iii.* 23. *Titus ii.* 9, 10. 1 *Pet. ii.* 18.]

'Such are the commands given to slaves in the Sacred Writings; and, I beg to know whether, if the planters themselves had endeavoured to impress upon the slaves a deep sense of their duty, and of the obligations they were under to obey their masters, they could possibly have found out more forcible language than this for that purpose? I beg to know also, whether the negro children, who are brought up in the habit of reading their Bible, and hearing it read in church (which are the two great objects of a Sunday-school); who are taught to consider it as what it really is, the Word of God himself, and that they are bound to obey its precepts under pain of God's displeasure, and of the severest punishment in another world, are not more likely, and have stronger inducements to be meek, humble, faithful, and submissive to their masters, than those who know nothing of all these things, and have never received any religious instruction? It is impossible for any unprejudiced man to hesitate one moment in confessing, fairly and honestly, what answer ought to be given to these questions.

'You will perceive that I hold it an essential and indispensable part of the education of the negro children, that they should be taught to read: no effectual instruction can be given them without it. It is necessary, more especially, for these two reasons: — 1st, Because, without this qualification, their Bibles, which contain all the above excellent precepts, will be of no use to them: —

'2dly, Because Dr. Bell's plan for the education of children, cannot be carried into execution without it; for one material part of his new system is, to teach the children to read, by making them first write the letters of the alphabet upon sand.

'That this qualification has no tendency to make the children proud, indolent, and unwilling to work, appears from this fact: that in Cumberland, Westmoreland, and Scotland, there are *Grammar-Schools* in almost every town and large village, and all the poor children are taught to read; yet there are nowhere better and more industrious and hardy labourers and workmen than in those countries.'

Hibernian Society.

SINCE our last acknowledgement of Bibles received for Ireland, we have to report the following: — From Congregations, by the Rev. Messrs. Dunn, 27 B. 4 T.; Boden, 55 B. 22 T.; Mather, 15 B. 25 T.; Tozer, 24 B. 88 T.; Weaver, 40 B. 118 T.; Priestley, 81 B. 131 T.; Upton and Gill, 138 B. 165 T.; Newman, 3 B. 250 T.; Jay, 22 B. 9 T.; Sutcliff, 37 B. 20 T.; Hillyard, 24 B. 15 T.; Campbell, 290 T.; Barker, 42 B. 1 T.; Keely, 44 B. 79 T.; W. Bull, by Dr. Smith, ————; from Reading, 10 B. 10. T.; from Swallow-Street School, 30 B. From the following individuals: — J. G. Jun. 12 B.; W. W. 1 B.; R. Gray, 10 B.; T. Hughes, 20 T.; Mr. Brownlow, 24 T.; T. Stiff, 6 B. 5 T.; J. Thornton, 24 B. 46 T.; Mrs. Wilson, 5 B. 12 T.; Anonymous, at Basingbourne, 15 B. 40 T.; D. M. — J. B. — E. M. — M. M. — D. M. and J. M. 1 B. 21 T. Also the following sums for the purchase of Bibles and Testaments from congregations, by the Rev. Messrs. Chapman, 34*l.*; Higgs, 8*l.* 11s. 6d.; Barker, 6*l.* 6s.; Sutcliff, 2*l.* 10s.; Dunn, 13*l.* 15s. 6d.; Smith, 4*l.* 4s. Those from individuals will appear in the printed Report.

From the Annual Bill of Mortality, from Dec. 15, 1807, to Dec. 13, 1808, it appears that there have been

CHRISTENED -	19,906
BURIED - -	19,954

The Burials exceeding the Christenings 48; but, if the number of Dissenting children, not baptized at church, or not baptized at all, be taken into the account, the number of children born, probably, exceeded the number buried, by many hundreds. The burials, however, at Dissenting grounds, are not, we believe, included in the general Bill.

Many unfortunate women having applied for admission into the London Female Penitentiary, who could not be admitted for want of room, the women in the house have formed a small Benevolent Society among themselves, for the relief of such persons, to be disposed of under the direction of the Matron, in pecuniary donations, or Religious Tracts. This little fund is raised by a voluntary deprivation of some of their own comforts, and by a small weekly subscription out of their earnings by labour in the house.

The lecture which, for some time, has been carried on at Crown Court on the Wednesday morning, has been changed to Tuesday evening. Service to begin at half past Six o'clock. — A List of the Ministers and Subjects for the year has been published.

On Sunday evening, Dec. 11, at the house of a lady in Charlotte Street, there was a party of about 12 persons, spending the evening; and, after the supper-cloth had been drawn, one of the gentlemen (Mr. C.) fell down and expired whilst taking a glass of wine. The deceased was in the 24th year of his age, of independent fortune, and suitor to a young lady who was present at the awful visitation.

The extreme cold, which has prevailed for some time past, especially in the night of Dec. 17, has proved fatal to many persons. Among others, a poor blind man, in London, missing his way from Gray's Inn Lane to his abode near Bagnigge-Wells, was found frozen to death. Also, a man, apparently from the country, was found dead near the park wall. One Yeates, a beggar, was also found dead in Oxford Street. 'Who can stand before his cold?' Ps. cxlvii. 17.

On Sunday morning (Christmas day) towards the close of the sermon, at the chapel in Long Acre, one of the congregation fell suddenly from her seat. The minister very properly paused while she was carried into the vestry, and Dr. Atkinson, who was present, attended; but found her beyond the reach of medical aid. A paper was then handed to the Rev. Mr. King, in the pulpit; who, after concluding his sermon, announced the awful event, and added a solemn and impressive address, suited to such a melancholy occasion. The deceased was, upon inquiry, found to be a Mrs. Baldie.

Provincial Intelligence.

In our Number for Nov. page 492, we drew the humane notice of our readers to the condition and the efforts of an aged and benevolent man at Newcastle-upon-Tyne, and intimated the intention of some serious persons, in London, to collect a few pounds, in order to enable him to go on in ministering instruction to the poor, and distributing Religious Tracts among the colliers and sailors in that neighbourhood. A small sum, about 15*l.* has been collected and paid to B. Neale, Esq. St. Paul's Church-yard. As it is intended to transmit the money about the middle of this month, the friends to this cause are respectfully requested to forward their kind assistance any day before that time.

On the evening of Tuesday, Nov. 29, as the *John and Thomas*, a merchant vessel, from Liverpool, was attempting to enter the harbour of Whitehaven, the night being dark, and the sea turbulent, she missed the mouth of the harbour, and, driving against the pier, was dashed to pieces. The vessel was full of passengers; who, with the crew, all perished. The beach, next day, exhibited a most awful spectacle.

Sept. 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 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.

The West Kent Union held their half-yearly meeting, Nov. 3, at Mr. Beaufoy's, Town Sutton. Mr. Knott preached in the afternoon, from 2 Cor. iv. 5; and Mr. Slatterie in the evening, from Ps. xxii. 27. Other parts of the services were conducted by Messrs. Ralph, Kent, Popperwell, East, and Beaufoy. The next meeting is to be on Tuesday, April 25, at Mr. Ralph's, in Maidstone. Public services in the afternoon and evening. Messrs. Popperwell and Rogers to preach.

A meeting for prayer for the spread of the Gospel at home and abroad, to be held on the first Monday evening of the month, was begun at Brighthelmstone, on the 7th of November, at Lady Huntingdon's chapel. The Rev. Messrs. Goff, Styles, and Richards (of Hull) were engaged.

Nov. 29. A new Meeting-house was opened at North Walsham, in the county of Norfolk, when two sermons were preached; that in the forenoon, by Mr. John Carter, of Mattishall, from 1 John i. 3; and that in the evening, by Mr. Edward Hickman, of Denton, from Psalm lxxxiv. 1. This place has been recently erected by the united efforts of the Dissenters in the town, and the members of the congregation at Bradfield; who will, in future, attend the ministrations of Mr. Browne.

Mr. Sparkhall (a deacon of the Baptist Church at Old Ford) having hired and duly registered a house in this large village, a meeting of prayer was held in the afternoon of Jan. 3, 1809; in which Mr. Gold, of West Ham; Mr. Newman, of Old Ford; Mr. Parker, of Barking; and Mr. Smith, of Ilford, with several other friends, united. In the evening, Mr. Gold delivered a discourse, from Acts xvi. 9, 'Come over into Macedonia, and help us.' — The congregation thronged the place; and their eager attention was highly gratifying. A committee was formed, and measures taken to continue the lecture (if the Lord will) every Tuesday evening.

Congregational Union. — At a meeting of the Committee in London, Jan 18, 1809, it was resolved, 'That it be recommended to such congregations in the country as may wish to have the sanction of the Union, in cases for which they design to collect in town, first to cor-

respond with the Committee, and obtain their approbation of such cases, before they send up their ministers, or other persons, to collect for them.' By attention to this regulation, many difficulties may be avoided. The Committee meet on the Wednesday after the third Lord's Day in every month. Letters may be addressed to the Rev. T. Hill, Homerton; or to the Rev. Charles Buck, Primrose Street, Bishopsgate Street, London.

Society for the Support and Encouragement of Sunday-Schools. The Right Hon. Lord BARHAM, President. — At a General half-yearly Meeting of the Society, held Octs 12, the Committee reported, That since the last Meeting, they have issued 8,100 Spelling-Books, 1,485 Testaments, and 143 Bibles, for the use of 77 schools, containing upwards of 5000 children, in addition to those which previously stood on the Society's list; and that, since the commencement of the Institution (1785) they had distributed 257,996 Spelling-Books, 57,366 Testaments, and 7,566 Bibles to 2,996 schools, containing upwards of 251,000 scholars; and, likewise, the sum of 4,170l. 16s. 5d. for the payment of such teachers as could not be obtained without pecuniary reward. — Subscriptions, &c. are received by Messrs. Down, Thornton, and Co. Bartholomew Lane; Drummond, Charing-cross; and by the Secretary, Mr. T. Smith, 19, Little Moorfields.

FAST-DAY.—His Majesty has been pleased to issue his Proclamation, for the observation of *Wednesday, Feb.* 8, as a Day of Humiliation, Fasting, and Prayer. The prevalence of sin among ourselves, and the state of the world at large, render such an appointment peculiarly seasonable.

HALF-YEARLY DISTRIBUTION OF PROFITS.

THURSDAY, January 19, the following Cases of Widows were admitted: —

Cases.	Denomination.	Recommended by Mr.	L.
M. W.	Estab.	Townsend,	5
M.	Presbyt.	Waugh,	4
E. C.	ditto	Burder,	4
S. H.	ditto	Duncanson,	4
L.	ditto	ditto	4
E. S.	ditto	Smart,	4
C.	ditto	ditto	4
D. V.	Independ.	Buck,	5
B.	ditto	Hill,	5
M.	ditto	Fuller,	5
B.	ditto	Simpson,	5
S.	ditto	Burder,	5
M. M.	ditto	ditto	5
H.	ditto	Platt,	5
B.	ditto	Bogue,	5
E. F.	ditto	Townsend,	5
B.	Baptist,	Fuller,	5
B.	ditto	ditto	5
B.	Baptist,	Fuller,	5
C.	ditto	ditto	5
G.	ditto	ditto	5
M.	ditto	Greatheed,	5
H.	ditto	ditto	5
P.	ditto	ditto	5
E.	ditto	ditto	5
S. D.	ditto	Hinton,	5
E. E.	ditto	Platt,	5
M. G.	ditto	Roby,	5
M. T.	ditto	Ryland,	4
S. J.	ditto	ditto	4
H. J.	ditto	ditto	4
F.	ditto	ditto	4
J.	ditto	Buck,	5
C.	Methodist,	Wilks,	5
C.	ditto	Platt,	5

For *many* Cases which used to be relieved in January, no applications were made; which must be imputed to the negligence either of the Widows or their Patrons. We fear that such Cases must be deferred till the meeting of the Trustees in March. We are sorry for the delay; but the Committee could not vote the supplies, without knowing whether the Widows usually relieved are actually living, and need assistance or not.

POETRY.

THE TEMPLE OF REASON.

By Error misguided, and Trouble oppress,
To Reason's fair temple I hasten'd for rest.
Philosophy, friend to the sorrowful soul,
Who teaches us useless regret to controul,
There claim'd my attention, forbade me to grieve,
For evils repining could never relieve.
'Ah! cruel tormentor,' I quickly replied,
'That, that is the reason my sorrows abide:
Henceforward to me your vain counsel forbear;
Because grief is hopeless, I yield to despair!'
Then Useful Employment attempted to show,
That constant contentment was her's to bestow.
I listen'd awhile, for she charm'd my distress;
But Nature, when wearied, she never could bless;
For then Recollection returns to its pain,
And Anguish instructs us our hope was in vain.
Distracted with doubt, yet still thinking to meet
The object I sought in this pleasing retreat,
I hasten'd my footsteps, — when, turning aside,
A figure, before unobserv'd, I espied.
With dignified manner and firmness of voice,
Grave Wisdom reproach'd me with folly of choice;
Directed my way to a temple more fair,
And told me Contentment dwelt certainly there.
The beautiful building, my steps to invite,
Seem'd fill'd with celestial ineffable light;
And the bright rays divine that mark'd out the road,
Induc'd me to enter the blissful abode.
The structure to HOLY RELIGION was rear'd, —
Repentance and Faith at the altar appear'd.
That moment Experience my feelings address'd:
''Tis only Religion can render you bless'd!
Submitted to her, let weak Reason remain,
And lovely Content in your bosom shall reign!'
Now deep disappointment involves not despair,
For God, a kind God, makes his creatures his care,—
Directs their distresses, in tenderness giv'n,
Since sanctified sorrow prepares them for Heav'n!'

CORNELIA.

THY WILL BE DONE!

WHEN fears alarm and doubts distress,
And clouds obscure my glorious Sun,
Then with this wish my heart impress,
'Lord, not my will, but thine be done!'

Towards the heavenly land of Light,
Thro' grace, I have my course be-
gun;
Should trifles then my soul affright?
No, Lord, let thy blest will be done!

My journey thro' a desert lies;
And can I hope with ease to run?
Sure, I must strive to gain the prize,
And cheerful say, 'Thy will be
done!'

Since Jesus is the pilgrim's Guide,
And he for me such things hath won,
How can I want for aught beside?
No, Lord, thy blessed will be done!

My Lord upholds me by the way,
He has for me the victory won;
And now and ever will I say,
'His will, his blessed will be done!'

W. B.

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THE

EVANGELICAL MAGAZINE.

MARCH, 1809.

By particular desire, we insert the following Memoir, written by the Rev. Mr. Nicol, which appeared, a few years ago, in another periodical publication (since discontinued); and which, having had a very limited circulation, reached but a small number of those persons, especially in North Britain, who justly prize the memory of Dr. Gillies.

MEMOIR

OF

THE LATE REV. JOHN GILLIES, D. D.

MINISTER IN THE COLLEGE CHURCH OF GLASGOW.

Mr. Editor,

Dr. Gillies was the son of the Rev Mr. John Gillies, Minister of Carriston, in the presbytery of Brechin, and of Mrs. Mary Watson, who was descended from a respectable family in Galloway. When a student in divinity, he was remarkable for excellent dispositions, learning, taste, and acquaintance with the best ancient and modern writers. His fondness for literary amusements continued through the whole of life; but they were not allowed to encroach on his duties as a Christian, the head of a family, or a minister of the Gospel. He was successively tutor in the families of Brisbane of Brisbane, Macdowal of Castlesemple, and Lord Glasgow. The Doctor was ordained Minister of the College Church the 29th of July, 1742. For several years, besides delivering three discourses on the Sabbath, he gave lectures and serious exhortations three times in the week, to a crowded audience, in his large church, which contains nearly two thousand people; he also, for some time, published a weekly paper, addressed to the consciences of his hearers. According to the laudable custom of the church of Scotland, the Doctor regularly visited and catechized his parish. He was remarkably attentive to the sick and dying of his charge. Soon after his ordination, he married Elizabeth, daughter of the Rev. Mr. M'Laurin, who was one of the ministers of Glasgow, and author of the very excellent sermons which bear his name. Mrs. G. like her father, was blessed with a sweet and lively temper of mind;

had written and sent off some letters to several of the ministers who used to assist him at the celebration of our Lord's Supper, requesting their assistance on the second Sabbath of April; and, after the fatal stroke, he spoke about the ministers whom he had invited to be with him on that solemn occasion. The Rev. Colin Gillies and the Honourable Mrs. Leslie were immediately informed by letters of their father's illness; and, without losing one moment, they both hastened to attend a parent whom they sincerely loved and highly esteemed. From the time of their arrival they waited constantly on their dying father. Both of them had been great comforts to him when in health, and they did what they could to comfort him in his last moments: but they themselves needed consolation; their minds were often overpowered; and the dying saint observed it. At one time, when he saw them in tears, with a heavenly smile upon his countenance, which I shall never forget, he addressed them in these words of Scripture: 'We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits, and live!'* He often spoke comfortably to them, to Miss Gow, and to other friends who came to see him. The Lord was wonderfully gracious to his servant; he had little or no pain of body; and his soul enjoyed those consolations which he had so often been instrumental in communicating to others on their death-beds. When he seemed to be very low, and nigh to death, Mrs. Leslie having mentioned that I was standing by his bed, he stretched out his hand, took hold of mine, and said, 'You have great cause to bless the Lord for having put you into the ministry; we serve a good Master; he carries us wonderfully through.' I said, "Sir, I hope you *now* experience that the Lord Jesus Christ is a good Master." He replied with much earnestness, 'Yes, yes.'

Tuesday, March 29th, 1796, in the 84th year of his age, and 54th of his ministry, about mid-day, Dr. Gillies fell asleep in Jesus. Mrs. Leslie, when she saw that her father was in the article of death, kneeled by his bed, and remained in that posture till the short and easy conflict was over. Her unceasing attention to her parents can never be sufficiently commended; the satisfaction which she must now derive from a retrospect of her conduct to both her parents is one, but not her only reward for her tender attention.—Let all children who may read this narrative, and who have parents in life, 'go and do likewise.'—Great multitudes attended the Doctor's funeral in tears; and his memory to this day is very dear to thousands in Glasgow.

Dr. Gillies most firmly believed, and most faithfully preached, the doctrines which are generally called Calvinistic; but a Teacher, at whose feet he daily sat, had taught him to call no man Master: he much rather chose to be called a Disciple of the Lord Jesus Christ than a follower of Calvin.

* Heb. xii. 9.

He was a most devout Christian: — he spent a very considerable part of every day in devotional exercises. Searching the word of God, meditation and prayer, were not only duties which he daily performed, but duties in which he greatly delighted. As long as the state of his health would permit, he devoted the greatest part of every Monday to fasting and prayer. When the weather was good, the Doctor regularly took a long walk once in the day; and, when he walked by himself, he chose the most sequestered places. On those occasions, he was frequently found engaged in acts of devotion. Humility and meekness, zeal against error and vice, and a catholic spirit, were prominent features in the character of Dr. Gillies. He possessed and manifested an ardent, unceasing, and growing desire for the extension of the Redeemer's kingdom. News of a revival of religion, or of attempts to carry the gospel to Heathen lands, were, to the Doctor's heart, like cold waters to a thirsty soul.

With regard to his style of preaching, he proposed the truths of the gospel with the greatest plainness, and pressed them with all possible earnestness. His discourses were always enriched with many suitable portions of Scripture.

The Doctor used frequently to observe, when speaking in private, with regard to preaching, That ministers might be the unhappy instruments of ruining souls, in two different ways: 'The one is,' said he, 'by *starving* them; and the other is, by giving them *poison*.' 'I love,' he was wont to say, 'to give God's children plenty of their own bread;' meaning thereby the pure Word of God. Dr. Gillies on no occasion shunned to declare the whole counsel of God; but he *insisted* on the leading doctrines of the gospel. The Lord Jesus Christ was the delightful subject of his daily meditations, the frequent subject of his conversation, and the substance of all his sermons. He knew, by sweet experience, and he endeavoured to make it known to others, that Christ *is all and in all*.

I have thus endeavoured to give you a short sketch of the life and death of my late much respected father in Christ; but I am deeply sensible that I cannot do justice to his character; and a complete delineation of it would far exceed the space allotted to any one article in a periodical publication. His principal works, besides that already mentioned, were, 'Exhortations to the Inhabitants of the South Parish of Glasgow;' — 'Historical Collections relating to the Success of the Gospel;' — 'Appendix to the Historical Collections;' — 'Life of the Rev. Mr. George Whitfield;'—'Sermon at the Opening of the Synod of Glasgow;' — 'Hebrew Manual, for the Use of Students of that Language;' — 'Devotional Exercises on the New Testament;' — 'Psalms of David, with Notes, devotional and practical, extracted from Dr. Horn's Commentary;' — and 'Milton's Paradise Lost, illustrated by Texts of Scripture.' W. N.

THE REPROACH OF CHRIST.

In every age and place, the character of a true and lively Christian has been considered, by the unthinking part of the world, as reproachful. Of late years it has become the fashion to style him a Methodist who, conscious of his own sins and infirmities, seeks to wash himself clean in the blood of his Redeemer!—yet, if you ask these virulent opponents to Christianity the definition of the word, and in what the infamy of it consists, they are at a loss for an answer; but surely it would become these men, 'who gather knowledge, and eat the fruits thereof,' not to take what is of the highest importance upon hearsay,—but to search the book of life, and the writings of our earliest reformers; whence they might be convinced that the doctrines which they endeavour to stigmatize as a novelty, as a religious *mania*, and as a cause of schism, have been at all times consistent with the truth and the gospel. The inconsistency of these unbelievers is almost incomprehensible:—A man may be enthusiastic in the pursuit of letters, in the science of war, and in an appetite for carnal pleasures; yes, and shall receive praise for it; shall be held in estimation, and pointed at as a pattern and an example;—but to feel an ardour for the will of God is madness! It is, forsooth, the height of ingratitude to neglect returning an obligation to a creature as frail as ourselves; but to slight and despise the mercy of Him who, in his infinite goodness, descended from the regions of bliss to take upon him our nature, and in that nature to endure the most painful privations and insults; and then, to crown his love, to suffer the agonizing torture on the cross, is at least venial, and often praiseworthy! 'The ox knoweth his owner, and the ass his master's crib;' but man contemns the mercies of his Redeemer, and spurns his love!' Does he design his son for a profession, he is taught to be indefatigable in his exertions; and riches and honour are held up as his consequent reward;—riches which the moth corrupts, and honour which is but for a moment, whilst his eternal interest, the interest of his immortal soul, is neglected and forgotten! Our Saviour has said, 'Blessed are ye when ye are reviled for my sake:' and happy are they who are permitted thus to confess their faith. In his own person he has shewn what we have to expect from the ingratitude, the blindness of this carnal world; and in his own glorious example has taught us to endure all things, of whatsoever kind, patiently and meekly, and to suffer for his sake. We acknowledge the precarious tenure by which we hold this life,—we drop a tear to the memory of those who fall around us; yet, are we the more alarmed for our own dangerous situation? We stand upon the edge of a precipice, over which the least false step precipitates us. Whither shall we, oppressed with a weight of sin

too great for man to bear, flee for succour, but to our God, who, knowing that of ourselves we are unable to do any thing, has appointed his Son as a Sacrifice for our transgressions! O love unequalled! goodness unparalleled! so dear is our soul to its Creator, that he spared not his only Son, that we might be freed from the bondage and yoke of sin, and obtain eternal life!—and when this earth shall pass away, and be dissolved, when the trump of the archangel shall sound, and the dead arise from their graves, putting off corruption to take upon them incorruption; when every one shall stand in the presence of him whom we have all too much neglected, and he shall say 'Come, my beloved, to the mansions prepared for you;' and to the sinners, 'I know ye not;' then when every man's heart shall fail him through sin, how will they wish that they too had taken up the cross, and glory in the name of a METHODIST!

THOUGHTS ON RELIGIOUS MELANCHOLY.

As the Opposers of Evangelical Truth are fond of ascribing numerous Instances of Insanity to Religion, and tell us that Methodism has filled all the Mad-houses in England with Patients, the following Strictures on the Subject, though penned on a particular Occasion, in order to counteract a base and malicious Charge, may be generally useful, and are therefore inserted.

'As many persons talk of Religious Madness and Religious Melancholy who, I am persuaded, know nothing of the matter, I think it my duty to make a few observations on the subject. I have known several patients who have appeared, some suddenly, and others gradually, to be seized with a species of religious horror, — despairing of salvation, — distrusting divine Providence, — asserting that they had commitied sins which could never be forgiven, who had never previously appeared to be under religious impressions, nor attended the preaching of Methodists, &c. In these cases, friends have often interposed, procured visits to them by religious people, and perhaps have taken them to hear different ministers, whose mode of preaching was supposed to be well calculated to dispel gloomy apprehensions, and excite religious confidence. The use of these means has appeared, for a time, to answer the desired end; but speedy relapses into 'a fear of immediate judgments,' or 'of being reduced to beggary,' &c. have taken place; so that all hope of restoration to mental sanity has been cut off. In these cases, attempts at suicide have been resorted to by the unhappy sufferers; and, when not closely watched, they have succeeded in putting an end to their lives. Others, by proper care and *medical* treatment, have recovered;

and have been completely restored to their former soundness of mind, and to their station in society; — and, what has been peculiarly remarkable in the cases of those who have recovered, is, they *emerged* precisely as they *immerged*: for, as before their seizure, they were, like too many in the world, quite unconcerned about religious matters, so, on their recovery, the enquiry after salvation, and the sense of their sinfulness, ceased with the removal of the hypochondriac affection, and they became precisely what they were before; so that the whole of their indisposition seemed to have been a perfect *parenthesis* in their lives, partaking of nothing that preceded,—of nothing that followed after.

This indisposition, because it assumes a religious aspect, has been injudiciously ascribed to *Religion*, with which it has no kind of affinity or concern, as the preceding and succeeding circumstances sufficiently evince; and I am persuaded, from my own experience in medical practice, that in ninety-nine cases out of a hundred, no religious impressions, no true or false views of any scriptural doctrine, have any thing to do in the business; and, that whatsoever is felt or expressed on *this subject* by these Hypochondriacs, should be considered merely as the symptoms by which this almost non-descript disorder may be ascertained, but no *cause* whatever of the complaint.

'I have only further to observe, that this disorder almost invariably exhibits the same symptoms; and these are fairly reducible to two points,—*Despair of temporal support*, or *Despair of final salvation*. I am sorry to find that, in many instances, this is treated as a *spiritual* disease, which may yield to consolatory exhortations drawn from the mercy of God, &c. But from the fullest means of information, through an extensive acquaintance with deranged persons, I can say (with the highest respect for the gospel of God, and all the consolation which may be legitimately derived from it) that they are utterly inapplicable to such cases; and that the *Medical Practitioner*, and not the *Divine*, is the proper person to be consulted.

'I would earnestly advise religious people not to be too forward to take cases of this nature out of the hands of *medical* men. I have known several, more remarkable for their zeal than for their knowledge or discretion, who have incautiously asserted, that the disorder was wholly of a religious nature; and thus, its numerous fatal issues have been charged on Religion itself, caricatured for the purpose, under the names of *Fanaticism*, *Enthusiasm*, &c. I need not say that it is perfectly disingenuous, as well as grossly absurd, to attribute to the *means* of cure, whether judiciously or injudiciously applied, the *disorder* which existed previously to that application, and for the removal of which they were administered. AMICUS.

To the above judicious observations, may be added some further remarks on the same subject, by the Rev. Mr. Cecil, in his Me-

moirs of the late Rev. John Newton.—Having occasion to advert to the mental indisposition of Cowper, the poet, he states the following :—

"The malady, which seemed to be subdued by the strong consolations of the gospel, was still latent; and only required some occasion of irritation to break out again, and overwhelm the patient. Any object of constant attention that shall occupy a mind previously disordered, whether fear, or love, or science, or religion, will not be so much the cause of the disease as the accidental occasion of exciting it. Cowper's Letters will shew how much his mind was occupied at one time with the truths of the Bible; and at another time by the fictions of Homer; but his melancholy, originally a constitutional disease,—a physical disorder, which, indeed, could be *affected* either by the Bible or Homer; but was utterly distinct in its nature from the mere matter of either. And here, I cannot but mark this necessary distinction; having been often witness to cases where religion has been assigned as the proper *cause* of insanity, when it has been only an *accidental* occasion in the case of one *already* affected.

"I have been an eye-witness of several instances of this kind of misrepresentation; but will detain the reader with mentioning only one. I was called to visit a woman whose mind was disordered; and, on my observing that it was a case which required the assistance of a physician rather than that of a Clergyman, her husband replied,—'Sir, we sent to you, because it is a religious case; her mind has been injured by constantly reading the Bible.'—I have known many instances, said I, of persons brought to their senses by reading the Bible; but, it is possible that too intense an application to that, as well as to any other subject, may have disordered your wife. 'There is every proof of it,' said he; and was proceeding to multiply his proofs, till his brother interrupted him by thus addressing me :—'Sir, I have no longer patience to stand by and see you so imposed on. The truth of the matter is this: My brother has forsaken his wife, and been long connected with a loose woman. He had the best of wives in her, and one who was strongly attached to him: but she has seen his heart and property given to another, and, in her solitude and distress, went to the Bible, as the only consolation left her. Her health and spirits at last sunk under her troubles, and there she lies distracted, not from reading her Bible, but from the infidelity and cruelty of her husband.'

Does the reader wish to know what reply the husband made to this?—He made no reply at all, but left the room with confusion of face!"

The opponents of Evangelical Religion will do well to remember, that the agonies of mind under which some persons have laboured, who were unjustly called Fanatically Insane or Melan-

choly Mad, were occasioned by their sense of moral turpitude, independently of any peculiar religious tenets newly embraced; and they should also recollect, that our public hospitals and mad-houses are filled with patients of every class and character, with but *comparatively few* individuals oppressed by hypochondriacal delusions.

A FRAGMENT OF ECCLESIASTICAL HISTORY.

Pamphilus was born at Berytus about the year 294. Having made some progress in literature in his native city, he went to Alexandria to complete his studies; from thence he removed to Cæsarea where he resided the greatest part of his life, which of consequence was the principal witness of his glorious career. He had not dwelt long at Cæsarea before his piety and Christian virtues shone so vigorously, as to lead the church of that place to elect him as one of its Presbyters. Here it was that he formed that intimate friendship with Eusebius, the Ecclesiastical Historian, which ran parallel with life, and which caused them to concentrate their forces in opposing the blind superstition of Paganism, and in disseminating the knowledge of Christianity throughout the sphere of their exertion.

One interesting part of the character of Pamphilus undoubtedly consisted in his attachments to Biblical literature. Of this we have several valid testimonies; 'Pamphilus had,' says Jerome, 'such an affection for a divine (or ecclesiastical) library, that he wrote out with his own hand the greatest part of Origen's works, which are still in the library of Cæsarea; and besides, I have met,' adds he, 'with twenty-five volumes of Origen's Commentaries upon the Prophets, in his own hand-writing, which I value, and keep as though I had the riches of Crœsus.' The same writer quotes Eusebius, as saying That Pamphilus 'diligently read the works of the ancient authors, and continually meditated upon them.'

The Cæsarian Library, which Jerome takes notice of, was founded by Pamphilus himself. Isidore, of Seville, informs us that it contained no less than 30,000 volumes. By this information we are at once taught that Pamphilus must have possessed vast pecuniary resources, and an ambition to consecrate them entirely to the welfare of the disciples of the Redeemer; for we have full authority to affirm, That this collection of books was made merely for the use of the church; and to lend to those who were desirous of being instructed in the grand principles of Christianity. And this is, as Dr. A. Clark observes, 'the first notice we have of a circulating library being established.' Nor was the benevolent and philanthropic spirit of this eminent man

to be less admired. His hand was always open for the relief of the necessitous, and his heart ever ready to sympathize with the miserable. If he saw any embarrassed in their temporal affairs, he gave bountifully of his substance to relieve them. He devoted a considerable portion of his property to these charitable purposes, and lived himself in the most abstemious manner, to render his ability the greater. One of the monuments of his benevolence was the school which he established at Cæsarea, for the free education of youth. No materials remain to enable us to give the plan, or state the success of this academy; but, That there was a considerable one formed by his generosity, is attested by the united authorities of Cave, Fabius, and Tillemont.

But the most prominent feature in the character of Pamphilus, doubtless, was his strong attachment to 'the oracles of God,' and his earnest endeavours to propagate them. In the accomplishment of this noble design all the energies of his mind were united, and his labours were indefatigable. 'He not only lent out,' says Eusebius, 'copies of the sacred Scriptures to be read, but cheerfully gave them to be kept by those whom he found disposed to read them: for which reason he took care to have by him many copies of the Scriptures (some of which were transcribed with his own hand) that when there should be occasion, he might furnish those who were willing to make use of them.' Such was the employment, and such were the delights of this amiable man! Is it not to be wished that many who possess, perhaps, as great an ability for action were aiming at as grand an object as Pamphilus? But another fact, illustrative of this part of his character, is too notorious to be passed over, through his having published, by the assistance of Eusebius, a correct edition of the Septuagint from Origen's Hexapla. Undoubtedly, this was of peculiar advantage to the church of Christ; the benefit of Origen's immense labour was rendered more extensive: and if this edition was not the first separate one, it was certainly the most exact. This was called the Palestine edition; and was in general use from Antioch to Egypt, as that of Lucian was from Antioch to Constantinople, and that of Hesychius in Egypt.

But a character so active in the divine cause of Christianity, and likely to do so much injury to Pagan superstition, could not expect to pass through the world free from persecution. 'A city set upon a hill cannot be hid.' A glow-worm may be seen but by few; but a star is exposed to the sight of all. But although Pamphilus must have been well aware of the dangers to which his exertions exposed him in such a period of severe persecution, yet the intrepidity of his mind, and the goodness of his cause, taught him to brave all opposition, and to relinquish his usefulness only with his life! He was frequently brought before the Civil Tribunal, and as frequently he 'witnessed a good confession.' On these occasions the eminency of his station, and the

purity of his character, proved a temporary refuge; but at length he was brought before Urbanus, who 'having first made,' says Eusebius, 'trial of his knowledge by divers questions of rhetoric and philosophy, as well as polite literature, required him to sacrifice. When he saw that Pamphilus refused to obey his orders, and despised all his threatenings, he commanded that he should be tortured in the severest manner. When he had again and again torn his sides with his tormenting irons, the cruel wretch being, as it were, satiated with his flesh, though he had gained nothing but vexation and dishonour, ordered him to confinement in prison.' After having lain in this dungeon for a year and some months, he was called to receive the crown of martyrdom, and thus to seal by his death those truths which it had been his chief concern to propagate by his life.

How many pleasing reflections does the contemplation of such a character afford us!

1. How vastly superior is Christianity to Paganism, and to all other systems! Have we often beheld its high supremacy in point of *Theory*,—here we may behold its infinite superiority in point of *Influence!* In Pamphilus we see an individual consecrating all his property for the relief of the necessities of the poor; exerting all the powers of his mind in removing the mental darkness of mankind, and promoting their best interests; disregarding all the honours of the world, and relinquishing every thing which was counter to his benevolent purpose; all this he did from the purest of motives, and without noise and ostentation; and at last he cheerfully resigned his life rather than disown those principles by which he had been hitherto conducted.—Christianity defies Heathenism to give such an instance of pure benevolence.

2. What an excitement should such an example be to modern Christians! Did Pamphilus manifest an uncouquerable attachment to the Holy Scriptures? Did he act so extensively for truth, and effect so much good in opposition to all the difficulties which then presented themselves? Was he "steady to his purpose," under all the opposition he had to cope with? Did he devote all he possessed to the service of so glorious an interest?—and shall not we "go and do likewise?" Shall we be content by merely admiring his conduct, without treading in his steps? If this great man did so much in Cæsarea, under the many disadvantages of that age, what might he have done in Britain now, that the art of Printing has afforded its wonderful facilities in the diffusion of the Gospel. Director of all hearts! God of thy Saints in all ages! grant us the favour which thou hast always borne towards thy people! Give us attachment to thy truth, zeal for thy glory, liberality in thy cause, and compassion for the miseries of man, that this Pamphilus, being dead, may yet live!

CALAMOS.

ON NAMES OF RELIGIOUS DISTINCTION.

DEAR SIR, *To the Editor.*

I BEG leave to address to your readers some concise Remarks on the Letter of B. L., published in your last Number.

1. Your correspondent appears to take for granted that the distinguishing sentiments, and the relative difference, of Calvinists, Lutherans, &c. are to be estimated by those of the eminent persons from whose names the terms of denomination are derived. If this were the fact, the words in question would be almost obsolete; for it is probable, that *in such a sense*, there may not be a Calvinist, or a Lutheran, or a Socinian, in the world.—This error arises from not considering that the sense of these and similar words is fixed by the great law of language, *Usage*; and that, as they designate large bodies of men, their proper meaning, thus ascertained by usage, is no more than a *great* and *general* coincidence. That differences of religious sentiment should exist among those who equally profess to be the disciples of Christ, is certainly to be lamented, on some accounts; though it would be easy to shew that this circumstance has been, upon the whole, instrumental of great advantage to the cause of Pure and Christian Truth. But, so long as these differences do actually exist, it is no matter of regret that there are *names* for them. The assumption of those names ought never to be represented as calling any "man Master upon earth," but should be merely considered as concurrence in a scheme of general utility, for the avoidance of confusion and ridiculous circumlocution. I avow myself a Calvinist. For what reason? Do I make the *Institutions* and *Comments* of Calvin the directory of my faith? Or, though making the Scriptures my sole standard, do I understand and interpret those Scriptures in all respects as Calvin did?—Certainly not; but I cheerfully assume this name of distinction, because I hold the *leading* and *capital* doctrines which were, *not invented* or *discovered*, but with singular ability asserted and defended, by that illustrious man; and, which have been decidedly maintained by persons called Calvinists, though with numerous variations on many points, both theological and ecclesiastical. In all this I am conscious of no more impediment in my searches after truth and detection of error, than I should have felt had I never heard the name of Calvin. On the subject of these necessary names of distinction, I wish only to add, that we ought to be careful to use them in a clear and definite sense; and, to guard against their inappropriate application. Much is it to be deplored that the term *Calvinism* is audaciously usurped by some, whose system (if a wild and incoherent mass can be called a system) is a direct contradiction to all the fundamental doctrines of Calvin and of CHRIST.

2. *On Lutheranism and Calvinism.*—If we except certain ecclesiastical offices and ceremonies, and the doctrine of the *real presence* of the body and blood of Christ *in*, or *under*, the sacramental elements, it does not appear that the doctrines explicitly taught by Luther differed from those of Calvin. It is, at least, certain that, on the points of Grace, Human Power, Predestination, and Divine Providence concerning the sinful actions of men, the German Reformer asserted the same doctrines as the French; and that, in some passages, he expressed them in language more unguarded and unqualified than the accuracy and judgment of Calvin have permitted him to use. It has, however, been asserted that Luther, influenced by the arguments of Erasmus and the persuasions of Melancthon, considerably moderated, in the latter part of his life, the rigour of those sentiments which he had advanced in his book *de Servo Arbitrio*.

But, some years after the death of Luther, certain of his professed followers set themselves, with all their might and acrimony, to widen the breach between their own party and those who coincided with Zuinglius and Calvin on the sacramental question: they, therefore, did two things. (1.) They loaded the Calvinians (as they called their antagonists) with most perverse calumnies and virulent abuse. Such, for example, as denying the Omnipotence of God; because they held the impossibility of the real body and blood of Christ being in the bread and wine:—denying all grace to infants; because they did not believe the baptismal water to be an absolute and efficient instrument of spiritual regeneration:—annulling the efficacy of the death of Christ; because they did not admit a real participation of his flesh and blood in the Eucharist: nor believe that, in the Hypostatical Union, the Essential Properties of the Divine Nature in the Redeemer's Person, are infused into the Human Nature, and *vice versa*.

(2.) They advanced, and urged with a zeal amounting almost to fury, certain sentiments and *peculiar modes* of expression, which it is very probable that Luther himself would have utterly disapproved. These principally related to the Person and Grace of Christ,—the Two Sacraments and the Divine Decrees: and, in the retention of these peculiarities, they have been generally followed by the German Protestants, so that the term *Lutheranism* is always understood to comprize these notions; and *thus* to be distinguished from the system held by the *Reformed Churches*.* I shall subjoin a statement of the doctrines called Lutheran, in reference only to the last of the three heads above mentioned.

Lutheran Divines maintain,

That Predestination, or Election (for they generally use these terms as synonymous) is the Decree of God, to save all those

* In the phraseology of Ecclesiastical History, the term *Evangelical* and *Reformed*, are contradistinguished. The former denominates the churches of the *Lutheran* persuasion; and the latter those of the *Calvinistic*.

who, he foresaw, would believe in Christ, and persevere in faith to the end of their lives. Some Lutheran writers admit that this faith and perseverance are also objects of a divine and efficacious decree. The sentiment of these certainly amounts to the same thing as the Calvinistic mode of stating the doctrine. But they, in general, express themselves so ambiguously, as to leave it doubtful whether they do not consider persevering faith and holiness as conditions depending on the power and will of man in improving *universal* grace:—and others openly maintain a Twofold Election: *First*, to Grace and Holiness; and many who are *thus* elected fall and perish eternally: *Secondly*, to Glory, from perseverance foreseen. This latter class, I apprehend, includes the majority.

That Christ, in all that he suffered for human redemption, intended to make, and actually did make, a most full and perfect satisfaction for all the sins of all men, both elect and reprobate, of every age and place, of all characters, states, and conditions:

That grace sufficient for salvation, together with all the necessary means and causes of salvation, is given to all men; that this grace is, in no instance, irresistible and incapable of being frustrated by man; and that the reason of the conversion of some men, and not of others, lies in their different states of mind and disposition, and not in a difference of grace conferred:

That it is the duty of every man, without any exception, to believe that Christ died for him in particular.

Such are the sentiments, on the subject of Grace and Predestination, which the most approved Lutheran Divines strenuously maintain, as 'peculiarly distinguishing' their sect. They scarcely, if at all, differ from the explication of those doctrines which Arminius himself gave; though Episcopius and many of the Remonstrants afterwards widened the difference.

3. *On Arminius.*—Your correspondent asserts, That 'even Arminius himself did not hesitate to subscribe to Calvin's doctrine, as it is explained in the 3d Book of his Institutes.' The public would, doubtless, be obliged to him, if he would furnish evidence of this assertion. Till some attempt at proof is made, I can only say that the allegation is exceedingly improbable. Whoever reads Arminius's plain and candid avowal of his sentiments, in his Address to the States of Holland and West Friesland, or in the Articles subjoined to his Letter to the Ambassador of the Elector Palatine, must perceive the impossibility of his subscribing Calvin's doctrine without flagrant dishonesty: and it would be great injustice to his high character for integrity and piety, to suspect him of such duplicity. Indeed, the supposition is palpably absurd. The principal distinction of Arminius lay in his openly dissenting from the doctrines of Calvin, after professing them till about 1602; and in his defending that dissent

in the most undisguised and public manner. He died in 1609. His followers, the Remonstrants, or Arminians, have in general gone much farther than he did in their sentiments on the Five Controverted Points; and few of them have imitated the modest, serious, and candid spirit which breathes in his writings. It is worthy of observation, that Arminius strenuously insisted that his doctrine was agreeable to the Confessions of the Protestant Churches (among which he particularizes the English); and that the doctrine of Calvin, Zanchius, Gomarus, &c. was inconsistent with those Confessions. These assertions, in my humble opinion, he completely failed to substantiate.

I hope your correspondent B. L., will forgive me, if I inform him that every sentence (except the reference to Luther on the Galatians) in his short letter contains some erroneous assertion, or inaccurate statement. A person who writes for the public eye, especially in a work whose circulation is so extensive, should feel it a duty, previously to become acquainted with his subject.

I am, dear Sir, &c. S.

THOUGHTS ON GOOD WORKS

[*Continued from page 15.*]

The Christian who is zealous of good works, will delight in the law of the Lord, after the inward man. It will be his meat and his drink to do the will of his heavenly Father. O! 'How I love thy Law!' will be the frequent breathing of his devout mind; 'it is my meditation all the day!' The concern of his heart about making progress in practical religion, will be as sincere and steady as if his justification before God, and his title to life eternal, absolutely depended on that progress. I count not myself to have apprehended, said the holy apostle, after the most eminent attainments; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.' Cæsar's maxim, That there was nothing done while there remained any thing to be done, is a dangerous maxim in a mind like his, ambitious of power and possessed of splendid military talents. But it is a safe and invigorating principle in a renewed heart, and bears the mind onward, and onward still, in the hallowed career of mortifying, through the Spirit, the deeds of the body; of doing justly, of loving mercy, and of walking humbly with our God.

Wherever this pure zeal inflames the soul, it will discover its strength in the corresponding activity of useful life. The mind will not be satisfied with cherishing holy and benevolent feelings,

and suggesting plans of goodness. Neither tender sensibilities, nor the tears of sympathy, nor purposes of heart, will clothe the naked, nor feed the hungry. They are only suitable preparations for deeds of substantial kindness. What doth it profit, my brethren, though a man say he hath zeal and feeling,—and have not works? If a brother or sister be naked, and destitute of daily food, and one of you, under the impulse of the tenderest meltings of sympathy, and in accents soft as the descending dew on a fleece of wool, taking him with a brother's affectionate grasp by the hand, whisper in his ear, Depart in peace, be warmed, be filled;—notwithstanding you gave him not, though in the power of your hand to do it, those things which are needful to the body, what doth it profit? It is, therefore, to deeds of ripened goodness that we are to look for scriptural and satisfying evidence of the existence and vigour of this holy zeal in the heart.

This heavenly principle will also enable him to meet, manfully to oppose, and finally to overcome, difficulties in the performance of his duty. The authority of God and the love of his Saviour will constrain him, when his enemy hungers, to feed him; when he thirsts, to give him drink; and thus to melt down with coals of fire from heaven the sullen stubborn corruptions of his heart. This zeal will induce him to deny to himself many of the comforts of life, and to shut up every unnecessary sluice of expenditure, that he may swell the little rivulet of beneficence to the widow and orphan. He will labour, working with his hands the thing which is good, that he may have to give to him that needeth. The ingratitude of others will not damp his ardour. He looks for his reward to a higher source than the human heart; and commits not his encouragement in doing good to man, for he knows what is in man. Like the tree planted by the rivers of water, his soul, a tree of righteousness planted on the margin of that river, Redeeming Love, the streams whereof make glad the city of God, bringeth forth his fruit in his season, regardless of the hand that plucks it.—What difficulties are to be overcome in reconciling enemies,—in pleading the poor man's cause before affluent pride and covetousness,—in preserving a pure conscience and clean garments in the midst of a polluting world,—in these exercises which our Lord denominates the plucking out of right eyes, and the cutting off of right hands,—they only know who have made the experiment; and they only will overcome who are zealous of good works.

In a word, this man will consider the great end of living as lost, while he lives not to God by obeying his holy laws. For this end, he knows that he was created; for this end, that he was redeemed; for this end, that he was renewed by the Holy Ghost; for this end, that the ordinances of religion were instituted, and have been preserved in the church; and that for this end are set before our minds the exceeding great and precious promises of future

glory and blessedness. Should this end not be gained, he will consider his life as a blank, barren of improvement and blotted with guilt. If this object, therefore, on which his renewed heart is so passionately and steadily fixed, be not in the largest possible measure gained, life will lose its value, and what chiefly endeared it to his soul.

Let us cherish in our bosom this sacred principle of zeal for primitive sanctity. The Pharisees were a popular body of professors in the Jewish church, and distinguished for their zeal. But our Lord hath assured us, that except our righteousness shall exceed the righteousness of the Scribes and Pharisees, in purity of motive, and in zeal for the weighty matters of the law, we shall in no case enter into the kingdom of Heaven. The authority of God our Creator and Redeemer lies upon us; and his law, which is holy, just, and good, requires that we love and serve him with all our heart, with all our soul, with all our strength, and with all our mind. This is the hallowed ardour which will inspire evangelical obedience,—obedience which is universal, reaching to every statute of the divine law, and engaging every faculty of the human mind; combining, regulating, and sustaining all their energies.—The matchless love of God our Saviour in our redemption, should warm our hearts with zealous attachment to his holy commandments. Standing before his cross, and while we muse on his love, the fire will burn within us, and in David's impassioned words we shall exclaim 'O Lord, truly, we are thy servants, thou hast loosed our bonds.'—The honour of God and the credit of our holy religion are closely connected with our zealous promotion of true holiness. Herein, said Jesus, is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Let your light so shine before men, that they may see your good works, and glorify your Father who is Heaven.—A slothful and lukewarm spirit is very offensive to God. 'Thou wicked and slothful servant'—wicked because slothful. The sentence of the Saviour against the church at Laodicea, strongly marks the loathsome nature of a dull and listless mind in his service.—The recollection of the zeal and activity by which we were hurried on in the way of folly and sin, should arouse our minds to fill up the few years, if years yet remain, with works of faith and labours of love.—And let the near prospect, which every day brings nearer, of the rich, the free, the lasting reward, support, enliven, and purify the soul in her glorious career of goodness. What a heaven of felicity will these words convey and secure!—'Well done! good and faithful servant, enter into the joy of thy Lord!'—Light is sown for the righteous, gladness for the upright in heart. Let us therefore be steadfast and immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

THE BENEFIT OF FEMALE PENITENTIARIES PROVED BY FACTS.

A Letter from J. Campbell Esquire,
Secretary of the Edinburgh Magdalen,
To the Rev. John Campbell of Kingsland,
Late Secretary of that Institution.

Dear Sir, *Edinburgh, January* 31, 1809.

I AM sorry to observe, by your letter received this morning, that any attempt should be made to prejudice the public against an Institution so evidently conducive to the well-being of the unfortunate objects of its protection and of society at large, as the Penitentiary. I cannot persuade myself that the attempt can prove successful, excepting with those who are looking about for an excuse to withhold their charity.

The Institution *here*, under the blessing of GOD, has, I am certain, been productive of much individual happiness; and I do not think I trespass against charity when I express my belief that the proportion of those reformed by means of the Magdalene Asylum, to those who do not profit by the religious instruction there afforded them, will at least equal the proportion of the truly pious, to the careless and indifferent in general congregations professing Christianity. Supposing this to be accomplished, will it be accounted a small matter to have brought back a portion of the community who had been cast off and shunned like a contagious malady, and to have restored them to an equality, at least in point of worth, with Christians in general? My belief is, that serious impreessions are made on a greater proportion of the objects of this Institution than on people in general; but I would plead the case high, and contend, that if the proportions are equal, the Institution must be most salutary.

The General Statement of Admissions into and Discharges from the Edinburgh Asylum is as follows:—

Admitted —	128	Dismissed for Misconduct	31
On probation —	6	Died — —	2
		Sent to Service —	50
		Restored to their Friends	18
		In the house —	33
	134		134

Deducting the number dismissed, there remain, as the proper objects of Charity — — —			103
Of these there are at present in the house — —			33
			70
Of these there are married	10	living in good habits: many of them exemplary in their conduct.	
In Service — —	28		
With their friends —	3		
	41		41
Died penitent, giving good hope of real Conversion	3		
	44		29

Of these twenty-six, the great proportion have returned to vicious habits; but as none are entered here as behaving well who are not at present known to the master of the house, there may probably be several who have been reformed, though, from distant residence, no communication is preserved with them. One important point as to such has been proved, viz. That the instructions received in the Asylum, tho' forgotten by some for a time, do, in some instances, withdraw them ultimately from vice, and lead them to true penitence. A girl who went to service sometime ago, was induced to return to her vicious habits; but her constitution failing, and her mind being allowed to recoil upon itself, through the grace of God, a state of penitence and comfort followed; which satisfied the Minister who attended her, that, like Mary Magdalene, her sins were forgiven her.

The number who have joined in communion cannot be stated, as few are encouraged to join till their sincerity has been tried by their conduct after returning to society. I have no doubt that the greatest number of the forty-one before mentioned, are now members of different churches. One of those who died was a member of the Tabernacle; and so much satisfied were the congregation of her sincere piety, that they defrayed the expence of her funeral.

Of the twenty-eight now in service, 1 has been Eleven Years.

5	—	Nine
4	—	Eight
5	—	Five
2	—	Four
3	—	Three
3	—	Two
4	—	One
1	—	Half a Year
28		

I hope these statements will be satisfactory as to the good effects of the Institution. May I turn your attention to the small expence at which this good is obtained?

The industry of the women produces from 12*l.* to 14*l.* each, on an average, per annum; being very nearly equal to the expenditure for their maintenance. The only expence, of course, which falls on the public, is, that of the Establishment. Even in a political view, where could these poor creatures be so economically maintained? Instead of living on the wages of sin, they live on the wages of Industry; and this adds to the amount of the wealth of the country.

But, in a religious point of view, I know of no Charitable Institution so nearly assimilated to the mercy of God. It provides both for temporal comfort and eternal peace; and no argument, I apprehend, can be brought to bear against the principle of a Penitentiary House, that will not with equal force assail the mercy of Jehovah. I am, dear Sir,

yours sincerely, JOHN CAMPBELL.

Evangelicana.

Extracts from the Diary of an Eminent Minister, lately deceased.

[Concluded from our last.]

JAN. 24, 1762. From the disagreeableness of a minister's pretending to devotion in the pulpit, who manifests little concern about it in private life, learn thyself to be as much concerned about living devoutly in private as preaching devoutly; knowing, from thine own experience, that nothing better recommends sermons to hearers than the piety of the preacher.

From the usefulness of order and method to the remembrance of a sermon, labour after them in all thy public discourses.

Heard that Mr. J. who was lately married to a person whom he greatly loved, has, within these few days, lost his reason, occasioned, it is supposed, by an inordinate degree of joy, on account of his obtaining the lady for his wife †, whom he feared he should never obtain.—Learn hence, to guard against too much love to any creature, seeing how very injurious it frequently is to the person thus loving; and learn the uncertainty of all terrene enjoyments, which, even while possessed, evade our grasp, and often afford the least pleasure when they promise most; nay, are sometimes turned into the sorest afflictions.

27. Read Dr. Owen on the Evidences of the Faith of God's Elect; the first of which is, an Approbation of Salvation by Christ, because the divine perfections are thereby glorified. I had great pleasure, and I trust profit from it. I thought I had this evidence; and felt my soul filled with gratitude, both for the faith and its evidence. — Learn, O my soul, as thou valuest thy comfort, to think much of thy Lord Jesus Christ, and the display of the divine perfections in the salvation wrought out by him!

Feb. 1. Saw Mr. L. a deacon of the church at Trowbridge, supposed to be dying; he was delirious, his face full of eruptions, and he had a blister on the crown of his head; so that the appearance was very awful.—Learn, that the ways of God, in thus afflicting such an eminent and useful Christian, are in the great deep. Learn also, not to expect long life, since this person, in middle age, who was well at meeting yesterday sevennight, is now, in all probability, near an eternal world!

2. Went to the Lord this evening, with my heart humbled under a sense of my guilt, and especially my wickedness in offending so good a Being, breaking so holy a law, and abusing so many mercies. Mourned, in my inward soul, on account of my incapacity to serve God, and my frequent reluctance to his service. I was earnest with the Lord for the greatest blessings; and, I trust, with right views! My soul, from the earnestness it felt, was, at the time, well persuaded of the Lord's occasioning it.

March 1. Meditating on the natural perfections of the Deity, their nature and proof, I felt my awe of God increased, and was excited to carefulness in my conduct, and constrained to break out in verbal adoration.—Learn frequently thus to meditate.

7. Heard of a good man's offending others, and injuring himself, by meddling in matters that did not concern him.— Avoid this practice. — Found that thinking and talking of others faults does my soul great harm

I have detected in myself a desire, when in company, of displaying wit, or parts, &c.; which desire frequently leads to unguarded expressions, and, being offensive to the Lord, is often the cause of darkness of soul.—Hereafter, O my soul, think thyself in danger, when thus in company, even though all the persons who compose it may be extraordinary Christians.

21. In the morning of this Lord's Day, though I had studied my sermons better than at some other times; yet I felt strong fear as to the work before me. I was least fearful as to the morning-service; but I then found the greatest barrenness. Indeed I have, in general, found, that when I have seen most of the imperfection of my preparations, and

† Both are still living, 1808: he has been confined for 46 years. She is an excellent Christian.

felt the most of my own weakness, then the Lord has given me the greatest liberty, though not when I have been the least concerned about preparation. Zeal for God and love for souls are the soul of preaching! Seeing some persons in their shirts, at play, in the fields between Frome and Westbury, I thought duty called upon me to oppose this sin, which shewed its head in such an impudent manner. Accordingly I told them, That they ought to be ashamed of this profanation of the Lord's Day, — it was a practice that led to Hell! May the Lord set home the observation!

28. Preached at Southwick this morning, and had a comfortable frame; as I had also at Trowbridge, in the afternoon, from the same text. When I went into the pulpit, I intended leaving this subject for the evening, and to insist on another text in the afternoon: but though some of the Southwick people were there, who had heard me from Matt. ix. 12, in the morning; yet as the audience was very large, there being no service at church, and I thought this subject was most likely to profit souls, I changed my mind while singing, and repeated the same discourse. The Lord only knows whether a good end will be answered by this change; but as it led me to speak of Christ as a physician, and some persons were evidently affected, I hope his hand was in it. In the evening I had a very barren frame. Perhaps, the Lord knew I should have been too much elated had I found enlargement all the day.

15. Heard Rev. Mr. Whitefield, at Kingswood, from Isa. xxxii. 17: — found that an affectionate representation of the misery of lost sinners, and of the mercy of God to us, very much melted down the audience.

16. I saw in Pictetus a citation of Calvin; in which he places a man as talking of justification before the Lord; — the reading of which was blessed to my soul, as well as reflecting on the Greek word for Gospel, as signifying *a good Message!* In an evening walk, my soul was drawn out to God in adoration and love, on account of his works of nature, providence and grace. I stood still under a hedge, and, with great earnestness, addressed God, — felt ardent desire towards him, and zeal for his honour; and had some satisfaction of interest in him. The pleasure was sublime and the effect holy; and therefore I conclude the experience was genuine.

27. I frequently propose in the morning some great things to be done in the day; but never in the evening can reflect upon their having been executed. I wander from God; first in my heart, and then speech and actions follow. Saw the forwardness of a fellow-student justly blamed; and that it greatly lessened his esteem in the hearts of the company. — Learn modesty in all thy deportment.

May 1. After meditating on three subjects, on which I expect to preach to-morrow at Bath, I proposed meditating (1.) On my sins in preaching, in order for amendment; — (2.) My wants as a minister, in order to apply to my great Master for supplies. Sins appearing first, are preaching for self, — not for God and souls, and non-reliance on divine assistance. Wants are, a much greater knowledge of divine things, greater zeal for God, and more love to Christ, a more just and affecting apprehension of the value of a soul, an habitual belief of the absolute necessity of special influences, in order to my sermons doing good, &c. In order to rectify thy end, think of God's knowing it, and of the great evil of acting with any sinister view. No end, but that which pleaseth God, will, if attained, do thy soul any real service.

11. I find the greatest opposition in my heart to those duties which require the greatest degrees of spirituality, and in attendance on which the honour of God is most concerned. I believe I should never be proud, could I always see my real self. The more I view God in his works, the more I love him; but the more I view my own works, the more I hate myself.

June 5. I have been ill for some days with a fever and sore throat: I found myself, when at the worst, unfit for all religious exercises; but now my disorder is removed, and I have been enabled to view it as coming from a wise God, to whom I felt myself resigned. — The Lord grant that, from the inca-

pacity for duty, which I felt in my illness, my pace in the path of duty may be quickened now I am restored! No pleasure is equal to what is enjoyed in undisturbed and enlarged meditation on divine subjects. I trust my love to God's word increases. I know also more of my need of assistance from the Lord rightly to discharge any duty.

20. Conversed with a woman, who had been a sinner, but seems a true penitent, who dates her conversion from reading The Family Instructor, on a Lord's Day, when she staid at home, in order to perpetrate sin.

July 16. Prayer and reading the word was attended with peculiar delight. I meditated on Christ, his excellencies, the kindness of his heart, words, and actions as man, his office as Mediator, and his glories as God, which, I trust, increased my love and zeal. My sins appearing numerous and aggravated, laid me low. Nothing affords any relief, save Christ crucified. Why, my soul, dost thou think so seldom of him? — why live so little to him?

July 23. This morning, in reading Isa. xlv. 20, I observed, that the Person to whom every knee shall bow, and every tongue swear, is called God and Lord: he also swears by himself (23) which is proper to God. This same person is said to be the Lord Jesus Christ. Rom. xiv. 11. Phil. ii. 10.—Let this confirm thy belief of the proper Deity of Christ; and so of his being, together with the Father and Holy Spirit, the only true Object of divine worship.

MUSTARD SEED.

'A GRAIN of mustard seed' is said, in the parable *, to be 'the smallest of all seeds; but when it is grown up, it is the greatest among herbs; and becometh a tree; so that the birds of the air come and lodge in the branches thereof.' The mustard of our own country is very far from answering this description; but there is, in the east, a species of the *sinapi*, to which, no doubt, it alludes. It is called by Linnæus, *Sinapi Erucoides*. Its branches are real wood, as appears from a specimen in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others, quote the Jewish Rabbies to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the Talmud of Jerusalem †, it is said, 'There was in Sichi a mustard-tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter; and yielded three *cabs* of seed.' The Rabbi Simeon, son of Chalaphtah, assures us, that 'he had in his garden a shoot of the mustard-tree, on which he climbed, as if on a fig-tree.' These statements are, at least, sufficient to shew, that we should not form a judgment of eastern herbs by those which are familiar among ourselves.

* Matt. xiii. 31. † Tract. Peah. f. 20.

JUVENILE DEPARTMENT.

AN INTERESTING ANECDOTE.

Recommended to the Attention of Pious Youth.

EVENTS often occur, which we are not prepared to expect. If they consist with our ideas of virtue and goodness, they never fail to prove to us so many sources of genuine joy. One of this agreeable kind the subsequent statement records.

A little before nine o'clock, on a Tuesday evening, March 1805, as I was passing by a shed, erected in a newly-formed street, on the south side of Edinburgh, for the purpose of sawing timber, my attention was attracted by the voice of a person within it, speaking in rather a low tone. Curiosity prompted me to make a nearer approach. I then heard, very dis-

tinctly, the terms *Jews* and *Romans*, in a combination of words, fluently pronounced. The first thought that struck my mind was, — This is a young lad at college: he is a member of a Debating Society *. It will be his turn to deliver an essay at their next meeting; and he is now attempting to repeat it. I shall advance a little nearer to learn the subject of the oration. I silently drew nigh,—I listened,—I could hardly believe my ear to be correct! I felt the mingled sensations of surprize and pleasure, when I heard, — not a part of an oration, but — the voice of Prayer! This is a serious youth, thought I, apprenticed in some ungodly family. In his master's house he can find no opportunity for the purpose; and, therefore, to this place he retires to pour out his soul unto God. I too, I called to mind, was once, before I had attained the years of twelve, in like manner deprived, in the house of a friend, of such a privilege. On the neighbouring hills I daily walked, and offered up the desires of my heart to God, 'the Guide of my youth:' — but recollecting too, that the inconvenience of the situation occasionally interrupted the regular discharge of the duty, and gradually weakened the sense of the obligation to perform it, the ardent wish rose within, May the Lord preserve thee in the good way!

These thoughts had scarcely passed through my mind, when I found that he was just at the conclusion of the exercise. No sooner had he pronounced Amen, than, to my agreeable surprize, another began to pray. From the manner in which he expressed himself, I understood they had come together with the intention of uniting in this duty, in a social capacity. His voice and manner seemed to indicate that he was younger than the other. Fourteen years, perhaps, might be the age of the former; ten or eleven that of the latter. He proceeded with less ease and fluency than his associate; but appeared deeply and seriously impressed. When drawing towards a close, he requested that the Lord would be with them, as they were yet to be engaged. This led me to apprehend, that, probably, according to the practice which generally prevails in Praying Societies in Scotland, they might now be going to converse on some religious topic for their mutual edification. Having finished, however, a third engaged in prayer. He seemed, so far as I was able to judge from his voice, to be older than the second, but younger than the first, or about 12 or 13 years. He had a delightful liberty in the duty. He raised his voice rather higher than the others, though it was still much suppressed. His fervour was great. Several of his petitions pleased me much, being exceedingly appropriate to their condition; — "O Lord, whatever other *children* do, as for *us*, O may *we* serve thee, the Lord! Lord bless us, and our meetings here from time to time! Bless our teachers! and let not their labours, with respect to us and the other children in the school, be in vain," &c.

Had I thought sooner of committing the incident to writing, I could have preserved a greater number of their petitions. He proceeded to supplicate the blessing of Heaven to rest on all Sabbath-Schools; and that the children in them might be converted unto God. He prayed for their parents, for their masters, for the ministers of religion, for the success of the gospel, &c. I now understood, that they were boys connected with some Sabbath-School, who had agreed to associate frequently (once a week, probably) for mutual prayer; and wishing to conceal their pious exercises from the knowledge of parents and masters, met in this retired place, without the fear of being seen or heard. — God has his hidden ones in every period, and among persons of every age. How pleasing the

* It is very customary for young men at college to form themselves into Societies, for their mutual improvement. Every time they meet, the member who presides delivers an Essay, on a subject that accords with the design of the Society (Logic, Moral Philosophy, &c.); and after remarks have been had upon it, they proceed to some controverted point.

thought, That multitudes, not only of fathers, but of young men and little children, are often, though to us unknown, presenting their fervent supplications in our behalf, before their heavenly Father's throne and ours!

Religion is the same at all times; and to persons of every description, experiencing its power, it has proved an invaluable benefit! As a cordial, it has often revived the fainting soul, — to the weak, it has communicated strength, — and with courage it has inspired the fearful! Here we see three children, laying aside the timidities of their years, and, in a dark winter night, venturing to resort to a lonely dreary saw-pit, in order to taste the pleasures and participate the joys which the ways of genuine wisdom ever impart! From the manner in which this boy concluded his prayer, I learned that they were about to separate. — May the God, who never leaves nor forsakes his people, be with you, was my earnest desire, from henceforth, whether together or apart! I stepped aside as quickly and silently as possible, lest they should perceive themselves discovered, and thus be discouraged from assembling there any more. I placed myself in such a situation as I thought would secure a sight of them when they should enter the street. I was however disappointed. — Let the reader, in admiration and gratitude, exclaim with the psalmist, 'Out of the mouths of babes and sucklings thou hast ordained strength!'

From this interesting little story, I would take occasion to recommend to the imitation of all my young readers, of a serious turn, this pleasing example of juvenile social devotion. Let parents and guardians also be exhorted to encourage young people under their care to form themselves betimes into little religious societies, in order to promote their mutual advancement in knowledge and grace!

This incident, in my opinion, is a very satisfying attestation of the great importance and utility of Sabbath-Schools; and a strong encouragement to those pious and benevolent persons who devote a portion of their time and pains, not to make, as I have seen some do, an idle display of their speaking powers to gratify their own vanity and self-conceit,—but to lead the minds of youth into an acquaintance with the doctrines, and to form in them a relish for the duties of Christianity, — to impress them with the necessity of a divine change of heart and of a holy life, in order to admission into the kingdom of God!

*** Might not societies, formed in various parts of the country, for the purpose of promoting Sabbath-Schools, or generous individuals, cause this Anecdote to be printed and dispersed among the young people attending them?

AGAINST PRIDE OF BEAUTY.

Behold the blushing rose
Her lovely tints display,
The queen of every flower that blows
Beneath the eye of Day!

Yon lily of the vale,
Scarce peeping thro' the green
That folds around her blossom pale,
Aspires not to be seen.

The same Almighty Hand
That decks with gems the skies,
Makes the fly's painted wings expand,
And the gay tulip rise.

When tempests threaten loud,
His rays of light he pours,
And forms the rainbow on the cloud,
Dissolving soon in showers!

And shall a child be vain,
Less than the lily fair?
Can I so soft a tint obtain,
Or with the rose compare?

The beauty of the mind
Let me then learn to prize;
Nor boast of features far behind
The pride of flowers and flies!

If I am not as fair,
I am as frail as they.
To honour God be all my care,
And that without delay! W. B. C.

Obituary.

REV. S. GAFFEE.

The Rev. Samuel Gaffee was educated for the Christian ministry at the Independent Academy, Homerton; and was afterwards ordained pastor of the Church of Christ at Hatfield Heath, Essex; where his labours were remarkably successful; and he had the satisfaction of seeing a sinking church rise to a great degree of prosperity. The doctrines of the gospel were the delightful theme of his ministry; and, while he never failed to enforce on the people their practical tendency, his own conduct displayed their vital and animating influence. His spirit and temper became the office he held, and procured him the ardent affection of his people, and the esteem of all who knew him.—He was, indeed, a solid, humble, holy minister of Jesus Christ, and an affectionate, vigilant, faithful pastor of the church under his care. His health, of late, was frequently interrupted; but he never omitted preaching whilst any ability of body remained.

The first Lord's Day in Dec. 1808, was the last Sabbath he was able to be in God's house; and then he preached twice, and administered the Lord's Supper. During the month's illness which preceded his death, he was richly favoured with the consolations and hopes of the gospel; and could speak of leaving the world with the greatest composure. The infinite grace of Immanuel, which he had gladly preached to others, and was the only source of his own hope, became the solace of his dying hours, and supported in him a placid expectation of everlasting glory. He frequently said, 'I am not afraid to die, for I know whom I have believed; and am persuaded that he is able to keep that which I have committed to him against that day.

'Jesus, my God, I know his name,—
His name is all my trust,' &c.

When a friend requested he would not fatigue himself by talking, but compose himself to sleep, he replied, 'I must speak for Christ while I can: it will soon be over, and then my body shall have a long and comfortable sleep;—it shall sleep till the trumpet of God shall sound: he will call and I shall answer; and he will have respect to the work of his hands.' Another friend enquiring how he did,—'Going to Heaven,' said he, 'as fast as I can.' He was completely resigned to the divine will, being, as he expressed himself, 'willing to live, and not afraid to die.' He dreaded nothing so much as being left to entertain a murmuring disposition. Whilst under strong convulsive agonies, Mrs. G. said to him, "It is sharp work, my dear." 'Yes,' he replied, 'but it is all right work;' adding, she answered, "It is well."

Addressing his servant, he said, 'Mind the best things,—live near to God, and set the best of examples.'

When his nephew, from London, to whom his ministry had been useful some years before, entered his chamber, he thus addressed him:—'O! my dear son in the gospel, it is all glory within!—all Heaven in my soul! I am not going to Hell, but to Heaven!'

He chose a text for his funeral sermon, which indicated his affectionate concern for those to whom he had ministered the word of life for 30 years; and desired the following hymns might be sung:—138th, 100th, and 27th, in the first book of Dr. Watts.

To innumerable instances of his very feeling and affectionate disposition towards the people of his charge, this was added on his death-bed:—he desired his nephew to write down, from his lips, a kind farewell message to them; which was read, as he ordered, at the close of his funeral-sermon, preached by the Rev. W. Chaplin, of Bishop Stortford, on Lord's Day afternoon, Jan. 8, 1809, from Gen. l. former part of the 24th verse, 'I die, and God will surely visit you.'—The

following is what was taken from his lips, and read from the pulpit by his desire: —

'May the Lord sanctify this affliction of my body for the good of my soul, and the meetening it more for the inheritance of the saints in light! — sanctify it to the soul of my very dear wife, and to the soul of every dear relation, younger or older. — I do not know that I feel any will of my own; but sincerely wish the will of God to be done, either by life or death. — I have loved my people, and do still love them. I hope the trial will be blessed for their souls' good; and sincerely and heartily thank them for the marks of kind love they have shewn me. I wish, with great sincerity, if it is the will of God to take me, that they may have a sound minister, pure in his conduct, seeking the welfare of precious souls, and that shall be loving and kind in his behaviour. I wish the people may not scatter, but keep together, a loving and united people, and not be in a hurry for a new settlement; for hasty settlements seldom issue well. S. GAFFEE,

Dec. 14, 1808. *Hatfield Heath.*'

He died Dec. 30th, 1808, in the 59th year of his age, deeply lamented by all his surviving relatives, and the numerous congregation to which he preached. The crowded assembly that heard his funeral-sermon, seemed animated by one sentiment of affection for his memory, and one desire that 'God might visit them indeed.'

MRS. ANN ROGERS.

MRS. Ann Rogers, the wife of John Rogers, died June 11, 1808, at Bassingbourne, in Cambridgeshire, aged 29 years. She was descended from pious ancestors. Her maternal grandfather, the Rev. R. Cooper, was, for nearly half a century, pastor of the Independent Church at Melbourne, in Cambridgeshire. Nevertheless, she was a partaker of nature's common depravity; and under the reigning power of which she lived till her marriage. By this event, she was removed to Bassingbourne; where, under the ministry of Mr. S. Bull, the Lord gave testimony to the word of his grace in her saving conversion. After some time, she joined the church of which he is pastor; and, to the end of life, walked in all the commandments and ordinances of the Lord blameless. — Her constitution being habitually delicate, and predisposed to consumption, she took cold in November last, in going to visit a friend: — this occasioned a decline, which terminated in her dissolution. Her knowledge of the Scriptures was extensive, — her judgment of divine truth was accurate, — her hopes were well-founded, yet not lively. She was a Christian, who lived much more in the valley than on the mountain. In the first part of her illness, her dread of death, as a separation from her natural connections, was exceedingly great; but, through the abundant manifestations of divine love, her desire to depart was as great as her dread had been. Her pastor had several profitable interviews with her; in one of which, he asked her opinion of those doctrines (commonly called *Calvinistic*) which he had preached and she had believed; she answered, 'They will do to live by, and they will do to die by.' — For several months after the commencement of Mrs. R.'s last affliction, her spirits were low, her prospects clouded, and her mind uncomfortable: on these accounts, she was painfully reserved. At length, by the divine application of these Scriptures, Isa. l. 10, Deut. xxxiii. 29, Psal. xxii. 24, her darkness was dispelled, and her consolation restored. On the evening of May 5, she said, 'The thought that the Lord God Omnipotent reigneth, is a great comfort to me. I want much bringing down: — I find a need-be for great affliction to purify me.

'True, 'tis a strait and thorny road:
'And mortal spirits tire and faint,' &c.

At another time, she said to her husband, 'I have been looking for-

ward to that period when my spirit must take its flight to the eternal world. Suppose I had a particular friend, one on whom all my felicity depended, and I was taking a journey to see him, I should have all my thoughts occupied about him before I set out: — by the way I should think of him: and, when I arrived at the destined place, were the company ever so large, I should not be happy until amongst them I had found my particular friend. So, I trust, my mind will be employed about my dear Jesus.' In the evening of May 11, she was much distressed respecting her state; but soon her mind was composed, and she said to a friend, 'Now I desire to give up myself and all my connections into the hands of my gracious God.

'When will my sweet release be sign'd
To quit this house of clay?
When will my spirit, unconfin'd,
To glory wing its way?

Some time afterwards, she observed, 'It is through much tribulation we must enter the kingdom! Time how short! Eternity how long! But not too long to utter all his praise!' Referring to the foundation of her hope, she said, 'It is laid in oaths, promises, and blood!' She said to her husband, 'I overheard one kind friend say to another, "There is a probability of her recovery." This cast a gloom upon my spirits. I have seen so much of the depravity of my heart and the vanity of the world, that I cannot bear the idea of returning!' She now appeared to long to be absent from the body to be present with the Lord; and said, 'Now flesh and heart faileth, but God is the strength of my heart, and, I trust, will be my portion for ever! My dear friends, don't pray for the continuance of my life: I am afraid some of you do, and keep me back from glory.' Enquiring for her pocket-book, she, tho' very weak, read with an audible voice, a beautiful hymn of Cowper's; the last stanza of which she repeated, and in a manner so impressive, as astonished all present:

'Pay! follow Christ and all is paid!
His death your peace ensures!
Think on the grave where he was laid,
And calm decend to yours!"

On the Saturday before she died, the grand adversary accused her of presumption; but, with the shield of Faith, she quenched all the fiery darts of the wicked one. About noon, her husband said to her, 'My dear, I suppose you have entirely given your children up? Do you stand to the surrender?' She replied, "Yes, I have given them up to my covenant God and Father, through Christ; and I pray that they may all be brought very early in life within the bond of the covenant, and prove ornaments to the church of Christ. With regard to their temporal concerns, I feel no anxious solicitude, — God will provide."

On Sabbath, June 5, being rather revived, she said, 'I hope I shall wait with patience, if I am kept here a little longer. My times are in his hands; that will hold good still! When, O dear Jesus, when shall I behold thy face!' To her brother, she said, 'I hope we shall meet in glory, where sorrow and sighing shall for ever flee away!' She earnestly wished the presence of Christ with her brethren and sisters in church fellowship, who should meet at the Lord's Supper that evening.

On Monday, the 6th, she said, 'Why are his chariot wheels so long in coming?' To her friends around her bed, she said, 'I love you all; but I love my dear Jesus better! — I cannot praise him sufficiently here; but I shall praise him eternally in the other world! A few steps more, and I shall arrive at my Father's kingdom, and go no more out! — Cheer up, my soul! — cheer up, my soul!' Afterwards, being in strong pain, she cried out, 'O thou God of Patience, give me patience!

'Where can a weary sinner go
But to the sinner's Friend?
He only can relieve my woe,
And bid my sorrows end!'

She now appeared as on the verge of dissolution; and said to her husband, 'I must die;' but turning her attention from him to a higher ob-

ject, she cried, 'Lord Jesus receive my spirit! — into thy hands I commit my immortal soul, O Lord God of truth!' But as the tempest-tost mariner is sometimes, when just entering the desired haven, driven back by adverse winds, so she revived again, to spend a few more languishing days in this world of sin and sorrow. In the most excruciating bodily sensations, she prayed so loudly and so earnestly, that all who heard were deeply affected.

To her female servant, who was waiting upon her during the night, she gave the most excellent advice, particularly about keeping the *whole* of the Lord's Day holy. On Tuesday morning, her mind being calm and serene, she exclaimed, 'Bless the Lord, O my soul, and all that is within me, bless his holy name!' — Throughout the day her cough was very distressing; — she frequently cried, 'O Lord, grant me patience! Leave me not to dishonour thy name,— but enable me to glorify thee!' Wednesday, she was extremely ill and restless. She said, 'I have been thinking upon Hopeful and Christian, when they were passing through the river, and the angels that were waiting for them on the other side. O when shall the time arrive that I shall go over Jordan!' To some friends who were present, she made this appeal: 'No one has loved a husband and children more than I have, — but I love Christ more; and if any persons love not Christ more than father or mother, &c. they cannot be his disciples.' A disconsolate friend she thus exhorted:—'Seek comfort where I have sought and found it, and persevere in the path of truth and obedience. In the afternoon, she endured violent pain, and Satan made his fierce assaults. When thus tried and tempted, she cried out, 'Oh, Satan! Unbelief has entered! Oh, thou enemy of souls! But, Satan, thou art chained!

'Jesus, full of all compassion,
Hear thy humble suppliant's cry' &c.

'When I walk through the valley of the shadow of Death, may I fear no evil.' When will the happy day arrive? I long to be at my Father's house! Oh, for the meanest, the very meanest place in Heaven, if I may but see Christ: — He is more precious to me than rubies! The love of Christ surpasses angels' praise!' Observing her mother and husband weeping, she said, 'Mother, don't weep for me, — Jesus will make up my loss to you! If I should perish, it is not your fault; — if saved, O what a happy meeting shall we have!' To her husband she said, 'My dear, don't grieve for me. Keep close to the word and ordinances of God; — Walk in the footsteps of the flock, and you will arrive at the kingdom. You have a great charge: the Lord give you wisdom and strength!'

On Thursday and Friday her weakness was so great as to prevent her saying all she would: this she regretted; and much lamented her inability to speak the Redeemer's praise, often saying, 'The spirit is willing, but the flesh is weak!' — About five o'clock on Saturday morning, she said to her husband, 'My dear, I am going!' He replied, "I trust you are going to be ever with the Lord." She said, 'Of that I am afraid.' He endeavoured to encourage her, by stating, That not one soul ever perished sueing for the Saviour's aid. Then, with humble reliance upon the Rock of Ages, she said, 'Come, Lord Jesus;' and, in a short time, calmly resigned her spirit into her Redeemer's hands.

On Lord's Day, June 19, she was interred in the burial-ground adjoining the Dissenting-Meeting at Bassingbourne. The same day her funeral-sermon was preached by Mr. Bull, to a numerous auditory, from Nah. i. 7: words chosen by herself, on account of the peculiar relief she had derived from them some years before, when she apprehended her eldest daughter to be in dying circumstances. She judged him faithful who had promised; and found a due performance of those things which were told her from the Lord.

J. R.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

An Address to the Public, *upon the Dangerous Tendency of the London Female Penitentiary; with Hints, relative to the best Means of lessening the Sum of Prostitution. By* W. Hale. *Price* 1*s.*

The following Answers have appeared:

Prostitutes Reclaimed and Penitents Protected; *being an Answer to some Objections made against the Principle and Tendency of the London Female Penitentiary; with Observations on Licensed Brothels, and the Means of discouraging Prostitution. By* W. Blair, *Esq. Surgeon of the Lock Hospital and Asylum; of the London Female Penitentiary, &c. Price* 2*s.*

The Remonstrant: *a Letter to Mr. W. Hale, in Reply to his Address to the Public, upon the Injurious Tendency of the London Female Penitentiary. By* G. Hodson. 1*s.*

A Defence of the London Female Penitentiary, *in Reply to the Charge of Dangerous Tendency, &c. in a Letter to T. Pellatt, Esq. Secretary. By* W. Shrubsole. 1*s.* 6*d.*

A Letter to W. Hale, Esq. *in Answer to his Address upon the Dangerous Tendency, &c. By* R. Hawker, D. D. 1*s.* 6*d.*

The London Female Penitentiary defended, *or a Reply, &c. By* J. Clarke. 1*s.* 6*d.*

Cursory Remarks on a Recent Publication, *addressed to the Public, upon the Dangerous Tendency of the London Female Penitentiary. By* Juvenis. 1*s.*

After the lapse of so long a period as 30 years, during which the Magdalen Hospital has existed, and the refuted objections made against that Charity in its commencement, have, nearly as long, slumbered in oblivion, we cannot but express our surprize that 'the *principle* upon which the London Female Penitentiary is founded,' should, in the opinion of Mr. Hale, yet remain to be discussed, and should form 'the chief object of this Address:' and if any thing can still further increase our astonishment it is this, That as the *principle alone* was assailed, which is equally the basis of other similar Institutions, the London Female Penitentiary should *exclusively* be made the object of attack from the pen of so respectable a gentleman as Mr. Hale, without the most distant allusion to previously existing charities of the same description!!

When a society, the object of which is to afford shelter to poor 'midnight wanderers for bread,'—to pluck their feet from the path of the destroyer, and to bring them to Jesus, is thus openly opposed, the assailant ought to be prepared with unimpeachable testimony in support of his hypothesis; and he should not presume to come before the public, resting upon the illusory phantom of a *prospective speculation* only, but on undeniable matter of fact. It is a very serious thing to urge any objections to the probable prejudice of a useful Institution, unless these objections have been brought to the test of experience, and sanctioned by repeated observation.

We premise these remarks, not from any apprehension that this excellent charity will suffer in the estimation of the public by the discussion; for Truth, the more she is inspected, the more lovely she will appear. If this work or institution, 'therefore, be of man, 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.'

Knowing, therefore, as we do, that much good has resulted from similar Institutions, and even from this, though yet in its infancy, we shall not deem it our duty, in this review, to be satisfied with mere *speculative predictions*, in order to prove the principle of the London Female Penitentiary to be unsound; but *facts* must be opposed to *facts*,

to produce an even scale in the hands of impartial Justice.

In the discussion of the *principle*, so opposed by this author, he divides the subject into Two Parts:— He maintains, 1st, That the result of the operation of the London Female Penitentiary will never lessen, but increase, the sum of prostitution;' and, 2dly, 'That it cannot be supported by precept or example from the word of God.'

After making some remarks on Letters published in this Magazine in September and November last, from the pen of Dr. Hawker, which Mr. Hale supposes to have been applicable to the London Female Penitentiary, but which were written with reference to a similar Institution at Plymouth, our author thus proceeds: — 'To those who have even but a *very superficial* acquaintance with the Poor Laws of England, it will immediately occur, that *there is no necessity for any one woman, however desperate her character, to continue in prostitution a single hour, to secure her daily support*: to insist upon the contrary of this, is to libel the Parish-Officers, the Magistrates, and the Legislature of the kingdom.'

We most readily confess, that our acquaintance with the complicated system of the Poor Laws of England is but superficial; yet we feel no danger of being found guilty, either intentionally or in point of fact, of libelling the three august bodies of men referred to, in venturing to assert, That the position laid down by Mr. Hale is not tenable.

We are much obliged to Mr. Hale for having, in this part of his work, given the public an opportunity of anticipating the probable fallacy of his *speculative* opinions, by offering to their notice something of a tangible nature; the truth or falsehood of which they are as capable of judging as he can possibly be, notwithstanding all his allowed knowledge of parochial matters, and of deciding, by a reference to the laws of the land and daily experience.

We do therefore, on our part, 1st, Maintain that Workhouses never were designed by the Legislature as asylums for this unfortunate class of persons; — 2dly, That, in point of fact, such persons would be, as they generally have been, refused admission into Workhouses, unless they were either *diseased* or *unable to work*; — 3dly, From the most moderate computation of the number of prostitutes, compared with the number of Workhouses in and about the metropolis, we feel no fear of contradiction in asserting most positively, That all the Workhouses together would not contain two-thirds of the number of street-walkers; and this, even to the utter exclusion of all other paupers †.

We are, therefore, apprehensive that Mr. Hale has himself, in his bold assertion, 'libelled Parish-Officers, Magistrates, and the Legislature' itself, who, if his statement were true, are highly blameable for not advertising, in the most public manner, where and how these unhappy women may find a shelter; and in respect to the parish-officers in particular, for being so culpable as, in many instances, they have been, in refusing these poor creatures the refuge they have sometimes sought: but even admitting that there were room for them all in the Workhouses, we leave it to our readers to judge, how far a 'prompt admission' into them, so confidently recommended by Mr. Hale as practicable, would tend to their reformation!

Mr. Hale then states the object of this Institution, 'which is to afford an asylum to females who, having deviated from the paths of Virtue,

† A gentleman, well-acquainted with parochial affairs, in a Letter (which we have seen) written in commendation of Mr. Blair's Reply to Mr. Hale (published by Seeley) observes, that 'Mr. Hale has permitted his zeal to exceed his discretion, when he wished to impress on the public mind a remedy through the medium of Workhouses. We have 60 of these houses within the understood limits of the metropolis; and the whole can only afford an asylum for 17,000 paupers; and they lie three in a bed during the winter months! —How shall we there find an asylum for 30,000 prostitutes?'

are desirous of being restored by religious instruction, and the formation of moral and industrious habits, to a respectable station in society.' 'I would,' says Mr. Hale, 'here, in the first place, observe, That any Institution which embraces and *proceeds* upon this principle, should meet with every encouragement that is in my power to give it; but I never recollect meeting with a greater difference between the theoretical sketch of any system and its practical execution, than there is between the professed object of the Female Penitentiary and the plan upon which it is conducted.' To evince this great difference, he remarks, 'Females, who having deviated from the paths of Virtue, and are desirous of being restored by religious instruction, are not to be found in the nocturnal walks of abandoned prostitution, nor in the brothels of iniquity;' for if they have been seduced, 'pregnancy,' he proceeds to state, 'is generally the consequence; but the doors of *this asylum are for ever closed* against such, unless they descend into prostitution; then they can have immediate access into this promising asylum, by adding to all their other crimes the sins of hypocrisy and lying. Yes; these filthy adepts at deceit know,' says he, 'they have only to patch up a few falsehoods to procure admission,' &c. P. 12.

We are sorry to differ from Mr. Hale, for whose character we entertain much respect; but it appears to us a very extraordinary assumption indeed, that no poor females in the nocturnal walks of abandoned prostitution, or in brothels, sigh for deliverance from their wretched course of life! Mr. Hale should have known better than to have asserted any thing in the shape of a *negative*, which cannot possibly be proved. There exists, however, in the annals of the Magdalen and other similar Institutions, abundant proof of the contrary; and to the Reports of those Institutions we must beg leave to refer.

A very little attention, on the part of Mr. Hale, to the Rules of the Society, in respect to the admission of *pregnant* women, would have prevented so gross a mis-statement as 'that the doors of the asylum are *for ever shut* against them;' for the doors are closed against them only WHILE they are in that state, but as widely open to them afterwards as to any other objects.

As to the epithet 'Filthy adepts at deceit,' Mr. Hale has, we think, for a moment overlooked that forcible appeal to every Christian breast: — 'Who maketh thee to differ?' — and the more fully any Christian is led to view 'the chambers of Imagery' in his own heart (Jer. xvii. 9.) he will more readily acknowledge that the outbreakings of sin in others is but an external effect of the 'filthy deceitfulness and desperate wickedness' which work even within his own bosom.

Mr. Hale next proceeds to shew the influence which he thinks this plan is likely to produce upon the youth of both sexes, destitute of the fear of God, especially female servants, — who will, he imagines, be allured to vice, by seeing abandoned prostitutes fostered and rewarded, while the preservation of their own virtue goes unrewarded. He illustrates this part of his argument by observing, That there are two things which predominate in the youthful breast: — 'A vain curiosity and a vain presumption that they can leave off sinning when they please;' thus prompting them to give full swing to their desires; and fancying, after a long sinful course, they can at any time gain admission to the Penitentiary, and have better wages and rewards than they ever had before; and in like manner, that similar effects must be expected on those who live in a state of private prostitution.

In order to examine the strength of this argument (if an argument it may be termed) we should first examine the mighty lure held out by the Society to produce this apprehended mass of evil. By the Rules of the Society, partly stated by Mr. Hale himself (p. 13) there are *probationary* wards, and wards for persons *fully admitted* after probation (the time of probation being two months); so that unless they *continue to be penitent*, they can never

be fully admitted at all; which would also be the case if there should be no room for them in the house; — 2dly, Every female must submit to the *discipline* of the house; to work with her hands, to endure confinement, and to a particular dress, &c.; — 3dly, Such shelter is afforded to them *for a season only*; — and, 4thly, It can be but for *once in their lives*. Now, is there any thing so alluring in all this, as to induce a female, in the prospect of it, to venture the loss of health, reputation, friends, yea, life itself, and what should be dearer than all, her eternal peace? Verily, we think not: and certainly we have as good a right to *speculate* as Mr. Hale; for he has not adduced a solitary fact in support of his fanciful hypothesis!

Mr. Hale has, however, attempted in part to anticipate the answer, by remarking, That 'whenever a temptation is suggested, which is suited to depraved inclinations, *Reason* will make but little impression upon the mind, when it has to contend with the enchanting prospect of present gratification;' and he instances the Lottery, as a striking proof of this remark.

We think Mr. Hale has, by this suggestion, completely undermined his own argument, or at least supplied his opponents with artillery against it; 'for if,' as he says, '*Reason* will make but little impression on the mind, when it has to contend with *Gratification*,' — we may fairly conclude, without looking to the walls of a Penitentiary for an asylum, that *they never think at all*; and if, for the sake of argument, it were admitted that they *do think* at such a season, it is not consistent with the mode in which Mr. Hale has put the case, that a miserable end should obtrude itself on a mind inflated with the enchanting prospect of present gratification; but, on the contrary, like those miserable Lottery-adventurers alluded to, they dream only of liberty, pomp, and pleasures; and promise themselves 'that to-morrow shall be as to-day, and much more abundant.'

But should we concede to Mr. Hale what we think he has denied to his own argument, That Reason may hold her seat, it is equally reasonable to suppose, that females, looking forward to such 'prompt admission' might view it to be *uncertain*; and, if obtained, *temporary*, *laborious*, and *degrading!* — Mr. Whitfield used to say, 'You may tie a carnal man to a post, and pray him to death;' and we believe that lewd women, who have no wish to be reformed, would, if they think at all, dread the thought of the pious discipline of the Penitentiary, and, perhaps, prefer the house of correction to a 'house of prayer.'

As Mr. Hale has taken his stand by objecting to the PRINCIPLE on which the London Female Penitentiary is founded, we beg leave to submit it to the consideration of our readers, Whether *his assertion* of Workhouses, being the legal receptacle for these women, does not involve in it a recommendation of the same thing, in a parochial form, which he denies to others in the shape of a Penitentiary? Let our readers 'consider, take advice, and speak their minds.'

We are sorry our limits prevent us from following Mr. Hale through all his devious windings; we, therefore, hasten to examine what he states to be 'The last and most important circumstance that he has occasion to refer to, viz. 2dly, *That the principle of the London Female Penitentiary cannot be supported by precept or example from the word of God:*' and here we must congratulate ourselves and our readers, that Mr. Hale now quits the airy regions of uncertain speculation, and brings us to the only infallible rule — 'The Law and the Testimony.'

'By this *principle*,' says he, 'I mean that no society is authorized by the gospel to open an asylum for those *exclusively* that have been guilty of the most flagitious crimes, *without the least distributive punishment!*'

The crime of prostitution, though flagitious in the extreme, is notwithstanding a *moral* evil; against which, as such, there is no definite punishment by our civil law. A street-walker, indecently exposing herself, and wandering about, may, perhaps,

be considered as coming within the Vagrant Act, and as punishable accordingly; but every other idle disorderly person, refusing to work, and wandering about, though not chargeable with the crime of prostitution, comes equally within the statute! Indeed, unless a woman of the former description has committed an act of vagrancy, she is not punishable by our courts of judicature, nor regarded as an offender against the law. Such a person, therefore, entering into an Asylum, is no more screened from punishment, than any other criminal would be, who should take refuge in a Workhouse from inability to labour, or from disease.

If the civil laws of our country had provided suitable penalties for the crimes of fornication and prostitution, the punishment would scarcely have been entitled to the appellation of *Distributive*, unless it had been founded upon the same equal measure of justice as is displayed in Deut. xxii. 24, respecting adulterers: 'Then ye shall bring them *both* out of the gate of the city; and ye shall stone *them* with stones, that *they* die,' &c. Therefore, until Mr. Hale appears equally zealous that his own sex should not escape punishment, we trust he will see it necessary to omit the word *distributive* in the next edition of his book. If the *man* is to go unpunished, while the wretched woman is to be hunted down like the solitary hare, with the hounds in full cry, *alone* accused, condemned, unpitied, Where, it may be fairly asked, is to be found in all this any thing like *distributive* justice?

The woman taken in adultery is next considered by Mr. Hale; 'because,' he says, 'the advocates for the Penitentiary quote it as a case in point, which will alone justify the Plan of the Institution.' Upon the *motives* on which our blessed Lord decided her case, Mr. Hale comments freely and at large;—but had we not already exceeded our usual limits, we should not have ventured to discuss the *motives* which influenced our Lord's decision. Such frail, erring mortals, are incapable of knowing 'the mind of God; who giveth not any account of his matters.' Our Redeemer wrote with his finger on the ground in *silence*: he also wrote on the tablet of their hearts, in indelible characters of poignant conviction; but *to us*, in respect of his *motives*, he is *silent* still. Our Saviour has, nevertheless, recorded the FACT in *letters* of *precept* and *example*, sufficiently plain for us to read the following inscription:—'When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?—hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more.'—See also Matt. ix. 12. James ii. 3.

We are also decidedly against the reasoning of Mr. Hale, That the principle would apply with equal propriety to the erecting of Asylums for *Felons*, &c. These cases are widely different; which we could shew, in various particulars, though we have only room to mention one, which is, That the crime of prostitution, so far as it affects the party immediately injured, involves in it a *consentaneous* or voluntary act by the party so injured; which will not apply to the case of a *felon*.

We do not, therefore, think Mr. Hale has, by arguments or proofs, made good any of his propositions. Towards the close of the work, there are some useful hints suggested, for the better regulation of parochial matters; which, we hope, will be more seriously regarded by the principal persons in our parishes than they have hitherto been.

It being impossible for us at present to notice the numerous Answers to Mr. Hale, mentioned at the head of this article, so as to do justice to the zeal and ability of their respective authors,—we must reserve our attention to them until the next month, especially as we are told that there are others yet in the press.

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By the Rev. G. Jerment. *Six vols. 8vo. 2l. 8s. — royal, 3l. 3s.*

The writings of Archbishop Leighton are so well known to the religious public, that our eulogium is perfectly needless. They were first introduced to notice, after the manuscripts had lain concealed for many years, by the amiable Dr. Doddridge, in the year 1748. A second edition appeared since, recommended by the Rev. Mr. Foster. The increased number of persons possessing an evangelical taste, has given occasion for two more recent editions; one of which we have now the pleasure of announcing to our readers; and, without wishing to depreciate any other, we can with confidence recommend this, which was edited by the Rev. Mr. Jerment, whose ability for the task none who know that gentleman will dispute. Beside the external advantages of good paper and printing, appropriate titles are, for the first time, prefixed to the several discourses of the worthy Bishop. This edition also includes some of his pieces never before published; and particularly Lectures on the First Nine Chapters of St. Matthew's Gospel: Lectures which possess intrinsic evidence of their authenticity.

We have often lamented that the Life of the excellent author had hitherto been given us in a very brief and imperfect manner. A character so uncommonly excellent as that of Abp. Leighton ought to be drawn by a masterly hand, and at full length. The honour of performing this acceptable service was reserved for Mr. Jerment; to whom we feel ourselves indebted for the able manner in which he has accomplished it. This Memoir is placed (we know not for what reason) in the fifth volume, and occupies nearly 100 pages. The editor has availed himself of the materials before published; and of a manuscript communicated by J. Coldstream, Esq. Principal Clerk of the diocese of Dunblane, both in stating facts and in delineating the character of the author. The arrangement, the style, and the reflections are his own.

The Editor's Review of his Writings is entirely new; and, we think, very judicious. He represents his sentiments to be purely evangelical; his language unexceptionable, and extremely guarded; his thoughts frequently sublime, yet always plain and simple; his matter full of variety; and, what is still more valuable, 'possessing a quality which it is easier to conceive and feel, than to express or describe.' — The word *unction* conveys the best idea of it, — the union of seriousness and warmth, — a certain heavenly penetrating strain in the turn of sentiment and expression. The Bishop's Discourses, Mr. Jerment observes, 'are always practical; but the crowning excellence is the rich and deep vein of experimental religion, which runs through them all, which justifies the opinion of a good judge, who says, 'There is in the Works of Abp. Leighton a spirit I never met with in any human writings; nor can I read many lines in them without being moved.'

To those who are unacquainted with these admirable writings, we recommend them as a treasure of incalculable value; and which cannot be perused by a serious Christian without an eminent degree of pious pleasure and solid edification.

The Scripture Expositor. *By the Rev.* Samuel Burder, A. M. *First Half Vol.* 1*l.* 14*s.*—*royal*, 2*l.*10*s.*

We are happy to find that this Work has proceeded thus far, in consistency with its original plan; and that the embellishments, which are much superior to those generally given with Periodical Works, do not degenerate. They are chiefly historical; and copied from the Works of the most celebrated Masters; others illustrate the sacred antiquities of the Hebrews.

Our limits will not admit Extracts from the Explanatory Notes: but we give a short Extract from the Practical Reflections on 1 Sam. iii. as a specimen of Mr. Burder's style and manner of improving the Sacred History: —

'Blessings suitably received and

improved, inspire the soul with gratitude, and the lips with praise! In the perfections of God, the believing contemplative mind will perceive much to admire and adore. The holiness, power, wisdom, and equity of Jehovah are apparent in all his dealings with us. It is a favourable symptom of future comfort from any particular possession we hold, that it first excited prayer to obtain it, and then praise when it was granted. The prostitution of holy things, and of the sacred office of the ministry, is most aggravated in the sight of God. Though reproof for sin should always be accompanied by a desire of reforming the transgressor, yet it should never, from false tenderness or delicacy, be neglected, especially by those whose office it attaches to, whether in families or in the church. When we refrain from those admonitions, which the depravity of others renders it our duty to administer, we bring guilt upon our own souls; and do but expose those whom we spare to accumulated misery, if not to everlasting perdition. Fidelity is always pleasing to God, and may be serviceable to men. It is the safest rule by which invariably to act; and will eventually secure us peace and honour.'

Since the first appearance of this Work, Mr. Samuel Burder, who was sometime since minister of an Independent Congregation at St. Albans, has been ordained in the Established Church, by the Bishop of Durham.

Apostolical Directions, concerning Female Education: *a Sermon preached at St. Thomas's Square, Hackney, Jan.* 8, 1809, *to recommend a School of Industry, founded in that Place. By* S. Palmer. 12*mo*, 6*d*.

Mr. Palmer recommends the education of females by the example of the Primitive Christians, referred to in his text, 1 Tim. v. 10, 'Well reported of for good works, if she have brought up children,' — whether her own, or orphans, and other destitute children. After some remarks on the peculiar care which the first Christians exercised over the rising generation, he proceeds to observe, that (1.) The bringing up of poor children, especially poor *female* children, is a good work; and that (2.) This is a work peculiarly fitted to employ the female sex; and that they have a more special call to engage in it.

This plain, practical discourse is well-suited to the benevolent occasion; and, we hope, will prove an inducement to pious Ladies in many other places to imitate those at Hackney.

LITERARY NOTICES.

Essays, addressed to the Jews, on the Authority, the Scope, and the Consummation of the Law and the Prophets, written at the Request of the Missionary Society, by the Rev. Greville Ewing, of Glasgow, are now in the press; and may be expected the beginning of May.

A Sequel to the Antidote to the Miseries of Human Life; containing farther Intelligence respecting Mrs. Placid, &c. by the Author of Antidote, is in the press; as are also

Dr. Collyer's Lectures on the Prophecies; — and a new edition of Talents Improved.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The History of Dissenters. By Messrs. Bogue and Bennett. Vols. 1 and 2, 8vo, 11 1s

Short Discourses, for Families. A new edition, 2 vols. 8vo, 18s. — 2 vols. 12mo, 10s

Pious Remains of the late Rev. James Moody, of Warwick, 12mo,

Bible Tracts, Numbers 1 and 2; each 1d.

Twenty-one Letters to a near Relative at School. By the Rev. J. Newton, 12mo, 2s.

The Gate opened to Learning, Morals, and Religion; being a First Book for Children in Religious Schools and Families.

An Essay on the Equity of Divine Governments. By E. Williams, D.D. 10s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEMARARA.

We had the pleasure of presenting to our Readers, in the last Number, a Short Account of the Success with which it has pleased God to attend the Mission at Demarara. The following Extract of a Letter from Mr. Wray, the Missionary there, will more fully exhibit the very pleasing prospect of affairs in that quarter; and afford, we doubt not, much delight to all who feel themselves interested in the concerns of the growing kingdom of Jesus Christ: —

'*Le Resouvenir, Demarara, Nov.* 21, 1808.

'Dear Fathers and Brethren in Christ,

'I doubt not you have often blessed God for his goodness manifested to me, since you heard of my arrival at this place; and that you are daily offering a petition to God in my behalf, and in the behalf of the sinful inhabitants of this country. I feel thankful to the great Head of the church that I am still enabled to gladden your hearts, by informing you, That the work of the Lord prospers; and that the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes. I have reason to believe, that more than *twenty* are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he has obtained for sinners. It may indeed be said of many here, That they 'receive the word gladly!'

'You will be astonished to hear that more than *two hundred* have learnt Dr. Watts's First Catechism, and several some parts of the Assembly's; likewise some short prayers, the Ten Commandments, and other passages of Scripture; and, had I time and strength, I could teach as many more. Indeed, they are never tired of learning. Some spend their dinner-hour in this delightful exercise; and tell me it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing.

'A few days since, a manager informed me, That the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about 30 assembled together to sing hymns and pray!

'Our new church was opened Sept. 11. About 700 people assembled together on the solemn occasion. I preached to them from Luke xix. 9, 'This day is salvation come to this house.' The number of whites was about 50. Such a scene as this was never before beheld in this country! Truly, 'the ends of the earth have seen the salvation of our God!'

'I have baptized four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will. I baptize none but those who appear to possess Repentance towards God, and Faith in our Lord Jesus Christ; and who have, for a considerable time, evidenced their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of Christianity.

'I have written a little Catechism for them to learn; containing an Ac-

count of the State of Man by Nature, his Recovery by Jesus Christ, — The Work of the Spirit upon the Heart, — The Necessity of seeking Divine Grace in those Means which God has appointed in his Church, — The Nature of Baptism, and The Obligations of baptized Persons; which, I trust, through the blessing of God, will be useful to them.

'You will rejoice to hear that the prejudices of the people are, in a great measure, done away; and, I trust, the enemies of the gospel will soon become its friends. The white people, who attend preaching, and even some who have not yet been at the church, have subscribed near £200 towards the Missionary Cause; and several of the poor slaves have cast in their mite. There is a prospect of being permitted to instruct the slaves of another estate in the neighbourhood. We have reason to believe it will be under the management of a very serious man. In that case, a congregation of 6 or 700 people will be obtained without difficulty.

'I have met with some very serious coloured and black people in town, whom the Lord has been pleased to call by his grace in the islands. They come almost every Sabbath to hear. There are five in one family, true lovers of the Lord Jesus Christ. Had I time to send you an extract of my Journal, you would form some idea of their character as Christians, from the conversation which I have had with them; but this I cannot do till you send another Missionary; for I have not one moment to spare. If one be not on his way, I hope and trust you will send one as soon as this letter arrives. Do not say, We cannot spare one; for I am sure you would, if you only were to spend one Sabbath in Demarara, and see the people come eight miles each way to hear the gospel, and how desirous they are to learn the Catechism. We will be content with one, for two or three months, and then we will beg for more. Dear brethren, contemplate for a moment the many thousands that loudly cry by their misery, 'Come over and help us; — come and teach us the way to Heaven. We have long been in darkness, and no man cared for our souls.' Unless another person be sent, the work of the Lord must be neglected, and my own health impaired. Were another Missionary here now, I could preach up the coast to a great number of people, once or twice every week, and catechize as many more on this plantation.

'You will easily conceive that teaching the people the Catechism is a very laborious task, when I tell you that I have, in general, the answer to repeat near a hundred times before many of them are able to remember it, especially those who speak Dutch; and every time to explain it in the plainest manner. About 20 adults, who belong to Mr. Post, learn to read, and likewise a great number of children; but I have not liberty to teach those who come from other plantations. You will do me a great favour to send me some useful books to lend out; such as Baxter's Call, Doddridge's Rise and Progress, &c.; and a good many Tracts, such as Dr. Watts's Golden Rule, and On the Sabbath.

'I have met with a very serious man of the name of B——, a member of the Scots Church, who employs himself, as much as possible, in catechizing the people on the estate where he lives.

'Pray for me, that I may be useful to my fellow creatures; that God would deliver me from all unreasonable men, and keep me from giving way to the temptations which daily surround me. I assure you, I have need, every moment, of Paul's promise and Joseph's resolution. The people in England are entirely unacquainted with the temptations of this country; but, I trust, the Lord will be with me, and give me grace and strength according to my day. I am,' &c.

[Mr. Davies, another Missionary, was sent to Demarara sometime ago; and it may be hoped, is already there. Two more are going shortly, together with the intended wives of Mr. Wray and Mr. Davies.]

Extract of a Letter from the Rev. Dr. Vanderkemp, dated Bethelsdorp, Aug. 30, 1808.

'Bethelsdorp gradually flourishes more and more. It contains between 60 and 70 houses, each, upon an average, having 10 inhabitants, whose industry likewise increases; and the work of God's converting grace manifests itself from time to time among our people. Nor are we disturbed by hostile invasions. In short, the Institution has, after six years labour, attained such a degree of solidity, that it may be committed to the care of another Missionary, which will enable me to proceed in the work of the Lord, and to devote some subsequent days of my far advanced age to his service, among some other nation hitherto unacquainted with the way to everlasting happiness!

'The first object which presented itself to our view, as calling for our succour, is the long-neglected island of Madagascar: but before we undertake this voyage, we think it our duty to request permission of the Governor to make an excursion out of this colony, by land, in a north-easterly direction, leaving Kaffre-land on our right hand, with a view to extend the chain of Missionary Settlements along the east coast of Africa; and, first, to attempt to establish a Mission among the Mathimbas (commonly called *Tambookees*) or, as an alternative, to proceed towards the north, to explore the nations which may be found near the meridian of Algoa Bay. Should the Governor decline our petition, we intend, by the first opportunity, to sail for Madagascar. As my three brethren, Read, Ulbricht, and Smith, wish to accompany me in this Mission, my first object is to pray to God to point out to the Directors a proper person to superintend the Institution at Bethelsdorp; and we earnestly request, that if such a one can be found, he may be immediately sent, accompanied by two or three associates, to take upon him that work during my absence, which may be for life, should our projected journey to Madagascar or to the Tambookees terminate in an established Mission.

'I have received a letter from a soldier of the 93d regiment, stationed at Stellenbosch, whom I knew by report as a young man of singular piety and of good parts, signifying his earnest desire to become a Missionary to the Heathen. He is leader of a society of pious soldiers, and an eminently zealous preacher, of good character, and one who enjoyed the privilege of a liberal education. Should you be inclined to accept him, when discharged, as a Missionary assistant, I should think it my privilege to be associated with him.

'Could my dear Brother Read be prevailed upon to take the direction of Bethelsdorp, at least, till another Brother, commissioned by you, should arrive, I should be at liberty immediately to proceed on the work to which I think Providence calls me; and all my apprehensions for the safety of the people would be at an end.'

The Directors, willing to comply with the Doctor's request, have agreed to send out Messrs. Wimmer and Pacalt (two German brethren, who have been about three years at Gosport) to assist in the work at Bethelsdorp; but accompanied with the expressions of their earnest desire that Mr. Read would continue, for the present, at that place, as they, with Dr. Vanderkemp, have the fullest confidence in his piety, prudence, and faithfulness.

Ordination of Missionaries.

On Thursday, January 26, Seven Missionaries were ordained at Silver Street Chapel, London: — Mr. Pritchett, Mr. Brain, and Mr. Hands for the Birman country, and other parts of the east; Mr. Wimmer and Mr. Pacalt (originally from Germany) for Bethelsdorp, in South Africa; and Mr. Adam and Mr. Pinkis for Demarara and the West Indies. The Rev. Messrs. Greig, Burder, Platt, Hyatt, Buck, and Steinkopff, engaged in the solemn service. — May the prayers of our numerous readers succeed

the rigging into a cask which they found.

On the 23d of Nov. the master died. The provisions being all consumed, the two survivors were again reduced to the horrible necessity of feeding on the deceased. On the 12th of Dec. the last man, except Moorhead, died in great misery.

On Tuesday, Dec. 21, the wreck of the Acorn was seen at a distance, by some of the people on board the ship Montecello, Peleg Aborn master, from Peru, bound to London, in lat. 51, long. 28 W. This only survivor was taken on board in a very exhausted and emaciated state, and treated with great humanity and attention. The Montecello arrived in the port of London Jan. 14.

A regular declaration of the whole was made before Mr. Thos. Ferguson, Notary Public, and proper witnesses, on the 16th; and solemnly attested, upon oath, before the Lord Mayor of London on the 28th.

Thus was this poor distressed man preserved, in the most perilous situation, and under the most afflicting circumstances, for 51 days, a monument of astonishing mercy! May that mercy prove the happy means of effectually drawing his heart to his great Benefactor!

The poor sufferer having lost every thing, and having an aged mother and sisters dependent on him, subscriptions for his relief are received by Mess. Buckwood, Richardby, and Co. 11, Lombard Street; Mess. Harrisons, Rice, and Co. Mansion-House Street; Messrs. Hogg, Redhead, and Co. Insurance Brokers, &c. Brabant Court, Philpot Lane; and by the Publishers of this Work.

Observation of the Sabbath.

We have long intended to lay before our readers an account of the praiseworthy efforts made by the inhabitants of Windsor, to promote the observation of the Lord's Day in that town, — the principal residence of his Majesty. We are not sorry for the delay, as it has afforded us the additional satisfaction of prefixing to it the following address from the venerable Bishop of London to his Clergy, recommending the example to general imitation: —

Address to the Clergy of the Diocese of London, dated Fulham-House, Nov 23, 1808.

Rev. Sir, — Having obtained a copy of the following Resolutions, which have been lately entered into by all the most respectable inhabitants of Windsor, they appeared to me so well calculated to promote the great object they have in view (namely, the suppression of those gross profanations of the Lord's Day, which are now most prevalent and most obnoxious) that I thought I could not do a more material service to the inhabitants of my diocese, than by requesting the clergy to promote similar resolutions in their respective parishes, wherever the same profanations, or any other flagrant violations of the Lord's Day, have taken place. I hope, therefore, you will have the goodness to exert yourself with zeal in the accomplishment of this most laudable purpose; and am, Rev. Sir, your affectionate brother,

B. London.

Resolutions of a Meeting for Promoting a due Observance of the Sabbath.

At a general Meeting of the Inhabitants of the Town and Castle of Windsor, held at the Guildhall on Tuesday, the 26th of April, 1808, for the purpose of adopting such resolutions as should be thought most effectual for promoting the better observance of the Sabbath, within the Borough and its neighbourhood, J. Egelstone, Esq. Mayor, in the chair, resolved, That the practice of opening shops, or otherwise exercising trades or callings on Sundays, — the delivery of goods by the common carriers, and the admission of persons into public-houses, and suffering tippling therein during divine service, are gross breaches of the Sabbath, and tend greatly to the corruption of morals and the increase of dissipation. — Resolved, That the persons present at this Meeting do hereby pledge themselves to discountenance such practices; and that they will not

apply or send to any shop whatsoever for goods, provisions, or any other article, on Sunday, nor suffer their servants, or any of their respective families so to do; and they do recommend to the inhabitants generally to conform to this Resolution.— Resolved, That this Meeting do recommend to the several trades-people of this town and neighbourhood to keep their shops close shut during the whole day of every Sunday (excepting where it may be unavoidably necessary for light; and, in that case, to remove all appearance of exposing goods for sale from the windows); and not to sell any thing, except in cases of absolute necessity, nor to permit the carriers to deliver goods at their respective houses during the day. — Resolved, That it be recommended to all persons who employ workmen, labourers, and others, weekly, to pay all such their wages in sufficient time to preclude the necessity of their purchasing provisions or other necessaries on a Sunday.—Resolved, That these Resolutions be signed, and copies thereof be printed, together with extracts from the several acts of parliament, relative to the Due Observance of the Lord's Day, and circulated throughout this town and neighbourhood. — Resolved, That the Thanks of this Meeting be given to the Mayor.

Provincial Intelligence.

The Meeting opened Jan. 3, as mentioned in our last, was at East Ham, Essex.

Oct. 17. A small place was opened at Milton, near Hanley, Staffordshire. This village, which has no episcopal chapel, has been supplied for some time past by persons from Mr. Moseley's congregation at Hanley. Mr. Ferney, of Brewood, preached from Ps. xxvi. 8; and Mr. Gawthorn, of Derby, from Ps. cxxxii. 13—17.—A young man of piety and moderate pulpit-talents might, with the addition of a school, find this an eligible situation.

At Mold, in North Wales, a commodious place of worship, purchased and fitted up by the liberality of Mr. Jon. Catherall, at the expence of upwards of 200*l.* was opened on the 27th of December last, when the following ministers officiated (the service being both in Welch and English): — Messrs. White, of Chester; Brown and Lewis, of Wrexham; Jones, of Liverpool; Powell, of Denbigh; and Mr. Roberts, a student at the academy, Wrexham.

Wednesday, Feb. 1, Mr. W. Clayton was ordained over the church of Christ, at Saffron Walden, Essex. Mr. G. Clayton began the service with prayer, &c.; the introductory discourse was delivered by Mr. Carver; the ordination-prayer was offered by Mr. Burder; the charge was addressed by Mr. W. C.'s father; and the general prayer preferred by his eldest brother; to the church and congregation, a sermon was preached by Mr. Harris; and the service was concluded by Mr. Dewhirst. A discourse was preached in the evening, by Mr. G. Clayton.—At the desire of the church, the principal parts of the service are to be published.

The next Half-yearly Meeting of the Independent Ministers of Dorset will be held at Bridport, on Wednesday, April 19. Morning preacher, Mr. Keynes, of Blandford: 'The General Judgment.' The evening-sermon will have reference to the deaths of Mr. Mac Gibbon and Mr. Bartlett, Ministers and Members of the Association, which have occurred since the last Meeting. Evening preacher, Mr. Bannister, of Wareham; and in case of failure, Mr Wheaton, of Lyme.

MISSIONARY COLLECTIONS, &c.

				L.	*s.*	*d.*
A Trifle from some Serious Servants				—	1	2
Legacy of Mr. Sam. Dodkin, late of Bassingbourn, Cambridgeshire	—	£ 100	0 0			
Duty	—	10	0 0			
				90	0	0
Ditto of Mrs. Christiana Daubuz, late of Falmouth				10	0	0
A Prayer-Meeting Society at South Molton				—	5	0

POETRY.

The Design of Afflictions.

How often in this world of woe
Fierce storms arise and tempests blow!
Full oft are all our plans derang'd;
Our brightest prospects soon are chang'd!
Our hopes and fears alternate rise,
Our joys must soon give place to sighs!
When we rejoice, we tremble too!
With anxious thoughts our comforts view.
Why are we thus expos'd to fear
From ills that seem approaching near?
Sure, some design pervades the plan
By which Jehovah governs man!
Yes; when we read the sacred page,
What bright designs our minds engage!
Worthy of God, and full of grace,—
Our profit and Jehovah's praise!
From creatures, thus our minds are wean'd,
From tottering props on which we lean'd;
Of this vain world, alas! too fond,
And oft forgetting all beyond!
Made humble thus, and taught to prize
The rest remaining 'bove the skies,
Where neither storms nor tempests blow,
But endless joys from Jesus flow!

Westminster. S.

TO A BEE.

Pretty little flutt'ring thing,
Ever busy on the wing;
From ev'ry herb and ev'ry flow'r,
Gathering honey ev'ry hour!
Blushing roses, fragrant thyme,
And the blossom of the lime,
Serve, with thousand dainties more,
To increase thy winter's store!
Ever shunning noise and riot,
Ever seeking peace and quiet!
Pretty little fluttering bee,
Let me learn, from viewing thee,
To improve my passing life,
Shunning contest, hating strife;
And to pass my fleeting days
To my great Creator's praise!
Ever bowing to his laws,
Ever busy in his cause,
Seeking to perform his will,
Wishing to do no man ill!
Pretty little flutt'ring bee,
I would just resemble thee;
Like to thee in ev'ry thing,
Save thy sharp envenom'd sting!

S. Y.

ON GENESIS III. 15.

Jesus, the Woman's promis'd Seed,
Must finally prevail;
Nor can the serpent's wiles succeed,
Nor can Messiah fail!

Tho' when he trod this lower ground,
The foe attack'd his heel;
His head receiv'd a sorer wound,
And long that wound shall feel.

Thy cross, O Christ, was Satan's bane,
Thy weakness crush'd his pow'r;
Then all the hopes of Hell were slain:
In that decisive hour!

'Tis finish'd,' with his latest breath,
The dying Victor cry'd;
That cry amaz'd the realms of death:
'Tis finish'd,' Hell reply'd!

Fall'n is thy throne, O Prince of Night!
Abortive all thy plan:
The God of everlasting might
Hath ransom'd dying man!

His captive, Death cannot detain,
He rises! — he ascends!
In life and glory shall he reign;
With him shall reign his friends!

All pow'r those pierced hands receive,
What can they not effect?
What shall they not most freely give
To all the race elect!

Nothing for him can be too hard,
Nothing for them too good;
He is their Shield and great Reward,
Who bought them with his blood!

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ON EXODUS III. 2, 3.

The burning bush which Moses saw,
Might justly his attention draw;
Could ever sight like this be seen?
The fire so bright! the bush so green!

'Twas no great wonder there to see
Fire kindled near so mean a tree;
But who could possibly presume,
The flame would not the bush consume?

He turn'd aside to see the cause;
The reason soon discover'd was:
God, in the bush, the fire restrain'd;
God, in the fire, the bush sustain'd.

So midst the sense of wrath divine
(Due to unnumber'd sins of mine)
And wrath of men and rage of Hell,
I live, if Christ within me dwell!

His presence keeps the bush alive,
And in the fire can make it thrive;
Nor need the church or saint despair,
Long as they find Immanuel there!

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Ridley Sculp.t

Revd. Mr. Brown

Ebley Gloucestershire.

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THE

EVANGELICAL MAGAZINE.

APRIL, 1809.

MEMOIR

OF

THE LATE REV. WILLIAM HUMPHRYES,

MINISTER OF THE GOSPEL AT HAMMERSMITH.

[*Extracted from the Funeral-Sermon delivered by the Rev. Robert Winter.*]

Mr. Humphryes was blessed with a religious as well as a liberal education; and while at school at Brompton, evinced the dawn of that humble piety which, in mature life, shone with so much splendor. Indeed, it was when he was only nine years old that he began to seek after God; having, at that very early period, received some impressive views of the vast importance of serious religion, which he never habitually lost. The sense which he entertained of eternal concerns, awakened in his breast a desire to be useful to his fellow-creatures, and led him in early life to think of the ministry as his future employment. By his friends, he was designed for the Established Church; but he became, on full conviction, a decided, though a liberal Dissenter, from the perusal of the Rev. Mr. Palmer's Protestant Dissenter's Catechism. Hence he was induced to enter as a student at the academy at Homerton, in 1778; which was then under the able direction of Drs. Conder, Gibbons, and Fisher.

As a *student*, he was diligent, laborious, and constantly, though gradually, increasing in knowledge; and he never deserted the pursuit on account of the difficulties of the path, and the discouragements which, in common with all who are engaged in it, he not unfrequently met.

As a *friend*, he was most affectionate, encouraging, prudent, and faithful. His judgment was sound, his affections warm, his counsel wise and disinterested, and his unaffected delicacy of sentiment almost peculiar to himself, though exceedingly instructive to those with whom he familiarly conversed.

What he was, at that time, in the higher character of a *Christian*, I want language to express. The fear of God was not only the real, but the visible and prominent principle by which he was governed. The fervour of youthful piety is often very great,

and frequently produces strong effects, which afterwards subside. It was not so with him. I have known many young professors far more lively and ardent; but I never knew one more uniformly humble and persevering. His conversation on topics of experimental piety, and on the influence of divine truth over his own mind, was, even at the age of 17 or 18, judicious and edifying in a high degree. His whole behaviour was exemplary. A manly decision of character, mingled with the most unassuming modesty and the most generous kindness, marked all that he did; and when he left the academy, the affectionate remembrance of William Humphryes retained a lasting place in the bosoms of his associates.

On leaving Homerton, he was invited to preach to a small and decayed congregation at Haverhill, in Suffolk. His labours in the pulpit, his conversations in the social circle, and in the confidential interview, and the whole of his demeanour, soon awakened a considerable degree of attention. The congregation increased; and with fair prospects of increasing usefulness, he accepted an invitation to the pastoral office; and was ordained at Haverhill, Dec. 10, 1783.

The improvements which, during his residence in the comparative retirement of Haverhill, he made to his previous stock of knowledge on various subjects, were very considerable. He was there the devoted and exemplary pastor of a country congregation. His pulpit-labours were highly esteemed: his attention to the families and individuals of his flock was unremitting: his visits of consolation were full of tenderness and piety: his reproofs were firm and faithful, though always softened by the most genuine compassion for offenders: his care of the young was such as left on the hearts of many of them important traces, which will never be removed. His constitution was even at that time greatly enfeebled; the course of his ministry suffered many interruptions; and at length, in the year 1791, he was induced, though with great reluctance, with a view to the preservation of health, and by the decided advice of medical friends, to resign his charge.

He then returned to London; where a temporary relaxation from the fatigues of the stated ministry was instrumental in restoring him to a greater degree of health than he ever expected to enjoy again; and feeling himself invigorated, he ventured to appear occasionally in the pulpits of his friends.

It was in the spring of 1792, that Providence opened the door for his connection with this congregation. The morning-service of the Lord's Day alone was then vacant. The other duties of the situation were filled up by him who now addresses you. Mr. Humphryes had preached occasionally in this pulpit with considerable acceptance. It occurred to some of our friends, and to myself, that it would be an important acquisition, if we could persuade him to undertake the morning-service; which might be

done without probable injury to his health. To this he received a very affectionate invitation; which, after very considerable hesitation, he accepted, though still considering it as an experiment; for he doubted whether the state of his health would justify his continuance. When I thought it my duty to quit my connection with this society, the choice of a successor fell most sincerely and affectionately on Mr. H.; and, endeared as he and many of the congregation were to each other by frequent intercourse, he felt not much difficulty in acceding to their wishes. On Tuesday, March 22, 1796, he was publicly set apart to the office of pastor. From that period, he rose in the estimation of all who knew him; nor has there been, I believe, a single cloud of disaffection on the part of the pastor, or on that of the society, to interrupt friendship, or to hinder usefulness.

In other respects, he has been greatly afflicted. His labours have often been interrupted by returns of debility and disease. Three times these interruptions have been occasioned by the rupture of a blood-vessel; but these, though seasons of great distress, were also sources of instruction and advantage. He exemplified the most devout resignation to his heavenly Father's will, contented either to live or die, as should be most for his glory and the eternal welfare of his own soul and of his dear people. For their sake, more than for his own, he was desirous of life; and once and again his prayer was heard.

In his pastoral relation, his friends need not be told what he was. While memory lasts, the objects of his care can never cease to remember, with thankfulness to the divine Head of the church, the man who, like David, 'led them according to the integrity of his heart, and guided them by the skilfulness of his hands.'

He was a man of great *wisdom*. On a variety of subjects his knowledge was considerable; but his theological knowledge and his acquaintance with the Scriptures were pre-eminent. He was well acquainted too with the world, and with the human heart. Hence he was well qualified to be a *judicious* preacher. His discriminations were often peculiarly just and impressive. He openly avowed his religious sentiments, which, after minute and impartial enquiry, were those which are commonly called *Calvinistic*. There was a time, in the early part of his ministry, when some of his friends, who disbelieved most of the doctrines to which a reference has been made, used very strenuous efforts to lead his mind from what he regarded as the essential truths of the gospel; but the deep sense which he had of the evil of sin, and of the depravity of his own heart, led him to see that none but a Saviour truly divine was adequate to the necessities of his soul; and that, in the righteousness and sacrifice of the adorable Emmanuel, there was a wonderful suitableness to his wants and to his danger.

What he so highly estimated as a Christian, he openly proclaimed as a minister. Ye are witnesses that he was often em-

ployed in holding up, as the only ground of a sinner's hope, 'JEHOVAH, our Righteousness;' and that he preached no other way of salvation but that which is opened through the righteousness and sacrifice of the Son of God. At the same time, he was always concerned to vindicate the honour of the Holy Spirit; and preached regeneration and holiness, as well as pardon and justification. It was not a cold systematic theology which proceeded from his lips; — nor was it the unpremeditated effusion of honest but mistaken zeal which he addressed to his auditory. Accuracy of sentiment and representation, formed the grand feature of his preaching, so far as it was doctrinal; but mere accuracy would never content him. He always laboured to place divine truth in the most impressive, as well as the most unobjectionable point of view; and his preaching was directed to those great ends, without which 'knowledge puffeth up.'

He was a very experimental preacher. Who that observed with what minute attention he watched the influence of principle on his own mind, can be surprized that he should make it a great object of his public ministry to delineate the features of the hidden man of the heart, and to shew the influence of the gospel on all the affections of the mind?

He was also a very practical preacher. The doctrine of grace was never, in his hands, so incautiously stated as to lead to licentiousness; nor could the bitterest enemies of that doctrine, had they heard Mr. Humphryes preach, have presumed to say That it was not a doctrine according to godliness.

It was not, however, merely in the pulpit that the wisdom of our friend was discovered. He was peculiarly qualified to give prudent counsel, both in secular and in spiritual affairs. It was often long before he formed a judgment on a doubtful case. He weighed it with the utmost impartiality before he decided; but, when he had decided, he was firm and steadfast.

He was as *faithful* as he was wise. He knew his awful responsibility at the great tribunal, and 'watched for souls as one who must give account.' Whosoever might be displeased or offended, it was his desire, in public, to keep back no part of the counsel of God; and, in private, his whole behaviour was as far removed from flattery on the one hand, as from unkind severity on the other. The faithfulness of his admonitions, many whom he ineffectually reproved must reluctantly own; while the penitent and restored backslider will for ever adore the mercy which sent such a shepherd to call back his wandering steps.

But fidelity was accompanied and softened by *the tenderest affection*. 'The meekness and gentleness of Christ' were peculiarly conspicuous in the whole of his ministry and conduct. His pulpit addresses were directed, not to the understanding only, but to the heart. He deeply felt the energy of divine truth, and laboured that his people might feel it too. Love to Christ and to the souls of men, was most conspicuous in all his public la-

bours; yet it was not confined to them. The language of affection does not always proceed from the heart; but in him the expression was greatly below the reality. He was one of the most truly affectionate ministers with whom the church of God has been favoured. He entered, with a minuteness which was almost peculiar to himself, into the concerns of those whom he wished to serve, placed himself in their stead, and, in the most engaging manner, strove as much in the private circle as in the public assembly, to be useful. In the chamber of sorrow he, who had himself known much of disappointment and affliction, was the sympathizing, consoling, instructive companion. To the poor and the destitute he was a most disinterested and generous benefactor; — to the ignorant and the prejudiced, he stooped with the most laudable condescension, that he might be instrumental in opening their minds to the reception of divine truth; — to the young, he was like a parent. I am confident that there is not a young person living who knew our friend well, that feels not his loss like the loss of a parent. I greatly applaud his adoption of a plan for catechetical instruction in the principles of religion, for which he was peculiarly qualified; but it was not merely in these exercises, it was on every occasion that the young found him a friend. He strove to please them by a thousand nameless accommodations, that he might win their affections, and be useful to their souls.

He was also an *useful* pastor. It was not, indeed, in a sphere of very large extent he was called, or perhaps adapted to shine; but he was indulged with very eminent success in his attempts richly to cultivate this little spot; and the fruits of his ministry are of the most satisfactory kind. But his exertions, although they centered in his beloved flock, were not limited to them. Many, who were not attendants on his ministry, have reason to esteem him as a most beneficial friend. I believe I may say that, in the neighbourhood where he lived, he was universally beloved by members of the Established Church, and by every denomination of Dissenters.

'Mark the perfect man, and behold the upright, for the end of that man is peace.' Never were these emphatic words more accurately fulfilled than in the closing scenes of his useful life. From the rupture of a blood-vessel in the beginning of Sept. 1807, he had rapidly and unexpectedly recovered, so as to be able to resume every part of his work, with a vigour which astonished all who beheld it. To you, my friends of this congregation, the last four months of his ministry must ever appear peculiarly important. You will regard his sermons, his prayers, and his conversation, during this little interval, as his dying testimony to the truth and power of the gospel. May it not have been borne in vain!

On Lord's Day, the 10th of July, he finished his public testimony in this place. In the morning he addressed his auditory

from Ps. lxxxiv. 10. 'For a day in thy courts is better than a thousand.' In the afternoon, his discourse was founded on Job, ii. 10, 'What! shall we receive good at the hands of the Lord, and shall we not receive evil?' How important a preparation of the minds of his beloved hearers for the calamity, at the eve of which they had unconsciously arrived! Having finished the work of the Sabbath, conversed cheerfully with several friends, and performed the devotional exercises of his family, he discovered symptoms, which convinced him of the third return of the former disorder, by another rupture of a blood-vessel. The attack was awfully severe: the loss of blood excessively great; and the danger of a rapid decline alarmingly obvious. From his extreme debility, however, he mercifully recovered so far, as to have various opportunities of bearing an unequivocal testimony to the power of the gospel over his mind, and of recommending it to the attention of others.

As soon as he was a little recovered, he was recommended to take a journey for change of air. His mind was at once directed to Canterbury, knowing that in the house of his intimate friend (the Rev. Mr. Gurteen) he would be as much at home as at Hammersmith. There he spent nearly five weeks. For the first fortnight he appeared to be mending; and his friends pleased themselves with the hope of his complete recovery. At that time, it is supposed he was led to entertain the same hope. But he appeared perfectly resigned to the divine will, and more than once remarked, that if he felt any desire to live, it was, that he might be useful. His conversation was remarkably pious and spiritual. Whenever he spoke of the Saviour, it was in the most exalted terms. Christ, in the glory of his Person, in the efficacy of his blood, and in the riches of his grace, was his delightful theme. Whenever he spoke of himself, it was with the greatest humility and self-abasement.

During the last fortnight which he spent at Canterbury, his health declined very rapidly. One morning, after having had a very bad night, when asked how he felt himself,—he replied, 'Of late I have had many sleepless nights, but not one heavy hour; for in the multitude of my thoughts within me, his comforts delight my soul.' At another time he said, 'I have often made it matter of prayer, that if this sickness should be unto death, I may experience my mind more and more weaned from earthly objects, and that I may prefer Heaven to earth; and now I find, that my prayer is answered.' He embraced every opportunity of saying something profitable to those about him. 'O,' said he one day, 'that I may do good with my dying breath.' A minister calling to see him, expressed a hope that his mind was comfortable; he replied, 'My mind is fixed upon Christ. Those parts of the word of God which speaks of Christ, whether prophetical or historical, are the most sweet and pre-

cious to me; and I can say, that I have more than a hope of interest in his love.'

Finding that he was daily getting worse, he expressed a desire to return home. 'It has,' said he, 'frequently been my prayer, that I might die with my dear people, and that in my dying moments I might testify the reality and importance of those things which I have taught them from the pulpit.' He left Canterbury on Tuesday, Sept. 27, accompanied by a friend. During the journey, he frequently spoke of divine things; and in one instance, what he uttered was particularly interesting. On being taken for a few minutes out of the carriage, his breath was so much affected with the cold air, that his friend thought he was dying. However, in a little time he recovered, and they proceeded on their journey. As soon as he was able to speak, he said, 'What a mercy was it, on your account, that I was not taken off! But whilst I was in that state, I said to myself, Are you satisfied with your hope? I replied, Yes, I am;—I know the foundation of it.' He then spoke of the nature of the Christian hope as a good hope, a blessed hope; but above all, a hope full of immortality.

On reaching Hammersmith, about 5 in the afternoon, he was almost exhausted: yet afterwards, during the evening, he seemed as well as the evening before, except the loss of appetite, which had till this time been very good. On the morning of the 28th his friend saw him much altered, and said to him, 'You appear to be very weak.' His reply was,' If I am but strong in the Lord, and in the power of his might, that will be sufficient.' He now desired that all his dear friends might see him; 'the poor,' said he, 'as well as the rich; let there be no distinction.' Accordingly, many came, and many more doubtless would have come to see him, had they known that his eyes would so soon be closed in death. To one he said, 'I have lived with you, and loved you, and now I am come to die with you.' To another, 'What a blessed thing to know, that when flesh and heart fail, God will be the strength of our hearts, and our portion for ever!'

Between 12 and one o'clock, several other friends came into the room; when, summoning up all his little remaining strength, he expressed himself in the following words: — 'In Christ, — he is the only refuge for a poor sinner. That plan of salvation which secures the honour of God, and the eternal happiness of the sinner, is the glory of the gospel. I am a sinner saved by grace. We deserve damnation, but Christ has suffered and died for us. Excuse,' he added, 'my plainness: I am going; and I speak as one that must give account. I thank you for all your kind favours. The mercy of the Lord be with you all!' These were nearly the last intelligible words which he spoke. A Christian friend coming into the room, he pronounced his name, and attempted to address him; but the only words which were heard were, 'Right, — well.' The last word he uttered was, 'Rejoice.'

Such was the happy death of one of the best men that ever lived. Those who knew him best, loved him most. He was indeed an eminently serious Christian, a sincerely friend, a scribe well instructed to the kingdom of Heaven, dependent on divine grace in a Redeemer, but actively persevering in that holiness, without which no man shall see the Lord. He has been faithful unto death, and the Saviour in whom he gloried, the Master whom he served, has given him a crown of life.

Mr. Humphryes was interred in the Dissenters' Burial-Ground, Bunhill-Fields, Oct. 6, 1808; when an excellent address was delivered at the grave, by his friend, the Rev. W. Jay, of Bath, which was printed, together with the funeral-discourse, preached on the following Lord's Day at Hammersmith, by the Rev. Mr. Winter, to a very crowded and much-affected audience. We gladly refer our readers to those discourses for a more full account of the deceased, and for many useful observations made on the solemn occasion.

THE LAST ENEMY CONQUERED.

Numerous and strong are the Christian's foes:—they shall all, however, be eventually overcome, without the exception even of the mightiest; for the last enemy, Death, shall be destroyed *.

And—is Death the believer's enemy? Is this the idea of it which believers are taught to entertain? Does this sentiment harmonize with other declarations of Scripture, wherein death is recounted as one of the believer's blessings? Do we not speak of Death as a friendly messenger, whose office it is to convey the believer from a world of toil and sorrow, to the realms of joy? True: but this office it is compelled to perform, contrary to its original design. Death, in itself, is an evil; and though, in virtue of the death of Jesus, it is under the necessity of performing a friendly part to the Christian, yet it acts against him, in no inconsiderable degree, with its natural and determined hostility; for,

While the believer is in the body, death often fills him with fear and dread, and proves the bane of his peace. Some of the saints are all their life-time subject to bondage through fear of death. Many of them never attain, till a late period, any comfortable assurance of the divine favour; while others do not attain it all. Taught highly to value the celestial bliss, they but feel the keener anguish when they recollect that death may soon ingulph them in remediless woe. Apprehensive of being in a state of condemnation, the idea of death alarms, agitates, terrifies. It is not the thought, that death will cut him off from all the engagements of life, — it is the dread that death will find him

* 1 Cor. xv. 26.

unprepared for Heaven, that harrows up the soul! Death is the believer's enemy; — it disturbs his peace. Again,

Death, by the separation which it effects between the soul and body, impedes the completion of the believer's happiness in Heaven. However exquisite the bliss which the soul participates in the intermediate state, the felicity of the person must be incomplete, so long as the body, a constituent part of the person, is held in a state of incapability of enjoyment. From the condition of the disembodied spirit we must remove every idea of positive defect of bliss; it experiences no uneasiness. No sensation that will interrupt the joys, or ruffle the serenity of the mind, shall ever be felt. The body, however, is constituted the natural habitation of the soul. The happiness, therefore, of our immortal part in a state of disunion from our material frame, cannot be completely perfect. The body, from its original constitution and design, is the grand mean of increasing our intellectual felicities. All the senses were constituted so many avenues, by which new accessions of bliss should, in quick succession, find their way into the soul. But when these senses no longer perceive,—when the body is no longer susceptible of any impression,—when it has mouldered away into dust, — all the pleasures which in the world of glory it may be the organ of conveying to the mind, must be denied to the glorified soul. It is death that first effected, and continues to maintain this disunion of soul and body. Death is, therefore, the Christian's enemy.

Besides, the body as well as the soul is capable of happiness. While death, however, retains it in his paralysing grasp, its powers are suspended, its capacities of enjoyment are destroyed. It cannot taste the bliss which it is destined to know when it shall partake of the glory of Christ! Then pleasures unspeakable shall thrill every fibre of our material frame, as well as possess every power of the soul! In short, the soul and the body are formed to be mutual blessings. All the felicities, therefore, which, in a state of perfection of powers, of capacities, and of bliss, the soul may impart to the body, or the body convey to the soul, are altogether unknown, while Death holds, under his despotic sway, the bodies of the saints. Death then, for a season, prevents the believer from enjoying, in his complete person, the felicities of Heaven. O, what an enemy to the believer is Death! But what a consolation to the Christian, that of all his mighty foes, death is the *last!*

The enemies of the saint are numerous indeed. They may however be reduced to the following: Sin and Satan, the World and Death. Against these various foes he must, with unremitting assiduity, contend. However splendid his victories over them, they will after all rally their broken forces, muster up their whole strength, and with fresh vigour, renew the contest. He must ever then exercise the utmost vigilance, circumspection, and care. Clad in the armour of God, and marching under the conduct of

his illustrious Commander, the Christian shall never lose a battle. The armies of the aliens shall all be put to flight.—Hail happy day of the Christian's conquest!—when Satan, the world, and sin, shall be bruised under his victorious feet!—But, ah! amid these shouts of triumph, a more dreadful enemy appears! His countenance terrific, his arm irresistible in might, his purpose mortal, and his heart relentless! — before whom conquerors have fallen, — before whom the conquerors of the allied powers of Earth and Hell have fallen, — before whom the all-conquering Son of God himself once fell:—his name is *Death!* This, the last foe of men renewed,—this, the last to exert his hostile power to impede their highest bliss. When bad passions can no longer harrass with their turbulent operations on the heart, — when sin can no longer contaminate with its impurity, — when the pleasures of it have lost all their power to charm, to allure, to ensnare, — when sin is perfectly destroyed, Death still reigns, still obstructs the believer's entire felicity! — when the believer is placed infinitely beyond the assaults of an insidious world, — when he is no longer in danger of being fascinated with her enchanting prospects of pleasure, opulence, and power, — when her frowns can no longer, in any degree, intimidate, — when he is transcendently superior to insult and scorn, to the gibbet and the stake, even then, Death, with his potent arm, seizes upon the saint, and in ignominy drags his mortal part to the doleful mansions of the grave! When Satan, with his fiery darts, can harm no more the child of God, — when, with his temptations, he can mar no more his peace, — even then, Death succeeds in his attempts to divest the body of its powers of action and capacities of enjoyment! — As Death exercises dominion over believers, after they are infinitely and for ever beyond the influence of every other foe, it is obvious that of all their enemies Death is the last. Ever since the day on which he overcame a Heaven-born Child to the present hour, Death has been employed in achieving fresh victories! You, my Christian friends, shall also fall beneath his stroke, increase the number of his slain, and add to the trophies of his power! But shall this unrelenting foe never cease to triumph? Shall the heirs of glory never be raised from the dishonours of the dust? Does no ray of hope begin to dawn? Yes; there does! — for it is affirmed, That this last enemy shall be destroyed; this great power shall be overthrown; this mighty hero, who has conquered millions, shall himself be conquered in the persons of believers! —Such an enemy vanquished must be a sublime spectacle! Let us contemplate the grand catastrophe.

The word, to be *destroyed*, signifies to be divested of that power of which the subject spoken of is possessed, and to be reduced to an incapacity of exerting it any more. Death then shall be divested of his power to retain the bodies of the saints in the grave: then they shall instantly spring out of the dust! Jesus Christ is the Achiever of this important victory. Jesus, once

in close conflict with this determined foe, fell beneath his awful stroke; but, in dying, he destroyed him that had the power of death, and of course death itself also received a mortal wound. As an evidence that his power over the Son of God in human nature was now completely broken, Jesus rose in triumph over Death, and ascended in glory, — there to enjoy immortal life, — there to reign till he put all enemies under his feet, till he shall destroy Death, by rescuing the bodies of all his people from his iron grasp, and by liberating them from the fetters of the tomb. This destruction of Death will include in it, not only deliverance from his power, but a transcendent and eternal superiority over Death. The advantages which they will acquire upon this day of final victory will be numerous, grand, and everlasting!

That there will be a resurrection of the dead, has the uniform attestation of Scripture. 'Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.' 'The hour is coming, in which all that are in their graves shall hear the voice of the Son of God, 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.' From these passages, then, it is evident that there shall be a resurrection of the dead. This wonderful and stupendous effect will be produced by the voice of the Archangel and the trump of God. When the trumpet shall blow, its sound shall penetrate the caverns of the earth and the recesses of the sea! — the ears that have been deaf to ten thousand thunders, shall be unstopped when the voice of Life and Power shall call 'Awake, ye dead, and come to judgment!' — the living shall start and be changed, and the dead shall suddenly arise at the resistless voice. Then the souls of the saints shall retake possession of their former much-loved habitations! — and then they shall be caught up to meet the Lord in the air. Again,

If the bodies of the saints are not only raised from the tomb, but endowed with more glorious qualities than they formerly possessed, Death will be overcome, — more than overcome.

Though our bodies, at the resurrection, will be substantially the same; yet as matter is capable of exquisite refinement, they may be changed in a most amazing manner. The bodies of believers will be raised, incorruptible, glorious, powerful, and spiritual bodies. The body will be raised in incorruption; it will then be incapable of pain, sickness, and death; it will be raised in glory; it will then be adorned with a visible splendor, brighter than the sun in his meridian lustre; it will be raised in power, endowed with almost angelic degrees of strength, vigour, and activity. Then will it be able to bear up under the exceeding great and eternal weight of glory! It will be raised a spiritual body, formed to a noble superiority to the mean gratifications of this imperfect state, and fitted to be the instrument of the soul in the most exalted services of the heavenly and divine life.

The glorified body of Christ, which is undoubtedly carried to the highest perfection of which matter is capable, is the pattern after which the bodies of the saints will be formed. He shall change our vile bodies, that they may be fashioned like unto his glorious body. The bodies of the just, thus completely repaired and highly improved, will be fit mansions for their immortal spirits to inhabit. Being thus rescued from the powerful grasp of Death, — being raised transcendently superior to all the dishonours of the dust, death, as to the Christian, is completely destroyed. But again,

If the body, in union with the soul, shall enjoy for ever the perfect felicity of Heaven, of which Death had so long deprived them, then we must acknowlege that death is vanquished, completely and eternally vanquished.

The bodies of the righteous, in union with their souls, shall receive the sentence of the divine approbation; after which, we are told, they shall go away into life eternal; and so they shall be ever with the Lord. Then those very bodies, over which death exerted such power as to detain for ages in the mansions of the tomb, shall, jointly with the souls, be blessed with that fulness of joy which the divine presence imparts, and participate of those streams of pleasure that flow at his right hand for evermore. Then the breast that was wont to heave with penitential sighs, and from which happiness had long been exiled, shall swell with celestial joys! The tongues that had for many generations been bound in the silence of death, shall shout forth the praises of the Lamb! Those eyes which had long been veiled by the grave against the blissful scenes above, shall behold the King in his beauty, and all the surpassing glories of Heaven! In short, every organ, every member shall be employed in the most noble services, and constituted avenues of immortal pleasures for ever and ever! The former things are passed away, and the days of their mourning are ended!

Rejoice, rejoice, ye children of immortality! your greatest and last enemy, Death, shall be eternally destroyed! Your bodies may fall, for a season, beneath his power; but be assured, as he has no right, so he will not be permitted to detain them for ever in the grave. They shall be wrenched from his mortiferous grasp, and all-gloriously improved and fitted for participating the joys of the world above: — they shall be raised! — Thus will Jesus, by his conquering power, 'swallow up death in victory!'

Let all the friends of Jesus be exhorted to take the comfort of this doctrine! Let it dissipate all your fears, and inspire you with courage for your conflict with this last foe! Let it disperse every cloud, and brighten up your prospects of a glorious resurrection and happy immortality! Live by the faith of the Son of God; — especially, let his death be the basis on which you ground all your hopes, and you shall never be disappointed.

Remember, the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall for ever flee away. To cheer your spirits, now anticipate the songs of final victory, secured through the blood of the Lamb, 'O, Death! where is thy sting? O, grave! where is thy victory? The sting of Death is sin, and the strength of sin is the law; but, thanks be unto God, who giveth us the victory, through Jesus Christ our Lord.' ELLOH.

ON LOW SPIRITS.

It has been frequently observed, That nervous complaints are much more prevalent now than formerly in this country. Increasing wealth, as multiplying the artificial gratifications of life, and deducting from the necessity of corporeal exertion, may be assigned as the general occasion of this unfavourable change; but to see how this universal cause operates in particular cases, and may be most effectually counteracted, are the objects of the present Essay.

Low spirits originate in the body, in the mind, or in both. — That a weak relaxed habit of body is a source of frequent and painful depressions to some, is too evident to require formal proof. They inherit, from their parents, an enfeebled constitution, susceptible of every impression from external changes. Not the mountain oak, but the trembling aspin is emblematic of their feelings and frame: but imprudent or vicious indulgence will produce similar effects with constitutional debility. Indolence enervates the whole mass, especially when accompanied with the unrestrained gratifications of a plentiful table. He who will doze away ten or more hours upon his bed, confine himself in a warm room through the greater part of his short day, and pamper an appetite unused to restraint, must expect an impost levied on his animal spirits, far more rigorous and grinding than all the taxes of the nation together.

Low spirits are sometimes occasioned by the state and feelings of the mind. The frequent recurrence of violent passions; thoughts overstrained with needless anxieties and worldly cares; dwelling too long and too minutely on the dark side of divine dispensations, regardless of the all-comprehending wisdom and infinite compassions of God; the conscience burdened with the guilt of wilful sin, — sin condemned by the judgment, but cherished in the heart; superstitious misconceptions of the character and requirements of our Maker, Governor, and Judge; fears of approaching death, succeeding judgment, and eternal torments: — these, each, or all of these, may prove the fruitful sources of painful and inexpressible depression.

Both body and mind may contribute largely to the effect now described. Their impressions are mutual: they act and re-act on each other; and, in many cases, it may be impossible exactly to ascertain the proportion of their respective influence.

Now, there are many false methods of cure for low spirits: methods which invariably aggravate the disease, or induce another, more alarmingly dangerous. These operate as opiates, whose favourable influence is momentary, but whose abiding effects are pernicious. They are like Job's friends, physicians of no value; and, under their regimen, the drooping patient grows worse and worse. Such are,

1. Gay companions. These are adepts in banishing from their giddy circle every thing like serious religion. God is not in all their thoughts, nor his venerable name upon their tongues, unless under the ebullitions of passion, the flippancy of wit, or the vacancy of rational discourse. The faces of these triflers affect a perpetual, but, in reality, a hollow smile. Themselves the subjects of chagrin and vanity, how can they administer relief to the mind torn with anxiety and sinking in dismay? Alas! miserable comforters are they all; and unhappy is that soul that seeks a cure in their society!

2. Some fly to fashionable amusements to relieve their care. The card-table, the assembly-room, or the theatre are pleaded for, and recommended as the most rational and innocent expedient to recreate the drooping spirits, and chace away the melancholy of the soul. These are indeed admirably calculated to kill time, and to carry away the mind to the remotest distance from every thing serious; but what is there in the transient pleasures of sin that is able to yield solid enjoyment? Or how can those lying vanities afford living satisfaction, over which we see the finger of God inscribe 'The end of these things is death?

3. Others seek ease under the anxieties of life, by a method still more fatal than those already mentioned, — by resorting to the use of ardent spirits and cordials. These are first taken, under the specious name of *necessary medicines*. They are repeated in small quantities, from time to time, till they are relished; and considered by the deluded party as wholesome and necessary. For a season, these murderous extracts procure a suspension of the more urgent symptoms; but the truce is short and deceitful. they return with redoubled force, and demanding larger supplies. The glass of mixture is superceded by the simple dram, and the hard drinker is formed. The wheels of the vital machine are fired, and the infatuated suicide drops into the grave and Hell*.

* An eminent minister of the gospel, remarkable for his strong and nervous expressions, once called spirituous liquors *Distilled Death! Liquid Damnation!* — Ed.

But if these methods of relief are as preposterous as seeking the living among the dead, where then is the more excellent way?

Does lowness of spirits arise from the body? The remedies are plain and simple, viz.

1. Early rising. The good effects of morning air on the animal feelings are incalculable. It braces the nerves, cools the blood, promotes the secretions, and exhilarates the whole frame. Those who take light suppers, retire early to rest, and rise with the dawn, seldom complain of oppressive languor through the day.

2. Plain nourishing food. The arts of cookery are far from being friendly to the substantial enjoyments of man. Highly-seasoned meats, rich sauces, and artificial preparations for the table, may gratify the fastidious palate; but must be avoided by those who prefer the luxury of good spirits to the pleasures of relishing viands.

3. Exercise in the open air. This remedy is easy of attainment to most persons; and can never be neglected with impunity by those whose case we are now considering. The former part of the day is always to be preferred for this salutary engagement; but every suitable opportunity should be embraced with avidity for this purpose, by those who wish to secure themselves from nervous depressions.

Does the malady originate more immediately in the mind? The adapted means of relief are,

1. The company of cheerful and intelligent Christians. The cheerfulness of such persons is the result of friendship with God, and a serene and well-ordered mind. Their conversation will lead away the imagination from discouraging and gloomy scenes, and prove a powerful and pleasing stimulus to those exertions of thought which invigorate the faculties of the soul, as athletic exercises do the corporeal powers.

2. Study the word of God.

> 'Retire and read the Bible to be gay:
> There truths abound of sov'reign aid to peace!'

This precious book discovers the true origin of every pain and fear that infests the body or the mind of man; declaring, that he is a sufferer, because a sinner. Here is revealed the divinely provided and sovereign catholicon for human miseries, — the glorious redemption of the Son of God. All, however unworthy, are invited to a participation of the saving health of the Mediator. The promises ascertain the success of every believing application for mercy; for 'Him that cometh,' saith the Friend of sinners, 'I will in nowise cast out.' An intimate acquaintance with the volume of Heaven, guards the mind against superstitious scruples, and a repulsive dread of the Most High, by leading us to,

3. Contemplate the amiable character of God. In the person of Immanuel, he comes down to us; and, through Jesus, we draw near to his throne of grace. Here we learn, with the brightest evidence, that 'God is Love.' He lays aside the thunders of his vengeance, and extends the sceptre of his grace. All his perfections combine to encourage our hope, — to refresh and establish our hearts in the assurance of his favour. He delights in the relation and conduct of a Parent; informing his feeble and afflicted people, That, 'as a father pitieth his children, so the Lord pitieth them that fear him: he knoweth our frame, — he remembereth that we are dust.'

4. Cut off the injurious right hand, pluck out the offending right eye. One sin connived at, or partially indulged, will burden an enlightened conscience, depress the spirits, and fill the whole soul with weakness, alarm, and dismay. Till sin, every sin, be heartily abhorred and renounced as an abomination, conscience will never attest a person's safety or sincerity before God. Happy is the man who condemneth not himself in that thing, the practice of which he alloweth; but, by a cheerful discharge of every known duty, and the crucifixtion of every known sin, labours to approve himself unto God as a sincere believer on the Lord Jesus, and to maintain a conscience void of wilful offence towards God and man.

5. Pour out your hearts in repeated, fervent, believing prayer. To have an almighty Friend, in whom we may confide, — an all-wise Counsellor, to whose direction we may resign ourselves and our affairs, is surely a privilege of supreme importance, amidst the inevitable sorrows of life, or the dark and trying dispensations of God. 'Call upon me in the day of trouble,' is the divine command, 'and I will deliver thee,' is the cheering promise. 'Ye have not, because ye ask not. Ask and ye shall receive, that your joy may be full.' If half that time were spent in supplications to the God of all comfort, that is employed in fruitless complainings to fellow-worms, the glooms would soon be dispersed, and the morning of gladness shine around your footsteps!

6. Give all diligence to make your calling and election sure. What can furnish so effectual an antidote to the sorrows of time, as the humble assurance that your *all* is safe for eternity? Daily have recourse to the compassionate Redeemer for the application of his atonement, that your consciences may be purged from guilt, and enjoy peace with God. Look to Jesus for the promised Comforter, by whose agency the love of a reconciled God is shed abroad, and maintained in the heart. Walk humbly with God, as believing, loving, obedient Enoch walked, — then shall you be elevated above yourselves and all your trials, anticipating the enjoyment of those serene regions, where sorrow and sighing shall flee away! FIGLINUS.

Sheffield.

FURTHER REMARKS ON THE TERM *CALVINISM*, &c.

Sir, *To the Editor.*

The cursory thoughts which I lately offered to your notice (p. 56) on certain terms of distinction common among Christians, were intended to draw forth an explanation from some person of ability, whose profession and studies (unlike my own) might have qualified him to elucidate the subject. In particular, I wished to ascertain 'what were the peculiarly *distinguishing* sentiments of Calvin, as opposed to those of Luther.' So far as your correspondent S. has endeavoured (p. 101) to answer my enquiries, I am obliged to him; but I should have been much more so if, instead of severely reproving me for my ignorance, he had condescended to point out the 'erroneous assertions and inaccurate statements' which are contained in almost 'every sentence of my short letter.' Two only of those mis-statements and errors are distinctly mentioned by him; and this he has done in sufficiently emphatical language. As the Evangelical Magazine is not meant to become the vehicle of controversies and polemical discussions, my present intention is merely to submit to your readers a very brief observation upon what has been misunderstood in my former letter, and to 'furnish evidence of one assertion,' which your acute correspondent calls a 'palpably absurd supposition.'

1. S. tells us, he 'avows himself a Calvinist, because he holds the *leading* and capital doctrines which were asserted and defended by that illustrious man,' Calvin; but he, nevertheless, deems it an egregious 'error' in me, 'to take for granted that the *distinguishing* sentiments of Calvinists, Lutherans, &c. are to be estimated by those of the eminent persons from whose name the terms of denomination are derived.' Now, Sir, I appeal to men of common sense, whether this gentleman's admission and reprehension be consistent with each other? He would gratify me by stating what is the difference between Calvin's 'leading doctrines,' and the 'distinguishing sentiments' of his disciples; the former of which are embraced by your correspondent, who, therefore, calls himself a Calvinist; and the latter are held by Calvinistic professors in general! If the 'distinguishing' and prominent opinions of any leader be not embraced by those who assume his name, I am quite at a loss to discover any 'reason' for such designation; for, upon this absurd plan, a disciple of Moses might be justly denominated a Christian; and a follower of Mahommed a Jew! I am no Divine nor Dialectician, as I suppose your correspondent to be; but I think the general 'usage of words' will not justify him in departing so very widely from the rules of logic and right 'reason.' His first paragraph and accusation seem,

therefore, to be no better than a most ingenious piece of sophistry!

2. The second 'error' into which he thinks I have fallen, an error so 'palpably absurd,' that he calls on me to 'furnish evidence' in its support, and says 'the public would doubtless be obliged to me,' is this: 'That Arminius did not hesitate to subscribe to Calvin's doctrine (of Justification by Faith alone) as it is explained in the third book of his Institutes.' If I had ventured to make so bold an assertion, without being prepared with 'evidence,' my temerity would have deserved the reproof implied in your correspondent's final sentence: — 'A person who writes for the public eye, especially in a work whose circulation is so extensive, should feel it a duty previously to become acquainted with his subject.' I will not tell this gentleman what is *his* duty, if the following extract from the works of Arminius, and from that very part of his works which S. himself refers to, should demonstrate the truth of my remark, beyond the possibility of refutation. You will find the words of Arminius in the Francfort edition, 4to, at the page hereinafter quoted. The copy I consulted is in the British Museum; so that any person resident in London may compare them with the original: —

'Hanc ob causam judicor de Justificatione hominis coram Deo male docere. Hoc vero quale sit, id suo tempore in collatione mutua liquere poterit. In præsentiarum vero breviter dico, credere me peccatores sola Christi obedientia justos constitui: et quod justitia Christi sola meritoria causa sit, propter quam Deus credentibus peccatum condonet, eosque pro justis reputat, non aliter atque si legem implevissent. Quoniam vero Deus justitiam Christi nemini imputat nisi fidelibus, statuo hoc sensu bene et proprie dici Fidem homini credenti, in justitiam ex gratia imputari: quatenus Deus Jesum Christum Filium suum proposuit tribunal gratiæ, sive propitiationem per fidem in sanguine ipsius. Sed quicquid hic sit, mea sententia Calvini, quem tamen nemo nostrum reprehendit atque male in hac re sentientem, quin paratus essem manus meæ subnotatione subscribere illis, quæ in tertio Institutionum suarum libro de hac re dicit, iisque calculum meum adjicere.' — *Jac. Arminii Opera Theol. Francf. 4to*, 1635. — *Declaration to the Nobles, &c. of Holland and West Friesland, p.* 102, *col.* 2, *same as in quotation, p.* 272, *Prim. Truth, treating on Justification before God.*

Paratus sum quicquid Calvinus lib. Inst. 3 de hac re dicit, amplecti eique subscribere.

I am, dear Sir, yours, &c. B. L.

ANECDOTES.

An old man in the workhouse at Eberfeld, was seduced to purloin some of the cotton-thread which is manufactured there for the merchants of the town. The person who seduced him to the

commission of this crime, gave him hardly a sixth part of the real value for the goods stolen: however, he continued his thefts during a space of two years without being detected. Being at length caught in the fact, he gave up the name of his seducer, with such circumstances as left no doubt of his guilt, particularly as he already bore a bad character. The man being summoned before the magistrates, denied, with the most horrible imprecations, having even bought cotton of the old man, and still less having seduced him to steal any; and, to corroborate his asseveration, he appealed to the justice of God, and prayed that, if they were not true, the Almighty might prove their falsehood by causing him to break his neck! After this hearing, he was committed to custody, and lodged in a cell at the top of the town-house, as the other places of confinement in the town were full. During the night, attempting to make his escape, he got through a sky-light in the roof, from whence falling into the street, he broke his legs, and hurt himself inwardly in such a manner that he died three days after.

On the 4th of August 1796, between 11 and 12 o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of 900 French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labour; and one of them, in the madness of his presumption, took up his firelock, which he happened to have by him, and pointing it towards the skies, said that he would fire a bullet at him who sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

A few years ago the following remarkable instance of the divine preservation occurred in the city of Berne. A servant girl who was standing at an open window with an infant in her arms, stooped forward to look at some object in the street, when the child, with a sudden motion, slipped from her hold, and fell down from the third story of the house. It happened providentially, that a beggar-woman was standing under the window, and looking up in expectation of receiving alms. Seeing the infant fall, she spread out her apron to receive it; and having caught it unhurt, carried it again into the house!

Evangelicana.

Remarkable Effects of Mr. Whitefield's Preaching in America.

The popularity of Mr. Whitefield's preaching in America, and the success which crowned it, are well known to most of our readers; but the following Account, taken from the Memoirs of Mrs. Hannah Hodge, published at Philadelphia about three years ago, exceeds any thing we remember to have seen: —

'When Mr. Whitefield first visited America, Mrs. Hodge was deeply affected by his preaching, on which she assiduously attended. She has often told her friends, That after the first sermon which she heard him preach, she was ready to say, with the woman of Samaria, 'Come, see a man who told me all things that ever I did.' The preacher, she said, had so exactly described all the secret workings of her heart, her views, her wishes, her thoughts, her imaginations, and her exercises, that she really believed he was either more than mortal, or else that he was supernaturally assisted to know her heart. So ignorant was she then of what she well understood afterwards, that all corrupted human hearts are much alike; and that he who can paint one justly, and in lively colours, may present a picture which many will recognize as their own.

'The effects produced in Philadelphia at this time (about 1740 or 1741) by the preaching of Mr. Whitefield, were truly astonishing. Numbers of almost all religious denominations, and many who had no connection with any denomination, were brought to enquire, with the utmost earnestness, what they should do to be saved. Such was the engagedness of multitudes to listen to spiritual instruction, that there was public worship, regularly, twice a day, for a year; and on the Lord's Day it was celebrated generally thrice, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, and who is still living, has informed the writer, that the city (not then probably a third so large as it now is) contained 26 societies for social prayer and religious conference; and, probably, there were others not known to him. So great was the zeal and enthusiasm to hear Mr. Whitefield preach, that many from the city followed him on foot to Chester, to Abingdon, to Neshaminy, and some even to New Brunswick, in New Jersey, the distance of 60 miles. She, the narrative of whose early life has led to the notice of these circumstances, gave the writer a particular account of an excursion of 20 miles, which she made to Neshaminy on foot, to attend a religious meeting there; but so far was she from applauding herself for it, that she condemned both herself and others, as chargeable with imprudence and extravagance. She said, that in these excursions, the youth of both sexes were often exposed to danger and temptation; and that the best apology which could be made for them was, That they were both young and ignorant; and that they had wanted either the opportunity or the inclination to hear faithful preaching, till their attention had been engaged by Mr. Whitefield. She used, indeed, often to remark, that the general ignorance of real piety and experimental religion was, at that time, truly surprizing. After the first impressions made by Mr. Whitefield, four or five godly women in the city were the principal counsellors to whom awakened and enquiring sinners used to resort, or could resort, for advice and direction. Even the public preaching of ministers of the gospel, some who were, no doubt, practically acquainted with religion, was not, it would seem, always the most seasonable and judicious. Mr. Rowland, a truly pious and eloquent man, being invited to preach in the Baptist church, proclaimed the terrors of the divine law with such energy to those whose souls were already sinking under them, that not a few fainted away. On this occasion, however, his error

was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: — 'Brother Rowland, is there no balm in Gilead? — is there no physician there?' Mr. Rowland, on this, changed immediately the tenor of his address, and sought to direct to the Saviour those who were overwhelmed with a sense of their guilt: but, before this had taken place, the subject of the present Memoir had been carried out of the church in a swoon, which lasted for a considerable time.

'It has not been ascertained how long her mind remained subject to legal terror, without any measure of the comfortable hope of the gospel. Her exercises, however, are well known to have been of a very violent and distressing kind. At one time she was brought near to the borders of despair, insomuch, that she even refused to listen to the counsel of Mr. Tennent, or even to suffer him to pray with her, under an apprehension that it would but aggravate her future condemnation. In this state of mind she was visited by the Rev. Dr. Finley, who prudently waved a direct discussion of her case; but gradually and insensibly drew her attention to the all-sufficiency of the Saviour. 'And who knows,' said he, 'but there may be mercy and pardon there for you!' He then left her: but the words 'who knows but there may be mercy for you!' melted her soul. They seemed to chime in her ears after he was gone. She fell upon her knees, and poured out her heart before God in secret; and she was enabled so to trust her soul into the Saviour's hands as to derive some hope of the divine acceptance, and a measure of consolation from that time.

'In 1743 a church was formed by Mr. G. Tennent, out of those who were denominated the Followers and Converts of Mr. Whitefield. No less than 140 individuals were received at first, after a strict examination, as Members of this newly constituted church. The admission of a large number more was delayed, only because their exercises and spiritual state had not yet attained such maturity as to afford satisfaction to themselves, or to the officers of the church: but among those received on the first examination was the eminent Christian whose story is here recorded; and who was to be, for more than 60 years, one of the brightest ornaments and most useful members of the church with which she now became connected.

On the Phrase η καινη διαθηκη, THE NEW TESTAMENT.

THE Religious Institution of Jesus Christ is frequently denominated η καινη διαθηκη, which is almost always rendered *The New Testament*: yet the word διαθηκη by itself, is generally translated *covenant*. It is the Greek word, whereby the Seventy have uniformly translated the Hebrew word *Berith*, which our translators have invariably translated *covenant*. That the Hebrew term corresponds much better to the English word *covenant* than to *testament*, there can be no question; yet the word διαθηκη, in classical use, is more frequently rendered *testament*. The proper Greek word for *covenant* is συνθηκη; which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *Berith*.

The term *New* is added to distinguish it from the *Old Covenant*, that is, the dispensation of Moses. The *two covenants* are always in Scripture the *two dispensations*: that under Moses is the *old*, that under the Messiah is the *new*. In the latitude wherein the term is used in holy writ, the command under the sanction of Death, which God gave to Adam, may, with sufficient propriety, be termed *A Covenant*; but it is never so called in Scripture; and when mention is made of the *two* covenants, the *old* and the *new*, or the *first* and the *second*, there appears to be no reference to any thing that related to Adam. In all such places, *Moses* and *Jesus*

are contrasted, — the *Jewish* economy and the *Christian*: Mount Sinai, in Arabia, where the *law* was promulgated; and Mount Sion, in Jerusalem, where the *gospel* was first published.

These terms, from signifying the two dispensations, came soon to denote the books wherein they were written, — the sacred writings of the Jews being called *The Old Testament*; and the writings superadded by the apostles and evangelists, the *New Testament*. An example of the use of the former application we have in 2 Cor. iii. 14, 'Until this day, remaineth the veil untaken away in the reading of the Old Testament.'

See Dr. Campbell's Preliminary Dissertations, Part 3.

JUVENILE DEPARTMENT.

A CHILD'S REFLECTION.

Behold my affectionate parent, viewing, with anxious thought, his tender offspring. Concerned for our present happiness and future felicity, I hear him, with tender emotions of soul, begging the Divine Benediction to be bestowed on his family, — fearing he should be called to leave us in the wilderness without the guide of our youth; committing us, with a most affectionate concern, to the care of God his Saviour, entreating his favourable protection! I sit and hear his valuable instructions, — warning us of the evil of sin, and of the snares of the world! O that each of us paid proper attention to his pious counsel! I read in his countenance the deep concern he feels lest his advice should be lost, and our precious souls undone! I view his exemplary conduct to win our affections to the ways of God, and to endear the precious word of truth to us, which is the stimulus and rule of his practice.

What gratitude is due, — what love should we show, — and what obedience should we render to such a parent and friend! — and how does my heart pity those parents, whose affectionate care and anxious solicitude are neglected, or treated with disrespect! How do I pity those children who have no such concern exercised by their parents, no such admonitions, no such example shown, and whose everlasting welfare is neglected and forgotten! Their parents, living without God in the world, either totally neglect their charge, or, if they correct their children, it is not from any concern for their best interest, but to gratify their own revengeful temper, which is irritated by something done or said by the child, to which, perhaps, he was encouraged by their example; and which, probably, would have given them pleasure at another time, and have excited expressions of applause! Perhaps, all the family is in gross darkness! The house, the word, and ordinances of God are neglected, — no prayer used, — no knowledge of the state they are in, or of the way of salvation. O, what a wretched scene! O what obligations am I under to my pious parents, who care for my soul, and who discover their concern in so many endearing forms! — How thankful am I that Managers and Teachers of Sunday-Schools are increasing in their concern and zeal for the welfare and happiness of numbers of those wretched objects, who are otherwise in a hopeless state! and are searching them out from their cells of mental darkness, — their scenes of helpless misery, to teach them to read the word of life, and to feed them with knowledge and understanding! Go on and prosper, ye devoted servants of the Lord! Take the charge of the souls of those spiritual orphans, and bring them up in the nurture and admonition of the Lord! They cannot recompense you; but you shall be recompensed at the resurrection of the just!

Obituary.

SAMUEL KINLOCH.

Died at Paisley, in November, 1808, the Rev. S. Kinloch, in the 74th year of his age, and 40th of his ministry. During his youth, he lived in the parish of Livingston; and attended the savoury and evangelical ministry of Mr. Alex. Wardross, of Whitburn. Under the labours of this excellent man, joined with parental instruction, he was made a partaker of the grace of God, and was nourished up in the words of sound doctrine. After a regular course of classical learning, philosophy, and divinity, he was, in 1760, licensed to preach the gospel, by the Associate (Burgher) Presbytery of Edinburgh. Sent on a mission to America, he resided there a number of years, and received several calls. He chose, however, to return to his native country; and was settled in the Associate Congregation of Paisley. He was a man much given to reading, and had a well-informed mind: he was, in an eminent degree, accurate and distinct in his views of the leading doctrines of the gospel: he was much attached to what has been called the *Marrow Doctrine*: he was exact and diligent in his preparation for the pulpit, and in the other duties of his station; strict and constant in personal religion, and of a generous amiable disposition: he was given to hospitality, was prudent and peaceable: he lived in habits of friendship with ministers of different denominations; and was respected by all who knew him. Those who enjoyed the closest intimacy with him, will remember him with a peculiar and sensible regret.

He was hindered by his disorder from speaking much during his last illness. One of his people, who had the best advantage of knowing him well, giving an account of his sickness and death, says, concerning him, 'He was a stedfast believer in Jesus Christ; and had his whole dependence on his finished work. He was composedly resigned to the will of God, and never complained during his trouble. At one time, having a little recovered from a violent fit of distress, when one spoke of it to him, he replied,' All is right that God does!' At another time, he was asked if he thought himself dying; — he replied, 'Yes.' "Are you afraid to die?" 'No. God says, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;' and, 'As thy day is, so shall thy strength be.' Again, when it was said to him by one, "I hope all is well;"—he replied,' Yes, all is well!'

Such was the comfortable frame of mind in which this venerable and pious man quietly fell asleep in Jesus. May we be animated to follow those who, through faith and patience, inherit the promises!

MRS. ELIZ. SHERRITT,

OF NORTH COLLINGHAM,

Nottinghamshire.

She joined the church in North Collingham in early life, and continued an honourable and useful member all her days. She was remarkable for her lively faith in the Redeemer, — the spirituality of her conversation, — her active zeal to promote the cause of religion, — and her liberality, which was sometimes thought bordering on imprudence, considering her situation in life; but though she scattered, yet God caused her to increase.

She was left a widow, with five children, and in very humble circumstances; yet being remarkably active and industrious, she brought them up in a comfortable manner.

During the last year, her health evidently declined; but she was not much confined until about July. The last time she came to the Table was on the firs-

August. It was with difficulty that she was able to reach the Meeting. After the service, she said to the present minister, Mr. Nichols, with much feeling, 'Well, I have forgotten my own affliction while hearing the sufferings of our blessed Lord! My sufferings are not worth a thought when, Lord, compared with thine! I feel less of my bodily affliction in the house of God than in my own; so that, even on that account, it is good to be here.'

'On the 12th of September, on my repeating (says Mr. N.) part of a hymn on the Loving Kindness of God, she said, with a degree of holy fervour, 'Yes; I shall sing his loving-kindness in death.' Speaking to her of the present and future state of the church of Christ, the first as militant, and the latter as triumphant, she said, 'Well, the Lord has spared me through our late trouble, and given me to see it begin to rise. I can now be well spared; and I hope others will be raised up to fill my place, and do more for God than I have done. Go on, my friend, preaching Christ crucified; and you shall not labour in vain, or lose your reward!'

On the 22d of October, to her medical attendant she said, 'Well, Sir, what do you think of me now? You need not fear telling me I shall not recover; for could you assure me I shall die to-night, it would be the best news you could bring me; for to be with Christ is far better!'

24th. After a severe fit of coughing and sickness, she said, 'This is not gall and vinegar;—my Jesus had that.

25th. I found her very weak, and unable to say much; but after expressing her pleasure in my frequent visits, I asked her if she found her mind at times able to fix on the best things,—she replied, 'I was greatly pleased last night with those words, "Lift up your head, for your redemption draweth nigh." Do you think them applicable to my case?' I answered, "Yes, I do; because the completion of our redemption is, to be brought home to our God in Heaven; and with you, I apprehend, this event is drawing on."

29th. I found her breathing with great difficulty, and unable for a time to speak. At length she said, 'Pray for me, that the Lord would keep Satan at a distance; for he has been trying hard to fill my mind with vain thoughts: he throws his fiery darts at me; and in this my weak state he would harrass me sore, if the Lord should suffer him.' —After a while, she uttered these words to herself:—'I hate vain thoughts, but thy law do I love.'

Nov. 1. Still labouring for breath, on enquiry now she found her mind,—she said, 'Relying on the Lord: there I am staid; but my hardest work is with this poor body. Pray that my patience may hold out unto the end!'

On the 4th, I found her in a calm and peaceful frame. After committing her by prayer to the care of God, she said, 'I am happy, very happy! Farewell, my dear friend. The Lord reward you for all your kind attention to me!'

On Lord's Day morning, about five o'clock, finding herself worse, and in her own apprehensions about to depart, she sent for an intimate friend. On her entering the room, she said, 'My friend, you are come; but the storm is over!' "Then I hope you are more calm. What was your trouble of body or mind?" She answered, 'Not of mind, but body. It was a storm; but it is blown over!'

About eight o'clock her friend, being desirous to return to her family, to prepare for the house of God, said, "I think you can spare me a while!"—She replied, 'O, yes!—go to the house of the Lord, and bring me all the good you can!'

In the evening her friend returned, intending to continue with her all night; to whom she said, 'I am glad you are come. You see I have not wanted you while you was at the house of God.' She slumbered until about 12 o'clock, when she broke out into a holy rapture, exclaiming, 'Glory, glory, glory, to God in the highest!—on earth peace, good-will to men, and to *me*; yes, to sinful me! Glory,

glory, glory, with my dying breath! Amen: Amen.' After resting a while, she again exclaimed, 'Unto him that hath loved us, and washed us from our sins in his own blood, to him be glory for ever and ever! Amen: Amen. With my dying breath will I praise my dying God!'

About one o'clock, her family standing around her, fixing her eyes on them, she said,

'And childrens' children ever find
His word of promise sure.'

Having uttered many exclamations of joy in a tone of voice as loud as she could have done when in health, she became quite exhausted; and from this time, till about two o'clock, she lay quite composed. Her last words which could be understood, and with which she appears to have finished, were, 'All the promises of God are in Christ Jesus!' — Thus died this eminent saint, in the 57th year of her age.

A Brief Account of W. Mucklestone, who died October 19, 1808, *aged* 13 *years.*

Previous to his last illness, he discovered a degree of seriousness rarely seen in boys of his age. The amusements which generally interest the youthful mind, seldom appeared to afford him any gratification; and the only emotions excited in his breast by a public spectacle, once witnessed at Sadler's Wells, seem to have been those of fear for himself, and pity for the performers.

His attachment to the school was very great; and he loved his teacher for the best of reasons, — because he feared God and joined in prayer with his scholars. He has been known to rebuke such of his school-fellows as either neglected or ridiculed religion; and his hints have been productive of seriousness and attention. The bad state of his health, however, obliged him reluctantly to quit the school on the 29th of July; and for some time afterwards he seemed to suffer an unusual depression of spirits. This induced his father to enquire the cause of his dejection; when he replied, That he frequently thought of that passage, 'The wages of sin is death;' and he earnestly prayed for forgiveness; and his prayer was, 'God be merciful to me a sinner!' On his father expressing pleasure at these marks of conviction, and reminding him that 'the gift of God is eternal life, through Jesus Christ,' he seized his hand with visible emotion, and gave him a look which will, probably, never be forgotten.

He now became incapable of taking sufficient nourishment to support nature, and consequently became feebler every day; so that his bodily sufferings, and especially the state of his mind, rendered him an object of pity.

On the 12th of October, He who commanded the light to shine out of darkness, was pleased to shine into the soul of this youthful sufferer, and enabled him to rejoice with joy unspeakable and full of glory. Observing his mother in tears, he entreated her not to be uneasy; 'for,' said he, 'the Lord has answered my prayers, and those of my father: he has had mercy upon me, and taken away my pain!' Again he entreated his parents not to grieve for him, assuring them, he thought himself already in the presence of the Lord; and emphatically added, 'I shall go off like an angel!'

On Monday, the 17th, he said to his father, 'I know you don't fret; but I fear my mother does:' and on being exhorted to pray, he replied, 'Yes, I do pray. I shall die soon,' added he, 'and go to Heaven; and I know you will follow me; and I pray to the Lord that all the family may join us!'

From this time he became so extremely low, that he was unable to speak so as to be heard. At length it was supposed he asked for something to quench his thirst; but, on his mother raising him to receive the liquid, he fell back and expired without a struggle. — His death was improved in a funeral-discourse by Mr. Smith, at Hatton Chapel, from 1 Sam. iii. 19, 'The Lord was with him; and did let none of his words fall to the ground.'

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of the Rev. John Newton, *late Rector of St. Mary Woolnoth, &c. six vol. 8vo. 3l. 3s. last vol. separate, with a fine portrait, 12s.*

It is the last vol. only of these Works that properly comes under our Review; the others having been long since published, were (most of them at least) respectfully noticed by us on their first appearance.

The present Work contains, 1, Letters (133) to various Correspondents, intended as a Sequel to Cardiphonia;—2, Miscellaneous Papers, extracted from Periodical Publications, particularly the Evangelical Magazine;—3, a Sermon and some Tracts, which were never before collected into his works, have received only a partial circulation. The numerous friends and admirers of Mr. Newton and his writings will, doubtless, be highly gratified with this additional volume of his Works, which, like his other writings, breathes in every page the genuine spirit of the gospel.

The limited nature of our review prevents us frequently from inserting those extracts we should gladly give from works of merit, and which seem almost necessary, in justice to the author and the public. In the present instance, we cannot, however, refrain from giving a few Anecdotes and Remarks, perfectly characteristic, and which may be considered as farther *addenda* to our Memoir of this excellent character.

Letter IX. to Mr. W. was written in a very uncomfortable frame, and under one of the most painful trials to which ministers of the gospel can be subject. 'I trust,' says Mr. N. 'I have the name of a child in the Lord's family; yet I may fitly compare myself to a servant; for I set forth many a dish to my master's guests of which (to my own apprehension) I am not suffered to taste. The Lord supports me: yea, he owns me in my public work; he graciously keeps me in my outward walks: these are unspeakable mercies. O that I could praise him more on account of them! But as to the state of things between himself and my own soul, alas! I could write a roll that, like Ezekiel's, would be full of mourning, lamentation, and woe.'

In another letter, p. 151, he says, 'I remember that three or four years ago, I mentioned some part of the gospel truth to a gentleman, who called on me here; and he answered, "If it is a truth, you are indebted for it to *Calvin*." As well might he have said, because Calvin had seen the sun, and has mentioned it in his writings, we build our knowledge of its light and influence upon his testimony. These are acknowledged throughout the world whenever there is an eye to behold them! Here the courtier and the clown, the philosopher and the savage, are upon a level. And Mr. Occam, the Indian*, in describing to me the state of his heart, when he was a blind idolater, gave me in general, a striking picture of what my own was in the early part of my life; and his subsequent views of the gospel corresponded with mine, as face answers to face in a glass, though I dare say, when he received them, he had never heard of Calvin's name."

We shall add another extract, which shews how Mr. N. was in the habit of improving the common events and circumstances of life:—In a letter, p. 90, he observes, 'We sometimes see in the newspapers acknowledgments of cures received. What sheets and quires of advertisements would be necessary, if all the Lord's people were to publish their cases! Methinks, mine might run in this form:—

'I, A. B., of the parish of C., long laboured under a complication of disorders:—a fever (of ungoverned passions)—a dropsy (of pride)—a phrenzy (of wild imaginations)—a lethargy, and a dead palsy. In this deplorable situation, I suffered many things of many phy-

* Whose portrait was given in our Magazine for October last.

sicians, — spent my all, and grew worse and worse. In this condition Jesus, the Physician of souls, found me, when I sought him not. He undertook my recovery freely, without money and without price (these are his terms with all his patients). My fever is now abated, my senses restored, my faculties enlivened; in a word, I am become a new man; and from his ability, his promise, and the experience of what he has already done, I have the fullest assurance that he will infallibly and perfectly heal me, and that I shall live for ever, a monument of his power and grace. May many, may all who are sick of the same diseases, be encouraged, by this declaration of my case, to seek him likewise; for whoever comes unto him, he will in nowise cast out!'

We have only to add, that as large editions of Mr. Newton's Works, except this volume, have been circulated in the duodecimo form, we hope it will not be long before the public will be accommodated with this volume in the same form.

Twenty-one Letters, *written to a near Relation at School. By the Rev.* J. Newton. *To which are annexed, A Few Pieces of Poetry, by the same Author.* 12*mo*, 2*s*.—*bds.* 2*s* 6*d*—*royal, with Portrait*, 3*s*.

These Letters are extracted from the volume above reviewed, and form a very suitable and valuable present for young persons, and, especially, ladies at school; to whom they contain much excellent instruction and advice, in the affectionate manner of the author. We greatly rejoice in seeing so excellent an addition as this little volume presents to those few pieces before published, which a tender parent, or affectionate friend, may, with the fullest satisfaction, give to a young female; and, we are persuaded, that much benefit will be received, by the rising generation, from this interesting selection.

Dialogues on Eloquence in general; *particularly that Kind which is fit for the Pulpit. By* M. Fenelon, *late Archbishop of Cambray; with his Letter to the French Academy. Translated by* William Stephenson, M. A.; *a New Edition, with Notes, by the Rev.* James Creighton, B. A. *Crown 8vo, price 8s.*

This deservedly celebrated performance needs no eulogium of ours. It has been deemed by some of the ablest judges a most valuable work, and well adapted to convey just ideas of the nature of true eloquence. It is particularly worthy the attentive perusal of those whose office calls them to plead the cause of truth and holiness in the pulpit. Every student who is preparing for the work of the Christian ministry, would do well to avail himself of the judicious remarks and admirable instructions with which these interesting Dialogues abound. The eloquence which Fenelon recommends, is of that kind which every person of discernment and of piety must wish to be displayed by the teachers of religion, since it is such as is sanctioned and exemplified by the inspired writers themselves. It is the eloquence which consists in conveying to the mind the most important truths, in the most convincing and persuasive manner. The celebrated Archbishop most successfully exposes the incongruity and absurdity of indulging in that florid and false eloquence which many persons, especially in early life, so much admire. 'What could we think,' says he, in his Letter to the French Academy, 'of a preacher who should, in the most affected jingle of words, shew sinners the divine judgment hanging over their heads, and Hell open under their feet? There is a decency to be observed in our language, as in our clothes. A disconsolate widow does not mourn in fringes, ribbands, and embroidery; — and an apostolical minister ought not to preach the word of God in a pompous style, full of affected ornaments. The Pagans would not have endured to see even a comedy so ill acted.'

Sunday Papers; *addressed to Youth, on the Importance of Practical Religion.* 12*mo*.

For this small but neatly printed volume, the public is indebted, we understand, to the pen of Mrs. At-

tersoll, a lady of amiable character, well-known in the vicinity of Fulham. It contains a series of short Essays, on the most important subjects of religion, written with ease and perspicuity, and bearing evident marks of genuine piety.

'The author,' we are told in the Preface, 'wrote these Papers for the benefit of her own children, to be laid on their breakfast-table on the day peculiarly set apart for religious instruction; and they were, therefore, called *Sunday Papers*.' When the maternal relation is thus honourably sustained, the happiest effects may, under a divine blessing, be expected.

The Papers are 21 in number. The subjects are, True Religion, — Early Piety, — The Sabbath, — Providence, — The Love of God, — The Holy Spirit, — Humility, — Pride, — Truth, — Prayer, — Self-Command, — Advantage of Riches, — Use of Reason, — The Passions in Religion, &c. The style is, generally speaking, correct; but some few exceptions occur.

The author's sentiments in theology do not, in every instance, meet our approbation. Her definition of Faith, p. 65, we consider as defective; and her views of Perseverance, p. 121, might be much improved by a closer conformity to those of St. Paul; yet we admire the spirit with which the volume is written; and its leading sentiments are such as every serious and spiritual mind must approve. The following passage is a specimen of the author's manner: — 'The cloistered Monk, whose unsubdued passions consume his wasting frame; or the formal Devotee, whose daily round of prayers and alms inspire no holy love, and yield no joyful hope; the lukewarm Professor, who embraces religion but to betray it into the hands of its enemies; the fiery Bigot, who carries the crusading sword to distant lands; and the vaunting Hypocrite, who 'thanks God that he is not like other men;' — these have told the world, in ten thousand instances, that religion has a counterfeit, which, under false appearances, deceives the ignorant and unwary, engenders strife and bitterness, breathes blood and slaughter, is the curse, and not the blessing of mankind. How different from the peaceful religion of the blessed Jesus! — How unfit to inhabit the abodes of peace!

A Short Account *of the Rise and Progress of Religion in the Village of Woburn, Bucks: with a Poem, intitled, 'The Blessings of Woburn.' By* T. English. 8vo. 1s 6*d*.

THIS short Account abounds with interesting anecdotes, and will highly gratify all serious persons anyway connected with this pleasant village. As to the Poem, though the author has evidently more connection with Mount-Sion than Parnassus, and is a greater favourite with the Graces (the Christian Graces we mean) than with the Muses, it is certainly above contempt, and will be read with pleasure by all who prefer excellency of matter to elegancy of style.

Youth admonished to submit to the Guidance of God: *a Sermon preached at Hull, Jan.* 8, 1809. *By* George Payne, A. M.

MINISTERS are to be much commended who direct their pastoral attention to youth; and sermons adapted particularly to them, are frequently very beneficial. Mr. Payne here addresses an affectionate discourse to the youth of the congregation at Hull, under the care of the venerable Mr. Lambert and himself, from Jer. iii. 4, 'Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?' — Mr. P. shews 'The importance and necessity of a guide; — the danger of confiding in pretended guides; — the advantages which result from trusting to divine guidance; — and the sentiments and feelings which may be supposed to be included in an acquiescence with the exhortation in the text.' The sermon (published at the request of the church) expresses the genuine feelings of a faithful Christian minister; and, we hope, will prove a blessing to those who read, as well as those who heard it.

Puritanism Revived, *or Methodism as Old as the Great Rebellion. In a Series of Letters from a Curate to his Rector.* 2*s.* 6*d.*

This anonymous pamphlet, which consists chiefly of quotations from Grey's edition of Hudibras, Bishop Lavington's Enthusiasm of Methodists and Papists compared, and Nightingale's Portraiture of Methodism, is intended to expose the formidable numbers of these enthusiasts; their antipathy to the church; their ignorance, bigotry, and pride; and to shew that they are wonderfully like 'the good old Puritans' who murdered the king, overthrew the monarchy, and abolished the ecclesiastical establishment.

The *pious* object of the author is obvious. By rendering the Methodists odious, and representing them as a dangerous body, he seems to aim at reviving the spirit of persecution, that they may be treated like their prototypes, the Puritans, in the reigns of the Stuarts. Unhappily, however, for such *well-disposed* persons, that *intolerable* act, — the act of toleration, stands in the way; and, what is worse, the House of Brunswick occupies the British Throne; and while they continue so to do, no hope of persecution can be reasonably entertained.

But to be serious. We are concerned to witness so many attempts, by inflammatory pamphlets, to excite religious animosity among the professors of Christianity. This is an evil greatly to be lamented; and those who maintain evangelical sentiments will do well not to answer railing by railing; but rather return blessing for cursing; and pray for them who speak all manner of evil against them falsely for Christ's sake!

Answers to Mr. Hale's Pamphlet.

[*Continued from page* 122.]

Cursory Remarks, by Juvenis, 1*s.*

A Defence of the London Female Penitentiary, by W. Shrubsole, 1*s.* 6*d.*

Prostitutes Reclaimed, &c. by W. Blair, Esq. 2*s.*

The Remonstrant, by G. Hodson, 1*s.*

The Penitentiary defended, by J. Clarke, 1*s.* 6*d.*

A Letter to W. Hale, Esq. by Dr. Hawker, 1*s.* 6*d.*

In our last Number we advanced what we conceive to be a sufficient answer to Mr. Hale; — enough to convince most of our candid readers that the London Female Penitentiary has no dangerous tendency whatever; but is, on the contrary, an Institution calculated, by the blessing of God, to lessen the sum of prostitution, and to reform many of our unhappy fellow-creatures. It was impossible, however, in the limits of our Review, to do justice either to the subject, or to the several authors who have defended the Institution from the unadvised opposition of Mr. Hale. We must, therefore, refer to these pamphlets for arguments more at large in favour of the Penitentiary.

It would be difficult, and, perhaps, invidious, to decide on the comparative merits of the several writers; each of whom has displayed ability as well as zeal.

Juvenis first appeared on the stage. His pamphlet is not deeply argumentative; but it contains many useful hints, and is a forcible appeal to the feelings of the benevolent reader, in opposition to Mr. Hale's strain of reasoning, which, we think, was too severe, and destitute of Christian philanthropy.

Mr. Shrubsole's Letter was next in order. Had he allowed himself a little more time in the composition, it would certainly have been more full and satisfactory: but there is much good sense and weight in his observations; and he particularly dwells on the singularity of Mr. H.'s conduct, in making the New Institution at Pentonville, conducted by persons according with Mr. Hale in religious views, the object of his attack, rather than the Magdalen, which has been established 50 years. From the records of that useful Institution, he derives many important facts; and quotes the following passage from Dr. Dodd, which is,

perhaps, alone a sufficient refutation of Mr. Hale's reasonings, or rather speculations: —

'To suppose that a woman would commence prostitute because there is a possibility of her being received into an hospital, after the loss of her health, peace, and reputation, would be just as absurd as to suppose that a mason would be careless how he mounted a ladder, and indifferent whether he should or should not fall down and break his limbs; because, if he is not killed on the spot, there is an hospital, in which he may possibly be cured.'

Mr. Blair's publication next appeared. From the office he sustains, as the *gratuitous* Surgeon of the Asylum, and his having long been one of the Surgeons of the Lock Hospital, he was certainly more competent than most other gentlemen to write on this subject; and he has written, not only with much ability, but *con amore*. 'For my heart,' says Mr. Blair, 'I feel it a point of conscience to add, that in no instance of my former or present employment, as the surgeon and friend of a public charity, have I ever derived greater heartfelt pleasure, and seen more solid ground for approbation than in this newly-established Institution.' P. 6.

After tracing the establishment of asylums of this kind, in different parts of the world, as far back as 1494, he proceeds to state the two distinct grounds of argument employed by Mr. Hale, which he combats, we think, successfully, in all their parts and windings. Mr. Blair proves how fallacious are Mr. Hale's proposals of a prompt reception of these women into workhouses; and, by quotations from the statutes, shews that they cannot legally be received there, but as *diseased* or *impotent*: he also produces instances of such persons having in vain applied for admission. Mr. Blair considers the term *distributive justice* very fully, and its misapplication to the present case; and animadverts, with much propriety, on the injustice of punishing the female, while the seducer is suffered to escape.

This very able pamphlet closes with some most valuable hints, respecting the best methods to prevent, or, at least, to lessen, in future, the growing evil of prostitution. Most sincerely do we wish that the Legislature may turn their attention to this important object, which is, undoubtedly, of great national importance; for, should the crimes of fornication and adultery continue to increase, as they have lately done, the utter ruin of our country will be inevitable. These are the enemies we have to fear; far more formidable than those of France.

Mr. Hodson's is also a very acute and sensible performance. The author combats, at large, the chief argument of Mr. Hale's book, viz. that this Institution operates to diminish the dread of *shame* and *punishment*, and so encourages vice. As to shame,—the Penitentiary does not alter this; but leaves it just where it found it; and as to *punishment*, there is none from the laws, but in case of vagrancy. To the fear of anger from parents, expulsion from home, loss of character, &c. women of this sort are as much exposed as if no Penitentiary existed. 'The *sufferings* then, as well as *disgrace*, the apprehension of which constitutes the only effectual check on the passions of females destitute of religious principle, still continue to be the consequences of criminal indulgence, notwithstanding the establishment of the Female Penitentiary; and is it reasonable to suppose, that a female, who is not restrained by the dread of disgrace and suffering, from the causes just described, would be checked by the suppression of such institutions; or, that the bare possibility of entering into one of them, as an outcast of society, would prove more than a counterpoise to the strongest and most affecting motives that can present themselves to the mind of a female, over whom religion has no power? Nor is it at all more reasonable to suppose, that the existence of Penitentiaries has any influence in determining the mind of a female to enter upon a course of *general prostitution*. If a female deliberately forms such a determination, which is at least questionable, it is because

upon the whole, it appears most agreeable to her *present* inclinations, without adverting to *remote* possibilities. She is impatient of the restraints of authority, she longs to be free from the commands and caprice of superiors, — to have her time and her person at her own disposal, — to be able to gratify all her passions without controul, — to enjoy, as she lists, the society of the other sex, — to gratify her love of dress, and to go to places of public amusement when she pleases. Now, Sir, to a female under the influence of such desires, is it to be conceived that a Penitentiary-House can have any charms? Would it not, on the contrary, be an object rather of dread and aversion to her? Would she not shrink from an anticipation of the period in which she supposed she might be immured within its walls?'

Both Mr. Hodson and Mr. Blair completely refute the assertion of Mr. Hale, That the Penitentiary is not warranted by the precepts or examples of the Scripture: they refer very judiciously to the Prodigal Son, the Woman of Samaria, the Woman in the Pharisee's House, &c. The whole of Mr. Hodson's pamphlet discovers a thoughtful and judicious mind; and he has preserved a calmness of temper throughout, which does him honour.

Mr. Clarke occupies new ground. He attempts to prove, that our Lord has clearly drawn a line of distinction between the system of *retributive justice*, which marked the Jewish system, and that which he has established for his disciples, in the New Testament, — a system of forbearance and mercy, which he argues was intended, not only as a rule for individual disciples, but for social bodies; and that the laws of Christian nations should be accommodated to it. This thought well deserves attentive regard.

Mr. Clarke shews that many of the female servants, for whose virtue Mr. Hale is so anxious, are more likely to contaminate the expenitent, than to be contaminated by her. Mr. Clarke also comments largely, and with much point, on the parable of the Prodigal Son; and applies the spirit of that affecting story to the case in hand. This is certainly a sensible pamphlet, and will reward an attentive perusal.

Dr. Hawker, the last, not the least, brings up the rear. He treats Mr. Hale with the urbanity of a gentleman and the affection of a Christian. He observes, that his own opinion of the Penitentiary was derived, not from mere reports, but from a visit to the house, and careful inquiry into its management. The account of his visit (p. 16, 17) is interesting; and the author says to Mr. Hale, 'I am convinced, Sir, that, with all your prejudices, were you to see the different articles produced for sale, from the united labours of those poor women, you would be constrained to allow that they are an active family. The house at Pentonville, though not a parish-workhouse, is a house of industry.' Referring to a law for exclusion, he says, 'I hope that this law hath never cause to be enforced. The *seventy times seventh* offence with me, I confess, should take place, before that I could consent to throw again into the gulph from whence she had emerged, a poor miserable creature, and thereby relinquish all hopes of any future recovery. Nay, were I at the door in the moment of the departure of such a one, I should plead hard for further forbearance; and, before 'the master of the house had risen, and shut to the door,' methinks I should say, Yet, once more, let a little space be given for repentance;' and as the master of the house hath done by me, so would I do by her: I should bring back the troubling sinner, fancying I heard his gracious voice, saying, 'Destroy it not, for a blessing is in it.'

What the Doctor says (p. 39) concerning the proper application of British benevolence, and his reference to the subscriptions for rebuilding Covent Garden Theatre, deserve notice. His suggestions (p. 52) to render the Poor Laws efficient, are not altogether new; but they are striking. His propositions, 'Let there be but one parish of the whole

kingdom, *considered as to the poor*:' then would there be an equality of poor-rates! Farewell vexatious law-suits, removing families, passing vagrants, &c. But we must forbear to make extracts. The Doctor's pamphlet is replete with truly Christian philanthropy; and forms a striking contrast to the Address, to which it is an answer.

On the whole, we think Mr. Hale completely answered; and are persuaded, that whatever temporary effects might be made by his specious Address, those impressions will be entirely effaced, and the Penitentiary receive the assistance of many new friends, and the redoubled assistance of its former supporters.

Hints *to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching. By* A Barrister. *Part the Third.* 4*s* 6*d*

HAVING found the trade of book-making more lucrative than he expected, the Barrister has manufactured another pamphlet; and given us 140 pages more, at the *moderate* price of *four and sixpence!* Those who admired the two former parts of his effusions, will find this equally admirable; for, in lack of argument, the same strain of invective and abuse is continued. In defiance of all the evidence which has been adduced, to prove that the friends of evangelical doctrine are equally friends of morality and good works, he still persists in calling them *Anti-Moralists*. Although Dr. Hawker, Dr. Collyer, Mr. Styles, and others, have, in their replies to the Barrister, quoted at length several passages from Mr. Cooper, Mr. Burder, and other writers whom he condemns, in which the absolute necessity of good works is insisted upon in the strongest possible terms, he still boldly asserts, That all the *evangelical* writers are *Anti-Moralists*; and that those who maintain imputed righteousness, are enemies to virtue and morality. We leave our writers to judge, whether such a writer can be, notwithstanding his pretended pleas for morality, — *an honest man?*

A considerable part of this pamphlet is employed in shewing the *anti-moral* tendency of the Pilgrim's Progress; the author of which he calls 'The Tinker, and a Dreamer of Dreams;' and his writings, 'unmeaning nonsense,—the fooleries of a fanatic, — extravagant delusion, — stupid perplexity, — low-bred coarseness, — ludicrous impiety, calculated to corrupt the innocence of the infant mind, and to make it familiar with the language of Debauchery and Prostitution.' P. 73. 'Such are the effusions,' says he, 'of that miracle of theology, the Tinker of Bedford!!!' P. 59. May we not add, Such are the ravings of the Barrister, who, like a certain Pharisee of old, is 'exceedingly mad' against the Evangelicals?

It is seldom that we meet with such abusive epithets bestowed upon an opponent by any writer, however angry, as we find in this pamphlet. We transcribe a few as a specimen of the author's talents in this line: 'The Evangelists,' as he calls his adversaries, 'are Impostors, Fanatics, — a new order of Pontiffs, — vulgar, bigotted, Mechanic Teachers, — an Anti-Moral Faction, struggling to become the predominant party;' while their preaching and writing is 'insufferable jargon, stupid and contradictory gibberish, the trash of the Tabernacle, and senseless shuffling.' He is afraid that 'we shall soon have nothing but gloom and grimace, psalm-singing and dissimulation.'

In a long note to page 61, the Barrister insinuates a libellous and notorious falsehood against the character of a worthy minister; on which we shall not make any remark at present, as we hope it will be *reviewed* in a court of justice.

In Dr. Collyer's Reply to the Barrister, he can find 'nothing which deserves notice;' and, as to Mr. Styles's Vindication, &c. he says, 'It is written in a tone of drunken insolence, which can excite no feeling but contempt;' and he adopts the *critique* of his friend, who says, 'This fellow argues like a fool, and writes like a blackguard!' — What a curt method is this of re-

plying to an opponent! Even the University of Edinburgh comes in for its share of abuse, for bestowing a diploma on Mr. Collyer.'

The Barrister, in defiance of positive proof to the contrary, still asserting, that the modern Evangelists are enemies to morality, proceeds to represent them as, on that account, enemies to the State, — as a 'confederacy, growing daily to a gigantic strength;' — a 'New Ecclesiastical Republic, not content with being tolerated, but aspiring to *take the lead*, and succeeding to an extent that menaces the State.' P. 120, 121, he adds, 'When we call to mind that this sect, infuriate in their thirst for proselytism, disdain all appeal to *reason*; and, in consequence, leave themselves no appeal but to *force*' (abominable and malicious insinuation!);— 'when we recollect that a sect, of exactly the same views and principles, habits and doctrines, *has once before overthrown the State*,'—he asks, Is there nothing in all this which ought to be 'regulated or restrained?' He intimates, that this 'organized mass of power and authority is ready prepared to the hands of any desperate leader that has art and enterprize sufficient to take advantage of it.' He suggests that Bonaparte 'would not fail to pay his court to such a power; and that he would carry on the *godly* work of reformation with an excessive indulgence to the pious of this sect.' P. 133. He, therefore, returns to the old question, 'Whether licences should be granted indiscriminately, even to the lowest of the vulgar, to take an active lead in this CHURCH MILITANT?' and insinuates, most impudently, that 'if the Legislature, instead of considering on the means of repressing the danger which menaces the Establishment and the State, shall lend its authority to the cause, — still it is of importance that we should know what is our true situation, that our minds may be gradually made up for the event.' — P. 124.

From these passages, the reader will form a just idea of the book; and such reflections will probably arise, as to render our comments unnecessary. We see plainly what our enemies would do, if they could; but, thank God for a Protestant King and the Act of Toleration!

Sermons, *on Interesting Subjects. By the late Rev.* Robert Coutts, *Minister of the Gospel at Brechin; with some sketches of his Life. Second Edition*, 7s. 6d.

When the worthy author of these Sermons entered upon his theological studies, he fell into a snare, to which young men of talents are peculiarly exposed:—The affectation of singularity, — the desire of appearing superior to the prejudices of education. The assertion of their right to think for themselves, often leads them to adopt opinions, merely because they are new; because they startle sober reasoners; and because they afford an opportunity for the display of ingenuity. These dangerous principles had just begun to exert their influence on the mind of Mr. Coutts, when he accepted the situation of companion and secretary to Sir R. Johnson, Bart. Yorkshire. He was then cut off from the company and books which had ensnared him. In solitude, he resorted to his Bible, which was almost the only book of divinity which he read; and there he soon discovered the falsehood of his former notions; and cordially embraced, in all its leading points, that system of truth which is commonly termed *Calvinism*, and which is undoubtedly the system adopted in the confessions of the church of Scotland. The coincidence of the case of Mr. Coutts with that of the Rev. Mr. Scott, as described in his 'Force of Truth,' was remarked by himself with pleasure. 'Read,' said he, 'Scott's Force of Truth, and you will see exactly what passed in my mind.'

From a man of talents and piety, thus instructed, good and useful discourses may be expected; and the reader who forms such an expectation respecting this volume, will not be disappointed. The subjects are important. Among these are 'The

unsearchableness of Providence. — Various Sources of the Christian's Joy. — Christ's Power to protect and bless, — The Duties of Christian Ministers, — The Possessions and Privileges of Christians, — Christ, the unspeakable Gift of God, — Self-denial,—Union with Christ,' &c. We can cordially recommend these Evangelical and Practical Discourses; and beg leave to add, that we understand they are printed for the benefit of his amiable and mournful Relict, deprived of a most affectionate husband, in the 32d year of his age, and in the fifth of his ministry. The account of his behaviour in sickness and death, as related in the Preface, tends, more than a little, to recommend these Sermons, by which their worthy author, 'though dead, yet speaketh.'

A Sermon, *preached at St. Paul's, June* 16, 1808, *at the Yearly Meeting of the Charity Schools.* *By* Dr. Woodhouse, *Dean of Litchfield; to which is annexed, An Account of the Society for promoting Christian Knowledge.*

From Matt. x. 8, 'Freely ye have received,— freely give,' the author takes occasion to recommend Missions to the Heathen abroad, and the support of Charity-Schools at home. In respect of the latter, he adverts to the new mode of teaching, according to the plan of Dr. Bell (and Mr. Lancaster); which he says promises to confer the necessary acquisitions in knowledge, with greater celerity, with less expence, and with more certain and substantial effect, than the ordinary practice of instruction.' P. 15. To excite due zeal in the prosecution of this method, he refers to the experiments already exhibited in many districts; and he adds, 'That the Dissenters are active, and, as it is said, successful, in adopting the new modes of teaching, which owe their origin to a Member of our own church, is an additional call upon our zeal and activity, which should be proportionate to the excellence of our cause. Let not the Church of England be surpassed by any Christian community, either in the prompt supply of charitable funds, or in those personal labours which are necessary to their successful application.

This sentiment, every good man, whether Churchman or Dissenter, will cordially approve. It is thus that Christians of various denominations should 'provoke one another to love and to good works;' and thus the general cause of religion will be far better promoted than by those invidious reflections which are too often thrown out on these public occasions.

LITERARY NOTICE.

The Rev. W. Moorhouse, jun. is preparing for the press 'A candid Examination of Dr. Williams's Essay, on the Equity of Divine Government, and the Sovereignty of Divine Grace.'

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Reflections on the Books of Holy Scripture. By P. Allix, D. D. A new edition, from the corrected copy of the Bishop of Llandaff, 8vo, bds. 10s. 6d.

Pious Remains of the late Rev. Jr. Moody, with his Life and Portrait, 12mo, 5s.

A Gospel-Glass, representing the Miscarriages of English Professors. By the late Rev. Lewis Stuckley. A new edition, recommended by Dr. Ryland. 12mo, 5s. boards.

Vol. I, of the History and Antiquities of Dissenting Churches, Chapels, &c. in and about London; with Biographical Anecdotes and Portraits. By Walter Wilson, 8vo, 17s (continued in Numbers).

Theological Dissertations, by the late Dr. J. Erskine. Second edit. with his Life, by Dr. Davidson. 12mo, 4s. 6d.

Christ exalted and Gentiles saved: a Sermon at Salem Chapel, Reading. By T. Wood, 1s. 6d.

RELIGIOUS INTELLIGENCE.

JAMAICA.

Extract of a Letter from a Planter.

(*Continued from our last.*)

'I think that not one man in fifty is married; but most have their concubines. The mothers of young women (of colour) often look out for men to take their daughters into keeping; and, among the better sort, the price is frequently two new negroes, which are settled upon the woman. I myself was walking in the streets of Kingston with a gentleman, who asked a woman how much she would take for her daughter, who was standing at the door with her; she answered, 'Two new negroes.' We stopped at another house to get some spruce, and, seeing some decent young women with their mother, he put the same question to her. The girls immediately withdrew, and the mother answered, she knew better than to dispose of her daughters in that shameful manner; and would rather see them married to poor men, than kept by rich ones. On enquiry, I found that she attended the Methodist chapel, and was acquainted with the holy gospel of Jesus Christ, which kept her from complying with the sins of the island.

'I knew another remarkable instance of the good effected by preaching the gospel. A Guinea Negroe, named *Nogo Daphne*, was abominably wicked, and dealt in *Obiah* (their name for witchcraft); and, as the negroes are very superstitious, they entertain great fears of Obiah spells. She went to chapel, and it pleased God so to bless the word, that she became a real Christian. She then threw her paper-box, containing all her pretended enchantments and Obiah traffic, into the sea; and continues to behave as becomes the gospel.

'Mr. Lyle, a black Baptist preacher, was, as I am credibly informed, remarkably well qualified to instruct the negroes and poor free people of colour, and did a great deal of good among them by his evangelical labours; but he has been silenced by this abominable law; as also a very worthy, pious schoolmaster, from Scotland, who occasionally delivered lectures in his school room.

'Yet, when I consider the enormous wickedness of many persons of wealth and power, I do not much wonder at the prohibition of that preaching which condemns their practices. A certain gentleman, who is among the most zealous to persecute the Methodists, is remarkable for profane swearing; and his usual oath is, 'D——n my salvation!' It is also to be regretted that several Roman Catholics (who are not very likely to approve of zealous Protestant preachers) are permitted to hold commissions, both civil and military.

'When you hear of dreadful hurricanes, droughts, blasts on the sugar canes, and caterpillars among the cotton, you need not wonder. Even a poor old negro man made the following observation, in my hearing:—'God is angry with Buckraman;—dem drink dram,—dem get drunk,—dem swear too much,—never look in de book,—never pray,—won't learn poor negro book. If poor negro savy (*knew*) they would pray to God; but Buckra savy, yet dem no pray, nor learn poor negro to pray; so God angry with Buckra, and dat make him shake ground, and send storm to punish dem.'

'Such were the too just reflections of a black slave! May God of his infinite mercy turn the hearts of the persecutors, that this wicked law may be repealed, and encouragement given to honest, faithful, and zealous ministers of Christ! that the chapels and meetings for the negroes, which have been shut up, may again be opened! and may their labours be crowned with success! So prays your affectionate friend,

A Coffee Planter.'

London.

MISSIONARY SOCIETY.

The next Annual Meeting of this Society will be held (by divine permission) in London, on Wednesday, the 10th of May, and the two following Days.

The Rev. Mr. Martyn, of Pertenhall, near Kimbolton; the Rev. Mr. Peddie, of Edinburgh; the Rev. Mr. John Clayton, jun. of London; and the Rev. Mr. Richards, late of Hull, are expected to preach. —— Further particulars in our next Number.

MISSION TO THE JEWS.

Mr. Frey has voluntarily relinquished his connection with the Society, as their Missionary to the Jews. We understand that, although the Directors did not think proper to comply with some expensive proposals made to them by Mr. Frey, for the future management of this Mission, they are, nevertheless, determined to pursue the original object by every method which appears to them scriptural and practicable.

Another stated preacher, instead of Mr. Frey, is provided for Artillery Street Chapel, who, in conjunction with various ministers, will preach to the Jews at that place, visit the sick, instruct the children, and distribute suitable tracts; some of which are in the press.

As many worthy Ministers, resident in the country, occasionally visit the metropolis, the Committee for the Jews will feel themselves much obliged by their gratuitous assistance in preaching to the Jews, in Artillery Street *. If such ministers will previously inform the Committee when they expect to be in town, arrangements will be made accordingly. It may be hoped, that many of the servants of Christ will be gratified by an opportunity, at least for once, of expressing their pious wishes for the salvation of the children of Abraham. The services of a variety of ministers may prove an inducement to their attendance; and, by the power of the Holy Spirit, the means of their conversion to Christ.— Letters for this purpose may be addressed to the Rev. Mr. Buck, Primrose Street, Bishopsgate Street; or to Mr. Langton, No. 9, Old Swan Stairs, Thames Street.

HIBERNIAN SOCIETY.

The Hibernian Society have been supplied very liberally with Bibles and New Testaments, by various Congregations in Town and Country; which has enabled them to send to Ireland, during the last year, 1464 Bibles and 2226 Testaments. As this supply, however, is very inadequate to the wants of the poor Irish, the Society affectionately solicits other congregations to assist them in this benevolent work. No charity, in point of importance, can surpass that which has for its object the immortal interests of mankind; and while we are attending to the salvation of those who dwell in the uttermost ends of the earth, we surely ought not to overlook those whom Providence has placed so near us.

The Society will be at the expence of sending to Ireland any number of Bibles or Testaments with which they may be entrusted; and their Corresponding Committee in Dublin, will most cheerfully take the trouble to distribute them to the best advantage. J. Campbell, *Secretary*.

* The usual services are on the morning and evening of every Lord's Day, and on Friday evenings.

Parcels of Bibles for the Hibernian Society may be sent to T. Pellatt, Esq. Ironmongers' Hall, Fenchurch Street; Townsend and Co. 10, Crane Court, Fleet Street, London; Mr. Hope, Liverpool; Mr. W. Wooles, Old Market, Bristol; Mr. Bowden, Hull; and Mr. Wilson, Nottingham.

The Annual Meeting of the HIBERNIAN SOCIETY, for the Diffusion of Religious Knowledge in Ireland, will be held at the New London Tavern, Cheapside, London, on Tuesday, the 4th of April, inst. at Eleven o'clock. The Chair will be taken precisely at Twelve.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at the New London Tavern, Cheapside, on Wednesday, the 3d of May, at Eleven o'clock. — The Chair will be taken precisely at Twelve.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held on Thursday, May 11, at Seven in the Morning (not at the former place, that being too small; but) at the City of London Tavern, Bishopsgate Street.

GENERAL CONGREGATIONAL UNION.

THE London Committee of the General Congregational Union, find it necessary to remind their Friends of the denomination which this Union is designed to embrace, of the importance of establishing Committees in the country, for the purpose of examining Petitionary Cases, previously to their being forwarded to town. By this introductory attention, much unnecessary delay may be superceded, while every desirable facility will be afforded for obtaining the most ample satisfaction concerning the merits of cases.

The Committee deem it necessary to state, That every place of worship for which public benevolence is solicited, must be vested in the hands of Trustees, before their recommendation can be given. They have, likewise, to request that all cases, in favour of which their sanction may be desired, be transmitted to one of their Secretaries (the Rev. T. Hill, Homerton, near London; or the Rev. Charles Buck, Primrose Street, Bishopsgate Street, London) that they may be duly examined, and the parties informed of the result, in order that no obstacle may, on this account, be opposed to the bearer of the case on his arrival in town.

Drury-Lane Theatre.

IT is but five months since we had to record the destruction of Covent Garden Theatre by fire. It is very remarkable that, in so short a space of time, the other principal theatre of the metropolis should be destroyed in a similar manner. On the evening of Friday, Feb. 24, 1809, about a quarter after eleven, the fire suddenly broke out at the end of the building in Brydges Street. The flames spread with a rapidity and violence not to be described; so that, in about half an hour, every part of this building, extending near 400 feet in length, was on fire; and, before 12 o'clock, the lofty roof, and the figure of Apollo (17 feet in height) which surmounted the whole, fell in with a terrible crash.

In vain did a number of surrounding engines pour in a flood of water; the neighbouring houses were, indeed, preserved by the efforts of the firemen; but the vast body of fire within the walls, mocked all attempts to extinguish it, or even lessen its force. The furious flames ascended to heaven in a kind of pyramid, illuminating the metropolis and its neighbourhood for many miles around in a most uncommon degree, and resembling rather the eruption of a burning mountain than the effect of a common fire. Indeed, the spectacle was awfully grand, especially when beheld from the bridges; and, in the judgment of perhaps a hundred thousand spectators, exceeded any thing ever remembered in this kingdom. The thick and lofty walls, being built partly with timber, gave way during the night, but fell in

such a direction as, we believe, not to injure the firemen or others. Thus, in the small space of two hours, this vast edifice, which is said to have cost £200,000, besides the scenery, machinery, wardrobe, &c. was reduced to a glowing heap of ruins!

In reflecting on this catastrophe, we cannot avoid calling to mind a circumstance respecting its erection in 1794. To expedite the work, the completion of which was so ardently desired by the lovers of pleasure, the managers scrupled not to set at open defiance the laws of God and the country. It is well remembered, that crowds of workmen were openly employed about the building, even to the annoyance of pious persons, who were passing that way to their respective places of worship. This nuisance was in vain complained of; but religious persons said, 'This house can never prosper!'

Besides the evils ordinarily connected with a playhouse and its entertainments, there has been too much reason to complain of some recent performances, imported from the German school, injurious to good morals as well as to religion; and the indecencies allowed in the lobbies, have been often referred to in our newspapers, and other prints, even by those who are advocates for theatrical amusements.

There is one circumstance which it would be unpardonable in us not to mention. We refer to those vain and presumptuous boasts which were uttered on the stage in the Epilogue, composed by Mr. Colman, and spoken by Miss Farren (now the Countess of Derby) on the night of opening the new theatre.

'Our pile is rock, more durable than brass, —
Our decorations, gossamer and gas;
Weighty, yet airy in effect, — our plan
Solid, tho' light, — like a vain alderman:
'Blow wind, come wreck;' in ages yet unborn,
'Our castle's strength shall laugh a siege to scorn.'
The very ravages of fire we scout,
For we have wherewithal to put it out:
In ample reservoirs our firm reliance,
Whose streams set conflagration at defiance.
Panic alone avoid, let none begin it, —
Should the flame spread, sit still, there's nothing in it,
We'll undertake to drown you all in half a minute.
Behold, obedient to the Prompter's bell,
Our tide shall flow, and real waters swell; —
No river of meandering pasteboard made;
No gentle tinkling of a tin cascade;
No brook of broadcloth shall be set in motion;
No ships be wreck'd upon a wooden ocean;
But the pure element its course shall hold,
Rush on the scene, and o'er the stage be roll'd *.
Consume the scenes, your safety still is certain, —
Presto, for proof, let down the Iron Curtain †.'

This was truly heathenish language, appropriate indeed to the sort of people who vented and applauded it; but extremely contrary to that modesty which becomes dependent mortals, who, with all their boasted works, are 'crushed before the moth.' Presuming on the strength of their 'castle,' they defy the stormy winds, which, in spite of men, 'fulfil the word of the Almighty;' and, 'firmly relying' on their 'AMPLE RESERVOIRS,' they '*scout the ravages of fire.*' The late

* The curtain was here drawn up, to shew a piece of water on the stage, filled from the reservoir on the roof of the theatre. A bridge was thrown over the water with an arch, and a man rowed in a boat under the arch, while the music played 'The jolly young Waterman.'

† The Iron Curtain was afterwards dropped in joints, and the stage was completely separated from the audience. Several men then came forward with sledge hammers, and beat the curtain, to convince the audience that it was iron.

event, however, proves that all such boasting is vain, and the structure which was to entertain 'ages yet unborn,' was, after 15 years only, reduced, in two hours, to a pile of smoking ruins!

The reservoir, it is said, had, on the morning of the fire, been emptied for the purpose of being stanched, and for which a fire had been lighted in the coffee-room adjoining the reservoir; the reservoir being, therefore, in this state, could be of no use in stopping the conflagration.—The iron curtain had been some time since removed, from its being found incapable of being let down, from rust and other impediments.

The destruction of Drury Lane Theatre reminds us of that of *Berlin*, a few months ago. On the first day of July, 1808, after several days of extreme heat, at 2 o'clock in the afternoon, a thick black cloud of smoke burst from one of the great squares, called the King's Garden, which, in a few moments, totally darkened the air, without its being possible for the people, who had collected in great numbers, to imagine the cause;—but, suddenly, violent flames burst from this cloud of smoke, and it appeared that the new theatre, which had no connection with any other building, was entirely in flames. The fire raged with so much violence, and spread with such rapidity that, in a quarter of an hour, the roof was wholly consumed and fell in. It was found totally impossible to extinguish the fire; and, at 4 p. m. the whole of that edifice was reduced to ashes.

The destruction of places of amusement in London, for some years past, is somewhat remarkable. The following account is borrowed from the public prints:—

Drury Lane Playhouse built..	1662
Burnt down, 10 years after...	1672
Pulled down	1791
Rebuilt	1794
Burnt down, 15 years after ..	1809
Covent Garden, built	1733
Enlarged.....	1792
Burnt down, Sep. 20	1808
Opera House, built	1704
Burnt down	1789
Pantheon, Oxford Str. opened	1772
Converted to an Opera House	1784
Burnt	1792
Astley's Amphitheatre burnt..	1794
Royal Circus, Blackfriars, burnt	1805

[*Sadler's Wells*, 18 persons killed by an *alarm* of fire, Oct. 15. 1807.]

DUEL.

Lord Falkland dined at the house of Mr. Powell, on Saturday, Feb. 25; after which they went to the Opera together. From the Opera they repaired to Stephens's Hotel, in Bond street; and parted in a state of drunkenness. On Sunday evening Lord F. looked in at Stephens's again; and espying Mr. Powell there, accosted him thus: 'What! drunk again to-night, Pogey?' Mr. P. offended with this familiarity, resented it; when Lord F. snatched a cane, and struck Mr. P. No apology being offered by Lord F. that proved satisfactory to Mr. P. the latter sent him a challenge: in consequence of which they met on Tuesday morning, when Lord F. received the ball of his antagonist, which passed through the abdomen, and lodged in the vertebræ of the spine; from whence it could not be extracted. He languished until Thursday night, when he died.

The Coroner's Jury brought in a verdict of 'Wilful murder against some person or persons unknown;' there being no evidence brought *before them* as to the person who inflicted the mortal wound.

How long will these murderous transactions disgrace our (Christian) country? When will our Legislators arouse themselves, and put an effectual stop to this horrid barbarism! 'Help, Lord, for vain is the help of man!'

Address to the Public from the Committee of the Religious Tract Society.

The Committee of this Society have the pleasure to repeat, that the circulation of Religious Tracts continues to increase, as it respects both the purchases which are made,

and also the new channels which have been opened for gratuitous distributions, among soldiers, sailors, and prisoners of war.

The extensive operations of the Society could not, however, have been effected, without the most scrupulous economy; and this has been exercised by the Committee, for the purpose of bringing every branch of its resources to bear on the important objects, of cheapness and general distribution. With this view, the tracts have been sold at the *net cost* prices; and it was hoped that the Subscriptions and Donations to the Society would have provided for the necessary expences of every part of the establishment: but the Committee are obliged to say, That the very great advance in the price of paper; the additional expences at the Depository, occasioned by the growing business of the Society; the enlarged gratuitous distribution of tracts in the army, navy, and among prisoners of war, have greatly reduced the Funds of the Institution; and have also rendered its usual annual support very insufficient for the continuance of its enlarged and liberal operations.

The Committee feel assured that no Member of the Society will object to the measures which they have adopted; and it is hoped, that their acknowledged importance will prove a stimulus to many benevolent persons, who either have supported the Society by very small subscriptions, or have not yet come forward to assist it, to exert themselves vigorously on its behalf. Should this expectation be disappointed, the Committee will be obliged to raise the price of the Tracts: a measure which will produce great inconvenience, and also a considerable limitation in the most desirable operations of the Society.

To prevent this, the Committee earnestly address the Religious Public, and entreat their Assistance, either by Annual Subscriptions or Donations, as shall be most convenient.

On Friday, Feb. 17, a Sermon was preached at Bow Church, before the Society for propagating the Gospel in Foreign Parts, by the Bishop of Salisbury, from Isa. lx. 5, 'The abundance of the sea shall be converted unto thee,' &c. The great duty of diffusing Christianity was insisted upon; and able arguments produced, in answer to the objections lately advanced against Missionary exertions, especially in the East.

The roof and the walls of the Scottish Church in Wells Street, Oxford Street, we understand, were in such a state as to make it necessary to take down and rebuild the same. The congregation, the meanwhile, worship, in the afternoon and evening, in the Swiss chapel, in Moor Street, Seven Dials.

On Sunday, March 12, collections were made at Surry Chapel for the Southwark Sunday-Schools, in which 1830 children are educated; when the sum of £200 was generously contributed for their support.

Distressed Swedes.

The Committee in London, who have been so laudably engaged in procuring Subscriptions for the distressed Swedes, have already sent over £3000 for their relief. By a paper recently circulated, we find that their miseries are extremely great. An epidemic disorder has raged in their hospitals, to which 12,000 men have fallen victims; and in various parts of the country, hunger and starvation are paving the high road for death. Besides numberless sufferers, there are 7000 widows unprovided for, and at least 14,000 of their children. Many poor creatures have no other bread than that which is made of *bones, chaff, and the bark of fir; which they soak in a basin of hot salt and water.*

Any charitable persons disposed to contribute to their relief, may send their donations to Mess. Hardcastle and Reyner, Treasurers; or Mr. Butterworth, 43, Fleet Street; or to the banking-houses of Hankey, Hoare, Down, or Coutts.

Provincial Intelligence.

SUNDAY SCHOOLS.

The following Letter, which exhibits, in a striking manner, the admirable effects of Sunday-Schools in Wales (and which has appeared in another publication) is here inserted by particular desire: and, we doubt not, will prove a stimulus to redoubled exertion, in various parts of England, in the promotion of those most useful Institutions: —

Beneficial Effects of Sunday-Schools, in a Letter (somewhat abridged) to a Young Lady.

'Dear Madam,

'In addition to my former letter, giving an account of the success of the Sunday-Schools in Wales, I have now the pleasure of furnishing a few more interesting particulars respecting their progress.

'All the schools then existing, are still well supported; and all the useful practices of learning chapters out of the Bible, and being catechized publicly, are still continued with as much vigour as ever. In many of the schools, the number of teachers and scholars is much increased; the teachers have improved themselves considerably; and the schools, of course, bear a proportionate improvement. The increase in the number of schools, especially in South Wales, within these nine months, has been very great; and the progress made in these new schools, in learning to read their own native language, and in acquaintance with the word of God, in so short a time, far exceeds any thing I have hitherto witnessed; and would appear incredible to you without great confidence in my veracity, were I to detail particulars. The spirit of learning has spread with rapidity among young people and children, in large populous districts, where hitherto it was wholly neglected; and the reformation in their morals has been generally evident and satisfactory to all. Their usual profanation of the Sabbaths, in meetings for play, or in public houses, has been forsaken; and the Sabbaths are spent together in the schools, or in religious exercises. The attention is engaged with such intenseness, that, in some instances which I have known, the greater part of night after night is spent in learning chapters, or in searching the Scriptures on points given them to be elucidated by Scripture passages. All will easily perceive how rapid the progress in the acquisition of divine knowledge must be, where the mind is so attentively engaged, if assisted by proper instruction. It has been great and rapid. I have known young people emerge at once, as it were, from a state of idleness, profaneness, and ignorance, to diligence, sobriety, and pleasing attention to divine things. They are delighted with the work: and you may distinguish those who are thus engaged from the idle and ignorant, by the comfort and joy manifested in the cheerful aspect of their countenances.

'We have also this year held *Associations of different Schools*, meeting in some central places, to be publicly catechized together. Three meetings of this nature have been held in South Wales, and three in North Wales. A subject is given to every school, on which they are to be examined; and which they are to elucidate by repeating appropriate passages from the sacred writings. At the appointed time, generally a Sabbath-day, the children of the different schools assemble, accompanied by their teachers. Some of the schools have walked 10 miles by eight o'clock in the morning. The children being scattered in their different habitations over the country (for they do not dwell together in hamlets, as in England) they all meet at an assigned place, and at the appointed hour, pray and sing a verse of a hymn together; and then march cheerfully and orderly for the place of their destination.

'As no place of worship is spacious enough to contain the immense concourse of people which attend on those occasions, we have been obliged to erect stages out of doors, in the fields: one, very large, for the children to stand upon, two or three

POETRY.

EASTER DAY.

Stanzas suggested by the Motto on Lord Nelson's Funeral Car.

Hoste devicto — Requievit !

The foe destroy'd, with triumph blest,
Victorious NELSON sunk to rest,
Amid the battle's roar !
And Fame to distant times shall tell,
How gallant NELSON conqu'ring fell,
To save his native shore !

But, Christian warrior, lift your eyes,
This morn behold your SAVIOUR rise
From the Grave's cold embrace ;
Conqueror o'er Sin, o'er Hell, and Death,
He gave his latent mortal breath
To save a guilty race !

Stretch'd on the cross, with briars crown'd,
While scoffing sinners stood around,
And pierc'd his hallow'd side;
'Tis finish'd,' the Redeemer said,
Meekly he bow'd his suffering head,
And for those sinners died !

HORATIO.

TO THE SNOW-DROP.

ALL hail ! lovely snow-drop, thou first in the train
Of beautiful flow'rs that embellish the spring !
Tho' humble thy station (the cause appears plain)
Thy delicate form is unfit to sustain
The shock which a tempest might bring.

Let mortals from thee learn their folly and pride,
Nor dare ever murmur at Heav'n's righteous will ;
Tho' dominion and greatness to them be deny'd ;
They have none of its troubles, and safest abide,
The humbler the station they fill.

Thy presence with pleasure unfeigned we view, —
A pledge that stern Winter shall quickly retire !
While flow'rets, all fragrant and various in hue,
Around the gay path, bounteous Nature will strew,
Continual praise to inspire !

Delighted, we think that ere long at the dawn
Of health-breathing morn, soon as Phœbus shall rise,
Enraptur'd our footsteps shall traverse the lawn,
By a thousand new beauties continually drawn,
That increase shall yield to our joys !

In thee we behold a fresh proof of the care
Jehovah bestows on his creatures below ;
The seasons revolving, his wisdom declare ;
And while of his bounty so richly we share,
Our souls shall with gratitude flow !

J. C.

Birmingham.

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Rev.d W.m Bennett,

Birmingham.

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THE

EVANGELICAL MAGAZINE.

MAY, 1809.

MEMOIR

OF

THE REV. JOHN SERGEANT,

MISSIONARY TO THE AMERICAN INDIANS.

Mr. John Sergeant was born at Newark, in New Jersey, in 1710. A wound in his hand deprived him of the power of labour in early life, and induced him to seek the improvement of his mind. This apparent evil was the means of opening to him the sources of human learning, and of introducing him into the ministry of the gospel. He was educated at Yale College; and receiving the degree of B.A. in 1729, was elected a tutor; in which office he continued four years, with honour to himself and advantage to those students who were committed to his care. He was determined to devote himself to the ministry, and possessing those acquirements which could not fail to render him pleasing and acceptable, if worldly distinction had been his object, his prospects were flattering in no common degree. But he was not influenced by selfish desires. His heart was weaned from the world. He had long regarded with compassion the rude and barbarous natives of America, daily supplicating God to render him instrumental in 'turning them from darkness unto light.' His prayers were heard, and an unexpected way was opened for his entrance among the Heathen.

In the western part of Massachusetts, there was a small tribe called the *Housatunnuk Indians*. Of these the General Assembly, about 1720, purchased two townships, with the reservation of two small tracks, called *Skatekook* and *Wnahktukook*. At each of these places there were a few families of Indians when the English commenced their settlements near them; and Kunkapot, the principal person at Wnahktukook, was soon discovered to be an industrious and worthy man, and inclined to embrace the Christian religion. The character of Kunkapot reaching the ears of the Commissioners for Indian affairs at Boston, of whom Governor Belcher was one, they dispatched the Rev. Messrs. Bull and Williams to confer with the Indians upon their willingness to receive a Missionary among them. In July, 1734, the Indians were visited by these gentlemen; and they cheerfully

agreed to receive a *minister* among them, who should teach them to read, and instruct them in the truths of the gospel. At the close of the conference a *belt of wompum* * was presented to them by the Rev. Mr. Williams, as a solemn ratification of what had been transacted.

Every obstruction being thus removed, the next object was to find a suitable person to undertake the arduous employment: Mr. Sergeant was the man in every respect qualified for the work; he was requested to accept the mission, and he cheerfully consented. In October, 1734, he bade adieu to the pleasures of his situation in an excellent seat of learning, and proceeded towards the place of his future labours. From Westfield he was accompanied by Mr. Bull. 'We set out,' he says in his journal, 'on Thursday, Oct. 11, in the afternoon, designing to lodge at a house 15 miles distant, which was the only house before we came to Housatonic; but night coming on, we were forced to lodge in the woods, without fire or shelter. The next day we got to Housatonic, a little before night, thro' a most doleful wilderness, and the worst road, perhaps, that ever was travelled. Oct. 13, I made a short discourse to the Indians by an interpreter, an Indian, called *Ebenezer*; to which the adults, about 20 in number, gave very good attention, especially Capt. Kunkapot, their chief, and his family.

'Ebenezer possessed a considerable knowledge of the Christian religion; and the next day, at his request, after declaring that he would rather burn in the fire than forsake the truth; after engaging to forsake heathenish darkness, and embrace the gospel; and promising by the help of divine grace to cleave to the Lord, he was baptized by Mr. Bull. Thus was the mission smiled upon at its very commencement.'

Mr. Sergeant persuaded the Indians who lived at Skatekook and Wnahktukook, 8 or 10 miles distant from each other, to fix upon an intermediate spot, and to live together. Here they cheerfully built a house, which answered the double purpose of a school-house and a house of worship; around which they constructed small huts for their families. This establishment, however, was only for winter; for in the summer they separated, and returned to their little tracts of land, to plant corn and beans. Their principal reliance for subsistence was upon hunting.†

* 'A *wompum* is a small cylinder, about one third of an inch long, and as large as a straw, with a hole drilled through it lengthwise. It is made of the shell of some sea-fish, polished very smooth. A number of these, strung upon small threads and knit together, form a *belt of wompum*.' Strings of wompum were used as ornaments, and answered the purpose of money. Belts of wompum are preserved as confirmation of treaties, and records of events.

† *Ebenezer* informed Mr. Sergeant, that 'some of the Indians were atheists, who supposed all things began, continued, and ceased, according to their several natures, without any cause or direction from a superior

Besides contending with the difficulties which arose from the ignorance and habits of the Indians, Mr. S. met with obstructions from an unexpected quarter. If indignation ever rises in the breast of a good man, he will feel indignant when he reads that certain Dutch traders from Hudson's River, who had supplied the Indians with *rum* at a very advanced price, and who took advantage of their folly, when in a state of intoxication, to make a good bargain with them, fearing that their craft would be in danger, made every attempt to produce in their minds an aversion to the Christian religion, and a suspicion of the designs of a missionary. Mr. S. however, was so happy as to convince the Indians of the design of the traders, and thus counteracted the insinuations of those whose *gain was their godliness*.

In December he returned to the college, to remain until the commencement with the class which had been under his care. He took with him two Indian boys, the sons of the Captain and Lieutenant, and left in his school at Housatonic, Mr. Woodbridge of Springfield, who was very serviceable in promoting the objects of the mission. The number of scholars had now increased to 25; and the opinion Mr. S. had formed of the capacity of his tawney pupils, is thus expressed: 'The Indian children excel the generality of ours in pregnancy of parts and good humour. I am sure that I could not have found an English school anywhere that would have pleased me so much.—Capt. Kunkapot is an excellent man, and, I believe, has the true spirit of Christianity in him. He knows a great deal; and by the character all his acquaintance give of him, his conduct is unexceptionable.'

In Jan. 1735, deputies from the several clans which constituted the tribe of River Indians, met in council at Housatonic, to see whether they would approve the conduct of their Housatonic brethren in consenting to be taught the Christian religion. On the result of their deliberation every thing relative to the mission depended. The Rev. Mr. Williams and Mr. Hopkins of Springfield were therefore present. They found nearly 200 Indians assembled, and among them *Corlair*, the chief Sachem of the whole nation. Mr. Williams preached to 'one of the gravest and most attentive auditories' that he ever addressed; and after repeated conferences, the proceedings at Housatonic receiv-

hand. Others believed the Sun to be God, or at least the residence of the Deity; but that now they generally believed the existence of one Supreme Being, the maker of all things. He mentioned also sundry ridiculous things which they believed; as that the seven stars were so many Indians translated to Heaven in a dance; that the stars in *Charles's Wain* are so many men hunting a bear; that they begin the chace in the spring, and hold it all summer; by the fall they have wounded it, and that the blood turns the leaves red; by the winter they have killed it, and the snow is made of its fat; which being melted by the heat of summer, makes the sap of trees.'

ed the approbation of the council. They desired Mr. Woodbridge to continue in the school; and expressed a wish that Mr. Sergeant would return *.

In May, Mr. S. made a short visit to the Indians; and in July left New Haven, intending to pass the remainder of his life at Housatonic. Soon after he returned, he baptized the captain and lieutenant, with their families; first unfolding to them the nature of the rite, and discoursing upon all the important points of belief and practice in the Christian religion. 'The lieutenant,' he says in his Journal, 'is a clear-headed smart man, and is one of the best speakers we hear; is free in conversation, and talks excellently well. He has entirely left off drinking to excess, and declaims against it; shews great compassion towards the rest of the Indians, and seems heartily to lament their miserable condition.'

Mr. Sergeant's auditory gradually increased; he was heard attentively by strangers, who happened to be present; and such favourable impression was made upon their minds, that some of them sent their children to the school; and a few families were induced to reside at Housatonic. In a few months after his settlement, he had baptized about 40 persons, adults and children; and there was the same number of scholars in the school. He was cheered with much greater success than he could anticipate in so short a time. He beheld the wolf dwelling peaceably with the lamb, and the lion eating straw like the ox.

Sometime after this, Mr. S. says, 'Those who were baptized have behaved very well, though they have several times been tempted to exceed the rules of temperance by the offers of strong drink, which used to be their beloved destruction. They seem to be surprized with the change they find in themselves, expressing the difference between their former state and the present, by *infancy* and *manhood*, *dreaming* and *being awake*, *darkness* and *light*, and the like metaphors. I pray God that the Day-Star which seems to have arisen in their hearts, may shine more and more to the perfect day.'

It has already been mentioned that the Housatonic Indians lived on two tracks of land, several miles distant from each other. In order to remove the inconvenience occasioned by this circumstance, the General Court purchased of the Indians, in 1736, all the land which they owned at Skatekook; and in return granted them a township 6 miles square, including Wnahktukook, or the Great Meadow. This township is now called Stockbridge.

* After business was finished, a frolic followed of course: — Their dancing is a most laborious exercise. They dance round a hot fire till they are almost ready to faint, and are wet with sweat; they then run out, and, stripping themselves naked, expose their bodies to the cold air, roll in the snow till they are cold, and then return to their dancing again. They repeat this four or five times in a night, concluding with excessive drinking. When they are drunk, they often fall asleep in the open air, perhaps buried in snow.

Mr. Sergeant and Mr. Woodbridge were each made proprietors of one 60th part; and 4 English families, carefully selected, were to be admitted for the purpose of assisting in civilizing the Indians, and that the solitary servants of the Lord might be furnished with some cheering society.

Previously, however, to the conjunction of the two companies, they went into the woods, for a number of weeks, to make sugar from the *maple*; and Mr. S. unwilling they should remain so long without instruction, accompanied them. He prayed with them morning and evening, in their own language, and preached on the Sabbath. In the day, he taught the children to read, and at night the adults collected, that they might learn to sing. While he was in the woods, the snow was about a foot and a half deep. A deer-skin, spread upon some spruce boughs, with two or three blankets, formed his bed; and water from the brook was his only drink.

We here see the man of true benevolence. We behold an object which casts contempt on all earthly dignity, and eclipses the glory derived from genius, learning, or conquest!

When the Indians were settled in one village at Stockbridge, in 1737, Mr. S. was enabled to instruct them in a more regular manner. He had become well acquainted with their language, and translated into it several prayers, and Dr. Watts's First Catechism. He conversed frequently with his own people, and with strangers who visited them, and endeavoured to impress their minds with the truth and excellence of the Christian religion. At the request of some Indians living at Kaunaumeek, about 18 miles to the N.W. he visited them, and preached in the Indian language. He thus opened a way for the establishment of a mission among them a few years afterwards, by the excellent Mr. Brainerd.

From this time to that of his death in 1749, Mr. S. continued his faithful labours at Housatonic; but his views were not confined to the small tribe with which he was connected. He was earnestly desirous that the blessings of the gospel might be extended to the larger tribes, who were still in darkness. To this end he was particularly careful to cultivate the friendship of strangers; he preached to a number of Indians on an island in Hudson's River, and even visited the Shawanoos, who lived 220 miles distant on the Susquehannah.

Although Mr. Sergeant could not complain of a total want of success at Stockbridge, yet his exertions were not prospered in the degree that he wished. The manner in which the Indians lived, presented an almost insuperable difficulty. Except when employed in hunting, the men were generally idle; and idleness led the way to drunkenness. Besides this, their language was so barbarous, that it was impossible by means of it to communicate fully the important truths of the gospel. In order to surmount these difficulties, Mr. S. was convinced that it was ab-

solutely necessary to civilize them, and to persuade them to exchange their own for the English language and habits. For this purpose, he wished several white families to be placed among them; and the more completely to accomplish this object, he formed the plan of a school for the education of Indian children. He proposed that a number of children and youth, from 10 to 20 years of age, should be placed under the care of two masters; one to have the oversight of them in the hours of labour, and the other in the hours of study; that their time should be so divided between study and labour, that none be lost in idleness; that 200 acres should be devoted to their use, which they should cultivate; that they should be accustomed to restraint and obedience; that girls as well as boys should be received into the school; and that they should be taught the duties of domestic life. This plan Mr. S., by great exertion, was enabled in part to carry into execution just before his death.

As to the success which attended his benevolent labours, it was such as must have administered to his heart the purest satisfaction. When he went to Housatonic in 1734, the whole number of Indians living there did not amount to 51; when he died in 1749, the number was increased to 218; of these 129 had been baptized, and 42 were communicants, 18 males and 24 females. About 70 others had been baptized who were not living. When it is recollected that Mr. S. was cautious as to the admission of members into his church, we may indulge the hope, that most whom he received were real Christians; if, however, he was the means of bringing but one heathen to the knowledge of the gospel, this event would fill Heaven with joy

At length the time arrived when he was to be summoned into the world of spirits. In his sickness he was frequently visited by the Indians; and he took every opportunity to enforce upon them the instructions which he had given them, charging them to live agreeably to the gospel, as they would meet him at last in peace. So great was their affection for him, that they assembled of their own accord, to supplicate their Father in Heaven for the continuance of his precious life.

When he was asked whether the grave excited any terror, he replied, 'Death is no surprize to me. My acquaintance with the blessed world, to which I hope I am now hastening, through the mercy of God in Christ, is not now to commence. I can trust Him in whom I have believed, and long ago placed my everlasting dependence upon.' On being reminded that his work was well done, 'I call myself,' he answered, 'a most unprofitable servant, and say, God be merciful to me a sinner.' In July, 1749, after commending his departing spirit to the blessed Redeemer, he died in peace, and entered into that rest which remaineth for the people of God.

Mr. Sergeant has left an example well worthy of imitation. He was frequent in secret prayer: morning and evening he worship-

ped God in his family, reading a portion of the Scriptures, and making observations upon it. He preached four sermons every Lord's Day, two to the English, and two to the Indians; and, in the summer, usually spent an hour with the latter after the common services, instructing and exhorting them in the most familiar manner. Besides this, during the week, he kept his eye upon them, and continually endeavoured to promote the objects of his mission. He was very careful in the improvement of his time. He translated into the Indian language many parts of the Old Testament, and the whole of the New, except the Revelation. This was a work which cost him much labour; and reading it to the Indians, as their language abounded in gutturals, was extremely fatiguing.

Mr. S. was just, kind, and benevolent; compassionate to the afflicted, liberal to the poor, friendly to his enemies, and anxious to save the sinner from death. He was careful not to speak evil of any one. No envious or unkind word fell from his lips; and no resentment was excited by the injuries he received. His cheerfulness did not degenerate into merriment, nor his seriousness into melancholy; but he seemed always to have the quiet possession of himself.

The reader who, with a benevolent joy, has seen the gospel conveyed to the Indians at Housatonic, will naturally desire to know what has been the state of that tribe since the death of Mr. Sergeant. The Rev. Jonathan Edwards succeeded him as missionary at Stockbridge. A number of years after his death, the whole tribe emigrated to New Stockbridge, near Oneida, in the state of New York; where they now live, under the pastoral care of the Rev. John Sergeant, a worthy son of the excellent man whose life and labours have thus been given.

HINTS

ADDRESSED TO

THE CONDUCTORS OF THE EDINBURGH REVIEW.

Ne quid nimis.

Gentlemen,

In a late number of your learned and valuable work, I observed a Review of Ingram on Methodism. This arrested my attention more than any thing I have seen for a long time past. To the work itself, you do not pay any further attention than by bestowing your faint praises upon it; but, notwithstanding, it serves an excellent purpose in your hands as a pivot, upon which you hang your observations against the Evangelical and Methodist Magazines, and against Methodism itself. This was very convenient for you indeed; and Mr. Ingram is indebted to

you for an accumulation of spleen not to be found in the work itself. Your names and his will descend to posterity together as redoubted enemies to enthusiasm, fanaticism, and all the follies of experimental religion! — while the poor Evangelical Magazine will be swallowed up in the gulph of time, and Methodism itself be extinct! Then shall rational religion fill the earth, and philosophy preclude revelation!

To be serious, Gentlemen. The Evangelical Magazine has met with hard measure from you. If you had deigned to review it as a periodical work, calculated to promote, as you apprehend, fanaticism, it would have been fair to have quoted advertisements, letters, &c. from it; but, when reviewing another work, was it candid in you to deal so largely in making extracts, in order to hold it up to ridicule? By the bye, is it not critical injustice to pick out the faults of a work, and to pass over its excellencies? The Evangelical Magazine has supported its character for 15 years. Its general objects are, — The Circulation of Religious Intelligence in a cheap form through the United Kingdom; Biographical Sketches of Eminent Men who adorned the gospel while they lived, and proclaimed its excellency in their death; and as a record of remarkable Providences and striking Anecdotes of good and bad men. Where is the harm of all this? Have we not Magazines, the tendency of which is to enervate and pollute society? Have we not the Lives of Admirals, Statesmen, and Poets? Have we not Naval Anecdotes, and Anecdotes of the Stage, and some of these not very honourable to human nature? and why, in the name of common sense, should not the religious world be entertained with religious intelligence and religious anecdotes? Hardy as you are, you do not attempt to question the authenticity of these stories, for they are perhaps better authenticated than many things you believe more than the gospel; but you recite them in your pages to expose them to contempt, and their authors to ridicule! This is cutting the Gordian Knot with a vengeance! Your antipathy to religious advertisements seems to be peculiarly strong, as if religion ought never to blend itself with the affairs of this world, nor insinuate its influence into its enjoyments! You announce religious publications in your quarterly list, you occasionally review them, and why may not a person put a religious advertisement on the cover of a Magazine appropriated to religion? One should think there is not much fanaticism in this! It might have escaped the notice of the mighty Censors of Books at Edinburgh; but the eagle will occasionally pounce a wren, when she cannot find larger prey!—A religious hoy! and for Margate too! a new thing under the sun, as the Reviewers apprehend! Well, be it so. You know, Gentlemen, in times of old, that a certain person would not sail with a man who denied or reviled the gods: he was afraid every moment of sinking, because an Atheist was in the vessel; — and is

it nothing for a good man now to hear blasphemy and profane ribaldry when he sails to Margate? Nothing at all (exclaim the Reviewers) compared to fanaticism! Beware of a Methodist! *Habet fœnum in cornu.* Every thing is pleasant but the whinings and groanings of a Methodist! Let me see every thing but the Tabernacle! and yet, though I never saw it, I will give you a complete section of it! 'I would rather,' says the merry Reviewer, 'see Punchinello, or the dancing dogs, than an assembly of Methodists!' As Homer did a liar, he hates them as the gates of Hell! The testimony of a profane officer to the worth of pious sailors, seems to gravel you considerably, or else why do you transcribe it into your pages? It is not for the purpose of commendation, but for profane banter and mockery You cannot disprove the fact, nor account for it but upon false principles. Lord Nelson favoured them; but you shew them no mercy. From the very face of your argument, it should seem that sailors should continue to swear, and never sing hymns; or else that all attempts to reform our brave tars are impertinent and ridiculous. The Religious Tract Society comes in next for a share in your abuse. Is not every man bound, by a law paramount to all human authority, to do all the good he can in his station? If he, or others in concert with him, do good by circulating cheap Tracts on subjects of infinite importance, where is the harm of this? Are not cheap political tracts circulated, in critical junctures, in our country? and why may not Religious Societies disseminate knowledge in a cheap form to the poor? It is passing strange, indeed, that all religious warmth, all active zeal for the glory of God and the good of men, is decried as enthusiasm! and you screen your own coldness to the best interests of men, by declaiming against fanatics! Every degree of exertion for the salvation of men which surpasses your own standard (which, forsooth, is scanty enough) you behold with suspicion, and pronounce it the symptom of a heated brain; and you censure, without mercy or justice, the active Christian, in whose diligence you read a reproach of your own apathy and indifference.

In things that fall within your own sphere, you do excellently. You discover talents of no common kind: happy will you be if they are directed to the honour of that God who confers them upon you! But when you meddle with religion, you are not at home. You seem to forget the *quid valeant humeri* of your friend Horace. For instance, in your review of Hoyle's Exodus, you say, That the stagnant and bloody waters were the first plague in Egypt; and immediately after came the plague of lice. Now, if you had read the Bible with attention, you would have found that there is no foundation for the epithet *stagnant* in the history; and that the plague of the frogs came after the plague of turning the waters into blood. This is but a trifling oversight; but it should teach Reviewers not to be too minute nor too

severe in their animadversions. *Humanum est errare.* With relation to your few comments upon Methodists and Methodism, it may appear to you that I am unequal to the task of commenting upon them, — that it is a pigmy grappling with Hercules, — *Impar congressus Achilli*; — but I shall beg leave to attempt it.

I begin with assuring you, Gentlemen, that I am not a Methodist, nor the son of a Methodist. I am an obscure individual, 'far in a wild, unknown to public view,' not much affected with the praises nor censures of men; but screened from both by a happy obscurity. Nevertheless, I occasionally peep through the *loop-holes* at the busy scenes, and am not indifferent to the movements of Providence in the church and the world. — Your second remark is directed against the doctrines of inward emotions and impulses, as leading to every species of folly and enormity. Here your reasoning is not fair nor conclusive, because you do not produce sufficient *data* from the writings of the Methodists on which to build your conclusions: Methodists, as far as I know, never put inward emotions on a level with the Scriptures, as a foundation of faith, or standard of manners. This you have not proved, and, therefore, your inferences are illegitimate and unfounded. To the law and to the testimony they constantly appeal. But, Gentlemen, does religion produce no emotions in the mind? Is it a cold system of doctrines that never seizes upon the heart, but leaves it dark and insensible? Then all the descriptions in Scripture of the feelings, the joys, the raptures of good men, are enthusiasm and fanaticism! Then David was a fanatic when he said, 'My soul thirsteth for the living God, as the hart panteth for the water-brooks! My heart and my flesh cry out for the living God!' Paul, whose sober judgment you cannot question, was all on fire when he was constrained by the love of Christ. He was like a burning seraph when he felt it himself and preached it to others. Is that subject now stale and insipid, and not calculated to produce emotions in the mind? — and, though you never experienced these emotions in your own hearts, can you hence argue against the fact? Garrick once overwhelmed his audience with his powers. The emotions he produced were strong indeed. Every eye was suffused with tears; but a cold-hearted arithmetician was present, who wondered at their pusillanimity. While their hearts were penetrated with the subject, he coldly counted Garrick's words, and felt nothing! Internal feelings are not the rule of duty, but surely they are the privilege of all good men; but a stranger intermeddleth not with their joys.

But the Methodists hate pleasure. Yes, they do; — pleasures of the kind specified by you! None of these are rational, nor enjoined by Scripture. Theatres have always been the resort of the wicked, and of the refuse of society. Wise men, in every age, have shunned them, as nurseries of vice and incentives to

impurity. The wiser Heathens reprobated them, as injurious to the state, and pernicious to public morals. In the best ages of Christianity, theatres were equally avoided as Heathen temples; and no person who regarded his character could associate with actors. In the whole history of society, there occurs not an instance of a man who was made wise, brave, or virtuous by the theatre;—but the examples of persons ruined in their character, in their religious principles and fortune, by attending plays, defy all calculation. Be so good as read Jeremiah Collyer against the Stage, and pronounce whether his arguments can be answered. Dryden himself confessed that the most of them were unanswerable. Why find fault with conscientious men for not attending the theatre? Would you compel them to attend? Are they the worse for not attending? Cards were not known to the antients; and were invented to please a royal idiot. If you can describe the pleasure they communicate, or the good they produce, you shall be my great Apollo. You chastize the licentious More, — and in this you deserve great credit from your countrymen; but why, as censors of public morals, do you vindicate the passions excited by gambling? The great Locke condemned cards in the most express manner; and why call it Methodism to avoid them as a snare, and condemn them as an evil? Surely, Gentlemen, you forgot your dignity when you mentioned Punchinello, dancing dogs, and blind fiddlers! — a pretty spectacle, indeed, to see wise men witnessing such scenes! Are you acquainted with any Methodists? Have you ever been distressed with their *ennui*, their groans and sighs which they offer, you say, to the Deity? I have witnessed their devotions, but saw no *ennui*, no wretchedness, no infelicity, marked in their faces, or pourtrayed in their worship. Some of their preachers are very eloquent, and speak good sense in a captivating style. They sing most delightfully in their chapels and churches, and appear in every thing the reverse of being wretched. If the face be an index of the mind, if devotion be a test of character, they seem to be a very happy people indeed. In the Tabernacle there is no vaulting nor tumbling; and no low arts used to procure popularity! All who have attended the Tabernacle can contradict your assertion, as destitute of truth and replete with malignity. That some preachers have occasionally uncouth attitudes, may be granted to you; but that that place resembles Saddler's Wells, is a shocking insult upon the devotions of a pious audience. The most virulent enemy to our common Christianity could not have said any thing more indecent or wide of the truth.

Where you learn that Methodists lay very little stress upon practical righteousness, you do not inform us. Such an assertion required strong documents to support it, either from the preaching or books of the Methodists; — but no such thing appears: all is unfounded rumour. "They do not say to their people,

Do not be deceitful, — do not be idle, — get rid of your bad passions! — or, at least" (here your consciences remonstrate against you) "if they *do* say these things, they say them very *seldom*."— Did you ever hear them say so? or did you ever read such shocking sentiments in any of their works? Why not then, in the name of common honesty, mention the place, the person, or the book? Here is defamation of the blackest kind! Here is 'filching a good name, the immediate jewel of the soul,' with a witness! 'Tis pity but Shakespeare were alive, to look our Reviewers broad in the face, and say to them, 'Who steals my purse, steals trash,' &c. His presence would create a blush in their cheeks. They would revere him, though they are not ashamed to calumniate the Methodists; — but, as abler pens are employed in refuting your unfounded assertions, I shall, for the present, bid you adieu. I remain, Gentlemen,

Perthshire. yours, S. G.

THE CHRISTIAN PHILOSOPHER.

THE EYE.

THE Eye is in form nearly globular; it consists of three coats and three humours. Fig. 1. represents the section of an

Fig. 1.

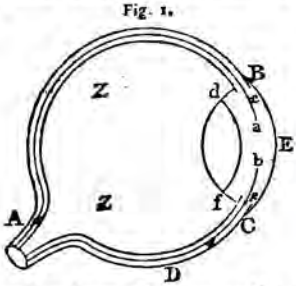


Fig. 2.



eye cut horizontally across the middle. The external coat, which is represented by the outer circle, A B C D, is called the *Sclerotica*; the front part, B E C, which rather projects, is called the *Cornea*. The next coat, which is represented by the second circle, is called the *Choroides*. In the front of this coat is an aperture, a b, through which the rays of light pass into the eye: it is called the *Pupil*. That part of the *Choroides* which surrounds the pupil, and which in some persons is blue, in others brown or almost black, is called the *Iris* (see a c b e, fig. 2, which represents a front view of the eye.) The *Iris* may be enlarged or diminished: this is effected by means of two sets of muscular fibres; the one like a number of circles of different sizes placed within each other, so as to have one common centre in the middle of the pupil: the other set of fibres appear like

lines drawn from that centre to the circumference of the largest circle, and are called *Radial Fibres.* When too strong a light shines upon the eye, the circular fibres contract and diminish the pupil, by which a less number of rays are admitted. When too little light is received to perceive the object distinctly, the radial fibres contract; by which the pupil is enlarged, and a contrary effect produced. Unless the Iris possessed this property, the most painful effects would be produced, by sudden transitions from a greater to a less degree of light, or the contrary. There are some animals who can so contract the pupil, as to admit a very little light; or enlarge it to such a degree, as to take in the faintest rays, and see objects when other creatures cannot: — a wonderful provision for such as seek their prey in the night!

The third coat is called the *Retina*, which spreads like a network all over the inside of the Choroides. Immediately under the Cornea is a transparent fluid, like water, and is called the *Aqueous Humour:* it gives a protuberant figure to the Cornea. At the back of this is situated the *Chrystalline humour*, d f, in the shape of a double convex glass, of the consistence of a very hard jelly, and perfectly transparent. It is kept in its place by a fine transparent membrane, which attaches it to the circumference of the iris. The rest of the eye, Z Z, is filled with the *vitreous* humour, which is transparent, and about the consistence of the white of an egg. *A* is the *Optic Nerve*, which proceeds from the eye to the brain. — In a future paper we shall describe the effect of the different parts of the eye in producing sight. The wisdom and goodness of the Creator appears in the astonishing apparatus of muscles with which the eye is furnished, to produce all the necessary and convenient motions in the situation where it is placed, and in the provision made to preserve this delicate organ from injury. The eye-brows defend the eye from too strong a light; the eye-lids act like curtains to cover and protect it during sleep; and, when we are awake, they diffuse a fluid over the eye as often as we wink, which keeps it clean and well adapted for transmitting the rays of light; and, lest the sight should be interrupted by this operation, it is performed in an instant; — the eye-lashes guard the eye from floating dust, with which the atmosphere abounds. It is a remarkable circumstance that fishes, who have no occasion for a defence against dust or motes in the air, have no eye-lids *. Thus, in the works of Jehovah there is nothing superfluous, and nothing deficient! — and the more minutely they are examined, the more evidently will it appear that He is excellent in counsel and wonderful in 'working,' both in the world of nature and of grace! T. P. B.

* Derham's Physico-Theology, p. 110.

THOUGHTS ON ADULTERY.

(By the Bishop of London.)

Mr. Editor,

The following Observations of Bishop Porteus, in his Lecture on Herod and Herodias, struck me as deserving, at the present time, a place in your Magazine. Perhaps they may be useful in preserving some of our Youth from sins which entail misery upon individuals, families, and nations in this life, and endless woe on the immortal souls of men.

Yours, CLION.

In the conduct of life, there is nothing more to be dreaded and avoided, — nothing more dangerous to our peace, to our comfort, to our character, to our welfare here and hereafter, than a criminal attachment to an abandoned and unprincipled woman,—but particularly in the early period of life. It has been the source of more misery, and, besides all the guilt which naturally belongs to it, has led to the commission of more and greater crimes than perhaps any other single cause that can be named. We have seen into what a gulph of sin and suffering it plunged the wretched Herod. He began with adultery; and he ended with murder, and with the total ruin of himself, his kingdom, and all the vile partners of his guilt! The same has happened in a thousand other instances; and there are, I am persuaded, few persons here present, of any age or experience in the world, who cannot recollect numbers, both of individuals and of families, whose peace, tranquillity, comfort, characters, and fortunes, have been completely destroyed by illicit and licentious connections of this sort. Nor is this the worst. The present effects of these vices, dreadful as they sometimes are, cannot be compared with the misery which they are preparing for us hereafter. The Scriptures everywhere rank these vices in the number of those presumptuous sins which, in a future life, will experience the severest marks of divine displeasure. The world, indeed, treats them with more indulgence. They are excused and palliated, and even defended, on the ground of human frailty, of natural constitution, of strong passions, and invincible temptations! and they are generally considered and represented in various popular performances (especially in those imported from foreign countries) as associated with many amiable virtues, with goodness of heart, with high principles of honour, with benevolence, compassion, humanity, and generosity! but whatever gentle names may be given to Sensuality and Licentiousness, whatever specious apologies may be made for them, whatever wit or talents may be employed in rendering them popular and fashionable, whatever numbers, whatever examples may sanction or authorize them, it is impossible that any thing can do away their natural turpitude and deformity, or avert those punishments which the

gospel has denounced against them. They are represented there as things that ought not even to be named among Christians; — as defiling the man, as warring against the soul, as grieving the Spirit of God, as rendering men incapable of inheriting the kingdom of Heaven, as exposing them to the indignation of Him who is of purer eyes than to behold iniquity; and, as if men had endeavoured in those days as well as our own, to soften, extenuate, and explain away the guilt of licentiousness, the apostle adds, with great solemnity and earnestness, 'Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience *.' Let every man then, who pretends to be a Christian, and lives in the habitual practice of the vices here condemned, weigh well these tremendous words. If there be any truth in the gospel, they shall not be vain words; nor will offences of this nature ever pass unnoticed or unpunished by the righteous Governor of the world. These remarks are not introduced here without reason. It is the peculiar prevalence of these very vices at this moment which demands such animadversions as these, — a prevalence which I infer, not merely from an imaginary estimate of the low state of morals amongst us, founded on rumour, on conjecture, or misconstruction, — but from facts too well ascertained, and which obtrude themselves on the notice of every observing mind. I mean those daring violations of the nuptial contract, and the frequent divorces resulting from them, which seem daily gaining ground in this kingdom. This is a most melancholy and incontrovertible proof of increasing depravity amongst us; and I am sorry to add, of depravity of the very deepest dye; for instances have not long since occurred, in which the guilt of the parties too nearly resembled that of Herod, combining the two atrocious crimes of adultery and incest! Surely, such enormities as these are enough to make us tremble, and loudly call for the interposition of the Legislature, lest they bring down upon us the just vengeance of an offended God. 'Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?'

Another reflection arising from this short history of Herod and John the Baptist is this, That although, in the ordinary course of divine administrations, the punishment of the wicked does

* We cannot here avoid noticing the polite cant of the day, by which the adulterous intercourse of a married strumpet with a married gentleman, is styled *Living under his protection!* — a shameful perversion of language! Of the same description is another phrase, lately applied to the same crime, — *Indiscretion!* This mode of softening down the scriptural terms, by which our forefathers properly denominated this atrocious vice, has a most pernicious tendency; for it serves to lessen in the mind, and especially in the female mind, that abhorrence which ought to be entertained against Fornication and Adultery. Should this new phraseology prevail, the old-fashioned terms of Scripture will be thought obsolete, and, in a new version of the Decalogue, the Seventh Commandment ought to be rendered, 'Thou shalt not commit Indiscretion!'

not always overtake them here, but is reserved for the last awful day of account, — yet it sometimes happens (as I observed in my last Lecture) that their crimes draw after them their just recompence, even in the present life. This was eminently the case of the flagitious Herod; for, besides those terrors of conscience which, as we have seen, perpetually haunted him, which raised up before him terrific forms and agonizing apprehensions, and represented John the Baptist as risen from the dead to avenge his crimes,—we are informed, by the historian Josephus, that his marriage with Herodias drew upon him the resentment of Aretas, king of Arabia,—and Petrea, the father of his first wife, who declared war against him; and, in an engagement with Herod's army, defeated it with great slaughter. 'This,' says the historian, 'the Jews considered as a just judgment of God upon Herod, for his murder of John the Baptist; and, not long after this, both he and Herodias were deprived of their kingdom by the Roman Emperor, and sent into perpetual banishment;' and, it is added, by another historian, that their daughter Salome met with a violent and untimely death. Instances like this are intended to shew, that the Governor of the Universe, though he has appointed a distant period for the general distribution of his rewards and punishments, yet, in extraordinary cases, he will sometimes interpose to chastise the bold offender, — to assert his superintending providence and supreme dominion over all his creatures, and to give them the most awful proofs that, from his all-searching eye, no wickedness can be concealed.

Lecture XIV. *vol.* 2, *p.* 22—28.

FURTHER THOUGHTS ON RELIGIOUS MELANCHOLY.

Mr. Editor, ———

On reading Thoughts on Religious Melancholy, in your last Magazine, I was both instructed and confirmed in the opinions of the author. Notwithstanding this, I must confess that I rose from its perusal under the painful apprehension that some persons would conceive, that melancholy scarcely ever preceded true conversion. To remove such an impression, permit me to state the following matters of fact: —

During the autumn of 1808, a woman, in the neighbourhood in which I reside, made an incision in her throat, purposely to kill herself. Immediate surgical assistance rescued her from destruction. Two months after this event, her husband came to me in great agitation of mind, intreating me to visit her. On entering the room, imagine a woman, with her eyes fixed on the floor, occasionally taking a glance of you, with a most suspicious countenance, and now and then uttering a few words, scarcely intelligible! Having assumed an air of the

utmost cheerfulness, talking first on indifferent things, until, perceiving some change of countenance, I ventured to ask her the cause of her sorrows. 'I am a sinner: none were ever like me; and, since (alluding to the rash act, which she could not mention in plain terms) my case is desperate.' Her circumstances, Sir, were these: — From a child she had had serious thoughts, was sober, industrious, attentive to her duties, statedly at her church, and esteemed by her neighbours. After her marriage, her knowledge of the guilt and curse of sin increased considerably. She became melancholy, told her tale to many; but, to use her own words, 'no one understood her case.' The common expedients were used which are had recourse to in cases of melancholy; but in vain. The vicar of the parish recommended her attendance at the Lord's table. She commenced her week's preparation; and, in the most scrupulous manner, performed, as she supposed, most minutely all that was required of her. Thus fitted, with much fear and trembling, she obeyed her spiritual guide; but, alas! she remembered, on her return, that one circumstance had been omitted, and that was sufficient to make her miserable. Now she conceived that she 'had eaten and drank her own damnation.' This consideration, added to all her other convictions of sin, overpowered her mind, and brought on a temporary frenzy. To rid the world of such a sinner, she laid violent hands on herself. She recovered, — but only, if possible, to endure greater distresses of mind. But, to return to my conversation with her. She listened with much surprize when I assured her that her case was not so singular as she imagined; and gladly embraced mercy through Jesus Christ. All fears began to subside, except her doubts respecting the possibility of pardon on account of intentional self-murder; but here the case of the jailor met her objection, and gave her comfort. She lived four months after this conversation, and appeared daily to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and, at last, died in peace.—This woman's distress arose from not knowing the gospel of Christ. 'Had I known the gospel,' she said, 'I had been a happy woman, and had not so sinned against God.' Those, therefore, who keep such persons from Christians, are their bitterest foes; and, to form just conceptions on melancholy, whether it pertains to the Divine or the Physician, should especially be the study of those who visit the afflicted.

J. H. C.

Fareham.

QUERY.

A YOUNG person is particularly desirous to be informed, Whether it is his duty to attend that preaching which is not Evangelical (where his family attend) there being no other near his residence?—and also, How to act, when commanded, at the displeasure of his parents, to attend where the preaching is calculated to prevent all growing desires?

Evangelicana.

The Danger of delaying to forward the Work of the Lord.

Mr. Editor,

As this is the time of the year in which many pious individuals and Christian Congregations are accustomed to present their pecuniary Offerings to the Lord, to promote the Spread of his Gospel among the Heathen, I hope you will think, with me, that the following Paper, which lately appeared in the Religious Monitor, a Scottish publication, will be very seasonable.

I observed, with concern, in your Number for December last, that the Expenditure of the Missionary Society, in the past year, had exceeded their income by £500; and that the Disbursements of the current year, on account of several New Missions, were expected to be much greater. You then intimated a hope, that the Friends of the Society would increase, rather than relax, their exertions in support of the Missionary Fund. In this wish I most cordially unite; and beg leave to remind your generous readers, that although several very commendable and popular Institutions have sprung out of the Missionary Society, which have deservedly obtained their liberal support, it may be hoped that, while the junior charities are kindly fostered by the public care, the Parent Institution, which gave them birth, will still enjoy their pre-eminent and distinguished regard. To promote this, Sir, I beg the favour of you to insert, in your Evangelicana, a well-written piece, which appears to me happily calculated to quicken the Zeal of British Christians.

It is true, that the sum expended last year, amounting to £7258, was very considerable; but how great and noble is the object! — and by how great a body of people is the sum raised! We think and speak highly of the zeal and liberality of modern Christians, and I am not disposed to question it; but when I see in what manner public amusements and carnal projects are patronized, I am silent, and rather blush than boast. When Covent Garden Theatre was to be rebuilt, the wealthy rushed forward, as if afraid to be too late to present their free-will offerings; and with what enthusiasm has the vast edifice been raised. I have stood by, and beheld with astonishment the manner in which even the bricklayers' labourers worked. I never saw such activity before. I have left the spot crying, 'O for equal zeal in building the house of the Lord!'—Come on, then, my brethren in Christ, and whatsoever our hands find to do, let it be diligently and promptly done for the work of the Lord. Surely, our labour shall not be in vain! The poor Heathen cannot recompence us, but we shall be recompenced at the resurrection of the just.

NEHEMIAH.

We read, in the book of Exodus, that, when Moses was commanded to raise up the tabernacle, the people were invited to contribute materials. Now, the fulness of the earth belongeth to the Lord: without their aid, he could have finished the work; but, to gratify and to honour them, he allowed Moses to take an offering of every one who gave it willingly with his heart. Exod. xxv.

As soon as this was known through the camp, men and women came in crowds, bringing the Lord's offering. Gold, and silver, and brass, linen, and jewels, and bracelets, were consecrated to the God of the whole earth. Exod. xxxv. Yea, their hearts were so stirred up, and their spirits made so willing, that at last it was found necessary to cause it to be proclaimed, saying, 'Let neither man nor woman make any more work for the offer-

ing of the sanctuary! So the people were restrained from bringing.' Exod. xxxvi.—This ready liberality of the generation which perished in the wilderness, ought not to be overlooked.

But, from the account given in one of the chapters cited above, it is evident that these offerings were not made by all whose circumstances would have enabled them to contribute. The contributors are denominated, 'as many as were willing-hearted,' and 'all the wise-hearted:'—a mode of expression which implies that there were some who wanted this willingness and wisdom of heart.

I have sometimes thought that the proclamation for restraining the people from giving their offerings, would occasion many varied displays of character and feeling. From considering human nature as it now appears, we may suppose that scenes something like the following would occur among the people:—

The appointed heralds sound the trumpets, the people run to learn the cause; amongst them, a young woman listens to the proclamation, and hears with grief, that the time for making offerings has expired. Her aged mother had lifted up the corner of the curtain of the tent, and saw her daughter returning in tears: she enquires the cause. The young woman answers, 'O, mother! you would not allow me to offer these ear-rings yesterday, and now it is too late!' "Comfort, my child," says the mother, "I have a broken bracelet here, which I will send this evening as from you." 'Ah, mother! you know that my father, Eleazer, always said, *Give unto the Lord the best.* I would give the ear-rings, were they a thousand times better; but, alas! it is too late!—nothing will now be accepted! they have more than enough for the work!' "Is it even so? then, my child, it is most plain that you ought to be well satisfied. You have your ear-rings, and yet the sanctuary is amply provided." 'Alas! this is my grief that I am shut out, or rather that I have shut out myself from the pleasure of glorifying God with my substance. Oh! that I had remembered sooner another saying of my father's, 'Hast thou a design of doing good?—hasten to accomplish it.'

'In another part of the camp, a man of the tribe of Manasseh was seen burdened with a load of brass. Meeting a friend, he let down the load from his shoulders, and stopped to talk as follows:—'Why,' says he in great anger, 'this is intolerable, to issue their orders to-day, and to alter their orders to-morrow. As if to be shut out from the whole world in a wilderness were not grievance enough.' "To what is it that you refer?" 'Why, to the business about the offerings. They ordered us to bring the best of our possessions; and now, after I had brought a load from one end of the camp to the other, they told me that they would not take it in.' "Nabal, you are wrong," replied Caleb; "you were not *ordered* to bring an offering,—you were only permitted, if your heart inclined you." 'To be ordered and to be permitted, is much the same thing to me, in the present state of my family.' "Your family is your greatest honour, and ought to be your greatest comfort." 'Why, I do not deny that they are comfortable enough to me, in many respects; but ever since the passage of ——' "Hold, Nabal, I am afraid that you are going to speak unadvisedly. The fervent devotions and exalted strains of praise, expressed by your wife and her three daughters, after the passage of the Red Sea, were like the inspiration of the Almighty." 'Well, as to that I say nothing: but this business of the offerings has been from first to last a trouble to me. You know that in Egypt I dealt in brass; and, in the whole camp I may be bold to say it, there is not a better judge of brass than I am; and this piece of brass which I was carrying, I affirm to be more precious than gold. As soon then as the business of the offerings came abroad, my wife and our daughters gave me no rest till I should promise to present it as an offering for the sanctuary. I gave them some evasive answer, and carried another piece of brass to the elders: but fool as I was, I could not keep my own secret. I told them that the one would answer for the work

as well as the other; and that I was still rich in my brass. My wife presently trembled, and fainted away. When she came to herself, she looked upon me, and upbraided me; wept bitterly, and said that she was most miserable. I urged her to explain her meaning; — she was silent: I besought her; — she was still silent. I conjured her in the name of the Lord. She then said, 'O Nabal, my beloved Nabal, O that this brass of thine had gone down with the Egyptians to the depths of the sea! I have an awful foreboding that it shall prove thy ruin, unless it is now offered to the Lord. I am afraid, thy soul shall soon be required of thee; for thou hast lied to the Lord God of Israel.' I saw that she was greatly affected; and I promised to contribute this brass also. She and her daughters spent the whole night in prayers; and, from what I overheard, I am persuaded that their affection for me is very strong. In the morning I set out with the offering. I heard, by the way, that they would accept no farther contribution. However, as I greatly wished to have done with it, I went forward and entreated them to accept my offering. They told me, that there was one rule for the rich and for the poor; and that they had no power to depart from it.' "O Nabal! what can riches profit in the day of wrath? Thou art not judged worthy to have thy brass laid up in the presence of Jehovah; — thou mayest still call it thine; but never shalt thou have another such opportunity of consecrating it. If thy soul is thus shut out from God, — ah! what horrors of deep darkness follow!"

'The scene at the place for receiving the offerings was all confusion. A multitude of all descriptions was collected. There a man was seen with a parcel of rams skins, dyed red. Here was a woman with blue, purple, and scarlet, and fine linen. Her neighbour had in one hand a beautiful box of jewels, and in the other a pot of precious spices; and before them stood an old man with his two sons, bearing a heavy load of shittim-wood. Some were clamorous, some were weeping. One, while they spoke to each other, explaining the hardships of their several conditions; in losing the opportunity of offering. Again they addressed the elders with arguments and entreaties. The answer of the elders was always the same, 'We have no power of dispensing with the proclamation.'

'Well!' says a man, as he turned to go away with a bundle of badger-skins on his back, 'I take you all to witness, that I was willing to have offered all these skins; and there is a dozen of them: but if they will not take them, what can I do — but carry them home again?' "Why, I am sure, Esau, thou couldst have brought them some days ago?" 'Yes, to be sure I could; but if I chose not to bring them till now, what is that to thee?" 'Perhaps, it is nothing to me,' replies the elder; 'but it seems to say that thou hast but little reason to complain; for hadst thou been at all anxious, thou couldst have made thine offering sooner.'

"Was ever any thing so unfortunate!" cries a woman in the crowd. "It was always in my mind to bring this yarn; but I thought that there was no need to be in such haste as some of my neighbours were; and now I shall be the only woman in our six tents whose offering has been rejected." 'Daughter,' says the old man with the shittim-wood, tapping her on the shoulder, 'remember hereafter, whatsoever thy hand finds to do, do it with all thy might. For my own part, I only wish that I had offered at once all that I had to offer.' "Nay, father Uzzah," says one of the elders to him, "thou art too covetous of the pleasure of offering. How canst thou blame thyself? Thou hast brought several presents of that wood, and they are found to be of very great use in the work." 'O!' cries the old man, 'he is the God of all my mercies; he has redeemed me from all evil; he has led me, and fed me these fourscore years, — What can I render unto him for all his benefits unto me? I wish that I had been here yesterday.' "Father," says his elder son, "only remember how you were employed yesterday. To convert a sinner from the error of his ways, is as acceptable a service as to assist in raising the holy place. The Lord knoweth, for he searcheth all hearts; and he it was who taught us, he

knoweth that it is in our hearts to offer ourselves and all that we have to him.'

'As they were going home, Uzzah addressed his sons as follows: — 'You will observe, my children, that the greater part of this crowd which is now so noisy, is composed of the careless daughters and sons of Belial, who have often troubled the camp. This is always their way. When an opportunity of doing, or of receiving, good is offered them, then they slight it, and neglect all counsel: but when the opportunity is withdrawn, then who so anxious as they to regain what is irrecoverable! So men acted in the days of Noah: they believed not in the threatened deluge, till the descending waters and swollen fountains proved the wisdom and the friendship of Noah's admonitions. So have I seen men slight the promise of the woman's son, — of the son of Abraham. In sickness they felt their want; — their unsupported hearts failed them. I have tried to comfort them by the truth of the Deliverer who shall come; but their hearts were generally barred against it. They were anxiously looking for some comfort, yet the most comfortable light of the promise they could not see. Though I endeavoured to strengthen the light, yet to them, all was darkness. Alas! it was too late!

"Remember, my sons, that whom God calls to any duty, he calls to it now. To delay is to refuse. I saw in the crowd to-day a friend of mine, who is a very worthy man in other respects, but he is strangely unwilling to begin to do any thing. I am almost glad that he lost the opportunity of making his offering, as I hope that the grief, which I am sure he will feel, will help to correct his tardiness."

If there is any thing of nature and probability in the cases supposed above, the moral which they teach may be easily applied to existing circumstances.

The Lord is strengthening the cords of Zion. The wise and the willing-hearted are allowed to consecrate a part of their gain to this service of the God of the whole earth. Let us see that we do not linger long as the slothful! Time is too short, and the advances of death too rapid, to allow a mortal creature to be dilatory! He who indulges a disposition to delay, will likely leave unaccomplished some good purposes, which he might have overtaken, if his zeal had been more fervent.

Perhaps, there are not many serious men who, on the death of some thoughtless connection, have not felt that they have irrecoverably lost opportunities of serving him.

And how many are there in the habit of hearing the gospel, who have only got the length of intending, at some future period, to begin to lay to heart its doctrines! Alas! they know not, nor will they understand that this is the very rock on which thousands have split! An intention of believing, which is never followed by faith, cannot profit, at present, him who forms it; and, hereafter, he will find, to his confusion, that, when he stands speechless before the Judge, it is too late to begin to attend to the gospel. *Now* is the accepted time! — *now* is the day of salvation! *To-day*, if ye will hear his voice, harden not your hearts! Yet there is room; but anon, it shall be said, The door is shut. JONADAB.

Explanation of Matthew v. 37.

Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

It was customary among the Jews, when describing a man of strict probity, to say, 'His Yes is yes, and his No is no;' that is, 'You may depend upon his word; as he declares, so it is; and, as he promises, so will he do.' Our Lord is, therefore, to be considered here, not as prescribing the precise terms in which we are to affirm or deny, but as enjoining such an habitual and inflexible regard to truth, as would render swearing un-

necessary,—a practice which he had strictly forbidden;—*Swear not at all* (ver. 34).

Thus, Justin Martyr says, 'Christ gave this injunction, to the end that we might never swear, but always speak truth;' and Philo so understood it. 'It is to this effect that we ought never to swear, but to be so uniformly observant of truth in our conversation, that our word may always be regarded as an oath.'

In the way this passage is commonly interpreted, it has no relation to the speaking of truth; whereas the above explanation gives a more emphatical import to the sentence. Thus understood, it enjoins the right observance of truth as the sure method of superseding oaths; which are never used, in our mutual communications, without betraying a consciousness of some latent evil,—a defect in veracity, as well as in piety.

Dr. Campbell in loc.

CROWDED CHURCHES.

In the Churchwardens' Accounts of St. Margaret's, Westminster, appears the following Memorandum:—

	£.	s.	d.
1549. Also, paid to William Curlewe, for Mending of divers Pews, that were broken when Dr. Lattymer did preach	0	1	6

See Illustration of the Manners and Expences of Ancient Times in England.

JUVENILE DEPARTMENT.

Mr. Editor,

The following Anecdote, which occurred in the third century, may perhaps be acceptable to your Juvenile Department; and well illustrates that passage of Holy Writ which is placed above it. AMICUS JUVENTUTIS.

Out of the mouths of babes and sucklings thou hast perfected praise.—Matt. xxi. 16.

At Cæsarea *, in Cappadocia, a child, named *Cyril*, shewed uncommon fortitude. He called on the name of Jesus Christ continually; nor could threats, or blows, prevent him from openly avowing Christianity. Several children, of the same age, persecuted him; and his own father, with the applauses of many persons for his zeal in the support of Paganism, drove him out of his house. The judge ordered him to be brought before him, and said, 'My child, I will pardon your faults, and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise, and take care of your own interest.' "I rejoice to bear your reproaches," replied the child: "God will receive me. I am not sorry that I am expelled out of our house. I shall have a better mansion. I fear not death, because it will introduce me into a better life." Divine grace having enabled him to witness this good confession, he was ordered to be bound, and led, as it were, to execution. The judge had given secret orders to bring him back again, hoping that the sight of the fire might overcome his resolution. Cyril remained inflexible. The humanity of the judge induced him still to continue his remonstrances. "Your fire and your sword," says the young martyr, "are insignificant. I go to a better house!—I go to more excellent riches! Dispatch me presently, that I may enjoy them!" The spectators wept through compassion. "You should rather rejoice," says he, "in conducting me to punishment! You know not what a city I am going to inhabit, nor what is my hope!" Thus he went to his death, and was the admiration of the whole city.

* See Milner's Church History.

Obituary.

AMBROSE BROWN,

OF WOBURN, BUCKS.

Although the deceased moved in a humble sphere of life, and was but little known beyond the precincts of his own vicinity, yet his character, eminent piety, and uniform practice, deserve to be recorded as a pattern worthy of imitation. He was a Christian of no inferior attainments. In every relation, condition, and circumstance in which he was appointed to act, he adorned the doctrine of God his Saviour.

I shall notice only some particulars, regarding his life and habits, as a religious character. I am not acquainted either with the manner or means by which he received his first serious impressions. In 1770 he married Sarah Dean, a woman of distinguished and sterling piety. This happy union was dissolved by her death, in April, 1806. This stroke he severely felt; and yet he bore it with the most dignified composure and resignation of mind to the will of his heavenly Father. Not a murmuring whisper was heard to pass his lips: his language was, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' He has frequently been heard to observe, That, for some years before his marriage, he had just reason to hope that God had graciously called him to a saving knowledge of himself. Nor is there any ground to doubt of this, since, by his uniform temper, habits, practice, and experience, during a period of more than 40 years, he gave the most decided and unequivocal evidence of it.

He would often say, impressed with a deep sense of gratitude, and in a strain of thankfulness to God, That he thought his wife and himself favoured with an unusual share of domestic happiness. Religious ordinances, both public and private, they regularly attended with great delight, and generally with much edification. He would frequently remark, especially of late years, That he had long admired the beauty and excellence of gospel truths; and that he was enabled often to experience their power, and to rejoice in the comfort of them. Religion was his element: he searched the Scriptures with much attention and diligence; he embraced every convenient opportunity for this employment; he carried a New Testament in his pocket for the purpose, that if he had any leisure time he might peruse it, in going to, or returning home from, his daily occupations. His mind never lost sight of its great object, — religion was every thing with him: he was 'diligent in business, and fervent in spirit, serving the Lord.' He evidently possessed the knowledge of the glory and harmony of the divine perfections, which encourages a sinner to trust and love a holy God; he enjoyed sweet communion with God his Saviour: and he experienced that peace and joy which spring from the earnest of the Holy Spirit. His mind was led into conciliating and satisfactory views of the divine purposes, and to discern the wisdom and equity of them; and the security and blessings of that covenant, which is ordered in all things and sure; and into an assurance of his interest in it. Prayer and praise occupied his whole mind; and his conversation was in Heaven. He would often say, that it was the prayer and desire of his heart, that all his thoughts might be of God, and with God. 'I wish to hear or speak of nothing else.'

His mind was also filled with benevolence and tender compassion toward his fellow-creatures. He would say, with a mixture of grief and joy, 'I wish, and earnestly desire to see all men unite in praising my blessed Redeemer; but, alas!

how few know what a God of tender mercy he is! With what patience and mercy has he borne with my 70 years of sin! — and even now, when he lays his hand upon me, with what gentleness does he do it! He carries me in his bosom!' His life abounded much in grateful admiring praise.

He felt keenly for the distresses of others, and sympathized with the poor and afflicted; he visited the bed of languishing, and administered counsel and instruction to the sick; he would also use influence with the opulent to obtain assistance to supply the temporal wants of the indigent and miserable: he indeed 'visited the fatherless and widows in their affliction, and kept himself unspotted from the world.'

It was his usual practice on Sunday evenings to give short exhortations to his neighbours, who chose to attend, and to unite in prayer and singing the praises of God; and he did this occasionally at other times, when there was no stated service at any place of worship near him. A pious friend informed me, who had frequently attended these devout exercises, that, after reading a portion of Scripture, he would generally, by way of exordium, address the company present to the following effect: — 'It is now my desire, and always my earnest prayer, that my reconciled Father in Christ would give me and you a more enlarged acquaintance with these glorious truths, that you may be more sensible than ever of your guilt and utter unworthiness, and be brought to rely more unfeignedly on the blood, righteousness, and grace of the blessed Redeemer, thro' whom alone you must look for all real and lasting consolation, and for strength to perform every duty.'

Since the decease of his pious wife, he had been attacked with fainting fits: in one of these fits he suddenly died, which was an event he had before expected. During this period of his life, which was nearly three years, he was remarkably humble. The evening before he retired to rest, being the last in the year, and the last of his life, he had ordered the alarum to be set, that he might be awakened at five o'clock next morning, in order to dedicate himself to God at the commencement of the New Year. It was the usual and laudable practice of the deceased, always to rise early on Sabbath-day morning. While too many indulged themselves in criminal sloth, by wasting their precious hours in unnecessary sleep, he would be engaged in devotional exercises, and communion with his God. He intended to have risen at five o'clock in the morning, in order to have begun the Sabbath and the New Year in self-examination, meditation, and prayer, as a preparation to meet his fellow-worshippers in the courts of the Lord on earth. While his mind was occupied with these pious resolutions, it was announced to him that his battles were fought, his warfare finished, and he more than a conqueror, through him who had loved him, — he exchanged the helmet for a crown of glory; and his immortal spirit was ushered into the church of the first-born, to an innumerable company of angels and the spirits of just men made perfect, and to be for ever with the Lord! What a glorious and happy change! Who can imagine the wonderful and unspeakable grandeur of the scenes which opened to his views! Our curiosity is not indeed gratified with any of his dying expressions, as he closed his life in silence, being taken away by a sudden stroke; yet our confidence respecting him is not in the smallest degree weakened, for we know how he lived. 'He walked with God, and he was not; for God took him.' Released from sin and all its effects, he began both the Sabbath and New Year in that world of endless and eternal felicity where revolutions of days and years for ever cease: but this solemn event speaks to us in language most forcible, in terms most emphatic, and in a manner intelligible to all, — 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh.' W. P.

Loudwater.

MRS. LETITIA PARSONS.

Mrs. Letitia Parsons, of Hawkhurst, Kent, died Aug. 10, 1806, aged 62 years, after enduring, with much Christian fortitude, a long and painful indisposition upwards of 22 years, during the latter part of which, she was deprived of the blessing of sight. She was the subject of early convictions, but permitted, at times, to go great lengths in sin; and, during her unregeneracy, she was often alarmed by dreams, and terrifying apprehensions of the badness of her state, which often led to a temporary reformation; and, from the unhappy tendency of certain books, which she read about that time, she was endeavouring to establish a righteousness of her own by the works of the law, having no idea of the precious blood of atonement, by which guilty sinners are brought nigh unto God. When about 30 years of age, the Lord, in a more especial way, revealed himself unto her. The set time being come to favour her soul, a passage of Scripture (Cant. iv. 6, 'Until the day-break, and the shadow flee away,' &c.) being applied with peculiar energy, set her soul at an happy liberty; about which time she was brought to hear and attend the glorious gospel. But, although she had found the precious blood of Christ efficacious to pardon her sins, and enjoyed a degree of communion with her reconciled God, she had yet much to learn, and much to suffer. She was unacquainted with the Christian warfare and conflict; and, therefore, no wonder that she afterwards was much cast down and distressed on account of indwelling sin. She was indeed, through the greatest part of her life, a mourning Christian. She had attended the word of life in a neighbouring parish but a very few years, when the Lord was pleased to lay his afflicting hand upon her. From a complication of disorders, which baffled all the powers of medicine, she was soon confined to her room; and, for more than 20 revolving years, was confined to one solitary spot. During this time, she experienced alternate hopes and fears; and patience may truly be said to have had its perfect work. She rejoiced to see a Christian friend; and loved to hear of the prosperity of Zion. During the latter part of her life, after the loss of her sight, she beguiled the tedious hours by composing hymns and verses on different subjects.

She was not much worse than usual a few days previous to her decease; but, early in the morning of the 10th of Aug. she was seized with a fit, and sunk out of her easy chair, in which she had been sitting during the night (as she could not lie down); in which she continued till about 11 o'clock, when she gently breathed her last. Her soul, emancipated from its afflicted prison, we doubt not, joined the hosts of glorified spirits above. The state of her mind at different periods, may be best seen in her own words, from a number of verses she composed, and which have been published since her decease; but these are too long for insertion in this place. Her great conflict of mind, peculiar deliverances, and divers consolations she at times enjoyed, appear in an eminent point of view, from a number of detached scraps of paper, found in her pocket-book after her decease, which may be called *Ebenezers*, registering the time and place when the Lord graciously appeared on her behalf. Her death was improved, at the Baptist Meeting-House at Sandhurst, in an appropriate discourse, from 2 Cor. iv. 17, 'For our light afflictions,' &c. W. P.

MR. EDWARD KIRKHAM

Resided at Tutbury, in Staffordshire; and, according to his own words, 'lived many years a self-righteous Pharisee, ignorant of himself as a sinner, unacquainted with Jesus Christ as a Saviour, without hope, and without God in the world.' He often spoke of his state by sin with considerable emotion, and seldom without tears of sorrow rolling down his cheeks. While

living thus in rebellion against God, the Lord was pleased to have mercy upon him, and to snatch him as a brand from the fire. This was about the year 1803. After he was called by the grace of God, his views, his spirit, his conversation, his life, were all changed; and the change was presently obvious to all. He no sooner espoused the cause of Christ, than he became a sufferer for his sake; for, being a baker, and refusing to do business on the Lord's Day, some of his employers were offended, and withdrew their custom. Nevertheless, he preferred the testimony of a good conscience before any worldly advantage; and, as he used to say, he would sooner lose all his business than profane the Sabbath.

He was afflicted, about 12 years, with an asthma; and, during several years past, his sufferings were very great; yet he neglected not the house of the Lord. While he was able to attend, his pew was never found empty. At the usual times of worship, no vain excuses would keep him at home. Many observed, that he often went when he was scarcely able to walk; and, in addition to this, he was never at the house of God *too late*. The whole tenor of his conduct was exemplary, and evinced the power and efficacy of the grace of God. None could justly blame his godly conversation in Christ. Even prejudice itself was put to silence. His views of the great doctrines were remarkably clear. He felt their importance and influence on his conscience, which was manifested in the exemplary humility and holiness of his life.

In the last attack of his complaint, he was neither insensible of his approaching change, nor at all afraid to meet his doom. He often said his end was near, and anxiously waited for it. In the immediate prospect of death, and even under its painful agonies, he did not murmur and repine; but was patiently resigned to the will of his heavenly Father. He rejoiced to meet death, and often said, 'I had rather die than live.' The day before his departure, when Mrs. K. signified she hoped he was better, he hastily replied, 'Nay;' and added, 'I desire to depart and be with Christ, which is far better.' These words he oftentimes repeated, and with considerable emotion. As he lived much in prayer to God several years, so his heart was much engaged with God when in the prospect of death. To the writer of this he said, 'You may as soon stop the river in its course, as hinder me from pouring out my soul to God in prayer.'

He spoke much in praise of the grace of God, the all-sufficient atonement of Christ, and what the Lord had done for his soul. A short time before his death, being asked if there was any portion of Scripture from which he wished his funeral-sermon to be preached, he said, 'Yes; you may take those words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief;"—and tell the people,' said he, 'that I am the chief of sinners, and less than the least of all saints! I have no merit of my own: I disclaim every thing of the kind! My hope is in Jesus Christ alone!' When the minister took his leave of him, he said, 'You must take encouragement, and go forward in your work. There will be one poor sinner brought to glory by means of your preaching.'

As the hour of his departure approached, his confidence and comforts became stronger and stronger; and, though gasping for breath, he thus exclaimed, 'I have fought a good fight,—I have finished my course,—I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me on that day;'—and when these words were repeated to him, 'We know that, if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens,'—though he was unable to speak, he signified the strongest approbation; and thus departed, in the full prospect of eternal glory, Dec. 8, 1808, aged 53 years.

B. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History of Dissenters, *from the Revolution in* 1688, *to the year* 1808, *in* 4 *vols. By* David Bogue *and* James Bennett. *Vol. I. and II.*, 8*vo*, 1*l.* 1*s.*

It has always been a principle in the conduct of the Evangelical Magazine, to bring into nearer union of affection and action, those whose souls are already united in the practical belief of the pure gospel of Jesus, though unhappily disagreeing in some secondary matters of explanatory theology, or in the outward forms of discipline and worship. We have often, upon this principle, given warm and sincere recommendations to works in which the grand topics of saving truth have been defended and enforced, though interwoven with the most marked distinctions of the Established Church. Fairness and equity require us to pay a similar homage to the same grand truths of God, when they come before us closely intermingled with the peculiarities of other communities. Besides, we are constrained to admit that the cause of Evangelical Religion in our country, lies under no little obligations to the dissenting communities.—Their separation is itself a *professed* act of deference to the Holy Scriptures; and, whatever we may think of the validity of their reasonings, we cannot but revere this their fundamental principle. We cherish, also, a remembrance inexpressibly affectionate for the noble army of Puritannic Confessors, by whose preaching and writing, exemplary lives and patient sufferings, the reality and the vigour of pure religion was kept up in our land during the perilous reigns of Elizabeth and the Stewarts. As, therefore, the work before us pays a particular attention to the progress and influence of evangelical doctrines and practical holiness, we have good motives for recommending it to the regard of our readers.

The names of its authors furnish a strong pledge for the fidelity and the talents which such a work requires. The powerful mind and comprehensive views of the one, and the penetrating acuteness and exuberant fancy of the other, have clearly impressed their character on this joint production. Their task was not easy. Amidst the vast extent of the civil and ecclesiastical records of our country for the sixteenth and seventeenth centuries, it must have been extremely difficult to select what is appropriate, — to avoid what is trite, — and to ascertain truth between the warm contendings of extreme opponents.

The two volumes now published embrace, besides the Introduction, only the first of three periods, into which it appears, that the work is to be distributed. The Introduction consists of two Sections: the first of which furnishes a concise history of the state of religion in this island, from its reception of the gospel to the death of the gloomy persecutor Mary, in the year 1558; the second section continues the narrative, with more ample remarks, from the accession of Elizabeth to the abdication of James II. As a specimen of the tone and manner of this part of the history, we select the character of Queen Elizabeth.

'At length Elizabeth departed, to give an account of her administration at a higher tribunal. Warner has justly pronounced her a tyrant, who violated the laws by which she held her crown. That the tenderness of her sex had no place in her breast, the cruelties she exercised, the blood she shed, too clearly prove. When she first jested at signing the warrant for the execution of Mary Queen of Scots, and afterwards mourned most tragically for the death of the unhappy princess, her laughter and her tears were alike profane and detestable. As to her religion, she abjured nothing in Popery but submission to a higher authority than her own; and was no farther a Protestant than was necessary to make herself a

Pope. She had images, a crucifix, and lighted candles, in her own chapel; and when her chaplain preached against the sign of the cross, she called out to him to desist from that ungodly digression, and to go on with his text. An enemy to preaching, she scarcely ever heard a sermon; and used to say, one or two preachers in a county were enough. The exercises which were most calculated to form a useful ministry she suppressed, and broke the heart of Grindall, the best primate that England has known.— That such an idolater of her own prerogative should hate puritans was natural; for they were not the courtly men who could join the priests of the day to call her goddess. A life spent in defiance of the genuine spirit of religion was closed without its consolations; while the gloom which hung over her latter days was aggravated by seeing her courtiers turn to worship James, the rising sun."

We advance to the first period, which extends from the Revolution to the death of Queen Anne. Here, as the field widens, the abilities of the historians are displayed more fully and advantageously. The first chapter presents an account of the four denominations of Protestant Dissenters, — Presbyterians, Independents, Baptists, and Quakers. The rise, distinguishing sentiments, progress, sufferings, excellencies, and faults of these classes, are related with great judgment and apparently impartial distribution of approbation and censure. Chap. II. is entitled 'State of Religious Liberty during this period." Of this the first two sections, relating to the reigns of King William and Queen Anne, are executed, in our opinion, with pre-eminent ability. In the third chapter, the 'Reasons of Dissent" are given at large, in the form of a conversation. Such a form is by no means adapted to the grave and dignified style of history; and is, indeed, quite inconsistent with it. But we are still less pleased with the broad and sarcastic manner which is here assumed. Such a tone, in controversial discussion, is much more likely to irritate than to convince those whom the smart and ironical disputant assails; and most serious dissenters themselves, we have not a doubt, would prefer a more serious and respectful style of argumentation. The fourth chapter gives the history of the principal controversies in which the dissenting body was deeply engaged about the close of the seventeenth century, both among themselves and with the Established Church. This part furnishes abundant matter for instructive reflection; and, we are happy in observing the discrimination, — the wisdom, — and the Christian temper with which the authors have treated those difficult and important topics. Some of their remarks on the unhappy disputes aroused by the publication of Dr. Crisp's Sermons, we are persuaded, will be welcome to our readers.

'Were this divine pattern,' that of the Holy Scripture, 'constantly before the eyes of every minister of the gospel, to observe and to copy, What improvement should we observe in their discourses! That it should be held up before the face of those who are engaged in controversies of this nature, is peculiarly necessary, as they are in imminent danger of having their minds turned aside from the purity and fulness of evangelical truth. It is needful too for the preacher who lives in a place where the dispute is carried on, though he himself may take no active part, as the error designed to be overthrown may have extended its ravages into his flock, and as his own mind is also in danger of receding to the opposite extreme. If the persons appear to verge to the Antinomian system, let him preach the riches of divine grace, and all the peculiar doctrines of the gospel, as fully as he possibly can. If, on the contrary, they run into what is called the legal and self-righteous scheme, and seem to overlook the great principles of the gospel, let him not be afraid to bring forward, and enforce the duties of Christianity, and the commands of God; but let him inculcate them with as much earnestness and force as it is in their power to do. Let this dif-

ference, however, be seen between him and them: instead of confining himself to one part of divine truth, and nearly forgetting the other, let him, according to the pattern shewn him in the sacred Scriptures, diligently attend to both. While he enlarges with cordial delight on the doctrines of grace, let him display their sanctifying influence on the heart and life of the disciple of Jesus; insist on the absolute necessity that these effects should be produced; and maintain, that where they are not produced, it is an evident proof that the doctrines are neither believed nor understood. When, like a faithful minister, he changes his theme, and treats on the duties and virtues of the Christian life, and presses them home on the hearts and consciences of his hearers, let him distinctly point out their connection with Christian principles, — their dependence on the doctrines of the gospel, — the manner and spirit with which they are to be performed, — and the absolute necessity of divine influence on the soul, in order to render man's obedience agreeable to the nature of God, and acceptable in his sight. By this method errors which threatened ruin, will most probably be arrested in their progress, and in time banished from the place. At any rate, whatever may be the issue, it is the way in which God has commanded his servants to act; to which, therefore, they ought carefully to attend. Should they, instead of observing the divine direction, follow the bias of the heart, and lean to the opposite side, the error which they wish to oppose will gain ground; the souls of the people will be injured from not having the whole counsel of God presented to their view; and an error directly contrary to the other be unhappily generated. From such beginnings, without any design to mislead, but merely to guard against erroneous opinions, the purity of the gospel has, in many places, been gradually lost.'

The Second Volume continues the history of this first period under the subsequent heads. Chap. V. On Seminaries, or Colleges, for the Education of Dissenting Ministers in University Learning. We here meet with a train of admirable remarks on the propriety, — the utility, — and the divine sanction of such establishments; with accounts of the earlier institutions of this kind among Protestant Dissenters, and some interesting memoirs of eminent tutors. Chap. VI. is on the 'Outward State' of the dissenting societies during the period under review; their number,—the labours and manner of support of their ministers, — their mode of ordaining, — and their clerical associations. Much curious and valuable information, intermixed with instructive elucidations of principles, and a fine strain of cogent reasoning, fill this portion of the work. Chap. VII. is devoted to an enquiry into the state of religion among the dissenters, in the reign of William and Anne. From this statement of their religious principles, — mode of worship, — private life, — and public manners, we should infer, that if the persecuting days of the two last Stewarts were the golden age of vital godliness, those of the period in question deserved to be called the Silver Age. Chap. VIII. consists entirely of biographical sketches of dissenting ministers and others, who were eminent for piety, learning, talents, and usefulness.— The materials of most of these Lives are already before the public, in Palmer's Nonconformist's Memorial, and other works. But the Memoirs of those 'precious Sons of Zion, comparable to fine gold,' have a charm which renders the perusal of them ever fresh and sweetly grateful to the hearts of real Christians: and in the work before us, we find some additions of original anecdotes, or of facts not generally known, as well as many sensible and striking reflections.

The ninth and concluding chapter is devoted to the state of Religion in the world at large. This interesting subject is pursued, by a comprehensive survey of religious sentiments and parties, — prosperity and adversity, — zeal and indifference, — activity and torpor, — and many other characteristic signs

of the period, throughout England, Scotland, Ireland, the American colonies, and the countries beyond the bounds of the British empire.

To the end of the second volume the commencement of the third is annexed, in 32 pages. The reason of this unusual plan of publication is not assigned: but this addition will be welcomed by readers, as furnishing an excellent account of the rise of the Methodists, under the two Wesleys and Mr. Whitefield.

While we, with great pleasure, express our general approbation of the plan and execution of this work, we cannot but wish that the worthy authors had repressed the occasional sallies of severe ridicule and sarcasm, which, tho' directed against vice and folly, are exposed to misapprehension and injurious constructions. Such contingencies it is the duty of literary men and Christians ever to preclude, and especially in a controversy of so much delicacy as that between the Church of England and those who separate from her communion.

History and Antiquities of Dissenting Churches, Chapels, and Meeting-Houses, from the Rise of Nonconformity to the Present Time; including a Chronological Series of Ministers at each Place; with Biographical Anecdotes of their Lives and Characters. Vol. I. p. 536; with 7 Portraits, price 17s

To serious Christians in general, but particularly to Protestant Dissenters, we can cordially recommend this work, as containing a great variety of articles of neglected, but interesting biography; — the lives of excellent men, who were not only distinguished by genius and learning, but who employed their talents to the noblest purposes, — the glory of God, and the salvation of men.

Mr. Wilson commences this work with a brief description of the rise of Nonconformity in the reign of Queen Mary; and relates the origin of those places of worship in which regular churches were afterwards formed. He begins with the city of London; and takes up every place in a local direction. The history of each church begins with a short description of the antiquities of its scite; which is followed by a chronological list of ministers, down to the pastor now living, with biographical sketches of their lives and characters. It will be easily conceived, that this work requires a large fund of materials, great labour, and extensive research. For this the author appears amply prepared. Every article is accompanied with a list of the author's works, and interesting anecdotes, from printed, manuscript, and other authorities. Many of these serve to illustrate obscure facts in church-history, relative to various separations and alterations that have taken place; which changes are recorded with candour, moderation, and firmness. The whole is illustrated by highly finished portraits, chiefly engraved from original paintings, and thus enhance the value of the work, which is to be completed in 4 vols. 8vo, including London and its environs.

If our limits would admit, we could easily select many interesting passages from the lives of Mr. Henry Jessey, Mr. Jos. Jacob, Dr. Owen, Dr. Watts, Dr. Wilton, Dr. Addington, and of Mr. William Kiffin, of whose history very little had hitherto been collected; but we refer our readers to the work itself, in which they will here find much to excite and gratify their curiosity.

From the perusal of this volume, it is evident, that wherever evangelical preaching has been continued, real religion has flourished; and that wherever it has given place to error, the churches have gradually declined, and become extinct. Let us pray, therefore, that our churches may be kept pure, zealous, for the honour of God, and that their respective pastors may be decided friends to the truths of the gospel, in doctrine, discipline and practice.

Pious Remains *of the* Rev. James Moody, *late Minister of the Gospel at Warwick; consisting of Memoirs of his Life, and a Selection of his Letters; together with*

a few Original Hymns, 12*mo*, *price* 4*s*.

We are glad to see this literary monument of a truly pious, zealous, and useful minister of the gospel, whose memory will long be cherished by a numerous circle of friends in town and country. 'This little volume consists chiefly of familiar letters (nearly 70 in number) written under the impulse of the warmest friendship, and characterized by that ease and negligence of style, which is allowable in letters addressed to near relatives or intimate acquaintance, especially when the writer is subject to numerous and important engagements: they present to the reader a faithful transcript of his mind, and exhibit an eminent example of true piety, of diffusive benevolence, and of indefatigable zeal in the service of God.'

The Memoir of Mr. Moody's Life, which is prefixed, is larger and more particular than that which appeared in this Magazine; and contains some interesting extracts from his Diary. To this is added, the inscription on the monumental tablet, presented to the congregation at Warwick, as a tribute of respect, by his friend John Bacon. Esq. the sculptor. The work is adorned by a tolerably good likeness of the deceased. With satisfaction we recommend these 'Pious Remains' to our readers, and to the religious public who love the truth, and esteem the ministers of it for their works' sake.

A Sermon *preached at the Bishop of Winchester's Visitation*, *May* 12, 1807, *at Guildford*, *by the* Rev. W. Williams, *Curate of Hamildon*, *&c. Surrey*.

This is a faithful discourse on 2 Cor. ii. 15, 16 *We are unto God a sweet savour of Christ*, &c.; in which the author considers—'the reason why the labours of his sincere diligent servants are grateful unto God; — the importance attached to their ministry; — and the difficulties attending it.' These interesting topics are here treated at large, with considerable ability, and in a truly evangelical manner.

An Address to Churchwardens: *the Substance of a Sermon preached at the Visitation of the* Rev. J. Carver, LL.B., *at Guildford*, *Sept.* 1807.

The author presents this discourse to the public in the form of an Address, rather than in that of a Sermon; hoping thereby to recommend it to a wider circle; and being convinced of the notoriety of the remissness which generally prevails, and the necessity of a church-reform in the department to which it refers, he deemed no apology necessary for the publication. He strongly recommends to Churchwardens, — first, a regard to personal religion; and then to those ecclesiastical affairs committed to their trust. We wish that his faithful admonitions may be duly regarded by the numerous class of responsible officers to which they are addressed. We think, however, there is some asperity in this and in the preceding discourse, when he speaks of 'Schismatics' and 'Self-commissioned Instructors.' We sincerely wish, however, that every clergyman, and every churchwarden, may become what Mr. W. recommends.

An Introduction to the Study of the Holy Scriptures; *containing a concise Account of the Principal Events in the Old and New Testaments*; *chiefly designed for the Use of Young Persons. By a* Clergyman, *&c.*; *2d edit. with Improvements*; *price* 3*s*. 6*d*.

The worthy clergyman by whom this volume was prepared for the press, appears to have taken much pains in improving it from the first edition, published in 1759. He has inserted some facts which were omitted, — and enlarged upon others which were too slightly mentioned; he has also added Notes, illustrative of some of the most difficult passages; a Chronological Table; and Dr. Watts's Catalogue of Scripture Names. The work is neatly printed, and forms a useful introductory volume; by the perusal of which, we hope, that the young reader will be rendered anxious to study works of a similar nature on a larger scale.

Some Remarkable Passages in the Life of Mr. William Howard. *By the late Rev.* Joseph Milner, A. M. *4th edit. price* 1s. 6*d.*

We are glad to see a new and *neat* edition of this very useful tract; in which we have an Account of Mr. Howard's Conversion, — the Excellencies of his Character, — the Defects of it, — how Corrected, and his Death. The whole is concluded by judicious Reflections on the Importance of those Doctrines (particularly of Justification and Regeneration) which were the means of producing this wonderful change; and on the Influence of the Holy Spirit, which rendered them effectual.

'The conversion of Mr. Howard,' says our author, 'resembled that of Col. Gardiner; not quite so striking in some circumstances, but, I think, equally solid.' He was originally intended for the ministry; but, being of a dissolute turn, he left the University, and became very licentious and abandoned in his conduct. After having spent most of his property in dissipation, he determined to retire to some obscure corner. Providence directed him to North Ferriby, near Hull, in Yorkshire; where the evangelical ministry of Mr. Milner was made a blessing to him. How wonderful was the change effected by divine grace! In sensuality and uncleanness he had been so notorious, that decent persons would not associate with him. He was proverbially infamous; but he was, not gradually, but suddenly, reformed; — he was immediately delivered from his vices; and 'I never saw,' says Mr. M. 'a man more pure, chaste, sober, and decent in his whole deportment. It would have been impossible for any person, who had not known him, to have suspected that he had lived otherwise than in the habitual practice of temperance, sobriety, and chastity.' Such were the effects of doctrines which our modern opposers call 'Anti-moral!'

We earnestly recommend this little book to our readers. It is peculiarly proper to be put into the hands of young men. It affords an admirable comment on those words of the Psalmist, 'Wherewith shall a young man cleanse his way? — by taking heed thereto, according to thy word.' Ps. cxix. 9.

The Life and Death of the Christian: *a Sermon, occasioned by the Death of Mr. Thomas Hayter, of Gosport. By* D. Bogue. *Price* 1s.

This is a tribute of respect to an aged disciple, who, like David, had 'served his generation by the will of God.' Acts xiii. 36. The author first considers 'this description of the life of a saint;' and, 2dly, shews that, 'when the servants of God have performed the work assigned them, he dismisses them, by death, into the eternal world: — 'he fell asleep, and was laid unto his Fathers.' Each of these important topics is illustrated from Scripture, and exemplified in the life and death of Mr. Hayter, whose temper and conduct as an individual, as the head of a family, as a member of civil society, and as a member and deacon of a church for 55 years, are highly commended; and whose death was peace. A recommendation of his pious example to the imitation of others, closes this excellent and useful discourse.—Would to God that every church had a Thomas Hayter in it!

An Introductory Discourse, *Confession of Faith, Charge, and Sermon, delivered at the Ordination of the Rev. William Clayton, at Saffron Walden, Essex, Feb.* 1, 1809.

In the Introductory Discourse by Mr. Carver, of Melbourne, the general principles upon which Dissenters proceed in their ecclesiastical affairs, are clearly and candidly stated. The Confession of Faith is orthodox, but expressed with peculiar brevity. The Charge, given by a father to his son, is very impressive, and contains many important suggestions for the right discharge of the ministerial office. Every reader will recognize the author's manner in the following

passage: — Speaking of visiting the flock, he says, 'Impression is not always produced so much by what is said, as by the person who says it. A conviction that the messenger is sound at heart, and sincerely desirous of doing good, will create a respect for his message. This power in character, will produce expectation in the minds of young people when you are to visit them, and regulate the manner of your reception. If the family have just reason to say, "A man of God is coming to visit us," their feelings, hopes, and preparations, will be very different from those occasioned by the looked-for visit of a political, smoking, story-telling, and perhaps tippling man in a black coat. Every man carries his own atmosphere about him, and it is either healthful or pestilential. There is an evangelical, salubrious atmosphere, which I pray God may ever surround you; which will diffuse a savour of Christ in the circles you frequent, and will, at the same time, drive from your society those disordered persons who do not wish to be cured of their moral maladies.' P. 37.

The sermon to the people, by Mr. Harris, of Cambridge, is very judicious and good. It was preached at a very few hours notice, in consequence of Mr. Cooke, of Maidenhead, who was engaged to preach to the church, being detained by the floods. The whole service reflects credit on the several persons engaged.

The True Patriot: *a Sermon, preached at Salem Chapel, Leeds, on the Fast Day, Feb.* 1809. *By* Edward Parsons.

This is a very sensible and spirited discourse on Ps. cxxxii. 6, 'Pray for the peace of Jerusalem,' &c. Mr. Parsons combats the opinion, That the love of our country is neither enjoined nor encouraged under the Christian dispensation. True patriotism is defined; and the author lays it down as an indubitable maxim, That the true patriot must be a good man, — a man of genuine religion. He shews, 2dly, That true patriotism is connected with a just estimate of national advantages; — 3dly, With a grateful retrospect of national deliverances; some of which, in our own country, he recites, and particularly the Revolution under King William; — he shews, 4thly, That the true patriot is deeply affected by the vices and the calamities of his country, and notices those sad instances of immorality, especially in high life, which have lately so painfully affected every serious Briton; — he adds, 5thly, That the true patriot will be found ready to sacrifice his private interest for the public welfare; and, finally, That he is a man of prayer. The whole is concluded by seasonable exhortations. This discourse is much above the common rate of Fast-Day Sermons, and will repay a serious and attentive perusal.

LITERARY NOTICES.

Dr. Hawker will very shortly publish a Third Letter, in Answer to the Third Part of the Barrister's Hints.

Mr. Js. Trego, of Exeter, has in the press, Four Letters to Dr. Lant Carpenter, on the Public Version of the New Testament.

In a few days will also be ready for publication, No. XX. of the Transactions of the Missionary Society; — 'A *Sequel* to the Antidote to the Miseries of Human Life,' by the Author of the Antidote; — Poetical Gleanings, by a Lady; — Mr. Ewing's Essays, addressed to the Jews; — and, A Treatise on Jesus Shewing Mercy, by Mr. J. H. Cox.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Reflections on the Books of Scripture, by Dr. Allix. A new edition, 8vo, 10s 6d

The Village Manual, 6s

A Gospel-Glass for English Professors. Recommended by Dr. Rylaad. 12mo, 5s

Watson's Divine Cordial, 2s 6d

RELIGIOUS INTELLIGENCE.

MISSION TO JAMAICA.

Recommended by R. C. Dallas, Esq. in the Second Volume of his History of the Maroons of Jamaica.

Mr. Editor,

The joy that was felt on the Abolition of the Slave Trade is, unhappily, not so universal in our colonies as in the mother country, if we may judge from the Petition and Remonstrance of the House of Assembly in Jamaica, and the Act lately passed in Kingston, to prevent the attendance of the Negroes on the preaching of the Missionaries, Methodists, &c. These are additional arguments, if more were required, after volumes of proof, of the necessity of the Abolition. It is devoutly to be hoped, that an act to legalize persecution will not be suffered by the King in Council to be passed into a law:—a hope we trust his Majesty will realize, after so many proofs of his tolerant principles and conduct. Have Avarice and Interest so infatuated our colonists, as to urge them to enter the lists with Heaven,—'forbidding the preaching of the word to the poor Heathen, and thus filling up the measure of their iniquity, that wrath may come upon them to the uttermost?' In perusing the History of the Maroons of Jamaica, by R. C. Dallas, Esq. I was extremely pleased with his sentiments on the subject of Religion, which I have copied for your insertion, as peculiarly seasonable at the present crisis. He appears to be a man of considerable intelligence and humanity; and as he resided many years in Jamaica, and was connected with some of the most respectable persons in power in the island, his opinion is entitled to greater weight. That amiable prelate, the Bishop of London, has just published a Letter to the West India Planters, on behalf of the Negroes, with the liberal offer of £500 towards the establishment of schools for their instruction. While it is sincerely to be hoped that something may be done for the rising generation, the souls of the present race (for negroes have souls as well as planters) are too precious to be suffered to perish, by depriving them of the means of their salvation.

Yours,

A Friend to Schools and Missions among the Negroes.

'We are now to consider the neglect of religion: a subject than which there cannot be one more important to the mind of man. The world has long had in its view the extraordinary sight of a Christian Community in Jamaica, supporting, in the bosom of the country, a population of Heathens nearly ten times more numerous than themselves, without any pains being taken to lead them to a sense of the state of man, — his fall and redemption. That so many hundreds of thousands of men in the West Indies, should be suffered to remain in such ignorance and irreligion, is a scandal that could not escape the just, tho' severe, animadversions of the advocates of Africa. The justness of the censure was felt; and we find a clause in the consolidated law, enacting, That all masters and owners, or, in their absence, the overseers of the slaves, shall, as much as in them lies, endeavour to have them instructed in the principles of the Christian religion: and it was made a part of the duty of the clergy to attend at their churches, for the purpose of instructing negroes who will come to them. By these ordinances, be they ever so much neglected, the Legislature has done its duty; for what coercive measure can be adopted to enforce an injunction, the observance of which, in the state of religion in every part of the British empire, is left to the consciences of men? The rest must be the result of principles and manners. The truth, and for speaking the truth, I know I shall be forgiven by those who are not touched by it, is that religion is shamefully neglected by those who profess themselves Chris-

tions. Religion is scarcely known to be attended to, except on some properties belonging to Moravians, and a few other Dissenters, who deserve great credit for their perseverance. Zeal is the great spring of success in religious conversions; and it is an undeniable truth, that exalted as our clergy are by learning, talents, or virtue, in zeal they are generally defective. I write with reverence; nor do I, in this observation, mean to cast the slightest disrespect on a body whose functions are, in my mind, most sublime. What is necessary in the character of a Missionary, is not so in that of a Protestant Clergyman, fixed in a parish where, if he is ever seen in the cottages of the peasants, it is bestowing alms, or conversing on the sins of man and the grace of Christ, on repentance and remission. How little adapted is he to the task of converting Heathens in foreign countries!

'It is a melancholy truth, that the negroes in our colonies have been left to a savage Heathenism, while those in Catholic countries have been instructed. It ought to be known that, when the Revolution of France drove the priests to perish in exile, or exist on the bounty of strangers, the black Christians of Martinique sent them occasional succour to a considerable amount. Having heard this circumstance from the Bishop of Troyes, while he resided in England, I wrote to him after he became Bishop of Meaux, for some information on the subject; and at the same time I requested his opinion on the causes of the superior success of the Catholic Missionaries. In his answer he says, "The *esprit de corps* that animated our missionaries, especially the Jesuits, gave great energy to their endeavours. Their characters and talents were studied by an able superior, who selected those he thought best fitted for a mission. Christian obedience, pushed to the highest degree of perfection and mystic enthusiasm, was the soul of these institutions. To this, add the advantage which celibacy gives to our missionaries, by keeping them free from family cares, conjugal solicitude, and anxiety to provide for children, so that the mind is wholly devoted to the object. I think too, that those of our clergy who are truly religious, are more zealous for the salvation of souls than those of your church, though equally religious. Notwithstanding what is said of the superfluity of our ceremonies, I have sometimes thought that your clergymen confine themselves more than ours to the externals of the church service, and to eloquent sermons on stated days. We attend more to individuals in sickness, and to the instruction of their children. Our bishops labour more to form men for the priesthood; and, when ordained, more closely overlook their conduct. Your clergy, I fear, rather consider their bishops as collators to benefices, than look up to them as spiritual fathers, beloved and revered. This was the case with some of ours, but less generally, if I may depend upon my observations."

'Let us pursue the theme which was broken off by the Bishop's letter. The want of zeal and the want of example are causes of the little progress of religion among the negroes. Let preaching be accompanied with Christian charity and example; for negroes, like other men, will judge of the sincerity of faith by actions more than by professions. The following dialogue actually passed between a master and his slave, who had taken a new wife: — "You must take your own wife, Melia, back again." 'Me no forsake Melia, Massa.' "What! have you not forsaken Sue, Jupiter's wife?" 'Jupiter part wi' her, Massa; so me take her.' "What! have you two wives! for shame!" 'Massa, what make you come upon poor negro bone so? — you no hab two wife yourself!'

'To aid the propagation of the gospel, the colonists must conform to the regulations of Christianity. Hoping for this, let us enquire into the practicability of some plan for producing those benefits. I will venture to say, that little or no success is to be hoped for from the legislative injunction to masters or to the clergy to wait at their churches. Estimating the number of clergy in Jamaica by the parishes, there is not above 1 to 1,500 whites, nor above 1 to 15,000 blacks. Parishes form large divisions, and might rather be called Counties, as may be judged by recollecting that

there are only 20 in the whole island: a number which we find nearly equalled in the limits of some small country towns; for instance, Colchester, where, I believe, there are 15. The absurdity of a clergyman waiting for the arrival of 15,000 Catechumens, some of whom, with the utmost expedition, could not perform in three days the journey they would have to take, is too glaring to need being pointed out. Why do not our colonists take the example of the Catholics? — for instance, the Spaniards in South America. Every district of Indians has a protector and clergy to instruct them. The blacks should have Missionaries; and the proprietors of contiguous estates might be bound to provide a good house, and some acres of land for the Missionary's use, and a decent maintenance made by them, or by Government. The expence could not be great; and should not be named, when the benefits are considered. The duties of a Missionary, I presume not to state; but certainly the nearer he approached the character of his Divine Master, the more hope there would be of success. His being a married man, so far from being an objection, would be a recommendation. Celibacy clothed with purity, is too sublime to be otherwise than rare. I am too well acquainted with the West Indies to think, that a bachelor would be a better Missionary than a married man. Besides, an example of marriage is an important object. Placed in the centre of a district, to which he could extend his care with ease, what effect might not be hoped from a good man, sincere and zealous! Besides disseminating the principles of our blessed religion, he might be a check on the conduct of those who disregard the regulations in favour of negroes: to him the council of protection might look as a spring of energy; and he might enable them to give efficiency to the law. The great, perhaps only obstacle to this plan, is the jealousy of the planters. It should be well understood in the outset, and confirmed by the conduct of the Missionary, that no part of his duty will lead him to any temporal interference in the plantations; and that the very reverse of idleness and discontent is to be the result of his mission. When men, thus employed to propagate our holy faith, shall feel the apostolic glow for the salvation of souls, then may we hope to see societies of Christian Negroes impressed with a just sense, and living in the practice of the duties they owe to God, to their masters, to their fellow-labourers, and to themselves. Doubt, expence, distaste for innovation, and lukewarmness on sacred subjects, not to say irreligion, will cause such a scheme to be long postponed, and perhaps ultimately rejected; yet the inhabitants of Jamaica cannot contemplate the struggle in St. Domingo but with anxiety.

DISTRESS IN FINLAND.

Copy of a Letter from the Rev. S. Largus, of Stockholm, to the Rev. G. Brunnmark, Chaplain to the Swedish Legation at the Court of St. James's, dated Stockholm, Dec. 5, 1808.

'Dear Brother,

'I RETURN you many thanks, both in my own name and in that of the Committee, of which I am a member, for your exertions in behalf of my afflicted countrymen. It needs but to have a heart, in order to bless every one who endeavours to alleviate their sufferings, which are indescribable.

'We have here, in Stockholm, several hundred fugitives from Finland; some with three or four, others with six, seven, eight, or more children, without their having been able to bring with them subsistence for a single day, or the least change of clothes; but, God be praised, the generosity of the good people of this city has placed me in a situation, now and then, to furnish the most hungry with bread. The joy I have felt in doing this, cannot be expressed by words; and you may suppose how glad I am that a channel has been opened in London, for the more effectual relief of the miserable.

'Dear Brother, do not slacken your endeavours. I am sure, you cannot plead the cause of humanity in vain, before a nation so generous

and so truly respectable as the English.

We have already purchased a considerable quantity of fire-wood, which, you know, is an article of great moment at this time: but we have been obliged to pay 13 rix-dollars for a fathom; which, last year, only cost *three* *. We have also been distributing ready money, in small sums.'

In consequence of a Circular Letter sent to many ministers and gentlemen, several collections have been made; — but what has been received is as yet very insufficient to discharge the sum expended for seed-corn, purchased by the Committee. It remains with the public to determine, whether that corn can be sent for gratuitous distribution among the poor Swedes or not.

*** The smallest donations are thankfully received by Mess. Hardcastle and Reyner, Treasurers, Old Swan Stairs; J. Butterworth, 43, Fleet Street; and Mess. Coutts and Co. Bankers, Strand.

* Sweden used to be supplied with fuel from Finland.

ANNIVERSARY OF THE MISSIONARY SOCIETY.

The following is the Arrangement of the next General Annual Meeting: —

Wednesday Morning, May 10, Surry Chapel, the Rev. James Peddie, of Edinburgh, will preach.

Wednesday Evening, Tabernacle, the Rev. J. Clayton, jun. will preach.

Thursday Morning, at the Rev. Mr. Wall's Meeting-House, Pavement, Moorfields, the Members 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. Josiah R. Richards, late of Hull, will preach.

Friday Morning, St. Bride's Church, Fleet Street, the Rev. John King Martyn, jun. M. A. Curate of Pertenhall, 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*. No others can be admitted.—Tickets for Admission may be had of their respective Ministers.

☞ Morning-Services to begin at Half past Ten, and the Evening at Six o'clock. —— A Collection will be made at each of the Places.

We are desired to say, That the front seats of the galleries being reserved for the ministers, it is respectfully requested, that other gentlemen will not occupy them.

The Annual Meeting of the British and Foreign Bible Society will be held at the New London Tavern, Cheapside, on Wednesday, the 3d of May, instant, at Eleven o'clock. — The President will take the Chair precisely at Twelve.

The Annual Meeting of the Religious Tract Society will be held on Thursday, May 11, at Seven in the Morning, at the City of London Tavern, Bishopsgate Street, opposite Threadneedle Street, — the Room at the New London having been found too small.

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, London, on Friday, the 12th of May, at Seven in the Morning.

General Congregational Union. — Wednesday, the 17th, a Sermon will be preached by the Rev. Mr. Bogue, of Gosport, before the Members and Friends of the Union, at the Rev. Mr. Wall's, Moorfields; after which, the Committee's Report will be read, and the business of the Society transacted. — The Friends of the Union are respectfully requested to breakfast together, at the New London Tavern, Cheapside, at Seven o'clock in the Morning of the same day.

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
W. N. Tweedmouth, 1*l.* — R. S. G. 1*l.* 1*s.* — —	2	1	0
Rev. Mr. Stodhart and Congregation, Mulberry Gardens —	50	1	6
Rev. Mr. Bogue and Congregation, Gosport —	72	17	10
W. — — —	5	0	0
Tutors of Children of the late Mr. T. Cuthbertson, Lyon Cross, Neilson, North Britain — —	1	0	0
W. K. H. — — —	5	0	0
A Lady in Edinburgh, by the Rev. Dr. Buchanan, in Aid of the Plans carrying on for the Conversion of the Jews —	50	0	0
Fetter Lane, Auxiliary Society, by J. Bunnell, Esq. Treasurer	32	7	9

MISSIONARY SOCIETY.

DEMARARA.

We have the pleasure of communicating to our readers further information, of a very pleasing nature, from this colony. It cannot fail to afford to all Christians who peruse it, and especially to the Members of the Missionary Society, the greatest satisfaction to find that our sable brethren are thus happily visited with the great salvation; and, we doubt not, it will give a new zest to the enjoyment of the Missionary Anniversary which is at hand; — it will excite praise, enliven prayer, and animate to fresh exertions.

Extract of a Letter from Mr. Wray, dated Feb. 14, 1809.

I have reason to believe, that 150 negroes are earnestly seeking the salvation of their souls, — most of whom never heard of a Saviour before my arrival; and many of them were nearly as ignorant of God as the beasts of the field.

Twenty-four have been solemnly received into the church of Christ by baptism; and are, as far as I know, ornaments of that religion which they profess. I have opportunity to watch over them daily. Indeed, their managers bear witness of their 'good conversation in Christ.' I have received 13 more as candidates for baptism; and, as far as I am able to judge, they are truly devoted to God. Believe me, I will not baptize one who does not appear to give sufficient proof that he is a sincere believer in Christ, and who has not for a considerable time manifested his sincerity by an upright walk and conversation.

The number of people whom I have an opportunity to instruct, is nearly 600. They are not all able to attend at once; but the number that generally hear at Bethel Chapel is about 400, or sometimes 500. Perhaps, a more attentive congregation was never seen; — every individual seems anxious to understand every word. — Many of these poor people are not only desirous to obtain their own salvation, but they are saying to others, 'Come ye with us, and we will do you good; for the Lord hath spoken good concerning his people.' They willingly teach others what they know. I am informed, that some, at the distance of 20 miles, who never saw our chapel, have learned Dr. Watts's First Catechism. Ten of our men, who best understand, have taken eight each under their care to instruct them, to watch over them, and settle disputes among them. The manager, who attends the chapel, says he is astonished at the change wrought among them. Before they heard the gospel they were indolent, noisy,

and rebellious; but now they are industrious, quiet, and obedient. A few days ago they saw that the manager was anxious to have the cotton picked, and brought home; on which account the invalids and old people, who had not been asked to do any thing for a long time, went, of their own accord, into the field and worked. Even the sick nurse and two free women, who live on the estate, went; and one of them took her two slaves with her: and on the next day, they were so anxious to get the cotton home, that they would scarcely allow themselves time to eat or drink. Without doubt, this was the effect of the gospel. It is well known, that, in many cases, it is almost impossible to make the slaves work without the use of the whip; but now they work willingly. A few days ago, a gentleman asked a manager under his direction, Whether the people had not been very disobedient since they heard the gospel? He replied,' Quite the contrary. I seldom have occasion to use the whip now!'

A gentleman, who formerly prohibited his people from attending, now permits half of them to come every night; and they take much pains to learn the Catechism. This gentleman's lady one day asked a woman, who attended our chapel, Whether she understood what she heard? She answered, 'Yes; me an English neger, and de minister an English gentleman; me understand.' After relating what she had heard, she added,' We all come good now, — no thieves now: before, all our fowls were stolen, but now we can keep dem,' &c. The same woman said to me, 'Tank you for bringing the gospel to dis country. Ah! Massa, I wish you had come sooner, when I was younger!' I bid her thank God, not me. She replied, 'I know we should not have seen, nor known, nor heard you, if God had not sent you.' We were then led to say something about England. 'England,' said she, 'is a good country; but buckra men come a Demarary a get money!' I then said, "I have not come to get money." 'Ah, Massa,' she said, 'you will be rich,' pointing to Heaven; and then added, 'The riches of Heaven are far better than a house full of money!'

Another gentleman, who had formerly forbidden his people to attend preaching, heard, the other day, one of the little creole children repeating a prayer, and teaching it to some others. He was so much affected with it, that he made the child a present; and promised that they should come to the chapel when they are bigger. All his people have now liberty to attend. One of them asked him if he would permit him to be baptized. He answered, 'Yes, when the minister thinks you fit; and I will give you a note to him.'

A third gentleman has permitted some of his people to be baptized. This was the occasion of great joy to us, for I was long afraid that I should not be allowed to baptize any; which was the source of much grief to me. This is another display of God's great goodness!

Society for Missions to Africa and the East.

On Whit-Tuesday, the 23d of May, being the Ninth Anniversary of this Society, a Sermon will be preached at the Parish-Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, by the Rev. Leigh Richmond, M. A. Rector of Turvey, Bedfordshire. Service will begin at 11 o'clock. A Collection will be made, for the benefit of the Institution.

At Two o'clock, the Annual Meeting of the Society will be held at the New London Tavern; when the Committee will make their Report, &c.

Four Lutheran Ministers are now in Africa, under the protection of the Society, as Missionaries to the Susoo Nation. Of these Missionaries, the Rev. Melchior Renner went out in the spring of 1804. Since that period Mr. Renner, or one of his brethren, has had the charge of the spiritual concerns of the colony, which had been for several years destitute of a chaplain; and their services have been highly acceptable and beneficial. The Rev. G. R. Nylander, the Rev. Leopold Butscher, and the Rev. J. G. Prasse, arrived at Sierra Leone, in October, 1805. Mr. Nylander now

acts as Chaplain at Sierra Leone, and has the care of the children in the colony. The other brethren are settled at a Missionary Station, on the Bashia River; and a second station is preparing at a short distance.

The Committee have established a Missionary Seminary in this country, the direction of which has been kindly undertaken by the Rev. Thomas Scott, Rector of Aston Sandford, Buckinghamshire. Four Lutheran ministers, who came from Berlin, soon after the peace of Tilsit, are now preparing for their future labours, under Mr. Scott's superintendence.

Preparations are making for the formation of a settlement at the Bay of Islands, in the northern point of the two New Zealand Islands. The settlement is to consist of a few pious mechanics, who may instruct the natives in the arts most useful to them, while they will labour to perfect themselves in the native language, and employ their leisure in the care of the children; and thus prepare the way for a regular mission.

Provincial Intelligence.

Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands.

The Anniversary of this excellent Institution, will take place early this month. The following short account of it will not be uninteresting to the public:—The business of the Society, both in Edinburgh (the seat of the Parent Board) and in London (where the Correspondent Board has, for many years, been established) is conducted gratuitously by gentlemen of great influence and respectability. The flourishing circumstances of the Institution, are a proof of the zeal, the talents, the discretion, by which its interests are conducted and promoted. The purposes which, in general, it has in view, are the dissemination of useful and religious knowledge, and the instruction of poor children, in the ordinary employments of humble life. These valuable purposes are obtained by means of schoolmasters established in remote districts of the country, and the additional assistance of catechists and missionaries, &c. Under the care of the Society, there are not less than *two hundred and eighty schools;* in which there are daily educated not fewer than *sixteen thousand children.* We know not which to admire most, the immense number of interesting little creatures under its tuition, or the invaluably beneficial consequences, which are continually resulting from its labours. Those districts which were formerly buried in barbarity and ignorance, are now enjoying the day-light of Christianity, and the advantages of civilized life. The remote fastnesses of the distant North, which were, in former times, the retreats of banditti and the coverts of rebellion, are now the venerated abodes of independent men,—the nurseries of loyalty and heroism. The public will be delighted to hear, that many of the heroes of Acre, Maida, Vimiera, and Corunna, were once pupils in the humble seminaries of the 'Society in Scotland for Propagating Christian Knowledge.'

But the Institution presents itself to our view, in a light even still more interesting than this, when it is considered as the nursery of immortal souls, and as a first step towards the enjoyment of eternal glory in the Kingdom of Heaven.—Let the mind, for one moment, calculate the hundred thousands which it has snatched from ignorance and error;—the influence and value of those hundred thousands, when at the head of their own families, they are enabled to declare to their little ones the whole counsel of God,—the merits of the cross,—and the felicities of Heaven! The Institution, on this view of it, will not fail to assume a magnitude of proportion, and an extent of power which will confirm it, in the high rank it justly occupies, among the works of British benevolence. We have no doubt that on this, as on former occasions, it will receive the most ample encouragement from a generous and discriminating public. This year brings round the first centenary of its existence,—it being just one hundred years since it was incorporated by Royal Charter.

Fortune-Telling and Murder.

Mary Bateman, one of those base impostors who pretend to know the future destiny of their infatuated followers, had, for many months, practised her deceits on *Rebecca Perrigo*, of Bramley, near Leeds. This unfortunate woman imagined she had *an evil wish* upon her, or some malignant influence, we suppose, of an evil spirit or witch; and applied to Mary Bateman, who was esteemed *a wise woman*, for relief. She pretended to give, not her own directions, but those of a *Miss Blythe*, of Scarborough, and contrived false postmarks, &c. on letters, supposed to come from her. By a series of artful frauds, too tedious to mention, she obtained, from Mrs. Perrigo, about 70*l.* and when Mr. Perrigo began to suspect that the whole was a deception, she laid a plan for the destruction of them both by poison, which was mixed in a pudding. Of this they both ate, but Mr. P. very sparingly; — his wife, still so infatuated as to expect relief from the mystic food, ate more largely, and died.

The affair appears to have excited uncommon interest in the county, and to have discovered what sad remains of ignorance and superstition are yet found among multitudes of the common people. She was executed at York, on Monday, March 20. It does not appear that she discovered any sensibility on account of her wretched condition, or felt a pang even when her sucking child was taken from her, a little while before she was hanged. Her body was taken in a cart to Leeds, to be dissected.

Sincerely do we hope that this awful event may check the foolish and wicked practice of consulting fortune-tellers.

Beneficial Effects of Sunday-Schools.

Sir, *To the Editor.*

The very interesting communication inserted in your last Magazine, respecting the associations of various Sunday-Schools in North Wales, containing hints and examples which may be adopted with advantage in many parts of England, I am induced to request your insertion of the following, which manifests the practical effects of such associations. Yours, &c. J. T.

Extract of a Letter from the Rev. T. Charles, of Bala.

Nov. 27, 1808.

'Though my journey to ——, in Sep. last, was attended with consequences very painful to me in my late illness, yet the effects of that meeting, and public catechizing of the children in the open streets, before the largest inn in the town, have proved most beneficial indeed to that place. It is one of the most drunken, ignorant, and profligate towns in Wales, and has been so (and a very persecuting place) for two centuries past. We have now, in consequence of that day's work, a Sunday-school attended by above 100 children, and continually increasing; in which are also a great number of grown persons, altogether as ignorant as the children; and the tidings from these are more favourable every week. As soon as I am able to take the field, I mean to pay them another visit; the last was a very solemn one indeed. Last Sunday fortnight, we had an association of children here at Bala: attending at it was the first thing I did after my illness. Our large chapel overflowed, and the effects of the work of that day are very evident and beneficial in the town and neighbourhood; and they are everywhere, in different parts of the country, for similar meetings, as soon as I may be able to move about, next spring. I never knew any means so successful to bring all the grown-up young people to engage in the work of learning the Scriptures. Their whole attention is at present engaged in preparing for another meeting; and nothing else is talked of but the Bible, and consulting together what Scriptures are applicable to the points in hand. The points are, The Duties of Parents

and Children, Husbands and Wives, Masters and Servants, Pastors and People, Magistrates and Subjects, Buyers and Sellers. They are to find out Scriptures that direct us in all these important points. We have already treated on the first principles and most fundamental points of Christianity. These are new and very interesting, and are taken up with great eagerness.'

On Friday Evening, March 31, two men were killed by an explosion of a barrel of gunpowder, on board a barge in the Grand Junction Canal, near the Harrow Road. The barge was freighted with puncheons of spirits, barrels of gunpowder, &c. It is said, that the deceased men were boring a hole with a gimblet in the barrel of gunpowder, taking it for spirits, and the friction was supposed to have produced the catastrophe. Five other persons in the boat escaped unhurt. The body of one of the sufferers was blown 60 yards from the barge. Seven hay-stacks near the canal were burnt.

On Tuesday, Sep. 20, 1808, the Gloucestershire Independent Association was held at Gloucester. The Rev. S. Lowell, of Bristol, preached in the Morning, from Lam. iii. 24; and the Rev. W. Thorpe in the Evening, from Col. ii. 9. The Rev. Messrs. Richardson, Harries, Jones, Trotman, and Hawkins, engaged in prayer. The devotional and instructive solemnities of this day, made those delightful impressions on the minds of the hearers, which will be neither easily nor soon forgotten. — The afternoon was devoted to the concerns of the Independent Benevolent Society; when the members witnessed with pleasure its growing prosperity, and heard with gratitude and joy, that their late venerable friend and father, the Rev. C. Winter, of Painswick, had left them a reversionary legacy of 100*l*.

Oct. 27, 1808. Mr. T. Powell, late student at Wrexham, was ordained to the charge of the Independent Church at Denbigh. Mr. Jones, of Holywell, began the service by reading, &c.; Mr. Roberts, of Llanbrynmair, delivered the introductory discourse, from Jer. iii. 15; Mr. Hughes, of Dinasmywyddu, asked the questions, &c.; Mr. Griffith, of Carnarvon, offered the ordination prayer; Mr. Lewis (tutor of the above academy) delivered a very solemn charge, from 2 Tim. ii. 15; Mr. Lewis, of Llanuwchllyn, addressed the church, from 1 Thess. ii. 20, and concluded with prayer.

Oct. 28, 1808. Mr. William Williams, late student at Wrexham, was ordained to the pastoral office in the Independent Church at Wern, near Wrexham. The service commenced with reading, &c. Mr. Hughes, of Dinasmywyddu; Mr. Lewis, of Llanuwchllyn, delivered the introductory discourse; Mr. Jones, of Trawsfynydd, offered up the ordination prayer; Mr. Lewis, of Wrexham, gave an impressive charge to the minister, from Heb. xiii. 17; and Mr. Roberts, of Llanbrynmair, preached to the people, from the same verse. In the afternoon and evening, four sermons were preached, by Messrs. Griffiths, of Machynlleth; Jones, of Liverpool, &c. This infant cause at Wern, likewise at Harwd (which is now considered as a branch of the same church) were raised by means of the united labours of the students from Wrexham.

On Tuesday, Aug. 30, 1808, Mr. Adamson, late student at Manchester, was ordained to the pastoral office in the Independent Church of Christ at Pattycroft, near Manchester. Messrs. Bowden, Evans, Bradley, Roby, Jack, and Coles, engaged in the service; and Mr. Fletcher preached in the evening.

Jan. 31 and Feb. 1. A new Independent Meeting-House was opened at Brynmenyn, Glamorganshire; when four sermons were preached by the following ministers: — The Rev. W. Williams, of Newton, from Mat. xvi. 18; Rev. W. Thomas, of Aberdar, from Eph.

1. 13; Rev. G. Hughes, of Crosswen, from Luke xxii. 31, 32; and the Rev. D. Davies, of Swansea, from Acts ii. 37. The congregation was respectable, attentive, gratified with the services of the day, and pleased with the prospect of good being done in future.

March 22. The Rev. James Arrow, from Hoxton Academy, was ordained at Godmanchester. Mr. Anthony, of Bedford, reading and prayer; Mr. Morrell, of St. Neot's, introductory sermon; Mr. Harris, of Cambridge, ordination-prayer; Mr. Fuller, of Kettering, the charge from 2 Tim. iv. 5, 6; Mr. Hillyard, of Bedford, preached from Acts iv. 32; and Mr. Castleden, of Woburn, concluded. Mr. Harris preached in the evening, and Mr. Audley the preceding evening.

Welsh Association. — We understand that an Association is to be held on Whit-Monday, the 22d of this month, by the Welsh Dissenters, of the Congregational order, at their New Meeting-house, Little Guildford Street, Borough, near Union Hall, London; when the following ministers are expected to preach in the ancient British Language: — Rev. G. Williams, Gate Street; Rev. D. Davies, Swansea; Rev. J. Meyler, Fishguard; Rev. D. Jones, Cerrigybarr; Rev. T. Jones, Lambeth; and Capt. D. Richards, Solvach.

We are happy to inform the public, that the New Chapel at Cheltenham, is to be opened by the Rev. Rowland Hill, and other ministers, on Wednesday, the 2d of August. — While a most pleasing prospect presents itself to those who have been active in this very necessary undertaking, the religious public at large, who resort to those Wells, will find themselves accommodated with a place of worship, where all party distinctions will be avoided; and Protestant ministers, who are sound in the faith, and of exemplary conduct, will be invited to unite in administering the word of life among their fellow-Christians; to whatever class or denomination they may belong.

At the late assizes at York, *Joseph Brown* was convicted of a murder, committed nearly five years ago, at Hensal, near Ferrybridge, in Yorkshire, on the body of *Elizabeth Fletcher*, in whose house he and one Hazzlegrove then lodged. Understanding that she had some property in a box, they administered to her and her sister a quantity of laudanum, mingled with ale. Elizabeth died in the course of the night; but her sister recovered. — The principal evidence against J. Brown was the written and attested confession of Joseph Hazzlegrove, who was concerned with him in the murder, and afterwards entered into his Majesty's service. Under extreme anguish of conscience, which rendered life insupportable, he made a full confession of the crime before the magistrates in the Isle of Wight, on the 31st of August last. This confession also recited the commission of several other crimes (including the murder of Calvert, the Selby carrier) in which they were concerned. Brown was executed at York, on Monday, March 29.

March 24. Joseph Gummersall, traveller to a respectable house in the city, and who had just come off a journey, sat down with his family (a wife and seven children) to read a portion of Scripture each; after which he expressed that he felt comfortable; and repeated a verse (Matt. xxiv. 44) 'Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh;' — observing, that he hoped it might be so with him. Soon after, having retired to bed, he said to his wife, 'My dear, I feel something like spasm.' Her attention to him was instantaneous; but how inexpressible her grief, when reclining his head on her bosom, he silently passed away. — May we not with propriety adopt the prevailing but emphatic language, 'Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.'

POETRY.

Anticipation of the Annual Meeting of the Missionary Society.

See, on the pinions of the circling sun,
Once more returns the glad auspicious day,
When minds, else various, shall unite as one,
And cry aloud, 'Prepare the Saviour's way!'

Blest hour, when influenc'd by love divine,
The saints of God shall in his temple stand;
Shall seek his blessing on his own design,
Redemption to proclaim thro' ev'ry land!

'Almighty Father, condescend to own
'Their works of faith and labours of their love!
'From pole to pole thy saving pow'r make known,
'And ev'ry mount of unbelief remove!

'Hasten, O Lord, the kingdom of thy Son!
'Let Sin's tyrannic empire be no more!
'While free salvation, by thy grace alone,
'Sweetly reverberates from shore to shore!'

Then shall the warrior's art no more be known;
The din of battle shall for ever cease;
Nations shall bow before the Conqu'ror's throne,
And touch the sceptre of the Prince of Peace!

No more shall thorns and briars curse the ground;
Discord no more shall fill the earth with blood;
Love, joy, and happiness shall flow around;—
This world shall be the paradise of God!

Nor here the triumph of the cross shall end:
Faith points to happier, brighter realms above!
Where, while eternal ages shall extend,
The ransom'd throng shall praise redeeming love!

Lambeth. S. C.

MISSIONARY HYMN.

[From the Rev. Mr. Kelly's Hymns.]

Thou shalt cause the trumpet of the jubilee to sound.—Lev. xxv. 9.

Hark, the solemn trumpet sounding,
Loud proclaims the jubilee!
'Tis the voice of grace abounding,
Grace to sinners rich and free!
Ye who know the joyful sound,
Publish it to all around.

Is the name of Jesus precious?
Does his love your spirits cheer?
Do you find him kind and gracious,
Still removing doubt and fear?
Think that what he is to you,
Such he'll be to others too.

Were you once at awful distance,
Wand'ring from the fold of God?
Could no arm afford assistance,
Nothing save but Jesu's blood?
Think how many still are found,
Strangers to the joyful sound.

Brethren, join in supplication,
Join to plead before the Lord:
'Tis his arm that brings salvation;
He alone can give the word!
Father, let thy kingdom come,
Bring thy wand'ring outcasts home!

Brethren, let us freely offer,—
All we have is from above!
Let us *give*, and *act*, and *suffer*,—
What is this to Jesus' love!
Did he die our souls to save?
Then we're his, and all we have!

Hark, the saints' triumphant chorus!
'Worthy, worthy is the Lamb!'
They have gain'd the prize before us;
But ere long, we'll be with them.
While on earth, remember still,
They who love him, do his will.

Till we reach the wish'd-for vision,
Till we see him as he *is*,
Let us scorn the world's derision;
Let us prove that we are his!
Let us sound thro' all the earth,
Christ's inestimable worth!

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Hilling Sc.

Revd M.r Allen,
Lynn.

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THE

EVANGELICAL MAGAZINE.

JUNE, 1809.

MEMOIR

OF

THE LATE REV. JOSEPH PARKIN,

MINISTER OF THE GOSPEL AT WIGAN.

'THE memory of the just is blessed;'—'the righteous shall be in everlasting remembrance.' Sanctioned by these sentiments, the biographical part of our Magazine is peculiarly important and interesting. To the numerous sketches which have been given of eminent ministers and distinguished Christians, we now add a brief Memoir of the Rev. Joseph Parkin, late pastor of the church of Christ, of the Independent denomination, in Wigan, Lancashire.

This amiable and faithful servant of Christ was born at Sheffield, January 6, 1780. Both his parents dying when he was very young, he was left to the care of an aunt, with whom he resided during the early part of life, at Dronfield, Derbyshire. By the kind providence of God, he was apprenticed, at the usual period, to Mr. Roome, a deacon of the church assembling in Queen Street, Sheffield. Here he enjoyed many religious advantages, to which he was indebted, under God, for his acquaintance with the gospel of Christ.

It appears that, during his childhood, he was the subject of religious concern, though he enjoyed no means of promoting his spiritual interests. In one of the papers which he has left behind him, adverting to this circumstance, and to the manner of his being brought to the knowledge of the truth, he remarks, 'From early life, I well remember the serious impressions with which I was constantly attended, amidst all my juvenile pursuits. My connections, however, were not favourable to early piety. Every symptom of an awakened conscience, or desire of seeking after God, was condemned as childish fanaticism, and suppressed by remonstrance. Too weak to withstand those who demanded my obedience, and too prone to listen to the syren voice of Pleasure, I said, with the multitude of youth, 'Who will shew me any good?' About the age of 14, a kind Providence brought me under the ministry of the Rev. Mr. Brewer, then of Sheffield.

Immediately, the convictions of my sinful condition were renewed and deepened; and, I bless God, that, under him, I trust, I was brought to that adorable Saviour, whom I now esteem as the only ground of my hope, and the object of my supreme affection.'

Modesty and self-diffidence had for some time concealed the impressions which were made on his mind; but, at length, an extraordinary providence wrested from him a testimony which he could not withhold. In the middle of the night there was a most dreadful storm of thunder and lightning. The whole family, and he among the rest, arose to prayer. Such were the wisdom and the fervour of his addresses to the throne of grace, that his master could not help remarking, 'The youth that can pray as he does, must be under the teachings and influences of the Spirit of God!'

From this time, the light kindled in his soul, and began to shine more and more, to the great satisfaction of his master and of the religious society with which he assembled. Athirst for spiritual improvement, he met regularly, once or twice a week, with the serious young men of the congregation, for reading, conversation, and prayer; and he has often expressed the very great pleasure and profit which he enjoyed in these exercises; nor was he concerned merely for his own edification. Experiencing the blessed effects of evangelical religion in his own soul, he felt exceedingly desirous of introducing the gospel of the grace of God to the favourite scene of his early days, the village of Dronfield. Thither it was sent, through his instrumentality; and there it has ever since continued to be dispensed with success!

Having joined the church where he had received his spiritual birth, and given evidence to his brethren of his promising talents for preaching, he was encouraged to exercise his abilities in the neighbouring villages. These first efforts proving acceptable, he was introduced to the academy at Rotherham, that he might enjoy a regular course of preparatory studies for the Christian ministry.

During the latter part of his residence at the academy, he preached both in the neighbourhood and to distant congregations, with great acceptance and usefulness; but his youthful appearance generally produced, at first, an unfavourable impression. This was so much the case when he applied at the Quarter Sessions for a license to preach, that the worthy chairman was very reluctant to grant it; and signified his determination to move in the House of Commons, of which he is an honourable member, for an act to limit the age of persons applying for licenses. He gave the intimation accordingly; assuring the House, that 'he had been compelled, by the laws of this realm, to license *boys* (without any education) of *seventeen*, to be the guardians of our souls, and the teachers of our holy religion!' This mistake has already

been corrected by a letter from Dr. Williams to Mr. Parsons, published in a well-written pamphlet *.

When Mr. Parkin's studies at Rotherham were nearly completed, he was sent, on probation, to the congregation in Wigan. After preaching there a few Sabbaths, he received a unanimous invitation to exercise his ministry among them statedly. This invitation he accepted, and entered on his labours in August, 1803. In the same month of the following year, he was ordained to the pastoral office; and, in four or five weeks after that, he married Miss Wightman, of Mansfield, a young lady of amiable manners, of unaffected piety, admirably calculated to be a help-meet to him, and a grand-daughter of the venerable Abraham Booth, of London.

As a Christian and as a minister, Mr. Parkin excelled many. He possessed an uncommon degree of prudence. He united inflexible firmness and fidelity with an equal degree of meekness and affection. His devotional temper, and relish for religious conversation, were manifest to all who enjoyed the pleasure of his acquaintance. In his preparatory studies for the pulpit, he was exceedingly close; and his sermons displayed deep thought, as well as much seriousness and fervour. Very few young ministers, perhaps, possessed a more ardent thirst for ministerial improvement. Under the direction of his respected tutor, he had col-

* Parsons's Vindication of the Dissenters against the Charge of Democratic Scheming.

We take the liberty of introducing this letter, not merely because it relates to an interesting circumstance in the life of Mr. Parkin, but because it serves to explain the origin of a case, which might have produced the most lamentable effects: —

To Mr. Parsons, Leeds.

Dear Sir, *Rotherham, Dec.* 12, 1801.

In reply to your enquiry concerning a passage in a late pamphlet, which relates to granting licences to 'boys (without any education) of seventeen, I have reason to think that the declarations 'made in the British Senate, by one of its Members,' was in allusion to a student under my care. At the Quarter Sessions held at Rotherham, October, 1799, the student, whose name I need not mention, except by the initials J. P. applied for a license, as a Dissenting teacher. The chairman, observing his youth, intimated that he would bring forward the case of limiting the age of applicants for licenses. The truth is, the young man was then in his twentieth year.

You may suppose it gave me some alarm, that a mistake of this nature should be the ostensible occasion of a legislative step, so important in its consequences: I, therefore, concluded to write to the gentleman who announced the design, and to state that, if this was the case to which he alluded, his information was not correct, stating to him the real case. Had the allusion been made to any other fact, I have reason to think the civility of Mr. M. A. T—r would have given me the information.

I must add, That I believe he was the youngest who ever applied from this seminary for a certificate. He was, however, at this time, a divinity student, of good abilities, regularly admitted into this place by a committee of gentlemen, whose business it is, in conjunction with the tutors, after four months probation, closely to investigate the natural capacities, the moral character, and religious knowledge of the candidates. Should this plain statement appear calculated to rectify any *published* mistake, it is very much at your service, from, dear Sir,

your Friend and Brother, EDWARD WILLIAMS.

lected, though a small, yet a very valuable library; which, with him, was not for shew, but for use. Following the apostolical exhortation, he gave attendance to reading; and his profiting appeared to all. On every occasion, he manifested an earnest concern for the cause of Christ, not merely by indolent wishes, but by arduous exertions. His labours were not confined to his own congregation, though they justly claimed and enjoyed his principal attention; but, in the villages around, he preached the glad tidings of salvation by Christ; and the fruits of his ministry, when observed in the conversion of sinners and the edification of saints, afforded him the liveliest satisfaction. His personal religion, his ministerial diligence, his fervent desire of usefulness, and his anxious concern for the purity and strictness of Christian discipline, in the church under his care, might be exemplified by extracts from his Diary; but these would extend the Memoir beyond the bounds of a periodical publication.

The ministerial labours of this excellent young man were, alas! soon completed. In the latter end of the summer 1807, his health appeared to be in a declining state, though not so as to create any considerable alarm. In the winter he grew worse; and his disorder seemed to be much increased by a short journey, in which he was exceedingly wet, both in going and returning. Several of his friends attributed his illness to too great exertion, especially in preaching in the neighbouring villages. Their intimation of this, cut him to the very heart. To a very intimate acquaintance, he spoke of it with tears, saying, 'My friends accuse me, in this respect, very unjustly. I am sure I never suffered any harm from preaching. It grieves me exceedingly to hear them say that I have; and, especially, lest the report should prove an occasion of causing any of my brethren in the ministry to slacken their diligence in the work of the Lord.'

Apprehending that he was threatened by a pulmonary consumption, he consulted Dr. Jarrold, of Manchester; through whose skilful prescriptions the progress of his disorder appeared, for a season, to be hopefully arrested. In the spring of 1808 he seemed to revive; and, in the month of May, was attended by Mrs. Parkin to the Isle of Man, in hopes that the voyage and the sea air might be serviceable. In about nine weeks he returned home, apparently much recovered; and immediately, after a silence of several months, resumed his labours on the first Sabbath in August. His first discourse after his return, was a very impressive one, evidently the language of his own experience and prospects, from 2 Cor. iv. 17, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' — During upwards of four months after, he continued to preach generally twice on the Sabbath, one of the members of the church, when necessary, engaging in prayer and reading a sermon. Every persuasion of his friends to

spare himself was unavailing, till his strength was completely exhausted. 'I must study and speak for my Master,' said he, 'as long as I am able.' His last sermon, which was preached on Dec. 18, 1808, was from Heb. iii. 1. 'Consider the Apostle and High Priest of our profession, Christ Jesus.' He had scarcely strength to ascend the pulpit; or, when there, to sustain himself. His thoughts were luminously arranged; and it was evident that he felt his subject; but his voice was feeble, and all present were persuaded that this was his last public effort. After the service, whilst the congregation were separating, he stood pensively, leaning on the desk, for a few minutes, as though he were taking his solemn farewell of the place where he had delighted to publish the salvation of Jesus.

After he had ceased from pulpit exercises, his mind was still intent on usefulness. Among other schemes of doing good, he wrote a little piece to be pasted at the beginning of Bibles, to be given to the Sunday School Children; exhibiting a comprehensive view of the plan of salvation: which was, probably, the last effort of his pen: but, owing to the rapid progress of his disorder, it proceeded no further, before his death, than a proof-sheet, which he revised.

Towards the latter end of January, 1809, he grew considerably worse; and, for some days, completely lost his voice. This, he whispered to a friend, was peculiarly afflictive to him, as it prevented him from expressing how inestimably precious the Lord Jesus was to his soul; — adding, 'He is better in sickness than in health.' On the 28th, one of his dear friends called to see him. Entering the chamber, he found him laid on a sofa, just recovering from the fatigue of being lifted from his bed. Feeble as he was, perceiving his friend, he beckoned with his finger; desired him to sit beside him; and, clasping his hand with the most affectionate tenderness, he held a long and most interesting conversation; in which he dwelt especially on the preciousness of Christ, — on his firm reliance on the word of God, — on the support which he derived from the well-ordered covenant of grace, — on his freedom from the terror of death. After thus enlarging on the state of his own mind, he enquired after one of his Christian friends; and exclaimed, with an expressive emphasis, 'I do love the image of Jesus in his people!' His visitant, perceiving that he was much exhausted, expressed his fears that he would injure himself by too much exertion; to which he replied, 'I am, indeed, very weak; — I have, for some time, ministered to you; — you must now minister to me.' He then desired prayers; in which he united with delightful fervour.

On the 29th, which was the Sabbath but one preceding his death, another of his friends spent the whole day with him. On entering the chamber, about eight in the morning, Mr. P. gave him his hand, and whispered (for he could only whisper) 'My

days are now fast concluding; — but I know whom I have believed, and find him all-sufficient: — he is faithful.' His friend reminding him of the strong desire which he had formerly expressed, that he might be enabled to glorify God in his death, and of his desire being now fulfilled, — he answered, 'Yes! a Father afflicts, and a Father supports.' Speaking of the frame of his mind, he said, 'I feel no rapturous emotions, but I feel myself safe in the hands of Jesus; — because he lives, I shall live also.' After a fainting fit, of which he had several in the course of the day, looking at his friends, he said, 'I am returned to you again. I hoped, — but let me not indulge an impatient desire: — my time is in thine hands, my God.'

Towards night, he seemed averse to conversation; his countenance evinced much distress; and it was suspected that he was suffering some darkness of mind. After a long silence, his friend spoke to him of that faith which overcomes the world. Fixing his eyes upon him very earnestly, he replied, 'Ah! Brother, you can but judge according to appearances; — God only knows the deceitfulness of the heart.' He was too weak, and too much agitated to proceed; but desired prayer. Afterwards he said, that the enemy had been buffetting him. During his residence at the Isle of Man, he had been dreadfully assaulted with doubts respecting futurity, — the immortality of the soul, &c. A recurrence to the sacred volume had banished his suspicions, and enlivened his hope; but the very possibility of being harrassed again, in a similar manner, appeared to terrify him. Recovering from this renewed attack of his spiritual adversary, light dawned again upon his soul; he rejoiced in God his Saviour; and was much encouraged and comforted by the thought suggested to him, 'That where the head is, there the members must be; and that nothing can separate them from his love.'

On the Monday morning early, his friend left him quite composed and cheerful. To some others he mentioned, in the course of the day, the severe temptations of Satan, which he had experienced in the preceding night. 'I had well nigh given up all for lost,' said he, 'but Jesus reanimated me, and he is now more precious than ever.' He added, 'Death and I have had a hard struggle. I am still on the field with him; but Jesus is there too.' Being reminded that Christ is the Captain of our salvation: and that, looking unto him, we are directed to take the shield of faith, and the sword of the spirit,—he clasped his hands, and fixed his eyes, and, with inexpressible fervour, cried out, 'Jesus! thou didst pray for Peter, that his faith might not fail! Oh! pray for one ten thousand times more unworthy than Peter, that, in my last conflict, my faith fail not.' Recovering from a fainting fit, he exclaimed, 'What! returned again! I thought I had been going. I hope I shall go this afternoon. Come, Lord Jesus, come quickly!' For some time after, he lay composed, and seemed to be engaged in prayer. At length, turning

to those about him, he said, 'I have not seen Jesus as he is; but I have had a sweet interview with him: I have been holding sweet converse with my Saviour.' The same evening, apprehending that his departure was nearer than it proved to be, he anxiously enquired of a female friend, 'Do you think that Jesus will take me to himself to-night?' Being informed that she thought not, he replied, 'Well, I would not be impatient;' and afterwards, 'If he does not receive me into his presence, I hope he will admit me into his antichamber.' Taking leave of a young friend, he said, 'I trust we shall meet before the throne, and tune our harps together there. Beware of this deluding world.'

Contrary to his own expectation, and that of his friends, he lived eight or nine days after this, enjoying, with little interruption, the same happy frame of mind. On one occasion, he complained of great deadness of spiritual affections, and wondered at the possibility of being so near perfect felicity, without being absorbed in the amazing prospect: 'but,' said he, 'I am not yet set free from this sinful body.' His constant, darling theme, was the person, — the offices, — the atonement, — the intercession, of the Saviour. 'Oh! I wanted to see you,' said he to a friend who called on him; 'I wanted to see you, that we might talk of Jesus; — He only can satisfy me, — all is shadow besides! How strong his love! How wonderful his grace!'

A medical gentleman, who had occasionally visited him, remarked to him, that he had never witnessed so much calm collectedness in a dying person. 'Sir,' said he, 'tis entirely owing to my full confidence in the power and love of Christ, and his finished work of salvation: there is no other ground of hope.'

A friend from a neighbouring village, who is strenuously active in maintaining the preaching of the gospel there, visited him about two days before his dissolution; to whom he said, 'Brother, many may think you are doing too much; — that you should not be lavish; — but when you are placed in my situation, you will think every thing you have done too little for Him who gave himself for you.'

He was very earnest with those of his friends, who take an active part in the Sunday Schools, not to slacken their diligence. The welfare of the church and congregation lay very near his heart; and he often expressed his fervent concern that they might be directed, in their choice of a successor, to a humble and pious, as well as a judicious and lively minister.

In the evening preceding his death, he spent above half an hour in prayer, with a distinct and audible voice, so as he had not been able to speak for a long time before. His afflicted wife, child, friends, church, the cause of Christ in the villages which he had visited, the Sunday School, the nurse, the servant, all successively engaged his attention, and furnished matter of intercession the most copious and affecting.

The next day, Wednesday, Feb. 8, from nine in the morning

till one at noon, was occupied with the most painful struggles, which terminated in his happy deliverance from the body of sin and of mortality.

Thus was this excellent young man cut off in the prime of youth,—in the acceptable discharge of his ministerial labours,—and in the prospect of increasing usefulness; leaving behind him one child, and a widow who was expecting almost immediate confinement. How mysterious are the ways of Providence! How loudly does the death of such young labourers in the vineyard call upon their surviving brethren, to work while it is called To-day, knowing that the night cometh, in which no man can work!

On the Sabbath after his death, the mortal remains of Mr. P. were interred by Mr. Hacking, of Darwen; and, on the Sabbath but one following, Mr. Roby, of Manchester, improved the mournful providence, in a discourse from Heb. xiii. 7, 8, to a very numerous and deeply affected audience.

CHRIST'S DIVINITY
NECESSARY TO
THE SUCCESS OF HIS UNDERTAKING.

Believe ye that I am able to do this? — MAT. ix. 28.

MAN's redemption is precious, and could not have been accomplished but by One that is Almighty. An infinitely precious ransom is necessary for our redemption; but who could give such a ransom for us? Nowhere can we find such a friend but in God. The Lord our God hath discovered to us such a Saviour, by sending his own Son to deliver us; and, tho' our guilt and danger render such an infinitely glorious Saviour necessary for our deliverance, multitudes are found who take away the dignity of the Saviour's character, and, in order to free themselves from alarm and apprehension, lower the demands of the divine law, and lessen the extent of their criminality! — but, if our guilt be such as the Scripture represents (and, surely, God, who hath there described it, must perfectly know) our palliations of the evil of transgression will not lessen our guilt; and a less dignified or powerful Deliverer would fail in the attempt of rescuing us. When we consider the weight of responsibility which is laid upon Him who undertakes our cause, we ought seriously to consider the import of the question he proposes to us, when applying to him for deliverance, he says, 'Believe ye that I am able to do this?'

Let us consider our necessities, which make it necessary for us to apply to a Saviour for deliverance. We have broken God's law, — a law which is holy, just, and good, and which requires us to love the Lord our God with all our heart, and our neigh-

bour as ourselves. This law cannot be lowered in its demands, for it is perfect, — and whatever it demands is highly proper. None can plead innocent, when 'all have sinned, and come short of the glory of God;' 'but every mouth must be stopped, and all the world become guilty before God.' The consideration of the thoughts and inclinations of our hearts, the language of our lips, and the actions of our lives, will afford countless instances of transgression against God. If we at all know ourselves, we must confess that we are guilty. If we were to justify our conduct, we should only demonstrate the more fully our guilt. 'If I justify myself, mine own mouth shall condemn me; — if I say I am perfect, it shall also prove me perverse*.' — 'If our heart condemns us, God is greater than our heart, and knoweth all things.' They who are uneasy under the restraints of this law, or anxious to relax the strictness of its precepts, must be indulging in such a conduct, or resting on such hopes as the law of God cannot admit.

What then are we exposed to because of transgression? We are exposed to the penalties of this law; and those are awful and solemn! Death is the threatened punishment; and this punishment cannot be mitigated:—the sinner must endure it in all its extent, or a Surety must suffer in his stead. No deliverance can be obtained, if this be not done for us! If the sentence be executed upon us, we are irrecoverably undone! We shall go away into everlasting punishment! If we obtain redemption, our guilt must be atoned for and forgiven; and the penalty must be endured for us, if the sentence be repealed. What shall we say then? These our necessities must be answered, or we perish; and he who will deliver us must be able to answer them, without being overwhelmed by them, or our hope is delusive, and the attempt must fail for ever.

Let us now enquire, What he must do for us who would save us? As our guilt consists in the breach of infinite obligations to love and serve God, and is committed against one who is infinitely glorious, it is of infinite malignity. He who would save us must, therefore, be able to pay an infinitely precious ransom, and be able to endure an infinite penalty, by sustaining the load of divine wrath, else our guilt cannot be forgiven, nor our sentence be repealed. He must be able to endure all this, and to perfect the whole, without sinking under the load, or we perish! — but how could a created arm perform this? When we draw near to the Saviour, seeking deliverance from our guilt, by obtaining an interest in an atonement for transgression, he may ask whethe we are in earnest in our application, by proposing to us the enquiry, 'Believe ye that I am able to do this?' — and, if we view him as a mere man, as Socinians do, while an infinite atonement is necessary for our ransom, he may reject our appli-

* Job ix. 20.

cation with contempt and indignation; and, reasoning according to our circumscribed views of his character, may say, 'Why callest thou me good? — there is none good but one, that is God.' — We need also deliverance from the wrath to come; and the sentence must be endured by ourselves, or by another for us. Infinite wrath must not be too heavy a burden for the deliverer to bear, else no deliverance can be effected; — but if this were laid upon the shoulders of a mere creature, it would crush him at once, and sink him to the lowest Hell, without the possibility of ever rising any more. Upon our application to him for this assistance, he would propose the question, 'Believe ye that I am able to do this?' The enquiry would confound us, and preclude any reply. We must be constrained to acknowledge, if we view him only as a man, that while we wish the punishment taken off our own shoulders, we are persuaded it will be too heavy for his.

We need a change of heart, else our natures would continue defiled with iniquity, and our hearts filled with enmity against God; — but who could change our hearts but he who searches the hearts and tries the reins? Who could change our natures but Nature's God? He would again repel our application, by the overwhelming question, 'Believe ye that I am able to do this?' He would shew us speedily, according to our view of his character, that to apply for such things to a man, or one whom we viewed as a man, was but affronting God. We need to apply to this Saviour for life to our souls! We need spiritual and eternal life! — but, if we apply to him for these benefits, viewing him only as a mere man, he would still put us to silence by asking anew the question, 'Believe ye that I am able to do this?' None can bestow these gifts but He, in whose hands is the breath of all flesh! Indeed, any application to the Saviour for such blessings is gross idolatry, if we view him only as man, as it is an ascription of the prerogative of the Creator to a creature. He who is made known to us in the gospel as a Saviour, must then be the true God, or else our application to him for what God alone can bestow, is a great absurdity. Thus, we see what we have to apply for to our Deliverer, and what he must do for us; — all which shews, that he must be a very different character from the mere man of the Socinians, or he would not be able to do this.

Let us now observe, That Jesus, our Saviour, is not only able to do all this for us, but has actually accomplished the whole of it for all who will believe in him. He is able to atone for our guilt, infinite in magnitude though it be; for as he is 'the Mighty God, the Everlasting Father;' he is divinely dignified and excellent. Being thus highly exalted, his obedience and satisfaction are infinitely valuable, and every way sufficient to atone for our transgression. To shew that his satisfaction was complete and ac-

cepted, he rose again from the dead! He has accomplished this for us! When we apply to him, that we may be delivered from the wrath to come, he is able to do this; for as he is 'Immanuel, *God with us*,' he is mighty to save! He drank the cup of wrath to the bottom, which had otherwise been put into our hands to drink for ever! He redeems us from the curse of the law, being made a curse for us; and he delivers us from the wrath to come. When we apply to him for a change of heart and nature, he is able to answer our needs: for we are 'created anew in Christ Jesus unto good works!' When we apply for life to our souls, this also is what the Lord Jesus is competent to bestow; 'for as the Father hath life in himself, so hath he given to the Son to have life in himself, that he might give eternal life to as many as God hath given him.' It is not merely allowed him as a matter of condescension, but possessed by him as a matter of right. In short, all things which we need are to be found in him. In him dwells all the fulness of the Godhead bodily; and in him are to be found all the treasures of wisdom and knowledge. Do not these things prove his ability to save, and shew that he is really God? Allow the Scriptures to speak out, and attend to their plain scope and evident meaning, and you overturn Socinianism by the roots.

Observe: Jesus sustains divine titles. Is he not called 'the Ever-blessed God, — the Only wise God, our Saviour*?' Did he not perform divine works? Says he not, 'My Father worketh hitherto, and I work?' He forgiveth sins, which is God's work. When he said to one, 'Thy sins be forgiven thee,' the Scribes and Pharisees said he blasphemed; for who could forgive sins but God only: — their objection could not be obviated on Socinian principles; which shews that their Saviour is a different character from the Christ of God. But Jesus said, 'Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee, — or to say, Arise and walk? But that ye may know that the Son of man hath power to forgive sins, he saith to the sick of the palsy, Arise, take up thy bed, and walk: — and he did so!' He is, therefore, God. He claims divine worship, and that with the Father's approbation. 'This is the Father's will, That all men should honour the Son, even as they honour the Father.' These things shew that Jesus is either the true God, or idolatry is sanctioned by the authority of God. Let Socinians get rid of the dilemma if they can. Their scheme must be given up as dangerous error, or God must be said to be the greatest promoter of error in existence! so that they must either pronounce sentence on themselves or their Maker. A scheme clogged with such difficulties, and drawing after it such consequences, could not be of God. URIEL.

* Rom. ix. 5. Jude 25.

REMARKS ON THE TERM *CALVINISM*, VINDICATED.

Dear Sir, *To the Editor.*

I AM reluctant to offer for your Magazine any thing that has the air of controversy; but, in the present case, it seems to be necessary.

1. If *the whole* of what I had advanced in p. 101 of this volume, be considered in connection, I think that the contradiction supposed by B. L. will not appear justly imputable to it. It is capable of the fullest proof, that 'the distinguishing sentiments and the relative difference,' of Calvinists, Lutherans, and Socinians, are *not the same* as were those of the individuals Calvin, Luther, and Socinus. My letter furnishes some evidence of this; and much more might be adduced. To assert this undeniable fact, is perfectly consistent with the position of a great and general coincidence, in certain leading points, between the sects in question, and the persons from whom they have deduced their appellations.

2. I gratefully acknowledge the kindness of B. L. in pointing out my error with respect to Arminius. The source of that error was a real misunderstanding of your correspondent's words: 'Nor, indeed, did even Arminius himself hesitate to subscribe to Calvin's doctrine, as it is explained in the 3d book of his Institutes.' This sentence, I unhappily understood to refer to Calvin's doctrine in general, as contained in his 3d book; whereas it had only a specific reference to one particular doctrine. The circumstance of the 3d book of the Institutes, containing the ample statement and proof of Calvin's sentiments on the Divine Decrees, was, I apprehend, an occasion of my mistake.

The passage of Arminius produced by B. L. completely justifies his asserting that *that* Divine was ready to have subscribed to Calvin's sentiments on Justification. But he or the printer (I have no doubt unintentionally, as there are other omissions) has left out some very material words in the citation, which seem to shew that Arminius himself was aware that his profession could not be taken in full latitude. The omission is in the last sentence; which should have run thus: *Sed quidquid hic sit, mea sententia non usque adeo discrepat a sententia Calvini, quem tamen*, &c. There appears an unworthy artifice in the assertion, of which I had not thought Arminius would have been guilty. He had decidedly professed the sentiment, 'That faith justifies as an act, being graciously accepted by God for righteousness.' This is avowed in a letter to his bosom-friend Uytenbogaert, dated April 10, 1599, but not published till long after his death, in the valuable collection of *Epistolæ Præstantium ac Eruai-*

torum Virorum, p. 97, Amst. 1684. His Address to the States is not dated; but I apprehend it was not written before 1608. — Calvin teaches a widely different doctrine, namely, 'That the ground of justification is the righteousness of Christ, imputed to the sinner, and received by faith *.'

I am, dear Sir, &c. S.

* V. Inst. l. iii. cap. xi. § 3, 7, 10, 23.

ON PROFESSORS TRADING WITH EACH OTHER.

It must be acknowledged that the English are humane, and that in general those who hear the gospel do many things to help one another in temporal matters; but notwithstanding this, it is a fact that, in most country towns, several who make a profession do not sufficiently encourage each other in the way of their respective trades. I have for many years travelled through different parts of Great Britain; and having been at various places where congregations are established, I am certain of the truth of the above remark.

Perhaps, some may be ready to say, 'We are under no obligations to deal chiefly with those who attend the gospel; and we have a right to do as we please in this respect.' To this it may be truly answered, That professors are under moral and spiritual obligations to help each other in their outward circumstances, inasmuch as they, in the judgment of charity, are members of the same spiritual body; and it is also to be done in obedience to the commands of God. To mention only one passage of sacred writ:—The apostle Paul says, in Gal. vi. 10, 'Do good unto all men, especially unto them who are of the household of faith.' From this and various other Scriptures, it is evidently the will of God that the preference should be given to those who make a credible profession of truth; and we are not to wait until they ask us for our custom, as many of the most serious persons are too modest to do that. Some, indeed, are convinced that it is their duty to encourage such as attend the gospel in their temporal affairs; but their excuse is, That they have been deceived by some professors, and perhaps injured by others. This is often a mere excuse, to justify their conduct; but supposing the plea strictly true, yet it is no good reason why sincere professors should be neglected, because others have proved false. It should teach us to be cautious; but it is no just cause for suspecting all who attend the gospel. We should charitably hope that every professor is sincere, until we find it otherwise.

It must, however, be allowed, that there are some peculiar circumstances under which it is not the duty of those who hear the gospel at particular times to traffic with each other; such as the following: 1st, When the articles of a professing tradesman

are dearer, or worse in quality, than those which we can purchase elsewhere for the same price; — 2dly, When he has not a sufficient variety, so that if we buy of him it will be to a considerable disadvantage; — 3dly, When our relations, though not professors, sell the same articles in which professors deal; — 4th, When any one who hears the gospel is really incompetent for that which he professes to teach, or to transact that business properly in which he engages. In these, and perhaps a few more instances, any professor is justified in giving the preference to such as make no profession; but we must be certain that these are not pretended excuses.

If we enquire, What are the reasons why so many hearers of the gospel do not deal with each other? we shall find the following some of the principal: — 1st, Many professors act thus from ignorance of their duty, or perhaps want of thought at the time; — 2dly, Some, through pride, deal with capital tradesmen, to look great like their neighbours, rather than with those who hear the gospel, who, perhaps, are not in such a large way, although their articles may be equally good; — 3dly, Others, from party-spirit, will trade with those who are no friends to the gospel, rather than with professors, who are not of their own party; — 4th, Covetous persons, though hearers of the word, will disregard all professors; and even their own minister, to put their children to cheaper schools, or to deal with any one for cheapness. From these and other bad motives, many of the household of faith are sadly neglected, while sometimes immoral characters, and generally such as are enemies to the gospel, are encouraged. Thus, within these few years, I have known some widows, and many diligent and frugal persons, of considerable abilities in their profession or trade, have declined in their circumstances, and been forced to remove from places where they were not sufficiently encouraged by professors.

But none suffer more from this kind of neglect than gospel-ministers in country towns, whose scanty income from their people obliges them to keep schools, or carry on some business. It is true indeed, that some of their people will encourage them; but others do not, or on the most trivial excuses, withdraw their assistance. Now, it is very unfavourable for a minister or his wife to set up a boarding-school in a country town, for not many, who have children and dislike the gospel, will place them in such a seminary; and perhaps there are many schools in the neighbourhood, and but few professors, who have children, or can afford to place them there. If, therefore, these few do not give encouragement, the minister and his family are not likely to be properly supported. My business being chiefly in school-articles, I have frequently had opportunities to ascertain this to be a fact. I have found that worthy and well-qualified ministers, who keep schools, have not had above £60 per ann. from their

people; and yet some of them have been so hard-hearted as to place their children elsewhere, and sometimes even with masters or governesses who are enemies to the gospel. Here I would solemnly put the following questions to those professors who do not help their minister or their brethren in their temporal concerns: — 1st, What proof do you give of love to Christ, the Spiritual Head, when you will not obey his commands, and refuse to help his ministers and servants? — 2dly, As our love to the brethren is a scriptural sign of grace, and you do not prove it by assisting them as much as you can, what evidence have you of being true disciples? — 3dly, How can you be said to be any friend of the gospel, when you strengthen the hands of its enemies, and strive to keep its friends in a low state? Besides, what has been already written, the following considerations should induce professors to be more attentive to deal with each other: — 1st, They should consider that serious persons are often injured in their circumstances by some of their best customers leaving them, because they will not serve on the Sabbath-day; — 2dly, Others have not much trade in some places, merely because they attend the gospel, or because they will not spend their evenings in public-houses, or in vain amusements, as others do, with their customers; — 3dly, The great and increasing pressure of the times should also be another inducement; for many diligent and frugal persons who could keep their families very comfortably some years ago, can now scarcely support them. Let all these things be taken into serious and immediate consideration, and let professors make it a point of conscience to encourage each other more than they have hitherto done. R. W.

HINTS,
ADDRESSED TO YOUTH.

Sir, *To the Editor.*

EXAMPLE has ever been acknowledged to be important; and its influence, in the higher ranks of society upon those below them, is such, that every thing which concerns public example should be watched; and where it is evil, should be, as early as possible, and by every means, counteracted. The subject which has lately almost engrossed the attention of the Senate, has greatly occupied that of all inferior classes, and has been much looked at by the rising generation, for whose welfare I am every anxious. I have thought that your most extensive, laudable, and valuable publication might be peculiarly useful, by bringing seasonably to the attention of the young, the following Extracts from the writings of Him who was the wisest of all mere men, and which have been verified in the case alluded to; — and may it please the Spirit of Truth so

to impress them, that they may guard our youth by the warning they are so well calculated to give!

I am yours, &c. M.

'When Wisdom entereth into thine heart, and Knowledge is pleasant unto thy soul, Discretion shall preserve thee, Understanding shall keep thee; to deliver thee from the way of the evil man, from the man that speaketh froward things: who leave the paths of uprightness to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths. To deliver thee from the strange woman, even from the stranger which flattereth with her words; — which forsaketh the guide of her youth, and forgetteth the covenant of her God; for her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.' — Prov. ii. 10—19.

'My son, attend unto my wisdom, and bow thine ear to my understanding, that thou mayest regard discretion, and that thy lips may keep knowledge; for the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword: her feet go down to death; her steps take hold on Hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now, therefore, O ye children, and depart not from the words of my mouth! Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth, and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed; and say, How have I hated instruction, and my heart despised reproof! and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil, in the midst of the congregation and assembly!' — Prov. v. 1—14.

'My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life, — to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart, neither let her take thee with her eye-lids; for, by means of a whorish woman, a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned? — so he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.' — Prov. vi. 20—29.

'With her much fair speech she caused him to yield; with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, — as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me

now, therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths; for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to Hell, going down to the chambers of Death.' — Prov. vii. 21—27.

The way of transgressors is hard. — Prov. xiii. 15.

A LETTER FROM THE LATE MR. J. THOMAS,

THE BAPTIST MISSIONARY.

My dearly beloved Brother, *Calcutta, Nov. 27, 1788.*

How comfortable it is to be cool in a hot and parching climate! O how sweet to this body is a draught of cool water! How comforting is the fire in cold weather! — how animating and exhilarating to our damped, chilled powers of body and mind! How delighting is food to the hungry, and drink to the thirsty! How animating is the light and heat of the cheering sun, the gay moon, and beautiful stars! How it delights some of the sons of men to get wisdom and knowledge in natural things; and others to attain riches, reputation, and honour among their brethren! — and let us not deny how pleasant it would be to unthinking you and me, if we could but attain to a competency in the things of this life, and be secured from toil, bustle, and care; and thus I might go on till I had included a multitude of benefits in this life, which no man could number; and all these, you and I have in a threefold manner; and the second and third manner rises not by additions by thousands, but by multiplication by millions!

In the first place, What have you and I kept from us, among all these things? — 2dly, See all the same things spiritualized and presented to us in Jesus Christ. I appeal to you, if your spiritual parchings, chillings, hungerings, thirstings, darkness, ignorance, poverty, and disgrace, have not already been answered out of Christ's fulness, with refreshings, warmings, feastings, drink, light, knowledge, riches, and honour, that are and have been so suitable, so delighting, so divine, from their origin to their end, that we may say they leave the first mercies at an astonishing distance? Their value is multiplied to an astonishing degree! Again: Consider the inheritance, of which they are only an earnest (and this composes my threefold manner of receiving mercies, which Christ's little flock have, and the world have not) What! have you and I received an earnest, and that from God, of an inheritance, not only of the works of his hands, which are shadows of excellency, but of HIMSELF, — the sum of excellency,

— the seed, flower, and fruit of variety in himself!— I declare to you, that the value of this earnest rises so high in my mind while I write, that what I have said seems the weakest nonsense, and unfinished expression of something implied. What have we that we have not received? — and who gave us what we have? — what for? He raised us from the slumber of death in trespasses and sins; and we arose, saw, and heard, in the midst of a profane world, unutterable things, which they see and hear not. He put his fear in our hearts, or, how came it there? — and his law he wrote in our minds; witness its power in us, as a constant rule of life in every thing we do, or say, or think. His gospel-feast he has not suffered us to make light of, and go away to our farm and merchandize: but has made us welcome as his guests, and entertained our souls with the highest entertainments we ever enjoyed in our lives. Out of this entertainment there springs and now lives in us an equal, — a supreme love, joy, peace, and pleasure, that proves us to have passed from death unto life, and to be heirs of the kingdom of Heaven! God's workmanship within us, reveals his hand; and it is no less presumptuous to say, Our own will has changed us, than to say, Our own hand has created us; and if so, let us give thanks to God for beginning a work which we are sure he will finish; and thus our full assurance will dawn: in which state we go most out of ourselves into Christ, and are most willing and most capable of acting purely to the glory of God, and, as branches in Christ, of bringing forth much fruit!

If we are led by his Spirit, let us thank God for his Spirit received; and, depend upon it, we shall, by so doing, acquire strength to work out our salvation, and stedfastness in asking his Holy Spirit. Our Lord has a meaning, in John xv. 7, more plain and honest than some would have us think; and so you and I shall find, as surely as you are a living man, when we, on a larger scale, suck our sap at the root. Watch daily at his gates, and wait at the posts of his doors, though it be in a bungling manner to the last, and attended with some laziness, considering the thing waited for.

There is a familiar acquaintance with Christ before us, that will put us on asking rightly and receiving surely. A man may see Jesus Christ in this way a great deal plainer than if his bodily eyes beheld him, and with more astonishment, and to more purpose. O who can bear to see in God, a loving Father, redeeming Son, and revealing Spirit, without exulting? No man. Nay, it is no great thing to say, That a man may in this life see Jesus Christ with the eye of faith, to be as great and good as the Scriptures say he is, viz. seated at the right hand of the throne of God, with all power in Heaven and Earth, administering to those in whom his words abide, and who abide in him, all they ask, let them ask what they will: — administering his Holy Spirit

to them, pleading with God for them, and actually working in them!

Do you preach now? — if you do, speak as a dependent on his power; not on the strength, nor order, nor suitableness, nor any thing else, of what you say. Whereas I am very sure the contrary is too much the case with us all. The weakest, simple rehearsal of God's own word is often blessed in one moment, where studied, elaborate composition has been retailed for years, unowned, unblessed, unsanctified. Let us follow Paul, and rejoice over our weakness, that the dependence on his strength may be more manifest to our spirits. — Two farmers argued; the one complained he had no crop, and asked the other how he sowed his seed, so as always to have a good crop, whether the season was good or bad; — the prosperous farmer replied, that he steeped all his seed in prayer.

There is more to be learnt, from the case of these two farmers, by a faithful minister, than many learn in a college or academy concerning the holy art of sowing God's seed; and I do not know how to determine which teaches most; he that sowed in prayer, or he that sowed, but prayed not. If any thing, the prosperous man had the advantage by one word, and that is, *steeping* in prayer. Which do you think is scarcest now-a-days in the world,— a sermon steeped in study, or a sermon steeped in prayer? and which is best? Again: a sermon steeped in learning, or a sermon steeped in study? Again: a sermon steeped in ignorance, or a sermon steeped in learning? Again: a sermon steeped in ignorance, or a sermon steeped in double ignorance, both of the wisdom of God, and of the wisdom of man? All things in order, — learning, study, and prayer. Reverse the order at leisure. What I seem to dictate, forgive; what I seem to communicate, accept; and what I seem to know, consider of; and the Lord give thee understanding in all things!

I shall want your advice very speedily, when I come home. My intention is to wait for the call of my Master; but things will be so disposed, that there will be little time to wait. The ship goes out the same season she comes home in. All this, if we live. Upon the whole, I think I shall go no more to sea, for several reasons of an independent extraction; though I have no doubt but the profits of another voyage would amount, at least, to £1000; which is, by calculation, less than the 1500th part of one promise, 'I will help thee.' If I must reckon by the views of the ministry, I say then, I had rather preach the gospel upon Jesus Christ's salary, 'Food and raiment day by day,' than have £1500 a-year, and be a gentleman. I do not forget Paul's 'Afflictions of the Gospel;' or, in other words (though the same things) Bishop Thompson's huge Bush-faggots. I see but little now of the nature of preaching the gospel; but I do see a Felix tremble, an Agrippa almost a Christian, and a Herod

doing many things gladly. These are *my* converts at present; but I hope, bye and bye, to meet with my *Master's* converts, though I have no doubt but that he has a hand in these; but a saving, healing hand, I doubt of.

AWFUL PROVIDENCE.

Dear Sir, *To the Editor.*

As I have sufficient documents by which to prove the truth of the following very affecting Narrative, I shall be happy to see it inserted in the Evangelical Magazine. Yours, &c.

Stockwell, Feb. 20, 1808. THOMAS JACKSON *.'

H—— A——, a butcher in the neighbourhood of Smithfield, who was, for some years, proverbially wicked, and a determined, open enemy to divine revelation, returning home one day in the month of September last, somewhat intoxicated, began first to abuse his wife, and then the Bible. At length, he went out into the court in which he lived; and, falling down upon his knees, prayed in the most shocking manner against the Scriptures. He proceeded to curse God and Christ, and the Holy Ghost; and wished that his eyes might be damned, and drop out! — when, awful to relate! he became immediately blind! — his eyes were prodigiously swelled, and his whole frame was seized with a kind of convulsions! In this state he continued from Friday until the Tuesday following, when he died, blaspheming and cursing God. While he lay in this state, a serious neighbour visited him, and proposed sending for a minister; — to which he objected, saying, 'No, no, you shall not; for I am the Devil's right, and shall soon be with him!'

Reader, Are you in the habit of blaspheming that venerable name, at which angels bow and devils tremble? — beware, lest he make you, even in this world, a monument of his terrible displeasure, and cause you to lament your folly in that world from whence there is no return! As you value your immortal soul, let this narrative warn you to fly from the wrath to come, to that Saviour whose precious blood cleanses from all sin!

* The Editor, judging that this Narrative was of a very extraordinary kind, requested that further enquiry might be made concerning its truth. In consequence of which, he received the following note: —

'Sir, — At your request, I have made further enquiry concerning the inclosed Anecdote; and find it to be fully attested by indubitable evidence. A providence so awful, should not be suffered to remain unknown, as it proves to us, that there is a God who still takes cognizance of the actions of men! Yours, &c.

'*Brixton Place, April* 12, 1809. THOMAS JACKSON.'

Evangelicana.

To the Editor.

Sir,

That great missionary, the late Rev. Mr. Brainerd, being often referred to at our Annual Meetings in May, as an example worthy of close imitation by all embarked in the same divine cause, I solicit the insertion of the following Extract from his Life in your widely-circulated Magazine.

Woburn. M. C.

'I HAVE,' says he (page 193) 'ever since my coming among these Indians, been favoured with that assistance which to me is uncommon, in preaching Christ crucified, and making him the centre and mark to which all my discourses were directed. I have often remarked, whatever subject I have been upon, after explaining the truths contained therein, I have been naturally and easily led to Christ, as the substance of every one. If I treated on the being and glorious perfections of God, I was then naturally led to discourse of Christ, as the only way to the Father. If I attempted to open the miseries of our fallen state, I was then led to shew the necessity of Christ to undertake for us, to atone for our sins, and to redeem us from the power of them. If I held forth the commands of God, and shewed the relation of them, this brought me in the most easy way to speak of the Lord Jesus Christ, as one who had magnified the law we had broken, and become the end of it for righteousness to every one that believes. I have frequently been enabled to represent the divine glory, the infinite preciousness of the great Redeemer, his fulness to supply the wants and answer the utmost desires of immortal souls; to open the infinite riches of his grace, and the wonderful encouragement proposed in the gospel to unworthy, helpless sinners; to expostulate with them respecting their neglect of one so infinitely lovely and freely offered to them; and this in such a manner, with such freedom, pathos, and application to the conscience, as I never could have made myself master of by the most assiduous application. It is also worthy of remark, that numbers of these people are brought to a strict compliance with the rules of morality, and to a conscientious performance of the external duties of Christianity, without having them frequently inculcated upon them. God was pleased to give the grand gospel-truths such a powerful influence upon their minds, that their lives were quickly reformed, without my spending time in repeated harangues upon external duties. There was, indeed, no room for any discourses but those that respected the essentials of religion, and the experimental knowledge of divine things. While there were so many enquiring daily, not how they should regulate their external conduct, but how they should escape the wrath to come, my great work was, still to lead them into a further view of their total depravity; but, at the same time, to open to them the glorious remedy provided in Christ for helpless, perishing sinners, and offered freely to those who have no goodness of their own, no work of righteousness to recommend them to God. When these truths were felt at heart, there was no vice unreformed, no external duty neglected. The reformation was general, and all springing from the internal influence of divine truths upon their hearts, and not because they had heard their vices particularly spoken against and exposed. So that happy experience and the word of God, with the example of Christ and his apostles, have taught me that the preaching which is best suited to awaken in mankind a lively apprehension of their depravity and misery, — to excite in them earnestly to seek after a change of heart, and to fly for refuge to Christ as the only hope, is like to be most successful towards reformation of external conduct. I have found that close and solemn addresses and application of divine

truths to the conscience, strike death to the root of all vice; while smooth and plausible harangues upon moral virtues and external duties, at best do no more than lop off the branches of corruption. I do not intend, by what I have observed, to represent the preaching of morality, and keeping persons to the external performance of duty, as unnecessary and useless at any time, and especially when there is less of divine power attending the means of grace: — but what I principally design is, to discover a plain matter of fact, viz. That the external compliance with the rules of Christianity, appearing among my people, are not the effect of any merely rational view of the beauty of morality, but of the internal influence of divine truths upon their hearts.' Page 196.

Aylmer, Bishop of London, in 1580, took the following method of reproving an inattentive auditory: — He took a Hebrew Bible out of his pocket, and began to read it. This immediately awakened his hearers, who looked up to him, amazed that he should entertain them so unprofitably; when, finding they were awake, and very attentive, he proceeded in his sermon, after admonishing them how much it reflected on their good sense, that in matters of mere novelty, and when they understood not a word, they should listen so heedfully, and yet be so very regardless of points of the utmost importance.

JUVENILE DEPARTMENT.

Mary Bartlett was deprived of her parents very early in life. Her distressed circumstances excited the attention of a friend, who took her under his protection, with a view to placing her in the Bristol Asylum for Orphans; but, being past the age of admission, his application was of course unsuccessful. Mary Bartlett was reserved to be one instance, among many, of the vast advantages to be derived from schools founded on the principles of the gospel, and in which vital religion is made the principal, and not an inferior object. On the 9th of Dec. 1806, she was admitted to the Tabernacle Benevolent Daily-School. From the regular order of prayer here observed, morning and evening, she first became deeply sensible of her guilt, in having lived in the neglect of that important duty. To the friend who procured her admission, she said, 'What shall I do if the ladies should ask me to pray? I have never prayed in my life.' She begged to be taught a prayer; and one of Archbishop Cranmer's was given to her. When able to read, she chose to use one in the spelling-book given at the Tabernacle Sunday-School; but soon becoming dissatisfied with the constant use of a form, she often expressed a wish that she could pray without one. As serious impressions appeared to increase, her attendance at the school, and to all its duties, was marked with increasing diligence. Having received, at the Sunday-School, Dr. Watts's Second Catechism, she made several enquiries respecting the question, 'What did Christ do on earth to save sinners?' — and said to her friend, 'Do you think, Sir, that Christ has obtained pardon for me?' On the 23d of April, 1807, the Rev. Mr. W——e visited the school. His conversation with the children, and his prayers for them, were greatly blessed to her. On returning home, she said, 'I did not know till this morning that I was such a sinner, and what an ignominious death Christ died.' Her desire to read the word of God was, from this time, greatly increased. On receiving the Assembly's Catechism, she began diligently to learn it, and committed eight questions to memory the first week. A friend said to her, "I hope, my dear, the Lord will bless the Catechism to you: — pray over it." She answered, 'I cannot pray; but I should like to join the children who remain after school-hours for reading and prayer among themselves.' Her permission to do so she considered a great privilege, and derived much ad-

vantage from the conversation which passed on those occasions. Her mind was much impressed with the sanctity of the Sabbath. Returning one Lord's Day from the Tabernacle, she was met by a relative, who entered into a conversation not of a religious nature; this, on reflection, made her very unhappy: she felt its sinfulness, and said, 'I have disobeyed the Lord, who has commanded to keep holy the Sabbath-Day.' From this time, it was observed that she never suffered herself to be engaged in any conversation on that day, which had a tendency to divert her from its sacred duties. About this time, the 16th and four following questions of the Catechism made a deep impression on her mind, and she was anxious to have them explained. On the 12th of July, she heard the Rev. John W——s preach previous to the Lord's Supper, on 1 Cor. xi. 25, &c.; and it appears that, at this time, the Lord was graciously pleased to reveal himself to her as he does not unto the world. On her going home, she was observed to retire immediately to her room; and, when she came down, she said, 'This has been a blessed day to me. God has pardoned my sins, through the blood of atonement! — now I can pray without a book! — I can use the prayer of the publican!' She now requested permission to be at the school by 8 o'clock in the morning, that she might read the Scriptures before the other children came in. She became very watchful over her temper, which was naturally rather obstinate, and inclined to impetuosity. Her friend exhorted her to pray to the Lord whenever she felt herself inclined to impatience. On being asked one evening, if she did not feel a secret pleasure in giving up a little dispute which had happened in the school, she answered, 'Yes; for I thought on that text, 'He that ruleth his spirit, is better than he that taketh a city.' On hearing the hymn, 'There is a fountain fill'd with blood,' &c. she exclaimed, 'I can sing the second verse with as much joy as the thief on the cross!' This was in the beginning of September, 1807. A cough, with which she had been sometime afflicted, now became very troublesome; and, in November, prevented her attendance at the house of God. On the first Sabbath of her confinement, she appeared to be grieved; but she sought and obtained resignation to the divine will; and, during ten weeks of great suffering, she was not heard to utter a murmuring word. When able to speak, the love of God and the preciousness of the Saviour were the constant subjects of her conversation. She felt much concerned for her sisters and brother, and, when able to speak, earnestly exhorted them to seek the Lord. With much anxiety, she begged that her sister might be permitted to take her place in the school, saying, 'What has been so great a blessing to me, I will pray the Lord to make a blessing to her.' She testified much gratitude to the Ladies of the school, and said, 'I love them for all their kindness; but I love Christ most of all, and thank the Lord for giving them hearts to take compassion on me.' When asked if she had a desire to be restored, she said, 'No: this world is full of sin; and I am afraid I should sin, and make God angry.' To the question, "Are you afraid of death?" — she replied, 'No: Christ died and rose again; and he hath said, I will be with you, even unto the end.' About three weeks previous to her death, being very ill, her friend said to her, "My dear, I think you are going;" — she said, 'I think so too;' but added, lifting up her hands, 'I am happy, very happy, and shall soon be in glory!' Sometimes, after a sleepless night, she would say, 'What a wearisome night I have had! but it is appointed of the Lord.' On being asked, the evening before her death, if the Lord was still gracious to her, she raised her hands, and looked up with great joy. When a friend took leave of her, she stretched out her hand, and said, 'God is my refuge and strength; — we shall meet in glory: I am going.' She said to her brother, 'The Lord may soon afflict you. I pray that he may bring you to a due sense of your sins. I loved my earthly parents; but the Lord Jesus is my heavenly Father.' About two o'clock on the morning of her death, she desired that Isaiah xl. 11, and the 8 last verses,

might be read to her. Some time after, supposing herself to be alone, she was observed to be very earnest in prayer, but so low, that little could be understood, except the following words: — 'Come, dear Saviour, receive me to thyself!' After about two hours sleep, she awoke, and exclaimed, 'My dear Saviour is precious still!' On being asked how she was, she replied, 'I shall soon be in glory!' Her friend said, "I sometimes have doubts and fears;" — she answered, 'I have prayed to the Lord, and he has taken them all away.' It was remarked, "If the Son shall make you free, ye shall be free indeed;" — to which she replied, 'My Saviour has made me free, by shedding his precious blood for me.' This was her last sentence; and she fell asleep in Jesus, January, 1808, in the 15th year of her age.

THE POISONOUS APPLE.

(An Extract from a Sermon to Young People.)

'THERE is a tree, called the *Manchaneel*, which grows in the West Indies; — its appearance is very attractive, and the wood of it peculiarly beautiful; — it bears a kind of apple, resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap, or juice, is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in this juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig-tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the Manchaneel*. Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it, — eat of it, and die. You perhaps, my dear children, think there is no harm in such a thing, — 'tis only a little sin; but who would eat even a little poison? The least sin, if not forgiven, will ruin your soul for ever. This is fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of Death all its bitterness. Now you have looked upon the fruit of this tree, have desired it, and have eaten of it, and if not delivered from its fatal effects, you will surely die; — but there is a remedy at hand: it is the precious blood of the Son of God which soothes the troubled conscience, and cleanses it from all sin.

> Not balm, new bleeding from the wounded tree,
> Nor bless'd Arabia with her spicy groves,
> Such fragrance yields. ROWE.

Apply, therefore, to this means of cure! — fly to a crucified Saviour! — There is no time to be lost! — the poison works within! — the disease every moment is increasing! — Go to the great Physician without delay, and say, 'Lord, if thou wilt, thou canst make me whole!' DIONYSIUS.

* Collyer and Fenning's Geography, vol. 2, p. 699.

A BOY belonging to a Sunday-School in the country, was asked, when he came in the afternoon, Why he was absent in the morning of that day? The boy artlessly replied, 'Sir, I could not come in the morning, because Mr. A. B. had not finished my shoes till 10 o'clock; and I was forced to wait till they were done.' How great was the confusion, when it appeared that Mr. A. B. (the shoemaker,) who was present, was one of the active teachers of that school. — *Query.* Is it likely that much good will be done in any school where example contradicts precept?

Obituary.

An Account of the Dying Experience of Mr. W. Corney, who died March 10, 1809, in the 46th Year of his Age.

To Mr. T. Chambers,
Ironmonger Lane, Cheapside.

Dear Sir, — In compliance with your request, I send you an account of my dear departed friend, Mr. Corney. He was called by divine grace at a very early period of his life, and sought the Lord in his youth. He was naturally of a mild and affable temper, — of a tender, sympathizing spirit; grace, therefore, of which he was indeed a partaker, shone brighter in him than in many others. He was a man of peace, and scattered peace wherever he went. The Lord smiled upon him abundantly, both in providence and grace; and caused all he did to prosper. As a Christian, he adorned his profession in every relation in life. He was eminently distinguished for humility; — he was a living epistle of Christ Jesus, known and read of all men; — his name will be ever dear to the congregation at the Adelphi, and to all his Christian friends. He was well qualified to fill up his place as a manager of a gospel interest;—he manifested an ardent zeal for the Redeemer's cause, and love to precious souls; — he was truly evangelical in his views, and steadily attached to the fundamental doctrines of the gospel; he was, therefore, particularly careful to provide ministers who were like-minded with himself.

A few weeks before his illness, he told an intimate friend, that he had an impression on his mind that he had not long to live; and, from the beginning of his illness, he was strongly persuaded he should not recover. He mentioned an illness which he had 14 or 15 years ago, and said, That, as he began to recover, the account of Hezekiah having 15 years added to his life, was particularly impressed on his mind: — he remarked, That the time was now nearly expired, and he considered this present sickness as sent for his removal. He would speak familiarly of his dissolution, before he was confined to his chamber, — he settled his temporal concerns, — gave directions respecting his funeral, and chose the text for his funeral-sermon. In short, his heart and affections were set upon things above, so that he had nothing to do but to die.

Throughout his whole illness, it was his desire to be resigned to the will of God; and all anxiety respecting his temporal concerns were entirely removed. He would often speak of the everlasting love of God, as being like mountains of brass; and frequently, when exercised with pain, would pray for patience; — he would remind the Lord of that promise, which peculiarly supported him throughout his illness, by saying, 'Lord, thou hast said to me, 'I will never leave thee, nor forsake thee.'' He would often express his thankfulness that he had not a God to seek in his affliction; and remark, That if he had not attended to the concerns of his soul when in health, he could not do it now. He would lament that he could not, from the nature of his affliction, read or pray as when in health; but he would express his gratitude that he could nevertheless send up the desires of his soul to God, and, at times, meditate upon his word. He would frequently anticipate the happiness of the heavenly world, in the language of Dr. Watts,

'There I shall see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

One evening, as I was taking my leave, I said, "I hoped I should hear of his being better next day;"

he smiled, and said, 'If the Lord should take me home before morning, that would be the best news.' I said, "Sir, it will, no doubt, be better for you, but we are unwilling to part with you;" — he replied, 'I cannot think why you should wish to keep me here. You are more desirous I should live, than I am myself. I am not anxious at all about it, having a desire to depart and to be with Christ, which is far better.' He then spake of the kindness of his Adelphi friends, and said he knew he should recover, if their prayers were answered; but he was persuaded that his work was done.

He said he was apprehensive that he should have a hard struggle in his last moments. Mr. K—— desired him not to fear, observing, that he was present at Long Acre Chapel when the person died in the pew, who was looking up with attention to the minister only two minutes before, and expired without a struggle or a groan. 'Ah!' he replied, 'how nicely that woman got to Heaven!' and seemed to take encouragement. He then added, that, if he was able, he should like to go into the pulpit at the Adelphi Chapel, and tell sinners there is a divine reality in religion; speak of the goodness of God to his own soul; and, as soon as he had done speaking, drop the body, and wing his way to glory; — he added, he loved his family and his Christian friends, and should like, if it was the Lord's will, to join with them again in public worship in the church; but he would much rather join the church triumphant above.

At another time, I found him very restless. He said, 'I am tossing about, but can get no ease.' He then remarked to me, that there was a verse of a hymn very descriptive of his feelings; — the words were these:

'So when a raging fever burns,
We shift from side to side by turns;
And 'tis a poor relief we gain,
To change the place, but keep the pain.'

'Ah!' said he, 'these words exactly suit my case!' After being with him a short time, he appeared a little revived. Mrs. S—— his niece, coming into the room, said, "I think you appear better than you were, Uncle;" — he replied, 'Mr. H—— has been talking with me about the happiness that awaits the people of God; and I am something like the old patriarch, when he saw the waggons which Joseph had sent to carry him, — the spirit of Jacob revived.'

Again, when I called to see him, I found him lying in a very languid state of body, but composed and happy in his mind. When I went to his bed-side, he said,

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

After I had been a little time with him, he was desirous of being raised up, when he appeared more cheerful, and again remarked that he was like poor old Jacob, adding, 'Israel strengthened himself, and sat up in the bed.' He spake of the distinguishing mercies of God, of his interest in Christ, and the unchangeableness of his love; and added, 'He hath made with me an everlasting covenant, ordered in all things and sure; this is all my salvation, and all my desire!'

By his own desire, I sat up with him on the last night of his life, and was a witness, with three other friends, of his patience and submission to the will of God. He knew, from the nature of his complaint, there was no hope of his recovery; notwithstanding which, he was all composure; he had a good hope through grace; he knew in whom he had believed, and his faith remained unshaken. He would speak of his departure as nigh at hand; but as his outward man decayed, his inward man waxed stronger and stronger. I gazed upon him with a mixture of pain and pleasure, distressed with the prospect of losing so soon such a valuable friend.

'Dreadful post of observation,
Darker every hour!'

Yet it was pleasing to behold him passive in the hand of the Lord. He often said, 'His blessed will be done!' He would take notice of

any alterations in himself, as fresh symptoms of his approaching end, without the least emotion, and would sometimes say, 'Did you ever see Nature struggle so hard? I did not think I could go through so much as I have.'

At one time, when in great pain, as he was standing up, assisted by a friend and myself, he said, 'It is hard work: it is a fight. I am fighting; but who am I fighting against? I am not fighting against God. No: it is Nature I am fighting with:—the Lord's will be done!'

In the course of the evening he repeated that text, 'All thy children shall be taught of the Lord;' and expatiated a little upon it. One of the friends, fearing he would exhaust his strength, said he had better not speak too much. 'O!' said he, 'don't hinder me from speaking whilst I can! I must say a little to the honour of my dear Jesus!—my blessed Jesus!'

In the morning, he took notice of his men coming to their work, by hearing them opening the shop. He said to me, 'You must now leave me. I am sorry you must go; but you have nobody that can mind your business.' When I took my leave of him, he gave me his hand, and blessed me with his dying breath; he told me not to forget to pray for a poor suffering brother, and asked me if he had murmured or spoken any thing inconsistent in the night; for, he said, he should be very sorry if he had. I told him he had done neither. He still held my hand, as though unwilling to part; but I was under the painful necessity of leaving him.

He continued comfortable the few remaining hours of his life. An intimate friend called in the afternoon. As he was about to leave him, he begged him to stop a little longer, for he was sensible that his end was drawing nigh; and, he said, there would soon be a great alteration; yet, by the assistance of two friends, he walked about the room; but, finding himself fatigued, he sat down in his chair, reclined his head, and entered into the joy of his Lord.

He was interred in Tottenham Court Chapel, March 16. Mr. Hyatt delivered an address at the grave; and, on the following Lord's Day, in the forenoon, Mr. Slatterie, of Chatham, preached the funeral-sermon, at the Adelphi Chapel, from a text he had selected, 2 Tim. iv. 7, 8, 'I have fought a good fight,' &c.

I cannot but consider myself highly honoured in being favoured with the friendship of such an eminent servant of Christ: a friendship never interrupted, from the first of its commencement to the latest period of his life. I trust, his edifying conversation and consistent deportment will be strongly impressed upon my heart; and may I be a follower of him who, through faith and patience, is now inheriting the promises!—I am, Sir, yours, &c.

Strand. SAM. HOWSON.

REBECCA GWENNAP.

REBECCA GWENNAP was born at Falmouth, Aug. 5, 1777, of religious parents; by whom she was brought up in the nurture and admonition of the Lord. From her infancy, she evinced a pious disposition; so that it was impossible for her friends, and very probably for herself, to fix the precise æra of her conversion. Suffice it to say, that, as she grew in stature and age, she grew also in grace, and in the knowledge of Jesus Christ: but she was a child of affliction. When about 13, her eldest brother, Andrew Gifford Gwennap, a promising youth, just entering on the ministry, was taken to glory. After that, she was called to witness the death of her mother, her brother, and three sisters; all of whom died of lingering consumptions, but gave abundant testimony that they also were going to glory. She alone remained as the wreck of her family, to be, as it was hoped, the consolation of her aged father. In this view, she was the subject of many prayers. In other respects also, her life appeared to be desirable; for she lived not merely to herself and her family, but to Him that loved her, and washed her in his own

blood. Her time was occupied in doing good; and, independently of the management (jointly with a friend) of a charity-school, she was frequent in her visits to the chambers of sickness, of poverty, and want. Such was Rebecca Gwennap when, in the autumn of 1807, the Lord was pleased to lay his afflicting hand upon her, and she began to discover symptoms of that disorder which had proved fatal to so many of her family. These symptoms she bore with great resignation; and favourable alterations now and then occurring, her friends sometimes cherished a hope, that the Lord would yet spare her for further usefulness; but, alas! these hopes were vain; for, on Dec. 28, 1807, she broke a blood vessel, and brought up a good deal of blood. Under this great trial, she appeared very composed, observing, what a mercy such strokes were, when coming from the hands of a covenant God. She quoted these lines:

'Afflictions waft thy thoughts o'er flowing seas,
To thy inheritance on Canaan's shore,
And wing thy longings for that land of bliss,
Where the inhabitants are sick no more.'

From this time, her complaints assumed a more alarming aspect; nevertheless, her mind was generally kept in a comfortable dependence on the promises of the gospel. On January 14, her sister Charlotte departed this life in a triumphant manner; an event which she was enabled to bear with Christian resignation. On February 23, when exercised with great pain, she said, 'It will not signify, if I can hear my Saviour say, Strength shall be equal to thy day. This is trying to nature; but Faith saith, It is well.'

On another occasion, when some letters were read to her, which contained a very triumphant experience, she said, 'Though my experience is not so bright, I have a hope, a confidence, which I would not part with for a thousand worlds;' but, though this was the prevailing state of her mind, she was not wholly exempt from doubts and fears; for she complained, on the 19th of March, that Satan had been endeavouring to persuade her she was on a wrong foundation, and prayed that the Lord would search and try her. Soon after, she said, 'The Lord is good in the midst of all. Though he slay me, yet will I trust in Him. I am in the hands of the great Physician, who can and will do what is best for me.'

On the 22d of March, a friend called upon her, to take, what afterwards appeared to be, a last farewell. He reminded her of the saying of the Psalmist, 'My times are in thy hand;' and asked her if she would wish to be in any other. She replied, with emphasis, 'Oh, no! and if the keeping of them were given into my own hands, I would desire instantly to return it to the Lord.' On the 31st, she said, 'I trust the Lord will grant me patience, then shall I welcome all his righteous will. "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."'

On the 1st of April, being exercised with pain, she emphatically said,

'Lord, what are all my sufferings here,
If thou but count me meet
With that enraptur'd host t' appear,
Who worship at thy feet!'

Hold out, Faith and Patience! I do not think I shall need them much longer! This is the last painful parting we shall be called to experience! I trust, through grace, we shall meet amongst the favoured throng!' On the 2d, when complaining of the shortness of her breath, she checked herself, and said, 'But why do I complain? My sufferings are nothing compared to my deserts, who am a Hell-deserving worm! Though my sufferings are painful at present, they will cease ere long, and then how pleasant will be the Conqueror's song! I trust my eternal all is safe! This, however, I can truly say, he is my salvation, and all my desire.' Early in the morning, she was heard whispering, 'The Lord is gracious!—our God is merciful! 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee!'

she then repeated two verses of a hymn on the happiness of departed saints; and spoke very sweetly of the pleasure she had enjoyed in the courts of the Lord below, adverting particularly to the Association of the Cornish Independent Ministers, held at Falmouth, in Oct. 1807; which was nearly the last public opportunity she enjoyed.

On the 7th, she said, 'The Lord has promised never to leave me nor forsake me! — the everlasting arms are underneath me!' — On the 7th, she said, 'I know not what to do; but I am directed to trust in the Lord, for in the Lord Jehovah is everlasting strength! I trust I shall have power given me from Him!' adding these words, 'How can I sink with such a prop as the eternal God! What should I now do, if he was not my support, my all and in all!' — On the 9th, the fever being very high, she was heard to say 'Jesus, Oh, precious Jesus!' — When she awoke in the night, she said, 'I will bless the Lord at all times! His praise shall be continually in my mouth! I was brought low, and the Lord helped me!'— On the 13th, most affectionately addressing a friend, she said, 'We shall soon experience a separation; but not eternally, I trust. How shall we rejoice to meet our dear friends, who are gone before, and all the saints of God! — but, above all, to see Him whom, having not seen, we have loved! Then, indeed, shall we rejoice, with joy unspeakable, and full of glory!'

Awaking from a comfortable sleep, 'O! how good,' said she, 'is the Lord! How is it that I am not swallowed up in gratitude for all his mercies? The monster Unbelief still follows me; but, blessed be God, it cannot follow me over Jordan! They that trust in the Lord shall be as Mount Zion!'

On the morning of the 17th, a friend observing to her, That

> "Another six days work was done,
> Another Sabbath was begun,"

she added, 'Yes; but what a Sabbath shall I keep when I shall rest above!' — On the 21st she complained of darkness of soul, saying, 'Satan has been accusing me of hypocrisy;' 'but,' said she, 'if I perish, it shall be at the feet of Jesus.' — On the 25th, she told a friend she had been enabled to meditate on a sweet passage she had mentioned to her: — 'The Lord is my portion, saith my soul. I would not part with my confidence in him for ten thousand worlds.' — On the 28th, she broke out exultingly, saying, 'What a sweet verse is that, The Lord is my light and my salvation! whom shall I fear? — the Lord is the strength of my heart! of whom shall I be afraid? He has said, Fear not, I am with thee! — be not dismayed, I am thy God! I will strengthen thee! — I will help thee!'

On the 1st of May, being the day before her departure, she complained of her forgetfulness; on which her friend said, "You do not forget Jesus." 'No,' said she; 'though heart and flesh fail, my God is the strength of my heart, and my portion for ever.' About 8 in the morning of the 2d of May, a visible alteration took place; but she soon after said, 'The Lord is gracious and merciful! I can enter into it in a measure, though I have not that lively sense of it I could desire.' A request having been signified to her that her removal might be improved for the good of survivors, she acquiesced, and instantly fixed upon that text, 'This is a faithful saying,' &c.; adding, that this passage had been very sweet to her, since she had left the city of Destruction to that moment. — In the evening, she exclaimed, 'Soon the conflict will be over, and the battle won, — and then I shall enter into the joy of my Lord, all through rich grace, the free, the unmerited love of God.' She then bade all that surrounded her dying bed farewell, saying, 'The Lord bless you all, and keep you!' holding out her dying hands to each person. The trying scene was now drawing to a close. Her happy and immortal spirit, before the clock struck 12, took its flight to the realms of immortal day. — The Rev. Mr. Wildbore, senior, improved the event from the text she had chosen.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Enquiry into the Origin, Nature, and Administration of Messiah's Kingdom; *in the course of which it is submitted, Whether the opinion of certain Writers, particularly of the Rev. A. Booth, on the Sinai Covenant, be not erroneous and ill-founded.* By John Carter. 2*s*.

To be well acquainted with the nature of Christ's mediatorial kingdom, is obviously of great importance to the Christian, especially to the Christian Divine. If indeed, on this subject our views are materially distorted; if we undervalue the system of legislation and the authority of the legislator, consequences too alarming can scarcely be apprehended. The subject of the present Enquiry cannot, therefore, be too frequently or too seriously considered.

Mr. Carter has presented his reader, in the compass of 97 pages, with a connected and interesting view of the 'Origin, Nature, and Administration of Messiah's Kingdom.' We have noticed, in the course of his pamphlet, many excellent thoughts, adapted equally to instruct and establish the devout mind in the sublime doctrine of the Saviour's perpetual and absolute dominion over his church.

Various strictures are here offered, with freedom, but not with petulance, on opinions relating to Messiah's kingdom, which Mr. C. considers erroneous. His own arguments are frequently corroborated, by testimonies produced by the most respectable orthodox divines, both of this and of other countries. The late Mr. Booth's notions, particularly of the 'Sinai Covenant,' and of the 'Jewish Theocracy' in general, are introduced and controverted. Whatever be the merits of Mr. Booth's performance, the intelligent reader, it is presumed, will generally admit the conclusiveness of our author's arguments on the points at issue.

We must confess, however, that Mr. C. by confining himself to Christ's spiritual dominion, appears to us to have exhibited too contracted a view of the extent of the *mediatorial* kingdom. This kingdom is connected with moral government, as well as divine grace. Christ is the Legislator and Judge; and, on the principles of his righteous government, he requires obedience to his laws wherever they are promulgated, from the wicked world as well as from the believing church. Hence the guilt of disregarding and despising the Saviour's authority; and the aggravated condemnation of those who die in impenitence and unbelief. Surely, they are the subjects of Messiah, on whom his laws are binding, to whose tribunal they are amenable, and from whose irrevocable decision there is no appeal. This narrowing of the boundaries of the mediatorial kingdom, seems to have originated from our author's not having accurately considered the dispensations of moral government and divine grace; of which the latter applies, with distinguished peculiarity, to the church and to Christ, as its *Surety*; but the former, to the world indiscriminately, and to Christ as the '*Mediator* between God and man.'

That the church is the grand object of the Mediator's government and attention, cannot be disputed; but yet he has an universal dominion, and especially he governs, and will finally 'judge the world in righteousness.' Our views on this part of the subject are emphatically expressed, by a modern author, in the following passage: — 'All worlds, visible and invisible, form so many parts of it (Christ's mediatorial kingdom) but differently interesting; whereas the church is an object of pre-eminent peculiarity, the part to which all others have an especial reference. Thus, also, the acts of Christ, in this vast dominion, are extremely diversified, but always are subservient to the church; and some of them of so peculiar and dis-

criminating a nature, and so wonderful in its effects, as to challenge eternal admiration.'

It would be easy to produce, from the pamphlet before us, passages truly honourable to the talents and the piety of the author; but we chuse rather to recommend the work itself to its attention of our readers.

Sir, *To the Editor.*

I have not observed your Reviewers taking any notice of Mr. *Fox's Historical Work*. Not belonging to the department most commonly attended to in your Review of Books, it does not seem to have obtained his attention; while its high price may probably have led to the supposition that it could find its way among a small number only of those who read your Magazine. Conceiving however that Mr. Fox's Work might fairly have introduced several useful reflections, I am induced partly to supply the lack of service in your Reviewers, by the following remarks.

Considered in a literary point of view, there can be little doubt that Lord Holland would have more consulted the fame of his illustrious relative, had he suppressed the work, than he has done, by publishing it. Little accustomed to the composition of written eloquence, the stiffness of inexperience glaringly marks Mr. Fox's style in the first part of the work. His first sentence would certainly have procured reproach to any school-boy who should have used it in his version. Nothing but practice will remove this aukward formality, which adheres to every author at his first outset. The younger part of your correspondents, Mr. Editor, ought not to despair, if, in writing, they find it difficult to do any thing to their own satisfaction; nor ought the supporters of religious publications to consider as unattainable that correctness and elegance of style often employed in opposition to godliness, by those who make writing their profession.

As one proceeds onward, however, in Mr. Fox's Work, ceremonious and ungraceful distance gives place to all the ease of genuine politeness and affability: while at the conclusion, regard for the author, and the swelling importance of the subject, conspire in producing bitter regret on the occasion of so abrupt a termination as that which closed his historiographical labours.

With little of the stately dignity sought after by eminent ancient and modern historians, Mr. Fox possesses, beyond most writers, the power of directing the attention of his readers to his subject. I think none of the Critics have discovered where his chief excellence lies, although the part which he acted in life might have pointed them to it,—his just appreciation of human character and motive. In this he is most excellent, when he seems least conscious of effort. Who, but the man accustomed to matter of fact and observation, would have drawn so well the character of Lord Grey, who seemed at once a coward and an hero? But Mr. Fox remarks, that he had found means to ascribe his retreat to other motives than fear; that he had forgotten his cowardice, or remembered it only so far as to put him upon the use of extravagant boasts, that he might efface the remembrance of it in others. Mr. Fox excels in sound sense, and that almost instinctive application of the laws of evidence, by which he arrives at fact by a shorter road than that practicable by those less versant in the ordinary concerns of men. He has been blamed unjustly for the regret he expresses, when he found historians too mild in their strictures on tyrannical princes; and for exhibiting regard to posthumous fame as a powerful principle with the possessors of thrones. That it is in fact a principle with them more powerful than principles of nobler character, cannot be denied; and if we cannot impart higher principles, we ought not to weaken the few of those which, under the providence of God, have hitherto prevented the earth from resembling altogether the place of torment.

A childish fondness and deference for another (living) author discredits the higher resoures of Mr. Fox's own mind. His labours appear to have been so troublesome and to-

some while searching for evidence, that we must either account for the bustle he makes about them, from selfishness, or suppose that the labours of every ordinary historian are beyond all calculation burdensome.

In praise of the morality which appears in Mr. Fox's Work, little can be said: it is, generally speaking, a morality for the present world; but altogether, it has much less of savage coarseness or determined opposition to piety, than is perceptible in the morality of many who are called great historians. But although we cannot charge Mr. Fox with the disingenuous antipathy to religion perceptible in Hume, or the obscene filthiness of Gibbon, it is obvious his works would promote indifference to any one form of religion in preference to another; one considerable attainment in the progress of infidelity; and that it countenances the very abridged system of duty now so commonly set up in competition with the law of God.

My chief object, however, in this paper, is to call attention to the treatment which the doctrines called Evangelical, have indirectly received at the hands of Mr. Fox. The professors of the stricter systems of religious faith and discipline, have not received from him any regular favour; but he has not withheld from them that common justice, which, to the disgrace of human nature, has often been denied them, by those too, who still claimed the character of Brethren.

I hope you can afford room for an extract, containing Mr. Fox's account of the last days of the Earl of Argyle. If there be one eloquent passage in the book, it is the passage just referred to. I am not sure that Mr. Fox was exactly acquainted with the peculiarities of the faith in which Argyle died; or that he could have pointed to the connection in Britain, where the same faith is still retained in its purity. Evidence, however, that sets all contradiction at defiance, attests, That Argyle was a stedfast believer of the peculiar doctrines of the gospel; that he cultivated what has been often exposed to derision under the name of Experimental Religion,—and that the untortured meaning of the English Articles and Scottish Confession displays that system of faith which formed 'the well-disciplined mind,'—which 'anger could not exasperate, nor fear appal;' and to whom Mr. Fox bears this honourable testimony: 'Let him be weighed ever so scrupulously, and in the nicest scales, he will not be found, in a single instance, wanting in the charity of a Christian,—the firmness and benevolence of a patriot,—the integrity and fidelity of a man of honour.' On this part of my subject there were room for the most ample discussion. I shall detain your readers, only to say, 'When will an Infidel die such a death as that of the Christian Argyle?' The example itself has in it something much calculated to bestow elevation: it breathes, it burns; and the vigorous mind of a Fox felt, in its vicinity, a transport of enthusiasm, which, compared with the ordinary attainments, might almost have passed for momentary inspiration! Ought not the followers of the divine faith to provoke one another to love and to good works? Seeing we are compassed about with a great cloud of witnesses, let us lay aside every weight, and the sin that doth most easily beset us; and let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of faith.

A. L. W.

Discourses upon Regeneration: *abridged from the Writings of the late learned and venerable* Stephen Charnock, B. D. *By* the Rev. Griffith Williams, of London. 12*mo*. *Price* 5*s*.

The prime importance of the subject of Regeneration, and the superior ability of the great Charnock, have given to the original work a high place among the best theological treatises; and we presume that there are few diligent students of divinity who have not perused it with delight and profit. The folios of Charnock have, however, become very scarce and dear, so that few

private Christians are in possession of the treasure.

A few years ago Mr. Williams published an abridgement of Charnock on the Attributes; which met with a very favourable reception; which induced the Editor to abridge the author's copious Treatise on Regeneration also. He assures us, that he has retained most of the author's leading ideas, omitting chiefly his introductory observations, and numerous subdivisions, while the substance of the work is faithfully retained. We think the public indebted to Mr. W. for his labour; and sincerely hope that he will be repaid by finding that his abridgement is rendered extensively useful.

A Series of Letters and Essays, *on Important Subjects.* 12*mo*, 4*s*.

The mode of treating religious subjects, in the form of Letters and Essays, has peculiar advantages. Both kinds of writing are without that artificial and too visible method, which frequently gives a stiff air to valuable and useful works. Both require a particular talent, in which the late venerable and pious Mr. Newton eminently excelled. His letters possess the free and familiar manner of easy and friendly conversation. In this department he stands unrivalled.

Mr. Parker's volume, however, which consists almost entirely of Letters, is a work of very considerable merit, and deserves to be known more extensively; for the parts were published separately, some years ago, in the Scots Christian Magazine. This volume discovers strong sense, evangelical principles, and no small knowledge both of men and books. The author has evidently read much, and reflected more. Tho' a few *Scotticisms* occur, the style is in general correct, sometimes highly animated, and always perspicuous.

There are only three Essays, viz. On the Necessity and Importance of instructing Children in the First Principles of the Oracles of God, — On the Love of Money, — and, On the Improvement of the Death of Friends. The Letters amount to twenty-two. All the subjects are deeply interesting, and handled in a masterly manner. To the whole is subjoined a Charge, at the ordination of a minister, with an Address to the People.

LITERARY NOTICES.

We understand, that an Answer to Zeal without Innovation, under the title of Zeal without Bigotry, is expected to appear shortly.

Memoirs of the Life and Writings of Calvin, by Mr. Mackenzie, are in the press.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Essays, addressed to the Jews. By the Rev. Gr. Ewing, of Glasgow. 12mo, 3s

Missionary Transactions, No. XX, 8vo, 1s.

The Complete Works of Bishop Hopkins, 4 vol. 8vo, 2l.; royal, 2l 16s.

Sequel to the Antidote to the Miseries of Human Life. By the Author of the Antidote. 12mo, 3s 6d.

Poetical Gleanings, Moral and Religious. By a Lady.

Commentary on the Three Epistles of St. John. By T. Hawkins, 6s

Address to Christians of every Denomination, on the Education of the Poor. By a Christian Friend.

A Plan of Worship for Congregations and Families. Part I.

Dr. Clarke's enlarged Edition of Fleury's Manners of the Israelites. 8vo, 8s.

Dr. Hawker's Third Letter to a Barrister, in Answer to the Third Part of his 'Hints.' 1s 6d.

Facts and Documents relative to Correspondence with Mr. H. Haldane. By Gr. Ewing, 8vo, 3s 6d

The Star in the East, preached at Bristol, by Dr. Buchanan, for the Society for Missions to Africa and the East, 8vo, 1s 6d

Address on the Ordination of Mr. Stodhart, with an Anniversary Sermon, by T. Young, of Canterbury, 8vo, 1s

The Life and Death of a Christian: a Funeral-sermon for Mr. T. Hayter. By D. Bogue, 1s

RELIGIOUS INTELLIGENCE.

Affecting Accounts from Sweden.

The London Committee have just published another Report; in which they state, That, depending on British Liberality, they had shipped for Sweden seed-corn to the value of £1800; about half of which sum they have received; and for the remainder of which, with a little surplus for medicine, they rely on further aid.

The Report contains details of the wretched state of the public hospitals in Sweden; for which, however, the Committee candidly apologize by several weighty considerations, which we have not room to recite. We can only make a few extracts; from which our Christian friends will perceive how much the poor distressed Swedes need our assistance.

Dr. Domeier, Physician to his Majesty's Court at Hanover, and to his Forces, has been sent to Gottenburgh, &c. to inspect the hospitals, and afford medical advice, &c. The state of these is dreadful!

'*Gottenburgh, April*, 14, 1809.

'My first occupation has been to examine the state of the general military hospital; and it is painful to me to avow, that I have hardly seen a more disorderly one in my life; and this alone would explain the great mortality of the army. A gentleman's stable in England is cleaner, and has better air, than the military hospital at Gottenburgh.

'Some of the patients wear hospital-gowns; others, their regimentals; others, common dresses. When a patient dies, another, thro' want, immediately wears his gown, without its being washed. So you may imagine what colour it acquires, and what dirt it accumulates! Some patients have dogs with them in the hospital;—in other wards, you find soldiers with their children, &c.; which certainly ought not to be. The diet, in general, is not good: they get nothing but water to drink. No vegetables to eat. Only five ounces of meat, and black, coarse, tough, indigestible bread. The wards are heated with stoves,— the windows never opened, — the ventilators constantly shut,— the rooms overloaded with patients, — the beds put so close, that there remains no room to place a chair. Many beds contain only cross separations, so that four patients are placed in the same bedstead. The room is not washed; and I am afraid not swept; so that the air, in such wards, is infectious in a high degree.

'April 24. — I saw, in the same room, dead amongst the living: I saw in a bed, hardly large enough to receive one person, man, wife, daughter, and son; of whom one was dying, a second raving, a third making involuntarily every thing under him, and the fourth tortured with cruel pains. I saw six persons in one room, with an equal number of soldiers; and what do I say? — a room! By courtesy only it can be called so; for in our happy country, it would be unfit for a stable! The entrance into it about four, and the room itself about five feet high. Two small skylights are in the roof, which immediately cover the habitation. The beds (if rags, black, hard, and heavy from dirt, deserve this name) are fixed at the sides of the room. Provisions, if they have any, are placed in the same space, which serves also as a kitchen; and its floor is covered with dirt, like a street! The heads of the persons, or skeletons I should rather say, are covered with vermin; and the body of these ghosts is, in that respect, only different from their head, that it is plagued by a different species of vermin. Their hands and joints are covered

with itch; and they are so weak, that they have not so much power as to shew me their tongue out of their mouth!

'If every thing in the hospitals were the reverse of what it is, they would be useful. In their present state, people may die in them; but can with difficulty recover their health.

Extract of a Letter from the Rev. Mr. Largus, Stockholm, dated April 17, 1809.

'Your letters of the 3d, 7th, and 14th of March, are duly come to hand; the last of them containing an order for £500; which sum has already been drawn for, and added to our funds.

'To-day I received yours of the 21st and 28th of March. I feel a heavenly bliss in being Member of a Committee, whose sole object is to alleviate the misery of distressed humanity; and, blessed be they through whose means I have been called to this sacred office! O, that the changes that have taken place here, may not change their sentiments towards our poor destitute brethren! You gladden my heart in one of your former letters, when you say, 'Let politics be what they may, the cries of a suffering world will yet be listened to in England.' God grant that it may be so! — and I trust it will. They would not change their sentiments, if they heard all the blessings that are invoked on them from Heaven, and saw the tears of gratitude that sparkle forth their praise, and whereof I am a daily witness!

For Dr. Domeier, the English physician, necessary steps have been taken by our government. He will be welcomé wherever he goes; and he is longed for everywhere. God grant that the corn for seed, which your Committee so kindly have sent, may also come safe. Proper arrangements are taking for the gratuitous distribution of it among the poorest of the peasantry; and may the fields that British charity thus sows, be protected by Him who governs the seasons, so that the grateful reaper may, in the day of harvest, sing forth his praise with a glad heart! and when he clasps the ripe burden in his lifted arms, bless those who pressed him, though a stranger, to their friendly bosoms!'

*** The smallest Donations are thankfully received by Mess. Hardcastle and Reyner, Treasurers, Old Swan Stairs; J. Butterworth, 43, Fleet Street; and Mess. Coutts and Co. Bankers, Strand.

London.

ANNIVERSARY OF THE MISSIONARY SOCIETY,

May 10, 11, and 12, 1809.

We have once more the pleasure of communicating to our numerous readers a particular Account of the Meetings of the Missionary Society, — Meetings which gladdened the hearts of thousands, and enkindled new zeal in the glorious cause of propagating the gospel among the Heathen!

We shall beg leave to introduce our narration, by a delightful paragraph from the first sermon preached on this occasion:—'It is the honour of the Christians of the present day, that their zeal has opened innumerable channels for itself, which did not occur to our fathers, or occurred only as objects of desire; and that the new streams in which it flows have deepened as well as widened, and continue to roll with increasing rapidity in their progress towards futurity. Although we fall short of some former generations of Christians in solidity of Scripture-knowledge, and perhaps also in individual eminence in grace,—yet I dare not, on the whole, say, that the 'former days were better than these.' Christians have learned not only to conceive noble plans for extending and perpetuating the Redeemer's fame, but to combine their exertions, in order to carry them into

practice. The union of hearts, and purses and hands, have rendered that practicable; for which solitary efforts would have been totally inadequate. How would it have gladdened the hearts of our pious ancestors to have witnessed what (thro' divine mercy) our eyes have seen! May I add, with what inexpressible delight must they (looking down from their thrones) behold the activity which at present prevails among the friends of Jesus for the propagation of his name! Some calling forth the strength of their own religious denomination, and others uniting the exertions of all the lovers of Christ, overlooking, in their zeal for the great object, their petty quarrels and minuter differences of sentiment; rivalling, but not opposing one another in their zeal for our common Lord. Some directing their efforts to one particular object or description of persons, and some to another; but all labouring for the honour of Jesus and the salvation of souls; — some attending to the interests of the gospel at home; and others stretching their views and their arm to the utternost parts of the earth. Schools erected in all quarters for the religious education of the young, — asylums for the reformation of the abandoned, — and places of worship for dispensing the ordinances of the gospel to the poor; the rude inhabitants of the villages enlightened, and the wild mountaineers tamed, by the communication and influence of evangelical knowledge; and the Jewish stranger within our gates, neglected till now and despised, receiving our commiseration and aid! Societies formed, funds collected, and prayers daily offered up for all the inhabitants of the world. In a word, hands skilful and zealous at work, not only at home, but in Tartary and India, to translate the Scriptures into languages which never before expressed the blessed name of Jesus; — missions sent to the frozen shores of Greenland, and to the burning sands of Africa; and faithful men devoting their lives to the service of Christ and of precious souls, on the western, as well as on the eastern continent, — among the wretched Hottentots, and in the remotest islands of the Southern Ocean.

What a glorious sight! Can such fire have been kindled without a live coal from the altar of God? or, Can it exhaust itself in vain, when the Scriptures are made to speak all languages, and the servants of Jesus, like the angel mentioned in the Revelation of John, are flying to every nation and kindred, and tongue and people, having the everlasting gospel to preach unto them that dwell on the earth? Is it possible that the name of Jesus shall not in due time be made known to all the world, and continue to be remembered in all generations? These efforts are indications of the Divine intention, — means which he will bless for accomplishing it, — and tokens that 'the days are at hand, and the effect of every vision.' '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.' 'This shall be written for the generation to come; and the people that shall be created shall praise the Lord.'

SURRY CHAPEL.

Mr. Hill, the stated minister, commenced the public services of this anniversary, by reading the Liturgy of the Established Church, with appropriate portions of Scripture. After which, extemporary prayer was offered by Mr. Bowden, of Tooting. Mr. Peddie, of Edinburgh, then delivered an excellent discourse on Psalm xlv. 17. 'I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.' He directed the attention of his audience, '1st, To the promise in the text, — that the name of Christ shall be remembered in all generations; and, 2dly, To the means which God has employed, and will employ for its performance.' Under the first head, it was observed, that many names, once celebrated, have been for ages buried in oblivion; no vestige remaining of their splendid achievements or ingenious performances, — but that one name survives (may it live for ever!) a name of more value than ten thousand of those which form the prominent figures

in the page of the historian; and this survives notwithstanding all impediments, and the hostility of Hell and Earth. The means by which this name has been and will be preserved, were then pointed out, — 'The volume of Scripture, — the ordinance of preaching, — and the active exertions of the lovers of Christ,' — which naturally led to a recommendation of Missionary efforts.

Mr. Banister, of Wareham, concluded with prayer. Mr. Hill pleaded the pecuniary cause of the Society; and read an affecting passage from a letter lately received from one of the Missionaries. — The collection was liberal beyond example.

TABERNACLE.

In the evening, Mr. John Clayton, junior, preached a discourse, well suited to the solemn occasion, on Isa. xxix. 8. 'It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh and behold he is faint, and his soul hath appetite; so shall the multitude of all the nations be that fight against Mount Zion.'

From these words the preacher proposed, 1st, To take a view of the Church's enemies; 2dly, To examine their expectation of success; and, 3dly, To expose their final overthrow. The conclusion was properly adapted to promote the great objects of the Missionary Institution.

Mr. Collison, of Hackney, offered up the prayer before sermon; and Mr. Geary the concluding prayer.

MOORFIELDS.

Thursday Morning. — The annual business of the Society was conducted at the Rev. Mr. Wall's meeting-house, the former place of meeting not being sufficiently capacious; nor, indeed, was this, great numbers, it is said, being unable to procure admission. The gradually increasing attention of the religious public to the Report of the Directors, is a strong proof of the increasing interest which is taken in the progress and prosperity of the Society. The chair was occupied, as usual, by J. Hardcastle, Esq. Treasurer of the Society. Mr. Waugh solemnly implored the Divine presence and benediction, by an introductory prayer. The original plan of the Institution was read by Mr. Platt; and the Minutes of the last Annual Meeting by Mr. Buck. The Report, which was very copious, was read by the Secretary; and, we believe, proved a source of great satisfaction to the numerous assembly, who heard, with heartfelt delight, that God hath, to many poor heathens, in different parts of the world, granted repentance unto life. The conversion of many of the Hottentots in South Africa, and of a very considerable number of slaves in the Western world, occasioned many thanksgivings to God. While the Committee withdrew to nominate Directors for the following year, Dr. Collyer delivered a very animating address to the Society, whose satisfaction and delight was too great to be altogether suppressed. The 133d Psalm, descriptive of the harmony which pervaded the assembly, was then sung; and Mr. Hogg, late of Thrapston, concluded the pleasing solemnity with prayer.

TOTTENHAM COURT CHAPEL.

This spacious place of worship was filled at so early an hour, that the service commenced soon after five, instead of six o'clock. The prayers of the church were read by Mr. Huckwell, the curate of the chapel. The prayer before sermon was offered by Mr. Mark Wilks, junior, of Salisbury. Mr. Richards, one of the Ministers in the connexion of the late Lady Huntingdon, and who has for several years statedly resided at Hull, preached the sermon, on Ezek. xvi. 60, &c. 'Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways; and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger,

— (Sodom and Samaria) — and I will give them unto thee for daughters, but not by thy covenant.'—The preacher first noticed the pleasing promise made to the Jewish nation, — that, notwithstanding their transgressions, God would remember his covenant, &c.; 2dly, That they should painfully remember their former ways of sin and folly; 3dly, That Jew and Gentile shall in due time be happily united in the Christian Church; 4thly, That there will be the nearest relation, as well as the closest union, between them; 5thly, That some of the unworthiest and vilest characters shall be made partakers of pardoning mercy and gospel grace; and, lastly, That all these happy effects shall be produced by a New Covenant. The improvement of the subject included gratitude for the covenant of grace, — the encouragement it affords to backsliders, &c. — the motives it suggests to mutual love among Christian professors, — and a powerful incitement to the Missionary Society to the exercise of faith, prayer, and exertion.

ST. BRIDE'S CHURCH.

The use of this elegant and spacious structure was again kindly granted to the Society, by the Rev. Rector and the Officers of the parish. A very large congregation was early assembled; when the prayers were read by Mr. Jones, the Curate. The sermon was preached by Mr. Martyn, jun. Curate of Pertenhall, near Kimbolton, Huntingdonshire. The text, Psal. xcvi. 10—18. 'Say among the heathen that the Lord reigneth,' &c.—In discoursing on which, he considered, 1st, The nature and extent of the kingdom of God; 2dly, The duty and privilege resulting from them; and, 3dly, The encouragement afforded by the present times. The sermon concluded with an animated exhortation to exertion and liberality.

On Friday afternoon, the usual business was transacted at the School Room of Sion Chapel, when thanks were voted to the Ministers who had preached the several sermons, with a request that they might be printed for the benefit of the Society; thanks also were voted to the Ministers and Gentlemen who had granted the use of their several places of worship.

The Sermons, we understand, are already in the press; and, it is hoped, will be published July 1.

SION CHAPEL.

The last public Meeting was held in this place, for the commemoration of the death of Him, whose glorious gospel it is the sole object of this Society to promulgate. A vast number of communicants attended; and in consequence of some new regulations, a greater degree of regularity was preserved than on some former occasions. Mr. Bogue presided, and gave an introductory address, &c. Prayers were offered up by Mr. Hunt and Mr. Hill. Exhortations, during the service, were given by Dr. Smith, Mr. Roby, Mr. Cockin, Mr. J. Townsend, and Mr. Wilks. The elements were distributed, and other parts of the service conducted by Messrs. Evans, Edwards, Clout, Breech, Hunt, Ball, T. Williams, Bannister, Davison, W. Hopkins, Hopkins, Griffiths, Dr. Winter, Messrs. Cobbin, Jackson, Smith, Lewis, Maslin, Raban, Sowden, W. Williams, Dunn, Platt, Buck, Meffin, Dryland, Gore, Sloper, Kirkman, and Hilliard.

The following Ministers also assisted in the devotional parts of the former services: — Messrs. Lewis, Griffith, J. W. Percy, Smith, Cobbin, Brooksbank, Mumford, Raffles, and Hyatt.

Thus concluded the *Fifteenth* General Meeting of the Missionary Society, — a meeting which, we believe, afforded a high degree of gratification to the thousands who attended its various services. No abatement of Christian zeal, love, and harmony, was observable; on the contrary, the early and numerous attendance of the congregations, and especially the unparalleled liberality evinced by the collections, seem to indicate a growing concern to spread the name of Jesus to the uttermost ends of the earth.

A printed paper, giving a general statement of the various missions undertaken and supported by the Society, was distributed at all the places of worship. This not only presented a view of the multiplied engagements of the Society, and the degree of success which has attended them, but exhibited also the present condition of its funds. For the information of our Readers who were not in town, we shall here subjoin the latter part of it:—

A General Statement of Receipts and Disbursements, from May 1, 1808, to May 1, 1809.

	£.	s.	d.		£.	s.	d.
Amount of Collections, Subscriptions, Donations, &c.	3822	16	0	Disbursements made on account of the several Missions, &c.	6371	15	3
Amount of Dividends on Stock, &c.	966	13	6				
	4789	9	6				
Balance.....	2082	5	9				
	£.6871	15	3		£.6871	15	3

N.B. The expenditure within the past year, has exceeded the income of the Society £.2082 5*s.* 9*d.*; part of which has been discharged.

By the Sale of Exchequer Bills, to the amount of .....£.1027 19 3
The balance remaining due to the Treasurer, May 1, 1809, is 1054 6 6

£.2082 5 9

From this statement of the accounts, is will appear that the most strenuous exertions of the friends of the Society are absolutely necessary to recruit its funds, that the future Directors may be enabled to support the Missions already established, and to commence others, in places to which the providence of God may direct their attention.

This representation, enforced by the Ministers at the close of their sermons, called forth from a generous public new and unexampled efforts.

The Collections were as follows:—

Surry Chapel	£.386	15	7
Tabernacle	174	3	1
Tottenham Court Chapel	153	0	6
St Bride's Church	184	10	0
Sion Chapel.....	180	10	0
Total.....	1078	19	2

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May the 3d, this Society held their Fifth Annual Meeting at the New London Tavern, Cheapside, which was most numerously and respectably attended. The Right Honourable Lord Teignmouth, the President, read the Report of Proceedings during the last Year. His Lordship then delivered a brief Address, which, by its simplicity, energy, and piety, produced a sensation throughout the whole Assembly, which no description can represent. The Bishop of Durham, in moving the Thanks to the President, expressed in very emphatical and impressive language the satisfaction it gave him to be connected with the Society, and to witness the happy effects with which its exertions had been attended; and Mr. Wilberforce, in seconding this Motion, as well as afterwards in moving the Thanks to the Secretaries, delivered his sentiments to the same effect with his usual eloquence and feeling. After reading Extracts of Correspondents from different parts of the world, each of the Se-

cretaries (viz. the Rev Mr. Owen, of Fulham; Mr. Hughes, of Battersea; and Mr. Steinkopff, of the Savoy) addressed the Meeting: as did several Gentlemen from Ireland, Wales, and Reading. The Archbishop of Cashel and the Bishop of Salisbury expressed, through the President, their regret at being prevented by urgent business from giving their usual attendance. No language can convey an adequate idea of the union, cordiality, and devout gratification which distinguished this interesting Anniversary.

When it is considered that this Society has appropriated already 3000*l.* to translations of the Scripture in Bengal;—that it has given birth to institutions similar to its own in Germany, Prussia, Sweden, Pennsylvania, and Nova Scotia, abroad; to five in different parts of Ireland, and to several in England;—that it has printed, or aided the printing or translating of the Scriptures, either in whole or in part, in no less than 27 langnages;—that it "has been the instrument (as the Report very impressively stated) of communicating the words of Eternal Life to Cottages and Prisons, to Kindred and Aliens, to the Poor and Afflicted, in our own and foreign countries;" and that in its administration and support, Christians of all denominations, who make the Scriptures the standard of their faith, most zealously and harmoniously co-operate,— it will scarcely be thought extravagant to affirm, that no Institution of a religious nature ever accomplished so much within the same period of time; or promised, under the divine blessing, to produce so rapid, peaceable, and effectual a diffusion of the Christian faith over the habitable world.

Subscriptions are received by the Collector, Mr. Smith, 19, Little Moorfields; Mr. Seeley, Bookseller to the Society, 169, Fleet-street; the Treasurer, at Down, Thornton, and Co.'s; and by the Secretaries.

RELIGIOUS TRACT SOCIETY.

On Thursday morning, May 11th, the Religious Tract Society held their Tenth Anniversary in the great room of the City of London Tavern. The attendance was numerous beyond all former example, it being supposed that 600 persons were present.

After the Secretary (Rev. J. Hughes, of Battersea) had read the Report, several Gentlemen addressed the company, in a manner calculated to affect every mind, with the excellence and importance of the Institution. Various instances of benefit derived from the perusal of Tracts were specified; and the whole impression was of the most encouraging nature.

The large gratuitous distributions of the Society having exhausted its funds, many additions were made to the List of Subscribers, — much assistance is still wanted; but its friends have had too many proofs of the Divine Favour to doubt, for a moment, respecting the means of ensuring adequate support.

HIBERNIAN SOCIETY.

The General Meeting of the Hibernian Society, for the diffusion of religious knowledge in Ireland, was held at the New London Tavern, on Friday, May 12, at seven o'clock in the morning. The meeting was much more numerously attended than on any former occasion; and we were happy to see many gentlemen from Ireland present.

The report which was read from the chair contained pleasing intimations of the increasing usefulness of that infant Society. The Committee have lately particularly directed their attention to the establishment of schools upon the plan recommended by Dr. Bell and Mr. Lancaster. These promise to be of peculiar advantage to the lower orders of Society in Ireland.

They have also some laborious preachers of the gospel in that country, who not only preach wherever Providence favours them with an opportunity, but also go from house to house instructing the people.

Having sent over a person well acquainted with the Gaelic, to ascertain the affinity between that language and the Irish, they find that the two languages are not only originally the same, but continue to this day to a considerable extent alike; so that a preacher from the Highlands of Scotland, by residing in those districts where the Irish is spoken, would soon be able to preach intelligibly to the people.

The Committee reported, That they had also directed their attention to the supplying of the poor in that country with copies of the Scriptures; among whom it may be truly said, 'There is a famine of the word of life.' That in consequence of the liberal Donations of the Scriptures, forwarded to the Committee from various parts of England, they have been enabled to transmit to Ireland 1964 Bibles, and 3326 New Testaments.

The Rev. Mr. Shaw, with his usual animation, gave a detail of the progress of religion in Ireland; which excited considerable interest in all present.

LONDON FEMALE PENITENTIARY.

The Second Annual Meeting of the Subscribers to this excellent Institution, was held on Monday, May 16th, at the New London Tavern, Cheapside, Samuel Mills, Esq. in the Chair.

The Report of the Committee contains very interesting and encouraging matter; and, considering that the Penitentiary has not been opened much longer than 17 months, we think the Institution appears already to have been highly beneficial. There have been within the year 125 applications, 31 of which only, for want of room, have been received in addition to the former number.—Of these, 7 have been placed out to service, and 5 have been reconciled to their friends, and sent home; one only of the latter excepted, who, from illness, cannot undertake the journey. There are now in the house 48 females.

The Report presents a very favourable expectation, as to those who have quitted the house, as they have exhibited striking indications of genuine repentance towards God;—and, of those who remain in the house, it speaks in terms of approbation.

A very interesting and affecting correspondence, forming a part of the Report, was read, which had passed between the parents of one of the objects and herself, previously to her return home. Superadded also, is an account of one who had died within the year, and who, as well as the one mentioned in the First Report, left behind her an encouraging hope, 'That it is well with her for ever!' She had been observed by a Gentleman, on a cold rainy night, in January last, thinly clad, who expostulated with her as to her wretched way of life.—She, with tears, lamented her hard lot, that, destitute of food and fuel, in debt for her lodging, and without a friend in the world, she was necessitated to adopt so miserable an alternative. She obtained admission into the Penitentiary; but, her having frequently, for days together, existed only on water and a scanty supply of bread, she had laid the foundation of a consumption, which terminated her existence. She expressed herself much comforted in her last days, from the prayers of three of the other females, who watched over her dying bed. She was full of gratitude to those worthy Gentlemen for being the means of bringing her within those 'blessed walls,' breathing out in her last words,—'Glory, honour, praise, and power be unto the Lamb for ever.'

The Report contains high encomiums on the sedulous attention of Mrs. Stibbs, who is the gratuitous Matron, assisted by Mr. Stibbs; also on the Committee of Ladies, for their excellent management of the internal economy of the Institution; and on the Physician and Surgeon, whose gratuitous services could not be exceeded, even under the circumstances of the most ample remuneration.

The Rev. Mr. Willcox stated to the Meeting, that his mind had been, some time since, prejudiced against the Institution, by evil reports, which had determined him to enquire for himself;—and the result was, his mind had been most completely satisfied that they were without the least foundation.

In respect to the very excellent manner in which the Asylum, as to its domestic economy, is managed, Mr. Blair, the Surgeon, who was present, and who has for years past seen much of similar Institutions, bore his unequivocal testimony,— and that no Institution with which he was acquainted, was better conducted than this.

From the want of sufficient funds, and other causes, the Committee have not yet proceeded to enlarge their building.—They have a building fund, amounting to above 1100*l.* in hand; but from the Report of the cash concerns, it appears, that except with the reservation of such building fund, the Society stands indebted to its Secretary in above 350*l.* We are, however, firmly persuaded, that the Public will only need to be informed of this, in order to prompt them to renewed exertions. The Report will be printed in a few days, and will be very interesting to those who were necessarily absent from the Meeting.

Subscriptions received by William Alers, Esq. the Treasurer, No. 7, Fenchurch street; T. Pellatt, Esq. the Secretary, Ironmongers' Hall; and the following Bankers: Messrs. Hankey and Co. Fenchurch-street; Down, Thornton and Co. Bartholomew-lane; Fuller, Chatteris and Co. Lombard-street; Hoares, Fleet-street; and Davison and Co. Pall Mall.

GENERAL CONGREGATIONAL UNION.

On May the 17th instant, the Annual Meeting of this Society was held at Mr. Wall's Meeting-house, Moorfields. A sermon, appropriate to the occasion, was preached by the Rev. Mr. Bogue, of Gosport, on Jude 3. The Report of the Committee was read, and appointed to be printed for gratuitous circulation; and other general business transacted. The audience was very respectable and attentive; and great concern for the interests of this important Institution was manifest.

At 7 o'clock of the same morning, the members and friends of the Union, which formed a numerous and respectable Meeting, assembled at the New London Tavern, Cheapside, when several members were admitted, and much interesting conversation was had on the nature, objects, and advantages of the Union.

We are assured that his Majesty, in Council, has been graciously pleased to DISALLOW that cruel regulation made at Kingston, in Jamaica, against the religious instruction of the Negroes, by Dissenting and Methodist Ministers.

We understand, that the Anniversary of the opening Lewisham Chapel, the property of the London Itinerant Society, will be held on Monday, June 5; when two sermons will be preached: that in the morning by the Rev. Matthew Wilks; and that in the afternoon by the Rev. John Townsend. — Service at 11 and 3.

St. John's Chapel, Bedford Row.— The Rev. Mr. Cecil, after nearly 30 years faithful and useful labours at this place, has been obliged, by long-continued illness, to desist from his public work: a providence sincerely regretted by a very numerous and respectable congregation. It is, however, no small consolation to them and the religious public, that he is to be succeeded, at Midsummer next, by the Rev. D. Wilson, M. A. Vice Principal of St. Edmund's Hall, Oxford, who was originally ordained to Mr. Cecil's living in Surry.— Mr. Cecil has taken an affectionate leave of his congregation by a (circular) letter, recommending Mr. W.

HOXTON ANNIVERSARY. — Students exercises on Wednesday afternoon, June 21, at Half past Three. Mr. Slatterie, of Chatham, to preach on Thursday evening, June 22, On the Trust committed to Gospel Ministers.

Provincial Intelligence.

At Reading, on the 20th of March, a respectable Meeting of the inhabitants was held; when a Society was formed in aid of the British and Foreign Bible Society. The collections since made at the several

churches and other places of worship, together with the Subscriptions, amounted to more than £580.

The Sixth Half-yearly Meeting of the Cheshire Union was held at Sandbach, April 5 and 6. On Tuesday evening Mr. Forster, from Cheshunt College, preached from Rom. iii. 30, 31; Mr. Ashton, of Stockport, preached on Wednesday morning at five o'clock, from Luke xxiv. 32. The Committee met at eight to conduct the business of the Itineracy. At twelve, Mr. White, of Chester, preached from Dan. xii. 4; and in the evening, Mr. Wilson, of Northwich, from Matt. xvi. 26; and at six next morning, Mr. Evans, of Stockport, from Isa. l. 10. The following ministers engaged in prayer at the several services: Mr. Turner, of Knutsford; Mr. Bennet, of Dunkenfield; Mr. Smith, of Nantwich; Mr. Evans, &c.— The object of this Union of Ministers and Congregations is, the Spread of the Gospel in the Dark Parts of the County, by Means of Itinerant Preaching. We doubt not but it will yield real pleasure to the friends of Zion to hear that a very extensive and promising prospect of future success appears before us. At Sandbach there is a small but increasing church; and in several other places there are societies formed for prayer, reading the Scriptures, and experimental conference. Those who have known, in times past, the several parts of the county, where the gospel is now introduced, are greatly affected with the pleasing change that has taken place, not only in individual characters, but, in some degree, even in the surrounding neighbourhoods.— We have abundant reason to say, 'The Lord hath done great things for us, whereof we are glad!'

Parkgate Chapel. — April 14. At the much-frequented watering-place of Parkgate, Cheshire, a neat chapel was opened, with the Church Service. Those who feel an interest in the spread of the gospel, will rejoice in its being brought to a place where the service of God was never publicly introduced, in any form whatever. The neighbourhood is very extensive and populous, and the prospect of usefulness is very encouraging.

On the last Wednesday in April, the Bedfordshire Union of Christians held their Annual Assembly. Dr. Winter, of London, preached in the forenoon, at Mr. Hillyard's Meeting-house, from Phil. i. 27, 'Striving together for the faith of the gospel.' Afterwards the Secretary and Treasurer read their Reports, and the business of the Society was transacted. Mr. Hennell, of Woolaston, preached in the evening, at Mr. Anthony's Meeting-house, from Heb. xiii. 17, 'On ministers watching for souls.' Messrs. Arrow, of Godmanchester, T. P. Bull, of Newport, and T. Morell, of St. Neot's, engaged in prayer.

The Half-yearly Association of the Independent Ministers of Essex, will be held at Mr. Muston's, in Epping, on the afternoon of Monday, June 5, and on Tuesday, the 6th. Mr. Chaplin to preach on Monday evening, and Mr. Thornton on Tuesday morning. There will also be an afternoon service, Mr. John Hyatt, of London, to preach; when a collection will be made for the large Sunday School established in that town.

RECENT DEATHS.

On Saturday evening, May 13, Dr. *Beilby Porteus*, the Bishop of London, departed this life, aged 75. On Sunday this event was announced to the public by the tolling of St. Paul's bell. His Lordship's piety and zeal to promote religion at home and abroad, entitle him to a high place in the esteem of mankind.

We are deeply concerned to state, that the Report, circulated some time ago, respecting the death of Dr. *Kerr*, of Madras, was too well founded. That valuable minister of the gospel, and friend of the Missionary Cause, expired on the 15th of April, 1808, after an illness (a bilious fever) of 14 days.

Died lately (after a few days illness) the Rev. Dr. *Henry Hunter*, of Edinburgh, one of the Ministers of that city, and Professor of Divinity in the University.

MISSIONARY COLLECTIONS AND DONATIONS,

which have been advised of previously to the 23d of May.

For the Collections made in London at the Missionary Meeting, see p. 259.

	L.	s.	d.
Auxiliary Society, at Rev. Dr. Collyer's Chapel, Peckham	65	13	6
Ditto, at Walthamstow, by the Rev. Mr. Collison	14	15	0
Ditto, Fetter Lane —	32	7	9
Rev. Gr. Williams and Congregation, Gate Street —	27	3	6
W. Bishop and Congregation, Gloucester —	19	0	0
Mr. Lambert and Congregation, Hull —	37	7	0
Mr. Kidd and Friends, Cottingham —	4	4	0
Collection at the Chapel, Reading, by the Rev. G. Burder —	52	17	6
Reading Auxiliary Society, by the Rev. A. Douglas —	7	7	6
Rev. Mr. Harris and Congregation, Fordham —	7	10	0
First Annual Sermon at Sheffield, by the Rev. John Dawson and Congregation — —	20	18	6
A few Friends at the Rev. J. Boden's, Sheffield —	1	1	0
Some Young Persons in the Independent Congregation at Colchester, by Mr. Diss — —	2	0	0
Rev. Mr. Walker and Congregation, Peppard —	5	0	0
Messrs. Sloper and Elliott and Friends, Devizes —	23	0	0
Geo. Townsend and Congregation, Ramsgate —	17	14	6
Mr. Bennett and Congregation, Romsey —	42	2	0
Mr. Kingsbury and Congregation, Southampton —	63	13	10
Mr. Griffin and Congregation, Portsea —	71	16	0
Benjamin Pyne and Friends, Duxford —	15	0	0
Mr. Jefferson and Friends, Basingstoke —	10	0	0
Mr. Scamp and Friends, Havant — —	22	2	6
Mr. Hackett and Friends, Shepherd's Market (additional Donation) — —	3	16	2
Mr. Start and Friends, Folkstone —	5	0	0
J. Davison and Friends, Rochford —	6	0	0
Mr. Weaver and Friends, Shrewsbury —	32	12	0
J. Slatterie and Friends, Chatham — —	4	4	0
———, by Mr. Forbes — —	3	5	0
A Friend and a Widow's Mite, by Rev. J. Townsend —	2	2	0
Friends, by the Rev. C. Buck — —	4	10	6
A Friend to the Society — —	50	0	0
Omicron — —	50	0	0
A German Gentleman in Paramaribo, near Surinam, by the Rev. Mr. Steinkopff — —	3	0	0
A Friend in the Country, by Mr. Ellis —	5	0	0
A Brighthelmstone Friend — —	2	2	0
Anonymous, by the Rev. G. Burder —	1	10	0
A few Young Ladies at a Boarding-School at Hertford, by the Rev. Mr. Maslin — —	1	8	0
A Friend, by ditto — —	1	12	0
Friends, by the Rev. Mr. Jeary — —	3	1	0
A Thank-offering, by Mr. Moxley —	1	1	0
By the Hands of the Rev. Mr. Allen, of Exeter —	1	10	0
Rev. Mr. Marsh and Friends, Reading — —	5	5	0
Rev. J. K. Martyn, jun. and Friends, Pertenhall —	5	0	0
Rev. Mr. Smelle and Friends, Great Grimsby —	5	0	0

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Rev.d John Hudson.

West Bromwich.

THE

EVANGELICAL MAGAZINE.

JULY, 1809.

ANECDOTES
OF
THE LATE REV. T. PENTYCROSS.

Ma. Editor,

As you have, not long since, inserted a Memoir of my late much-respected Preceptor, the Rev. T. Pentycross, a few slight Anecdotes of that Gentleman may not be unacceptable to your Readers, especially as they are characteristic of the man, and may be relied on as authentic. I am, Sir, yours, &c.

C. B. A.

Ma. Pentycross had a happy method of fixing the attention of his congregation, by occasionally making a sudden pause in his discourse, followed by a short and impressive sentence, of which the following is an instance; which will also exemplify his method of improving little occurrences in a striking manner.

One Sabbath morning Mr. P. who, like other extemporary preachers, experienced many varieties of frame, was so entirely ingrossed with the importance of his subject, that he exceeded his usual time,—and the clock struck *one*. After pausing a moment, he exclaimed with great energy, "*Time* reproves me,—but *Eternity* commends me!"—and then resumed the discourse with much earnestness, continuing to preach for a considerable time longer in a very impressive manner.

Mr. P. possessed, in an eminent degree, that spirit which ought to distinguish every Minister of the Gospel; namely, an ardent desire of being useful to the souls of men; occasionally evidenced in a way which discovered also somewhat of an adventurous or romantic turn of mind, as will appear by the following anecdote:

Being in London, and not having an engagement to preach, he resolved to go to one of those offices where Clergymen are furnished with employ (hoping that he might thus get admittance into some pulpit, where the gospel was not preached); and on asking the gentlemen at the office if he could procure any, he was answered in the affirmative, but that the spot was distant: "And how much will you give me?" said Mr. P.—'We can only

afford five shillings.' "That is very little," resumed Mr. P. "but if I take this, you must give me another job in the afternoon." 'Well,' answered the good man, 'I believe I can.' Every thing being thus agreed, the next morning Mr. P. went to the church, where he found a numerous and genteel congregation; and as he was ascending the pulpit, he beheld in the desk an old friend, engaged to read the prayers, who immediately recognized him. Mr. P. held up his finger to enjoin silence. Prayers being ended, Mr. P. began his sermon in a strain of elevated animation, natural to him, but very unusual in that congregation. The novelty, warmth, and eloquence of his address (for he was occasionally very eloquent) at first rivetted general attention; but as he got into his subject, and unfolded his peculiar views of divine truth, a great restlessness succeeded in many of his congregation, which encreased as he continued; but he had reason to believe that his sermon was made the means of converting two of his hearers.

Elated with his success, Mr. P. applied again, previously to the following Sabbath, for further employment; but, no! he had sufficiently stamped his character,—he was a *Methodist*; and therefore not to be permitted to preach *there* again.

A SHORT ACCOUNT OF THE REV. S. OCCOM.

IN A LETTER TO THE EDITOR.

SIR,

OBSERVING a portrait of Mr. Occom in the Evangelical Magazine, without any account of his life, I transmit the following brief particulars, which may probably be agreeable to your readers.

Mr. Occom was one of the Mohegan tribe of Indians, in Connecticut, North America. He was admitted into the Rev. Mr. Wheelock's school at Lebanon, when a youth, where he learned Latin and Greek, with a view to the exercise of his ministry among the Indians. He married an Indian woman, by whom he had seven or eight children; and kept a school on Long Island, where his wife and family tilled the ground.

He was ordained a Preacher by the Suffolk Presbytery; and was sent on a mission to the Oneida Indians, one of the six nations, and afterwards to several other tribes.

Mr. Occom was the first Indian preacher that ever visited Europe. He came to England with the Rev. Dr. Whitaker, to collect for the support of the Indian Charity Schools. It appears from accounts, afterwards published, that they collected the great sum of 9494l. 7s. 7½d.

Mr. O. was rather under the middle stature, of a broad make, with long straight hair, tawny complexion; and had a good voice.

There was an original simplicity in his conversation, which rendered it agreeable. He slept two nights at my house when travelling with Dr. W. to collect, in March, 1767. A clergyman and a dissenting minister had some conversation with him, who said that he understood the Greek Testament very well.

A friend of mine removed to America in 1788, and settled at Greenburgh, in the Jerseys. In a letter, dated Sept. 24, 1791, he says, he heard Mr. Occom preach at the White Plains. He had then the care of two Indian congregations, about 300 miles distant from the White Plains; and he was informed, that since his settlement with them, they had left off their frolics and their hunting: every family had a farm, by which they supported themselves with as much regularity as the white people. They also paid great attention to the education of their children; and a school was established among them for teaching the English language. Mr. Occom was said to be very happy with his people, and they with him; and he hoped that real religion was advancing among them. Yours, &c.

Kettering. N. C.

A sermon preached by Mr. Occom at New Haven, at the execution of Moses Paul, an Indian, who had been guilty of murder, was printed there, in 1788, and reprinted at London in the same year, by Dr. Rippon. It is a plain, affecting discourse, suited to the awful occasion, on Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

MEMOIR

OF

MR. STEPHEN HALLETT GOLDING.

It appears very desirable, that a larger portion of religious biography should be occupied by the lives of pious and exemplary laymen. Though an account of excellent ministers is very instructive, yet several circumstances conduce to render it less generally useful. As they move in a sphere peculiar to themselves, the nature of many of their duties precludes universal imitation; and their superior attainments and zealous exertions, like the skill of a physician, or the bravery of a soldier, are rather admired and applauded than followed. Even their piety is too frequently regarded with a kind of professional reverence only; as the sanctity of a hermit was formerly venerated by the neighbouring multitude, who imagined themselves to be under no obligation to conform to his self-denying example.

We are therefore particularly pleased when we have an opportunity of exhibiting the lives of those excellent persons who have appeared in the midst of secular engagements. Short in-

deed was the career of the amiable subject of the following Memoir; but he has left behind him a testimony to the power of religion, which will long, and we hope with advantage, be remembered.

Mr. S. H. Golding was born of respectable parents, at Bridport, in the year 1784. Almost from his childhood he discovered an ardent thirst after knowledge; and he possessed, in a greater degree than many, the means of gratifying this laudable desire. He enjoyed the advantage of a classical education, and made some proficiency in mathematical studies. After quitting school he devoted himself to the law; but still embraced every opportunity which his professional engagements allowed for acquiring general knowledge.* He frequently rose several hours before day in winter, and pursued his studies with an ardour and perseverance, which enabled him, with a remarkable facility of execution, to accomplish more than most other young persons. Many proofs of his industry and application remain in his various analyses of works, and several manuscripts, which his relatives possess.

But it is not our intention to fill this Memoir with an account of the vigour of his understanding, his singular diligence, the extent of his knowledge, or the refinement of his mind and amiableness of his manners. "We could," to use the words of one of his friends, "adduce numerous proofs of the warm affection, tender sensibility, and extreme delicacy of his disposition, and of the integrity and disinterestedness which distinguished his character. He discovered a conscientious regard to duty in all his transactions, and exemplary and consistent conduct in every relation."

* Our young friend, for the sake of improving himself, corresponded on literary subjects with Mr. J. Clement, of Weymouth. This excellent youth, who is since dead, was distinguished by his superior acquirements, and was rendered more illustrious by the piety of his life, and the happiness of his death. A Memoir of him is expected from Mr. Cracknell. We have before us copies of Mr. Golding's letters to Mr. Clement; from the first of which we shall extract the questions which he proposes for discussion.

1. 'Which has been productive of most evil to mankind, Superstition or Infidelity? — 2. In what consists the difference between instinct and reason? — 3. To what are we to attribute the superior stability of the Chinese Government? — 4. I have heard that there are particular periods, in which the constitutions of men undergo a material change. What are those periods, and what is the opinion of nosologists concerning them?'

'The two first of these questions,' says he, 'are moral and philosophical; the third is historical; and the latter, you see, is medical, and is proposed from a desire of information on that head, which perhaps your professional studies may enable you to give.'

Were young men to employ their leisure in such correspondence, it would at least be passing innocently those seasons of particular danger; and, as it would be a powerful stimulus to investigation and reflection, it would enlarge the understanding, and might singularly tend to mutual improvement.

But we wish to fix the reader's attention on his unfeigned piety; which, as his life drew nearer to a close, shone forth with increasing and singular lustre. We know not the date of his first serious impressions. A letter which he wrote, in his fourteenth year, on the death of an elder brother,* evinces a mind in some degree affected with eternal concerns. But though nothing decisive appeared in his character at this time, or for some following years, yet during this period he exhibited many favourable symptoms of a mind well disposed. He discovered a reverence for sacred things; and he not only attended upon the public means of grace and the secret duties of religion, but frequented those social meetings of prayer which the learned and polite, unless renewed by divine grace, generally regard with disgust and contempt. But though it is impossible to say when that change, without which "we cannot see the kingdom of God," took place in his character, yet it will evidently appear from the subsequent part of this Memoir, that he had been drawn by divine influence from a love to worldly, to a superior delight in spiritual objects. He who sees no difference in his past and present experience, has reason to call his religion in question. Yet the alteration might be effected, especially in those who have enjoyed a religious education, in a very gradual and imperceptible manner. Such persons are like a man who, gliding down a stream, removes from the dominions of one prince into those of another. He knows not when he passed the boundaries which divide the two kingdoms; and is only conscious of the change, by contrasting the objects around him with the scenes which he had recently quitted.

He went to London in the year 1807. Previously to his going thither, he expresses, in a letter to a friend, his resolution to avail himself of the advantages for improvement which his new

* This worthy young man, whose name was George, died Oct. 25. 1798, at the age of 19, leaving behind him satisfactory evidence of the reality of his piety and religious enjoyments. He possessed a generous and affectionate temper, which endeared him to all his acquaintance. His conscientious behaviour, and constant and serious regard to the means of grace, had been long regarded by his friends as favourable symptoms; and before he died, he made it appear that he had, for some time, in earnest attended to religion. After his death a diary was found, in which he recorded his religious experience. It was strongly expressive of his delight in God, his hatred of sin, his watchfulness over his heart, and his superior desire of advancement in holiness. On his death-bed he was peaceful and happy. When he was asked if he had enjoyed pleasure in approaching to God in public and private, he replied, "Yes; particularly in private." He added, that he trusted he had experienced those joys in drawing near to God, which none know but those who have a well-grounded hope. When his father reminded him of Christ's being "able to save to the uttermost," he added, 'and as *willing* as he is able;' repeating it, 'as willing as he is able.' He said, that he trusted that he had long before given himself up to God, and that he hoped for acceptance through the blessed Redeemer. The last word which he was heard to utter was "Hallelujah!"

situation would afford; but, he adds, what is particularly memorable, as descriptive of his own future condition, 'Thus have I fully unbosomed myself to you on the most important subject, of a temporal nature, which can engage my attention. How far success may smile on my prospects, is only known to the Supreme Disposer of events, who, in the course of his providence, often frustrates the schemes of mortals, to shew more fully his own sovereignty and their dependence.'

On his arrival in London, he was sensible of the numerous snares to which he was exposed, as appears from a letter which he wrote to his brother on that occasion:—

'With much pleasure,' says he, 'I reflect on the solicitude you expressed when we parted, that I could be introduced to such company as would be a check to youthful levity, in a place so ensnaring and dangerous. I say, I was pleased, because it shewed the degree of that, the reality of which I never doubted, — your concern for my best interests. If I have since been so fortunate as to find a friend, I owe the favour to that Sovereign Goodness which fixes the bounds of our habitation, and, in proportion to the advantages we are entrusted with, justly expects a commensurate improvement.'

In a letter, of the same date, addressed to his father, he writes in a language amiably descriptive of his respect, affection, and gratitude.

'I should do injustice,' he says, 'to my own feelings, were I not to begin with expressing my warmest thanks for the excellent advice and kind wishes contained in my excellent father's welcome epistle. I regard it as one of the greatest blessings to have had a pious education, and the instructions and prayers of a parent for so long a period; and now that I am, for the first time, separated, I feel more than ever their value. Go on, my dear Sir, to assist your child in this way. He needs it, and will thank you for it; or, at least, should he at any time be disposed to reject it, this circumstance ought to excite him to suspect that he is not what he *should* be,—what he *would* be. While, with joy and gratitude, he acknowledges that divine goodness which has hitherto preserved him from vice, he desires to rejoice with trembling, remembering the precept of the apostle, "Let him that thinketh he standeth, take heed lest he fall."

We find that his diligence in his new situation equalled the warmest resolutions which he had expressed before leaving the country.

'Conceive of me,' says he, in a letter to one of his sisters, 'from half past nine, or earlier in the morning, till ten at night, so engaged as only to be able to spend an hour at dinner; and, in addition to this, having full employment for study (the only time) on my retiring to my lodgings at night, and before breakfast.'

His unwearied diligence and superior talents, soon attracted the notice of men of the first eminence in his profession. He met with the most flattering encouragement from them, and had prospects of wealth and distinction opening before him beyond his highest expectation; — but the fervour of his mind exceeded the strength of his constitution. His unremitting application occasioned a hemorrhage; which, though slight at first, was

frequently repeated, and, after some months, terminated fatally *. A letter, which our young friend wrote at this period, indicates the pleasing state of his mind.

'The anxiety of friends on such occasions,' says he, 'though highly soothing and endearing, is often painful to the sufferer, insomuch as he sees himself the cause of their sorrow, whose pleasures and cares are blended with his own. For my sake, therefore, as well as your own, be not over-solicitous, my dear sister, about what concerns me. God knows what is best for us; and in causing me to drink of the cup of affliction, has wise purposes to answer. May the fruit be to alienate from sin, wean from inordinate attachment to the world, to render the Saviour more precious, and Heaven more desirable.'

As his disorder increased, a medical gentleman, with a paternal kindness, took him under his own roof, for the sake of giving him that particular attention which he needed at this critical period. His views and feelings at this time are thus expressed, in a letter to his father: —

'Here then let me pause for a moment, and reflect on the mercies which have accompanied this afflictive dispensation. Far removed from those kind relations, whose tender sympathy and unwearied attention have heretofore been experienced, in the midst of strangers, and not even my friend at hand (Mr. —— was in the country) my situation appeared really forlorn. Yet have these circumstances heightened the claim of gratitude to that Being, who has excited an interest in the bosom almost of strangers in my behalf. Nothing can exceed the kindness I have experienced from Mr. and Mrs. ——. In the former, parental attention is united with such a degree of professional skill, as sets my mind, and should set yours, at perfect ease on that subject. In the latter, I see all the sensibilities of a mother (the character in which, she says, she wishes me to consider her) displayed. Excluded as I am from all society, my situation would be somewhat dull, were not every means, consistent with safety, used to remove the tedium of solitude. In short, nothing could render one more comfortable under the absence of my relations; while the circumstance of being under the same roof with my doctor, whose assistance in any emergency can be so readily obtained, is particularly favourable. Thus the cup I am called to drink, though bitter, is sweetened with many a pleasant ingredient. Whether the plans I had formed, the accomplishment of which appeared within my reach, will be entirely frustrated, or only interrupted, is best known to the Supreme Disposer of events. I desire to acquiesce in his will, whatever that may be. Certainly my prospects were fair; — the cloud that intercepted my view was dispersed; — my most sanguine expectations were exceeded, and recent circumstances had increased them; — but, perhaps, I had made this too much an idol. My heart was too much set on it; and, without doubt, Infinite Wisdom has seen fit to withdraw it from me, that I may be led to trust more entirely on him. Happy will it be that I have been visited with this affliction, if this end be answered by it! You will be solicitous to know what were my views in anticipation of that event, which certainly, at one period, I considered as not far distant. Sensible of the treachery of the heart, and the danger of self-deception, it was my prayer to God to give me a right judgment in so important a matter. I trust, my dear Sir, all is well; that I am prepared for any event; that, having cast anchor within the veil, I have a hold which the terrors of

* It is surely a subject of the deepest regret, that so many have fallen the untimely victims of an unrestrained ardour in literary pursuits. Let others take warning by their lamented examples!

death cannot shake! Rejoice with me in this hope, and pray that it may be well founded!'

The pleasing state of his mind, expressed in this letter, is also mentioned by the worthy lady with whom he resided.

'Our dear friend,' says she, 'has often reminded me of this consoling idea of Cowper's, That those who are best fitted to live in this world, are best prepared for the happiness of another. His mind was calm and composed in the most trying period of his illness; and, though he was prohibited from speaking, I could not refuse to listen while he was expressing a sweet testimony to the reality of religion. He said, that his hopes rested on the truths of the gospel, and that he felt their support, and the most perfect resignation to the divine will, as to the event of his illness. I lament that the low tone in which he spoke, and the interest and agitation of the moment, have prevented me from recalling many of the ideas which he uttered, and which I have no doubt but he intended that I should treasure up for the consolation of his friends; but it is enough to know, That, at that solemn period when the human heart would not be tempted to disguise its real sentiments, death had no terrors for your beloved relative.'

The gentleman to whom he alluded in one of his letters, as the friend that he met with soon after his arrival in London, gives the same account of his resignation during this period of his illness; while, at the same time, he pays a tribute to the worth and amiableness of his general character.

'The first half hour,' says he, addressing his father, 'that I spent with your son, after his arrival in town, excited my desire to cultivate his friendship; for I thought that I perceived great intelligence, united with goodness and sweetness of disposition; and what I anticipated I found, — an affectionate friend, and an excellent companion. We were seldom long separated from each other when business did not prevent our meeting. His ardour in his profession was great. He had marked out the road; and the principal obstacles appeared to have been removed, by his superior talents and perseverance, when he was arrested in his course by the hand of Omnipotence. At this time he exhibited the power of the religion he professed. Not a murmur escaped him. He often mentioned it as a striking proof of the vanity and uncertainty of terrestrial things; but with a spirit of Christian fortitude, and a desire of cheerful resignation to the will of his heavenly Father.'

Who can read, without emotion, these testimonies of his submission to the disposal of infinite wisdom, especially when it is considered what high-raised hopes were blasted by his premature illness!

The remaining part of this Memoir will relate to his views and dispositions after he returned into the country. About three months before his death, he grew considerably worse; but he enjoyed, during this period, with only a short interruption, a most desirable serenity of mind: and, as he drew near to an eternal world, he was favoured with more lively anticipations of glory.

Soon after his return, a meeting of prayer being proposed on his account, he wrote the following letter to his worthy minister, the Rev. John Saltren, of Bridport:—

'I know not, my dear Sir, whether, in this exercise, the call for prayer or thanksgiving be greater. When I think on my late providential, and,

as it seems to me, almost miraculous escape* from a catastrophe which, had it happened in my debilitated state, would, according to human probabilities, have proved directly, at least ultimately, fatal, I cannot but see cause for gratitude to that God who, in such extremity, appeared for my help. This, and the favourable state of my health at present, which evidently improves under the use of the means, encourage me to hope that there is mercy yet in store, and that the time may not be far distant when I shall again be permitted to acknowledge his goodness, even the goodness of the Lord in the land of the living. It is this hope which will furnish matter of supplication to a throne of grace. Life can only be desired, as it affords opportunity of usefulness here, or of preparation for happiness hereafter; and if, in a protracted existence, I have to anticipate a life burdensome to myself and my friends, my prayer would be, 'Lord, finish thy work, and cut it short in righteousness! Fit me for thy kingdom, and then take me to it!' Hence appears the propriety of submission to the divine will, even in our prayers, lest their fulfilment prove a curse instead of a blessing. One thing we cannot ask amiss, That the affliction may be sanctified; and I feel its importance too much, not to remind you, my dear Sir, of it. May the spirit of wisdom descend upon and influence those who may be engaged! — and may the angel of the covenant mingle his incense with theirs, that their prayers may be accepted before the throne of God!'

During this meeting of his friends, or on a similar occasion, he wrote the following memorandum, which was found after his decease. —

'I cannot close the duties of this evening, when my friends have a meeting for prayer on my account, without expressing, in a manner more distinctly than I have yet done, the state of my religious feelings, under the affliction which has so long tried me.

'It has often been a subject of regret that I had not done this sooner, at least only by those communications which I have sometimes made to my friends. After the attack, I had for a considerable time no convenient opportunity for this; and since I came down to the country the design has been delayed, from a wish to take a more circumstantial view of the subject, in the different stages of my disorder, than my health in general would prudently admit of; though, with shame I speak it, there have been seasons when at most I should have run no greater risk from the investigation than the fatigue of other studies or engagements occasioned. Should life be spared, I hope to devote the earliest opportunity to make this scrutiny. In the meantime, the following Paper is intended as a *memento* for the use of myself, and for the satisfaction, in some degree, of my friends who may survive me:—

'The period when Death stares us in the face, though a season of trial to the faith, is by no means favourable to an enquiry as to the foundation of our hopes; which can best be effected when the mind is calm and uninfluenced by bodily disease. Hence I have repeatedly sought to ascertain the reality of that comfort which I seemed to feel at this awful period. Not content with my own examination, I have endeavoured to compare my religious affections with those laid down in an inestimable work of President Edwards on the subject, as evidences of a state of salvation. The result is, That though I have greatly to deplore the want of clearer testimony on this head, particularly as to the way in which the Lord first brought me to himself, I dare entertain a hope, that I have been led by the teachings of his Spirit to see my danger and my remedy, — to choose the Lord for my portion, and to give myself up to him to be entirely at his disposal! I have at times felt a pleasure I cannot describe, in making this surrender to him, — in pouring out my soul, as it were, in prayer before him, and in telling

* Alluding to some alarming symptoms, which induced a full expectation of an immediate return of the hemorrhage.

him my desire to be wholly his. Too transient, alas! have been the blissful visions; and too often succeeded by a degeee of supineness and languor hardly reconcileable with a Christian life! My temper, under this affliction, has been much too little regulated by the spirit of the meek and lowly Jesus. This has been the cause of much grief to me, and, I trust, of unfeigned humiliation before God; for though there may not be wanting some plausible excuses on this head, drawn from the influence of a complaint so completely nervous, yet I am too sensible of pride at the bottom: — a sin, I believe, from my own experience, the most difficult of all to root out of the heart! Lord, assist me by thy Spirit, — subdue the evil propensities of my nature, — form and increase within me those graces which evidence and adorn the Christian profession,—and may my present trial be eminently blessed to the promotion of so desirable an end!

'I have once more, this evening, solemnly examined myself on those points which can never be too fully or satisfactorily made out. In the presence of Almighty God, I have seriously asked, Is it my supreme desire to be the Lord's? Can I submit myself to him in all things?—content to suffer the loss of earthly comforts and prospects if he please,—yea, in every event to acquiesce in his will without murmuring or repining? My faith feebly answers, 'I trust I can.' Thanks be to God for this hope! It assures me, that I am prepared for whatever may befal me. 'All is yours, whether life or death, things present or things to come; all is yours, and ye are Christ's, and Christ is God's.' I have, in the best manner my feeble frame would enable me, and I humbly hope, confiding in superior aid, devoted myself afresh to the Lord; desiring that he would accept me as his child, adopt me into his covenant, and so teach me, by his Spirit, that I may in future see all things in God, and God in every thing: that I may love him more, serve him more faithfully, and be enabled, by faith, to look forward, with unshaken confidence, to the moment that finishes my earthly career, as the period when my bliss is consummated and secured for eternity! Surely, if such be the issue of my troubles, I need not repine at the continuance of the stroke. 'God in himself is bliss enough, take what he will away;' for these light afflictions, which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory!

'If sin be pardon'd, I'm secure,
Death hath no sting beside;
The law gave Sin its damning pow'r,
But Christ, my ransom, died!'

I could wish to enlarge on so pleasing, so animating a topic; but, for the present, I must forbear. My spirits, too great for my strength, begin to sink under the infirmities of the body. O that I may be enabled to cultivate with care the Christian growth, 'till full perfection crown my hopes in everlasting bliss!'

Such was his close and serious enquiry in the view of eternity; and who can doubt of the sincerity of his design, or the happy result of his examination!

[*To be concluded in our next.*]

OBSERVATIONS ON THE JUSTICE OF GOD, *IN ELECTING SINNERS TO EVERLASTING LIFE.*

IN A LETTER TO A FRIEND.

My dear Friend,

You observe, and I believe justly, that what is chiefly urged by Arminians against the doctrine of Election is, That it is inconsistent with the justice of God. I shall, therefore, in this letter,

according to your request, make some brief observations on the justice of God, in electing sinners to eternal life. You will observe,

I. If it can be proved that the doctrine of Election is taught in Scripture, it no more concerns the Calvinists than it concerns the Arminians, to shew that it is consistent with the justice of God. We are sure God is infinitely just in all his ways. 'He is the Rock: his work is perfect; for all his ways are judgment, — a God of truth, and without iniquity, — just and right is he.' All the actions of God, from everlasting to everlasting, must be consistent with his justice; and if the Scriptures represent it as a fact, that God has, in sovereign grace, elected a certain number of the seed of Adam to everlasting glory, we may be fully satisfied that he is infinitely just herein, though we should be unable to shew how he is just. Let it be your great concern to believe whatever God has been pleased to reveal in his word, and feel the humbling, comforting, and transforming influence of every divine truth on your mind: then you may look forward with the greatest composure and joy, unto the great and glorious day when Christ himself shall descend from Heaven, and summon all intelligent creatures to stand in his presence! Then he will abundantly manifest, to the satisfaction of all, that the judgments of God are according to truth!

II. This objection has been very satisfactorily answered already by the apostle Paul. It is very observable, that the same objection was brought against the doctrine of Election, as stated by Paul in his days, as is now brought against the doctrine of Election, as stated by the Calvinists; and this is a presumptive proof that the Calvinists understand and state this doctrine in the same way as the apostle did. In the 9th of the Romans, Paul, having proved, by many Scriptures and examples recorded in the Old Testament, That God, in making choice of the vessels of mercy, acts entirely as a Sovereign (verse 14), supposes an objector as saying, 'Is there not unrighteousness with God?' — and, verse 19, as saying, 'Why does he yet find fault? Who hath resisted his will?' Now, I desire you will take notice how the apostle answers this objection. "Nay, but who art thou, O man! who repliest against God? Shall the thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour and another to dishonour? What if God, willing to shew his wrath, and make his power known, endured, with much long-suffering, the vessels of wrath, fitted to destruction, — and, that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, even us, whom he hath called, not only of the Jews, but also of the Gentiles?" In Paul's reply to this objection, you will observe two things: —

1. That he abundantly confirms and establishes the doctine, that God in saving sinners acts entirely as a Sovereign. It is a certain and undeniable fact, That God 'will have mercy on whom he will have mercy, and that he will have compassion on whom he will have compassion.' And, 2. Seeing it is a fact that God *does so act*, it would be exceedingly impious, and the height of blasphemy, for any mortal to call God to account, or to 'ask him What doest thou?' It would be certainly much more becoming poor worms of the dust to stand, wonder, and adore, and to say, with the profoundest humility, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For, Who hath known the mind of the Lord? — or, Who hath been his counsellor? — or, Who hath first given unto him, and it shall be recompensed to him again? — for of him, and through him, and to him, are all things: — to whom be glory for ever. Amen *.

III. Though we confess that the thoughts of God are very deep, and his Sovereign decrees far above our comprehension, yet, we are able, in some measure, to comprehend, that there is no injustice in God's bestowing his undeserved favours upon whom he pleases. The Arminians profess to believe, as well as the Calvinists, That all men are sinners, and as such, that all men deserve everlasting punishment. 'For the wages of sin is death.' If, therefore, all have sinned, and, consequently, deserve everlasting punishment, there could have been no injustice with God, had he not saved any of the sinful race of Adam, but reserved them, as he did the fallen angels, in everlasting chains, under darkness, to the judgment of the great day. Consequently, if it be a fact that all deserve to perish for ever, it is of infinite mercy and goodness that any are saved; and God, in saving some, does not in the least injure others. Eternal life is God's sovereign gift; but eternal death is the natural consequence, or just wages of sin †; and God's bestowing a sovereign gift on some, does not injure others.

The doctrine of God's sovereignty, in bestowing his favours without any regard to deservedness in the receivers of them, is far from being discouraging to those who are convinced that they deserve nothing but everlasting punishment. If you were about applying to some superior for an *undeserved* favour, — and he were represented to you as a person who never bestowed any favours on the undeserving, would you not be greatly discouraged from making application? But if, on the other hand, he should be represented to you as a person who always bestowed his favours for *his own sake*, without any regard to merit in the receivers of them, you would be greatly encouraged to make application, and hope to succeed. My dear Friend, *God*

* Rom. xi. 33—36. † Rom. vi. 23.

is a Sovereign: he bestoweth his favours 'altogether for his own sake,' without any regard to merit in the receivers of them. 'He will have mercy on whom he will have mercy.' Though you are fully convinced that you are a sinner, and conscious you deserve nothing at his hand but everlasting death, cast yourself at his feet, and pray that he would glorify his gracious name in saving you, through the merits of Christ, and you shall certainly find that he delights in mercy.

I am yours, &c. J. R.

THE FOLLY AND DANGER OF QUACKERY.

Mr. Editor,

I HAVE lately perused, in one of your Numbers, a familiar description of the human eye; — the curious fabric and wonderful economy of which, being contemplated with due seriousness, must prove a cure for Atheism: but, perhaps, your readers may think me a strange logician, when I suggest that the slightest examination of this complicated little organ, must evince, to every candid mind, the extreme folly and mischievous tendency of *Quackery*.

My aunt's great-grandmother (by some bargain with a farrier) got possession of a receipt for an eye-salve, which, as a matter of course, was presently declared to be 'an infallible remedy for *bad eyes*.' Nobody can tell for what sort of *bad eyes* this *nostrum* was adapted; but it accidentally gained vast reputation; and my aunt freely bestows it on any good woman who applies to her for the eye-curing ointment. It is quite in vain that I expostulate with her on the impropriety of such a weak and indiscriminate procedure, or that I urge the opinion of Nosologists, who enumerate two or three hundred species of bad eyes. She answers, 'That this is a never-failing application, when properly employed;' and she flatters herself, that her intentions are good, if the means should sometimes happen to do harm. The people are as ignorant of the medicinal qualities and fitness of my aunt's family composition, as she and her agents are of the precise kind or degree of the existing maladies which they treat.

These female benefactresses, one and all, agree that a gold watch, or a roasting-jack, when out of order, should only be put into the hands of a mechanic who understands the peculiar structure of such machines; and yet they presumptuously imagine themselves qualified, by a single *nostrum*, to rectify the numerous disorders of a much more delicate and ingenious organ than a watch or jack; and this, without pretending to know any thing at all about its mechanism. I really want language to characterize this inconsistency of sentiment and conduct. They allow also, that the parts and properties of a violin or harpsichord must be

accurately studied by the artist who would correct its discordant sounds; and yet do not consider, that the minute and diversified parts which compose the eye or the ear must be closely inspected and understood, before a person is competent to undertake the cure of its various imperfections! The causes of derangement in those tender organs are likely to be far more intricate and complex than the sources of discord in a musical instrument, formed by the art of man. Nothing can, therefore, exceed the credulity of trusting an ignorant person, who professes to cure deafness, without any knowledge of the structure and economy of the ear, or confiding in the skill of an illiterate quack, pretending to remove disorders of the eye, without being familiar with its mechanism and functions. The folly of encouraging such practices is greatly aggravated by the consideration, that a slight deviation from the proper treatment may injure or destroy a noble faculty, which cannot be restored for all the accumulated wealth of both the Indies!

The argument is precisely the same, whether we speak of local or general diseases, — whether we name the eye, the ear, the brain, the lungs, the stomach, the surface of the body, or the whole corporeal frame. It can hardly be necessary to remark, That empirical remedies and cosmetics, if powerful in their operation, are always dangerous tools in the hands of quacks or ill-informed practitioners. Though the medicines themselves may be good, and may, by chance, be sometimes useful, the administration of them will often be highly pernicious, if not destructive, to the human species. This serious thought may pacify the feelings of those mistaken readers (if there be any such) who will regret to see the notice contained on the cover of your last Number, which discountenances Quackery, by shewing that the Conductors of the Evangelical Magazine, after too long forbearance and patience, have at length resolved to exclude from their pages every species of Advertisement connected with empiricism, and hazarding the injury of health by unauthorized medical pretensions.

I hail the day on which this determination has been avowed, as evincing the complete triumph of sober Reason over obstinate Blindness, and disinterested Self-denial over sordid Avarice. It affords a proof, in my opinion, that the Conductors are men of sound sense and real philanthropy, more attentive to the public welfare than to the emoluments which would accrue from a permission so generally granted by the proprietors of other periodical publications; and it is particularly worthy of notice, That although the funds arising from the sale of their Magazine are *wholly* appropriated to charitable purposes, its Conductors will not promote or endure the practice of a public evil, under its most plausible forms, and when perpetrated by others, in hopes of thereby extending further relief to deserving individuals.

London. I am, &c. B. L.

LIVING CHARACTERS.

A LETTER TO THE EDITOR.

Sir,

We often derive great pleasure and satisfaction from hearing accounts of the pious poor, who are happy amidst their afflictions and difficulties;—to see their minds stayed on that Power who says to the winds and waves, Be still, assured that all things are working together for their good.

It has been much upon my mind to state a few particulars relative to a godly man and his wife, who have long walked together in the fear of the Lord. J. S. and his wife resides in a populous village; — they are members of an Independent Church in the neighbourhood, highly esteemed by their minister; — they adorn their profession by their life and conversation, promoting, as much as in them lies, the prosperity of Sion, and glory of God.

It was much upon their minds to obtain a house in which the gospel might occasionally be preached; and, of course, prayed that God would direct their way. In this village there used to be an Arian meeting, which, a few years ago, was converted into dwelling-houses. Opposite this place, a piece of land was at liberty. They purchased the land, with a view to build a house, to be so constructed, as that two rooms might, by removing a slight partition, be thrown into one. As the times were then flourishing, in regard to trade, they thought they could save, out of their weekly labour, as much as would, in time, clear the building; and they would borrow some money, and pay interest for it, until this could be accomplished.

The good woman made up her mind to apply to an old friend. She had to walk about 26 miles for this purpose. A day or two before she set out, a person called, requesting her to carry £50 for him, for that very person to whom she was going to apply. This afforded her great encouragement. When she arrived at her journey's end, she informed the gentleman of her plan, and told him she had brought him £50 from a person who had intrusted it to her care. "Pray, Sir," said she, "Do you want this money?" His answer was, 'No; you shall have it.' "What security do you require for the money?" said she. 'John's word,' he replied. She then informed him that she should want about £100 more. He recommended her to a friend, to obtain another £50. She returned home with the money, praising God for her prosperous journey.

This house has been erected some years; and there God has owned and blessed his word in the conversion of sinners. When the times were good, they cleared off part of this debt; and, at that time, pious John generously subscribed two guineas towards the erection of a new chapel in a large neighbouring town, where

there has been much persecution; but no weapon formed against the cause hath prospered; and the hand of God has evidently been displayed in the conversion of sinners, particularly Arians and Catholics. My daughter, now at school there, writes as follows: — 'The poor of this town are in great distress, on account of the times; but liberal subscriptions are entered into for their relief.' She adds, 'I fear John and Peggy are suffering much, as he is again out of work; and yet Peggy appears as happy and cheerful as if she had lived upon the best.' I once visited them, under similar circumstances. I then pressed her to inform me how she managed. Her answer was, 'I always let my children be fed first, and have myself often dined upon an halfpenny worth of apples, and have found myself greatly refreshed thereby. I dread being in debt, and would do every thing in my power to avoid it. The Lord knows what is best for me, therefore I commit all to him who careth for me, both for time and eternity!' These people are no common professors; — their conversation would do credit to the Bench of Bishops. I have often been edified thereby, and my heart warmed, as they have conversed on spiritual subjects. May the same Spirit dwell with me, to animate me in my pilgrimage through life! B.

INDECORUM.

Sir, *To the Editor.*

In looking at a newspaper the other day, I observed an advertisement of a song, called *The Scots Lullaby*,* as sung at the dinner of a Society for Propagating Christian Knowledge*.' There seems to me, Sir, a strange degree of incongruity between the professed object of a number of divines and gentlemen, assembled to propagate the holy gospel of Jesus Christ, and the worldly custom of singing songs. I know that this is done by some other societies, which meet to support Charity-Schools, and other religious institutions; but, to me, it appears inconsistent with that decorum and gravity which become Christians, and especially the ministers of Christ; and borders, at least, on that conformity to the vain customs of mankind, from which Jesus Christ died to redeem us. I sincerely hope that the managers of pious institutions will guard against that assimilation with the men of the world which, I fear, is encreasing among us; and labour to preserve that distinction between the disciples of Christ and those who know him not, in which much of the beauty and safety of the former consists. I am, Sir, yours, &c. SEMNOS.

* In the same advertisement, I observed 'The Lord's Prayer,' which is also set to music, for the amusement, I suppose, of merry Christians!

THE AFRICAN STRANGER.

A Society exists in London, known by the name of 'The Society for the Benefit of Poor Natives of Africa and Asia, and their Descendants resident in London.' A few months ago, a Sermon was preached before them, entitled 'The African Stranger;' in the Appendix to which the following pathetic Tale is related:—

A WOMAN (Mrs. R.) had been married to a man nearly of her own colour. A daughter was the fruit of their marriage; and, the husband going to sea, that child was the solace and idol of the mother. The poor woman could read the Bible, but was a total stranger to the way of salvation, careless about the state of her soul, never attended any place of worship, and never bowed the knee to God. He was pleased to afflict and to remove the desire of her eyes; and her heart was overwhelmed with sorrow. Her husband afar off on the sea!—the object of her fondest delight a breathless corpse! Unacquainted with the Fountain of living waters, now that the cistern was broken, she sat down in despair, and refused to be comforted!—Mrs. R. then lodged at the west end of the town; and, some of her countrywomen informing her that many Africans were interred in a burying-ground near the New Road, Whitechapel, she deposited the remains of her child there. The burying-ground is connected with a place of worship; and as the door of the former is generally open on the Sabbath-day, the bereaved and agonized mother travelled, many a Sabbath, from her distant lodging to that ground, sat on the grave, and watered it with her tears. This periodical course of hopeless mourning continued for several months. When her husband came home, he sensibly felt their common bereavement; but, being equally a stranger to the only source of consolation, he merely endeavoured to dissuade his wife from visiting the spot which harrowed up her soul. His endeavours were ineffectual.—A few weeks afterwards, he again went to sea, and perished. This event made her cling to the grave of the infant with more poignant sorrow. For three long years, week by week, she went, and she wailed. But the days of her desperate grief were ended, through occasion of a circumstance, apparently accidental, and in itself trivial, yet important in its issue, and wisely ordered by the Supreme Disposer of events.

One Sabbath, the door of the burying-ground was shut, and Mrs. R. ashamed to go through the chapel, took her station on the opposite terrace, which commanded a view of the grave; there she stood, pensive and silent; there she looked, and there she also wept. On the following Sabbath the door was again

shut; and Mrs. R. asked leave of the vestry-woman to pass through the Chapel: — a request which was instantly granted. Having sat on the grave and wept, as usual, she returned through the Chapel towards the end of the sermon; and, stopping a few minutes in the passage, her attention was rouzed and arrested by some sentences from the pulpit, addressed to sinners. Her conscience was awakened; and grief for the loss of her child gave place to the cry, "What shall I do to be saved?"— Mrs. R. being sober, honest, and industrious, had hitherto reckoned herself a good moralist, and free from heinous guilt and deep depravity; but now she obtained a sight and sense of both. She went home, extremely agitated, and filled with the terrors of the Lord. On reading the Bible, the arrow of conviction struck deeper, and her agony of soul was increased. She read, and pondered, and prayed; but found no relief. Without a guide, without a spiritual friend and comforter, she continued for weeks nearly in a state of distraction.—Here Mrs. R. overcome with the remembrance of painful sorrows, and more painful convictions, made a pause, while she related the story to the writer, and the tears trickled down her cheeks.—Recovering fortitude, "it was the shadow of death," said she, with a smile; "but the shadow of death was turned into the morning."—The dawn appeared in the following manner:—Mrs. R. opened her case to one of her own countrywomen, who was somewhat serious, but ignorant; and who advised her to consult a pious lady of considerable rank. Mrs. R. took the advice, waited on the lady, communicated the state of her mind, and was heard with the most patient and condescending attention. The lady counselled her to read the Bible, to persevere in prayer, and to attend the dispensation of the gospel; and, thinking that she saw the commencement of a good work, took this African Stranger by the hand, and said, when they parted, "Farewell, *Sister*." These words pierced her inmost soul; excited a variety of emotions; stopt utterance, except by a flood of tears; and produced the reflection,— "If such be the kindness of this good lady to me, what must be the power of divine grace on the heart! and what the love of Christ to sinners! Mrs. R. returned to her lodging, fell on her knees, implored mercy through Jesus Christ, and was enabled to believe and apply the soul-reviving words, "I, even I, am he that blotteth out thy transgressions, for mine own sake." "Healing oil," to use her own emphatic expression, "was poured all over her wounded and torn soul." Going, next Lord's Day, to the Chapel where she had been first convinced, the Minister was directed to preach on a similar subject, if not on the same comfortable passage; and the spiritual cure was greatly promoted. Mrs. R. added, while her dusky features beamed serenity, and her eyes were suffused with tears of joy, "I went to weep over a dead child, and I found a living Saviour!"

This excellent woman has been, for fifteen years, in full communion with the Church of Christ; and has given clear and satisfying evidence, by purity of life, that she is washed and made white in the blood of the Lamb.

Evangelicana.

ABDALLAH AND SABAT,

INDIAN CONVERTS.

An Intersting Narrative, taken from 'The Star in the East:' a Sermon lately published by Dr. Buchanan.

Abdallah and Sabat were intimate friends; and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible, belonging (as is supposed) to a Christian from Armenia, then residing at Cabul *. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He, accordingly, left Cabul in disguise; and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.

Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian; and implored him, by the sacred tie of their former friendship, to let him escape with his life. 'But, Sir,' said Sabat, when relating the story himself, 'I had no pity. I caused my servants to seize him; and I delivered him up to Morad Shaw, King of Bochara. He was sentenced to die; and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life if he would abjure Christ,—the executioner standing by him with his sword in his hand. 'No!' said he, as if the proposition was impossible to be complied with, 'I cannot abjure Christ!' Then one of his hands was cut off at the wrist: he stood firm, his arm hanging by his side with but little motion. A physician, by the desire of the King, offered to heal the wound if he would recant. He made no answer, but looked up stedfastly towards Heaven (like Stephen, the first martyr) his eyes streaming with tears. He did not look with anger towards me: he looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir,' said

* The Armenian Christians in Persia, have among them a few copies of the Arabic Bible.

Sabat, in his imperfect English *, 'he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, "What new thing is this?"'

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest and finding none. At last he thought that he would visit India. He, accordingly, came to Madras about five years ago. Soon after his arrival, he was appointed by the English Government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendered him eminently qualified for that office; — and now the period of his own conversion drew near.

While he was at Vizigapatam †, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic ‡. He read it with deep thought, — the Koran lying before him. He compared them together; and, at length, the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards, he proceeded to Madras, a journey of 800 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church in that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Sabat now found by experience the truth of that declaration, that they who 'will live godly in Christ Jesus, shall suffer persecution,' and (as it often happens in such cases) 'a man's foes shall be they of his own household;" for when his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Vizigapatam, his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him; but Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice; but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Being desirous to devote his future life to the glory of God, he resigned his secular employ, and came, by invitation, to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work has not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success.

His first work is entitled 'Neama Besharatin Al Arabi,' — 'Happy News for Arabia;' written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. Prefixed to it is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

* Sabat resided for some time in the house of Dr. Buchanan, to whom he related the chief part of the account here given.

† Messrs. Cran and Desgranges, Missionaries at Vizigapatam, have frequently mentioned Mr. Sabat. He often visited them; and, we have reason to believe, derived much advantage from their conversation. He was mentioned in this Magazine in January, 1807; and more than once in the Missionary Transactions.

‡ One of those copies sent from England by the 'Society for promoting Christian Knowledge.'

JUVENILE DEPARTMENT.

Expressions of an Indian Girl, Seven Years old.*

'I have sometimes heard of Christ, and now I have experienced him to be just such a Saviour as I wanted! I have often heard people undertake to tell of the excellency that was in Christ; but their tongues are too short to express half the beauty and love that is contained in that lovely Jesus! I can't tell my poor relations how lovely Christ is! I wonder my poor play-mates will choose that dreadful place which is called *Hell*, when here stands that beautiful person Jesus, calling upon sinners, saying, Come away, sinners, to Heaven! Come, do come, to my Saviour! Shut him out no longer, for there is room enough in Heaven for all of you to be happy for evermore! It causes much joy at times, that I delight to serve him! By the help of God, I mean to hold out to the end of my days!'

* Related by Mr. Jacob Fowler, Teacher in America.

An Account of Miss Ann Kerr.

[*From a Scotch Publication.*]

This young lady was the eldest daughter of Lord Charles Kerr. She was seized by a fever, which issued in death, after ten days illness. Being asked how her thoughts were occupied, — she answered, 'Often on eternity?' Being asked what were her thoughts of eternity, — she said, with tears, 'O! what if she, a poor sinful thing, were cut short in her vigour and youth, what would become of her?' For a considerable time, she was overheard weeping and very serious, though all along she endeavoured to conceal it. She desired that we might pray with her; 'and, O!' said she, 'be more anxious for mercy to my soul than for my recovery!' Being asked what her heart was most set upon, — she answered, 'The favour of God.' "What if this sickness shall end in death?" 'In that case I hope to find mercy with God.' "Upon what are your hopes built?' 'Only upon the merits of Jesus Christ.'

On one occasion, she was overheard praying very fervently, in these words: 'Thou hast allowed little children to come unto thee, and hast said, Of such is the kingdom of Heaven. I come unto thee, O take me into thine arms, and bless me! for thou hast said it! thou hast said it! and this is all my encouragement!' These last words she repeated frequently. Being asked whether she wished to live or die, — she answered, 'As to that, I desire to have no wish. I desire to be entirely at the Lord's disposal.'

On the day of her death, she said, 'I am admiring the love of the Lord Jesus Christ, that he should have died for poor wretches, plunged in sin and misery.' "Does the death of the Lord then unsting yours? are you afraid to look death in the face?" 'I am not at all afraid; for he that died is risen again.' The 23d psalm was sung at her earnest desire; and, although the symptoms of death were upon her, she joined in singing the whole of it, raising her voice at these lines: 'Yea, tho' I walk through death's dark vale, yet will I fear no ill.' Turning herself to me, she said, 'O, mother! do not mourn for me, for you know children are but a loan.' A little before her death, she cried, 'I'm ready! I'm ready! I'm ready!' — Such was the happy death of this amiable young lady, aged 11.

Obituary.

MARY ANN RAYSON.

Mary Ann Rayson, of Wakefield, in Yorkshire, died, February 10th, 1808, aged 32. It was her privilege to receive a religious education. During her childhood, she paid great attention to the historical parts of Scripture; and to Dr. Watts's Hymns. Under the ministry of Mr. Brewer, then at Sheffield, divine things frequently made a deep impression upon her mind. The sense she had of religious duties, and especially of family prayer, may be discovered by the following circumstance: — A friend invited her, when about 9 years old, to spend a few days at his house in the country; but on the second day of her visit, she was determined to return home: no persuasion could prevail upon her to stay:—her only reason, as it afterwards appeared, was that 'she durst not continue another night in a house where there was no family prayer.' So important did this duty appear to her, that, when she became the head of a family, she performed it herself, when her husband was from home. The evil nature of sin rendered her, at seasons, exceedingly miserable. A sermon when she was about 14, from Eccl. xi. 8. distressed her for several weeks. The death of a younger sister, was another means of awakening her attention to eternal things. This solemn warning induced her to engage, more frequently, in reading the Scriptures, and praying with greater fervor. When she was about twenty, it pleased the Lord to give her more clear and encouraging views of his mercy in the Saviour. She had often heard the most animating discourses from Mr. B. on the atonement and grace of Jesus; but now she discovered the glory of these divine truths; and felt their power. Her consolations, however, were neither sudden nor rapturous. From the gradual manner in which the love of Christ was manifested to her, she was often tempted to dispute the reality of her religion. A daily sense of her imperfections rendered her very diffident, nor would she at any time speak in stronger terms than 'I hope I am not deceived!' Some time elapsed, before she had sufficient confidence to join in church fellowship! but her fears were overcome at last, by an impressive sense of duty; and about the age of 22, she embraced the privilege of sitting down at the Lord's table. Mrs. R. was visited with several severe afflictions, which were seasons of great spiritual profit. She was very submissive and patient. The prayers of her Christian friends she esteemed as one of her greatest mercies, and frequently said, 'O what a mercy it is to have praying parents, —a praying husband, — and a praying church, — all pleading my cause with the Lord!' She had long been in bondage, through fear of death, yet, in her last sickness, the power of religion was eminently manifested. About six weeks before her death, she was delivered from imminent danger. Upon reviving a little, she said, 'Let us bless the Lord for another instance of his sparing goodness. This is the last trial I shall ever have of this kind. I expected to have been now in eternity. I am a miracle of mercy! I have enjoyed the most delightful sense of Heaven. At the moment when I thought myself just expiring, I had such confidence of my interest in Jesus, that, for some minutes, my joy entirely overcame all sensibility of pain.' The prospect of her recovery was very flattering; but her mind was deeply impressed, with the apprehension of a speedy change. She was not mistaken. A paralytic stroke, by which she lost the use of her right side, was the monitor of dissolution; and in the short period of a week, she was numbered with the dead. The use of her reason and speech, which had been suspended, were mercifully restored. Finding herself very

weak, and observing the grief of her attendants, she asked if some *particular* change had taken place. She was answered in the affirmative. She then desired to know the particulars; which she heard with great composure, 'Now,' she said, 'my time is come! The Lord will not forsake me. All I desire is to know a crucified Saviour. O, may I glorify God in this trying season!' The following Sabbath was a season of much joy. 'O what a Lord's Day I shall have,' said she, 'when I drink the new wine in the kingdom of Heaven! Pray that I may glorify the Lord in suffering and death. I still enjoy confidence in Jesus. I know in whom I have believed.' 'His honour is engaged to save the meanest, — yes, the very meanest — of his sheep.'— From the Sabbath evening, until Monday afternoon, she was very severely afflicted; but not one murmuring word escaped her lips. 'Pray for me,' she often said, 'that my faith may not fail.' On Tuesday night she had all the symptoms of dissolution; and so difficult was her breathing, that she desired we would immediately pray with her. 'Ask of the Lord,' she said, 'to give me, either a little respite, or more strength. But his will be done.' In a short time, she was more easy. 'O! may I have but patience,' she said; 'dying is hard work. You see me on the brink of eternity; but I am happy. — Christ is all in all.' After pausing some time, she continued, "What are my sufferings compared with glory! I would cheerfully endure ten times more, rather than part with my confidence. Christ and his cross is still my theme.' After reposing some time, she was asked if her consolations were still continued: She replied, 'More, and more, and more! O that I had strength to tell of the Lord's goodness to my soul!' About two o'clock on Wednesday morning, she desired to be raised up; but, so far had death prevailed, that the paralised side was nearly cold; and it was difficult to accomplish her wish. She said 'Death is heavy!' and added, with a cheerful smile,

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

Her speech now failed; and her departure was expected every moment. After some time, she again opened her languid eyes; and, fixing them on her husband, as if desirous to speak, he asked her if the Lord were still with her in the valley: she immediately replied, —

A mortal paleness on my cheek,
But glory in my soul!'

She was again raised up, and appeared to be much revived. With a feeble voice, she said, 'You thought I was dying; but I may yet see to-morrow. The Lord's time will be the best. I have lost all my pain. I feel nothing of my affliction.' Being told that this was the effect of death, she exclaimed, 'The will of the Lord be done!' These were her last words. She then laid down, with great composure, and a little after six in the morning she calmly entered into rest. Mr. Boden, of Sheffield, preached from John xiv. 2, 3, to a numerous and attentive congregation.

B. R.

MRS. DAVEY,

OF TRURO,

Had the happiness of being called, in early life, to the knowledge of herself as a sinner, and of Jesus the only Saviour. It appears that her convictions originated in the habitual reading of the Scriptures, together with Dr. Watts's Hymns for Children, and the Assembly's Catechism. Her holy life proved her conversion to be genuine. While her knowledge of evangelical truth was remarkably clear, her spirituality and heavenly mindedness were no less evident, in the world, the church, and the family. As she constantly set before her dear children a holy example, so she bestowed on them the most affectionate advice and admonitions. Such was her anxious concern for their eternal welfare, that she would frequently take them aside, read the Scriptures to them, and pray with them, with many tears. Indeed, her solicitude

for their best interest was so great, that it took place of every other consideration, and was remarkably felt in that state of bodily weakness which gradually came on, and which terminated her existence on earth. Her last illness, which was very severe, she bore with Christian resignation to the divine will. The hope of Heaven which she cherished, was founded alone on Christ, the rock of ages. She derived her comfort from the love of a triune God; from the stability of the covenant of grace; and the efficacy of the righteousness and death of Jesus: the sanctifying effects of which truths, through the gracious operations of God the Spirit, she richly experienced in life and death.—About three days before she died, on her being led to the window, and seeing the fields at a distance which looked green, she, with a smile on her countenance, said,

'Sweet fields beyond the swelling flood,
Stand dress'd in living green.'

Reduced now to very great weakness, her confidence in Christ remained unshaken. A minister asking her respecting the state of her mind, she answered,—'The work of Jesus is a finished work, and well for me that it is; or I should be undone for ever; but here I rest.' At another time, she said, with sweet composure of soul,

'Jesus I love thy charming name;
'Tis music to my ear;'

and then, turning to her husband, 'Ah! how little do I love Jesus,—I don't love him enough!' To which he replied,—'My dear, the Lord Jesus graciously accepts the desire of his people to love him more.' Her illness, which continued twelve weeks, reduced her so very low, that nature seemed incapable any longer to sustain the load; and she was unable fully to express her delightful feelings; but her holy ejaculations were numerous and fervent; and just before she expired, she was enabled to utter these sweet words:

'How can I sink with such a prop
As the eternal God!'

She fell asleep in Jesus, Oct. 26th, 1806, in the 47th year of her age. Before the funeral, the body was taken to Ebenezer Chapel, when the Rev. Mr. Paddon delivered a discourse suited to the occasion, from John xiv. 19. On the Lord's Day evening following, the Rev. Mr. Taylor preached her funeral sermon from Psalm xxxvii. 39.

MISS ELIZ. REEVE,

LONDON,

Was brought up under the sound of the gospel; but was first led to serious prayer by that common observation, "A prayerless soul is a Christless soul." She then became diligent in closet religion, and in reading the Scriptures. Her constitution was but delicate; and at length she fell into a consumption. For a time, she felt unwilling to leave the world; but it pleased God so to visit her soul with his light and love, that she exulted in her adoreable Redeemer, saying, 'My Jesus is all my desire: I long to be with him, that I may see him face to face without a vail. I am fixed on the rock, and am going to glory!'

'More happy, but not more secure,
The glorified spirits in Heaven.'

She took much pleasure in speaking to a young friend who visited her, on the great importance of seeking the Lord in the time of health, saying, 'O what should I do now, if I had to seek for a Saviour!'

A few days before her departure she presented a Bible to her sister, saying, 'My dear Mary, I give you my Bible: it is the greatest gift I can give you; it is the greatest gift that God ever gave to the world next to Jesus Christ; for it is that which testifies of him. Read it much with prayer, as I have done, and the Lord will bless it to you, as he has done to me.'

Some of her last expressions were,—'I embrace Jesus in my arms. He is the antidote to death!'—'What wait I for? I wait for the coming of my Lord to take me to himself. He will soon come!'—'Glory, glory, glory be to Jesus. He is the glory of the whole world!'

She departed this life, March 22, 1808, aged 22 years.

REVIEW OF RELIGIOUS PUBLICATIONS.

Cœlebs in Search of a Wife; *comprehending Observations on Domestic Habits and Manners, Religion and Morals. 8th edition, two vols. 8vo, Price* 12*s.*

It was mentioned in one of our recent Numbers, that wherever the Poison-tree grows, its antidote grows very near it. This is a gracious disposition of Providence; and we are happy to find that something similar obtains in the literary world. The groves of Literature have, within the last 50 years, been poisoned with infidel and licentious novels and romances; but in this and a few other similar works, we behold the antidote to such dangerous publications. Here, with at least equal interest and entertainment, the reader will find the wisest maxims of life and conduct, and even the holy principles of religion. The work has been generally ascribed, we believe without contradiction, to the celebrated Mrs. Hannah More; to whose pen the world, in its different ranks, owes perhaps greater obligations than to that of any other living author. The present publication is intended for the higher classes; and we find, with pleasure, it obtains among them a very extensive circulation.

Among the persons introduced in this work are the following: — Mr. Stanley is an exalted character, an accomplished gentleman, and a consistent Christian; and his daughter, Lucilla, exhibits the same graces in their female character and in early life; Mrs. Ranby is a narrow-minded religionist, with all her piety in her tongue; Lady Bab, a modish matron, who artfully affects frankness from a principle of guile; Lady Belfield is the extreme of candour and good-nature. Various other personages are introduced, which give life and variety to the dialogue, and form a pretty numerous group of ladies, among whom Cœlebs searches for a wife, and finds a lady to his wishes in the amiable Lucilla; to whom, we expect, ere this, he is happily united, as her father, in the close of the work, hoped to call him his son-in-law before Christmas. — The grand object of the work is to censure a life of indolence and dissipation, and to recommend the opposite one of piety and benevolence. Considered in a literary view, it certainly possesses much merit; but if among its excellencies we might be permitted to mark defects, we think there is a want of incident in the narrative, and a little too much formality in the dialogue. It is a work, however, which deserves to be universally perused; and if it be without advantage, the reader should blame himself, and not the author.

A Sequel to the Antidote of the Miseries of Human Life; *containing a farther Account of Mrs. Placid and her Daughter Rachel. By the* Author of the Antidote. 12*mo*, 3*s.* 6*d.*

Mrs. Placid is so great a favourite with the public, that she will be sure of a welcome; and as she preserves the same cheerful good-nature which characterized her former conversation, the reader is sure to be benefitted and entertained in her company. Even our formal friend Broad Brim, relaxes the severity of his muscles, and adds a degree of sociability to his benevolence. The noisy squire becomes serious and active in doing good; and the student obtains a living, and becomes an excellent parish-priest. The author has also contrived, with great ingenuity, to give the reader a glance at most of the former characters, besides introducing several new ones. Every thing is natural, easy, and entertaining, and at the same time full of useful instruction in piety and morals. In short, this Sequel possesses more interest and excellence than usually falls to the share of second attempts of the most celebrated writers; and we find, by the Advertisement of the Publisher, that we are indebted for this and the Antidote (already in its fourth edition) to the same lady who favoured the public with *Talents Improved*, and *Conversations* on moral and religious subjects,

The Star in the East: *a Sermon preached at Bristol. By the Rev.* C. Buchanan, D. D. *8vo*, 1*s*. 6*d*.

The subject of this discourse is well chosen, and judiciously managed. The circumstance of the star which appeared at the birth of our Saviour, is applied to the dawn of Christianity in the East. The former part of the discourse shews, 1. That the Hindoo history illustrates that of Christ. — 2. That certain of their doctrines shadow forth those of Christianity, as the Trinity, Incarnation, &c. — 3. That our religion receives farther confirmation in the state of the Jews in the East; — and, 4. In that of the Syrian Christians. The latter part of the sermon ably advocates the cause of Christian Missions in India, for which the author is eminently qualified by his residence there; and the story of Abdallah and Sabat is so highly interesting, that we have thrown it into the Evangelicana of the present Number.

The Union of Piety and Literature: *a Sermon preached Jan.* 18, 1809, *before the Promoters of the Protestant Dissenters' Grammar School at Mill Hill. By* James Hinton, A. M. 1*s*. 6*d*.

In this sermon, Mr. Hinton appears as the able advocate of the new Institution at Mill Hill. His text is taken from Psalm xc. 17. "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." These words he considers as applicable to the present object, every friend of which may use this petition of the psalmist. He next remarks the natural and necessary connexion that subsists between upright prayer and diligent endeavours; and observes, lastly, That on the aid which cometh from above, our highest expectations depend.

We heartily recommend this discourse, especially to those parents among the dissenters, who are anxious to obtain a truly good education for their sons, and who know how to appreciate "the Union of *Piety and Literature*" in that most important affair.

The plan of the school and its terms are annexed, from which we learn that board, lodging, and education are provided at 45*l*. per ann. Sons of Ministers, who are members of the society, are admitted for 30*l*. per annum. We perceive also that it is intended to admit a certain number (peculiarly recommended) either gratuitously, or on terms exceedingly reduced; but for this, and other purposes, the Committee state that they must make an extensive appeal to British generosity.

Reflections on some Questions relative to the State of the Nation; *addressed to Dr. Randolph. Occasioned by a Letter to the Duke of Bedford, lately published by Dr. Randolph, &c. By* John Penn Tinney. 3*s*. 6*d*.

It is not with the political, but with the religious part of this pamphlet, that we are concerned. The author is one of the modern church alarmists, who are exceedingly terrified with the increase of Methodists. The following is part of his glowing description of that body: — "Like the Puritans, they substituted fanaticism for piety, credulity for faith, monkish learning for ornamental literature and useful science, enthusiastic rhapsody for sober devotion, and gloomy melancholy moroseness for the joyful hopes of rational religion. They laid claim to peculiar inspiration; they impiously made themselves the instruments of a miraculous agency; they assumed the sole power of dispensing the means of salvation; they condemned all who were not their converts, to irremediable perdition; they made a conversion to their wild dogmata the only possible condition of the divine mercy; and that condition being performed, 'they reprobated the necessity of any one of the moral duties;' and substituted in its place the all-sufficiency of grace."

What can we think of an author who is not afraid to assert such notorious falsehoods! — and where can be the *morality* of thus bearing

false witness against his neighbour? —The body of people whom he reviles, have yet to learn that 'they have acquired powerful influence in the Universities, in the East India House, and even in the House of Commons.' Alas! he wonderfully over-rates their influence, while he shamefully misrepresents their sentiments. It would be honourable to writers of this stamp, if they would take pains to understand a subject before they write upon it;—at present, 'they speak evil of things which they know not.'

National Reform: *a Sermon preached at Masebro', near Rotherham, on the Fast-Day, Feb.* 8, 1809. *By* E. Williams, D. D. 1*s*.

We consider this sermon as entitled to a very honourable distinction. From the text, Jer. v. 3, 9, which is happily chosen, Dr. W. takes occasion to observe, 1st, That God requires nothing less than truth or sincerity in a nation professing to know him;—'O, Lord! are not thine eyes upon the truth?' —2dly, That providential corrections should lead to the exercise of pious grief on account of our sins, and to a humble submission to God's awful power;—3dly, That, when providential dispensations are slighted and misimproved, the provocation is great, and the danger truly alarming;—4thly, That, when moral depravity, profaneness, and irreligion, are spread through all ranks, the aggravation of national evils is still greater;—and, 5thly, That such a nation, without a *speedy reform*, has every reason to expect the divine vengeance.'

In the amplification of these particulars, Dr. W. has discovered a mind richly furnished and judicious. The subordinate topics are well chosen, well connected, and subservient to the main design. Between the state of Judea, as described by the prophet, and that of our own country, the parallel is not strained. To expose the alarming degeneracy of the times, the author has employed the language of Holy Writ with painful truth and pointed severity; and, in pressing the necessity of a moral and religious reform, especially among the higher classes of the community, he has combined, with such delicacy and effect, the original and the present bearings of the text, that it is impossible not to feel the forcible and convincing eloquence.

A Commentary on the First, Second, and Third Epistles of St. John. *By* Thomas Hawkins. 8*vo*, 6*s*.

Mr. H. modestly expresses himself thus, in his Introduction, 'In meditating on the Epistles of St. John, I have found considerable pleasure and improvement. At the feet of this great and venerable Apostle, I have set down to learn the lessons of wisdom, truth, and grace, which he appears to be so well qualified to teach. What I have learned, I here present to the world with diffidence in reference to myself as an author, and with deference in regard to my superiors in theological knowledge and classical erudition. Critical acumen apart, I write not designedly for scholars, but for general readers. I am a learner; and, in this Commentary, I merely repeat those lessons which I have learned. Happy shall I be if these brief and plain remarks may, in any measure, subserve the great interests of vital religion!'

The unassuming pretensions of Mr. H. are fully made good. We will not deny that a severe critic may find something to condemn; yet, it is but justice to say, That the Commentary is comprehensive, tho' compressed, and abounds with very just, experimental, and practical remarks. The love of God and of Christ to the world,—the agency of the divine Spirit,—and the nature of our love to God and to one another, are insisted upon in a pleasing manner; and, we trust, the whole will be found conducive to the real edification of every pious reader.

Perlege si vis: *a Letter to the Right Rev. Spencer, Lord Bishop of Peterborough, in Answer to an Appeal made to 'the Society for Defending the Civil Rights of Dissenters, relative to the important Question of Church Burial by the*

Established Clergy,' &c. By J. W. Wickes, M. A. *Rector of Wardley, &c.* 8vo, 2s.

Two clergymen conversed one day on this important question; the one objecting to the burying Dissenters, the other expressed his readiness to bury *all* the Dissenters in his parish! and we cannot but do this gentleman the justice to believe that, tho' he has objected to the burying the child of a poor labourer, because his father belonged to a Dissenting Meeting, he would not have the least objection to bury the *whole* congregation! Such, at least, we judge from the spirit of the pamphlet.

As we are not learned in the canon laws, we do not conceive ourselves competent to decide whether a clergyman is *compelled* to this office; but we think it not a little extraordinary, that a Dissenter should, without *re*-baptism, be capable of ordination in the church, and even of filling its highest offices (as was, we believe, the case with Archbishop Tillotson, Secker, and Hort) and yet not be entitled to Christian burial. We do not think it wise, however, in the Established Clergy to agitate the subject, since, if they gain their point, they will lose their fees; for the infallible consequence will be, the increase of Dissenting Burial-grounds.

We cannot, however, justify Mr. Green in calling the worthy Rector of Wardley cum Belton, — *a high man*. If we may judge from the style and language of his Letter, we conceive him to be just the contrary.

An Essay on Humanity to Animals. *By* Thomas Young, A. M. *Fellow of Trinity College, Cambridge. Abridged, by permission of the Author. 2d Edition,* 1s. 6d.

The original Work, of which this is an abridgment, was published in 1798. In 1804, a highly-respected and benevolent gentleman * obtained the author's permission to abridge and publish 500 to give away; which, being all so disposed of, and more solicited, the same gentleman has printed this second edition for sale, on account of the ingenious author. It is well executed, and certainly deserves serious regard; and, at a time when a Bill has been brought into Parliament for 'the more effectual Prevention of Cruelty to Animals,' by a nobleman † whose eloquence has often been employed in advocating humanity and religion in our courts of justice, it may be hoped that the important subject will meet with general attention.

In addition to arguments deduced from just observation, from the light of Nature, and from self-interest, it will appear to every attentive reader of this Essay, that the Holy Scriptures teach and inspire a benevolence, which reaches even to the meanest of the brutal tribes.

An Address to Christians *of every Denomination, particularly to the Society of Friends on the Duty of Promoting the Education of the Poor. By* A Christian Friend.

The object of this pamphlet is unquestionably good, — the Education of the Poor; but why the author should introduce it with a long Dissertation on the Prophecies of Daniel, and the present political State of Europe, is to us mysterious. Nor do we see why he should, on this subject, think it necessary to attack the doctrine of Original Sin. Calvinists think, That the depravity of human nature makes religious instruction a more urgent duty; and we think they reason justly.

Jesus of Nazareth, the Son of God; *or, The Credibility of the Miraculous Conception of the Lord Jesus Christ Vindicated. By* Richard Alliott, *of Nottingham,* 1s.

This pamphlet consists of a Series of Letters. From the first of which it appears, That a sermon had been preached at Belper, in Derbyshire, on Christmas-day last, by a Mr. Davies, with a view to represent the doctrine of the Miraculous Concep-

* D. Barclay, Esq. † Lord Erskine.

tion of Jesus as absurd and incredible. The sermon was printed, and entitled, 'Jesus of Nazareth, the Son of Joseph:' a copy of this sermon was sent to Mr. Alliott, by the person to whom the letters are addressed, with a request that he would write some observations on the subject.' In consequence of this application, Mr. Alliott was induced to write and to publish the pamphlet before us; and, for his compliance, he is entitled to the thanks of the friends of sound doctrine. He endeavours, and, we think, with complete success, to prove, in opposition to Mr. Davies, That Jesus represented himself as the Son of God, — that the doctrine of his Miraculous Conception is perfectly consistent with the language of the apostles, — with the expectations of the believing Jews, and with the predictions of the ancient prophets. Mr. A. then shews, That it is not inconsistent with sound reason to suppose that God should, in this case, as in the case of all other miracles, supersede the ordinary course of nature.

A Compendious History of New England, *exhibiting an interesting View of the First Settlers in that Country, their Character, their Sufferings, and their ultimate Prosperity. By* Jedidiah Morse, D. D. *and Rev.* Elijah Parish, A. M. *of Boston, New England. Crown 8vo,* 3*s.* 6*d.*— *large paper,* 6*s.*

It is with pleasure we announce the appearance of a London edition of this valuable work, which was first published at Charlestown, in the year 1804. It gives a very compendious, and, we doubt not, an accurate account of the colonization and growing prosperity of an important part of the American States. It must, therefore, deserve the attention of the public in general; and it recommends itself more especially to the friends and advocates of liberty of conscience, by the interesting detail it presents of the voluntary sufferings endured in the cause of truth by the first settlers in New England. The precise object of the respectable compilers of this work, will best appear from the following quotation from their preface: — 'The materials for the history of this favoured portion of the world, though abundant, have hitherto been scattered in many volumes, too expensive and too disjointed, to be rendered useful to the rising generation. To reduce them to a form, order, and size, adapted to the use of the higher classes in schools, and to families, has been our aim in compiling this small work.' We approve both of the design and the execution.

Missionary Transactions, No. xx. *Price* 1*s.*

This Number contains the Journal of the Missionaries at Otaheite to the close of 1807; Extracts and Letters from Dr. Vanderkemp, Mr. Read, Mr. Albrecht, Mr. Anderson, Mr. Kramer, &c. at the different stations in South Africa; which relate very pleasing instances of the success of the gospel among the Hottentots and others. Mr. Albrecht's Observations on the Customs of the Namaqua nation are new and curious. The Accounts from Mr. Wray, at Demerara, are very encouraging. The letter from Mr. Palm, in Ceylon, is also interesting. The whole is worthy of the perusal of all who are concerned for the extension of the Redeemer's kingdom. — We understand, that the Ministers who make Collections for the Society, may have each a Number *gratis*, by applying for it at the Publishers.

Periodical Accounts of the Baptist Missionary Society, No. xviii. 1*s* 6*d*

This Number contains interesting Accounts from the different Missionary stations of this Society in India, — the impediments it meets with, and the hopeful deaths of several converts. The Accounts are continued from June 1807 to April 1808. From December 1807, the brethren adopted a plan of printing a Monthly Circular Letter, which is sent to all their stations, and to the

Society in England. From these Letters, a great part of the present Number is formed.

As we have given a brief abstract of the principal contents, under the head of Foreign Intelligence, it is unnecessary here to say more, than that the friends of missions will be amply gratified in perusing the whole Accounts.

God acknowledged in Mercies and in Trials: *a Sermon preached at Wattisfield, Suffolk, on the Death of Miss Sharper. By* Edward Hickman, *of Denton, in Norfolk. Price 6d.*

This is a useful discourse on Job i. 21, 'The Lord gave,' &c. in which the author considers, The source of our comforts, — the cause of their removal, and the temper of mind which every believer should cultivate in the possession of mercies,' or under the loss of them. The sermon concludes with a tribute of respect to the pious young lady, whose death occasioned it.

A Sermon on Harvest; *or an Address to Farmers, Reapers, and Gleaners. By* John Audley. *6d.*

'Condescend to men of low estate,' is a maxim which perhaps was never so much acted upon as in the present age. The different classes of artizans, labourers, and others, who form the bulk of society, have been addressed by a variety of writers; and Mr. Audley has very laudably added to their number. The text (Ruth ii. 4) is peculiarly apposite; and it is illustrated in a very pleasing manner. A judicious use is also made of the context, for the purpose of addressing gleaners; and recommending to their imitation, the humility, industry, honesty, and piety of Ruth.

LITERARY NOTICES.

Proposals have been issued for the publication (in about 40 Numbers) of a Family Bible, in One Quarto Volume, called *The Reformers' Bible*. The Commentary will be that which was published by authority, in the reigns of Elizabeth and James, written by Coverdale, Gilby, Cole, &c. &c. and afterwards printed by Archbishop Parker, &c. and which underwent 39 editions between 1560 and 1616. The public will hereby have an opportunity of learning what were the doctrines maintained by our first Reformers, and with what ignorance they are now branded as novelties and methodism.

Mr. Burder intends to prepare another Volume of Village Sermons for the press, as soon as he can find opportunity.

IN THE PRESS,

Addresses to a Sunday School. By a Minister.

The Way to Ruin: a Tract for Married People. By a Clergyman.

Dr. Lowry's Essays will be ready in a few days.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Missionary Sermons, preached at the late Anniversary, by the Rev. Messrs. Peddie, Clayton, Richards, and Martyn; with the Report of the Directors, List of Subscribers, &c. price 3s

Correspondence with a Dissenting Minister. By the Rev. J. Newton. 3, 6d

Candid Examination of Dr. Williams on the Equity of Divine Government. By W. Moorhouse, Jun. 2s 6d

Dr. Williams's Christian Preacher, Second Edition, 12mo, 6s

Latter Days of R. Vickris Pryor. 12mo, 1s

Memoirs of L. M. Towne (aged 10 years) 4d

Reply to the Defenders of the Female Penitentiary. By W. Hale. 2s 6d

The Friendly Instructor. 12mo, 3s 6d

Hinton's Union of Piety and Literature. 1s (not 1s 6d)

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

By a Letter, dated Philadelphia, May 2, the Directors have had the pleasure to learn, That the Brethren Gordon and Lee, with their families, were likely to proceed, in the course of the month, in an American ship, to the place of their destination.

A Letter from India, dated in September last, announces that the Brethren Cran and Desgranges were going on well at Vizigapatam. They had begun to preach in the Telinga language, and had translated the whole of St. Matthew's Gospel, and part of that of St. Mark, into the same. The converted Brahmin was busily employed in assisting them in their labours. Several natives, under serious impressions, had applied to them for baptism; among whom is the wife of the Brahmin.

It is with the deepest concern that we inform our readers of the death of that worthy and excellent man, *Mr. Post*, who was the happy instrument of introducing the Missionaries to the Colony of Demerara; and, for whose support and convenience he contributed with princely liberality. His loss will be severely felt, and his memory long cherished by the friends of missions. Before his departure, he had the satisfaction of seeing Mr. Purkis and Mr. Adam, additional Missionaries, together with Miss Ashworth and Miss Sanders, the intended wives of Mr. Wray and Mr. Davies, who arrived in safety and good health, April 15th.

Extract from the Journal of Dr. Vanderkemp, &c. for the year 1808.

'As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as eternal blessings outweigh those of this world. The word of life is by no means lifeless among us; and, though we cannot well estimate the number of those whom we have reason to believe are favoured with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts, yet, from what we accidentially hear from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident among us. Among these, we number two slaves and a Hottentot, working at the Drostdij, who frequently come over on Sundays to hear the word of God, and three Kaffra women, one of whom, named Lentje, was remarkable for integrity of life, and no less for assiduity and fervour in prayer. She was taken ill at a farm in our neighbourhood, and desired to see Brother Vanderkemp, who fetched her home in a waggon, and took her into his house. Here she spent almost night and day in prayer and close communion with Christ. One morning she sent for Brother Vanderkemp, requesting him to give her love to all the people of God, and desiring to be placed in the open air. When he and his servant carried her out of doors, she said, 'Now I will go to my God;' and, while Brother Vanderkemp, who expected that her disease (being an Empyema, terminating in a consumption) would be very lingering, placed a mat about her, to shelter her from the rays of the sun, he observed that she turned herself on her side, and reclined her head upon her arm, as if going to sleep; but, looking more attentively at her, was surprized to find that her last enemy was destroyed, before any symptom of conflict could be perceived, through him who loved her exceedingly. She walked with God, and was not, for God took her. The 27th of July was the day of her triumph.

TOBAGO.

Extract of a Letter from Mr. Elliot, dated March 25, 1809.

As to the mission, almost every thing is in an encouraging and prosperous state. Though there cannot be so good an attendance in crop-time as might be wished, and I have sometimes my ride for nothing, yet doors are opening for preaching the gospel; so that nothing seems to be wanting, but labourers and pecuniary aid.

I have reason to be truly thankful, both to God and man, for the favours I have lately received. When I was ill, it was thought necessary that I should go to the windward part of the island for change of air, which I did; and was there treated with great respect and kindness. I was requested not only to attend the negroes, but to preach to the white people also: but having to preach at more estates already than I can well attend, I could only promise, that if another Missionary should come to assist me, which I hope will soon be the case, I would comply with their request. The harvest is indeed great; but the labourers are very few. I do not see penitential tears flow so freely, nor hear the cry, 'What shall I do to be saved?' — so frequently as I could wish; yet I rejoice to perceive such a change in the conduct of several persons, that I cannot but entertain a pleasing hope that some will be eternally saved.

Extract of a Letter from Demerara, dated Feb. 27, 1809.

Hundreds around us say, 'Come over and teach us the way to Heaven,' &c. Yea, thousands say to the Directors, 'Use all your influence with government, and with our masters in England, that the gospel may be preached to us, that our souls may live. They also have a word to the good people of England, and in particular to the Ladies: 'You have long been partakers of our sugar, coffee, cotton, &c. — give some of your gold and silver to send us the gospel in return; and should any of you be inclined to come and teach us, we will gladly receive instruction from you; and for your encouragement we tell you, That 'they who turn many to righteousness, shall shine in the realms of glory as the stars for ever and ever!' We want the best thing that you have in England, even the glorious gospel of the blessed God! For the temporal things we have sent you, O send us some of your spiritual blessings, for you have enough, and some to spare for poor negroes! Have pity upon us, have pity upon us, O ye our friends, for we are sitting in darkness and in the shadow of death, Come over, come over to Demerara and help us! — come and teach us the way of Heaven!—'Listen, ye friends of Jesus, to the cries of the Heathen!'

WEST INDIES.

It will afford our readers great satisfaction to learn, that a check has lately been put to that intolerant and persecuting spirit which has prevailed for several years past in some of the West India Islands. The Legislature of Jamaica had, a second time, silenced the Missionaries of different religious societies, who had been labouring with the happiest success among the negroes and others in that island. In contempt of the express disallowance by his Majesty of their first persecuting act, they had passed another of the same principle, but with restrictions still more comprehensive; and which, in effect, precluded all teachers, except the clergy of the established church, from attempting to instruct the negroes, &c. The consequence was, that these oppressed fellow-creatures, composing nine-tenths of the community, were left destitute of all instruction and religious worship; because the few resident clergymen of the established church neither do nor can extend their pastoral labours beyond the white inhabitants.

The insular legislature, knowing that this measure would be disapproved by his Majesty, resorted to the trick of engrafting it upon an act to continue the general system

of the slave laws, which had been consolidated into a temporary act then just expiring. With a view perhaps to some such expedient, they had before substituted this temporary act for a permanent one, which it repealed. Their agent was consequently led to represent, that, if the act of continuation were disallowed, the island would be destitute of all slave law, and that dreadful confusion would ensue: but the Committee of the Privy Council for matters of Trade and Plantations, after full discussion, found a way to frustrate this shameful artifice, by disallowing, as they have lately advised his Majesty to do, both the act in question and the act of repeal, which had never expressly received his Majesty's approbation, though several years in force. The general slave laws thereby become re-established, and the persecuting clauses only of the act objected to are in effect annulled.

But the Jamaica legislature, pending this discussion, and by the previous stratagem of delaying to transmit the act for the royal assent, while it had its operation in the island under that of the governor, had, during more than a year, suspended the progress of the missions, and all religious worship and teaching, by means of them, to the obvious, and perhaps fatal, discouragement of those pious undertakings, as well as to the great prejudice of the numerous converts who had been recently made, and who were in danger of relapsing again into Pagan darkness and vice.

To prevent, therefore, a repetition of such shameful proceedings in that or other islands, his Majesty has graciously issued a general order to the West Indian governors, requiring and commanding that they should not, on any pretence whatever, give their sanction to any law passed concerning religion, until they shall have first transmitted the draught of the bill to his Majesty, and shall have received his pleasure respecting it, unless they take care, in the passing such a law, that a clause be inserted, suspending its execution until the pleasure of his Majesty shall have been signified upon it.

AMERICA.

Extract of a Letter from Philadelphia.

The prospect of success in our attempts to christianize the Indians, is favourable. The Cherokee nation has assumed, to a great extent, not only the habits, but the form of government of a civilized nation. Within a year they have had a kind of national meeting; at which they formed a constitution, chose a legislative body, and passed a number of laws; amongst others, a law imposing taxes for public purposes. There is reason to hope, that Christianity will obtain a permanent establishment among them.

I have read, with much avidity and pleasure, the pamphlets on the subjects of the Missions in India, and the translation of the Scriptures into the languages of the east; — every real friend of religion must, I should suppose, take a deep interest in this concern. It is cause for much gratitude to God that the Missions and Translations of the Bible have found such able advocates; and that the whole business has taken a turn so favourable.

The African Institution is also a noble undertaking; and I hope will, in the event, be productive of much good. I know not how these enterprizes, are generally viewed among you in Britain; but the friends of religion here view them as the best defence of your nation, which they think will never be conquered while it is the patroness of so many efforts in favour of the cause of God and the gospel of Christ. You do good by your example as well as by the direct effects of your exertions. I am sure it will give you pleasure, that in this city we have imitated your example in the institution of a Bible Society, which promises to be of very extensive utility.

It would indeed be a mournful event if hostilities should take place between Britain and the United States; but when I reflect on the state of our relations, it is a comfort to me to think, that the church of God is found chiefly in these countries; and I am led to cherish a hope that, for the sake of his church,

he will prevent the fatal effects that would arise from a collision between them. It is also a ground of confidence, that the present appears to be a period marked in sacred prophecy for the pouring out the vials of divine indignation on the Anti-Christian powers of this ungodly world. — Reflections of this kind never enter the minds of politicians. — God, however, can use them as instruments for accomplishing his most wise and holy purposes; and make their conduct subservient to the interests of his church, even when it appears directly opposed thereto.— Let us then rejoice that the Lord reigneth!"

We are informed, that there has lately been a considerable revival of religion in Long Island. In one village, it is said, that scarcely an individual remained without some degree of serious impressions. We expect particulars hereafter.

Extract of a Letter from Mr. Spittler, Secretary to the Religious Society at Basle, dated Oct. 18, 1808, addressed to the Rev. C. F. A. Steinkopff.

Our Society still subsists. In the midst of all the political convulsions of the Continent, it has not decreased, but rather increased. The demand for our periodical publication becomes greater every year. We had the peculiar satisfaction of receiving from you a very interesting account of the last General Meeting of the Bible, Missionary, and Tract Societies; which was immediately printed, and read with the utmost pleasure. You cannot conceive how acceptable such intelligence is to our numerous readers. It is, therefore, our particular request, that you may continue the same. We have lately received several most interesting letters from Roman Catholic Clergymen, who, we doubt not, are truly enlightened by the Spirit of God. They meet with much opposition, but their letters evince a spirit of resolution which cannot but fill our minds with admiration!

Extract of a Letter from the Directors of the Rotterdam Missionary Society, to the Rev. C. F. A. Steinkopff, dated January 10, 1809.

We thank you for your letter of Nov. 26, 1808; which contained much gratifying information from the different Missionary Societies in England; and also for the Evangelical Magazine and the Missionary Transactions, which you had the goodness to transmit to us. Continue, if possible, to cheer our hearts by the communication of such intelligence.

We understand that a Mr. Burckhardt is about to set out from London, on a journey of discovery to the interior of Africa. — Might it not be so arranged, that two of our Missionary Students should accompany him?

Mr. Spittler, the present Secretary to the Religious Society in Basle, has sent us a bill, to the amount of 287 florins (between £25 and £30) requesting the Missionary Society in London to accept the same, as a small token of their continued interest in the prosperity of their excellent Institution. We have, therefore, credited the Treasurer for the above sum.

(Signed) J. Fonteyn.

INDIA.

Extracts from the last Accounts of the Baptist Mission in India.

January 28th, Serampore was taken by the English: — but the Missionaries say, 'This event has hitherto made no difference in our situation; and we have reason to hope it will not in future.'

Cutwa. On the 12th, Mr. and Mrs. Robinson set off for Cutwa, to assist Mr. Chamberlain for a few months. We have repeatedly mentioned Mr. C.'s diligence in preaching the word to large assemblies of people. The following is a sketch of one of his excursions: — 'We set off for the great assembly at Voirageetola. Arriving about noon, a crowd instantly surrounded us, to whom I preached, though not without interruption, till even-

ing. At night, we laid ourselves down under a tree, and slept in safety.. Soon after sun - rise, the people began to assemble by hundreds, and all the day, excepting some short intervals for refreshment, I continued to distribute tracts and preach the everlasting gospel. Many thousands heard the word in the course of the day, and the greater part very attentively.

'Next morning, great numbers came early to hear the word; and our few remaining books and tracts were soon distributed. At noon, I gave notice of our departure; and then, before them all, prayed to the most high God. During this, the people attended in deep silence. We then took leave, amidst a multitude of salems and good wishes. What shall I return to the Lord for all his benefits! We are, through mercy, all well. Brother and sister Robinson have enlivened the scene, and are to me a great relief.'

Rangoon. The Missionaries F. Carey and Chater arrived there. 'They received much kindness from an English gentleman of the name of Rogers, by whom they were introduced to the Maywoon, or Governor of Rangoon. He enquired whether they had wives. Being answered in the affirmative, he smiled, and said, They were not pungees (that is, priests) but sorras (that is, instructors). Mr. Rogers is what is called a Shaubundar, and is third in the government. He told the Missionaries that the governor was pleased at their arrival; and that, if they wished to build, or do any thing of that kind, and asked leave, it would be granted.

'Mr. F. Carey, who had studied medicine, and walked the hospital at Calcutta, has introduced the Vaccine Inoculation in Burmah. —His medical attention to the ship's company during the voyage, procured a present from the captain of a hundred rupees. They speak of the Burmans, at present, as kind and good-natured. You may go into their houses, and eat and drink with them, without any ceremony, and they will do the same with you.

'The punishments which thieves, and those who drink spirits, &c. meet with in this country, are very severe and frequent. Within a few days, the Missionaries saw the punishment of beheading, of cutting off the legs, of crucifying, and of pouring boiling lead down the throat! 'When we were there,' says Mr. C. 'the Governor's time was much taken up in giving orders for punishments. He has now been governor for 15 years. Formerly, he was too mild; for which he was called to an account by the king of Ava: but now he is determined to be severe with all those who deserve punishment according to their laws. Five or six have been crucified, and their bellies ripped up while alive, for murder. One of these has been executed since our arrival. One had his legs cut off for running away from the army: one had boiling lead poured down his throat for drinking a glass of brandy; and two women are to be given to a tyger, for murder.'

FEBRUARY, *Serampore.* A native Indian ordained; account of Rughoo, a native convert, deceased; a number of pious soldiers found at Burhampore.

Rangoon. Extracts from a letter from Mr. F. Carey: — 'This afternoon a messenger was sent to Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Rogers, the Shaubundar, for my interpreter. As it is customary, I took off my shoes at the outward steps, and went into his inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox (I had already vaccinated more than fifty persons, which he had heard of); and after asking several questions, he desired that I would vaccinate his children. I

vaccinated about nine persons in his house: two women, three of his children, and four others. His wife opposed it at first: however, she came and sat by me, and saw the whole process. Upon the whole, she seemed very much pleased.

To the king belong thirty-two provinces, something like the United States of America; and over each province a maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death.

MARCH, *Serampore*. Examination of pupils in the Chinese language; account of Mrs. Lassar, a Chinese teacher. — Extracts of a letter from Dr. Carey: 'The Bible was printed in Malay, at Batavia, some years ago. The whole is printed in Tamul; and the Syrian Bishop of Travancore is now superintending a translation of the Syriac into Malayala. I lately learned that the language of Cashmire is a distinct one. A few weeks ago I visited the most learned Hindoo now living. He speaks only Sungskrit; is more than eighty years old; is acquainted with the writings, and has studied the sentiments of all their schools of philosophy, commonly called *the Durshumas of the Veda*. This man has given his opinion against the burning of women.'

Correspondence with respect to forming new stations in the Bootan territory, where the Bengalee language is spoken; also at Assam and Arracan. Journey into Orissa, with a curious altercation between Kristno and the Hindoos respecting Jaggernaut. Kristno said, 'You are all going to see Jaggernaut; but he is made of a piece of wood. If there be such a one as Jaggernaut, he cannot live in wood nor stone, — he would stay in the mind of a man.'

On his saying this, the Brahmans were very angry, and said, 'What! do you say that our Jaggernaut is only a piece of wood?' Kristno then replied, "Exercise your judgment. If Jaggernaut can drive sin from the hearts of men, and give them an holy mind, then he is truly God, but he cannot do this. If a man steal, and go to Jaggernaut to be pardoned, he cannot take sin out of his heart, for he will return to his stealing again." After considerable conversation on this subject, Kristno told them, that if they came to Jesus Christ, he could cleanse them from sin. The next morning, about five o'clock, they proceeded on their journey; and about four o'clock in the afternoon arrived at Surbari. At this place they lodged at the house of a very poor man, who heard the gospel with great attention. On the three following days they preached the gospel at Devra and Raneersarai, at which places they met with a great many people. From thence they went to Bagoonea, a pretty large village. At this place they met with an Orissa man, who superintends a number of ship caulkers at Calcutta. This man told Kristno, that he should be born eighty lacks of times; that he did not know in what form he should come, but that the last time he would be born a man. Kristno told him, that men would be born once, and die once, and that after this they would appear before the judgment-seat of Christ. He then proceeded to tell him of the great salvation which God has provided for sinners, by Jesus Christ; and of the blessed hope which the Christian has of being raised in the likeness of his Lord. During this conversation several people assembled, and paid great attention to what Kristno said, and assented to its truth. — This man also acknowledged the truth concerning Christ. He continued a fellow-traveller with them the remainder of that day, and a great part of the next. After passing through a number of small villages, they came to Bhudruka. Here they had an opportunity of conversing with a number of Orissa Brahmans, who manifested great dislike to the gospel! Many stood by as spectators; among whom there was a woman, who heard very attentively.

LONDON.

Society for Missions to Africa and the East. On Whit-Tuesday was held the Ninth Anniversary of this Institution; when a sermon was preached from John xxi. 16, before the Society, at Blackfriars' Church, by the Rev. Legh Richmond, M. A. Rector of Turvey, Bucks. After which, a Collection was made, amounting to 331*l.* 1½*d.* — The discourse, which made great impression upon the hearers, was to prove, That "love to Christ is the only true motive to Missionary exertion."

May 15. The Eleventh Annual Meeting of the Protestant Union, for the benefit of the Widows and Orphans of deceased Ministers of the Gospel, of all denominations, was held at the Scotch Church, London-wall; and we are happy to learn, that though the number of widows and orphans who are receiving the benefit of the institution is 18, to the amount of 220*l.* per annum, yet the funds are rapidly increasing. The treasurer reported, that there were 6450*l.* in the five per cents. and 737*l.* 8*s.* in the three per cents. reduced, besides 187*l.* 13*s.* 1*d.* in his hands; so that the fund of the Union will, probably, soon be in such a state that the Annual Subscription may be reduced, or the annuities paid to the widows enlarged. This, we trust, will excite the attention of our brethren, who have not yet been two years in the ministry, to make application for admission within the time limited; as by inattention to an object of so much importance, they may deprive their future widows and children of the pleasure of saying with one, who is at present an annuitant, — "I trust, I feel a grateful heart for the *mercies* which the God of all grace is pleased to bestow upon me, unworthy as I am of the least: — having known what it is to suffer need for some time, the *mercy* appears the *greater*." It is hoped that the officers and members of churches will aid their ministers in paying their subscriptions; and do like those whose Pastor was admitted a member in May, 1808, — make the application without his knowledge.

Jewin Street Meeting. It has been agreed by the friends of this interest, with the full approbation of their much-respected Minister, that in future the Rev. Mr. Priestly preach regularly on Sabbath mornings; and that the afternoon and evenings be supplied by the most acceptable preachers from the Hoxton Academy, with a view to the settlement of a regular Lecturer.

On Thursday, June 8, a young man, named *Samuel Jacobs*, a Jew, was baptized at Silver-street Chapel, by the Rev. Mr. Jones. He has been for some time under the patronage of a gentleman who is a Director of the Missionary Society.

On Wednesday, June 14th, was opened for divine worship, a spacious and commodious room at Vauxhall Turnpike, originally intended for an Assembly Room. In the morning, a sermon was preached on the occasion, by the Rev. G. Clayton; and one in the afternoon, by the Rev. Dr. Winter. From the population of the neighbourhood, and from present appearances of a promising nature, it is hoped that many will, in this place, be collected to hear the gospel.

LONDON ITINERANT SOCIETY,

For preaching the Gospel, and establishing Sunday Schools, in Villages within ten miles of London. This Society held its Twelfth Annual Meeting, at Guildhall Coffee-house, in January last; — when a very pleasing account was given of the beneficial effects with which the Institution had been honoured during the last year. The report produced on the minds of the subscribers and friends a lively sense of the blessing of God upon the exertions of the Society. Its funds, however, are low, and inadequate to defray the balance due on the building and altering Norwood chapel, amounting to upwards of 140*l.*; and it was strongly recommended, that the liberality of the friends of the gospel should be solicited. The prayers and pecuniary

support of an additional number of new subscribers would be very acceptable, and enable the committee to enlarge their sphere of action, and to convey 'the glad tidings' of the Redeemer to towns and villages where the Gospel is not preached. Subscriptions, or Donations, will be gratefully received by the Rev. Rowland Hill, Surry Chapel; Rev. Matthew Wilks, City Road; Rev. F. W. Platt, Wilmot-square, the Secretary; and by Mr. Slate, the Collector, Noble-street.

The following Resolutions have been proposed and adopted by the Committee of the Congregational Union.

That no Petitionary Case shall be signed by this Committee, until it shall have been considered at two successive Monthly Meetings. It is, therefore, requested, That no Minister, or other Person deputed by a Congregation, come up to town to collect, until the case has been fully considered by the Committee; and the result communicated by one of the Secretaries: — That it is expected, that before any case is circulated in London, application for assistance be made in the neighbouring congregations.

SUNDAY SCHOOLS.

April 12. At a General Half-yearly Meeting of the Society for the Support and Encouragement of Sunday Schools, in England and Wales, the Committee reported, That, since the last General Meeting, 79 Schools had been added; two had been established in the Isle of Guernsey, and 62 in South Wales. Assistance had likewise been repeated to 42 other Schools, formerly established; for which, and the new Schools before stated, they had distributed, within the last six months, 10,586 Spelling-Books, 1538 Testaments, and 70 Bibles. Since the commencement of the Institution, they have distributed 264,294 Spelling-Books, 58,904 Testaments, and 7626 Bibles to 3149 Schools, containing upwards of 260,000 children; and likewise the sum of £4176 5d. for the payment of such teachers as could not be obtained without pecuniary reward. Notwithstanding the multiplicity of applications which have occupied the attention of this Society, their consideration has been frequently led to the situation of Ireland; and they repeatedly felt how desirable it would be, were it equally practicable, to extend the influence of this Institution over that barren and necessitous portion of the British Empire. The Society have not been insensible to the degree in which the adoption of so large and populous a territory will press upon the present limited state of their funds; but they have acted upon the presumption, that, in prosecuting an object which promises so much moral and political benefit to the sister country, the liberality of the public will not be found to desert them. It is hoped that the salutary effects to be derived from the extension of Sunday Schools, will not be overlooked on the present awful crisis by any of the friends to Christianity throughout the British Empire. In times so particularly portentous to the civil and religious interests of the country, the diffusion of Christian knowledge must become an object at once of increased difficulty and importance. By no expedient can such difficulty be more easily vanquished, or such important end more effectually accomplished, than by the simple, economical, and unexceptionable plan of instruction, so happily provided for the rising generation, through the medium of Sunday Schools. — Subscriptions and Donations are received by Mess. Down, Thornton, and Co. Bartholomew Lane; and by the Secretary, Mr. T. Smith, 19, Little Moorfields.

Provincial Intelligence.

March 31, a New Chapel was opened at St. Mawes, in Cornwall. The Rev. Mr. Augear (one of the Itinerant Ministers) began by reading the Scriptures, &c. Mr. M'All, of St. Ives, preached from Exodus xxv. 8. After which, the Rev. John Bevan (one of the Itinerant Ministers) was ordained, in order to administer the ordinances to the Societies in the Circuits. Mr.

Moore, of Mevagissey, gave a discourse on ordination, and received the confession, &c. Mr. M'All prayed the ordination prayer; Mr. Wildbore, of Falmouth, gave the charge; and Mr. Jones, of St. Columb, concluded. In the evening, Mr. Moore preached, from Cant. v. 10, after which, the Lord's Supper was administered.

April 3. A small but neat chapel was opened at Dove Row, Hackney Fields. Mr. Burder preached in the morning, from Acts xi. 20, 21.; Mr. Buck in the afternoon, from Ezra ii. 68; and Dr. Winter in the evening, from Rev. iii. 20. The inhabitants of this neighbourhood have greatly increased within a few years; and the chapel, we understand, is well attended every Lord's Day.

April 4. The Wilts Association held their Half-yearly Meeting at Mr. Stevenson's, Trowbridge. Mr. Gough preached in the morning, on the most profitable Method of reading the Scriptures, from Rev. i. 3; Mr. Honywell, in the afternoon, from James i. 5; and Mr. Hunt, of Titchfield, in the evening, from Heb. xiii. 17. The meeting-house being too small to accommodate the people, the two latter services were held at the Tabernacle. — The next meeting of the Association is appointed to be held at Mr. Sibree's, Frome, on Tuesday, October 17: Mr. Jay to preach in the morning, on the Design and Improvement of County Associations; and Mr. Lacey in the afternoon.

April 4. The Rev. J. Guard was ordained to the pastoral office over the newly-raised church of Christ at Liskeard, in Cornwall. — Mr. Angear, of Looe, began the service with reading the scriptures and prayer; Mr. Cop-, of Launceston, described the nature of a gospel church; Mr. Wildbore, jun. of Penryn, offered the ordination prayer; Mr. Wildbore, sen. of Falmouth, gave the charge, from Col. iv. 17; Mr. Moore, of Mevagessey, prayed for the minister and the church; Mr. M'All, of St. Ives, preached to the people, from Heb. xiii. 17; and Mr. Bevan, of St. Mawes, concluded the service.

In the evening of the same day the Half-yearly Association for the county of Cornwall, was held at the above-mentioned place. Mr. Morgan, of Bodmin, opened the service; Mr. Jones, of St. Columb, preached from Isa. xl. 1, 2. After which, the ordinance of the Lord's Supper was administered.

April 13. Mr. John Drysdale, late student at Wymondley, Herts, was ordained to the pastoral office over the congregation of Protestant Dissenters in Malings Ridge, Sunderland, Durham (vacant by the removal of the Rev. Newton Blythe to Branton, Northumberland). The Rev. John Orr, of Stamfordham, began the service with prayer, and preached from Rev. ii. 1; the Rev. Daniel Hunter, of Widdrington, asked the usual questions, &c.; the Rev. George Atkin, of Morpeth, offered up the ordination prayer, — and Mr. Blythe, of Branton, gave the charge from 2 Tim iv. 5, latter part of the verse.

April 19, the Associated Ministers of the county of Dorset, held their Half Yearly Meeting, at Bridport. In the morning service, Messrs. Wheaton, Rogers, and Higgs, prayed; and Mr. Keynes preached from 2 Cor. v. 10. At three o'clock, met again, and while the ministers were transacting the business of the county, Mr. Pittard preached from Rev. xii. 11. In the evening service, Mr. Weston prayed, and Mr. Cracknell delivered a discourse on Phil. i. 21; occasioned by the death of two of their late excellent and useful members, the Rev. J. M'Gibbon, of Birdnush, and the Rev. G. Bartlett, of Weytown; Mr. Allen, of Exeter, delivered a lecture the preceding evening, 2 Thess. ii. 16.

At this meeting it was unanimously *Resolved*,

1. That the Members of this Association will *discourage* all petitionary cases for building places of worship, which have not been previously submitted to and approved by them, at one of their Half-Yearly Meetings, or recommended by the London Committee of the General Congregational Union.

II. That all Cases forwarded with a view to obtain the sanction of this Association, must be vested in Trustees; and sent to the secretary, the Rev. Mr. Cracknell, of Weymouth, to be laid before the next meeting.

III. That no Petitionary case originating in Dorsetshire shall have the support of this Association, if not entitled to unequivocal approbation, and that under such circumstances, the case be officially recommended to the patronage of the London Committee of the General Congregational Union.

IV. That the Secretary be requested to send these Resolutions to the London Committee; and to forward the same for insertion in the Evangelical Magazine, &c.

Sunday, April 23, a neat Independent chapel was opened near Parthllwyd, in Carnarvonshire, North Wales. The devotional parts of the service were conducted by Mr. Jones, the candidate of the place; and two suitable discourses were delivered by the Rev. Mr. T. Jones, of Denbigh: that in the morning from Prov. viii. 32, 33; and the other in the afternoon, from Josh. xxii. 22.

April 26. The Hampshire Association, was held at Poole. Rev. Mr. Winchester, of Andover, preached the appointed subject, the Holiness of God, from Is. vi. 3; Mr. Adams, of Winchester, before breakfast, from 2 Pet. i. 5—7; Mr. Bogue, of Gosport, in the evening, from Psm. xc. 16, 17; Mr. Bruce, of the Isle of Wight, the preceding evening, from Ezek. xxxiii. 11; Messrs. Bennet, Cox, Loader, &c. were engaged in the other parts of the service.

On Whit-Monday, the usual service was held at Peppard, intended to counteract the revellings there; when Mr. Douglas, of Reading, preached in the morning, from 2 Tim. ii. 1; Mr. Hopkins, of Christ Church, in the afternoon, from Rev. xxi. 6; and Mr. Knight, of Kingston, in the evening, from Heb. xii. 28, 29. Messrs. Waters, Wood, Churchill, and Newberry, assisted in the prayers, &c. Tracts were distributed; and some complained that the revel was almost spoiled.

Wednesday, May 10. The Twenty-first General Meeting of the Lincolnshire Association, was held at Pinchbeck. Mr. J. Meffin, of Sleaford, preached from Isa. xlix. 14, 16. After which the Lord's Supper was administered. Mr. Smelle preached in the afternoon, from Col. i. 19; and Mr. Davis, in the evening, from Ezek. xx. 35. Mr. Davis preached on the preceding evening from Jo. xi. 56; Mr. W. Smelle, Mr. Crapes, and Mr. Woodward, engaged in prayer at the several meetings. The next meeting will be held at Great Grimsby, Wednesday, Oct. 18, 1809.

On Sunday, May 14, a Sermon was preached at Princes Street Chapel, Plymouth Dock, in behalf of the British and Foreign Bible Society, by the Rev. Mr. Cracknell, of Weymouth. The collection amounted to £40.

May 17. The Rev. Jacob Snelgar (late of Hoxton Academy) was ordained pastor of the Independent Church at High Wycombe. Mr. Edwards, of Great Marlow, commenced the service with prayer, &c.; Mr. Douglas, of Reading, delivered an introductory discourse, &c.; Mr. Simpson, Divinity Tutor at Hoxton, engaged in the ordination prayer; Mr. Banister, of Wareham, under whose ministry Mr. Snelgar received his first serious impressions, delivered the charge, from 1 Tim. iv. 6, 'A good minister of Jesus Christ;' Mr. J. Clayton, jun. addressed the church and congregation, from Matt. x. 41; Mr. Miller, of Chesham, the former pastor, concluded the service with prayer. In the evening, Mr. Cooke, of Maidenhead, preached from Isaiah lx. 6, 7, 8. Mr. Dryland, of Newbury, preached the preceding evening, from Rom. viii. 28.

May 17. Mr. William Tomlin was ordained Pastor of the Independent Church at Sandwich, in Kent. Mr. Gurteen, of Canterbury, delivered the introductory discourse; Mr. Sloper, of Devizes, offered the

ordination prayer; Mr. Bull, jun. of Newport Pagnell, (Mr. Tomlin's tutor) gave the charge from Ezek. iii. 17; Mr. Young, of Canterbury, preached to the people in the evening, from Heb. xiii. 22. Messrs. Andrew White, Cramp, Vincent, Start and Neeves engaged in prayer. Mr. Vincent preached on the preceding evening.

Wednesday, May 17, the Rev. J. Sabine was recognized as pastor of the Protestant Dissenting church, Tunbridge. Mr. Richards (late of Hull) preached on the occasion; and Dr. Collyer preached in the evening. The devotional exercises were conducted by Messrs. Ralph, Platt, Brown, and Barker.

May 18. A small chapel was opened at Maxey, a village near Peterborough; when three sermons were preached: that in the morning from Ps. cxxii. 7, by Mr. B. Jeanes, of Peterborough; by whom the congregation is supplied once every Lord's Day. In the afternoon, by Mr. Allen, of Lynn, from Exod. xx. 24. In the evening, by Mr. Arrow, of Godmanchester, from 2 Cor. iv. 3. Mr. Hubbard, of Stamford, and Mr. Mousley, of Gedney Hill, engaged in prayer. The place was too small for the occasion, and the prospect of success is very considerable.

On Thursday, June 1, the foundation stone of a new chapel was laid at the delightful village of Upway, near Weymouth. On this occasion the Rev. Mr. Cracknell, of Weymouth, preached a sermon on the Foundation and Stability of the Church of Christ, from Mat. xvi. 18. This chapel is erecting upon the estate, and at the sole expence of George Wood, Esq.

The Independent Ministers of the County of Kent, will hold their next Annual Meeting at Gravesend, on Wednesday, the 5th of July. The preachers, Messrs. Tomlin, G. Townsend, and Chapman. Subjects, 'Christian Benevolence, — the Superiority of the Gospel to the Mosaic Dispensation, and the Right Improvement of the Means of Grace.'

FEMALE PENITENTIARY.

Sir, *To the Editor,*

I sometimes pay a visit to the London Female Penitentiary, at Pentonville, and have more than once inspected the several apartments; before which I had no idea of the excellence of the internal management, which need only be seen to be approved. What I wish to recommend, through the channel of your Magazine, is, that all the female subscribers would make a point of applying to their repository, to purchase some of their useful and elegant articles, which they will find, in great variety, executed by the penitents, the profits of which, after allowing a part to the performer, go towards the support of the institution. When I have seen their needle-work, some of which I have worn in my own family, and the elegant trifles that delight the eye,—how has my heart melted at the thought, that such talents should have been formerly so misapplied: — Come forward, my fair country-women, and support with your interest, which is not trivial in the scale of society, this house of mercy. You need not be informed that atoms, when collected, will form mountains; and if every lady would purchase for herself and daughters, and recommend to her friends some of these productions which most are in the habit of using, it would raise, at the year's end, no contemptible sum.

Thus, like the dew of Heaven, which restores the drooping flower, you may be the means of gladdening many a broken-hearted mother, who has hitherto offered up her prayers and tears without avail; and even (what an inspiring thought!) those victims of delusion may one day, in the presence of an approving God, rise up and call you blessed! M—— A——.

We are happy to inform the public and those friends who intend to visit Cheltenham, that the New Chapel will be opened for divine service on Wednesday, the 2d of August, by the Rev. Rowland Hill,

in the morning; and the Rev. Mr. Jay, of Bath, will preach in the evening. It is with pleasure we add, That as Cheltenham increases with company, there is now an edifice sufficiently capacious to accommodate those who resort to that celebrated and healthy spot.

The Rev. Mr. Charrier has removed from Lancaster, — having accepted a call to the Independent Church at Bethesda Chapel, in Liverpool.

RECENT DEATHS.

On Saturday, May 20, died the Rev. *William Coles*, of Ampthill, Beds, aged 74 years. He was ordained pastor of the Baptist Church at Malden, near Ampthill, on Oct. 26, 1768; which office he filled, with honour and usefulness, for 37 years. On April 14, 1805, being attended with many infirmities, which rendered him incapable of discharging the duties of his office, he resigned it. During a painful affliction, which preceded his death, he was supported by the truth which he had believed and taught. A funeral sermon was preached at his interment, from 2 Cor. iv. 17, 18, 'For our light affliction,' &c. by the Rev. Samuel Hobson; who, in the year 1808, had been ordained his successor.

May 20, died the Rev. *John Clark*, of Trowbridge, aged 64. For about 43 years he was an eminently useful preacher of evangelical truth; while his own conduct was uniformly an exemplification of its sanctifying influence. During the last two years, he has been obliged, by affliction, to discontinue his public labours; and, although called to receive 'a crown of glory,' his loss will be long felt and deeply lamented by a large congregation and numerous friends.

May 25. At Westminster, died the Rev. *James Inderwick*, aged 28, a young minister, who had lately completed his studies in the Academy at Homerton. His illness was sudden, and its fatal termination unexpected, till within a few days of his death. As he drew near the solemn moment, though he had been before delirious, he was enabled to pray, with much fervour, for his former fellow-students, and for all that ever may in future be trained for the holy ministry in that Institution.

May 29. At Woburn, Bucks, the Rev. *Thomas English*, aged 57. He was formerly in the connection of Lady Huntingdon, and succeeded the Rev. Mr. Grove, at Woburn; where, for thirty years past, he has faithfully and affectionately dispensed the word of life. He was much beloved and respected. His funeral, on the 6th of June, was attended by twenty neighbouring ministers. Mr. Wilks, of the Tabernacle, preached his funeral-sermon, from 1 Tim. iv. 6. 'A good minister of Jesus Christ.' A Memoir of this excellent man is expected.

MISSIONARY COLLECTIONS, &c.

		L.	s.	d.
A few Friends at Tottenham Court Chapel, by Small Weekly Subscriptions	—	3	3	0
Mr. John Bellin and other Friends, Chigwell	—	7	0	0
A. C. by Mr. D. Langton	—	5	0	0
Rev. Mr. Surman and Congregation, Chesham	—	5	0	0
Mr. Bottomley and Friends, Scarborough	—	9	9	0
Sundry Friends, for Books for the Seven Missionaries ordained at Silver Street Chapel	—	4	5	6
Hackney Auxiliary Society	—	2	9	3
Friends at Greenwich Tabernacle	—	10	10	0
A few Young Men at Hope Chapel, Spitalfields	—	8	10	0
A Friend, by the Rev. Mr. Scraggs, Buckingham	—	1	0	0
Mr. Milling, by Mr. Roby	—	10	0	0
Rev. Messrs. Bull and Friends, Newport Pagnel	—	23	1	6
Mr. Hillyard and Friends, Olney	—	23	6	0
Auxiliary Society, Rev. Mr. Yockney, Staines	—	4	4	0
M. P. Bath, by Rev. G. B.	—	10	0	0

POETRY.

THE BEGGAR GIRL.

[*Tune of Dr. Hawker's Magdalene.*]

How abject is my state!
Compell'd abroad to roam,
Depriv'd, by adverse fate,
Of that retreat, — a home!
To passers by,
With tears I cry,
O pray supply
A beggar girl!

To face his country's foe
(Employment all denied)
My father's forc'd to go,
Unable to provide.
Alas! he's slain,
And I remain
Thus to complain,
A beggar girl.

My mother strove a while,
Till overcome with grief;
She sunk beneath her toil,
And Heav'n bestow'd relief:
She is in peace,
Her sorrows cease,
But mine increase,
A beggar girl!

My brothers, sisters, all
To Death became a prey:
He took them, great and small,
From earthly scenes away!
Severely kind,
Left me behind,
Oppress'd in mind,
A beggar girl!

Too weak to earn my bread,
Your charity I crave;
O let me still be fed
Till I no need shall have!
There is prepar'd
A full reward,
If ye regard
A beggar girl!

May God, who reigns above,
Who knows my every want,
Abundant grace and love
To a poor female grant!
And patience give
While here I live,
And then receive
A beggar girl!

Before his blissful seat
May I forget each woe,
All my relations meet,
And joys unceasing know!
Unite to raise
His worthy praise,
Who mark'd my ways,
A beggar girl!

A FRIEND IS NIGH!

So he goeth by me, and I see him not: he passeth on also, but I perceive him not. — Job ix. 11.

When at the silent midnight hour,
O'erwhelm'd by deep Affliction's power,
In vain thou sigh'st for peace!
That voice which sounds from pole to pole,
In softest whispers to thy soul,
Can bid those sorrows cease!
Then, mourner, check that rising sigh,
Invisible, a Friend is nigh!

Unknown to thee, his saving care
Directs thy steps from many a snare;
And his supporting love
Can make the icy gales of Death
Mild as the evening's balmy breath,
To waft the soul above.
Then, mourner, check the rising sigh,
Unseen, thy Friend, thy God is nigh!

C.

Epitaph.

If social manners, with a taste refin'd,
If sterling worth, with unassuming mind,
If strict integrity deserve esteem,
If prudence, temperance, we lovely deem,
If ardent piety possess a charm,
If steady friendship can your bosom warm,
If fervent piety and holy zeal,
If love to God and man's eternal weal,
If human excellence can lay a claim,
Or Christian grace exalt to lasting fame, —
Then, reader, imitate, applaud, revere,
What triumph'd in the man that's buried here!

Birmingham. J. G.

O! when will the Millennium blissful dawn,
To cheer the gladden'd nations with it's beams;
Led on by balmy peace, whose turtle wing
Shall stretch o'er the huge sea-encircled globe;
And to internal exile doom the powers
That long have roam'd the earth, and, with false rites
Of worship vain, deluded half her sons!
With all the murderous horrific demons
Of massacre and devastating war,

That shall be driv'n with her Bellonian, far
Wasteful to Hell! and the Messiah reign
With universal philanthropic sway!!
Then shall the fair hesperian tufted isles,
That deck the blue-rob'd southern ocean's bosom,
Where the indulgent Sun, with genial smiles,
Enamour'd, wantons with perpetual spring,
And vales spontaneous bloom with fruits and flowers,
Become his kingdom, and 'Taheite's sons'
And Afric's rudest boors, and the new world
With all its frozen shores, and sun-burnt climes,
With Asia's turban'd chiefs, forget their idols,
And worship him in consecrated groves,
In magic shades, oracular, and sacred
Cirrhæan caverns, and in Delphian woods,
Where Superstition her mad orgies held;
Where once the genii haunted, and foul fiends,
In murky wreathes descended, that uprose
From gory altars blazing, to the Moon,
With human victims! while mysterious rites
And demon voices with responsive tones
Deluded their infatuated sons!
As to discordant clang, with antic forms,
And hideous gestures, they half-frantic danc'd.

Then these delusions, like a midnight mist
At morn's approach, shall vanish, and the Sun
Of righteousness, peerless refulgent shine,
There oft at morn or eve, by the grey lake,
Or myrtle grove, th' enraptur'd ear shall catch
The blissful music of celestial Seraphs
Warbling the strains of Heav'n!! to purer flame
Waking the shepherd's lute, and virgin's song:
Till the whole earth become one sacred fane
Of prayer and praise to Heaven's eternal King,
And a new Eden bloom on every shore!!
While from the skies empyreal Love descending
On a soft crimson cloud by angels borne,
Shall set his gentle foot on earth's low convex,
And bid Elysium bloom where'er he treads.

Thrice happy souls, who in that golden age
Shall live secure from fear of war's alarms,
Beyond the long-spent fury of the storms,
And wasteful tempests which now wreak their rage,
And rudely beat on our devoted heads.
Perchance, Saturnian progeny, we, who
Have gain'd the steep acclivity of virtue,
May oft on the bright moon's soft beam descend,
To visit your abodes unseen, unknown:
And with your worshipping assemblies join,
And help to swell your holy symphonies,
Unheeded by your dull, unconscious ears:
Or in some vocal grove sweet anthems sing;
What time the star-clad eve weeps to the moon,
Which, the fond echoes, by the soft gales kiss'd,
Shall lisping whisper to to the bard's rapt ear;
Who with seraphic ardor fir'd, shall tune
To far sublimer strains the sacred lyre.

J. PHIL. P.



Revd. E. Ralph
Maidstone

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THE

EVANGELICAL MAGAZINE.

AUGUST, 1809.

MEMOIR

OF

MR. STEPHEN HALLETT GOLDING.

(Concluded from page 274.)

It appears that, after this, when conversing with his friends he expressed some uneasy apprehensions, as he could not date his conversion at any particular period, or trace that regular progress of the divine work on his heart which some authors and other Christians have described; and hence he was ready to fear that his former hopes would be found delusive. He said, that he had ever been sensible of the importance of religion; but that, when there is a considerable knowledge of the truths of the gospel, it was difficult to distinguish between that and the work of the Spirit; 'but,' he added, 'that, utterly disclaiming all hope on the ground of personal merit, we must all, as sinners, whether greater or less, be saved in the same way, through the righteousness of Christ.' But, whatever uncertainty he might have felt on this occasion, at another time he told his father, That he had that day had such a view of the love of Christ in dying for sinners, and such a belief of his interest in it, as was almost too much for him. He thought that he could not have borne more.

He was concerned that, in consequence of being exceedingly nervous, he was prevented from always discovering that exemplary patience and composure, for which he had generally been so remarkable. This he would frequently lament, as he thought it might have an appearance of tacit murmuring against God, which grieved him exceedingly.

A few weeks previous to his death, he said, That, on looking back on his past life, he wondered that his ardour had been directed towards objects so comparatively trifling, and that his mind had not been more fixed upon the cause of Christ, the promoting of which he now considered as the grand object of life. He added, that, if he felt a wish to live, it was that he might devote himself more entirely to God, and testify his love to that

Saviour who had shewn such love to him. At the same time, he repeated this verse of Dr. Doddridge:

'Tis to my Saviour I would live,
To him who for my ransom died;
Nor could untainted Eden give
Such bliss as blossoms at his side.'

'My views,' said he, 'upon the subject of Redemption, are very different now from what they once were. I once thought too much stress was laid on it by many; but now I find it to be the grand pillar of Christianity. What a mercy is it,' he added, 'that all is done for us, and that we have nothing to do but to accept of salvation! When we are enabled to rely entirely on Christ, then it is that we taste the comforts of religion.'

When some person had been speaking of the blessing of health, 'I do not think,' said he, 'a state of affliction the most undesirable for a Christian. Far from it. I trust I shall ever have reason to bless God for this affliction, and for all his mysterious dealings with me, by which he has brought me to a much greater knowledge of himself.'

On its being suggested to him, that it was a mercy he was not in great pain, and still more that his mind was so supported, he said, 'Yes; but I have been much distressed the past night; yet I was enabled again to cast myself on my Saviour; and, I trust, that he has accepted me. I have given myself up to him before; and, I trust, he will not now forsake me. I have at times felt my faith so strong, that I have thought that, if an angel from Heaven had come to me, with an assurance of my salvation, I could not have more firmly believed it.' He then repeated, with peculiar animation, the following verse from Dr. Doddridge:

'On thy dear cross I fix mine eyes,
Then raise them to thy seat,
Till love dissolve my inmost soul
At my Redeemer's feet.'

'Such, added he, 'has been my experience.'

When his friends said that they had hoped it would have been the will of God to lengthen his life, but that it would be selfish to detain him here with such happiness in view, 'Yes,' he replied, 'I have no wish to live. Heaven is a glorious place! My prayer is, That I may possess, not merely a firm reliance, but a triumphant hope in the prospect of death! — this, I trust, my heavenly Father will grant me!'

On his being informed by his father, that his medical attendants had pronounced his case to be hopeless, he expressed surprize; but without any change of countenance. He said that, though he had, for several days, believed himself to be in a very critical state, he had looked forward to weeks, or, perhaps, months of longer life; — 'but I have a bright prospect,' he added, 'beyond the grave! and, though I feel myself a vile,

unworthy sinner, yet I trust that God has accepted me, through my blessed Redeemer. I have felt the sweet drawings of his Spirit, and the assurances of his love. Yes; Jesus is mine, and I am his! — I know that he has loved me! — I regret that I have done so little for him in life; and had hoped to be raised up, that I might honour him by some eminent services. I have no wish to live but for this end, — that I may glorify that God who has done so much for me.' He then spoke again of the delightful view that he had of the love of the Saviour in dying for him, to which we have alluded in the former part of this narrative. 'After supplicating the divine mercy,' said he, 'with particular importunity, going through the whole work of redemption, and applying it to myself, then it was that, in a most remarkable manner, I felt the Spirit bearing witness with my spirit, that I was one of the children of God; and so overpowering was it, that I could not but weep for joy. Though I trust that, long before, I had yielded myself up to God, and had experienced at times his love shed abroad in my heart, yet it was not constant; — but, since that time, I do not know that I have entertained one doubt; and I trust that my Redeemer will grant me his grace, to hold on to the end. 'He will never break the bruised reed, nor quench the smoking flax.'

When one of his sisters said that his friends only had reason for sorrow, he replied, 'And why you, my dear? Follow on, and you shall attain.' He then took each of them by the hand, saying that this affliction had greatly endeared them all to him; and expressed his earnest hope that they might all meet around the throne, and join in praising Him who sits on the throne, and the Lamb for ever and ever. 'There,' said he, 'I shall meet my dear mother and brother, and all our relations, who are now in glory.' He then repeated the 280th Hymn of Dr. Doddridge, with a lively emotion, and particularly the following verse: —

'Yes; thou hast lov'd this sinful worm,
Hast given thyself for me;
Hast brought me from eternal death,
Nail'd to the bloody tree.'

He regretted that he had not been earlier apprized of his situation, as, he said, it had prevented his enjoying the company of his Christian friends, and many delightful seasons of communion with God; that it had led him to spend those hours in attention to his health, which should have been devoted to the service of his Redeemer; 'but I bless God,' he added, 'the great work is not now to be done! I can call God my Father, Christ my Redeemer. I have often thought of the last memorandum in George's Diary, in which he speaks of the love of the Saviour as expressive of my own feelings.' He then quoted the following extract from it: — 'I had to-day, in the house of God, so clear a view of the love of Christ in dying for sinners, that I could

truly say with the apostle, "The love of Christ constraineth me."

A few hours after, he conversed with his brother in the language of joyful expectation. 'No one,' says he, 'who has tasted of the joys of Heaven, would wish to come back again to earth,' adopting, as expressive of his own experience, these animated lines in Dr. Watts's Miscellanies:

'Weak as my zeal is, yet my zeal is pure;
It bears the trying furnace. Love divine
Constrains me: I am thine. Incarnate love
Has seiz'd, and holds me in Almighty arms.
Here's my salvation, my eternal hope, —
Amidst the wreck of worlds and dying nature
I am the Lord's, and he for ever mine!'

During the remainder of the day, though he suffered much from a fresh hemorrhage, he discovered singular patience, not uttering a murmur or complaint, but calmly acquiescing in the sovereign pleasure of God.

Complaining one morning to his friends that his communion with God had, during the past night, been suspended, they endeavoured to comfort him, by ascribing it to the effect of his disorder. 'Ah!' said he, 'do not talk so. Is not that an evil to be lamented, which has occasioned my heavenly Father to withdraw the sensible assurances of his love? Is not that an evil, to remain without communion with my God?—but,' added he, 'though he may have withdrawn the full assurance of his love for a time, my Saviour will return again! I know that he will return; and though weeping may endure for a night, joy will come in the morning.' Then, lifting up his eyes, he said, 'O, my heavenly Father! can such an unworthy sinner as I, hope for thy favour? Never, but for thy unchangeable love! — never, but for thy boundless mercy! Though our feelings vary, thou changest not! Thou wilt never leave those who have felt so much of thy gracious presence!' Throughout this day he continued in a very devotional temper; and, finding that it was the Sabbath, he said, 'If this be my last Sabbath on earth, I shall spend an eternal Sabbath in Heaven.' When his father and sister were moving the bed-chair for him, he said, 'These bones, which are now moved in this chair, will shortly be mouldering in the tomb.' He then enlarged on the superior happiness which the soul would experience when dismissed from this state of infirmity, and repeated an expression similar to what he had before uttered, that he had wished to honour God by some signal service in life; 'but if he choose,' he added, 'to take me from this state of pain and sickness, to serve him in perfection above, it will be infinitely better, and I am sure I shall not repine.'

He frequently spoke, in the course of the day, in the same pleasing manner; but when he awoke, about 11 at night, he expressed, with perfect composure and clearness, such emotions of joy for more than an hour, that he appeared to be like one on the

confines of glory; and, it is to be regretted, that the feelings of his friends were so overpowered, as to prevent their retaining his rapturous expressions. No part of his dying testimony was more impressive. His appeals to Heaven, as a test of his past experience, were particularly solemn and affecting. In the full and triumphant hope of future blessedness, he repeated, with a small alteration, the following verses from a hymn of Dr. Doddridge: —

'Jesus, my soul's eternal theme,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.

I'll speak the honours of thy name
With my last lab'ring breath;
Then, speechless, clasp thee in my arms,
The Antidote of death.'

While uttering these words, he clasped his hands and raised his eyes, with a countenance expressive of his heavenly transport.

The next morning, seeing his sisters by his bed-side, he said, 'Through the goodness of God, we live to behold each other again! — this is a mercy! but, if it had pleased him, I should have been glad to have been taken the past night.' His sisters replied, That God would take him in his own time, which is the best. 'It is,' said he; 'and, in the mean time, I hope to enjoy communications of his grace, by continual intercourse with Heaven; for, in proportion as we maintain habitual intercourse with God, we shall taste the consolations of his Spirit.' Late in the evening he called them to his bed-side, saying, 'My time is now come.' He then took each of their hands, and committed them most affectionately to the care of their heavenly Father.

On Tuesday afternoon, feeling the approaches of death, he broke out in these rapturous expressions: — 'I find now it is no delusion! My hopes are well founded! I shall soon join the blissful company around the throne! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glory I shall shortly partake of! Read your Bible! I shall read mine no more! — no more need it!' When his brother said to him, "You seem to enjoy foretastes of Heaven," 'O!' replied he, 'this is no longer a foretaste! — this is Heaven! I not only feel the climate, but I breathe the fine ambrosial air of Heaven, and soon shall enjoy the company! Can this be dying? This body seems no longer to belong to the soul! It appears only as a curtain that covers it; and soon I shall drop this curtain, and be set at liberty!' Then, putting his hand to his breast, he exclaimed, 'I rejoice to feel these bones give way!' — repeating it, 'I rejoice to feel these bones give way, as it tells me I shall shortly be with my God in glory!'

Notwithstanding these supports and enjoyments, our young friend was not permitted to 'pass through the valley of the shadow of death' undisturbed. The powers of darkness molested

him, and, for a short season, almost overwhelmed him with despair. Let not the reader suppose that we ascribe all the distress which is felt on a death-bed, to the influence or suggestions of Satan. It is sometimes to be imputed to the just reproofs of an enlightened and guilty conscience, and frequently to imperfect views of religion, or to the mere effect of bodily infirmity; — but let it not be imagined, on the other hand, that we are to discard all ideas of the agency of evil spirits on these affecting occasions. If Satan was permitted to infest the Captain of our salvation in his dying agonies, can we wonder that his followers are exposed to his attacks in similar circumstances? If he practised his devices on the primitive Christians, we have no reason to expect an exemption from his malicious assaults. In consequence, therefore, we presume, of such temptations, our friend experienced a sudden transition from the highest joy to the very deepest distress. His countenance suddenly changed, and he exclaimed, 'What a cloud has come over me! What can this be? I am lost! I am lost! I was taken,' says he, 'to the portals of Heaven, and was about to enter it, when the door was shut against me; and now I shall never, never see that glorious place!' When he was reminded of his past enjoyments, 'Yes,' said he, 'I have been favoured with the manifestations of his love; but I have grieved his Spirit, and he is withdrawn from me for ever;' repeating these words, 'If thou forsake him, he will cast thee off for ever.' Then, turning to his friends, he said to them, in a most pathetic manner, 'Take warning by me!' He then addressed himself to God, lamenting the misery of his absence, and dreading an eternal separation from him; saying, 'O, my Father! shall I never see thy face? — Shall I be banished for ever from thy smiles, — from those smiles which make the bliss of Heaven? How can I bear the thought? Have I not, at times, experienced such joys in thy ways, as to make me esteem all things here as dung and dross, as unworthy my regard? — and shall I never realize those delightful anticipations?' His father then said to him, "But could you enjoy the company of the wicked in the regions of despair?" — 'O, no!' said he, 'their company here is my abhorrence!'—"What is it then, which gives you so much distress?"—'Because I have tempted his Spirit, and he is withdrawn from me for ever.' — "But are you not grieved for his departure? and do you not wish for his return?" — 'I would give all the world, if I possessed it, to obtain one hope of it.' "Do you think then your past experience a delusion?"—'No, I know it was not a delusion; I have had such joys in the ways of God, as the wicked know not of; — such delightful anticipations of the bliss of Heaven, that I thought I should certainly arrive there.' He continued in this state for a considerable time; and neither the prayers nor conversation of his friends afforded him any relief. In these afflicting circumstances he addressed the Lord, with such an impor-

tunity and awful solemnity as his attendants had never seen on any occasion. 'Have I not,' says he, 'given myself up to thee? Have I not chosen thee for my portion? Hast thou not assured me of thy love? And wilt thou now cast me off for ever?'—After uttering these, and other expressions, to the same purpose, a divine light irradiated the gloom; and he was enabled to triumph over the delusions of the tempter.

After this, as much as his illness permitted, he was generally employed in devotion or in religious conversation, which indicated the happy state of his mind. At one time he said, 'I have always considered that religion was not to be made a by-concern, but the supreme object of life.' On another occasion, he said to his father, 'I desire to be thankful for the restraints of a good education.' At another time he said, 'This bed has been witness to many sweet seasons of communion with my God.'

On the Friday morning preceding his death, being asked if Christ was precious to him, he replied, in an extacy of joy, "O yes, he is precious indeed! very precious! I am very confident of this very thing, that he who hath begun the good work will perform it.' He spoke much more to the same purpose; but part of what he said, his friends could not fully understand.

On the Lord's Day morning, shortly before he died, having called his father and sisters to his bed-side, he addressed each of them for some time; and afterwards offered up a fervent prayer for them. But his voice failing, little could be understood. But after this he lay perfectly composed, with a heavenly serenity of countenance. His breath became gradually shorter, till at length, without a sigh or a struggle, he fell asleep in Jesus. The last words which he was heard to utter were, 'Glory, glory, glory!' He died on the Lord's Day, April 17th, 1808, in the 24th year of his age.

The preceding Memoir has been probably read by some young persons who have devoted much of their time to literary pursuits. It is possible, that in consequence of their connexions, or the course of their reading and study, they have been accustomed to associate all that is ignorant and grovelling with their ideas of what is denominated Vital Religion. But let them here contemplate a youth of distinguished abilities, who *gloried* in the truths which they have learnt to despise. It deserves too their serious consideration, whether the principles which they have substituted for them, can inspire such a superiority to worldly attractions,—or make them equally willing to quit all that is dear and lovely in life, and enter on the scene of an untried eternity.

We hope that this narrative may serve to obviate an objection, which the young often feel against serious religion. If they think that it is adapted to make them unhappy, let them consider its effect on the subject of this memoir. Possessing all the ardent feelings of youth, he made light of present pleasures, and the most flattering prospects of honour and interest; in consequence

of the superior comfort which he derived from religion. It is surely then the want, not the possession of piety, which at any time renders men wretched or gloomy.

What an affecting proof has been here exhibited of the uncertainty of worldly hopes and enjoyments! The youthful eye, that may be now moving over this page, may also before the end of another short year, be mouldered to dust; and the immortal spirit by which it is animated, be fixed in a state of happiness or misery. How dreadful will the consequence be, if time shall have been presumptuously trifled away, and a preparation for eternity have been entirely neglected!

We hope that pious parents will be encouraged by this memoir, to attend to the most important concerns of their children. The best education indeed cannot produce real religion; and whether a Timothy or a Zaccheus be converted to God, the change must be ascribed to the operation of the Spirit. But prudent, pious, persevering endeavours have seldom failed of ultimately obtaining a blessing.

REFLECTIONS ON JOB XXIX. 18.

"*Then I said I shall die in my nest: I shall multiply my days as the sand.*"

THERE are no events so uncertain to man as the changes of his future life. No foresight can determine what these shall be, nor how, and when they shall fall out. All beyond the present moment is wrapt up in impenetrable darkness; and the expectations that are formed of the future, are often founded on the most uncertain conjectures, which events, as they fall out, will demonstrate to have been foolish and vain. The times and the seasons God hath kept in his own power; and what a day may bring forth, no man can tell. To foresee future events, experience affords no aid; nay, it is often apt to deceive, and to tempt men, from what the changes they have seen, to indulge hopes that will never be realized. Learning, whose researches have been extensive and useful, cannot direct the views of men, with certainty, to the events of future times; and revelation too, is silent on the subject; "for who can tell a man what shall be after him under the sun?" But man's ignorance excites his curiosity, expectation, and hope. He paints to himself, in imagination, scenes of usefulness, of honour, and of happiness, beyond what he has yet seen, and in which he hopes to bear a part; he stretches beyond the bounds by which the experience of past ages has been limited, and hopes for more sure and more undisturbed felicity than has yet fallen to the lot of man. What learning, what experience, what revelation do not afford him, conjecture readily supplies; and he fills up in his own fancy the remaining period of

his life with events that please in the prospect, but which the changes of time never bring about. Nay, his future lot is often very different from what he expected. The changes of time, as they revolve, bring upon him sorrows and adversities, of which he had never dreamed, or afford him comforts and joys of which he had no hope. The prospect with which he had entertained himself, gradually changes as he advances on it; his ideal happiness is lost in a multiplicity of unforeseen and unexpected events, till the whole imaginary scene passes away; and the impression of it is effaced from the mind as figures from the sand by the flowing tide. Thus, man lives in the exercise of hope and of desire, and lives to see his expectations frustrated, and his hope cut off. Job, in the midst of his prosperity, said, "I shall die in my nest, I shall multiply my days as the sand;" but Job lived to see the vanity of such expectations.

Are they the young and inexperienced only who form these hopes, and who flatter themselves, in the day of prosperity, that their mountain stands strong, and they shall never be moved? Do the supposed events of futurity never occupy the mind, or inflame the desire of any but the men of the world, who have their part and portion in the present life? Nay, even the wise, the experienced, and the godly, cannot divest themselves of an interest in what shall befal them under the Sun; and though this, in some measure, is not reprehensible, yet though their vain hopes have been corrected by many disappointments, and their desires are moderated by the influence of religion, they still look forward to futurity, with desires and expections, which the sober reasonings of their own minds cannot justify. So natural is it for man to seek for happiness under the Sun, that even the best of men, in the present state, act under the influence of the same desires which are common to others, and look for happiness where it is not to be found. They too, must feel the bitterness of disappointment: they must have their worldly-mindedness, their unjustifiable cares subdued, by those adversities of which they had no fear, and which they imagined they had entirely surmounted. The Psalmist said that "his mountain stood strong, and he should never be moved!" but how vain to bless himself with continued security and peace, from the flattering nature of present appearances! for "quickly was his prosperous state turned into misery!" Job too, had hoped that he would continue prosperous and happy; that he would continue to enjoy comfort and honour undisturbed, with his family, and among his friends; and that, in this prosperous condition, he would enjoy long life, and die in peace: "I said, I shall die in my nest; I shall multiply my days as the sand;" but, alas! he soon learned the vanity of such a hope! he was disturbed in his nest; he was disturbed in the quiet, the honour, and comfort he enjoyed, by adversities of various kinds, till he loathed life, and cursed the day of his birth. Though he was delivered from his troubles, and lived to

a good old age, many of the days he expected to spend in undisturbed tranquillity, were spent in anguish and pain. Such are the disappointments which men necessarily meet with, in directing their desires and hopes towards objects below the skies.

In the time of prosperity, men are apt to flatter themselves that their prosperity shall continue. The reflection that was made by Job in his better days, and which he now called to mind in the midst of his adversity, was not peculiar to him; it is common also to others, and there are few but fondly promise themselves that their prosperity shall continue, and that their lot shall shut out every care till life is at an end. But how vain are the hopes of man! One ill-fated day deprived Job of all his substance, and of his numerous family, and was the beginning of a series of troubles, which made him weary of his life, and had nearly brought him to the grave! One messenger after another, brought him the melancholy tidings, that the Sabeans and Chaldeans had robbed him of his substance, and slain his servants with the edge of the sword; that fire from Heaven had consumed the rest of them; and that a wind from the wilderness had smitten the house where his children were assembled, and buried them in its ruins. Such distresses, accumulated on him in so short a time, he could not well support. The good man, in a fit of sorrow, but of sorrow tempered with piety, when he found he had lost all he had in the world, and was reduced to poverty, 'rent his mantle, shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away!' &c. This was the man who said, I shall sit secure in the enjoyment of my honour and my happiness, and nothing shall deprive me of it till I die. 'I said, I shall die in my nest.' Vain, truly, are the hopes of man. From the summit he has reached, he may soon be precipitated, and sink into deeper miseries and sorrows than his fears had ever foreboded. From the prosperity and earthly comfort in which he nestles and takes his ease, he may be dislodged by sudden and unexpected adversities: a few disasters and unwelcome changes, like the messengers of Job, may shake his confidence, disturb his peace, injure his interest, and begin a course of adversity, till they have stript him of his possessions, and brought the whole visionary fabric of his earthly happiness to utter ruins. Who can tell whom these evils shall befal? And who are they who are secure against them? But when men are so often taught the vanity of such a hope, that the day of their prosperity shall continue, let them learn to moderate their expectations of earthly felicity.

The lot of man in life, often turns out very differently from what he expected. This was the case with Job, who, in the day of his prosperity, thought himself secure from all the storms and adversities of life. But he became poor, was afflicted with a sore disease, took a pot-sherd to scrape himself, and sat down

among the ashes; and, to add to his misery, those who formerly honoured him held him in derision, and those who had been supported by his bounty, made him their by-word and their song! His kinsfolk failed him,—his friends forgot him,—and his own servant when he called him, did not regard him! Different was the lot of Job, from what he vainly expected. In this respect, many resemble him: they expect that happiness shall attend them; that every returning year shall be more favourable than the past, and either bring wished-for happiness within their reach, or give them more security in the enjoyment of what they have already attained. But how different are the changes that take place, from what they expected! the year that was begun with joy, that was expected to be spent in comfort and peace, is attended with trouble and care, and closed, perhaps, with ten-fold deeper anguish than ever they dreaded in this vale of tears. They may, like Job, lose their worldly substance; they may lose their health, till they are afflicted with pain upon their beds, and the multitude of their bones with strong pain; their friends may forget them, their kinsfolk may fail them, their families may be brought low by distress, and those who are dear to them as their own souls, may be separated from them, and go the way whence they shall not return. "I said I shall die in my nest;" but unlooked-for evils drove him from it, disturbed his peace, and reversed the lot he had promised himself.

In the beginning of life, when the mind is flushed with hopes of prosperity and success, moderate schemes are below the notice, and, in the ardour of pursuit, the ambitious youth braves dangers to attain the honour or the riches which, in his view, constitute the happiness of life. But after much toil, and danger, and care, he may be miserable in the midst of plenty, he may find the nest in which he expected to take his rest inlaid with thorns, his choicest comforts may become the occasion of his bitterest sorrows, till, at last, after a series of repeated disappointments, far from the comfort of friends, and with an aching heart, he may close this mortal life, and mingle in the grave with the dust of strangers. Thus, many, like Job, who have been comfortable and happy, and who forebode to themselves no change but for the better, are often miserably disappointed. God sets the day of prosperity and the day of adversity, the one over against the other; and few or none of these, of whom God hath a special care, shall want those advantages that are to be derived from the adversities of life. We seldom look to futurity but in hope and desire; every thing appears, in our view, as we wish it; and the scene before us brightens as we continue to view it. If every day does not bring us nearer the wished-for happiness, it is supposed to give us additional security in the enjoyment of what we have attained. But we are not aware that we are thus treasuring up for ourselves additional misery, should we come to be disappointed.

Men are never less thoughtful of the adversities of life than when these are just at hand. In time of health and prosperity, the day of adversity is put far away. But, alas! events, perhaps, are about to take place directly;—a counterpart to what was expected. Many are thoughtless of adversity when every thing goes according to their wish: they say with Job, not aware of what is to happen, 'I shall die in my nest;'—when, lo! the next day may produce a reverse in their circumstances, bring about those very events, involve them in those very cares, and subject them to those losses, of which they had not the slightest apprehension, and against all of which they had imagined themselves most secure. 'Soul, take thine ease, thou hast goods laid up for many years.—Thou fool, this night, thy soul shall be required of thee! then, Whose shall these things be which thou hast provided?'

No man seemed farther removed from those evils which befel Job than he was himself, in the day of his prosperity. But on a sudden, that evil day, of which he had no thought, came upon him, wasted him of his substance, ruined his earthly happiness, and covered him with affliction and reproach. From such evils you are not secure. A fire from Heaven, or a wind from the wilderness, may in the course of a day, or of but a few hours, destroy your possessions, and bring to nothing the labour of many years,—and that too at a time when, like Job, you are thoughtless of it, and flattering yourselves with security against it. Enemies too, of whom you live in no fear, of whose designs you have no suspicion, and against whom you are not prepared, may, like the Sabeans and Chaldeans, come upon you suddenly, blast your reputation, disturb your peace, ruin your traffic, and dislodge you from that nest of earthly happiness, in which you had reposed yourselves with security. You know not what a train of evils may be just at hand when you are less thoughtful of them than you have been in any former period of your lives.

In the day of health and prosperity, men often promise themselves not only happiness, but long life. 'I shall multiply my days as the sand.' It was presuming too much on futurity for Job to promise himself long life, merely because he found himself in a prosperous condition. His sons were not likely to die soon, yet all the seven, by one stroke fell, in the prime of life, and in the vigour of their strength. Their father's time was as uncertain; and though he lived to a good old age, and in the end of life became again prosperous and happy, he had no warrant, at any period, to promise himself a continuation of days. Job said no more, however, than what all men think, and all men desire. Those indeed who are in affliction, and full of tossings to and fro, are in deaths oft, and under the painful forebodings of approaching dissolution. But those who are in health and prosperity, and under no apprehension of a change, promise themselves that they shall multiply their days as the sand. There are few who have

lived so long, but they flatter themselves they shall live another day; and there are none who are in health that have any other thought than that their days shall be many. Events often demonstrate such thoughts to be vain, for it frequently happens, that the very persons who are most likely to live long, are the very persons who are first snatched away.

Your present condition, however promising it may appear, either as to prosperity or long life, is no security against adversity or the stroke of death. Could your own wishes give stability to your condition, you might say, 'My mountain stands strong, and I shall never be moved.' No change would ever be permitted to befal you but what tended to exalt your honour, to increase your wealth, or to promote your happiness; and death would for ever be kept at a distance. But God chuseth out your lot for you; and the same good pleasure by which you have life, and breath, and all things, can easily withdraw your enjoyments, may soon withdraw them, and leave you, like Job, poor, friendless, and forlorn. You have no security, from your present comfortable situation, against the stroke of adversity. God has not said that your lot shall not be changed for the worse; nor is there such an order established in the course of events, from which you have any reason to conclude that your condition shall not be reversed. You are not beyond the reach of those calamities which have brought wretchedness, and want, and woe to others not less secure from them, and apparently not less happy than ye are. Such was Job, the greatest of all the men of the east! Your mountain, your strong hold, in which you trust, is not impregnable! God can easily raise enemies, or employ the elements, those messengers of his, to shake its foundations. 'He maketh the winds his messengers, and the flaming fire his ministers.' From every quarter the stroke of adversity may come, so defenceless are you against it; and from that quarter probably from which you have least reason to fear it, and from whence you apprehend no danger. 'A man's foes are sometimes those of his own house. Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lift up his heel against me.'

Besides, from your present condition, however promising it may appear as to long life, and however much you may be tempted to say, 'I shall multiply my days as the sand,' you have no security a single moment against the stroke of death. You know that 'it is appointed for all men once to die; and after death the judgment;'—you know 'that your days are determined, the number of your months are with God,—he appointeth your bounds, that you cannot pass;' and 'you know not what a day may bring forth;' this night your souls may be required of you, or to-morrow some of you may be examples of that uncertainty which attends the life of man. At any rate there is every reason to apprehend, that some of those whose condition at present does not forebode a death at hand, may, before

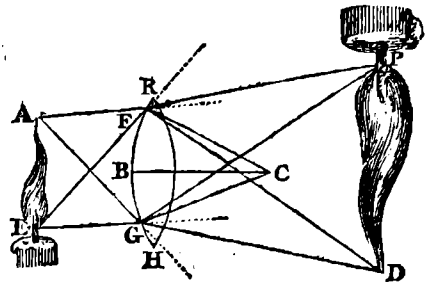
this year is ended, be carried to their long home: Neither health nor strength, nor prosperity, can ward off the stroke of death, nor postpone it a single hour beyond the time fixed in the purpose of Heaven. Sudden and unexpected was the call to the children of Job: they were in the prime of life, cheerful and happy with one another, enjoying the pleasures relished at their time of life, when, all on a sudden, the noise of their mirth ceased, and the house of feasting and joy became a place of silence. 'Watch and be ready; for at such an hour as ye think not, the Son of man cometh. Blessed is that servant, whom his Lord, when he cometh, shall find watching!' ADJUTOR.

THE CHRISTIAN PHILOSOPHER.

ON VISION.

IN a former paper the different parts of the Eye were described: we shall now endeavour to point out their uses in producing sight. Rays of light issue from all visible bodies in every direction; and, when they pass out of a rarer into a denser medium, as out of air into water, or into glass, they are refracted, or bent out of their course. If a ray of light falls upon water, and a line be drawn from the point in which the ray meets the water, perpendicularly to its surface, the ray will be refracted towards that line. If the surface of the medium be convex, like that of a reading-glass, it will be refracted towards a line drawn from a point where the ray enters the glass, to the centre of convexity. So, if two parallel rays enter such a medium, each ray being refracted towards this line, they will meet at a certain point, called *The Focus*. Two diverging rays will be brought nearer together, and two converging rays, or rays which were tending to the same point, will meet sooner than if they had not entered the glass. The effect of the rays being thus brought together, will be to produce an image of the object from which the rays proceed at the focus of the glass. Thus, if a convex-glass be held so as to receive rays from a lighted candle, an inverted image of the candle will be formed on a piece of paper, placed at the focus of the glass.

The annexed figure is intended to represent the manner in which this effect is produced. R H is a section of a convex glass; C the centre of convexity of the surface; R B H, C F, C B, and C G, lines drawn from the point where the rays enter the glass to the centre of convexity; A E represent a lighted candle. The diverging rays, A F and A G, which issue from the top of the flame, instead of proceeding in the direction of the dotted line, will be refracted towards the lines C F, and C G will be brought nearer together, and meet at D. In the same manner, E F and E G, which proceed from the lower part of the flame, will meet



at P; and, as the rays from the intermediate parts will be collected to a point at the same distance, a complete inverted image of the candle will be formed, which will be larger or less than the object, in proportion as the candle is nearer to or farther from the glass. It is upon this principle that the *chrystalline humour** produces an image of every object we see. The rays of light, entering at the *pupil*, a b, are brought to a focus, and form an inverted representation of the object in the *retina*. If from the back part of a bullock's eye the three coats be removed, so as to leave the *vitreous humour* perfect, and a piece of white paper be put against the humour, and the eye in this state be held near a lighted candle, an image of the candle will be formed on the paper, in the same manner as in the former experiment, by means of the convex glass. The use of the *cornea*, B E C, is to occasion the diverging rays to meet in a focus sooner than they would if they only passed through the *chrystalline humour*. When the *cornea* is too convex, the image is formed before the rays reach the *retina*; or, when not sufficiently protuberant, the image is formed beyond the *retina*: in either case, the object appears indistinct. The former is the case with short-sighted persons, who are assisted by concave glasses, which throw the image farther back. The latter defect is usually produced by age, when the *cornea* becomes less protuberant, and is removed by convex glasses, which bring the image nearer the front of the eye. When a distinct image is produced on the *retina*, an idea of the object is transmitted to the mind, as is conjectured by means of the small nerves of the *retina*, which communicate with the brain, through the optic nerve †.

It is truly astonishing to reflect on the number of objects which may be circumstantially painted on the *retina* at one moment, within the compass of sixpence, without the least confusion. 'A stage coach,' says Dr. Paley, 'travelling at its ordinary rate for half an hour, passes, in the eye, only over one twelfth part of an inch, yet the change of place is distinctly perceived throughout its whole progress ‡.' None less than God could contrive,

* See Evan. Mag. page 188, d f, Fig. 1.
† Derham's Physico Theology, page 95.
‡ Nat. Theol. page 36.

order, and provide an organ as magnificent and curious as it is useful and important! But it will be of little avail, O Reader! to be possessed of natural sight, and to be capable of discerning the beauties of nature, if the eye of thy mind receives not the light of divine truth, or receives it in so imperfect a way, that its image is neither formed on thy heart, nor reflected in thy life! The beauties of nature have been in vain explored and admired; if the wonders of grace have been neglected, you have lived in vain. There is a far nobler object for your contemplation! It is He who is called The Life of the world, and the Light of men!

The Saviour's come, by ancient bards foretold!
Hear him, ye deaf! and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day!

T. P. B.

CONSEQUENCES OF THE DENIAL OF CHRIST'S DIVINITY.

FORMERLY we considered the necessity of the divine dignity of Jesus to the success of his undertaking. We now would attend to some of the few consequences of the denial of this doctrine, and which attach to that system which rejects it.

The denial of the divinity of the Saviour tends to produce, as its native fruit, the greatest indifference both to principle and practice. If a merely human substitute and Saviour was all that was necessary, what can we suppose, but that all are in tolerably favourable circumstances, and involved in no material or alarming danger? Hence, we find Socinians speaking of the heathen, in all their superstition and idolatries, as only taking different ways of recommending themselves to their common parent, who may be equally well pleased with them all. When the doctrine of Jesus's Deity, which is so clearly and strikingly made known in the Scripture, is explained away as figurative, and metaphorical allusion or embellishment, or hyperbolical description, because not suited to the opinions or inclinations of Socinians, on the same principle, every doctrine that does not quadrate with the pride, the presumption, or the propensities of ungodly men, may be explained away or rejected. The very system leads to absolute indifference about religious principles: hence they palliate and excuse the grossest error, and even treat Divine Revelation with very little ceremony when it will not bend to their wishes. Hence Dr. Priestley conceives the apostles to have often reasoned inconclusively, and Moses to have written lame accounts: It were surely better for these men to throw off the mask at once, than to be amusing themselves with the name of Christians, while, in fact, they are shaking hands with Deists as brethren, and becoming pioneers to those hosts that defy the armies of the living

God! But this system is as much calculated to promote and foster licentiousness of conduct, as to produce an indifference of principle. If a created arm was sufficient to effect their deliverance, surely sin against God must be but a trivial failure, — a trifling fault, or a mere frailty. If we view it in this light, shall we fear to indulge in it? Shall we hate it with a perfect hatred? or, suppose ourselves very criminal in committing it? The system is calculated to drive every such apprehension from our minds. We cannot love that Saviour much who did and could do us so little benefit; and we cannot have much reverence or respect for the character of God, who made so much ado, — uttering threatenings, instituting penalties, and demanding a satisfaction for what appears so venial and trifling. All reverence and respect for the character of Jesus is almost lost in this system: hence, we hear Dr. Priestley speaking of him as fallible or peccable like Moses, or like any of the Prophets. That system which produces the rank weeds of immorality, cannot be divine in its origin, nor heavenly in its tendency. This is in effect, though not in words, acknowledged by some of its abettors. Mrs. Barbauld styles Socinianism 'the frigid zone of Christianity;' and says, that speculative persons will always be the first, and serious Christians the last, to embrace a rational system of faith, or Socinianism, so called by it friends.

We observe further, that from what we formerly stated of the doctrine of Jesus's divinity, the Socinian system, which denies it, contradicts the testimony of the faithful and true witness, and is a virtual rejection of it. Does not Jesus testify that he is the true God? 'Does he not say, I and my Father are one?' Did he give the least hint that the Jews mistook his meaning, when they said that he blasphemed in calling himself the Son of God, making himself equal with God? Or did he relinquish his claims and pretensions, when they said he blasphemed, by pretending to forgive sins, which none could do but God? Did he not make good his claim, by restoring the lame to soundness and strength? Did he not refer the objectors among the Jews to the works he performed, as a proof of his being equal with God? And to shew that he viewed himself as truly God, he claims the same worship as the Father, and gives his disciples to understand that their applications to his Father must be through him, and he would bestow on them what they needed. 'If ye shall ask any thing in my name, I will do it.' All this is quite inexplicable on the Socinian hypothesis, that Jesus is a mere man, fallible and peccable like Moses, or any of the Prophets. But admitting his own claim, that he is God, all is plain, and natural, and consistent. The Socinian system then contradicts the testimony of the faithful and true witness, and in effect is a rejection of the whole of Revelation; for it is absurd to deny one of its principal articles, and yet pretend to admit any part of it. Socinianism, then, instead of being compli-

mented with the name of Christianity, is nothing else than an ill-adjusted system of Deism.

We observe again, as another consequence of the denial of Jesus's divinity, and which attaches itself, with all its weight, to Socinianism, is, that it leaves the soul involved in all its guilt, and exposed to all the horrors of the second death. Our guilt is infinite, and therefore far too ponderous a burden for any created agent to bear. But Socinians view Jesus as a mere man; they therefore, like the Jews, have to look for another, for he who is revealed to us in the Scriptures, according to their views of him, must be utterly unable to become responsible for them. Infinite wrath stands against us. A creature, as the Socinian deliverer is, would sink under it, and, perishing in the attempt himself, leave us involved in ruin. No deliverance can be effected for us on the Socinian hypothesis:—no; but all the wrath due to men for sin, remains still upon them. How absurd and destructive their notions, which lead them to reject a Saviour every way able to save to the uttermost, and put their trust in one who is utterly inadequate to deliver them at all! Consider then, if infinite guilt be your verdict, and infinite punishment be your desert, a finite Being cannot save you; and you are yet involved in the awful punishment, in all its magnitude and horrors. Weigh these things seriously; let the terrors of the Lord influence you, and his own word direct you,—they are meant for your good, with the most tender desire for your eternal welfare.

Falkland. URIEL.

ON MINISTERS' SALARIES.

MR. EDITOR,

I HAVE seen, at different times, a page or two of your valuable Magazine occupied in laying before the Religious Public an account of the inadequate provision which many congregations make for their ministers; and arguments used to draw the attention of the friends of genuine religion to the subject, and to stimulate them to exert themselves to render those who minister to them in holy things, in some degree comfortable. But, after waiting from year to year, in expectation that some plan would be devised to remedy the evil, and remove all just ground of complaint, I have neither seen nor heard, although my acquaintance with the Protestant Dissenters, called Orthodox, is pretty extensive, that any thing has been done to ameliorate the condition of those who have too much reason to complain.

Is it not shameful,—does it not argue a want of all due consideration, that not a few dissenting congregations can raise as much at one collection, for certain objects, as they raise for their minister in the whole year? Is there not something in this like detestable pride, and vain-glory,—well knowing that their liberality will be exhibited to the view of all who read certain Publications? I have frequently been grieved to hear persons, who

should know better, say, 'Ministers are only entitled to a *bare competence*, — a *mere subsistence*." But why, I ask, with a degree of indignation, why, are they entitled only to a mere subsistence? Are they worse members of civil society than other men? This, surely, will not be affirmed, except by the inveterate enemies of the cross, who, like Haman, say, 'It is not for the king's profit to suffer them to live.' Are they worse members of religious society than all others? This, no man, in his sober senses, will dare to avow. Why then, I ask again, have they a right only to a *mere* subsistence? From what premises do persons who talk in this manner draw their conclusions? Not from the Mosaic Dispensation; because, under that, a suitable provision was made for the priesthood. Not from the gospel; because the Apostle argues from the provision made for the ministers of religion under the Law, to what ought to be done under the gospel. Not from the principles of common equity and justice, which, with Scripture, say, that "the" industrious "labourer is worthy of his hire." It is evident, then, that the premises from which they infer, that ministers are entitled only to a *mere subsistence*, exist nowhere but in gross ignorance, or in, what is worse, base ingratitude, and want of affection for their spiritual guides.

Many congregations, when told they should be more liberal to their ministers, reply, 'We are a poor people!' — and well they may be, who are guilty of such flagrant injustice to their ministers. How can they expect to prosper in their *temporal* concerns, who make no suitable provision for their pastor and his family? Have they not too much reason to fear being cursed in their basket and in their store, while they are so wofully neglectful of their ministers? Let any one go over the whole nation, and he will find those congregations in the most flourishing circumstances, in their *secular* affairs, who support their ministers in a decent and comfortable manner.

Congregations are very apt to put ministers in remembrance, that they are only the *servants* of the church. Be it so. Then their own account of the matter furnishes, what logicians call *argumentum ad hominem*. Does not every one know, that the law will oblige a master, who hires a servant into his family, to find him suitable and sufficient provision? But some may ask, 'What does the writer deem sufficient?' To this I return no answer. Circumstances must determine how much is necessary. But is there not, in every congregation, a person to be found of good common understanding, who knows what is required to cover the expense of a decent, but frugal mode of living? This cannot be doubted. Let him step forward, and tell the rest what ought to be done. Or, let some solid reason be assigned why a minister of the gospel should sit down to a worse dinner, or wear a worse coat, than his hearers, in moderate circumstances. I know but of one that *can* be assigned; and that is,—often he has it not in his power. But why has he it not in his power? Because, say many, he is en-

titled only to a bare competence, a mere subsistence. — A mere subsistence! 'Tell it not in Gath.' Is not the way in which many Protestant Dissenters treat their ministers, especially those called Orthodox, an eternal disgrace to them? Methinks, I hear some as they read, exclaiming, — a Libel! — a Libel! — Be not alarmed; no libel, but a true statement of lamentable facts.

Should any think that I am an interested individual, — a minister, whose people do not provide for my temporal wants, they are greatly mistaken. I have neither church nor congregation; and, consequently, not the least dependence on any: but, as it is a business in which ministers themselves cannot appear with a good grace, it is high time that the *Laity* should take it up. Pray, what encouragement is there for young men of real religion and talents to enter into the Christian ministry, however well disposed to it, when they see so many godly ministers and their families struggling with deep poverty, and almost in a state of starvation? I hope the observation, which has often been made by persons of a mean, covetous, and avaricious mind, is become stale, and ceases to influence the minds of those who love the gospel; viz. That 'ministers should be kept humble and poor, for then they preach best.' This is just as sound reasoning as to say, that a minister is in the best frame for the calm investigation of divine subjects, and the discharge of all ministerial, Christian, and relative duties, when his mind is tormented with painful apprehensions of being involved in debt, and of becoming a disgrace to his profession! Who can believe this?

Should any ask, What plan would the writer wish us to adopt to remedy the evil of which he complains? — I know of none superior to that which has long been acted upon in the late Mr. Wesley's societies. Let him who earns but twelve or fourteen shillings per week, lay by one penny per week; and let a person of approved fidelity be chosen, into whose hands it shall be deposited, to be produced on the quarter-day. Let him who earns between twenty and thirty shillings, dedicate twopence to the support of his minister; and let people of some property contribute in proportion. Upon this plan, I am bold to say, a sum sufficient to render the minister comfortable will be raised. It needs only to be reduced to practice, to prove its propriety and utility. Some, perhaps, will say, 'The man who earns but twelve or fourteen shillings per week, has more need of having a penny given to him, than one to be taken from him. Granted: but the question is, Would he live one degree worse through the week, for having devoted one penny to the purpose specified? I answer, No.

I shall wait a reasonable time, to hear whether what I have written have any good effect upon the *professed* disciples of Christ. If it have not, they shall hear from me again through the same medium, if admissible, or the most popular newspapers in the kingdom, as I am determined to persevere till the object in view be obtained.

PHILODIKAIOS.

Evangelicana.

THOUGHTS ON 2 COR. VII. 1.

Let us cleanse ourselves from all filthiness.

Archbishop Leighton, in a sermon on these words, says, 'It is the Lord who is the Sanctifier of his people; he *purges away their dross*, and *pours clean water upon them*, according to his promises; yet doth he call us to *cleanse ourselves*. He puts new life into us, and causes us to act, and excites us to it, and calls it up to act in the progress of sanctification. Men are strangely inclined to a perverse construction of things. Tell them that we are to act, and work, and give diligence, then they would fancy a doing in their own strength, and be their own saviours. Again: tell them that God works all our works in us, and for us, then they would take the ease of doing nothing. If they cannot have the praise of doing all, they will sit still with folded hands, and use no diligence at all: but this is the corrupt logic of the flesh; its base sophistry. The apostle reasons just contrary: "It is God that worketh in us, both to will and to do;" 'therefore,' would a carnal heart say, '*We* need not work, or, at least, may work very carelessly;'—but *he* infers, "Therefore, let us work out our salvation with fear and trembling;" *i. e.* in the more humble obedience to God, and dependence on him, not obstructing the influence of his grace, and, by sloth and negligence, provoking him to withdraw or abate it. Certainly, many in whom there is the *truth* of grace, are kept very low in the *growth* of it, by their own slothfulness, sitting still, and not bestirring themselves, and exercising the proper actions of that spiritual life by which it is entertained and advanced.'

ILLUSTRATION OF JONAH IV. 8.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

This account of the extreme heat of the climate of Nineveh, is well illustrated in the ingenious Mr. Campbell's Travels, page 190.

'It was early in the evening when the pointed turrets of the city of Mosul opened on our view, and communicated no very unpleasant sensations to my heart. I found myself on Scripture-ground, and could not help feeling some portion of the pride of the traveller, when I reflected that I was now within sight of Nineveh, renowned in holy writ. The city is seated in a very barren sandy plain, on the banks of the river Tigris. The external view of the town is much in its favour, being encompassed with stately walls of solid stone, over which the steeples or minarets of other lofty buildings are seen with increased effect. Here I first saw a caravan encamped, halting on its march from the Gulph of Persia to Armenia; and it certainly made a most noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole. But, though the outside be so beautiful, the inside is most detestable. The heat is so intense, that, in the middle of the day, there is no stirring out; and, even at night, the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, at a foot or even a yard distance from them. However, I entered it with spirits, because I considered it as the last stage of the worst part of my pilgrimage; —but, alas! I was disappointed in my expectation, for the Tigris was

dried up by the intensity of the heat and an unusual long drought, and I was obliged to take the matter with a patient shrug, and accommodate my mind to a journey on horseback, which, though not so long as that I had already made, was likely to be equally dangerous; and which, therefore, demanded a full exertion of fortitude and resolution.

'It was still the hot season of the year, and we were to travel through that country, over which the horrid wind I have 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 flakes of fire like threads of silk; — instantly strikes dead those that breathe it, and consumes them inwardly to ashes, the flesh soon becoming black as a coal, and dropping off the bones. Philosophers consider it as a kind of electric fire, proceeding from the sulphureous or nitrous exhalations, which are kindled by the agitation of the winds. The only possible means of escape from its fatal effects, is to fall flat on the ground, and thereby prevent the drawing it in: to do this, however, it is necessary first to see it, which is not always practicable.

'The ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the skin, which blisters and peels from the flesh, affecting the eyes so much, that travellers are obliged to wear a transparent covering over them, to keep off the heat.'

Ancient Pageants.

In ancient times, in this and other countries, religious plays used to be performed. Clerkenwell, in London, derives its name from the parish-clerks, who used to meet there for sacred dramas. The history of Sweden records a very extraordinary incident, which took place at the representation of the Mystery of the Passion, under King John II. in 1513.

The actor who performed the part of Longinus, the soldier, who was to pierce the Christ on the cross in the side, was so transported with the spirit of his action, that he really killed the man who personated our Lord; who, falling suddenly, and with great violence, overthrew the actress who represented the holy mother. King John, who was present at this spectacle, was so enraged against Longinus, that he leaped on the stage, and struck off his head. The spectators, who had been delighted with the too-violent actor, became infuriated against their king, fell upon him in a throng, and killed him. —— This anecdote, while it shews the power of dramatic exhibitions, argues little in favour of the religious use of the drama. Indeed, they must frequently have tended to render holy things ludicrous. The writer remembers to have seen in Shrewsbury, at a pageant of this kind, a man and woman personating Adam and Eve; the latter offering an apple to him from a branch of a tree, and the former giving her a box on the ear for her pains. In an ancient book, yet preserved in one of our cities, there are items of the expences incurred by these 'Farces, Moralities, or Mysteries,' as they were called; for instance, so much for 'a new club for Cain,' — so much for 'a new beard for Judas,' and a certain sum for 'ale for the Devil.' It is well that all these fooleries are now laid aside in Protestant countries; but something like them is still kept up in Portugal, and other Catholic nations.

An Indian woman, from Mevisung, came to one of the brethren, and told him that, as soon as she had a good heart, she would turn to the Lord Jesus. 'Ah!' replied he, 'you want to walk on your head! How can you get a good heart, unless you come first to Jesus?'

Missions of the United Brethren.

THE EPITHET 'NAZARENE.'

RESPECTING the return of Joseph and Mary to Judea, and their abode in Nazareth, there is one circumstance in particular deserving notice, which is, the very lowly state to which Jesus chose to humble himself. Of all the towns of Judea and Galilee, Nazareth was peculiarly despised, as the habitation of the dregs of the people, and as having never produced an illustrious or good personage. This accounts for Nathaniel saying to Philip, 'Can any good thing come out of Nazareth?' Hence, it was as infamous among the Jews to be called a Nazarene, which signified a most worthless, infamous fellow, as among the Greeks to be called Cretians, who were always liars, evil beasts, and slow bellies.

Jesus Christ chose to be brought up at Nazareth, that he might take upon himself, very early, the reproach couched under that name. Pilate undoubtedly had it in view when, by way of mockery, he wrote a title, and put it on the cross, 'Jesus of Nazareth, the King of the Jews.'

Claude's Posthumous Works.

JUVENILE DEPARTMENT.

ANECDOTE.

THEMISTOCLES, when a very young man, was observed, soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, very pensive, unwilling to attend the usual entertainments, and even to watch whole nights. Being asked, by some of his friends, what was the cause of all this, he answered, 'The trophies of Miltiades will not suffer me to sleep.' Thus, fired with a love of glory, he became, in a few years, the first man in Greece.

Young Christians, Faith presents to your view far greater glories than Greece could bestow on her most successful heroes. The perishing honours of Miltiades and Themistocles, are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enrolled in the records of fame, — and cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ, in hope of obtaining a crown of glory that shall never fade?

'Mothers can do great things!'

A CLERGYMAN, now fulfilling the duties of his office punctually, ardently, and faithfully, was asked, when examined by the bishop's chaplain, whether he had made divinity his study; — he replied he had not particularly; "but," said he, "my mother taught me the Scriptures." 'Ah!' said the chaplain, 'Mothers can do great things!' The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop.

Mothers may perceive how necessary and useful are their pious instructions, and be encouraged, while their husbands are busily engaged in providing for their families the meat that perisheth, to be diligent, bringing up their offspring in the knowledge of the Scriptures, as the mother of Timothy did. This anecdote may also lead reflecting parents to consider what ought to be the education of their daughters, that they may become such mothers; for on the education of daughters, depends the future welfare not only of families, but of our country.

The excellent mother alluded to in the above anecdote, wrote as follows to another of her sons, on hearing of the birth of his eldest child: — 'Give him an education, that his life may be useful; — teach him religion, that his death may be happy!' PRO PATRIA

Obituary.

MRS. SARAH BASS.

Mrs. Sarah Bass, wife of the Rev. James Bass, of Halsted, Essex, died Dec. 13, 1808, aged 31.

Mrs. Bass finished her education at Sheriff Hales, under Miss Yeomans, now the wife of the Rev. Dr. Williams. To this lady, and to an excellent mother, Mrs. E. Holmes, she ascribed her first religious impressions. The Rev. Mr. Fletcher, of Madely, who used to visit the school, by his pointed addresses to the young ladies, was made of use to her; and the very sight of the Rev. Mr. Ryland, of Birmingham, her native place, seldom failed to excite in her mind the most serious reflections; — yet she long sought, but found not 'rest to her soul.' The means of her obtaining this, was a discourse from Ps. lxxiii. 26, delivered in Carr's Lane Meeting, Birmingham; by which, she found the knowledge and comfort of the gospel, with that hope as a sinner, and that spring of spiritual life and new obedience, which she regarded as proofs of her conversion to God. The principles of free grace, which she now imbibed, were always dear to her, and few have exemplified their excellence, both in life and in death, in a more decisive and striking manner.

Her conduct at Birmingham, in single life, conciliated extensive esteem, and is a pleasant perfume in the remembrance of her many friends. She considered indulging late in bed a voluntary sacrifice of the best part of human life; and, her health and spirits being good through most part of her married life, she rose early in the morning, seldom later than four in the summer; when, before any thing worldly was attempted, she began the day with God. The Scriptures were statedly perused with attention, with some savoury author kept at hand for the purpose, and a considerable season spent in prayer. Her address then to the business of the day was a pattern of diligence. 'A fervent heart and a diligent hand,' she used to say, 'make the spirits cheerful.' It was her favourite maxim, That to cherish a sense of the love of God in Christ, and in his common goodness, is an infallible spring of willing obedience, and that obedience, flowing from this principle, leads round again to spiritual enjoyments; and this was the circle, as those who best knew her can testify, in which she moved.

Her thirst for knowledge was insatiable, and books, she often complained, were her great temptation; so that she wished either for more time to read, or for less inclination; but, by good management of her time, and being early in the morning, perhaps none did more in the family than she, and few read more. By an art, almost peculiar to herself, she read at a glance, ran thro' a book with incredible dispatch, and yet all the real treasure it contained was decidedly her own. The best English poets, good histories of her own and other nations, with many valuable works in literature and science, were familiar to her; and, where a sense of the paucity of her knowledge, which she cherished to a fault, did not restrain her, the facility with which she could draw from the stores of her capacious mind, equally surprized and delighted many. There were few topics on which she could not fluently converse; and, where she was quite at ease, being naturally communicative, streams of wisdom daily flowed from her lips.

Few professors have complained more of the badness of the heart than she, or have exercised more jealousy about their right to religious comfort; yet few, perhaps, have lived a more pure, useful, and consistent life. Natural quickness, and haste of temper, she charged upon herself in the most heavy manner, and considered as a prime cause of spiritual darkness; but, if it really existed, it was so effectually restrained by the power of

grace, that it was scarcely perceptible to others. The leading features of her character were calmness, self-possession, and cheerfulness. She lived in peace with all. Her voice was not elevated in orders or reproofs to servants and inferiors; yet few commanded more ready obedience. No cause of shyness found existence during her married life, which was almost 16 years, between her and her husband, nor any quarrel or offence between her and any of her connections. She was of course greatly respected; and, while some ministers' wives complained of unpleasantness in their situations, for her part, she would often say, it was otherwise; that she met with nothing from the people but kindness.

She ever returned from visits where nothing serious had been on the carpet, depressed and discouraged. 'Oh!' she would say, 'how insipid! how unprofitable! how unworthy of immortals!'—often condemning herself that an unreasonable dread of being thought a Talkative in Religion, had suppressed her desire of speaking, and commanded an unworthy silence; that, at best, she was but a religious coward. She cultivated great thankfulness for God's common goodness, and for the choice he had made for her. On a review and careful scrutiny of all relating to her connection and circumstances in life, she would often say that she durst not hazard an unqualified wish for the least alteration; that, all put together, she saw reason to think herself one of the happiest of creatures; and, by experience, she knew that to think herself happy in this view, was really to be so. She had long discovered unusual deadness to the world; and some Christian friends, from a manifest maturity in gospel attainments, both suspected and feared what was approaching.

It was a custom with her and her husband, on the Lord's Day evening, to sit an hour together for conversation, after the family retired; and such pleasure had been found at these seasons, that they mutually longed for their return. The Sabbath evening which immediately preceded her illness, is memorable. She began with speaking of the services of the day, and, as was usual with her, of the frame of her heart in them; and though, generally speaking, she had much to allege against herself, she seemed that evening to be peculiarly animated with the assurance of hope. She enlarged with fluency, and said many charming things on her views of the unsearchable riches of Christ. The conversation went pleasantly on at much length, till both seemed to catch a flame of pure 'joy and peace in believing,' and turned at last upon the unspeakable mercy, not only that God had made them one, but had blessed them thus 'to sit together in heavenly places in Christ.' The thought was started, and on both sides spoken to at large, that should one be called by death before the other, this mercy was great, as the fellowship they then enjoyed together in the things of God, would afford the survivor peculiar satisfaction concerning the deceased.

Four days after, she was taken seriously ill; but there was no appearance of danger. As opportunity offered, she continued to court religious conversation. She said, 'It is pleasant to me; and, now I can do nothing with my hands, it keeps my thoughts from rambling.' When fatal symptoms appeared, her intelligent and pious mind calmly received them as a summons from above. She said to her husband, 'I want to speak with you. Is any one in the room?' He said, "No one." 'Then raise me up,' she said. He did so; when thus she spake:—'Should I get safe to Heaven, my dear, I shall have cause eternally to bless God for your instrumentality. Your ministry, at Birmingham, was the first mean of giving my mind a right direction in the knowledge and comfort of the gospel. I shall die in this affliction; but, blessed be God, I am not distressed at the prospect! I wish to submit to his heavenly will! Never had I such striking views of my exceeding sinfulness! I know, indeed, that there has been nothing in

my heart or life which I perceived to be wrong, but I have confessed it in secret, and fervently prayed for divine assistance to help me to overcome; and, in some measure, I hope I have been enabled to overcome, but, ah! how imperfectly! Notwithstanding all, in the sight of infinite purity, I have that sense of my extreme guilt and unworthiness, as overwhelms me; and, in myself, I entirely despair; — but never was I favoured with such sweet views of Jesus, and of the grace of the gospel; and, by a collected view of Scripture evidence, I feel myself warranted to place an entire trust on the word of God in Christ; and those words which were an encouragement to me when I joined the church, are still a comfort to me: — 'Come unto me all ye that labour and are heavy laden, and I will give you rest;' and I know that I hate every evil thing. Therefore, I cannot be discouraged; — I cannot refuse to take comfort. Blessed be God for such mercy to so wretched a sinner!'

Some hours after, she said, 'I have a great desire to see the children, that I may speak to them while I am able; — I feel myself sinking fast, and fear I shall not be able long. Let Sarah (the eldest) come; and let them all come, one by one.' With a settled firmness, and majesty of countenance, and without an apparent emotion, or a tear, taking Sarah by the hand, in a confident affectionate tone, she said, 'Sarah, my dear, if I should die, the Lord will take me to Heaven. Do not grieve for me, my dear, it will hurt you; but seek the Lord for yourself now you are young, and then you will find the comfort of it on a sick bed, as I do; and we shall meet again in Heaven.'

In terms adapted to their different ages, she addressed the other children, dismissing each with a parting kiss. Those who beheld this affecting scene, were drowned in tears, and witnessed, with amazement and joy, the complete triumph of a hope of glory in one so remarkable for the tender feelings, over all mere natural affections, over all the weakness of parental love, and over all desire of present things.

At one time, she said, 'Never did I enjoy such happiness as in this affliction. Last night I was not only willing, but thought I felt a desire to die.' At another time, the frame of her heart varied, and she said, 'I feel a little spark of desire to return to earth, and it leads me to examine the ground on which my hope is built; I now want the comfort of it. Speak to me some sweet promise, that may revive me again.'—Several were repeated to her. She then reasoned, with remarkable point and clearness, by way of examining her right to religious comfort; then, in a prayer peculiarly pathetic, addressed immediately to Christ, she referred her cause to him, as the Saviour of lost sinners.

On dozing a little, she was asked, "Have you quite lost your hope in Christ?" In a cheerful tone of sweet confidence, she replied, 'Not quite.' Her head being greatly distressed by pain, and a nervous irritability pervading the whole frame, she said, 'I cannot bear conversation, — it distracts me. I want a little text now and then repeated to me, — it is so sweet!' Strict regard being paid to this, at one time it was said, "To them that believe, he is precious." She replied, 'Exceeding precious.' — Again: "You lie in the hands of mercy;" she rejoined, 'And I am willing to lie.' — "The Lord seems now about to take you; to whom you many times have given yourself up." She replied 'Yes; fervently, — with my whole heart.' She requested the 14th chapter of John's Gospel might be read to her. The first few verses being gone over, she said, 'It is enough.' Various passages were gently repeated to her, as she seemed able to bear it; to which she invariably returned some cheerful expressions of hope. The last, expressed so as to make it a question to her, was this, "Looking to Jesus, my dear?" To which, summoning all her feeble powers, she replied, 'Yes.' Delirium now encreased, convulsions came on, the

continued speechless for some hours, when she gently breathed out her soul into the hands of Jesus.

The Rev. R. Stevenson, of Castle Hedingham, in a judicious discourse on Mat. xi. 28, to a numerous audience, the principal of whom, as a tribute of respect to the memory of the deceased, were clothed in mourning, improved her death; who, in addition to the above, bore the following testimony: — 'Mrs. Bass was a woman of a superior order. She was possessed of an understanding that was remarkably strong, and highly cultivated; and, by her death, society is deprived of one of its most valuable members, and this Christian church of one of its brightest ornaments.'

Halsted. J. B.

MRS. DANDO.

Mrs. Dando, when a child, was remarkable for her sprightly disposition, and retentive memory. She was not without occasional convictions of sin in her early youth; but the first serious impressions on her mind which were permanent, were received when she was about 21 years of age, soon after she married Mr. Shipway. She was then persuaded by a friend, Mrs. B——, to accompany her to the Tabernacle at Bristol, to hear Captain Joss. She was violently prejudiced against preachers deemed irregular, and would say, 'How can shoemakers, weavers, and butchers know the way of salvation, who have not had a University education? It is impossible!' She was, however, persuaded to go on a week-night, as there was then less fear of observation. The place happened to be so full, that she could not get near enough to hear; but, observing many respectable persons present, some of whom she thought would never have approached so polluted a spot, her prejudices were weakened, and she attended the next Sunday morning. Being early, before the worship commenced, she looked around her, and felt a solemn awe on her mind, — which appears to have been the commencement of a work of grace. Mr. Joss was led, in his sermon, to treat fully on the deep depravity of the human heart, and its enmity against God, his people, and his ways. She was deeply convinced of sin, and filled with fear. She even concluded that her friend had previously been with the preacher, and acquainted him with all the hard speeches she had uttered; but she was astonished above measure, when assured that not a word had been spoken to him concerning her.

It was not long before she received comfort from the gospel of Christ, and began to enjoy much of his pardoning love; but she was not without her trials, for Mr. S. was greatly offended by her diligent attendance on the means of grace, and strong attachment to the cause of Christ, though, on her part, she did every thing in her power to soften his resentment. She proceeded, however, on her Christian course, in general, with much comfort; yet, at times, was greatly dejected, on account of 'the body of sin and death;' and a deep sense of her spiritual poverty, sinfulness, and depravity, sometimes reduced her almost to despair. During one of these seasons, she happened to meet with Dr. Stafford's Sermons, in which the following quotation from Hervey's Dialogues afforded her unspeakable relief and satisfaction: — 'But there is a righteousness, blessed be divine grace! spotless, pure, and consummately excellent! — a righteousness which answers all the Creator requires, and supplies all that the creature needs!' Great was the consolation she received on reading this passage. 'Never,' said she, 'did any one embrace the most lovely object, and clasp it to their bosom with greater delight, than I was enabled, on this occasion, to embrace Christ in the arms of my faith, as my righteousness and strength.'

In Aug. 1799, she was married to Mr. D. who testifies that her whole conduct, from that period, was uniformly excellent, and corresponded with that which preceded it. She abounded in every good

work, as a numerous family, now formed into several separate connections, can fully witness; next to whom, many of the serious Christian friends, of almost every denomination, will give their testimony; as she contributed to many charitable institutions, and, till lately, gave her manual assistance, like Dorcas, to make garments for some of the Benevolent Schools; but her chief excellence appeared in visiting the poor, especially those who received help from the Misericordia Institution; but enlargement is unnecessary, — 'her works praise her in the gates.'

The closing scene of her life shall be related nearly in the words of her afflicted husband. 'On Sabbath, May 14, we heard a sermon at the Tabernacle in the morning, and received the sacrament. While we were at tea in the afternoon, we read that remarkable account in the Evangelical Magazine for May, of Mr. Gommersall's sudden death, after reading to his family that portion of Scripture, 'Be ye also ready:' we then went to Broad Street to the lecture. In the midst of the worship, we observed several vivid flashes of lightning, and apprehended that a heavy storm was coming on. Mrs. D. was always greatly affected on these occasions; and, as soon as the service was closed, appeared to be greatly agitated. We could not obtain a coach; but I endeavoured, as much as possible, to compose her mind; in which, I hoped, I had pretty much succeeded, till we had nearly reached our own house. She then bore rather heavily on my arm, and I called for the help of two of the servants, who were near; and, having brought her into the house, she exclaimed, 'Sofa! sofa!' Being laid upon it, she said, 'Fan! fan!' which we did. My arm was now supporting her head, while we placed the pillows. I then asked her if she could speak to me; but received no answer. I said, "My dear, do you know me?" — an attendant, who was applying water to her temples, said she faltered out 'Yes;' which was her last word; for, like the person we had been reading of, not four hours before, 'she silently, without a struggle or a groan, in two minutes, passed away!'

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of the Right Rev. Ezek. Hopkins, D. D. *successively Lord Bishop of Raphoe and Derry, now first collected, arranged, and revised, with a Life of the Author, and a copious Index, by* Josiah Pratt, B. D. F. A. S. *4 vol. 8vo, demy, 2l.—royal, 2l. 16s. with a Portrait of the Bishop.*

In our last volume, page 393, we recommended Mr. Pratt's edition of Bishop Hall's Works. The excellent prelate, whose writings he has now collected, appears to have received from him the same attention; and is presented to us in a still more handsome style, the type being more open.

We rejoice to see the old divines thus multiplied upon us, in the commodious and engaging dress of modern times. It is a symptom for good. Human Sciences must improve, as observation is extended, and experiments are multiplied; and the useful Arts must advance, as the scientific principles on which they are founded shall be developed; but Theology is susceptible of no such improvement. Before the closing of the Divine Code, by the last sacred book, the grand principles of the Christian faith had long been revealed. No new truths are now to be expected; — no further revelations of the divine will. Genius and skill may present these truths under new and interesting lights, may combine them with new associations, and may clothe them in an elegant garb; but no new principle can be added, nor can any fresh discovery be made; and, as there is a constant tendency in man, so far as

left to himself, to vitiate divine truth, the church, on all great revivals of religion, has recurred to the writings of her elder children, which had been buried amidst the rubbish of their successors. Old books of Art and Science, therefore, can never be revived; but old Divinity will ever retain its value.

This edition is introduced by an appropriate Dedication to Mr. Wilberforce; which is followed by Accounts of the former Editions, and of the present Collection of the Author's Works, with a Life of the Bishop, and an Appendix containing some Account of his two Sons, Charles and John. The introductory matter closes with "Critical Remarks on Bishop Hopkins's Writings;" from which we extract the following passage, as placing the importance of these writings in a striking point of view: —

'Such is the comprehensive nature of these writings, that there are few points of doctrine or duty, on which they will not serve as an admirable guide to the judgment, and director of the conscience.

'There is another view in which the works of our author acquire peculiar interest. He was one of the last of that race of sound Divines to which the Reformation gave birth; and who, in uninterrupted succession, had maintained, in the Episcopal Chair, the genuine doctrines of the Scripture and the English Church. Bishop Hopkins, and his contemporary Bishop Beveridge, had scarcely any eminent successors of equal, or nearly equal, rank for many years, who unequivocally and openly held and inculcated the pure doctrines of the Reformation. The distinguishing truths of Christianity are opposed to the pride and passions of man; he naturally, therefore, repels these truths, unless either some secular considerations induce him to profess them, or divine grace incline him cordially to receive them. Among those, therefore, who profess doctrines against which corrupt nature is in continual rebellion, it must unavoidably follow, that the tendency will be to deterioration. Under the influence of concupiscence many, who cannot resist the evidence of truth, will *hold it in unrighteousness*; and others will not think the evidence worth weighing, and will secretly scorn to submit to any control, while they may abstain from openly impugning the creed of their country; and, under the influence of pride, operating in the most plausible disguise, and in a thousand forms, and in every possible degree, persons of a calmer temperament, of virtuous habits, and even of religious feelings, will often endeavour to smooth what they feel to be the ruggedness of truth, by reducing its statements more within the level of their own comprehension, and by accommodating those statements to the feelings and pretensions of the natural mind. After the energy of the Reformation had been, from the operation of such causes as these, for many years on the decline, other circumstances rapidly accelerated its decay. Christian truth, which had been associated with political extravagances and crimes in the latter part of the reign of Charles the First, and during several subsequent years, suffered severely under the serious invectives and witty sneers directed against them in the profligate court of the restored monarch. The scholastic and inelegant manner too of exhibiting Christian doctrines, which had generally prevailed, became unfashionable; a more easy and polished style was introduced; and some good men were not aware of the caution that should be observed on such a subject. Old terms were to make way for terms less offensive; — truths were rather to be explained, than the complex words which denoted them to be continued; — fundamental doctrines were to be reduced within as narrow a compass as possible; and a liberal spirit was to be cultivated. A singular correspondence between Drs. Tuckney and Whichcot is printed at the end of Whichcot's Aphorisms. In this correspondence, the Ecclesiastical Historian of Great Britain may find the tenets and feelings of the old and new schools fully developed by men of piety and sagacity; and will see

clear indications of that insensible departure from divine truth, which increased during the subsequent years *. Bishop Hopkins unites the truth of the old school with the elegance of the new. He sacrifices no one doctrine to the pride or the passions of man; but he exhibits the truths of the gospel with a force and elegance superior to most of his contemporaries. To the ingenuous student, therefore, these writings are of distinguished value. While he is anxious to improve his taste, and to form his style, he need not fear any deterioration of Christian truth by ambiguous statements, or a temporizing mode of expression.

Reflections upon the Books of the Holy Scriptures, *to establish the Truth of the Christian Religion. By* Peter Allix, D. D. *A new edition, from the corrected copy of the Bishop of Landaff. To which is prefixed, A Life of the Author. 8vo, price* 10*s.* 6*d. in boards.*

This is an excellent edition of a very valuable work. The author was a French Refugee Protestant, and a Calvinist. He is well known to the learned world by his researches into sacred literature, and was consulted by the greatest men of his age on the deepest and most intricate parts of learning.

The present Bishop of Landaff gives the following information respecting this work and its author:—"These two volumes were published in French (the first in London, and the second at Amsterdam) much about the same time that they made their appearance in English. They were spoken of with respect in the *Acta Eruditorum* for 1688; were translated into German at Nurenberg, in 1702, and have always been held in great repute for the plainness and erudition with which they were written. The author was a French Refugee, of distinguished learning and integrity."

Theol. Tracts, vol. I.

A Gospel-Glass, *representing the Miscarriages of English Professors; or a Call from Heaven to Sinners and Saints, by Repentance*

* Burnet gives an interesting account of the Divines who formed the new school. See the History of his Own Times, folio edit. London, 1724, vol. i. p. 176—191. — Whichcot led the way, and was followed by Cudworth, Wilkins, More, and Worthington: and, under these, were formed Tillotson, Stillingfleet, Patrick, Lloyd, Tenison, and the historian himself. Indifference, sloth, and secularity had so widely infected the church, "that if a new set of men," he says, "had not appeared, of another stamp, the church had quite lost her esteem over the nation." They laboured chiefly "to take men off from being in parties, or from narrow notions, from superstitious conceits, and a fierceness about opinions." They maintained besides, a good correspondence with those from whom they differed; "and allowed a great freedom both in philosophy and in divinity." Their project, so far as legitimate, was doubtless a noble one; but it was difficult to be accomplished, and the attempt required a clear discernment of the distinguishing truths of the gospel, a deep impression of their paramount importance, and both the inclination and the skill gracefully to interweave them as the principles and motives of all action. In such qualifications, these good men had not the pre-eminence requisite for their undertaking; while, therefore, we find in their manner an admirable improvement on the pedantry of the preceding age, and in their matter numberless engaging and elegant displays of the evidences of Christianity, and of the grandeur and beauty of its precepts, we are seldom roused and invigorated to action by its distinguishing doctrines. That life and energy which emanate from the doctrines connected with the Fall and Recovery of Man, and which are appropriate to Christianity alone, too often yield to motives drawn from the schools of philosophy; and the fitness, beauty, and expediency of religion and virtue, take place of the authoritative will of God, and the gracious provisions of the gospel.

This is a copious subject, and merits a full and able investigation. The church can only recover and confirm her influence over the nation, in proportion as she treads back her steps to the truths prominently enforced by her founders. Bishop Hopkins shews her faithful members the way; nor can any young clergyman better discharge the duty which he owes to her, than by fashioning his sentiments and his manner on our author's model.

and Reformation, to prepare to meet God. By Lewis Stuckley. *A New Edition, recommended by* Dr. Ryland. *12mo, 5s. boards.*

The author of this book was a pious Nonconformist; but little known at the present day. We are informed, that this publication has been reprinted at the request of several worthy ministers. It is suitable for serious and devout meditation, and admirably adapted to revive the work of religion in the soul. Dr. Ryland calls it "An excellent, pungent, and heart-searching work;' and strongly recommends it to the reader.

Theological Dissertations. *By the late* J. Erskine, D. D. *One of the Ministers of Edinburgh. To which is prefixed, An Account of the Author, by* T. Davidson, D. D. *Second edition, fine portrait, 12mo, price 4s. 6d. boards.*

The character of Dr. Erskine, as a theological writer, is already established. There is much ingenuity and clearness of reasoning in these Dissertations. To students in divinity they will be peculiarly acceptable; and whether they coincide or not with all his opinions, his talents and piety will command their approbation.

Essays, addressed to Jews, *on the Authority, the Scope, and the Consummation of the Law and Prophets. By* Greville Ewing, *Minister of the Gospel in Glasgow. Written at the Request of the Directors of the Missionary Society in London. 12mo, price 3s.*

The most important advantage which a Christian Minister has in reasoning with an unbelieving Jew, is obviously founded on the intimate connection and perfect consistency between the Scriptures of the Old and of the New Testament. The Jew professes to receive the Law and the Prophets as the infallible word of inspired truth; so that the Christian may reason with him on his own avowed principles, and derive his arguments from an authority which his opponent will not attempt to dispute. The difficulty, however, of convincing the Jew of his guilt in rejecting the Messiah, is rendered exceedingly great by the erroneous interpretations which rabbinical subtlety has invented, of the most clear and striking prophecies and promises. On this account, it is highly necessary that an argumentative Address to the Jewish people, through the medium of the press, should be the production of a mind distinguished by comprehensive and accurate views of the divine dispensations, and possessed of no small share of critical acumen and Hebrew learning. Under this impression, it was with great satisfaction that we found the present volume acknowledging Mr. Ewing as its author; and we have the pleasure to say, That a careful perusal of the work has justified our previous expectations. We hope it will be read by many of the deluded posterity of Abraham; and that, by the influence of the Divine Teacher, it may be honoured as the means of discovering to them their fatal error. We hope also, that it will not be conceived as exclusively interesting to the Jewish people. A statement of its contents will evince the importance of the subjects discussed; and the ability and piety discovered in their discussion, demand from us a most cordial recommendation of the work to all our readers, and especially to those who are engaged in the Christian ministry. After some valuable introductory Essays, Mr. Ewing treats on the Character of God, — Creation of the World, — Primeval State of Man, — First Transgression, — Redemption, — Antediluvian Worship, — Covenant with Noah, with Abraham, and with Israel at Sinai. The Work, as it will be seen from this sketch of its contents, is not yet complete; but we are happy to say, that the esteemed author is engaged in preparing a second and concluding volume.

Lectures *on some Passages of the Acts of the Apostles. By* John Dick, A. M. *Vol. II. 6s.*

Mr. Dick has formerly appeared before our tribunal; and was dis-

missed with approbation and respect. A Treatise on the Inspiration of the Sacred Scriptures first introduced him to the knowledge of the public, and procured a very favourable reception. His Lectures on the most remarkable passages of the first 15 chapters of the Acts of the Apostles, gave us no reason to alter the judgment we had formed of our author's talents. A second volume, which is now before us, completes his plan; and comprizes the latter part of the Apostolical History. It is introduced by a short Preface; from which we extract the following paragraph: —

'The subjects appear to be less diversified than those in the other volume, as they principally relate to Paul; to whose transactions he has confined our attention: but we see him in a variety of important situations; and we feel ourselves deeply interested in the actions of an apostle, who was the messenger of divine mercy to the Gentiles, and exhibits a distinguished example of great talents and eminent virtues indefatigably and successfully employed in the service of religion.'

The discourses are thirteen in number; and on the following subjects: — The Mission of Paul and Silas to Macedonia, — The Conversion of the Jailor at Philippi,—Paul and Silas in Thessalonica and Berea, — Paul in Athens, — Paul in Corinth, — Paul in Ephesus, — The Last Interview of Paul with the Elders of Ephesus, — Paul in Jerusalem, — Paul before the Council, — Paul before Felix, — Paul before Festus and Agrippa, — Paul in Malta and Venice.

Those who have perused the first volume with pleasure, will not be disappointed in the second. 'Had there been more fire,' says one,' and more of the tender and elevating language of Devotion, it would have pleased me better.' "I wish," says another, "it had been richer in Evangelical Truth." But are we to expect all things from one man? There is a diversity of gifts conferred by the glorious Head of the Church on the ministers of his gospel. In one we find several; in another one; in some all. Let us not be fastidious, and blame an author because he possesses not every gift.

In this volume the reader will always find good sense, pure doctrine, useful remarks, weighty exhortations, all conveyed in language which demonstrates that Mr. Dick did not despise the opinion of the public by appearing before them in a coarse or slovenly dress.

Letters and Conversational Remarks *by the late Rev. John Newton, during the last Eighteen Years of his Life.* 12*mo*, *price* 3*s*. 6*d*.

The 49 Letters contained in this volume, were written by the late Mr. Newton to Mr. Campbell, then of Edinburgh, but now a minister of the gospel at Kingsland, near London. They are, in general, very interesting; and include many circumstances relating to himself, his ministry, works, and friends; and to the occurrences of the times in which they were written. It was certainly not in the contemplation of the writer that they should appear in print; and some persons may, perhaps, doubt the propriety of publishing them; yet we cannot but think that, such was the peculiar excellence of Mr. Newton's epistolary talent, Mr. Campbell has done well in giving them to the public; and that they will promote the pious pleasure and solid edification of many readers. The same, on the whole, may be said of the Conversations, though we think a few of them might have been better suppressed. They contain, like those published by Mr. Cecil, many observations too good to be lost; and the fragments thus collected, will, doubtless, feed many with knowledge and understanding.

Correspondence of the late Rev. J. Newton, *with a Dissenting Minister, on various Subjects and Occasions; with a Brief Sketch of his Character, and a Ministerial Charge, by him revised and recommended. Price* 3*s*. 6*d*.

The high esteem in which Mr. Newton was, and is still held, is evinced by the zeal with which every thing produced by him is

brought forward to public notice. An advertisement, prefixed to this volume, informs us, "that the Editor consented to the publication, only upon condition of his name being suppressed;" and, it is added, "he is aware that it cannot be concealed from such readers as have any acquaintance with him or his writings." The reason of this we do not perceive: however, there can be no doubt of the *authenticity* of the Letters, &c. as the MS. may be seen in the hands of the publishers. The Editor offers an apology for subjoining to this Correspondence the Substance of a Charge given at the ordination of a Dissenting Minister. He avows that its connection with a name of so much celebrity, gives it a chance of being more extensively circulated, and of becoming more useful. This Charge had been submitted, many years ago, to Mr. Newton, who gave his opinion of it, and whose advice was followed in its improvement.

The volume contains 17 letters, 14 from Mr. N. to the Editor, and 3 from the Editor to him. These, though some of them were written in haste, and on business, are in Mr. Newton's usual style of excellence; and, though not intended for the public eye, display the piety, integrity, benevolence, and amiable candour of his character, which they will tend to elevate in the opinion of all good men who read them. The sketch of his character, extracted from a sermon occasioned by his death, is just and proper. The story of Dame Cross is particularly interesting.

The Church-Yard, *and other Poems. By* Geo. Woodley. 12*mo*, *price* 6*s*.

These poems are not without merit, especially the first and principal poem, entitled the Church-Yard: many suitable topics are introduced, and expressed in an agreeable manner. We should have been glad to have seen those peculiarities of the gospel of Christ intermingled, which alone can render the grave a pleasing subject. The author, probably a young writer, seems to us to deserve encouragement.

Poetical Gleanings, *on Instructive and Interesting Subjects. Selected and Compiled by* a Lady. 12*mo*, *price* 3*s*. 6*d*.

Though this publication is not altogether religious, it is so unexceptionable, and at the same time so uniformly serious, and consistent with evangelical piety, that we most cordially recommend it to young persons, especially of the female sex, and to Schools, where such a collection was a *desideratum*. The fair editor has, we see, made pretty free with the poetical department of our Magazine, and particularly with the compositions of Aliquis; and we are happy in contributing to so respectable and useful a collection.

LITERARY NOTICES.

Rev. *R. Cecil*, being himself disabled by infirmities, has entrusted the publication of his Works to his friend, Mr. Pratt. They will form 3 volumes, each independent of the others. 1. Memoirs of Messrs. Cadogan, Bacon, and Newton, with their Portraits: — this volume will appear in the autumn. 2. Sermons and Tracts already printed, with a few originals. 3. Select Sermons, accurately taken in short-hand, by a friend. Vol. 2 may be expected about Christmas, and the Sermons in the spring of 1810.

We understand that Answers to Mr. Hale's Second Pamphlet are intended, both by Mr. Blair and Mr. Hodson.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Watts's Works, 4to, Part I. 7*s*. — royal, 12*s*.

Bishop Hopkins's Doctrine of the Covenants, edited by Mr. Pratt, 8vo, 8*s*. bds.

Six Sermons on Baptism, Confirmation, and the Lord's Supper. By J. Scott, A. M. 2*s*. 6*d*.

Zeal without Bigotry, in Answer to 'Zeal without Innovation.' 2*s*. 6*d*.

Essays on the Gospel Dispensation, considered in connection with God's Moral Government. By W. Beanell, 5*s*. bds.

Jude's Question Discussed: a Sermon, by W. Kingsbury, M. A. 1*s*.

RELIGIOUS INTELLIGENCE.

WEST INDIES.

In our last Number we stated, That the persecuting act of the Jamaica Legislature had been disallowed by his Majesty, and a method adopted to prevent the execution, in future, of any restrictive law respecting religion, without the King's concurrence; which, we are persuaded, will never be afforded. We have now the pleasure of laying before our readers the official Report on this subject, and the order made in consequence of it: —

"*At the Council-Chamber, Whitehall, the 23d of May*, 1809.

"By the Right Honourable the Lords of the Committee of Council, appointed for the Consideration of all Matters relating to Trade and Foreign Plantations.

"To the King's most Excellent Majesty in Council.

"May it please your Majesty,

"Your Majesty having been pleased, by your Order in Council of the 26th ult. to approve of a Report of this Committee, submitting that an act passed by the Legislature of the island of Jamaica in the year 1807, entitled, 'An Act for the Protection, Subsisting, Clothing, and for the better Order and Government of Slaves, and for other Purposes,' should be disallowed, as containing a clause contrary to the principles of toleration prevailing in this kingdom, and as being the more objectionable, as an act to the same effect had been disallowed by your Majesty at a former period, and no provision had been made by the Legislature of the island for clergymen of the Established Church. The Lords of the Committee, adverting to the circumstance of this act being a second attempt by the Legislature of the island of Jamaica to pass a law of this nature, and foreseeing the inconvenience that may arise from a recurrence of this practice, are humbly of opinion, That an additional instruction should be given to the several governors of your Majesty's islands in the West Indies, restraining them from giving their assent to any law or laws concerning religion being passed, until the same shall have been first transmitted to your Majesty, through one of your Majesty's Principal Secretaries of State, for your Majesty's royal consideration, unless a clause or clauses be inserted in such law or laws, suspending and deferring the execution thereof until your Majesty's pleasure shall be known thereon.

"And the Lords of the Committee having prepared a draught of such additional instruction, humbly take leave herewith to lay the same before your Majesty, for your royal approbation.'

Instruction issued in pursuance of the above Report: —

"*Additional Instruction to the Governors of his Majesty's Islands in the West Indies.*

"It is our will and pleasure, and we do hereby require and command that you do not, on any pretence whatever, give your assent to any law or laws to be passed concerning religion, until you shall have first transmitted unto us, through one of our principal Secretaries of State, the draught of such bill or bills, and shall have received our royal pleasure thereupon; unless you take care, in the passing such bill or bills, that a clause or clauses be inserted therein, suspending and deferring the execution thereof until our will and pleasure shall be known thereupon.'

We understand that the Deputies of the Dissenting Congregations in and near London, for the Protection of the Civil Rights of Dissenters, have presented an Address of Thanks to the Lords of the Council, for their wise and liberal conduct in this affair.

OTAHEITE.

The following pleasing event was mentioned at the last Annual Meeting of the Missionary Society: —

A seaman, on board a trading vessel, called at Otaheite, and, through the blessing of God on the preaching of the Missionaries there, was called to the knowledge of the truth. Afterwards he was removed to a man of war, and became the happy instrument, by his conversation and example, of bringing thirteen or fourteen of his companions to a sense of their lost state, and their need of salvation by Jesus Christ. Their conduct for a considerable time past has been such as to afford much hope, that they also have been called by the grace of God.

A spelling book and catechism, in the Otaheitan tongue, are now printing by the society, in order to facilitate the instruction of the natives by the Missionaries.

NEW SOUTH WALES.

Proposals have been circulated for instituting a Lending Library, for the general benefit of the inhabitants of New South Wales. In that colony, books of every kind are extremely scarce; it is therefore highly desirable that a public library should be formed, containing books suited to the poor settlers employed in agriculture, the soldiers, and the convicts. Those who have a disposition to improve their minds, have, at present, scarcely any opportunity on account of the want of books. Treatises on divinity and morals, history, voyages and travels, agriculture in all its branches, mineralogy, and practical mechanics, would be peculiarly acceptable. Donations for this purpose in money, books, or tracts, will be thankfully received by the Rev. Samuel Marsden, chaplain to the colony, at Mr. William Wilson's, No. 150, Fenchurch Street, London.

INDIAN JUBILEE.

The year 1806 being the hundredth year (or the second fiftieth) since the gospel first visited the peninsula of India, a jubilee was celebrated by the Hindoo churches, on the 9th of July, in commemoration of the arrival of the first two Protestant Missionaries, in 1706. — The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people, as we are informed, walked in procession to the churches, carrying palms in their hands, and singing the 98th Psalm; and, after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day: — "Blessed is the people that know the joyful sound."

METHODISTS NOT COWARDS.

Extract of a Letter from a Sailor on board his Majesty's Ship Sea-Horse, to his Mother, dated Malta, July 31, 1808.

"I shall now relate a circumstance which it concerns you to know. We are refitting in this place, after an engagement with a Turkish frigate, of 52 guns and 540 men, and a corvette, of 24 guns and 2 mortars. The corvette, we believe, was sunk, as she disappeared after the first broadside we gave her. The frigate we took, after an engagement of nearly five hours; having shot away her mizen mast, and fore and main top masts; her killed were 163, the wounded 195; while there were no more than five of our people killed, and eight wounded.

"In such an affair as this, you may wish to know what were my feelings: — then, really I longed for the action. We were at quarters nearly two hours before the action commenced, during which time I had many thoughts: — Shall I be killed or wounded? I felt confidence in God, that he would deal kindly with me. I prayed that I might not see any fall near me, or if they did, that it might not affect me. My prayer was answered.

"I chose the most dangerous station. The question was put, — 'Who shall load the guns?' All were silent till I spoke. A consultation was held, and I took the office apparently unwelcome to others. My reason was, — I am called a *Methodist*, — they think us cowards; and I wished to convince them that

we are not; and I believe that now most people on board are satisfied on that head."

T. C. N.

Augsburg, June 22.

There has just appeared a royal edict of considerable length, relative to the religion and religious corporations of Bavaria. It declares that an absolute liberty of conscience is guaranteed to all the inhabitants of Bavaria. Every person may chuse and exercise whatever religion he pleases, as soon as he shall have obtained the age of twenty years, without any prejudice to his civil rights. This regulation applies to both sexes. The making of proselytes, either by force or art, is prohibited. If in the contracts of marriage, the parties, being of different religions, have stipulated that in which their children shall be educated, that stipulation shall be legally followed; but if there be no such agreement, the male children shall be brought up in the religion of the father, and the female in that of the mother; foundlings shall be brought up in the religion of him or her who shall be charged with their education. — *From the Times, July 11th.*

LONDON.

HOXTON ACADEMY.

JUNE 21. A numerous meeting of the supporters of this Institution was held in the adjoining Chapel, when three of the students delivered orations on the following subjects: — Mr. Harrison, The Advantages of Christianity to a Nation; Mr. J. Percy, the Chief Hindrances of the Propagation of the Gospel; Mr. Slate, the Subserviency of Divine Providence to the Progress of Divine Truth. Mr. Durant, of Poole, then read the following report: — "The undersigned having had the satisfaction of being present at the Examination of the Students in the Hoxton Academy, on Friday, June 16, 1809, beg to express their satisfaction on that occasion. The order of reading was as follows: — First class: Chaldee, Dan. iv.; Greek, Sophocles. Second class: Hebrew, Gen. xv.; Latin, Witsius on the True Divine. Third class: Hebrew, Isaiah xl. Fourth class: Greek, Demosthenes and Homer. Fifth class: Latin, Virgil. — The whole of the exercise reflecting high honour upon the ability of the tutors and the diligence of the students, afforded a pledge to the churches of a rising ministry, furnished with promising talents and respectable literary attainments.

ALEX. WAUGH, A. M. Chairman.
JOHN HUMPHRYS.
W. B. COLLYER, D. D.

—Mr. Gleed and Mr. Durant engaged in prayer. The next morning there was an association of the ministers educated in this Institution: many very interesting accounts were given of the success of their labours in the formation of Sunday Schools; Benevolent Societies for relieving the sick poor, vestry libraries, and the distribution of tracts. The churches in general were reported to be in a flourishing state; and considerable effects were said to have been produced by village preaching. It was recommended to the ministers, that when they discovered any candidates for the ministry, they should, if possible, attend to the improvement of their minds, and the exercise of their talents, previous to their being recommended to the Academy. — In the evening, the Rev. Mr. Gore preached from 1 Thess. ii. 3, 4, On the Trust committed to Ministers: Mr. Dennant, of Halesworth, and Mr. Harris, of Cambridge, engaged in prayer. Collections were made both days for the benefit of the Institution, which amounted nearly to 160 *l.*

CHESHUNT COLLEGE.

On Thursday, the 29th of June, was held at the College the Seventeenth Anniversary of this Institution. It was very numerously attended by friends from London and the adjacent villages; and the propriety, as well as ability, with which the service was conducted, afforded great satisfaction. The chapel, which is a very neat building, and will contain about 500 persons, was

crowded; and those who could not gain admittance, were accommodated with seats on the outside. For convenience of hearing, the services were performed, as usual on these occasions, near one of the windows, in an erection fitted up for that purpose. Divine worship commenced with a selection from the Common Prayer, with appropriate psalms and lessons. Dr. Draper, the president, then delivered a short introductory address, and called upon three of the senior students to deliver themes, which they did, upon the following subjects: — Mr. Keyworth, on 'The Duty of Propagating the Gospel of Christ;' — Mr. Wardle, on 'The best probable means of accomplishing such an important end;' and Mr. Howes, on 'The probable consequences of using proper means for promulgating the Gospel.' The Rev. T. Bennett, of Birmingham, then prayed; after which, the Rev. R. Stodhart, formerly a student at this College, and now minister of Pell-Street Chapel, preached a suitable sermon, from 1 Cor. ii. 2. The president then reported the result of the last public examination of the students, as it respected their literary attainments, which was highly satisfactory. Dr. Draper proceeded to deliver a most affectionate and impressive charge to Mr. Keyworth, who had been called to the knowledge of the truth under his ministry, and had just closed his academical studies; — the Rev. John Finley closed the services of the day with prayer. It will be gratifying to the friends of this Institution, which is supported by subscriptions and voluntary contributions, to learn that the List of Annual Subscribers received upon this occasion several additions. Also, that several persons, from a conviction of the utility of such a seminary, made an increase to their former subscriptions: but, though the Trustees have to acknowledge with gratitude the increasing prosperity of the Institution, yet the heavy expences attending such an undertaking, and which have increased with the pressure of the times, call for unremitted exertions on the friends of the gospel. It is a prominent feature in the plan of this Seminary, that no young man shall be admitted until he has given satisfactory evidence, both of personal religion, and of talents for the ministerial profession.

On Tuesday, July 4, Mr. James Bridgeman and Mr. Thos. Griffiths, late students at Cheshunt College, were publicly set apart to the work of the ministry, at the late Countess of Huntingdon's Chapel, Spa-fields. The Rev. L. Kirkman began the service with prayer; Dr. Draper, President of Cheshunt College, delivered a short Introductory Address, in which he explained the Nature of Ordination, as practised in the Primitive Church; he then called upon the candidates to relate the particulars of their conversion by divine grace, and of their call to the ministry; also, to declare their assent to the doctrinal Articles of the Church of England, which had been previously read. This part of the service made a great impression, and appeared to give peculiar satisfaction to all present. The Rev. Thomas Bennett, of Birmingham, then offered the ordination prayer; Dr. Draper delivered a short but impressive charge, founded on Acts xx. 28; and the Rev. J. Griffiths concluded the service with prayer.

HOMERTON ACADEMY.

On Tuesday, June 27, the Annual Orations were delivered by the three students to whom that service in rotation belonged, at the Rev. B. Gaffee's Meeting-house, New Broad Street, before a large and most respectable auditory. The subjects of the orations were the following: —

1. The Importance of an accurate Study of the Philosophy of the Human Mind, in Promoting the Knowledge of Revealed Religion. By Mr. Fox.

2. The Description and the Blessings of a Devotional Spirit. By Mr. Brackstone.

3. The Portraiture of a Christian Minister. By Mr. Notcutt.

On the succeeding day the usual Examination was conducted in the

Academy at Homerton. The junior students were examined as to their progress in Classical and Hebrew Literature; and the seniors, with respect to the subjects of the Lectures through the past session, in Mathematical, Philosophical, Critical, and Theological learning. The *Oratio Academica* was delivered by Mr. Small, a senior student, on the well-known distich:

Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

Strong approbation was generally and very handsomely expressed by the constituents and other friends of this venerable seminary, with regard to both the public and the private exercises of this Anniversary.

It may here be proper to contradict a prevalent supposition, that the *endowments* of the Homerton Academy are adequate to its support. This has *never* been the case; and, at present, the number of students being 18, with the certainty of a further addition after the vacation, and the other expences of the Institution being very much increased, it is necessary to solicit the aid of the friends of evangelical truth and solid learning; who, it is hoped, will exert themselves in endeavouring to procure, by subscriptions or otherwise, an addition to the means already possessed for its support.

Toleration Act.

Our Readers in general, and our Dissenting Readers particularly, have doubtless noticed, with some degree of anxiety, the motion lately made in the House of Peers by Lord Sidmouth, That a return should be made of the number of persons who had received licences (as they are called) to become Dissenting Ministers, during the last 50 years. The professed object of this motion was, to prevent the abuse of the Toleration Act, by improper persons obtaining (through such licences) an exemption from civil offices and burdens, to which other persons are liable. His Lordship, and others who supported the motion, expressed, at the same time, their regard for the preservation of that religious liberty which the Toleration Act secures, and their wish not to trench upon it by the regulations which they judged it necessary to make for the prevention of abuses in future.

As the Dissenters are deeply concerned in any alteration which may be made in that great bulwark of their privileges, it is certainly their duty to keep a watchful eye on the progress of this business. A meeting was, therefore, called of the three denominations of Dissenters, at Dr. Williams's library, Red Cross Street, London, on Thursday, June 15; when a Committee was appointed to consider of the most proper steps to be taken on this occasion. We hope that some wise and calm measures will be adopted, agreeable to all parties.

Merchants' Lecture. — On Wednesday, July 5, the Rev. Dr. Winter was chosen one of the Lecturers at Broad Street, in the room of the Rev. Mr. Barber, who has resigned.

MISSIONARY SOCIETY.

DEATH OF MR. CRAN.

Letters have just been received by the Directors from Mr. Loveless, at Madras, and from Mr. Des Granges, at Vizigapatam, dated Jan. 20 and Feb. 27, 1809. By these letters they have received the very afflicting information of the death of a most worthy and valuable missionary, Mr. George Cran. Concerning this mournful event, his colleague, Mr. Des Granges thus writes: — 'Our dear brother was severely attacked by a bilious fever in November last, which in a few days reduced him to a very weak and low state of body. By the advice of the physician, he undertook a tour to the northward, in company with Major-General Gowdie,' &c.

He appeared, for a time, to have gained strength, but became much worse, when, at a town called Chicacole, about 74 miles from Vizigapatam. Dr. Fleming, perceiving his danger, wrote to Mr. Des Granges, who immediately set off to visit him, but did not arrive till six hours after he had breathed his last. On Mr. D. devolved the painful office of committing his remains to the grave. He closed a holy and useful life on Friday, Jan. 6. 'This,' says Mr. D. 'was a severe stroke to me. I had great difficulty to bear up under it; but God strengthened me! He assuaged my grief for the moment, and forced me to say, Thy will be done! Still my heart is heavy, and reflection on my loss makes me lament over the mountains of India, as David lamented over the mountains of Gilboa, on the loss of his beloved Jonathan.'

Mr. D. has sent extracts of letters from Mr. Cran, written to him during his journey, which shew the pious state of his mind, and the earnest desire he retained to the last to be useful. He had acquired the Telinga language, and preached in it but a few days before his death. In a letter, dated Chatterpore, Dec. 17, he says, 'I have spent many pleasant hours with the natives, and found many very desirous to know more of the gospel. Travelling among them, and proclaiming the good news of salvation, is certainly delightful work.'

Mr. Loveless expresses himself, in relation to this distressing circumstance, thus: 'It has pleased the all-wise Disposer of events to take to himself our dearly beloved brother, George Cran. He fell asleep in Jesus on the 6th instant, at Chicacole, whilst on a journey with Major-General Gowdie for the benefit of his health, which also afforded him an excellent opportunity of preaching the gospel to the natives; in which blessed work he was employed till within a few days of his death. Brother Des Granges had the painful office of interring his dearly beloved colleague at a distance from home, and among strangers, having also been deprived of the painful pleasure of receiving his dying commands, and hearing from his lips those professions of faith in the glorious gospel, which he was so desirous of making known to the perishing millions of Hindoostan, and which brother D. would have communicated for the comfort of his friends and fellow-labourers, and the edification of the church at large.'

'How mysterious,' he justly adds, 'are the ways of Providence, in thus removing a young man, in the prime of life, who had just attained the knowledge of the language, by which he was enabled to make known to the poor Heathen 'the unsearchable riches of Christ!' In this we are called 'to be still, and know that he is God;' and, though mysterious, his ways are neither unwise, unjust, nor unkind, as we shall see hereafter. O that this may have a due influence on me, to make me more zealous and devoted in the work of the Lord, and to incline many to offer themselves as Missionaries in this country, where millions are crying, 'Come over and help us.'

To these pious reflections no addition is necessary. The residue of the Spirit is with the Lord, who, we trust, will strengthen the Mission by the speedy arrival of the brethren Gordon and Lee, who sailed from America in May last, to join the brethren at Vizigapatam.

An account of the pleasing appearances which this Mission now presents, must be reserved for our next Number.

MISSIONARY COLLECTIONS, &c.		£.	s.	d.
A few Friends at Bicester, Oxon. by the Rev. R. Fletcher	—	5	11	0
A. L. (a second donation)	—	2	0	0
Rev. W. Kemp and Friends, Swansea	—	17	12	8

A Circular Letter has been issued by the Directors to the Friends of the Missionary Society, with the following Statement annexed; to which we respectfully request the attention of our numerous readers:—

ACCOUNT of the STATED Income of the MISSIONARY SOCIETY in the Year ending the 31st of May, 1809, compared with the Expenditure during the same period.

RECEIVED.	£ s. d.	£ s. d.	PAID.	£ s. d.
Dividends on Stocks	885 0 0		Disbursements, on Account of the several Missions, the Education and Outfit of Missionaries, &c.	7611 19 6
Deduct (Property Tax)	88 10 0			
		796 10 0		
Return of Property Tax on the Amount of the above Dividends		88 10 0		
Annual Subscriptions		1245 16 6		
Annual Collections, including those at the Anniversary Meeting		1829 5 7	Amount of Receipts, as *per Contra*	3960 2 1
		3960 2 1	Balance	3651 17 5

It will appear from the above Account, that, notwithstanding the increased Amount of the Annual Collections, the *regular* Income of the Society fell short of the Expenditure by the sum of *Three thousand six hundred and fifty-one pounds seventeen shillings and five pence*; towards which balance, the sum of £857. 14s. 4d. has been received in occasional Contributions and Legacies, leaving an actual balance of £2794. 3s. 1d. upon the expenditure of last year unprovided for; from which the Directors presume, that the necessity of more vigorous exertions by the Friends of the Missionary Society in obtaining Annual Subscriptions, and in making Annual Collections for the benefit of the Institution, will be obvious, when it is understood, that, in the present state of its finances, nearly one half of the expenditure is to be provided for by casual means.

Provincial Intelligence.

The First Anniversary of the Plymouth Asylum for Female Penitents, was held on Friday, Feb. 3; when an excellent sermon was preached by the Rev. Dr. Hawker, from Isa. xiv. 32, "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." After service the Governors and Subscribers adjourned to the London Inn, to hear the Report of the Committee, from which it appeared, that since the opening of the asylum, 24 penitents had been received, many from distant counties and places. Some of this number have been placed at service with pious and respectable families; others have been restored to their friends, with mutual joy and thankfulness, and 15 remain within its walls. Donations and Subscriptions are thankfully received by G. Creed, Esq. Stoke House, near Plymouth, the treasurer; and by the Rev. S. W. Gandy, the chaplain to the institution, Plymouth.

SCHOOL OF INDUSTRY.

Dear Sir, *Duxford, Feb.* 10, 1809.

AGREEABLY to your request, I send you a brief Account of the Rise and Progress of our School of Industry. When we came first to the village, in April, 1795, we found the children totally ignorant of needle-work, and without any means of instruction. Most of the poor families were in the habit of putting out their linen to make. This, together with a desire of giving them religious instruction, induced Miss Thompson to begin a school, confining her number to 12; but these rapidly improving, and others

being desirous of admission, the number was gradually increased to 30. Finding some difficulty in obtaining a sufficiency of plain-work, and as an encouragement to industry, she taught them to work a handkerchief; which they took with them on leaving the school and entering into service. Fancy-work coming into fashion, and their little attempts being much approved by some ladies in the neighbourhood, we received an order, March 23, 1805. This was the first. It gave satisfaction; and was followed by many more from private families; and in the course of a few months, considerable orders were received from five shops, at Cambridge, St. Ives, &c. The business now becoming of importance, the prices for the work were fixed, and a regular account opened. The shopkeeper sent the muslin in the piece, with an order for so many dozen of caps, veils, &c. This was cut out, and given to the children, with the patterns (which were drawn by Miss T. and her nieces) to work. Two hours in the day were appointed to take in and give out the work, which was finished at their own houses. When the order was completed, it was sent home, with a bill, and the money returned; as our plan did not admit of credit. The whole of this money was divided among the children, according to their work. It was required that they should be decently clothed out of the money by their parents, and the rest for their own use, which greatly assisted them in providing comfortable bedding, and other necessaries for their houses, which they were unable to procure.

In the beginning of the year 1808, a painful bereavement took place in the death of Mrs. Pyne, a beloved sister; by which the care of seven children devolved upon Miss T. This, together with a declining state of health, determined her to give the fancy-work into the hands of two of her scholars, who still carry it on with success. On closing the account, the money distributed among the little workwomen, who at no time amounted to more than forty, came to £678. 15s. 9d. in a period of little more than three years. As I observed before, they were at no expence for patterns; — many of them being contrived, and all of them drawn, by Miss. T. and family.

In addition to the above School of Industry, we have carried on a Sunday School; and in three neighbouring villages, where we have Evening Lectures, Evening Schools. For each school we engage a master and mistress; admit 10 boys and 10 girls, who attend every evening in the week, from six to eight o'clock, excepting on the lecture-evening, when we expect them to attend the worship of God. This gives us a fine opportunity to distribute Religious Tracts. The whole of the expence is defrayed by our congregation at Duxford. We have formed other little plans, which, through divine grace, have exceeded our expectations. How much might be done by us if there were not 'a lion in the way!'

Accept of my thanks for the republishing C. Mather's Essays to do Good; and believe me to be,

dear Sir,
yours, affectionately,
B. Pyne.

April 11. A small commodious Independent chapel was opened at Poulton, near Blackpool, Lancashire. Mr. Charrier, of Liverpool, preached in the morning, from Isa. lx. 1; Mr. Fletcher, of Blackburn, in the afternoon, from 1 Pet. ii. 12; and Mr. Edwards, of Elswick, in the evening, from Neh. iv. 6. There were very crowded audiences; and there is good reason to hope that the labours of Mr. Morrow, the stated minister in this town, and in the neighbourhood, where he is employed as an itinerant, will not be in vain.

The West Kent Union Society held their Half-yearly Meeting at Mr. Ralph's, Maidstone, April 25. The business of the Society was conducted in the forenoon. In the afternoon Mr. Rogers preached from Ps. cx. 2; and in the evening, Mr. Sabine, of Tunbridge. The devotional ser-

vices were conducted by Mess. Ralph, Knott, Morris, Bentliffe, Stanger, and Beaufoy.—The next Meeting is fixed for Tuesday, October 24 next, Mr. Sabine's, at Tunbridge. Public services at 11 and 6. Mess. Ralph and Slatterie to preach: Messrs. Pepperwell and Bentliff, in case of failure.

A small chapel was opened on Whit-Monday, at Rhes-y-cae, about four miles from Holywell, Flintshire; and which also belongs to the Independent church in that town. The following were engaged on the occasion in the different parts of the services: — Messrs. Jones, of Newmarket; Jones, of Moelfre; Williams, of Wern; Davies and Williams, students from Wrexham, &c. The congregations seemed serious and attentive; and far greater in number than the chapel could contain. From the situation of the place, what hath been already done in the course of the two last years, and the continued regard shown by the inhabitants to the word of life, it may be hoped that the Lord hath many people here among the poor unthinking miners, who are very numerous in this neighbourhood.

On Tuesday, May 23, the Gloucestershire Independent Association was holden at Mitchel Dean. In the morning, Mr. T. Lewis, of Wotton-under-Edge, preached from Ps. i. 6; Mr. W. Bishop, of Gloucester, from Isa. lv. 1; and Mr. C. Daniell, of Kingswood, from Ps. lxviii. 18. — The next Association will be held at Chedworth, Sept. 19, 1809, when the Independent Benevolent Society meeting in Gloucestershire, will hold its Annual Meeting. There will be an open Committee the preceding evening, at Chedworth, at the Rev. Mr. Phillips's, to audit the accounts, &c.

An Association of several Ministers and Churches belonging to the Independent denomination, has lately been formed in Yorkshire, called The Eastern Association of the County of York. The avowed objects of the Members constituting it are, The increase of personal religion and Christian union amongst them, the spiritual welfare of their respective connexions, and the extension of the Redeemer's kingdom in the world. For the promotion of these important purposes, it was thought expedient that an Annual Meeting should be held at one of the Churches belonging to the Union; and in pursuance of a Resolution to that effect, the First Annual Meeting was held on the Second Tuesday and Wednesday in June, at the Rev. G. Lambert's Chapel, Hull. Two sermons were preached on the evenings of those days, by Mess. Arundel, of Whitby, and Bottomley, of Scarborough. The former part of Wednesday was spent by the brethren in mutually relating the state of religion in their respective connexions. This Meeting was peculiarly affecting and solemn. It called forth all the sympathies which reside in the bosom of a Christian, while they alternately 'rejoiced with those who rejoiced, and wept with those who wept.' An unusual impression was produced; when some of the more aged brethren, especially the Rev. G. Lambert, exhorted their younger brethren to diligence and perseverance; and united their testimony in honour of the goodness and fidelity of that Divine Master 'who had been with them, even to the eleventh hour. We trust, the effect will not be lost for many days to come! — The next Meeting of this Association will be held (God willing) at Scarborough, on the first Tuesday and Wednesday of July, 1810.

The Devonshire Association met at Bideford, June 21. In the morning, Mr. Pinchback preached from Isa. xxxii. 15; and Mr. Vowles read an Address, on Religious Conversation. Mr. Windeatt preached in the evening, from Luke xiii. 24. Mess. Jackson, Allen, Evans of Appledore, W. Rooker, and Blair, prayed. On the preceding evening, Mr. Meuds preached from Col. i. 28; and Mess. Judson and Smith prayed. — From the Funds of this Association, exhibitions were granted in aid of the Western Academy; of eight indigent congregations; and of an Itinerant, who is labouring in the north-western part of the county.

June 14. The Buckinghamshire Association assembled at Mr. Fletcher's, Bicester, Oxon. Mr. Scraggs, of Buckingham, preached from Rom. xv. 5, 6; and Mr. Wilkins, of Abingdon, from Acts xvi. 17; Mr. Gardner, of Potter's Pury, preached in the evening, from Phil. i. 27. — The next Association is intended to be held on the first Wednesday in June, 1810, at Mr. Reynolds's, Nash, near Buckingham.

June 23. — A small chapel was opened for divine worship at Hornsey, in the neighbourhood of Hull, Yorkshire. Mr. Lambert, of Hull, preached in the morning, from Hag. ii. 9; Mr. Arundel, of Whitby, in the afternoon, from Gen. xxviii. 10 to 22; and Mr. Haleson, of Driffield, in the evening, from Ps. xxvii. 4. To those who are in the habit of frequenting Hornsey, for the benefit of sea-bathing, it is presumed this intelligence will not be unacceptable.

June 28. The Annual Meeting of the Sussex Mission Society was held at the Countess of Huntingdon's Chapel, Brighton. Mr. Martell, of Heathfield, preached; Mr. Styles stated the plan and object of the Society; and the devotional parts of the service were conducted by Mess. Franklin, Fisher, and Kerby. After the morning-service, the Members of the Society met for business, when it was resolved, That Arundel should be the station for the itinerant to preach at for the present; and Bognor, and the villages adjacent, as opportunity should offer. Mr. Taylor, from Mr. Collison's Academy, who has, for the present, engaged in the work of an Itinerant, connected with this Society, preached in the evening at Mr. Gough's Meeting-house; and Mess. Thomas (of Enfield) Sargeant, and Jones, engaged in prayer. The Plan of this Society is precisely the same as that adopted by the Surry Mission. It unites for one common object, Baptists, Calvinistic Methodists, and Independents.

Thursday, June 29, Mr. W. Hull, late student at Wymondley, was set apart to the pastoral office over the Christian Society assembling in the Old Meeting, Norwich. Mr. Dennant, of Halesworth, began the service of the day with reading the Scriptures and prayer; Mr. Price, of Woodbridge, delivered the introductory discourse; Mr. Newton (the aged and venerable minister of the church, and with whom Mr. Hull is settled as co-pastor) prayed the ordination-prayer; Mr. Parry, Tutor at the Wymondley Academy, received the confession of faith and delivered the charge; Mr. S. Newton, of Witham, preached a sermon to the people; and Mr. Carter, of Mattishall, concluded the service with prayer. In the evening, an excellent and appropriate discourse was preached by Mr. Palmer, of Hackney. The services of the day, which will be printed, were conducted in a truly interesting and solemn manner, and attended by crowded auditories.

July 5. The Independent Ministers in the county of Kent held their Annual Association at Gravesend. Mr. Slatterie, of Chatham, preached in the morning; Mr. Gurteen, of Canterbury, preached in the evening; and Mr. Tomlin, of Sandwich, on the preceding evening. — Their next Meeting will be held at Sheerness, on the Wednesday after the first Sabbath in July, 1810.

At a late Meeting of the Somersetshire Association, it was resolved, Not to countenance any collecting Case in their respective Congregations, until it has received the sanction of the County Association, or of the Committee of the Congregational Union in London.

The New Tabernacle at Dursley, Gloucestershire, will be opened Aug. 15, 1809; when the Rev. Mess. Hill, Jay, and Thorpe are expected to preach.

RECENT DEATH.

Lately, at St. Albans, the Rev. Mr. Gill, who had been nearly 50 years pastor of the Baptist Church in that town. He was a nephew of the celebrated Dr. Gill.

July 16, at Birmingham, Mrs. Humphrys, wife of the Rev. J. Humphrys, of London.

POETRY.

LINES

occasioned by the Institution of the London Female Penitentiary.

DAUGHTER of Anguish, child of Woe,
Whose bitter tears repentant flow,
To Him lift up thy melting eyes,
Who bids those springs of sorrow rise!

With care paternal, see him bend,
And from his lofty seat attend
The whisper'd sigh, the secret moan,
The drop that falls 'unseen, alone!'

When man but flatter'd to betray,
And lur'd thee from thy home away,
He bade thy peace of mind depart,
Then left thee to a breaking heart.

For thee remains no place of rest,—
Against thee clos'd the feeling breast,—
The downcast look, the virtuous eye,
Withheld from thee soft sympathy!

Ah, cease thro' devious paths to roam!
Lo, Charity provides a home,
Where Vice her blushing face may hide,
With Hope and Pity at her side!

Daughter of Anguish, cease to grieve,
Lo! Jesus bids thy spirit live!
Before thee sets an open door,
And whispers, 'Go, and sin no more!'

A HARVEST HYMN.

YE sons of Britain join,
And swell each solemn chord,
Your grateful notes combine
To magnify the Lord:
In lofty songs your voices raise,
The God of Harvest claims your praise!

In rich luxuriance dress'd,
Behold the spacious plain!
His bounty stands confess'd,
In fields of yellow grain!
Come then, your hearts and voices raise,
And God, the God of Harvest, praise!

Fair Plenty fills our isle;
His mercies never cease!
The husbandman doth smile
To see the large increase.
O let us then our voices raise,
And God, the God of Harvest, praise!

The precious fruits he gives,
O may we ne'er abuse!
But thro' our future lives,
To his own glory use.
Then rise to Heav'n to sound his praise
In sweeter strains and nobler lays!

Birmingham. I. C.

A MISSIONARY HYMN.

Cry aloud, Spare not. — Isaiah lviii. 1.

MEN of God, go take your stations;
Darkness reigns throughout the earth:
Go, proclaim among the nations
Joyful news of heav'nly birth:
Bear the tidings
Of the Saviour's matchless worth!

Of his gospel not ashamed,
As 'the pow'r of God to save,'
Go where Christ was never named;
Publish freedom to the slave!
Blessed freedom!
Such as Zion's children have!

What, tho' Earth and Hell united,
Should oppose the Saviour's plan?
Plead his cause, nor be affrighted,—
Fear ye not the face of man.
Vain their tumult!
Hurt his work they never can!

When expos'd to fearful dangers,
Jesus will his own defend;
Borne afar, 'midst foes and strangers,
Jesus will appear your Friend;
And his presence
Shall be with you to the end! T. K.

ON PSALM LV. 6.

OPPRESS'D with care, but more with sin,
Fightings without and fears within,
My spirit fervent cries,
Grant me the wings of yonder dove,
To flee to that blest world above,
My rest, my hope, my prize!

Alas! while here my daily grief
Is the strong power of unbelief,
In my deceitful heart!
Sometimes I think a conquest gain'd;
But ah! how little I've obtain'd!
How weak the better part!

Sweet are the moments which I spend
Within thy house, my God and Friend;
But Sabbaths pass away.
O for that world, where I shall see
My Jesus, and shall like him be
Thro' one eternal day!

Well may I pray, and long to dwell
In that blest world; for who can tell
What God hath there laid up?
Patience and Faith hold out awhile,
Tho' darkest hours shall this beguile,
My anchor shall be Hope!

Westminster. S——

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Rev.d W.m Williams
of Wineton.

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THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1809.

BRIEF MEMOIR

OF

THE LATE REV. ANDREW HUNTER, D. D.

ONE OF THE MINISTERS OF THE TRON CHURCH,
AND PROFESSOR OF DIVINITY IN THE UNIVERSITY OF EDINBURGH.

Taken from the Funeral-Discourse delivered April 30, 1809, by Sir H. Moncrieff Wellwood, Bart. D. D.

It has been the good pleasure of God to take from the world, by a most unexpected death, your faithful and venerable pastor, at a time when he was as ardent and active in the service of the gospel as he had ever been; and when, to human observation, there was every reason to suppose that he might have been reserved for many years of useful and honourable labours. The will of the Lord be done!—but let us not forget what he was amongst us, and before all the people whom we have followed to the grave with such deep regrets, and whose face we shall see no more.

He feared the Lord from his youth; and, though he possessed advantages above the common lot for situations far more enviable in the eyes of the world, he early and earnestly resolved to devote himself to the service of God, in the ministry of the gospel.

He taught himself, from the beginning of his life, and 'was taught of God' to value the blessings of independence, chiefly as they enabled him, without distraction, to apply his mind to the duties of a Christian Minister; and, as a faithful steward of the gifts of God, to be kind and useful to human beings, especially to them whom he believed to belong to Christ, as Providence gave him the opportunities. He was distinguished through life by a liberality, in which he knew no other limits than the extent of the means which he could conscientiously employ in usefulness to men, or fidelity to God.

How he was prepared to labour, in word and doctrine, by the temper of mind which he possessed, and by all his views of conscien-

tious fidelity, I have no occasion to relate to you. The earnestness with which he taught and exhorted, both publicly and from house to house, and the affectionate solicitude for your eternal interests, which was visibly marked on every part of his ministrations, have, I trust, left impressions on your minds, which ye will recollect with delight to the end of your lives.

But shall I not mention the known integrity and purity of his mind? — the candour and sincerity which so eminently distinguished him through life, and which ever commanded the confidence of those who differed from him most in judgment? — the fair, open, and generous spirit which he invariably discovered when he judged of other men, or acted with them? — the scorn with which he ever contemplated an unfair, an interested, a disingenuous proceeding? — the mildness of his temper, of which, by the grace of God, he had acquired the entire command, and (what can certainly be said of few amongst us all) which was scarcely ever known to have been roused into passion, either in public or domestic life? — the earnestness and godly sincerity with which he followed every good work, and cooperated with other men whom he believed to be sincerely disposed to be useful? — with no shade of worldly selfishness to pervert his conduct; without ostentation, superior to envy, and superior to pride; gentle and forbearing with all men, but firm and immoveable where he saw his duty before him, fervent in spirit, serving the Lord!

It must not be forgotten, that genuine piety, and the habitual power and experience of personal religion, were the great sources of his conduct, and gave the spirit and character to his public ministrations.

The impressions of a sincere and ardent devotion, steadily cultivated through life, were ever on his mind. They accompanied and distinguished him wherever he was; — in his family, and among his friends, in his most cheerful state of mind; among those whom he endeavoured to assist or to edify by his private conversation, or his pastoral admonitions; when he instructed the youth committed to his care, and conscientiously laboured to train them, not only in the sound knowledge of the gospel, but in genuine godliness, for the service of the church of Christ; when he addressed you from this place, with the earnestness which was impressed on whatever he said, testifying the gospel of the grace of God, or exhorting you all with the solicitude of a man of God, that eternity and salvation by Christ might be ever in your thoughts, and 'that with purpose of heart ye would cleave unto the Lord.'

Genuine godliness and faith unfeigned, were, in visible and prominent characters, impressed on all his ministrations; and now that his labours have ceased for ever, and he is taken away, by the will of God, from the service of the church of Christ,

and from all the evil to come, I am persuaded there is not one in this assembly, who truly knew him, who will not bear me witness, that I say no more than the truth concerning him, when I take you to record this day, That 'he was a good man, full of the Holy Ghost and of faith,' — a distinguished example to the flock over which he was placed: that he made it his first concern through life, that Christ might be glorified in him; and that by means of his fidelity among the youth, and among all who heard him, 'much people might be added unto the Lord.'

The circumstances of his death were most eminently suited to his assiduous and conscientious life.

From the commencement of the short illness which occasioned his dissolution, he thought himself aware of its termination; and he earnestly and pathetically expressed, not merely an entire resignation to God, but the most interesting satisfaction and delight, from the immediate prospect of entering on the possession of eternal life, through Jesus Christ our Lord.

'The prospect of meeting with those precious friends who have gone before me,' he said, 'is most enlivening; but it is nothing, when compared with the assurance of being with Christ, which is far better. I am dying in peace with God and man: I die in the firm belief of the certainty and importance of the everlasting truths which I have declared to others. This body shall moulder into dust; but I know that Christ shall raise it up at the last day!'

He said this, and much more in the same spirit, during the progress of a dissolution, which he regarded as the certain passage to his desired home. When his friends intimated their wishes that a physician should be called, he cheerfully acquiesced, and said, 'I am ready to use every mean for restoration; but think it probable I shall not recover. What a pleasing prospect to a Christian, that he is going home! — for to die, is to go home indeed, — to be with Christ for ever!' When he had said to one of his attendants, 'I am sensible that my dissolution is fast approaching,' — and was answered, that the change would be a blessed change to him, 'O yes,' he replied, 'I shall be ever with the Lord!' One of his medical friends, asking him how he had been through the night immediately preceding his death, — he said, 'I am free of pain; and am going fast into the eternal world! I have had much delight through the night, in committing my family to God.'

These particulars, equally interesting and consolatory, represent the state of his mind better than any description. He possessed his understanding, with little interruption, clear and entire to the last moment, when he was able to pronounce articulate sounds. He expressed the most visible delight in uttering the affectionate concern, which seemed to dwell on his thoughts, for the congregation entrusted to his pastoral care, and for the youth he had laboured to instruct for the church of God; and he de-

sired, with earnest solemnity, that it should be told to his friends, and told to his brethren, That he died in the blessed and lively hope of the gospel!

Among the last words proceeding from his departing spirit, these were distinctly heard: 'None but Christ, none but Christ!' and when an attendant said, "Sir, you will soon be with Christ," he replied, with visible eagerness and joy, 'Yes, yes!'

It is most useful to contemplate such an example as this, of life and of death. 'Full of the Holy Ghost and of faith,' he lived and died, as he exhorted you, 'Cleaving to the Lord *.' — How precious an attainment, to be able, in any degree, to follow his faith unfeigned, his godly sincerity, his mild and gentle spirit, his animating and triumphant hope in death! How blessed, to be prepared to adopt, with the same ardent mind, as we go down to the dust, the last words which his voice was heard to utter on the evening on which his last illness commenced, while he believed himself to be still in possession of perfect health! They were naturally suggested by a conversation, of which they were the close: — 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, will give to me; and not to me only, but to all them who love his appearing. I know in whom I have believed; and am persuaded, that he is able to keep that which I have committed to him against that day.'

Amen. 'Blessed are the dead who die in the Lord! Yea, saith the Spirit, they rest from their labours, and their works do follow them.' Amen.

The following short Account of Dr. Hunter's Death is taken from the Christian Magazine for June: —

On Saturday, April 16, Dr. Hunter attended public worship in the church of North Leith, where the Lord's Supper was to be celebrated on the Sabbath following. He was then in his usual health; but next morning was seized with an inflammatory disorder, which put an end to his valuable life on the evening of Friday, April 28, in the 60th year of his age, and 39th of his ministry. He was ordained minister of the new church in Dumfries, 1770, and translated in 1779 to the New Grayfriars Church, Edinburgh. In the same year he was associated with the late Professor Hamilton, as conjunct Professor of Divinity; and on the death of Dr. George Wishart, one of the Ministers of the Tron Church, Dr. Hunter succeeded him in that collegiate

* The text on which the funeral-discourse was founded, Acts xi. 23, 24, 'Barnabas exhorted them all, That, with purpose of heart, they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.'

charge in 1786. The duties of these important offices he continued to discharge, with great honour to himself and advantage to the church, till his last illness. Dr. Hunter was acquainted with vital piety from his earliest years; and, in the whole of his conduct through life, in every situation in which he was placed; in the pulpit, in the chair, in the circles of his private friends, the power of true religion was displayed with an uniformity, with an energy, and with a beauty, which procured to his character the veneration and love of all who knew him. As his life eminently adorned the doctrine of God our Saviour, so his peaceful and triumphant death illustrated its efficacy, in supporting the heart of the Christian in the hour of dissolution. From the commencement of his disorder, he anticipated its fatal issue, and died full of the lively hope of a blessed immortality.

THE OMNIPRESENCE OF JEHOVAH.

'Thou, God, seest me!' is a sentence that should be engraven on all our minds; and may be uttered by us with propriety wheresoever we are, or in whatsoever we are engaged. — A view of any one of the divine attributes as described in the Scriptures, is adapted to produce the most benign effects on our minds; but perhaps nothing has so strong a tendency to render solemn and soft the heart, as a scriptural view of the divine Omnipresence. We may certainly have distinct ideas of this doctrine; for the pages of inspiration clearly teach that God is everywhere.—

In essence. Not like the sun in the heavens, does he himself remain stationary, while the effects only of his existence are felt in every part of the universe; but in his essence he is really and truly wherever thought can reach. The High and Lofty One inhabiteth eternity, and dwelleth with him also that is of a contrite heart. The Lord is in Heaven, and not far from every one of us. The Most High is not confined to temples made with hands, neither can the heaven of heavens contain him. No one place can put us at greater distance from him than another; and, however he may conceal or unveil himself, he is yet continually and intimately nigh to all.

In knowledge. Known unto God are all his works, neither is there any creature that is not manifest in his sight, but all things are naked and open to the eye of Him with whom we have to do. Vain man would be wise; but, alas! how circumscribed is our knowledge! In every thing it finds a check, and all around us hang impenetrable clouds! but God is his own light! Before him all clouds evaporate, all mysteries vanish, all objects are transparent! Desires are words to him, and his eye is on the ambush of secret prayer!

In influence. His knowledge is not speculative,—his presence

is not uninfluential. What shall I address that does not feel his influence? Shall I ask the dashing billows who made them roll, and set their limits, over which they cannot pass? — or, shall I question loud the thunder and the whirlwind, for their ability and authority to act? Methinks I hear a voice replying out of the whirlwind, 'I gave to the sea its bounds; I hold the wind in my fist, and ride upon the storm. To my nod all Nature owes her birth, and the resting of my hand would be her dissolution.' But why address inanimate objects? Am not I myself a living proof of a First Cause, ever present and operating? Who sustains my nerves? Who supplies my breath? Who tunes my voice? The Almighty maketh my heart soft. It is God that worketh in us to will and to do, of his own good pleasure. In him we all live, and move, and have our being.

In government. When the purposes of men oppose his, how sure are they to be frustrated! The arrow which they direct with all their force and skill to a favourite mark, is carried to one quite contrary; — but when a man is pursuing the same end as He, how certain his success! Mountains of opposition flow down before him, and whatsoever he doeth, it is made to prosper. Every movement then in this vast machine is at God's disposal, and subject to his controul. In the wildest commotions He remains perfectly tranquil, signifies his will, and pities those who would attempt to stay his hand. The Lord has prepared his throne in the heavens; his government ruleth over all.

We may deduce from this doctrine, inferences respecting God.

His spirituality and incomprehensibleness. A spirit is indivisible. Wherever it is, it is *all* there. In what a supereminent manner must this apply to Him who filleth Heaven and earth! The divine perfections are not parts of Deity, but rather the Deity seen in different views, or acting in different ways. God is One! A spirit is not to be seen; and no man hath seen God at any time. Tell us, ye ancient Jews, what was his form?—for he was never nearer to any than to you. Ye saw his glory! — ye heard a voice! — but ye neither heard *his* voice at any time, nor saw *his* shape. To what then shall we liken God? — how represent him to our minds?—how reduce him to our comprehension? He is incomprehensible,—past finding out! Lo! these are parts of his ways! but how little a portion of him is known! Mortals, confess your ignorance! Bow and own your nothingness before the incomprehensible God!

His intelligence and unchangeableness. All things are known to him at one view, without any succession. 'He sees the past without recollection, the present without medium, the future without forethought! To him all truths are but one idea, all places but one point, all times but one moment!' If then nothing can arise that he did not always see, what can waver his

designs, or ever induce him in the least to alter the thing which has gone out of his mouth?

The certainty and correctness of his future judgment. Will he fail to publish what he has seen? No; but God will bring every work into judgment, with every secret thought; and, having seen actions in all their springs and bearings, his judgment will be according to truth. Who then may stand before him? Those only who are united by faith to the Divine Surety, whose souls are cleansed by renewing grace, whose subsequent actions have evinced a change of heart.

Let us all make use of this doctrine, to shew us

The thickness of that sinful veil which conceals him from a human soul; for since he is everywhere, and since his presence must be a fulness of light and glory, how is it that a man can avoid perceiving him?—how is it that he can enter and leave his courts, where his saints behold his glory, without having once felt an impression that God was there? Oh, Sin! offspring of Satan! what a sable mantle, what an impenetrable veil hast thou thrown around the human soul!

The deep repentance that is due from sinners against him. — Who can understand his errors? No man can number them up, — no man can tell their aggravation, — no man can bear them in mind! Sinners do not ordinarily deposit their sins in their memories; and Satan is never wanting in helping to forgetfulness of them: but God has seen them all, and sees them all fully, and sees them all now; — and can a humbling acknowledgment, unblushing confessions of them, be all the repentance he requires, as that the grace of repentance from him produces? Oh! deceive not yourselves! If he has forgiven your sins, he has made the remembrance of them bitter. If you have a gospel hope that they do not stand against you in his judgment, they will often stand before you to affect and mollify your heart.

The wonders of his mercy in revealing himself to souls like ours. — Has he appeared to you, and indulged you with communion, — communion sweet, — communion vast and high? Think of the state in which he found you. Poor and miserable, blind and naked, is the picture which inspiration has drawn of it; but he passed by, and it was a time of love. He said, 'Live, awake thou that sleepest, and arise from the dead!—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;' and now you are one with Jesus, now you have communion with the Almighty; you walk by faith, and you walk with God. Why did he behold you with delight? Surely, you are exclaiming, How is it, Lord, that thou wilt manifest thyself to me, and not unto the world?

That communion with him is to be had in all places. — In the temple and in the closet; indeed, his invitation has peculiar force.—'Seek ye my face:' — but everywhere a pious heart may find a closet. In a rock Moses may turn aside to converse with

his God! From the bottom of the sea a Jonah may send a prayer into his ears! Prison-doors shut not out his presence. Caverns of the earth do not in the least impede his gracious manifestations. Nowhere is a telescope required to reach his throne, — nor a movement of body necessary to draw nigh unto him. Thought, how consoling to the Christian!

> "Should Fate command me to the farthest verge
> Of the green earth, to distant, barbarous climes,
> Rivers unknown to song, to me 'tis nought.
> I cannot go where God is not,
> Since he is ever present, ever felt,
> In the void waste as in the city full;
> And where he vital breathes there must be joy."

What strong consolation for a Christian under all darkness and distress! — But no one is privy to *my* groanings! Yes, poor afflicted Job, there is! God is with thee! He is listening to thy complaints, writing down thy sighs, putting thy tears into his bottle, — waiting to be gracious! He sees all thy journey through the wilderness; and when the appointed moment arrives, he will throw off the cloud, and stand confessed thy Friend!

What a motive has every one to constant sincerity and watchfulness! You go from his sanctuary, but not from him; — you dig deep to hide your counsel, but thoughts are words in his ears; — you cover your coldness with a glaring cloke of profession, but he searcheth Jerusalem with candles; — you seclude yourself with bars and bolts, — you do that of which you would be ashamed before your fellow-creatures, but his eyes are on you as a flame of fire! Oh! take your eyes from this, to say to him, 'Cover me with the righteousness of thy Son! adorn me with the undecaying graces of thy Spirit! Cleanse thou me from secret faults! 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!' J. L.

ORIGINAL LETTER OF THE LATE REV. T. HARMER.

Sir, *To the Editor.*

The following Letter was written by Mr. Harmer when he was little more than twenty years old. I have sent it you, with the hope that, through the divine blessing, it may prove useful to some of the people of God who have met with bereaving providences; and that it may excite a concern in young ministers to do good, not only in the pulpit, but out of it; especially by testifying a tender concern for the afflicted. As the attention of the public has lately been called to Mr. Harmer's writings, by Dr. Adam Clarke's edition of his Observations, it is reasonable to suppose, that many will be glad to be acquainted with him, not only

as a learned Biblical critic, but as a truly serious and affectionate minister among his people, with whom he resided 54 years. Yours, &c.

Wattisfield, Suffolk W. HICKMAN

Madam, *Wattisfield, April* 9, 1735.

THO' I cannot look upon myself at present so far related to this church as to take all those freedoms I otherwise possibly might, yet, deprived of an opportunity of laying before you my thoughts yesterday, I hope you will excuse the liberty I have taken to convey them by this method, since I could not altogether excuse myself from this service. So far as the disorder that now disturbs you proceeds from the failure of animal nature, I must leave it to those that profess medicine, and the blessing of the great God. What I would consider is, That excessive grief, from which, I am afraid, it does in a great measure proceed. I own, Madam, it is bitter and perplexing to find the great God following us with breach upon breach;—but should it be overwhelming too? Jesus has not forbidden the awakening our tender passions when we lose a friend or a relative;—but does he indulge a sorrowing, as those that have no hope? If we have lost a son, a beloved son, must a Christian express his mournful sense of it in no other language than that of Jacob, when he refused to be comforted, —'I will go down into the grave unto my son mourning?' No, Madam, permit me to assure you, the behaviour of David more becomes a Christian: 'While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious unto me that the child may live?—but now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him,—but he shall not return to me.' I question not but you often remembered your departed child at the throne of grace, when it was within the reach of prayer. God has denied you your request for its life; but why should this so much distress you? You have laid it in the silent grave; and must you, therefore, fix your eyes for ever on the awful gloominess that surrounds it, and forget to look beyond the tomb, into the world of happy spirits? Indulge not too frequent, too bitter, reflections on that distressing hour, when it forsook this world; nor on that painful day when it was laid in the dust;—endeavour rather to fix upon your soul great and raised ideas of the sovereignty of that God, who gives no account of the methods of his dealing with us.

The loss of another relative may have increased the anguish of your soul; and the repeated pain of parting from another, with whom you enjoyed sweet converse, may indeed raise your resentments higher, and fill your soul with still more melancholy ideas; but when you mourn the loss of converse with this departed friend, remember whither it is we have reason to think she is gone! and sure this must suppress the risings of immoderate sorrow, and alleviate the bitterness and distress that perplex us! She felt the great God her strength and her song while she dwelt here below.

May you find the same sacred blessings to support you, under the loss you sustain by her removal! She left her friends on a sudden; but the disciples of Jesus should ever watch against a painful surprize in the departure of our friends. Is it a Christian friend we have lost, a devout relative? Is this pleasing converse we have long had with them, relating to the things of a better world, now cut off for ever? and must we therefore indulge distressing thoughts? Have we lost our Jesus too? Can we never more maintain converse with our God? Have we lost a relative, whom we hoped would have dropped a word of comfort to us, and administered some supporting consolation, when we were ready to be swallowed up with sorrow?—but must we, therefore, banish every comfort, and refuse every supporting consideration? Is not the Father of Mercies, and the God of all Consolation, our Father still, and our God, even in the most distressing moments? Are they departed for ever, whom we hoped would have pitied when the hand of the Lord was gone out against us,—that would have mourned when we mourned, and wept when we wept?—but is not Jesus our merciful and faithful High Priest still, who pities the weaknesses of his people, and regards their complaints with a compassionate tenderness? Let me then, Madam, beg, that as you have honoured the character of a professor of the religion of Jesus as a tender mother, and as an affectionate relative, you would render the religion of Christ amiable, as it affords divine consolations when all things around us fail! — Let it appear to the world, when you are mourning under piercing sorrows and distressing anxieties, that you have learnt that patient submission, that sweet resignation to the will of the great God, that the gospel recommends to us! Make it evident to an unbelieving and degenerate world, that the Gospel of Jesus at once directs its followers to take a becoming notice of every solemn providence, —influences the tenderest passions in rational methods in seasons of sorrow,—and yet teaches them to check the excesses of these painful feelings. Give me leave then to lay before you a few short hints, that may be useful under your present trials. Remember then that you have, in former seasons, solemnly devoted yourself and all yours to the Lord; — call to mind those times when you have afresh renewed the sacred engagements; and dismiss every unsubmissive thought with 'I am the Lord's, let him do with me as seems good in his sight!' Call to mind that everlasting covenant that is ordered in all things and sure, which Jesus has confirmed with his blood, and which you have so often sealed at his table; and apply this to your disconsolate soul when gloomy thoughts invade it, and say, 'This covenant shall never be dissolved; this covenant affords divine relief in these hours of darkness and distress,—be this sacred engagement, O my soul, thy salvation and thy song!' Think often on Jesus, as once surrounded with weaknesses and troubles, till thy soul has learned to pour out its complaints into his bosom, as a merciful and faithful

Mediator, and to leave them in his hand! Reflect often on God as an all-sufficient portion, and afresh take him as your exceeding great reward. Often meditate on that rest that remains for the people of God, and learn to make your soul long for its dismission thither, when you find distress and anguish perpetually surround you here, in this wilderness. I am, Madam,

Yours in all Christian services,

T. HARMER.

RELIGIOUS ADMONITION.

THE church of God is a *family*, and should possess all its distinguishing characteristics. It is not *earth-born*; and, therefore, cannot be known by its open malice, its concealed rancour, its smooth dissimulation, its base, selfish, and unbrotherly principles:—it is *Heaven-born*,—Jehovah is its Parent;—its members are 'led by his Spirit,' and are, therefore, his children:—Jesus is the *Elder Brother*, in whose name 'the whole family in Heaven and earth is named;' and his meek and quiet Spirit is diffused throughout it. Hence liberal charity, sympathetic feeling, reciprocal affection, and implicit confidence, should firmly exist among them in all simplicity, sincerity, and spirituality. In proportion as it is so, they will sorrow, rejoice, pray, and praise, in unison: they will watch over each other with godly concern, and receive the admonitions of their brethren affectionately, joyfully, and humbly, abhorring self-confidence and dreading self-esteem. Hence the language of the Psalmist will be frequently their language: 'Let the righteous smite me,—it shall be a kindness; let him reprove me,—it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamity.' Surely, the Psalmist saw the excellence of brotherly reproof. How affectionately he invites it, cordially approves it, and gratefully receives it!—Let us briefly and simply dilate these ideas.

Affectionately to invite reproof, is a gracious symptom of a soul renewed; and cannot exist amidst the self-complacency, empty arrogance, and tyrannic superciliousness of nature. There are complicated evils to which believers are exposed, and a sense of which will conduct them to this amiable disposition. Shall we mention some? 1. Their exposure to temptation will lead to this disposition. It convinces them that means of precaution, as well as of actual resistance, must be adopted against their enemies; and in addition to free access at the throne of grace, and a complete habiliment of armour, the affectionate invitation of reproof, from experienced warriors, when necessary, will form a strong bulwark of defence against the unexpected attacks of enemies, incessant and subtile in their operations. While we stand,

let us take heed lest we fall. Dreadful stratagems may be laid for us, of which we are not aware; but our brethren, who have seen the field of war, may discover our danger, and avert, by their friendly admonitions, the impending calamities.

2. Their views of the deceitfulness of sin will lead to this disposition. In their hearts exist former principles: they are not utterly eradicated, though subdued. Depraved nature and a deceitful heart require a strong guard, lest leagues be formed between them and the great enemy; and, from this coincidence, fatal circumstances follow. Sin is sophisticating, is insinuating; like the cameleon, it can suit various circumstances and assume a variety of colours, — it can assume the lovely appearance of innocent amusement or harmless simplicity; and thus veiling its hideous form, it will infatuate the mind, debilitate the reason, captivate the affections, inflame the passions, and plunge the soul in a labyrinth before it is aware. Deprecating this evil, let us affectionately invite our brethren to exhort us, 'while it is called To-day, lest we be hardened through the deceitfulness of sin.'

3. Their liableness to declension will lead to this disposition. We should ever guard against this bane of religious progress. When we are the subjects of it, we are most insensible of its pernicious tendency: then how appropriate the alarming reproof, 'Ye did run well,'— what now can hinder you?

David cordially approves religious admonition; and it is worthy,

1, Because of the character from whom it proceeds: the righteous. He is eminent in piety, extensive in experience, affectionate in regard, and soft in sympathy.

2, Because of the motives from whence it flows. It is not pharisaical ostentation: he does not wish to eclipse the character of his brother to display his own excellence, and thus to shine at his expence. He is a bad man who pries into a brother's imperfections, to make them generally and severely conspicuous. Alas! there are some who, from pretensions to purity, make impertinent enquiries into the characters of the absent; and, from a show of delicacy, delegate some other as monitor, who is sure to promulgate and aggravate the circumstance. This surely is not the Spirit of Christ! Such despicable characters resemble the fawning minion, whose insatiable ambition has conducted him to the royal favour, by trampling upon the characters of others. The motives of gospel reproof flow from bowels of compassion, constraining love, and zeal for the divine glory.

3, Because of the manner in which it is delivered. The unfortunate brother is a brother still: his feelings shall not be wounded, — he shall be taken aside, and tenderly addressed in secrecy.

4, Because of the ingredients of which it is composed: It is not malignant enmity, — it is gentle kindness; it is not the vial

of wrath, — it is an excellent, a salutary oil, shed upon the head: it shall revive our brother, and refresh him! Faithfulness and affection are intermingled. Reproof must be faithful; and thus address the conscience, advert to circumstances, and attach to definite character. Then it will come in the language of Nathan, 'Thou art the man!' — but it need not be harsh, censorious, and unfeeling. Should these diabolical principles be unfortunately intermingled, they will irritate the passions, close the avenues of access, and harden the heart. You cannot delight to wound; — you probe, but it is to heal; — you pour the balm of compassion, and you point him to the blood of Jesus. This is God-like; for thus does Jehovah, when, by the cords of love, he draws sinners to himself. This is the way in which he conquers their hearts, subdues their rebellion, and makes them the voluntary subjects of the Lord Jesus. Let us do likewise with our brethren. If one be overtaken in a fault, those who are spiritual shall restore him, in the spirit of love and meekness. So Paul did to the poor backslider at Corinth: he had grievously sinned, — he was justly smitten; but it was with affliction, with anguish of heart, and with many tears. The tender, the amiable Paul, wrote again, 'Give him not up to utter despair; forgive him, console him, receive him!'—Let us admire, let us imitate this!

They will gratefully receive it; and their prayer shall be for us in our calamity, when we are in similar circumstances, when we are in spiritual darkness, in providential adversity, in calamity. Let us also petition the guardian watchfulness of the righteous: let us sing

> 'O may the righteous, when I stray,
> Smite and reprove my wandering way!
> Their gentle words, like ointment shed,
> Shall never bruise, but cheer my head!'

Cornwall. ELFRIDA.

QUERY.

Sir, *To the Editor.*

I SHOULD be much obliged if any of your Correspondents would give their thoughts on Job iv. 8 ('Angels he charged with folly') I having often heard ministers in prayer say, 'He chargeth his angels with folly;' and others, who seem to soften the words, have prayed thus: 'Thou chargest thy angels with *comparative* folly.' Now, as the words are spoken in the past tense, I think Job must mean the fallen angels or devils; and, therefore, I cannot join in prayer with those who use the words in the present tense.—A few thoughts on the above will oblige your constant reader, J. D.

OBSERVATIONS
ON
The Toleration Act,
and other Statutes relating to Protestant Dissenters.

INTIMATION having been given in Parliament, of an intention to make some Regulations, in order to prevent the abuse of the Toleration Act; and also, as it is understood, to restrain Itinerant Preachers, we apprehend that a full statement of the privileges now enjoyed under that and some subsequent acts, will be acceptable to our readers.

That the high degree of religious liberty at present possessed may be duly valued, it may be proper to take a retrospective view of the sufferings of the Puritans and Nonconformists previous to the Revolution.

Very soon after the Reformation from Popery, a difference of opinion began to discover itself among good men, concerning lesser matters,— which ought always to have been held as non-essential. Bishop Hooper objected to the Episcopal habits; but the Bishops Cranmer and Ridley refused to consecrate him, unless he would wear them. Some wished to retain various observances used in the Roman church, for the sake of gaining the Papists; while others thought that the church ought to be reformed fully, according to the Scriptures. The latter party obtained the name of *Puritans*. When the Act of Uniformity took place, in the reign of Charles II. they were called *Nonconformists*; and when the Toleration Act was passed, they were styled *Dissenters*.

In the early days of the Reformation, the true principles of religious liberty were not understood by any party of Christians. They all aimed at an impossibility, — *exact uniformity*; whereas 'the unity of the Spirit, in the bond of peace,' is all that we have a right to expect in this state of imperfection; but, for many years after the Reformation, the ruling party thought they ought to make their own practice the standard for all others. Hence, when Queen Elizabeth ascended the throne, she assumed to herself all that ecclesiastical authority which her father, Henry the Eighth, wrested from the Pope; and though she was determined to maintain the Reformation, yet she was too much afraid of offending the Papists, was too fond of Popish pageantry, and very jealous of her authority in church affairs. She made the terms of conformity so narrow, that many excellent men, among whom were Fox and Coverdale, could not comply with them: and the church was deprived of the labours of some of the best preachers in England, when there were 8000 parishes without preaching ministers. Out of 100 of the London clergy,

nearly 40 refused to subscribe to the Regulations of the Convocation; and chose rather to starve than to wound their consciences. At length, about a fourth part of the ministers were suspended as Puritans, when their services were essential to the welfare of the church; for, at that time, many of the officiating clergy were men of notorious character; and Bishop Sandys says, That "many people could not hear a sermon for seven years; and while they perished for lack of knowledge, their blood would lie at somebody's door."

During this reign the Puritans were treated with great severity. An act was passed, which subjected all who did not conform, to banishment! and in case of refusal or return, to death! The High Commission Court, which may be called *The English Inquisition*, was established; and the court of the Star Chamber constantly sat, and was extremely severe and cruel in its censures and punishments*.

Elizabeth was succeeded by James, who had been educated in the Presbyterian church of Scotland, and professed a strong regard to it; but he no sooner began to reign than he discovered his hypocrisy. A petition for a further reformation was presented to him, signed by *a thousand ministers*; but, instead of listening to their desires, the terms of conformity were rendered stricter than ever by the book of Canons. A proclamation, drawn up by Bishop Morley, recommending Sunday Sports, such as dancing, archery, leaping, &c. was ordered to be read in all the churches; and many conscientious ministers were punished for not reading it. When Bancroft was exalted to the see of Canterbury, he persecuted the Puritans with such fury, that, in one year, 300 ministers were suspended, deprived, excommunicated, imprisoned, or obliged to leave the country. Many of them fled to Holland, and afterwards to America, where their sentiments and manner of worship have continued ever since.

When Charles I. succeeded to the throne, he married a bigotted Papist; 'whose entrance into the kingdom,' says Bishop Kennet, 'was more fatal than the plague.' Unhappily too, Laud, who was much attached to Popish ceremonies, was created Archbishop of Canterbury. Profaneness was now encouraged, by the suppression of afternoon sermons, and the republication of the Book of Sports. Many worthy men were cruelly treated: Dr. Leighton, particularly, whose ears were cut off, his nose slit, his face branded with burning irons, and then imprisoned for 11 years, till he could neither hear, nor see, nor walk! In 12 years of Laud's administration, 4000 emigrants became planters in America; and Neale affirms, That 77 Divines, ordained in the Church of England, became pastors of emigrant churches in

* For these facts, see Neale's History of the Puritans, Warner's History, Palmer's Protestant Dissenters' Catechism, and the History of Dissenters, lately published by Bogue and Bennet.

America before the year 1640. Multitudes more were about to emigrate (among whom were Hampden and Cromwell) but were forbidden.

During the *Interregnum* Presbyterianism was established, and the penal laws against the Dissenters were abolished; but it must be admitted, that the Presbyterians were too eager to establish their own system, and too severe on the Episcopal clergy*. The rights of conscience were not yet fully understood; but the intolerance of those times is not now defended by any class of Dissenters. The Commonwealth lasted but little more than four years; and when Cromwell assumed the government, he declared for a general toleration, saying, That 'all men should be left to the liberty of their own consciences; and that the magistrate could not interfere without ensnaring himself in the guilt of persecution.'

In the year 1660, Charles II. commenced his reign; and, though he made fair promises to the Presbyterians, and published a liberal declaration concerning religion, he took care that it should not pass into a law. To get rid of them with a good grace, a conference was appointed; but it was purposely so managed, as only to place the two parties at a greater distance than ever. The *Corporation Act* was introduced, which incapacitated all persons from bearing office who had not received the Lord's Supper according to the rites of the Church of England, within a year before their election; but the most remarkable measure was the passing the *Act of Uniformity*, in 1662. This was intended for the purpose of sweeping out of the church her most pious ministers; for when the Earl of Manchester, speaking of this act to the king, said, 'The terms are so hard, I am afraid the Presbyterians will not conform,' Bishop Sheldon, who was present, said, "I am afraid they will; but now we know their minds, we will make them all knaves if they do."

On the 24th of August, 1662, *two thousand ministers*, among whom were many of the most learned and able divines the world ever knew, resigned their livings, and exposed themselves to the loss of all things; for no portion of their former livings was reserved for their use. Perhaps no history can furnish an equal example of disinterested piety; for whether they be judged right or wrong in their views of Nonconformity, it must be admitted that they made a great sacrifice to principle and conscience, and afforded a striking proof to the world, as a liberal Conformist observed, that 'some men are sincere in their religious professions.' It was required by this act, That every minister should publicly

* It was, however, to the honour of this party, that some provision was made for the displaced ministers. The money raised by the sale of cathedral lands was vested in the hands of trustees, and a part of it appropriated to the support of those bishops, deans, and other clergymen who had been deprived. Their example was not imitated after the Act of Uniformity, by the Episcopal party.

declare his assent and consent to every thing contained in a new edition of the book of Common Prayer, — which many of them could have no opportunity of seeing within the time! The Church of England received a blow by this act, from which it has never recovered to this day*; we rejoice, however, most sincerely, that the number of evangelical clergymen has been increasing for many years past, and that there are many hundreds who can conscientiously conform, — who preach the gospel faithfully, and with great usefulness. — May they increase in number continually!

The Nonconformists (as they were then called) petitioned for a toleration; but in vain. A new scourge was prepared for them. By the *Oxford*, or *Five Mile Act*, passed during the horrors of the plague in 1665, all ministers who would not take a most unreasonable oath, were prohibited, under the penalty of £. 40 from coming within five miles of any corporate town, borough, or place, where they had exercised their ministry. The *Conventicle Act* was also revived, with additional severity; which empowered constables to break open any place suspected of being a conventicle. This act denied to Dissenters the rights of Englishmen, a trial by jury, — exposing them to conviction on the oath of a single informer!

About this time the *Test Act* was passed. This act requires all persons taking any office under government, to receive the Lord's Supper, according to usage of the Church of England, within three months after their appointment. The design of the Commons in bringing in this bill, was to exclude the Papists from places of trust and profit; but it was so expressed, as to exclude Protestant Dissenters also. The court endeavoured to prevent this bill from passing; but the Dissenters added their weight to the scale in its favour, though to their own exclusion; 'choosing rather,' as Alderman Love said in the house, 'to lie under the severity of the laws for a time, than clog a more necessary work.' This dreadful prostitution of a holy ordinance, continues to be the disgrace of a Protestant country to this day!!!

During this reign (notwithstanding some years of indulgence granted by the king, in order to favour the Papists) the sufferings of the Nonconformists were unspeakably great. Their pecuniary losses were computed at *two millions*; and *eight thousand persons* are said to have perished in prisons; but the cause of Nonconformity was advanced by the patience of the sufferers, and the infamous characters of the persecutors.

Charles II. died a Papist; and his brother, James II. immediately on ascending the throne, avowed his partiality for Popery. The penal laws against the Dissenters were enforced with the utmost rigour; and many forsook this persecuting country for the American colonies. Multitudes of Dissenters were treated

* "*Bartholomew-Day* was fatal to our church and religion, in throwing out a very great number of worthy, learned, pious, and orthodox divines." Locke.

with unexampled cruelty, especially by Judge Jefferies; for which the Duke of Monmouth's rebellion furnished a plausible pretext.

But this bigotted prince suddenly changed his measures. Being resolved, at all events, to establish Popery, he hoped to make way for it by universal toleration; but, while the Dissenters gladly accepted the liberty to which they were entitled, they refused to concur in any active measures which were intended to introduce Popery and arbitrary power. The nation was now alarmed; and James, intimidated at the approach of the Prince of Orange (afterwards William III.) abdicated the throne, and found a sanctuary in France.

Thus terminated, in our country, we trust, for ever, the long series of hardships endured for conscience sake. From the time of the restoration of Charles to the abdication of James, *sixty thousand persons*, it is said, suffered for Nonconformity. "But who can calculate the total loss of lives and of substance which the Dissenters sustained, from the first rise of the Puritans to the triumph of toleration, under King William *!"

William, who, previously to his coming to England, had promised "to endeavour a good agreement between the Church of England and all Protestant Dissenters, and to secure all those who would live peaceably under the government, from all persecution on account of religion," proved, on his settlement, that he was earnestly desirous to fulfil his promise; and, when the Dissenters addressed him on his arrival, he avowed the same sentiments. In a speech made to Parliament, he said, 'As I doubt not but you will sufficiently provide against Papists, so I hope you will leave room for the admission of all Protestants who are willing and able to serve;'—but, however, the Test Act was still retained by a majority of the House of Lords; and the king's zeal for the Dissenters gave rise to the bitter enmity of the bigots against him, which ceased not with his life. A proposal for a toleration was made Feb. 28, 1688: a bill for that purpose passed both houses without any serious opposition, and received the royal assent, May 24, 1689. As this may be considered the MAGNA CHARTA of the Dissenters, we shall insert a full account of it.

ACT OF TOLERATION †.

THE proper title of this Act is, "An Act for exempting their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws."

The preamble states, "That forasmuch as some ease to scrupulous consciences, in the exercise of religion, may be an effectual means to

* See Bogue and Bennett's History, vol. I. page 108.

† *Toleration.* The act obtained this name; but it is not the title of the act, nor is the word mentioned in it. It is in fact an ungracious word, for it seems to imply a power in one man to permit another to worship God; whereas, as Bishop Burnet says, 'Liberty of Conscience is one of the rights of human nature antecedent to society, which no man could give up, because it was not in his own power.'

unite their Majesties Protestant Subjects in interest and affection," it enacts as follows: viz.

Sect. II. That neither the statute made in the 23d of Queen Elizabeth, intituled "An Act to retain the Queen's Majesty's Subjects in their due obedience*; nor the statute made in the 29th year of the said Queen, "for the more speedy and due execution of certain branches of the former act†;" nor that clause of a statute made in the 1st year of the said Queen, intituled "An Act for the Uniformity of Common Prayer," &c.; whereby all persons are required to resort to their parish church or chapel, upon pain of punishment by the censures of the church; and also upon pain that every person so offending, shall forfeit for every such offence twelve-pence; nor the statute made in the 3d year of the late King James, intituled "An Act for the better discovering and repressing Popish Recusants;" nor that other statute, intituled "An Act to prevent and avoid dangers which may grow by Popish Recusants;" nor any other law or statute of this realm made against Papists or Popish Recusants, shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths (of allegance and supremacy) and shall make and subscribe the declaration (against Popery); which oaths and declaration the Justices of Peace at the General Sessions of the Peace for the county, or place where such persons shall live, are hereby required to administer to such persons as shall offer themselves to make and subscribe the same, and thereof to keep a register: and, likewise, none of the persons aforesaid shall give or pay, as any fee or reward, to any officer belonging to the court, above the sum of six-pence, for his entry of his taking the said oaths, &c. nor above the further sum of six-pence for any certificate of the same.

Sect. IV. That every person that shall take the said oaths and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties, or forfeitures, mentioned in an act made in the 35th of the late Queen Elizabeth ‡, nor in an act made in the 22d of Charles the Second, intituled "An Act to prevent and suppress Seditious Conventicles ‖;" nor shall any of the said persons be prosecuted in any Ecclesiastical Court for their nonconforming to the Church of England.

* 23 Eliz. Every person, above the age of 16, which shall not repair to some church, or usual place of common prayer, shall forfeit £. 20 a month; and, if he shall forbear the same 12 months, he shall be bound with two sureties in £. 200 at least, to his good behaviour, until he conform.

† 29 Eliz. Every offender convicted of not repairing to divine service, shall every month afterwards until he conform, pay at the rate of £. 20 a month; and, in default, the Queen may seize all his goods, and two parts of his land.

‡ 35 Eliz. Any person, above 16, who shall refuse to go to church, and shall forbear the same for a month, without lawful cause, or shall, by printing, writing, or express words, endeavour to persuade any person to impugn her Majesty's ecclesiastical authority, or persuade any person to abstain from coming to church, or be present at any conventicle, shall be committed to prison till he conform to go to church; and, if submission be not made within three months after conviction, he shall abjure the realm of England; and, refusing to abjure, or returning without leave, shall be guilty of felony, without benefit of clergy.

‖ 22 Charles II. Any person, 16 or upwards, present at any meeting under pretence of religion (except according to the Church of England;

Sect. V. *Provided* That, if any assembly of persons, dissenting from the Church of England, shall be held in any place for religious worship with the doors locked, barred, or bolted, during any time of such meeting together, such persons shall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforesaid laws.

Sect. VI. *Provided* That nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tythes, or other parochial duties; nor from any prosecution in any Ecclesiastical Court or elsewhere, for the same.

Sect. VII. That if any person dissenting, &c. as aforesaid, shall hereafter be chosen high constable, or petit constable, churchwarden, overseer of the poor, or any other parochial or ward office, and such person shall scruple to take upon him any of the said offices, in regard of the oaths, or any other matter or thing required by the law to be taken or done in respect of such office, every such person shall and may execute such office by a sufficient Deputy, that shall comply with the laws on this behalf.

Sect. VIII. That no person dissenting from the Church of England *in holy orders*, or *pretended holy orders*, or *pretending to holy orders**,

at which there shall be present five persons besides those of the family, if it be in a house where there is a family, or if in a house, field, or place where there is no family, shall forfeit 5*s*. for the first offence, — for the second, 10*s*. to be levied on his goods; or, if he has no goods, on the goods of any other person convicted of the like offence at the same conventicle; and every person taking upon him to preach at such conventicle, shall forfeit £. 20 — and every person permitting such conventicle in his house, out-house, barn, yard; &c. shall forfeit £. 20 Any constable, &c. knowing of such meeting and not informing, &c. shall forfeit £.5; and a justice of the peace, omitting his duty in the execution of this act, shall forfeit £.100: and this act shall be construed most largely and beneficially for the suppression of conventicles, and for the justification and encouragement of all persons to be employed in the execution hereof, and no warrant, &c. impeached by reason of default in form.

In the latter part of the reign of Queen Ann, an act, called the *Schism Bill*, was passed, which forbade Dissenters to educate their own children, but required them to be put under the care of Conformists; and also forbade all tutors and schoolmasters to be present at any meeting-house. This iniquitous scheme was frustrated by the death of the queen, who died the very day on which it was to have taken place. But it was not till the year 1779 that the full benefits of the Toleration Act were extended to Dissenting Schoolmasters.

* The meaning of these terms has been well explained by J. Smith, Esq. Barrister at Law, in a judicious pamphlet, entitled "Observations on the Statute commonly called the Toleration Act," price 2*s*. sold by Button and Butterworth, London.

By persons in *holy orders*, he understands those who had received episcopal ordination before the Act of Uniformity took place. Among the 2000 who quitted their livings, there were many who had been so ordained.

By persons in *pretended holy orders*, may be intended those ministers who, agreeably to some ordinances of parliament, were ordained by the Presbyteries, without the presence of a diocesan bishop. By the Act of Uniformity this kind of ordination was invalidated; and no such minister could officiate after 1662, without *re-ordination*; to which few would submit.

nor any *preacher* or *teacher of any congregation of Dissenting Protestants*, that shall make and subscribe the declaration aforesaid, and take the said oaths at the General or Quarter Sessions of the Peace, to be held for the county, town, parts, or division where such person lives, which court is hereby impowered to administer the same, and shall also declare his approbation of and subscribe the Articles of Religion * mentioned in the statute made in the 13th of Queen Eliz. except the 34th, 35th, and 36th, and these words of the 20th Article; viz. "The Church hath power to decree rites or ceremonies, and authority in controversies of faith," — shall be liable to any of the pains or penalties mentioned in former acts.

Sect. X. recites, That some Dissenting Protestants scruple the baptizing of infants; and then proceeds to enact, That every person in pretended holy orders, &c. &c. that shall subscribe the aforesaid Articles of Religion, except before excepted, and also except part of the 27th article, touching infant baptism, and shall take the said oaths, &c. &c. shall enjoy all the privileges, benefits, and advantages which any other Dissenting Minister might enjoy.

Sect XI. That every teacher or preacher in holy orders, or pretended holy orders, that is a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the declaration aforesaid, &c. &c. shall be exempted from serving upon any jury, or from being appointed to bear the office of churchwarden, overseer of the poor, or any other parochial or ward-office, or other office in any hundred of any shire, city, town, parish, division, or wapentake.

Sect. XII. That every justice of the peace may, at any time, require any person that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity hereinafter mentioned: in case such person scruples the taking of an oath, and upon refusal, such jusfice of the

The third description is that of persons *pretending to holy orders*; that is, claiming to exercise the office of ministers, not in the church of England, but according to the usage of Dissenters. This class comprehended many in 1689; and now, almost all Dissenters are of this description.

The fourth and fifth description comprize preachers and teachers of any congregation of Dissenting Protestants. The words in the act are disjunctive, — "preachers *or* teachers." No distinction is made now of these persons, but it shews the design of the legislature to extend the toleration as far as any circumstances could be thought to require.

It seems extraordinary, that when there was liberality enough in the state to allow this act, terms so invidious should be chosen. How ill do they apply to such men as Owen, Goodwin, Baxter, Charnock, Bates, Howe! &c. &c. How ill do they apply to such men as Henry, Watts, Doddridge! &c. &c. *Men pretending to holy orders!*

* Subscription to the Articles is now dispensed with *(to those who scruple such subscription)* by an act of the 19th of Geo. III. entitled "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters." Instead of signing the Articles, the minister is required to take the oaths, and to make and subscribe a declaration in the words following: viz.

"I, *A. B.* do solemnly declare, in the presence of Almighty God, that I am a Christian and a Protestant; and as such, that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant churches, do contain the revealed will of God: and that I do receive the same as the rule of my doctrine and practice.'

peace is required to commit such person to prison, and to certify the name of such person to the next General or Quarter Sessions of the Peace, &c.

Sect. XIII. recites, That there are certain other Dissenters who scruple the taking of any oath; and then proceeds to enact, That every such person shall make and subscribe the aforesaid declaration, and also this declaration of fidelity following; viz. "I, *A. B.* do sincerely promise and solemnly declare, before God and the World, that I will be true and faithful to King William and Queen Mary; and I do solemnly profess and declare, that I do from my heart abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, That princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murthered by their subjects, or any other whatsoever: and I do declare, That no foreign prince, person, prelate, state, or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm:" and shall subscribe a profession of their Christian belief in these words: "I, *A. B.* profess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration:" — which declarations and subscription shall be entered of record at the General Quarter Sessions, &c.; and every such person shall be exempted from all the pains and penalties of all and every the aforementioned statutes, &c.

Sect. XVI. *Provided* That all the laws made and provided for the frequenting of divine service on the Lord's Day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation or assembly of religious worship, allowed or permitted by this act.

Sect. XVII. *Provided* That neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist or Popish Recusant whatsoever, or any person that shall deny in his preaching or writing the doctrine of the blessed Trinity, as it is declared in the aforesaid Articles of Religion.

Sect. XVIII. *Provided* That, if any person or persons do and shall willingly, maliciously, or contemptuously, come into any cathedral or parish-church, chapel, or other congregation permitted by this act, and disquiet or disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of the peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of *L.* 50, and, in default of such sureties, shall be committed to prison, there to remain till the next General or Quarter Sessions; and, upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of *L.* 20 to the use of the King's and Queen's Majesties, their heirs and successors.

Sect. XIX. That no congregation or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the Bishop of the Diocese, or to the Archdeacon of that Archdeaconry, or to the justices of the peace at the General or Quarter Sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said Bishop's or Arch-

deacon's court respectively, or recorded at the said General or Quarter Sessions; the register or clerk of the peace whereof respectively is hereby required to register the same, and to give certificate thereof to such person as shall demand the same; for which there shall be no greater fee or reward taken than the sum of six-pence.

The attention of the Legislature has been called to this subject by Lord Sidmouth, who lately made a motion, in the House of Peers, concerning the number of licences granted under the Toleration Act.

That statute (said his Lordship) cannot be too much appreciated for the blessings which its liberality had conferred upon society †. The object of his motion would, he trusted, meet with equal approbation from those people who enjoyed the benefit of that statute, as it could do from those who espoused the doctrines of the Established Church. Although he was one of those who hailed the blessing of toleration, yet, in reverting to the principle and meaning of that act, so far as it concerned the granting of licences to those who dissented from the doctrines of the Church of England, it was very evident considerable abuses had been practised under its authority. It would be admitted by all, that some of those who applied for these licences, did so for very improper purposes. Thus it happened; many, particularly at certain periods, obtained the licence of a preacher, merely to free themselves from those claims which their country had on their services, and to which others were so generally liable. After animadverting on this point, he concluded by moving, "That a return be made from the Quarter Sessions of each county in England and Wales, of all Licenses granted under the Toleration Act, from the year 1780 to 1809, specifying the grants of each year."

Lord Harrowby rose in favour of the motion; but he would propose, as an amendment, That the returns should be made to a still more remote period; he would propose the motion should include this king's reign, and that 1760 be substituted for 1780.

† The general benefit of toleration was finely expressed by the late Lord Mansfield, in a speech made in the House of Lords, on the termination of a long-contested cause between the City of London and a Mr. Evans, who, being a Dissenter, refused to serve the office of sheriff, or to fine £. 600 for not serving it, being ineligible, as every Dissenter is rendered by the Corporation Act (see page 368). — The Mansion-House had been partly built, it is said, by the fines extorted from Dissenters who, it was expected, would not serve.

"Conscience," said his Lordship, is "not controulable by human laws, nor amenable to human tribunals. Persecution, or attempts to force Conscience, are only calculated to make hypocrites or martyrs. — What bloodshed and confusion have been occasioned from the reign of Hen. IV. when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution." His Lordship then refers to the penal by-law of the city, which contradicted the Toleration Act, the law of the land, and adds, "It was made in some year of the reign of the late king, I forget which; but *it was about the time of building the Mansion-House.*"

The Archbishop of Canterbury professed his high regard for the Toleration Act. From his own experience, in two dioceses, he was induced to believe the Dissenters had increased very much, particularly in the last few years. One cause he conceived to be, the want of churches to contain the people; for, the fact was, our population had far outgrown our machinery. He conceived the noble Viscount's object was, rather to aid another measure for bettering the situation of the clergy, than to found any direct proceeding upon the return.

Earl Grosvenor expressed his thanks to the noble Viscount for having brought forward the present motion.

The Lord Chancellor had a great regard for the Toleration Act; but the circumstances alluded to had often occupied his consideration. He was fully persuaded, many obtained those licences who, at the time they obtained them, did not mean to preach, but made use of that expedient merely for the purpose of avoiding those duties which every truly religious man would be anxious to discharge.

The motion was then put, and unanimously agreed to.

It is a fact not to be disputed, that some base persons have availed themselves of the act in question, and have entered their names at the Quarters Sessions as preachers, who never did preach, nor intend to preach, but shamefully assumed the character of ministers, merely for the purpose of obtaining an easy exemption from serving on the militia. This is certainly a gross abuse; but it has already been corrected, in a considerable degree, by several late acts respecting the militia. In those acts clauses have been inserted, which refuse the exemption to a licenced teacher, unless he be really the minister of a congregation ‖.

It is certain that several magistrates have refused licences to various applicants. It has sometimes been done on the ground of youth, though no age is specificed in the act. Others have been refused, because they were not regularly educated for the ministry; others, because they were engaged in trade, or because they were not ministers of particular congregations; but, as the law now stands, the magistrates are obliged to tender the oaths, &c. by whomsoever demanded, — to cause the same to be recorded, and to order a certificate, or be liable to a *mandamus* to shew cause why they refused. An instance occurred, not long since, in the city of London, where licences were demanded by several persons; and, it is reported, in a very indecent and improper manner; but the magistrates granted them. Indeed, that the justices at the Quarter Sessions are *obliged* to grant licences, appears clearly from the Act of Toleration (see page 371) and the act made in the 10th year of Queen Ann, entitled "An Act for preserving the Protestant Religion, for *confirming the*

‖ In the *Local Militia Act*, passed June 30, 1808, the exemption of preachers is thus expressed: "And be it further enacted, That no licenced teacher of any congregation, in holy orders, or pretended holy orders, and *not carrying on any other trade, or exercising any other occupation for his livelihood, except that of schoolmaster*, shall be liable to be balloted for the Local Militia."

Toleration Act, and *for supplying the defects thereof*," the justices, at the General Session are "*required* to tender and administer the oaths, &c. to such minister, upon his offering himself to make the same, and thereof to keep a register."

It has been doubted whether an exemption from certain burdens was ever intended by the statute, except to persons who are really ministers of separate congregations. The words in the Act of Toleration are, "That every teacher or preacher in holy orders, or pretended holy orders, *that is* a minister, preacher, or teacher of a congregation *; but the words in the statute of 19 Geo. III. c. 44, are, 'Every person in holy orders, or pretended holy orders, or pretending to holy orders, BEING a preacher or teacher of any congregation," &c. From hence, some conclude that the act was not intended to relieve any persons who are not "preachers or teachers *of* congregations;" that is, as they interpret the words, "preachers or teachers chosen by, or resident among, particular congregations," in opposition to occasional or itinerant teachers; but, in answer to this, it may be observed, that the clause just quoted from the 19th of Geo. III. refers, it should seem, *exclusively* to those who scruple to subscribe the 39 Articles; for the preamble of that act states, that it is "for the giving ease to scrupulous persons," — persons who scrupled to subscribe the Articles; and that for every *such* (scrupulous) person, pretending to holy orders, *being* a teacher of any congregation, the declaration before quoted is to be admitted, instead of a subscription to the Articles. Nothing of consequence can be argued from the difference of the words, '*that is* a minister of,' and '*being* a minister †.'

Perhaps, under present circumstances, and to prevent the future abuse of the Toleration Act, it is only needful to distinguish

* It should, however, be observed that, by the 10th Ann, c. 2, "Any preacher, duly qualified, shall be allowed to officiate *in any congregation*, although the same be not in the county wherein he was so qualified, provided that the said congregation, or place of meeting, hath been duly certified," &c.: but the preacher, if required, must produe his certificate.

† A few years ago, a member of the House of Commons projected a bill, which, having in view the abolition of village preaching, was intended to subject the labours of Dissenting and Methodist Teachers to the controul of neighbouring magistrates. The pulse of the public was felt upon this occasion. It was insinuated, in order to render the proposed bill palatable, that it was not intended to operate against *regular Dissenters*; but it was understood to be the sense of the whole body that, in such a case, a distinction between Dissenters and Methodists could not be admitted, — that it was one common cause, the cause of religious liberty; and that the Dissenters made no distinction between a right to preach to their own appropriate congregations, and that of publishing the glad tidings of salvation in villages where they apprehended the joyful sound had never been heard. Such was the substance of a communication made by one of their leading ministers to an honourable member of the house; and such were the sentiments avowed by another eminent preacher, in a friendly conversation with a late venerable prelate at his own table. The projected bill was, at that time, abandoned. — *See Zeal without Bigotry*, p. 44.

between *Protection* and *Privilege*. I conceive that every preacher, qualified or unqualified, should be permitted to take out a licence, and thereby be put under the protection of the law. It is far better that a few unqualified persons should be allowed to teach, than that it should be in the power of magistrates, who may not always be proper judges, to refuse a licence to a qualified person. The magistrate, it is presumed, has no right to prevent any man from teaching, who gives proper security to the state for his acting as a peaceable subject. Talent, like water, will find its own level. Fools only will hear fools. Men destitute of talents for preaching, will soon fall into contempt and be deserted; and, whatever inconvenience may attend this freedom, it will be small indeed, compared with the mischief which cannot but ensue, by making the magistrate the judge of religious matters. Let every man, who wishes it, obtain a licence and let him be protected by it from persecution: but it is quite another thing to excuse every man who chuses to preach from serving on the militia, when his country demands his assistance, or to relieve him from parochial duties, by which he may essentially benefit his neighbours. These privileges were certainly intended by the Legislature for stated ministers of congregations, whose time was required for study, visiting the sick, with other duties of the pastoral office;—but persons who preach only occasionally, and have no pastoral charge, and especially those who carry on business for their support, do not appear to be entitled to the same privileges.

If, therefore, the distinction between *protection* and *privilege* be duly observed, there will be no great difficulty in avoiding the evil complained of, and, at the same time, preserving the Act of Toleration inviolate. Let all preachers be protected in their religious exercises from injury and insult; but let the exemptions be made, 1st, in behalf of stated ministers; 2d, of those who have been such, but are now disabled; and, 3d, of students, who are preparing for the work of the ministry *.

Whether it be the wish of certain persons to restrain *itinerant ministers* within narrow limits, and prevent their disinterested efforts to do good to the souls of men, remains to be discovered. — For the sake of peace and religion, it is devoutly to be wished that no such attempt should be made; but, if it be, the Methodists and the Dissenters will console themselves with the recollection of his Majesty's promise, in his first speech to parliament, Nov. 18, 1760, and in which his faithful subjects have the utmost reason to confide, —

"*I will maintain the Toleration inviolable.*"

EUSEBIUS.

* These are merely hints thrown out for discussion. Probably, the readers of this work may suggest something better. A respectful attention will be paid to them.

Obituary.

MRS. STAPLETON.

Mrs. Stapleton, widow of the late Dr. Stapleton, of Colchester, died in Bristol, on the 20th of January, aged 53. Many of the last years of the life of this excellent woman were peculiarly afflictive, and, indeed, her whole history, were it recorded, would appear to have been highly eventful. She was the daughter of the late Mr. William Dicks, of the city of Chester, a man eminent for piety, sincerely attached to the doctrines of grace, and a decided, but liberal Dissenter. He was a member of the church formerly under the pastoral care of the venerable Matthew Henry; but on the majority of that society departing from the truth, Mr. Dicks, with a few others, withdrew, and invited neighbouring ministers, of evangelical sentiments, to visit them, and to preach unto them the gospel of Christ. This procedure was sanctioned by the divine blessing, and laid the foundation of the present Independent Church in the city of Chester.

At what period Mrs. S. became experimentally acquainted with divine truth, we are not informed; but her piety was unquestionable. In the year 1780, she married the late Dr. Stapleton, of Colchester, and, during an union of 17 years, they lived in the exercise of strong and mutual affection, and were very honourable members of the church of which the late Mr. Hobbs was the pastor. By a mysterious and affecting dispensation, Dr. S. died, in consequence of a paralytical seizure, in the year 1797; and thus, at little more than 40 years of age, our deceased friend became a widow, having four daughters, and a son who was only between five and six years old. She saw her daughters in quick succession rise to the stature of women; and, by the superior mental powers they possessed, and the accomplishments by which they were distinguished, was animated by many a sanguine expectation of seeing them occupy some important stations in society. These fond hopes, however, were, by a sad series of events, blasted; for, within the space of three years, these four amiable young women were the victims of a fatal consumption. Though under these trying circumstances their mother was much supported by the consolations of the gospel, it will not be thought strange that such repeated shocks should have made very strong impressions upon a constitution at best but delicate; nor that she should now feel but little interest in a world which, in her view, was so strongly marked with vicissitude and sorrow. In the year 1806, she visited Dublin, where she had a sister*; and in that city she remained till May, 1808, when she returned to England, intending to reside in Bristol, in the neighbourhood of which place an eligible situation had been obtained for her son. Her health had been for some time on the decline; and some of her friends began to entertain discouraging fears respecting the event.

On her becoming a resident in Bristol, she attended the ministry of the Rev. Mr. Lowell, became a communicant in his church, and, for two or three months, was one of his family. In the course of the summer she visited Devonshire; but, prior to her return, requested that apartments might be procured for her near the meeting-house, being apprehensive that, unless the distance was very short, she should not be able to attend public worship, to which she was most devoutly attached. A situation suited to her wishes was found; but on her arrival, though her spirits were comparatively good, all her friends were much struck with her emaciated appearance. She had

* Mrs. Hutton, the wife of John Hutton, Esq. brother to the late pious and benevolent Alderman Hutton.

long been apprehensive that she was consumptive, and frequently remarked, that it would be impossible for her ever to fall into the fond mistake which persons in that complaint have so frequently adopted; for, having (as she said) so minutely marked the progress of the disease in her four daughters, and being so perfectly aware of the manner in which its subjects were so often deceived, she was effectually guarded against any such misconception. About six weeks, however, prior to her dissolution, she formed a most decided opinion that her case had been completely mistaken, not only by herself, but by all the medical gentlemen she had consulted, some of whom were among the most distinguished of the profession. So powerfully did this sentiment operate upon her mind, that, though she was apprehensive that the termination of her pilgrimage was at no very remote distance, she seemed to consider it as absolutely certain that she was speedily recovering from her present indisposition. This opinion did not appear to have any unfavourable effect upon her mind, in reference to divine things. 'Death,' as she herself expressed it, 'was far from being a subject of dread to her.' She had, under a most humbling sense of unworthiness, solemnly committed her soul into the hands of the blessed Redeemer, built her immortal hopes upon his atoning sacrifice, and was thus always encouraged to think and speak of her dissolution with the utmost complacency, and sometimes with evident delight. The last time she united in worship with the church on earth, was on the first Sabbath in last November, when she also sat down at the table of the Lord. It appears to have been to her a memorable period; and repeatedly did she speak in a most affectionate manner of the sweet solemnity of spirit, and of the holy joy which she experienced on that day. The frame of her mind, indeed, thenceforward appeared tranquil, submissive, and happy; and thus she continued till she quietly and insensibly fell asleep.

Mrs. S. was well known, to a numerous circle of friends, as a very distinguished and interesting character. She possessed strong mental powers, had the advantages of a superior education, and combined the elegancies of polished manners with the superior charms of unaffected piety. It was, however, in the Christian character that she appeared to the greatest advantage. Amidst her almost unparalleled trials, her spirit was serene, her carriage mild, and her submission exemplary. She was ordinarily cheerful, but never overcome by undignified levity; — truly serious, without yielding to the influence of despondency; and strictly conscientious, without the ostentation of pharisaical parade.

On the Lord's Day evening after her interment, a sermon was delivered by Mr. Lowell, not exclusively in reference to the death of Mrs. Tapleton, but in relation also to Samuel Tillett, a poor man, a member of his church, who, a few days before, left the world in the triumph of faith. The service was thus rendered doubly interesting; and the text selected upon the occasion was, 'Blessed are the dead which die in the Lord.' That every reader of this little narrative may 'die the death of the righteous,' is the affectionate and cordial prayer of him that writes it; and who, amidst all the losses sustained by the removal of Christian friends, is consoled with the hope that he may, through the exceeding riches of divine grace, be permitted to embrace them in 'another and a better world!'

MISS SARAH MEEN.

MAY 23, 1809, died, aged 24 years, Miss Sarah Meen, of Wetherden, in the county of Suffolk. She was in infancy deprived of an affectionate mother; but enjoyed the advantage of religious instruction, under the inspection of her surviving parent. Her temper and disposition being naturally lively, as her years advanced, she eagerly sought those fascinating pleasures which a gay and dissipated world

readily presents to thoughtless youth.

Her first religious impressions of an abiding kind, were received under a sermon preached by the Rev. C. Atkinson, of Ipswich, where she was then on a visit. These impressions were followed by a train of serious reflections, which produced a deep conviction of her fallen state as a sinner, and the need of a better righteousness than her own for justification. She began to see with new eyes, to hear with new ears, and to understand with a new heart; to feel delight in divine ordinances, in reading, meditation, and prayer. Her worldly companions were forsaken, and her mind received a new bias, which engaged all its energies;—her desire now was to win Christ, and be found in him. This renovation of soul produced an outward change, which could not be concealed. Her former levity and gaiety of disposition gave way to habitudes of serious, yet cheerful piety.

In a few months she made a public profession of her faith, and was admitted, with great satisfaction, a member of the Congregational Church at Wattesfield, under the care of the Rev. W. Hickman, where her family statedly worshipped, and under whose ministry her soul was greatly replenished. Situated, however, at a distance of several miles from the house of God, she was deprived of that intercourse with her fellow-members which it was her desire to have enjoyed; but she found, in the retired residence of her father's house, sweet intercourse with Heaven. She spent many hours in devotional exercises, on which, she conceived, the life of religion much depended. The influence of religion appeared very conspicuous in her temper, her conversation, and her correspondence; yet her religion was neither visionary nor enthusiastic on the one hand, nor bigotted or presumptuous on the other; but what she professed and enjoyed was a steady, scriptural, evangelical hope, loving all who loved Christ, and those best who possessed most of his Spirit. Though a sense of divine things was uppermost in her heart, it did not take off her attention from domestic duties, being 'not slothful in business, yet fervent in spirit, serving the Lord.' She was of a delicate constitution, and the subject of many bodily afflictions; but, in such seasons, her consolations abounded. As she thus lived and walked near to God, so the work of grace made rapid progress in her soul. From the time she first put on the Christian armour till she undressed for the grave, a period something short of five years, she seems to have enjoyed an encreasing delight in communion with God, and an happy anticipation of future and perfect felicity.

The disorder that ended her days was an inflammation in the brain, which occasioned the most exquisite pain; but, under this severe affliction, she manifested the utmost patience and resignation.—To one, who was sympathizing with her sorrows, she said, 'My sufferings are great; but they are mingled with so much mercy, that I cannot complain.'

On the Saturday preceding her departure, she conversed freely on the probability of an approaching change, and said to one of the family, 'My dear brother, Do you not think that death is come?' On being answered there were some fears of it, she cheerfully replied, 'I am glad of it; for I have a desire to depart and to be with Christ, which is far better. Pray for my death, for I long to be with Jesus!

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

I have done with the world now, with its pleasures, its cares, and its sorrows! Come, Lord Jesus! take me from this body of sin and death! O, Death! where is thy sting?—O, Grave! where now is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!'

On the Lord's Day morning, she said, 'On this day I hope to exchange earth for Heaven, and to begin an eternal Sabbath!' To a younger sister, for whose salvation she had long been earnestly wrest-

ling with God, she addressed herself in the following language: — 'Let my God be your God, and you will find him a faithful, a merciful, and a gracious God! — love him, serve him, and obey him, and you will find that pleasure and delight therein which I have found! O, Matilda! I hope you will follow me, as far as I have followed Christ, and that you will make a profession, both in private and public! You see the uncertainty of all things here, — they are fading and dying! In reading the Scriptures, in prayer and meditation, there is to be found real pleasure! To love Christ, to seek him, and to commune with him, is the greatest pleasure a Christian can enjoy! I hope you will commune with the church below, and then follow me to the church above!

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

About the middle of the day a considerable change was visible in her countenance, and likewise in her own feelings. She then expressed a desire that all her near kindred might be called into the room; when, as if taking her last adieu, she addressed them to the following effect, in a strain of peculiar solemnity: — 'My dear parent, my dear brothers, and my dear sister, I commend you all to God! Let others do as they will, may it be your resolution to serve the Lord! He is a good, a compassionate, a kind, and a gracious God! O! may you all be followers of Christ, and the Lord prosper every step you take! Make it manifest that you are bought with a price, not with such contemptible things as silver and gold, but with a Redeemer's blood! May you be supported on my being taken from you! — May it impress your minds with the uncertainty of time! — May every one of you know, every soul experimentally know, what it is to be made meet for the inheritance of the saints in glory, that when the hour of death shall come, you may be prepared to be with Jesus, — which is far better! May the Lord prosper this family, that every member of it may appear as a burning and shining light!' After this she became much exhausted, and reclined, as if nature was dissolving, faintly adding, 'Come, come, Lord Jesus! receive my spirit! — into thy hands I freely resign it! Why are thy chariot-wheels so long in coming?'

The violence of her pain having now subsided, every symptom announced an almost immediate change; but the hour was not yet arrived. On the Monday morning she appeared desirous of speaking again to those whose welfare lay so near her heart; and, though not without great difficulty, on account of extreme weakness, said, in answer to an enquiry how it was in her mind, 'I am hastening on to a better world; and I hope that every one of you, my dear relatives, will be prepared to follow me! and may the Lord support you on a dying bed with that fortitude with which he has supported me!' After this she spoke but little; and the following day she sweetly fell asleep in Jesus. Thus terminated the mortal life of this amiable young Christian. Her work was finished at an early hour; but the spirituality of her temper and conversation, evinced a mind ripe for the enjoyment of Heaven; and we have no doubt but she is gone to receive a crown which fadeth not away.

A very suitable and impressive discourse was preached on the occasion, by Mr. Hickman, the next Lord's Day, from Psalm xxxix. 7; and which, according to her desire, was addressed to young people.

RECENT DEATH.

The Rev. *Archibald Bell* died June 9, 1809, at Epping, where he had resided for some time. He was formerly a minister of the gospel at Cheshunt, then at Wellingborough, and since at Sheffield; where, about four years ago, he was seized with a paralytic stroke while preaching on Luke xiii. 7. The last words he attempted to utter were, 'Christ is precious!' He was interred by the Rev. Mr. Muston, who preached his funeral-sermon on the Lord's Day following.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

Four Sermons, *preached in London, at the Fifteenth General Meeting of the Missionary Society, May* 10, 11, 12, 1809. *By the Rev.* James Peddie, *Edinburgh*; John Clayton, Jun. *London*; J. R. Richards, *Hull*; *and* J. K. Martyn, Jun. M. A. *Pentonhall. Also, The Report of the Directors. 8vo, price 3s.*

In our Magazine for June, we inserted a brief analysis of these discourses. Our present object is, therefore, only to give our opinion on the theological and literary character of each sermon. To the considerate reader, it will not afford surprize that we find so much to approve and to admire, and so little that even captious criticism, without gross injustice, could rebuke. When men of sound piety, sanctified feeling, and approved talents, are engaged in a service which relates to the most grand and exalted theme that can occupy the soul of man, and under circumstances eminently calculated to kindle the sacred passions, and raise to higher warmth and brightness all the native ardour, something considerably above mediocrity is with reason expected.

It strikes us as an observation not unworthy of being made, that the distinguishing features of the religious denominations to which the preachers belong, respectively appear in each discourse. The richness of well-digested theological sentiment, and the philosophic profundity and accuracy of views on the constitution and affections of the human mind, which distinguish the evangelical clergy of Scotland, are manifest in the first of the sermons. The second is marked with the habit of illustration, and the method of exact arrangement, which predominate in the English Dissenting School. Zeal and love, honest, fervid, and awakening, though they may be less regular in consecutive order of thought, are generally understood to mark the sermons of ministers in the late Countess of Huntingdon's connection; and these are the characteristics of the third discourse. In the last we recognize the easy flow of sentiment, and the chaste simplicity of manner, which we have been led to consider as a very general characteristic in the pulpit productions of the serious clergy in the Church of England.

The first sermon is founded on Psalm xiv. 17, and is appropriately entitled 'Jehovah's Care to Perpetuate the Redeemer's Name.' It is indeed a most instructive and gratifying display of genius, knowledge, and the benignant spirit of true Christianity. We would cite the beautiful exordium, had it not already appeared in this work, as an introduction to the account of the last General Meeting of the Society. We cannot, however, forbear to quote another excellent passage: —

'Nor let it be supposed that the name of Jesus at present survives in consequence of any of those happy accidents, or of that laborious research by which ancient monuments have been recovered, and names of great eminence restored to the admiration of mankind. At no period was the name of Jesus altogether forgotten. Dark ages intervened since the publication of it by his apostles, — ages darkened by rudeness of manners, and ignorance of the sciences and arts which adorn human life; but darkened more by a train of fond superstition, which partly concealed and partly distorted the peculiar doctrines of the gospel; — but, in the periods of greatest darkness, when ignorance and Superstition spread their deepest and broadest shades over the nations, 'the lamp which God has ordained for his anointed' continued to burn, and spread some feeble rays of knowledge of the name and doctrines of Christ around the favoured spots in which it was placed. At the revival of learning in the close of the fifteenth, and the reformation of religion, in the beginning of the sixteenth century, the name of Christ

was not re-discovered, after having been for ages lost. The rubbish indeed was then in part removed, and the darkness dispelled which had concealed much of its glory from those who knew and sincerely loved it. It was brought forward more fully and advantageously to view, and exhibited with more of its native splendor and grace than in any preceding period since the decease of the apostles, to the faith and love, to the worship and obedience of mankind; but in all the generations which preceded, as well as in those subsequent to the reformation of Luther, the name of Christ was remembered. There has been no moment of time of which it can be said that Christianity was extinct. To however low a state religion was reduced, some were still found who with the heart believed in the name of Christ, who confessed it with their mouths, who honoured it by their conversation, who published it in their ministry, and who sealed their testimony with their blood.'

The second sermon is on 'The Final Triumph of the Church over her Enemies, an Encouragement to the Zealous Exertions of her Friends,' from Isaiah xxix. 8. In this well-composed and animated discourse, the enemies of the Church of Christ are enumerated: — the Powers of Darkness, — Idolatrous Nations, — Infidels and Sceptics, — Persecutors, — and the Licentious and Profane. The malignant expectations of Zion's foes are forcibly described as imaginary, confused, transient, and fallacious. That the church shall enjoy a final triumph, the preacher argues from the Power of her Saviour and Protector (styled, with evident impropriety, 'her illustrious *ally*')—the Extent of her Resources, — the Force of her Arms, — and the Prophetic Representations of her Destiny. The eloquent preacher then concludes with an energetic exhortation to hope, confidence, perseverance, and firmness in missionary undertakings. Our readers may form a conception of the tone of sentiment and the style, from the following passage: —

"'Stronger consolation cannot be conveyed to the friends of Zion, than that which is supplied by the subject which has now passed under review. Even in times of public degeneracy and alarm, you may dismiss your fears respecting the perpetuity of the church. In spite of all that Satan and his agents can effect, every succeeding age shall produce characters who will espouse her holy cause; nor shall the godly remnant be ever cut off from the earth. The political commotions too, which agitate states and empires, so far from proving detrimental, shall actually become subservient to the promotion of her interests. Christians! we have done with the cry, 'The church is in danger!' Faith in the perfections of God, and in the care of her living head, enables us to triumph over the timid apprehensions of nature, or the pusillanimity of a sectarian spirit. The Lutheran Church may totter, the Episcopalian Church may tremble, the Presbyterian Kirk may fall, and the name of the Dissenting Church may be forgotten; but the true church, extracted from each, and composed of 'all kindreds, nations, tongues, and people,' can never sink into ruin! 'God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;' — and as it was one mark of a good Roman citizen, never to despond of the fortunes of the Republic, — so Christians should never despair of the safety and prosperity of that kingdom, whose foundations are immovable as the basis of the Eternal's throne.'

(To be concluded in our next.)

A Reply *to the Pamphlets lately published, in Defence of the London Female Penitentiary; with further Remarks upon the Dangerous Tendency of that Institution.* By W. Hale, 8vo, *Price* 2*s.* 6*d.*

It grieves us to find that the author of this diffuse Reply is so carried away by prejudice against the

Penitentiary, as to remain quite unconvinced by the various Answers which have been given to his former objections! We are extremely concerned to observe, that while he professes to act on Christian principles, he continues unblushingly to misrepresent the design of this noble institution, as if it excluded all *real* penitents and seduced females, but opens wide its doors to the most debased, abominable, and hardened prostitutes! To reason with so unreasonable an author would be vain and fruitless: he seems determined to close both his eyes and his ears, lest a ray of evidence should gain admission; and, we are told on good authority, that he has even resisted all the invitations which he has lately received to visit and examine the interior of the Penitentiary! Such a disputant must be left to follow his own inventions and *ignes fatui*; but, for the sake of our readers in general, it becomes us to treat his observations with some degree of attention, knowing how easy it is to diffuse prejudice and error. It is in the power of any person to spread 'firebrands, arrows, and death;' the baneful effects of which ought, however, to be counteracted by every lawful means, and every lover of good order. We, as friends and admirers of the London Female Penitentiary, have additional motives to step forward in its defence; — we have openly avowed our decided attachment to its objects; and are constrained by a sense of duty to expose the fallacious grounds of Mr. Hale's opinions. The author gives us credit for being men who will 'not support any favourite institution at the expence of truth:' — he solemnly 'calls upon the Reviewers of the Evangelical Magazine to reconsider the subject;' and we assure him, that we should 'candidly acknowledge we have been mistaken,' if his assertions or alleged facts had produced any change in our judgment. Our sentiments are founded on mature and careful observation, in this and similar establishments: we have not hastily taken up a notion in favour of Penitentiaries, and then determined to maintain it, in spite of opposing evidence; but the more we enquire and examine for ourselves, the more we are convinced of their beneficial tendency to *restore* the wandering female to her right mind, and 'as a useful member of society.' P. 25.

The pamphlet before us is written with much more attention and correctness, as to style and grammar, than Mr. Hale's former Address; but it is deficient in methodical arrangement and lucid order, so abundant in repetitions of the same sentiment and phraseology, that we scarcely know where to begin, or how to collect the scattered hints of the author into distinct points of view.

We find him, in the outset, declaring (p. 2) That the different publications of his opponents 'are not only at variance with each other, but with themselves;' and presently after, at p. 11, he says, 'That there is a peculiar sameness, which runs through them all.' He confesses the pamphlets against him were 'written by persons actuated by the purest intentions' (p. 1); and yet, that 'they have *all* taken the most unfair methods of misrepresentation, — by exhibiting him to the public as saying what he never said, and asserting principles the very opposite to what he felt:' p. 6. He affirms, indeed, notwithstanding their 'pure intentions,' that 'the advocates of the Penitentiary have deceived the public, by representing that crime (*whoredom*) as a trivial offence, which appears of all others the most detestable in the sight of God;' and that 'the whole of the pamphlets written in support of the Penitentiary, are little short of the arguments of a special pleader in defence of prostitutes! — overloaded with fulsome phrases, too disgusting to be read by those who have just ideas of that awful crime:' p. 64, 65. He includes in his censure 'the Reviewers of the Evangelical Magazine, — those literary watchmen of the public morals;' and thinks, 'that the religious public, or at least the supporters of the London Female Penitentiary,' have followed the example of the 'fashionable world, in applying soft and delicate terms to the sin of adultery!'

We appeal to the successive Plans and the Reports of the Subscribers to this Institution, — we appeal to the general tenor of the pamphlets lately published in its defence, — we appeal to the pages of our own Magazine, and to the religious public, who know our conduct and our principles, whether or not this odious remark of Mr. Hale has the slightest foundation! Adultery and whoredom are regarded by ourselves and the advocates of the Penitentiary, as the word of God represents them, — sins most abominable, most mischievous, most subversive of the peace of society, and directly contrary to God's holy will and commandments. If we could believe the Penitentiary has, in any degree, conduced to lessen the enormity and hatred of those crimes among men, we would be the first to erase our names from its List of Subscribers, and to overturn the massy pillars on which it stands. We believe the fact to be the very reverse of this; and are greatly mortified to observe how uncandidly Mr. Hale treats, not only his adversaries, but some of his best friends! If we had not been accustomed to look at Mr. Hale's religious profession, and the rank he holds as a deacon in his own church, we should have been less astonished at these calumnies, and at the charge he brings against an Institution, designed to improve the public morals; but 'which,' he sagely foretells, 'will inflict a deeper wound on the morals of society than can at present be conceived of by the religious world:' p. 6, 142. Surely this gentleman's opinion of his own extraordinary discernment is seldom to be equalled! He calls the rewards to virtue, which are given by the Managers of the Penitentiary, 'a premium for vice' (p. 9); and the methods which they take to turn prostitutes from the error of their ways, he thinks evinces 'the determination of these Managers to palliate the awful crime of whoredom:' page 21. Does he not know that this charity is supported and conducted by a considerable number of ministers of the gospel, many laymen of great intelligence, persons well versed in the common affairs of life, and men who have deeply studied the human character? Does the solitary author assume to himself the privilege of possessing a larger share of wisdom, experience, and foresight than all these individuals put together? Does Mr. H. presume to think, that he alone was qualified to point out the tendency and moral consequences of such institutions as this, several of which had existed and flourished long before the London Female Penitentiary was proposed? To the shrine of his fame then let us all bow with humble acquiescence and admiration!

The author hints that a 'great part of the religious world are carried away by this fashionable charity, which has already become the most popular test of benevolence, and given birth to others of a similar description' (p. 17); that 'the public papers of the day,' as well as 'The Evangelical Magazine,' have reprobated his late Address upon the Dangerous Tendency of the Penitentiary (p. 7); that 'it is taken up so strenuously by the religious world, — advocated so warmly by the most popular preachers of the day, and carried on with that degree of enthusiasm, which will ensure ample resources,' &c. (p. 22); — so that, 'in attacking this Institution, he did it at the certain risk of encountering a much greater portion of opposition from evangelical ministers, as well as more censure from friends, and malevolence from enemies,' than if he had attacked any other similar charity: p. 23. Nevertheless, gentle reader, Mr. H. boasts that he has 'almost *universally* found the discerning public *hostile* to the principle of the Penitentiary;' p. 8. How those concessions and deductions are to be reconciled we know not; but the author's logic being of a superior kind, it may enable him to draw the most favourable conclusion from such unfavourable premises! We, forsooth, should have thence supposed, that 'the discerning public almost universally *approved* the principle of the Penitentiary,' unless its becoming *fashionable* is an evidence of unpopularity, and its being 'carried on with enthusiasm'

is a proof of cold disapprobation! The real truth seems to be, that the popularity and warm reception which this Penitentiary has met with, occasioned the ill-will and opposition of Mr. Hale!!!

The motive we have here assigned is not, however, the only one for this gentleman's violent proceeding: he greatly dislikes 'that kindness, tenderness, and delicacy' with which the females are treated (p. 21); and strongly condemns the Plan of its managers, in respect to the penitent, who may be placed out in service, 'that after she is thus respectably stationed, they will still continue to recognize her; and, on receiving testimony of her *good behaviour*, to shew their approbation by pecuniary rewards, to be given at the termination of each of the two or three first years subsequent to her leaving the institution: p. 20. So then, it is deemed a very heinous and unpardonable thing by Mr. H. to govern these women with *kindness*, and to allure them with the hopes of reward for 'their *good behaviour!* This, Christian reader, is his grand objection against the London Female Penitentiary, and constitutes 'the striking difference between it and the Magdalen;' for the Governors of that excellent charity 'never promise more than ONE GUINEA as an encouragement for good behaviour;' — whereas the Penitentiary bids still higher, 'as an encouragement,' and seldom rules its penitents with 'a rod of iron!' We have yet to learn what crime there is in holding out a strong incentive to virtue and good morals: our system of ethics allows of this species of remuneration to any extent that may be equitable and prudent. If the Supporters of the Penitentiary were more liberal towards the vicious than the virtuous, and did not bestow proportional rewards on their faithful domestic servants, Mr. H. might well complain of such inconsistency; but he probably knows that it is not the case with those Subscribers who honour him by their acquaintance, and to whose 'exemplary conduct' he bears witness. — Mr. Hale affects to despise and set at nought the arguments of Mr. Blair, with respect to the provision made by law for admitting and protecting females in the parish-workhouses. Our readers will recollect *, that we maintained two points in opposition to Mr. Hale; and in which we still think the Poor Laws will bear us out, as will also the general practice of parochial officers. Mr. H. calls on us to reconsider this part of our statement, and to recant whatever shall appear to have been erroneous. We give him the same advice; and intend, at our leisure, to review this whole argument with care, — it being too complicated a question for us just now to discuss at large: but, in the interim, we beg to assure that gentleman, we think he has quite mistaken the purport and application of the statute on which he chiefly depends, viz. the 9th Geo. I. cap. 7; for this act neither 'commands' nor 'obliges parish-officers to give prompt admission to the workhouse.' We shall therefore, be strongly deceived indeed, if the author can fairly and fully establish his main position, against the late assertions of Mr. Blair; and as he has used the most indecorous and ungentlemanly language, in his present refutation of this antagonist, the disgrace will fall on himself, with double force, if he should at last be detected in an error! Even the authority of his friend Mr. Moser, we suspect, will not shelter Mr. Hale from the just severity of a critic, who may be conversant in such legal discussions. We again confess, that *our* knowledge of the system of Poor Laws is but superficial; and yet, superficial as it is, we already perceive the emptiness of Mr. Hale's boasting, and the advantage he has given to a formidable opponent, whom he rashly censures for 'his total ignorance of parish business.' P. 27.

The length of our remarks preclude the insertion of what we in-

* See the Evan. Mag. for March and April, 1809, wherein we reviewed Mr. Blair's pamphlet, and commended his observations on this subject.

tended to offer on other parts of Mr. Hale's Reply. The remaining observations are, therefore, postponed till our next Number.

A Letter to Mrs. W. H——t. *By A. Austin; occasioned by an Account of his Son, the late F. S. Austin, inserted in the Monthly Repository for Feb.* 1808.

The Rev. Mr. Austin expresses, in this letter, his dissatisfaction with the account of his son, inserted by a friend in the Repository, 'which,' he says, 'was so construed, as to lead the reader to conclude that he departed favouring Unitarian sentiments; the vanity of which, thro' grace, he lived to prove, and to discard with becoming abhorrence.' —'I rejoice to believe that my dear son was fully convinced of the evil of self-righteousness, of his own innate depravity and pollution, and that he had nothing in himself to recommend him to the favour of God. — I have good ground to conclude that his mind was not *settled* (however he might seem to favour some views more than others) in any religious sentiments till after his return from Milbourn to London (which was about six months before his death); and, I trust, the precious truths which have been stated in this letter entered into his soul, and he was induced to rest on Christ as delivered for his offences and raised again for his justification, and humbly to rejoice in him as the hope of glory. When I add to this, the recollection of his well-known former aversion to divine truth, and to sacred things in general, and that he was so evidently brought to be the subject of repentance towards God, and faith in our Lord Jesus Christ, instead of dwelling upon his social and moral virtues' (as the writer of the account had done) 'I would rather say, Behold, what hath God wrought! Is not this a brand plucked from the burning?'

Six Sermons *on Baptism, Confirmation, the Vows of Baptism and Confirmation, and the Lord's Supper. By the Rev.* John Scott, A. M. *Vicar of North Ferriby, and Lecturer in Trinity Church, Hull.* 2*s.* 6*d.*

The author of these sermons is a son of the Rev. Mr. Scott, the well-known and highly respected author of a Comment on the Scriptures, and many other valuable productions. We rejoice to see a son walking in the steps of such a father with piety and zeal. As a clergyman of the Establishment, he does well to explain the several rites of the church, that the young persons who comply with them, may receive that spiritual advantage which was intended by their institution:—we refer more particularly to Confirmation, which the author recommends both as a solemn transaction and a pleasing service; and, as a preparation for which, he gives some suitable directions. We sincerely hope that his efforts to do good to the young persons of his charge, to whom they are inscribed, will be crowned with success, and that they will also be useful to many other readers in the Established Church.

Memoir of the late Livesay Mary Towne, *who departed this life in full assurance of eternal felicity, Jan.* 24, 1809, *aged* 10 *Years and* 8 *Months. Price* 4*d.*

Miss T. was the daughter of the Rev. Mr. Towne, of Royston. Her capacity was uncommon, her memory surprizing, and her attainments, at a very early age, remarkably great; but the Lord saw fit to take this desirable child to himself. She was taken ill when from home, during the last Christmas recess; and, in a fortnight, she was numbered with the dead;—but the grace of God shone brightly on her dying bed. Her deep humility, her confidence in Christ, her triumph over death, and desire of Heaven; together with the expressions of her sweet, delicate affection to her parents, will render her memory dear to her friends. We heartily recommend this little piece to the attention of our readers, as a valuable addition to the juvenile library.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

VIZIGAPATAM, EAST INDIES.

In our last we mentioned the much-lamented death of Mr. George Cran, who, together with Mr. Des Granges, was settled at Vizigapatam. His loss is most seriously felt by his surviving brother, who had himself been severely afflicted with a liver complaint. He was better when he wrote last; but many unpleasant symptoms proved that the disorder was not eradicated.

We rejoice that he has derived much assistance from Anandarayer, the converted Brahmin. He joined the mission on the 28th of May, 1808. 'This evening,' says the Journal, 'Anandarayer, his wife, and another native Christian, sat down to supper with the mission family. Before supper he offered up a thanksgiving to God, and prayed very fervently that the distinction of *cast* might be universally abolished, and that all the Heathen might be brought with one heart to glorify God.'

'July 6. This week we have killed two venomous snakes. One was found near the dwelling-house of Anandarayer, who, two nights ago, felt it at his side when he awoke; but, providentially, it made off without hurting him. The natives (who are very averse to killing these animals, because they are the objects of their worship) earnestly entreated us to spare their lives, and to deliver them over to their care: however, as we could see no good end to be obtained by such a measure, we dispatched them. The natives immediately exclaimed, with enthusiastic joy, "They are gone to be eternally happy in the presence of Vishnoo!"

'July 10. *Sunday*. Going into town this morning, we saw many Brahmins assembled together in a garden, performing the funeral of a Sanyasee Brahmin; that is, one who, for the sake of devoting himself entirely to religion, either declines the state of matrimony altogether, or, if married, forsakes his wife and family to live a monastic life. The souls of these men are thought to be perfectly purified; so that, when they make their exit from the earthly body, they are not clothed with a heavenly body, like those who attain to purity by other means, but are immediately absorbed in the Deity, whose bliss continually increases by the union of these holy souls. On this account their bodies must not be burned, after the usual manner of the country, but buried. The corpse is brought to the grave, covered with three coloured cloths, which are placed on the body as soon as all hopes of life are gone. These cloths are taken possession of by the chief mourners, and worn by them, as sacred relics, until they are perfectly tattered and torn. Before the body is committed to the grave, the attendants beat on the skull of the deceased with a cocoa nut, till the skull is broken; which noise being heard in Heaven, is considered as highly acceptable to God, and to all celestial beings.'

"O, Lord! arise and shine upon this people!—dispel their darkness, and cause them to see the light of the knowledge of thy glory in the face of Jesus Christ!"

By a Letter, dated Jan. 20, 1809, the following appears to have been the state of the Translation of the Scriptures into the Telinga language:—

'The gospels of Matthew and Luke are complete in manuscript, and have gone through the first correction. The gospels of Mark and John are begun. I have now four Brahmins engaged in this service. Anandarayer takes the lead among them in assisting me; the others are all transcribers.

'This work has been impeded lately by the absence of Anandarayer, who has been on a missionary tour for three months to the southward; during which time he preached the gospel to great numbers, who heard the

word gladly. His wife was baptized three months ago. I am happy to say that she increases in divine knowledge, and that her conversation is as becometh the gospel. In short, she is an ornament to her profession. She is under the daily tuition of Mrs. Des Granges.

'There are several other natives enquiring after the good way, who are all under a course of religious instruction. The young people in the schools have advanced much in religious knowledge.

'Finally, brethren, pray for me, that I may be kept faithful to my work, and that I may see the arm of the Lord revealed in the conversion of the thousands of idolaters around me. Send more missionaries to this part of the world. I lament that Ganjam, Chicacole, Rajimundry, and Masulapatam, which are such eligible fields for missionary exertions, are entirely destitute of the light of the gospel. In all these the Telinga language prevails; and, by the preaching of the gospel and the distribution of the Scriptures, I hope they will soon become as Eden, -- as the garden of the Lord. Anandarayer and his wife send their respects, and beg you to pray for them. AUGUSTUS DES GRANGES.'

Mr. Des Granges has communicated extracts of letters from his dear brother Cran, written during his journey. They will be perused with a mournful pleasure, as they prove how much the work of the Lord continued on his heart to the very last. The loss of such a man is greatly to be lamented; but submission to the great Disposer of all events becomes us.

'*Chicacole, Dec.* 5, 1808.

'I am sorry to say that this leaves me in a weak state. When I arrived at Colapolliam, I felt myself considerably better, but my bowels in a bad state. However, I was able to go into the village in the evening, and address the poor Heathen. They had killed a cow to offer in sacrifice, which led me to speak of a more valuable sacrifice. They rejoiced to hear; and I was constrained to pray that God would be pleased to spare my life a little longer, that I may enjoy the pleasure of proclaiming the good news. I find this does me good; but still I feel what I am unwilling to communicate. I leave all to God.'

'*Chatterpore, Dec.* 17, 1808.

'I hope you will assist me to adore the God of all grace for recovering me so far, when I assure you that in leaving Chicacole I did not expect to reach this place: I even expected to die before I got to the place of encampment. God orders all things; and to Him be all praise! I have had much conversation with the natives, at least once or twice every day; and sometimes with considerable numbers of both sexes. In short, I have spent many pleasant hours with them, and found many desirous to hear more of the gospel. Travelling among the natives, and proclaiming the good news of salvation, is certainly delightful work.'

'*Chatterpore, Dec.* 20.

'I am much better, though my cough gives me a little trouble occasionally. On Sabbath I read prayers and preached to a large congregation in the court-house. It is very desirable that a Missionary might be stationed here.

'*Chatterpore, Dec.* 21.

'You will be happy to hear that my health is much improved. We are not destitute of friends even in this remote corner; and I am heartily glad I undertook the trip, on many accounts; but you must visit this place and the surrounding country. I wish the brethren (meaning Gordon and Lee) were arrived, that we might have an opportunity of travelling among the natives.'

This was the last letter he wrote to Mr. Des Granges. In 16 days after this, he departed to his heavenly rest; and his works of love will follow him. His remains were interred in the burying-place at Chicacole, Jan. 6, 1809.

MADRAS.

Mr. Loveless continues to assist in the Male Asylum at Madras, and to preach in the Black Town. He appears to be favoured with success in his efforts to do good. In a letter, dated Jan. 19, 1809, he says, 'I find much encouragement in preaching in the Black Town. The state of attendance is very pleasing; and, from their appearance in worship, from personal knowledge of some, and reports of others, I am induced to think good is doing among them.'—An individual has subscribed 20 pagodas towards the Missionary Cause, and the purchase of Bibles and Tracts. Another gentleman proposes to purchase 100 Bibles for distribution. We are happy to find that Mr. Loveless, his wife, and child, were all in good health. He expresses a strong desire for the arrival of the long-expected brethren Gordon and Lee:—'O! when will they arrive to fill the place of our dear departed brother, and strengthen the hands of our dear, but solitary brother Des Granges, in that infant bereaved Mission! Gracious Lord! speed their way to this *great* harvest, where there are so few, so *very few* labourers!'

ROME.

Those who observe political events in the relation they may bear to the advancement of the kingdom of Christ, and the fulfilment of the Scriptures, cannot but notice the gradual degradation of the Pope by the French Emperor; who has, at length, reduced him to the rank of a *local bishop* only, as will appear from the following extract:—

'*Rome, June* 10. This morning, at 10 o'clock, the following Imperial Decree, dated Vienna, the 17th of May, 1809, was proclaimed in all the public squares and market-places of the city, accompanied by the firing of cannon from the Castle of St. Angelo:—

'Napoleon, Emperor of the French, &c. taking into consideration that when Charlemagne, Emperor of the French, and our sublime predecessor, endowed the Bishops of Rome with various lands, they were given as fiefs, to maintain the peace of his subjects, and that Rome did not therefore cease to form a part of his empire: Considering further, that since that time *the union of spiritual and temporal power has been, and still is the source of dissention*; that the Popes have but too frequently availed themselves of the one to support their pretensions to the other; and that *with spiritual concerns, which are in their nature immutable, have been confounded worldly affairs, which change with the circumstances and politics of the times*;—considering finally, that it is in vain to attempt to reconcile with the temporal pretensions of the Pope all that we have concerted for the security of our army, the repose and prosperity of the nations over which we reign, and the dignity and inviolability of our empire, we have decreed, and do decree as follows:—

'Art. I. The Papal territory is united with the French empire.—II. The city of Rome, illustrious for the recollection it recals, and for the monuments which it contains, is declared to be a free and imperial city. Its government and administration shall be fixed by a particular decree.—III. The monuments of Roman greatness shall be maintained and preserved at the expence of our treasury.—IV. The public debt is declared to be the debt of the empire.—V. The revenue of the Pope shall be fixed at two millions of francs, free from all charges and contributions.—VI. The property and palaces of his Holiness shall be subject to no imposition, jurisdiction, or visitation, and shall besides enjoy especial prerogatives.—VII. An extraordinary *Consulta* shall, on the 1st of June, take possession in our name of the Papal dominions, and adopt measures that, on the 1st of January, 1810, the constitutional government take effect. (Signed)

'Napoleon.'

The French Papers contain an article, dated Rome, July 10, which states, That the new government had issued a great number of de-

crees, *abolishing the Inquisition*; as also several special tribunals, divesting the clergy, both secular and regular, of all temporal jurisdiction, and annulling all clerical privileges. The right of asylum exists no longer; and thus the principals and accomplices in crimes will no longer be withdrawn from justice*.

The following article, in which Bonaparte distinguishes between civil and religious authority, is also very remarkable: —

Extract from a Circular Mandate, addressed by Bonaparte, on the 13th of July, to the Bishops, commanding them to offer up prayers on account of the victories of Enzersdorf and Wagram.

'Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that, in concerns of this life, men should obey Cæsar. His great object was, — the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God; — we shall communicate to its ministers that respectability which we alone can give them; — we shall listen to their voice in all that concerns spiritual matters, and affairs of conscience. We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded in part, — the restoration of the altars of our divine worship; nor suffer ourselves to be persuaded that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.'

Times, August 2.

LONDON.

In several of the public prints, a proposal has been made for the special observation of the 26th of October next, as his Majesty enters into the 50th year of his reign on that day. So remarkable an event has not occurred in England since the reign of Edward the Third; and only twice within 1200 years. It is proposed to have reviews, public breakfasts, balls, fire-works, illuminations, &c.; but a correspondent, 'A Country Clergyman,' suggests, that while the men of the world express their loyalty in that manner, serious persons would do well, in their closets and in their families, to offer up their prayers for the continuance of his Majesty's valuable life, and to return thanks for the blessings enjoyed under his government, and for the peculiar interpositions of Providence in our favour as a nation. He suggests also the propriety of congregations meeting on that day for public worship and instruction, and that the services might very properly conclude with a collection for Missionary Purposes, accompanied by fervent prayer that the blessings of civilization, liberty, commerce, and especially the everlasting consolations of the gospel, enjoyed by ourselves, may be extended to the utmost bounds of the earth.

On Thursday, June 22, the Rev. Thomas Raffles, late student in the Old College, Homerton, was ordained over the Congregational Church at Hammersmith, late under the pastoral care of the Rev. Wm. Humphryes. The introductory discourse was delivered by the Rev. J. Humphrys, of the Borough; the ordination prayer, with imposition of hands, by the Rev. John Pye Smith, D. D. of Homerton; the charge by the Rev. William Bengo Collyer, D. D. of Peckham, from Acts xx. 28, last clause; and the sermon to the people by the Rev.

* These asylums were employed for the most infamous purposes. We have been assured, by a gentleman who was at Rome a few years ago, that he saw beggars on the steps of St. Peter's Church, asking charity in these words: 'Pray remember the poor assassin!'

Robert Winter, D. D. from 1 Cor. xvi. 10. The Rev. Messrs. Brooksbank, Leifchild, and Cooke, of Maidenhead, were engaged in other parts of the service. The services of the day were unanimously requested, by the church and congregation, for publication; and we understand that they are just issued from the press.

July 20. The Rev. T. Waters, A.M. was settled over the Baptist Church assembling in Little Wild Street, Lincoln's Inn Fields, London. Mr. T. Thomas began by reading and prayer; Mr. Stephens gave the introductory address, and asked the usual questions of the people and minister; Mr. Austin offered up the ordination prayer; Mr. Hughes addressed the pastor, and Mr. Dore the people; Dr. Winter concluded with prayer. — The whole of the service was appropriate, concise, and solemn.

The Martyr of Folly.

SELDOM has folly proceeded to such an extreme as is exhibited in the following instance; the truth of which cannot be doubted: —

John or William Cumming, an American seaman, while in France, in 1789, seeing some itinerant jugglers pretend to swallow knives, was induced, in a moment of intoxication, to do the same in reality, and actually swallowed *four* clasp knives, such as sailors commonly use; all of which he got rid of in a few days, without much inconvenience. Six years afterwards, he performed another feat of the kind at Boston, by swallowing *fourteen*, of different sizes; by these, however, he was much disordered, but recovered in the Infirmary at Charleston, near Boston, where the knives are preserved. Being captured on board an American ship, by his Majesty's frigate Isis, in 1805, he entered the British service; and, having boasted of his former exploits, he was unfortunately prevailed upon to gratify idle curiosity, by swallowing *seventeen* on two successive days. He was immediately seized with violent pains, requiring the aid of the surgeon; under whose care he remained for 18 months, when he was discharged as unserviceable. He was twice in Guy's Hospital, under Dr. Babington, in 1807; and again admitted in 1808, by Dr. Curry, under whose care he continued for the last 7 months of his life; the whole of that time being passed in almost constant pain, and progressive wasting, until the end of March 1809, when he died. On examining the body, *fourteen* knife-blades, and a number of back-springs, were found in his stomach, all of them much corroded, and some nearly dissolved. A brass button, and part of the lining of a silver knife, were scarcely affected; but the horn handles and iron linings of the other knives were either dissolved, or had been passed downwards. The immediate cause of his death was the back spring of a large clasp knife, which had penetrated through the intestines into the cavity of the belly. Two other back-springs had got down still lower, and were fixed across the gut, so as to be felt by the finger. The knives as taken out of the stomach, with the stomach itself, are preserved at Guy's Hospital. Many of the knives he swallowed were *four* inches long, and one inch and a quarter across the widest part of the blade and handle!

Provincial Intelligence.

July 21, 1808. Rev. William Williams was ordained at Newton Nottage, in Glamorganshire. Mr. D. Evans, of Mynyddback, began with prayer, &c.; Mr. Davies, of Swansea, delivered the introductory discourse; Mr. T. Bower offered the ordination prayer; Mr. J. Davies, of Alltwen, delivered the charge, from 2 Tim. iv. 15.; and Mr. S. Davies, of Moundy, preached to the congregation, from 2 Peter i. 4. — This place was reckoned very dark and wicked till of late, when the Lord remarkably blessed the labours of the minister now settled among them.

March 31. A chapel was opened at Selby, in Yorkshire. Mr. Bruce, of Wakefield, preached in the morn-

ing, from Ps. xciii. 5; Mr. Vint, of Idle, in the afternoon, from Ps. cii. 16; Mr. Payne, of Hull, in the evening, from Matthew xviii. 20; Messrs. Arundel, of Whitby; Hobson, of Driffield; Wilkinson, of Howden; Thurgurland, of York; Hicks, of Pocklington; and Seaton, a student at Hackney, assisted in the several services. During the last 50 years, occasional attempts have been made to establish an evangelical interest in this large town, which proved in vain until the year 1808, when several friends in Hull and Leeds procured a young minister from the Itinerant Academy at Hackney, whose labours proved very acceptable. In a short time, about £.130 was subscribed towards the erection of a chapel, which has been effected to the great satisfaction of many.

The East Kent Association held their Half-yearly Meeting at Faversham, April 23, 1809. Mr. Start preached in the morning, from Jer. xxiii. 6.; Mr. Wilkinson in the evening, from Ps. lxxii. 19.; Mr. Gurteen, the preceding evening, from 1 John i. 1—3. The next Meeting, with divine permission, will be held at Mr. Start's, Folkstone, Sept. 20. Mr. Young will preach in the morning; Mr. Prior in the evening; and Mr. Cramp the preceding evening.

May 30. Mr. Joshua Meffin, late of Cheshunt College, was ordained in the late Countess of Huntingdon's Connection, at Sleaford, Lincolnshire. Mr. Gladstone, of Lincoln, began with reading and prayer; Mr. J. Mather, of Beverly, delivered the introductory discourse; Mr. Meffin gave an account of his experience and faith; Mr. Newman, of Chatteries, offered the ordination prayer; and Mr. W. Mather, of Dover, gave the charge from 2 Tim. i. 8.

June 13. Mr. Savage was ordained to the pastoral office over a religious society assembling at Christian Malford, Wilts. Mr Garlick, of Painswick, began with prayer, &c.; Mr. G. Bourne delivered the introductory discourse, and received the confession of faith; ordination prayer, Mr. Mantel; charge, Mr. Honywell, from Titus ii. 15. 'Let no man despise thee;' sermon to the people, Mr. Elliott, from Deuteronomy i. 38. 'Encourage him;' Mr. Sloper concluded with prayer; and Mr. G. Garlick preached in the evening.

July. 4. Mr. Ward was ordained pastor of the Independent Church at Lavington, Wilts. Mr. Innes, of Trowbridge, introduced the services of the day; Mr. Elliott delivered the introductory discourse, &c.; Mr. Sloper, of Devizes, offered up the ordination prayer; charge, Mr. Honywell, from 2 Timothy iv. 2. 'Preach the word;' sermon to the people, Mr. Lacy, of Westbury, from Acts iv. 32; Mr. Ward's brother, of Newport Pagnel, concluded; Mr. Jay preached in the evening; and Mr. G. Bourne the night preceding.

July 5. Mr. George Sandie, Preacher of the Gospel under the inspection of the Associate Synod in Scotland, in consequence of an unanimous call, was ordained pastor over the congregation of the Scots Chapel in Leeds. The service was introduced with prayer, by the Rev. W. Gibson; an excellent sermon was preached by the Rev. Robert Jack, of Manchester, from John xii. 32; the Rev. James Hall, of Edinburgh, rehearsed the steps taken by the Congregation and Presbytery towards Mr. Sandie's ordination, and, having put the usual formula of questions, and received satisfactory answers, proceeded, as Moderator of the Presbytery, to ordain Mr. Sandie by solemn prayer, with the imposition of hands. Mr. Hall then addressed an impressive charge, first to Mr. Sandie, and then to the congregation; the Rev. John Stewart, of Liverpool, concluded the services of the day by a sermon from Ps. xxxix. 12. The Scottish Presbyterians are of the Calvinistic persuasion. They adhere to the doctrines, worship, discipline, and government of the Church of Scotland.

On Wednesday, Aug. 2, the public service of God was introduced into the new chapel at Cheltenham. The Rev. Rowland Hill preached in the morning, and the Rev. W. Jay in the evening, to a very crowded and attentive auditory. Mr. Hill, who will be resident there for a few weeks, had the satisfaction of preaching to a very respectable congregation in the morning of the Sabbath following; and the number that assembled in the evening was larger than the chapel, though very spacious, could well contain. The public service is to be conducted according to the liturgy of the Established Church, while the pulpit is to be open to evangelical ministers of all denominations.

Aug. 3. The Rev. T. Hicks, late of Hackney Academy, was ordained pastor of the Independent Church at Pocklington, in the East Riding of Yorkshire. Mr. J. Jackson, of Green Hammerton, began with prayer, &c.; Mr. A. Kidd, of Cottingham, stated the nature of a gospel church, &c.; Mr. D. Williams, of Swanland, engaged in the ordination prayer; Mr. G. Collison, Tutor of the above Seminary, delivered the charge, from Mal. iii. 6; Mr. Lambert, of Hull, addressed the church and congregation, from 1 Cor. iv. 1; Mr. Thurgarland, of York, preached in the evening, from Luke xvi. 25; Messrs. Wilkinson, Hobson, Mather, and Rust, engaged in the other devotional exercises of the day. Mr. Jackson preached the preceding evening, from 1 Cor. xv. 31.

A subscription was lately made in the town of Swansea, in Wales, among persons of various denominations, for the purchase of Religious Tracts; in consequence of which, about 1600 Tracts were distributed among the Local Militia of the county of Glamorgan. — Some Tracts, given to the Welsh soldiers at Bristol, about a year ago, are said to have been made very useful.

Died, at Framlingham, Suffolk, Miss *Toms*, eldest daughter of the late Rev. Isaac Toms, of Hadleigh, in the same county.

HALF-YEARLY DISTRIBUTION OF PROFITS.

At the Meeting of Editors in July last, the following Cases of Widows were admitted: —

Cases.	*Denomination.*	*Recommended by Mr.*	*L.*
P.	Estab.	Burder, dona.	10
G.	Independ.	Burder,	5
M. J.	ditto	Parsons,	5
M. A.	ditto	ditto	5
A. A.	ditto	Wilks,	5
C.	ditto	Platt,	5
M.	ditto	Fuller,	5
J. D.	ditto	Buck,	5
E. R.	ditto	Beck,	5
E. T.	ditto	Dr. Williams,	4
J. L.	ditto	ditto	4
U. R.	ditto	Wilks,	5
S.	ditto	Roby,	5
P.	ditto	ditto	5
H.	ditto	Townsend,	5
R.	ditto	Greatheed,	5
B.	ditto	Wilks,	5
J. G.	Presby.	Ewing,	4
S.	ditto	Fuller,	5
P.	ditto	Duncanson,	4
Y.	ditto	Waugh,	4
F.	ditto	ditto	4
R.	Presby.	Waugh,	5
B.	ditto	ditto	4
C.	ditto	Buck,	4
C.	ditto	ditto	5
M. K.	ditto	Bogue,	4
J.	ditto	Waugh,	3
S. D.	Baptist	Platt,	5
A. P.	ditto	Wilks,	5
B—t.	ditto	Fuller,	5
B—y.	ditto	ditto	5
M.	ditto	ditto	5
E.	ditto	Ryland,	5
M.	ditto	ditto	5
W.	ditto	ditto	5
M. E.	ditto	ditto	4
J. S.	ditto	Hinton,	3
A. C.	ditto	ditto	3
A. P.	ditto	Townsend,	3
M.	ditto	ditto	5
D.	ditto	Buck,	5
M.	Methodist,	Wilks,	5
J. R.	ditto	Ryland,	5

POETRY.

THE LARK.

He shall rise up at the voice of the bird.
Eccls xii. 4.

See how yon lark mounts up on high,
With early songs of praise;
And still, the nearer to the sky,
The sweeter are her lays.

Her wing'd associates she outsoars,
And as she flies and sings,
Contempt the little warbler pours
On all our glitt'ring things.

Were crowns and sceptres held in view,
She'd turn to Heav'n her eye,
Nor would her native skies forego
For all terrestrial joy!

This little bird to thee may give
A lesson, O my heart!
Teach thee above the world to live,
And with its trifles part!

O! that, with her, each coming day
My waking thoughts may rise!
And wing to Heav'n their early way,—
A grateful sacrifice!

Like her too, let me look with scorn
On all the joys of earth;—
A soul immortal was not born
To stoop to sensual mirth!

When Pleasure would my heart allure,
I'll lift to Heav'n my eyes,
And bend my studies to secure
A far more noble prize!

Yet while I soar, still let me sink
In penitential shame!
From self-dependence ever shrink,
And trust the slaughter'd Lamb!

Sandwich. E. T.

THE RISING SUN.

Sweet orb! how fair dost thou appear
Emerging from thy wat'ry bed!
The shades that veil'd our hemisphere
Before thy presence all are fled!

To thee we owe the cheerful day,
And all the vegetable world;—
Creation soon, but for thy ray,
To ancient chaos would be hurl'd!

Thou speak'st; the wonder-working hand,
The power and wisdom of our God,
And, like Himself, thro' ev'ry land
Dost shed thine influence abroad!

I love, in thy refulgence bright,
To contemplate his works below;
And rise, thro' these, to worlds of light,
Where more resplendent planets glow!

But, ah! fair orb! how faint thy gleam!
How mean the blessings thou canst give,
Compar'd with His more glorious beam,
Beneath whose ray believers live!

'Tis Christ, the Sun of Righteousness,
Who drives the shadows from the breast!
Gives to the troubled conscience peace,
And makes the soul supremely blest!

Did thousand suns around me shine,
All wou'd be gloom without His light!
And darkest caves, if He were mine,
Wou'd seem divinely fair and bright!

Dear Saviour! o'er my bosom still
Thy sacred, healing beams display!
And guide me to thy holy hill,
Where reigns an endless, blissful day!

Sandwich. E. T.

SERIOUS THOUGHTS,

Occasioned by being awakened from Sleep, very early in the Morning, by the tolling of the Death-Bell.

What awful sounds assail my ear!—
Hark! how the dreary accents roll!
Surely, its 'iron tongue' proclaims
The flight of some departed soul!

'Tis gone to dwell in endless joy,
Or in the gulph of dark despair!
Its doom irrevocably fix'd
To dwell 'a long for ever' there!

Awake, my soul! awake and hear
Th' important call address'd to you;
Prepare, 'prepare to meet thy God,'
While Mercy's door stands yet in view!

Soon will the awful hour arrive,
When I must bid a last farewell
To all the fleeting joys of earth,
And reign in Heav'n or groan in Hell!

Yes; I must stand before thy bar,
Almighty Judge of quick and dead!
And hear that solemn word, 'Depart!'
Or reign with Christ, my glorious Head!

Jesus, my Lord, my Life, my Hope,
In Thee alone is all my trust!
Renew my heart, and cleanse my soul,
Ere this frail body turn to dust!

Then, when th' appointed hour arrives,
I'll trust thy glorious pow'r to save;
And say to Death, 'O, where's thy sting?
And where's thy vict'ry, boasting Grave?'

T. T.



Rev.d M.r Browning.
Macclesfield.

Pub.d by Williams & Co Stationers Court, Oct.r 1.st 1809.

THE

EVANGELICAL MAGAZINE.

OCTOBER, 1809.

MEMOIR
OF
MR. THOMAS HAYTER.

THAT the lowly deportment and exemplary conduct of this amiable man may become extensively useful, we are requested to insert the following concise Memoir.

Mr. Thomas Hayter was the son of Thomas Hayter, the head of a numerous family, and who lived, as did the subject of this Memoir, to the advanced age of 83. Our valuable friend, having no child which lived beyond infancy, paid particular attention to the children of his brothers and sister; whose temporal and eternal welfare was ever near his heart; and he never lost sight of their interest to the day of his death. He would often, with a smile, say, after conferring a favour, 'Who will thank me for my money when I am dead? Let me have the happiness of *seeing* that I am doing good.' He did not excel in talking on religious subjects, but his nephews and nieces, and their children, can bear witness that his admonitions were serious, affectionate, and invincible; and it must have been an obdurate heart indeed, which could remain insensible to his affectionate addresses. By one member of the family (and perhaps by all) he was held up as a model for imitation to the children; for which they will have cause unceasingly to praise God. He could bear ingratitude with much patience, and would say, on such an occasion, 'Poor man! he is a greater enemy to himself than to me! I did it not for the praise of men.' His love to souls was uniform and very fervent, but without any ostentatious appearance of being so. Frequently has the writer seen the silent tear steal down his cheek when hearing unfavourable accounts of any relative; and, on the contrary, his eyes would sparkle with joy on the recovery of one, and the uniform life of another. What his presence could not effect, he attempted by letters or suitable books. — May his relatives be followers of him, as he was of Christ!

Let the pastor of the church, of which he was a deacon, fill up this Memoir; who, after discoursing on Acts xiii. 36, in which

he describes the life and death of a Christian, adds, 'Such a person was our dear departed friend. The first powerful impressions of divine truths on his heart, were made by a discourse of Mr Jenkins, one of Whitfield's itinerating preachers, on those words of the prophet Isaiah: "The harvest is past, the summer is ended, and we are not saved!" He afterwards joined the General Baptist Church at Portsmouth, of which his father was a member: for the discriminating tenet of admission into which, he has mentioned with grief, that he had an ardent zeal before he had any to know Jesus Christ and him crucified as a Saviour to his soul. The ministry of Mr. Williams, of Gosport, on whom he usually attended, was peculiarly edifying to him; and he found in it great benefit and great pleasure. Sometime after I came to Gosport, he relinquished his former connection, and became first a member, and then a deacon of this church, and continued to discharge the duties of that office till the day of his death.

'He had an integrity of heart equalled by few. There are not many to whom the words of Jesus concerning Nathaniel are more applicable: "Behold an Israelite indeed, in whom there is no guile." Subtilty and craft appeared to have no place in him; and it would be difficult to find a person farther removed from every thing of the hypocrite than he was; — and to make pretensions to what he was not, formed no part of his character. In humility also he excelled. During a long and intimate intercourse, I do not recollect that he ever said or did a thing which seemed to be with a design that any one should entertain a higher opinion of his wisdom or his goodness. His sentiments of himself, as to his Christian character, were very low, and, for a long time, produced an effect which he lamented in the end. Conceiving himself not to have a talent for religious conversation, he thought it more proper for himself rather to listen than to take a part.

'In the course of my life I have scarcely met with one who shewed less regard to external circumstances in the estimate which he formed of others. The rich excited in his mind no partiality on account of their wealth and splendor; nor did he look down on the poor because of their poverty: — he esteemed persons for their worth, and neither envied nor despised them for any thing else. Few have, in this respect, exhibited a juster representation of a Christian, who is taught to esteem men for their rational and immortal nature, and for their moral and spiritual qualities, and to look on external and adventitious circumstances as infinitely inferior things.

'His deportment, as the head of a family, was exceedingly amiable and exemplary. The goodness of his natural disposition, improved and regulated by the principles of the gospel, enabled him to appear with great advantage in every relation. He had no child of his own that lived beyond infancy, but he

was a father to his numerous relatives, and ever displayed towards them the sentiments of a kind, liberal, and generous benefactor. His constant attention to morning and evening worship in the family, to the reading of the Scriptures and books of piety, and to the sanctification of the Lord's Day, I wish that all who profess religion among us did but imitate.

'His conduct as a member of civil society, was highly commendable. He lived at Gosport from his childhood, and, for a long course of years, was engaged in business; but such was his integrity in his dealings, and his fairness and uprightness in all his transactions, that his character always stood deservedly high. I have no fear of contradiction when I say that there is not a person in the town held in greater esteem of all than Thomas Hayter, who had lived under their inspection for four-score years.

'As a member of the church of Christ, he was a lover of truth and peace. His zeal for the purity of the gospel increased with his years. Quarrelling and contention were not in his nature. If he could extinguish the coals of strife when they were kindled by others, he was always ready to do it, and success gave him unfeigned pleasure. In his attendance on worship, he set an example which, on account of its constancy as well as humble seriousness, it would be greatly for the comfort of ministers if every professor of religion would follow. He felt the authority of Christ upon his heart, and that produced subjection to his ordinances.

'In the office of deacon he rendered very important services to the church. The universal esteem in which he was held, gave him an influence which he employed for the welfare of the society. He rejoiced in the prosperity of religion, and was ever ready to exert himself for the general good. Whenever any service was required of him, he engaged in it with the utmost readiness. Persons in public offices meet with many disagreeable things, for all men have not faith, nor reason; but he bore them with remarkable equanimity, and went on his way not shrinking from the performance of any duty on that account. His zeal made little noise, but it was steady and persevering, and consisted more in actions than in words.

'He was much concerned for the advancement of religion in the world. Many who have been accustomed till old age to move in a certain path, find it difficult to vary or extend their course. From this circumstance, not a few excellent people, being accustomed, for fifty or sixty years, to confine their regards to the cause of religion in the congregations of which they were members, or the denomination to which they belonged, were unable to grasp in their unaccustomed minds the propagation of the gospel among the unenlightened at home, or the Heathen abroad; but when, about fourteen years ago, these great objects began to be embraced and acted upon, he readily entered into the

new plans of usefulness, gave them all the encouragement in his power, and was greatly delighted with the prospects of success.

'His generosity in every thing relating to the support and advancement of religion, was highly exemplary. To the utmost of his power he was ready to contribute to every good work. Often it has been remarked, that persons who were generous in the earlier part of life, as they grew old became more contracted, and, at last, betrayed a penurious spirit; but old age brought no evil influence with it to him; the power of godliness restrained and subdued the spirit of the world, and his generosity continued unimpaired to the end of life.

'In liberality towards Christians of different denominations, he was also a pattern. I have seldom met with a person who was more free from a party spirit and zeal for a sect. The true disciples of Christ in every communion he esteemed and loved; and to faithful ministers of every denomination he felt a cordial attachment, and most affectionately wished them prosperity. From a conceit of the superiority of his own communion, and contempt of others as inferior in truth and goodness, a disease of mind too incident to human nature, he was remarkably free, and exemplified, in a most amiable manner, the kind and liberal spirit which the religion of Jesus is calculated to produce.

'By the decay of his bodily powers, notice was given him of the approach of death. He listened to the message, and frequently said to his friends, 'I know that my continuance here will be but short.' The transition of the soul from a state of trial into a state of eternal retribution, appeared to him infinitely important. His soul was filled with inexpressible awe, inspired by the view of the eternal world, on the brink of which he felt himself standing. Earth, and the things of earth, seemed to be forgotten by him, as no longer any concern of his. Eternal things occupied his whole soul; and with what solemnity of spirit did he speak of them, and of his own departure! After sitting in silent meditation, with his eyes shut and his hands lifted up as expressive of pious ejaculations, he said to a friend, "I have been looking to yonder gloomy tomb, the gaping hollow tomb, which waits for me! O, Sir! it is a serious thing to die! — dying work is hard work! I am in no pain; but there is something in the view of death, even to a Christian, which appears awful."

'As it is frequently the privilege of the disciples of Christ, on the approach of death, to have clearer views of God than they ever had before; in consequence of this, the sins of their heart and life appear in more odious colours, and humble them in dust and ashes. Such was the case of our deceased friend. His soul was deeply affected with the sense of the sins of his past life; he looked at his transgressions with abhorrence, and loathed himself for his iniquities. With tears flowing from his eyes, he said to a friend, 'I am not without the consolations of the gospel;

but there is one thing I lament, and will have to lament while in the body, and that is, the little improvement I have made of my time,—the little progress I have made in the divine life, considering the precious privileges and advantages I have enjoyed. With deep humility I confess I have not served God so zealously as I might have done. I have been upwards of fifty years a professor of religion, and a follower of Christ; but, alas! how far short have I come of what may and ought to be called Diligence! This is a source of grief!'

'The doctrines of the gospel, which unfold the infinite love of God to his people, appeared before him in all their excellence and beauty. While he beheld death approaching, he found peace of soul in relying on the righteousness and atonement of the glorious Redeemer, as God manifested in the flesh. This was his only refuge; — this was the sole foundation of his hope. After he had expressed the humiliating confession which I have just recorded, he added, 'Still I know in whom I have believed; and I am persuaded that he is able to keep that which I have committed to him against that day. He will keep my outward man: you observe it rapidly decaying; but, blessed be God! my inward man is gaining strength. I am going the way of all flesh; but how pleasant to look up in such a season to the faithfulness of God! What a blessing to be enabled to cast all my care upon him!'

'Faith in Jesus Christ, his Saviour, was accompanied with the lively hope of the heavenly glory. For some months before his departure, his expectation of future blessedness was firm and steadfast, and scarcely interrupted by one painful doubt or fear. 'This tabernacle,' said he, 'is taking down very gently. I am in no pain: I have the presence of my God with me, and I am looking forward to a crown of righteousness through the love of a precious Saviour; for it is only through the infinite merits of Jesus that I expect acceptance with my God.'

'Resignation to the divine will was eminently displayed during the gradual dissolution of his earthly tabernacle. He felt himself in the hands of God, and he was satisfied and pleased that God should do what he thought best. This was his habitual frame. Once, when he was under great bodily distress, his nearest friend said to him, "Have patience:" he looked up with surprize, and answered, 'God forbid that I should answer at what my heavenly Father does! I had not one repining thought.' He patiently waited for his dismission, and sometimes said, 'I think I shall leave you this night,' and, 'I thought I should have been called away in the course of the past night; but God's will be done! — his time is best, and I am willing to depart when it pleases him.' He was full of holy counsels to all who came to him in his affliction. To the young he had some pious advice to give; and he gave it with the seriousness and authority which none but a dying man could display.

'A lively concern for the cause of religion followed him to his death. A few days before that event, on mentioning to him the accession of some members to the church, he lifted up his hands for joy, and praised God; and his last words to me were, 'May God Almighty bless you and your family, and the church of God!'

'Prayer was his support. When his friends recommended him to the grace of God, his soul was greatly refreshed; and he expressed the warmest gratitude to them for their supplications: it was his own habitual employment; and the departure of the soul from the body took place at a time when he was lifting up his hands to God, inwardly expressing, we may conceive, what he frequently uttered in the preceding days, 'Even so, come Lord Jesus! come quickly *!'

* Funeral-Sermon by Rev. D. Bogue, Gosport, Hants.

A MEDITATION.

BY JAMES BONNER, ESQ.

The following Meditation of the pious and exemplary James Bonnor, Esq. who filled a high and respectable station in the Customs in Ireland during the dangerous and persecuting reigns of Charles II. and James II. shews the calm state of that holy man's mind in that very distressing time. As the book is in very few hands, I trust you will give it a place in your useful Work, as being calculated to lead the mind of the Christian forward to that blessed state which it describes; and you will much oblige A CONSTANT READER.

'How did we see,' says he, 'the Protestants on the great day of our Revolution, July 3, 1693 (a day ever to be remembered by us with all thankfulness *! O that it had begun with visiting our churches, and presenting ourselves there to God, our Deliverer!) how did we see them congratulate and embrace each other as they met, like persons alive from the dead! Like brothers and sisters meeting after long absence, and going about from house to house, to give each other an account of God's mercy to them; and enquiring of one another, How they past the last days of distress and terror? what apprehensions they had? what fears or dangers they were under? Those that were prisoners, How they got their liberty? how they were treated? and what, from time to time, they thought of these sad things?

O that this may be an happy type to us, as it is as lively an emblem as ever this world can give, of the joyful meeting of the servants of God in Heaven at the great day of Jubilee, when all the terrors of Death and Judgment shall be over, and Christ, our

* This was written soon after the battle of the Boyne.

great Deliverer, shall have put all our enemies under his feet! How will they then embrace and congratulate each other on their escape from all their terrors and fears! How will they welcome one another into that blessed and secure abode of eternal peace and joy! How, may we suppose, will they enquire of one another how they past through those days wherein they were seperated! what difficulties they met with in life, after the others had left them! — with what apprehensions or terrors they past through their last agony! — and what comforts or supports they had under it! One will say, 'I remember you were a prisoner in bondage to Sin, and under the slavery of divers lusts; how were you set free? — how did you conquer those great and stubborn enemies we left you conflicting with?' "I remember," will he said to another, "you were with child in those days, laden with the incumbrances of the world, the cares of getting and keeping riches, and providing for a family, in a degree above what was necessary, either for their happiness or your condition." To another, 'You was on the bed of sickness in the time of this alarm, oppressed with distracting crosses, domestic disturbances, foreign enemies, and oppressed with inward pains and diseases, — how did you go through all your infirmities? — how did you escape, who were not able to stir from your bed?' With joy each will reply, "God did all this for us!"

THE TRAVELLERS.

'Almighty Saviour! be our constant Friend,
'And safely keep us to our journey's end!'

Travelling through this wilderness and valley of tears, is it not matter of great joy that we shall soon reach our journey's end?—that our pilgrimage will ere long be finished, and we shall go up to possess the land of the Lord our God? Yes, believer; it is a cheering thought! — we shall not live here always: 'there remaineth a rest for the people of God!'

Various are our situations in this life; but these distinctions will soon be dissolved: — in a very short while, it will make no difference whether we possessed all the treasures of the universe, or craved our bread from door to door. Soon we must part with our dearest friends, — must bid an eternal *Adieu* to our studies, our books, our employments, our every object, and descend into the silent grave! Ere long, these mortal bodies shall lie mouldering in the dust; but, happy consequence! our souls shall be with the Lord, — we shall be with our glorious Jesus! Those vexing clouds which sometimes intercept our communion with our dear Lord, shall then be eternally dispelled; and we shall see him face to face, — we shall dwell for ever in his presence, where there is fulness of joy; and at his right hand, where there

are pleasures for evermore.' Sorrow shall have fled, afflictions shall have been removed, and trials shall have ceased for ever! Satan shall no longer tempt, nor shall the world allure; sin shall no more grieve, — we shall be holy! 'This we know, that when Jesus shall appear, we shall be like him; for we shall see him as he is: Christ will be all in all!'

Blessed be the day we were convinced of sin, and led humbly to the feet of Jesus to seek pardon and holiness! Glory to the Holy Spirit, who helped us to believe in Him 'who loved us, and gave himself for us!' Thanks be to God, who excites our desires for sanctification, and affords us such happiness in the prospect of death and eternity!

Before this glorious anticipation be fully realized it will not be long, — our course will soon be run, — our tottering frames will soon give way; perhaps, *this night!* Reader, Are you ready to meet your God? Are you reconciled to God, through the blood of Immanuel, the only Mediator? Do you believe in the Lord Jesus Christ? — and, as the fruit of genuine faith, do you adorn his doctrine in all things? Is your house set in order, that you may die in peace? Is your lamp burning? Are your loins girt, your shoes on your feet, your staff in your hand, and are you fully prepared, 'to depart and be with Christ, which is far better?' Are you ready to leave the world and its transient objects, and to glorify God in Christ, through all eternity? These are important enquiries. — May we seriously pursue them! — May the Eternal Spirit bless them!—May we 'die the death of the righteous, that our last end may be like his!'

Meantime, O believer! we will continue our journey, leaning on Him whom our souls love, — in His strength, who 'will never leave nor forsake us!' Come, let us walk on in his ways; for they are 'ways of pleasantness, and all his paths are peace!' Yes; peace with God, peace of conscience, peace in reflection, peace in prospect!. PILGRIM.

THE CHURCH-YARD.

"The man how blest'd, who, sick of gaudy scenes,
Is led by choice to take his fav'rite walk
Beneath Death's gloomy, silent, cypress shades,
Unpierc'd by Vanity's fantastic ray,
To read the monuments, to weigh his dust,
Visit the vaults, and dwell among the tombs!"

Young's Night Thoughts.

THE serenity of the weather invited me, a few evenings since, to take a short excursion in the Church-Yard, where the pleasantness of the walks was increased by rows of ancient lime-trees, through whose leafy apertures, ever and anon gleamed the beams of the moon, emerging from behind the silver-mantled clouds,

affording a lively representation of that beautiful and sublime description of Night, in Milton's Paradise Lost, book 4:

" ——————— Now glow'd the firmament
With living sapphires. Hesperus, who led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw!"

The tombs and grassy hillocks, those *mementos* of mortality, reminded me of the shortness and certain end of our fleeting lives! Whilst looking over them, I discerned graves of all dimensions; from the infant, who had but just come into this lower state and immediately retired, as if displeased with its appearance, to the full-grown man, who had pursued his weary way through this vale of woe for many years. Here I could not help feeling the truth of that declaration, That Death pays no respect either to age, person, or circumstances. — Here the following verses of Dr. Watts came across my mind; and, as I repeated them, I almost fancied I could hear them reverberating from tomb to tomb: —

" Hark! from the tombs a doleful sound!
My ears attend the cry!
Ye living men, come view the ground
Where you must shortly lie!

Princes, this clay must be your bed,
In spite of all your tow'rs!
The tall, the wise, the rev'rend head,
Must lie as low as ours!"

Passing up one of the paths, my attention was suddenly attracted by a newly-opened grave. The unexpected appearance cast a momentary dread over my mind, and my blood involuntarily ran chill over my body. I enquired of myself, Whence arises this sudden gloom, which depresses my spirits, and steals over my frame? Why do I cast my eyes so cautiously around, as if apprehensive of meeting some danger? Here all is peace and quietness! — the voice of dissention is not heard! — even the piercing cries of pain and misery are all hushed! — the boisterous rage of anger, the mournful sighs of distress, and the loud, unmeaning laughter of the gay and thoughtless, are alike silenced! — Here nothing is to be feared! — the inhabitants of these silent regions are all at rest! Why then should I not suppress all uneasy emotions, and carefully endeavour to improve the useful lesson which may be learned here? Before me I perceive, scattered up and down, fragments of bones! This hideous, unseemly skull, which now affrights with its ghastly appearance, was once the seat of the brain, and endowed with understanding and reason! — these unsightly hollows were once supplied with sparkling eyes! — rows of teeth were once arranged in these mouldering, vacant jaws! — and, perhaps, the whole, during life, excited the admiration of strangers and the affection of friends, by its

pleasing and endearing form! — Here I see the bone of an arm, which was once filled with marrow, strong with joints, united with supple sinews, clothed with flesh, and warm with vital blood! I cannot help indulging the fond idea, that perhaps it has often, very often been lifted up in prevailing prayer at a throne of grace! — These feet, which have for many years borne their owner, are now cast aside, helpless and neglected! — let me hope they have trodden the path of life, have pursued the way of God's statutes, and have oft time led the way to the sanctuary of the house of the Lord! Whilst I am looking on this open grave, the receptacle of all living, — this lonely place, which, at one time or other (perhaps shortly) is to be my long home, how does the deceitful greatness of the world dwindle into nothing, and all the world calls good or great! — and as I here behold the end of all things, may it instruct me to rid my mind of the shackles of worldly affections, and be more heavenly-minded! May I be wise to consider my latter end, to redeem the precious passing moments of my time, before the night of death cometh, when no man can work! — for what is our life? It is even as a vapour, which appeareth but for a few moments, and then vanisheth away for ever; and the place which now knows us, will shortly know us no more for ever. C.

AN IMPORTANT QUESTION ANSWERED.

What is the reason that, although there is in man, in his natural state, a rooted aversion from gospel-truths, yet those places of worship where the gospel is preached, both in and out of the Establishment, are better attended than others?

It is a melancholy assertion with which the statement of the question begins; but it is an assertion as true as it is awful: 'There is in man, while unconverted, a rooted aversion from gospel-truth.' The carnal heart hates God, and all its pride rises against the gospel-method of mercy, — against confessing sin in deep humiliation, and especially against being under obligations to another's righteousness for acceptance with God. The truths of the gospel are therefore shut out from the heart with pertinacious care; and, in general, the preaching of them becomes the butt, — against which little wits try their ironies.

It might naturally be expected, that such sensations should make men hate the places where gospel-truths are promulgated; and we do in fact find it so. Pride and prejudice, worldly-mindedness and sensuality, all oppose attendance on the house of God, and exert themselves, with redoubled ardour, to vilify the doctrines, the men who preach them, and the people who profess them. All the religion of such men consists in their hatred to truth.

Yet it is a fact allowed, that wherever the gospel is truly and faithfully preached, the attendance is large. How can this circumstance be accounted for?

Perhaps the phenomenon might in part be explained, by recollecting that the number of places where truth is exhibited is very small, in proportion to the whole number of places of worship; those, therefore, who are at all attached to the gospel, have but few places at which they can attend, and those few places must of course appear to be crowded. It must, however, be allowed, that of the multitudes who attend on the gospel, great numbers do not know its nature nor feel its power; — but then the attendance given by many of these may be placed to the account of habit and connections. Were they entirely at liberty to enjoy what they best loved, they would attend at other places, or perhaps spend the whole day in carnal pleasures: but when we have again made deduction for these, there will yet remain a great proportion who do actually attend upon the gospel, and who seem to be attracted by it; who, being still unconverted, and possessing all the native hatred of religion which a carnal state implies, it remains for us to account for a conduct which seems to be so directly opposite to their feelings.

1. Perhaps the first principle which presents itself, in order to explain this seeming contradiction, is *curiosity*. The appearance of the gospel in a village is a new circumstance; it appears too in a new place, some barn or cottage; and in a new manner, without the pomp of clerical dress, rites, and ceremonies. Curiosity is awakened, therefore, to know what will these people say?— why do they come here?—or, if it appears in the parish-church, by a new rector or curate, the news soon spreads, and gospel-truths being considerably different from what they had been accustomed to hear, the desire to know something wherein the difference lies is strong. If once a crowd collect, curiosity is still more strongly aroused to know what it is makes so many people go to such a place; — what it is that makes Mr. —— so very popular; and the crowd is encreased by the mere desire of enquiring why it is collected!

2. Another principle, very operative in such a case, is *fashion*. — Many persons are guided in the choice of a minister, or place of attendance, by the multitude. They follow the stream indolently, and go as others go, because they do not take the trouble to resist; or they suppose there must be some peculiar excellency, where they see such peculiar attraction. As when a shop is reported to be so full of customers that you cannot get served, many will go there, concluding that it must be for the excellence of the commodities, though they are not able themselves to judge. Nay, as a crowd implies excellency, in the judgment of some persons, so to be one of that crowd is, in their opinion, to share the general reputation; and he stands a degree higher in his own estimation, and hopes he shall in his neighbour's account, who

can say, 'I go there: you cannot think how we are crowded; ours is the fullest place by far!'

3. May we state, as tending to fill places where the gospel is preached, that *worldly interest* is a motive which operates very powerfully. — Many attend on the Lord's Day with the view of raising a reputation, which may assist them in their secular concerns; thus making the Saviour and his grace a step-ladder, by which to reach at earthly emolument. They wish to be thought religious, they see this as the easiest way, and with diligence attend at Wisdom's gates, that they may have the credit of being wise; or they hope that, among such a number, they may find many agreeable connections, — may find customers to create a new business, or keep up an old one; and, as a matter of convenience for matrimony, it is notorious, that to see, to be seen, and to obtain access, which cannot otherwise so easily be obtained, are motives for attendance, whose influence is wide spread and powerful among the younger part of these large auditories.

4. Perhaps, without allowing for their spiritual influence upon the mind, we may say, there is something in the nature of gospel-doctrines highly attractive to some states of the carnal man. They hold forth pardon, free pardon for all manner of sin and iniquity; — they point to mercy, exercised without regard to human merit, ready for the vilest publican as for the most moral Pharisee; — they represent the Almighty God as operating with his influences in a sovereign and uncontroulable way, giving all grace, strength, and mercy as seemeth him good. Pity that such divine truths should be abused! — but to some this seems a most easy and convenient sort of religion; they would like to be saved, and to have no trouble about it, so they understand the proposition; — they find sinners at the eleventh hour may be saved. To continue in sin is exactly what they wish; and as the greatness of sin is no bar to mercy, but God is indeed honoured by saving the chief of sinners, they hope to be saved, I had almost said, *for* their sin; and, as no merit nor righteousness can have a share in obtaining *justification*, they feel easy in neglecting uncomfortable duties. Such as are yet ignorant that not justification alone, but holiness also is salvation, conceive great hopes and feel much peace in the confused idea they have thus formed of the gospel, and prefer it much to that sort of laborious morality which those who know not the gospel as the source of living morals must preach upon. It is true, such cannot be said to love the whole gospel, but an abuse of part of it. Yet this sensation and mistake cause many to desert other places, and come where they think they have discovered much the easiest mode of obtaining Heaven.

5. Of very great influence too in attracting numbers, is the more *energetic style of worship*, which obtains where the gospel calls forth the most lively and powerful feelings. The humdrum sleepy style in which what they say is delivered at most

places, awakens no interest, moves no passion, has no power to attract attention; — but a gospel preacher, who feels his subject, will speak on it with animation and interest, and will thereby, in all probability, stir up sensations of some sort in the breasts of his hearers. If he laboriously study the word of God, his discourses will have much substance and novelty; they cannot but approve a man who seems so knowing in the Scriptures; — if he display Jesus and his grace with eloquence, eloquence will move, as it finds principles in our nature adapted to receive its impressions; — if he display the torments of Hell a little, in the phraseology of Scripture, it will be no marvel if even the unconverted sinner should tremble, and think he must take a little care to avoid it; to attend at this place appears one of the first things to be done; — or, if he display the joys of Heaven, many are pliable enough to wish to go thither when they die, and naturally conclude this to be the way, as they never hear any thing similar at other places. Natural feelings are commonly wrought upon, even without special grace; and men as naturally prefer that preaching under which they feel most, unless, indeed, it happens to make them too uneasy; then it will sometimes give disgust, make them leave the gospel, and go where they may 'settle on their lees,' and be more at rest. Not only will the preaching in so serious a style affect, but even the solemnity of the prayer, when uttered from the heart, will give a high idea of the minister's piety; and, by consequence, suggest to the man who feels it so, that here he partakes of that piety himself. Nor can we here omit the direct influence which the singing in a general, lively, and animated manner, has on the animal frame. As the fife and drum have enlisted many a raw recruit, and animated many a soldier to battle, neither of whom felt much loyalty or patriotism, so has the style of singing brought many a one under the gospel, who yet never felt any thing of real piety, even though energetically joining in that part of the worship; and the influence of this sensation, when it is aroused by musical excellence, is so well known, as to be even pleaded as an argument for defiling the simplicity of the worship of God with the cornet, dulcimer, and sackbut of heathen temples, in hope of attracting, by such meretricious allurements, the young and giddy.

6. Proceeding from the same higher state of feeling, whether genuine or spurious, which obtains under the gospel, will be found also a much greater endeavour, by all who have influence, to exert it in persuading persons to attend on the means of grace. Where there is service but once a day, and that performed as a task, slovened over by indolence, and shortened in every possible way, the Sabbath, as such, can appear of very little importance. If it happens to be convenient, persons give attendance; and if not, in neglecting it they do but imitate their minister, who omits it; — but if those persons happen to attend a few times under the gospel, they find the Sabbath fully occupied by two services;

and perhaps a third is undertaken without emolument, only on the principle of greater usefulness. The minister strongly expostulates with the people, to engage them to attend both parts of the day; — he places his finger on the Sabbath and its services, as of the first importance, without attention to which no religion can exist. New ideas about it are of course generated; and if a person be inclined to keep up appearances at all, he finds himself obliged to a more frequent and early attendance. In this endeavour to fill the place, the minister is also seconded by every serious member of his congregation. Heads of families imbibe the spirit, and generally make great exertions, not only to attend themselves regularly, but to bring their children and servants with them. Such will also aim to persuade and accommodate their friends, in hopes it may do them good. Love to souls will stimulate them to bring under the gospel sinners of every description; and, where this principle may be weak, attachment to the place or party produces a similar energy. Thus multitudinous endeavours are always at work, in order to produce a full attendance; and especially upon those whose attendance raises the surprize intimated in the question.

7. Without any thing like conversion, great also is the influence of natural conscience. Men, unless very profligate, nay, even they also, feel the necessity of something like religion. Now, without keeping the Sabbath, and attending at the Lord's house, common sense says there can be no pretensions to religion made: they must therefore attend somewhere. This persuasion carries many to places of all sorts. It is the impelling principle which urges the customary attendance where preaching and worship are conducted in the tamest style. If it have influence where there is so slight an appearance of obtaining what is sought, no wonder if it impel many to come where, according to appearances, religion much more abounds, and where the same trouble of attendance may obtain a much larger proportion of the commodity sought.

8. There is also an indistinct sort of hope, which carnal persons feel in associating with the godly. On this principle, many desire to be buried near some of whose piety they have a high opinion, as if themselves should be somewhat safer for the contiguity. Those who wish to assemble with the righteous in the world to come, will endure, perhaps desire, to assemble with them in present worship. If once the idea rise that these people are more godly than others (an idea which the wicked often are conscious of, though they do not always like to own it) there will be a predilection for that society, transferring to themselves a share of the reputation for religion which it enjoys. Men will take credit to themselves for the general piety of the place or the people, and hope that, as they associate with numbers who will undoubtedly go to Heaven, their own chance is much fairer at such a place than where the general probability is less.

9. As Hope stimulates many to attend the gospel who do not feel its real influence, so, I believe, does sometimes Despair. — Sinners living the deepest in sin, and having the most rooted aversion from the gospel, have nevertheless fits of compunction and terror;—their cordial needs be strong, in proportion to their deep languor. Whether, therefore, their opinion of the superior piety of such places may arise from the knowledge of the holiness of professors, or the free-grace truths there preached, or, more indistinctly still, from the mere number and excitation there found, such, when they feel they must compromise with a little religion, are urged by their very despair to seek it in the strongest style. That this principle is very operative in some such way, is seen when characters notorious for profligacy, and perhaps too for their hatred to the gospel, will, supposing themselves on a death-bed, send for the most godly person they know, nay, for the minister they have sneered at and persecuted, 'to make a prayer by them,' as they term it,—naturally concluding, that the prayers of the godly are more likely to be efficacious than their own prayers, or the prayers of those ministers whom, by frequent associations, they know to have nothing of religion in them. As those who hate physic will, in a time of alarm, swallow greedily medicine the most nauseous, so, without any love to the truths of the gospel, or approbation of them, will the sinner, in his alarm, resort where it is preached in that style which most he hates, urged, by the mere pressure of desperation, to do something which may quiet his irritated conscience.

Most of the principles I have mentioned have much power and influence; and there are very few places where the gospel is preached where they do not all exist, and operate to considerable effect in producing the attendance supposed. Happy is it when divine grace takes hence its opportunities to turn these deceptions of Satan (as some of them are) to his own discomfiture! Happy for those who are brought any-how under the word, when that word penetrates to their inmost soul, and produces real conversion! — when the doctrines of the gospel subdue all opposition, and, by enlightening the mind, lead it to the feet of a crucified Saviour! — when they give a man to say, not only 'I go to the house of the Lord,' but 'I am glad when they say, Let us go up! — Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth!'

If so many principles operate to produce attendance on the gospel, men had need beware, and should examine closely into the nature of the motives which guide their choice of a minister, and produce their attendance on the word; for mere attendance, even on the most evangelical preaching, proves nothing as to the state of the heart towards God.

How awful is the case of men who have sat long under the gospel, without having been drawn by it to the Saviour! Such, perhaps, take up a hope as to their safety, and may die with a

sort of calm confidence; may, as represented in the parable, knock at the door of Heaven, and plead, 'Hast thou not taught in our streets?' — but we know the answer that shall be given to all who are not real converts, "Depart from me, I never knew you!"

Let ministers too be cautious how they measure the extent of their usefulness by the numbers who attend their labours. Multitudes crowded around Christ, thronging and pressing him; but he had few real disciples, and fewer still, then actually exercising that faith which drew virtue out of him.

Let us pray for a divine blessing to attend the gospel, wherever it is preached! — that, whatever be the motives which engage mens' attendance, the effect of it may be, that God is found of them who sought him not! — and that the word of his grace may have free course through every power of mens' souls, and be glorified in their true and effectual conversion, till gospel-truths be attended upon from actual approbation and felt effect!

IMUS.

THE FULFILMENT OF THE SCRIPTURES
RESPECTING THE PAPACY.

(In a Letter from the Rev. Mr. BICHENO to a Friend.)

Dear Sir, ——— *Newbury, Sep.* 2, 1809.

THE sentiments expressed in your friendly letter of the 20th ult. claim the earliest acknowledgment; and, though the measures which have lately been pursued by the extraordinary man who has 'turned the world upside down,' relative to the Pope and the papal hierarchy, the suppression of the bloody inquisition, the seizure of the temporal dominions of the pretended vicar of Jesus Christ, the annihilation of his court, and his banishment from thence, have served more to confirm me in the persuasion of the general justness of the conclusions long ago drawn from the stupendous occurrences in Europe, than to create any new light, or to lead to any new opinions,—yet, as what has lately happened to the papacy appears to have excited in you, as it has in a few others, an increasing attention to the Scripture prophecies, and you so far honour me as to wish for my opinion on the present aspect of things, I devote the first hour I can command to scrawl a hasty letter; and which I do, indeed, rather from motives of respect than from any expectation I have of being able to communicate much that may serve to illustrate the sacred predictions, beyond what I have attempted to do in those publications of which you are pleased to take notice.

If any thing be capable of rousing the Christian world to an attentive enquiry into the meaning of the Scripture-prophecies

which refer to *the last times*, and to a careful comparison of events with what the prophets have spoken, and with the pictures of future things which they have drawn, what is passing about us cannot fail to do it. The spirit of anxious enquiry then which your letter manifests needs no apology, nor can excite surprize in any Christian at all observant of the Signs of the Times. The surprize rather is, that we see so much apathy; that ministers and people should be no more alive to what is passing; no more affected with the unusual and awful dispensations of Providence; no more disposed to give glory to God, because of his righteous judgments! Alas! 'the beast that ascendeth out of the bottomless pit hath made war against the witnesses, and killed them;' and we have both forgotten them as the dead, and the promise of God, as if it had been written in the sand of the stormy desert!

You wish to be informed of my ideas respecting the present state of things, as they relate to the accomplishment of the prophecies, and ask "What part of the Scriptures appears now to be fulfilling?" Your question involves (I conclude from other parts of your letter) more than you expect me to enter much into in this reply, and certainly much more than could be even slightly touched on in the limits I must prescribe myself; and as parts, at least, of what I have published on these subjects are in your hands, I must refer you to them, and confine myself within very narrow bounds.

That the stupendous events of the present time are rapidly working the accomplishment of all the prophecies, both of the Old and the New Testament, which refer to those awful judgments of the latter days, which are proximately to effect or prepare the way for the final ruin of the Anti-Christian cause, for the restoration and conversion of the Jews, and the general prevalence of uncorrupted Christianity, and, of course, for the general renovation of human affairs, I am fully persuaded. The occurrences of every succeeding month in the course of the last twenty years, have uniformly concurred in adding additional strength to this persuasion. It is needless to say to you, Sir, that this by no means supposes any pretensions either to superior illumination, or to ability, to discover, by the light of prophecy, the exact time when this or that event is to take place, or in what way, or by what means, otherwise than as distinctly revealed, the providence of God is to accomplish the divine purposes. I pretend to nothing like it. Prophecy is 'a light shining in a dark place.' As much light is afforded as is sufficient to comfort the church of God under its trials, to animate our hope, and to induce us to watchfulness; but obscurity still remains. The duty of the Christian is to read, and to endeavour to understand *.

* Rev. i. 3.

You are not a stranger to the reasons which have led to the supposition, That the convulsions which have now shaken Europe for nearly twenty years, and by which so much has been effected in the subversion of the catholic governments, and by the currency which has been given to a number of new opinons towards the ruin of the papal cause, may be expected to continue, altogether, for thirty years. These reasons may be seen in 'The Signs of the Times,' part I. But, supposing these reasons to be well founded, yet it is impossible to say with certainty, in what part of this thirty years the complete ruin of the papacy will be effected. At the first glance, it may seem as if it must be at the conclusion of them; for the cleansing of the sanctuary * will consist chiefly in the expulsion of this abomination from the temple of God; but this cannot be inferred with certainty, because the dragon, and others of his coadjutors, might still continue to pollute the sanctuary by their impieties and impositions, even though the Pope of Rome and the papal hierarchy were annihilated. There are other popes, and other ecclesiastical bodies, which might still usurp authority, and impose their corruptions in the church of Christ, and which must be all done away before the cleansing will be thoroughly effected.

But whatever may be the thought of this interpretation of the second number of Daniel (1290) yet the aspect of things may well induce in us a strong suspicion, that the great decisive judgments of God, or 'the seven last plagues †,' which are to accomplish the destruction of Babylon the Great, are not only begun to be poured out on the nations of the beast's kingdom, but far advanced, even though we may not be able easily to ascertain and trace their septenary gradations.

Prophecy seems more than to intimate, that the two chief means to be employed by Providence, for effecting the ruin of the Anti-Christian party and cause, are to be, *first*, the spread of knowledge, and *then* the sword. I must here refer you to my Destiny of the German Empire, second edition, p. 5—16, where I have endeavoured to explain the meaning of that most sublime Iconism which appeared to John, in Rev. x; and which seems to be no other than a lively picture of that diffusion of knowledge which was to commence its career from the time of the Turkish woe, and lead to the blowing of the seventh trumpet, when the sword was to destroy them who had destroyed the earth.

To satisfy the mind of a serious and critical enquirer into the Signs of the Times, and to enable him to determine whether the present tempest, which has so long shaken the nations of Europe, and produced such astonishing changes, political and religious, be that series of judgments which the seventh trumpet was to bring, there are several questions, about which it is necessary to

* Dan. viii. 13, xii. 11. † Rev. xv. 1.

be first satisfied. Have the witnesses been politically killed, as predicted in Rev. xi. 7? — that is, have they been so deprived of their political and religious rights, and has persecution so suppressed and silenced them in the territories of the beast, that they have been no longer able to continue their prophecying, even in sackcloth, nor any longer suffered to enjoy the common rights of humanity *? Having thus suffered, have they, by any change in the policy of their governors, or other circumstances overruled by the providence of God, been again restored to their political existence, and to the power of again bearing their witness, symbolically represented as rising from the dead †, similar to what is predicted of the Jews ‡ when they shall be again gathered to their country, and restored to political existence among the nations? Has that great political earthquake been realized, in which 'the tenth part of the great city,' one of the principal kingdoms (the *platen*) of the beast's empire, was to fall, and in which 7000 names of men were to be killed? Are there any rational grounds for concluding that all which is here (Rev. xi.) depicted by the pencil of inspiration, relative to the resurrection of the witnesses, and of what was to follow, has had its accomplishment in the events of a great revolution in one of the chief kingdoms of Europe? At least, does the agreement extend so far as is sufficient for determining the essential facts? — for, by anticipation, much is often admitted into these scenic prophecies, which extends much beyond the limits of the main matter intended to be represented, as in ver. 15. The principal matter may have had its accomplishment, so as sufficiently to determine to what the prophecy refers, though some other remoter parts of it may long remain unfulfilled. But further:—Has all this been followed by any series of public calamities, wars, and revolutions, which appear to bear the character of the *third woe*, the judgments of which are not to terminate till the cause of the inspired martyrs of Jesus has been rejudged, and their destroyers destroyed? Has also the second woe been brought to a conclusion? — that is, Has the Turkish power ceased to be the terror and scourge of the Anti-Christian kingdom of the west, which they were appointed to torment for an hour, and a day, and a month, and a year? that is, for nearly 400 years §. Finally, Has the temple of God been already opened? — that is, Has conscience (within the scene of the vision) been liberated from the terror of human laws? — and is the worship of God and the propagation of the truth as it is in Jesus, freed from those restraints so long imposed by the party of the beast, who have occupied the outward court ‖? for this is to take place early in the great convulsion, as appears from chap. xv. 5; but, though the temple or church of God was thus to be opened by the free-

* Rev. xiii. 17. † Rev. xi. 11. ‡ Ezek. xxxvii.
§ Rev. ix. 12—19, xi. 14. ‖ Rev. xi. 2.

dom to be given to religious opinion and worship, yet no man was to enter therein till the 'seven plagues of the seven angels were fulfilled.' No particular revival of religion, no general improvement of the liberty granted was to be seen, till the season of war and calamity (symbolized by smoke) should terminate; and consequently not till the sanctuary should be cleansed.—A discriminating prophecy this, and well worthy of particular attention at the present moment, when religious liberty is proclaimed in almost every country where the beast has heretofore ruled with pitiless intolerance; but few seem to improve the liberty they are invited to exercise, and no revival of religion is seen. At most, political life alone seems as yet to have entered into the witnesses. Their faculties are still benumbed; but we may be sure, that He who hath caused political life to enter into them, will soon animate them with more sacred influences; and they shall 'prophecy again before many peoples, and nations, and tongues, and kings.'—But to return. If all the above enquiries terminate in a conviction, that although we may not be able to solve every difficulty, nor know how to unriddle every enigma, which some of the symbols or numbers may present, there are, nevertheless, sufficient reasons for concluding that those events, which were to precede or accompany the sounding of the seventh angel, have had their accomplishment; then we shall have no reason to doubt that the grand attack on the beast and his party is already begun, and that the end of the papacy is at hand.

My opinion has long been, that all the foregoing predictions have been realized, either altogether or in part; and hence I conclude, that the *third woe* has commenced, and that the seven last plagues, which are to issue in the utter ruin of the Anti-Christian cause, have, for some years, been pouring out; and most of the angels bearing the 'vials,' or bowls 'of wrath,' appear to me to have already commenced the execution of their mission. The argument in support of this conclusion cannot be detailed in a letter, nor need they, as I have nothing particularly new to add to what you may find either in 'The Signs of the Times,' 'The Destiny of the German Empire,' or, in 'The Restoration of the Jews.' I said, *commenced* the execution of their mission; for we are not to suppose that one must have exhausted his vial before another begins to pour out his; for though the commencement of the judgments is doubtless successive, yet all their streams may mingle and flow on together as they succeed, till, joined by the seventh, the whole work of judgment is completed; and as I think that there are good grounds for concluding that most of the vials of wrath, even to the sixth, have already begun to be poured out, so I also think there are not wanting reasons to induce us to apprehend, that things are fast hastening to an issue, preparatory to the seventh angel pouring out his vial into the air (the sy[illegible] of universality) when the effects of those on the earth, the sea, the rivers, the sun, the seat of the beast, and the

great river Euphrates, will all be united to finish the mystery of God, in the entire overthrow of all those polities of the nations, civil and ecclesiastical, which, on account of their corruption, and for the support they have given to the great monster of superstition, persecution, and bloodshed, are the objects of the divine vengeance; — and then will 'great Babylon be thrown down, and be found no more at all.'

(To be concluded in our next.)

JUVENILE DEPARTMENT.

Maria Elizabeth Buck (daughter of the Rev. C. Buck) was of a delicate habit from her birth; but it did not appear, till within the last two years, that there was any serious disorder in her constitution. From that time, however, her health evidently declined, until at last symptoms of dropsy and consumption made their appearance; which terminated in her dissolution on the 18th of August last, at the age of 8 years and 6 months.

From a very early period she discovered a love to serious things; and was remarkably circumspect in her conduct. Her conversation and questions sometimes surprized those about her. Her understanding was overwhelmed with the consideration of the existence and greatness of God. She clearly understood indeed that God was the Maker of all things; but, as she once expressed herself, 'How did God Almighty make himself?'

Children, it is truly said, go astray as soon as they are born, speaking lies. She was, however, early taught to abhor lying, and was remarkable for speaking the truth. She did not take that delight in play which most children do; and, when she saw rude children in the street, she would say, 'What a mercy it is that I know better! If they had good parents,' she added, 'they would not play about the street on a Sunday, but would be taken to meeting, as I am.'

She was always fond of going to hear, and was singularly attentive during the service. A sermon preached by Mr. Salt (now of Litchfield) from Psalm cxxi. 1, left a strong impression on her mind. She often recollected and spake of it with great pleasure, and said she should never forget it. Since that period, however, she discovered some doubts and fears as to her safety, and said she was afraid of dying, lest she should not go to God; but, on conversing with her on the way of salvation, and the willingness of Jesus to save them that look to him, her mind became more settled and calm. She confessed herself to be a sinner, and acknowledged her dependence on Jesus for salvation; and that it was not any thing she could do by which she could merit heaven. As the above-mentioned text impressed her mind, so likewise Dr. Watts's Version of the 122d Psalm was one of her favourites; and she would often say, when going to worship, 'Now, I hope the clerk will sing that sweet psalm, "How pleas'd and bless'd was I," — for I am sure I am pleased in going;' — and, when confined, she would often say, 'I should be glad to go to the house of the Lord, if I were able.'

When she was spoken to concerning her dissolution, and asked if she thought she should live, she said, 'I think I shall die rather. If I were to live, I might grow up to be naughty.' When asked by her father if she knew she was a sinner, she said, 'Yes; we are all sinners.' "Do you know for what Jesus Christ came into the world?" 'Yes,' said she; 'He came to save sinners.' "Do you think he will save you?" 'I hope he will. I hope I shall go to God: I think I shall. I pray to him to give me a new heart, and to pardon my sins. I am not so much afraid of death as I was,

as I think nothing will hurt me.' At another time, she said, 'We shall always be happy in Heaven! — how I shall like to go there! There will not be a moment we shall be unhappy in Heaven! We cannot describe how happy we shall be, and that for ever and ever! I wish I was there!'

She was very punctual in her morning and evening devotions. The doctor coming one morning sooner than was expected, and before she had prayed, she asked whether God would not be angry, if she saw the doctor before she had said her prayers; — and, when she was too weak to kneel, she said, 'Will God be displeased with me if I sit to pray?' On being informed that God looked at the heart more than to the bodily posture, she seemed quite satisfied. Mr. B. saying to her one day, after she had been at prayer, "My dear, what have you been praying for?" she said, 'I have been praying that God would give me a new heart; that he would pardon my sins, and that, when I die, he would take me to Heaven. I have been praying too for you, and for all of you.' At another time, she said it gave her great comfort that she had the prayers of so many of God's people: she hoped the Lord would hear and answer them. Again she said, 'I always pray for every body, and especially for them that I know. Whenever,' she added, 'I awake out of my sleep, I find myself praying.'

She was particularly fond of reading; and her general request was for books, rather than toys. During her illness she read the following works; — Mr. Wills's Spiritual Register, Bunyan's Pilgrim's Progress, Divine Breathings, The Young Christian's Guide, The Treatise on Christian Experience, Hendley's Memorial for Children, Janeway's Token, Experience of Miss Towne, and all but a few pages of the Abridgement of Baxter's Saint's Rest, which she did not live to finish. Such was the satisfaction she derived from Janeway's Token, that she said she should wish to die with it in her hand. Obituaries were her favourite reading, especially of children; and, when she was too weak to read herself, she heard, at different times, with great pleasure, the Obituaries read to her out of the Evangelical Magazine. When she was asked by Mrs. B. if she was tired of hearing them read, she said, 'O no! do read some more! they are so sweet!'

Her mind seemed wonderfully supported under her affliction. 'How thankful,' said she, 'I ought to be that I have not so much pain as some have!' When she was asked if she did not feel very poorly, — 'No,' said she; 'I am very comfortable.' Her apparel being changed, she said, 'I like to be decent; but when I get to Heaven, I shall have better clothing, far more white and beautiful than can be got here!' When her sister said, how happy she should be to see her father come home, — 'So,' said she, 'shall I; but that is nothing to the happiness I shall have in Heaven!'

By her great carefulness, she had saved up exactly the sum of twenty-one shillings, and which she ordered to be given for the benefit of the Sunday-School at Wilson Street. On being asked what hymns she should like to have sung when her funeral-sermon should be preached, she mentioned the following of Dr. Watts: — 'How pleas'd and bless'd was I,' &c.; 'When I can read my title clear,' &c.; and, 'There is a land of pure delight,' &c. For some time she had fixed upon Psalm cxxii. 1, as her funeral-text; and also mentioned who should engage in the service.

She appeared to be much in prayer during the night before she died; and a little before the event took place, when the pangs of death were upon her, as if sensible of her departure, she elevated her voice, and, with a peculiar smile and tone of voice, she said, 'Pa, do you love me?' "Yes, my dear," said he; "and Jesus loves you too!" 'So,' said she, 'and I love you!' Then turning to Mrs. B. she said, 'Ma, and do you love me too?' "Yes, my dear," said she. 'And so I love you,' she rejoined. Thus she took leave of her parents (as these were the last words which could be distinctly heard) and shortly after, her soul took its flight to a better world.

C. B.

Obituary.

ELIZABETH PORTLOCK,

died April 20, 1809, *aged* 24.

On her return home from Tottenham Court Chapel, Lord's Day evening, April 9, she found herself unwell; and continued thus till the following Wednesday morning, when she was seized with a fit, which greatly alarmed her friends. Medical assistance was immediately called in; and little hope appeared that she could recover. A young friend called to see her, who found her mind quite resigned to the will of God, expressing the most lively gratitude to her heavenly Father for the grace of patience which she possessed, and was enabled to exercise. Her young friend said to her, 'I hope you can adopt St. Paul's language:—'I know in whom I have believed,' &c. She replied, "Yes, I can: that portion of Scripture has been much on my mind."

Lord's Day morning, April 16, she was remarkably favoured with the manifestations of her Redeemer's grace and mercy; and was enabled to express the feelings of her heart, to the astonishment and joy of those who were present with her. Hearing Miss B. in an adjoining room, she said, 'B. come in, and I will tell you what the Lord is doing for me. I never thought dying was like this! O 'tis glorious dying! I am going to Heaven;—but do not grieve for me: I am happy in Christ! He is precious to my soul! I am going to glory, — I shall soon be there!

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there!'

Her sister said to her, 'My dear, I wish I could go with you;'—she replied, "I wish I could take you *all* with me; but you must wait the Lord's time: I am going only a little time before you,—soon we shall meet again, and part no more for ever!" Speaking of eternity, she exclaimed, "If, after millions of ages have rolled along, a thought could enter the mind that, at some very distant period, there would be an end of the felicity, the idea would make me miserable,—Heaven would be no Heaven to me; but it will continue for ever! for ever! for ever! O think of the words *for ever!* O what a blessed season has this been to my soul! I have had many happy hours before, but none like this. I am going to join the church above, where the assembly will never break up.

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

What should I now do, if I had not a God to look to! what misery would fill my mind! O I cannot be sufficiently thankful for the mercies with which I am indulged! I want more gratitude: I feel no pain! I have often wondered what dying was, when I have heard ministers speaking of it, and saying, 'That none ever returned to this world to give us an account of dying.' I feel my soul separating from my body, and my life drawing gently from me. The Lord favours me wonderfully!—my illness short, and my pain but little! Poor Mary B. has been suffering sixteen weeks; and yet I shall be gone first!—My dear mother, I desire to bless God, and do you bless him too, that ever you brought me into the world! Don't grieve for me,—it hurts me now to see it; but I shall shortly be permitted to look down and see you mourn, and not be affected. When you look into my grave, don't grieve for me; but look up and rejoice that I am safe arrived in Heaven!

'My name from the palms of his hands
Eternity will not erase;
Impress'd on his heart it remains,
In marks of indelible grace:

'Yes, I to the end shall endure,
As sure as earnest is giv'n;
More happy, but not more secure,
Than glorify'd spirits in Heav'n

To her father she said, "My dear father, I have for a long time had a desire to reveal my mind more fully to you than I have ever done. My dear father, I know you love me: but I have not made those returns of gratitude to you which you deserve, for all your kindness towards me. I have abundant reason to be thankful, and to bless God for religious parents, by whom I was brought under the sound of the gospel when very young. I look back to the period when I was about 12 years of age, and remember the dawnings of a work of grace upon my soul; and now, dear father, the Lord has given me power to speak those things to you which I believe will be for your comfort when I am gone. I now feel Christ precious to my soul! I know that he hath loved me with an everlasting love, and therefore with loving-kindness he hath drawn me. O what a scene of glory will burst upon my soul as soon as I quit this nauseous body, which is now unpleasant to myself! I desire that you will rejoice for me, and not grieve, — I know that you are in the right way! — go on, dear father, it will not be long, and you and I shall meet again, to part no more!"

To her mother, she said, "And you, my dear mother, don't grieve for me; but go on your way, rejoicing that I am gone to Heaven before you, where I trust you will soon come; and you, my dear sister Sarah, I know what you are:— you are one of a sorrowful spirit; but you are in the right way, — I know you are! Give your doubts and fears to the wind, — the Lord will give you strength equal to your day: I know he will. That God, whose presence I now enjoy, will be your support in life and in death; and finally bring you to behold his face, when sorrow and doubting shall no more be known! I now find Christ present with me, and precious to my soul!"

To some young persons, who came to see her, she said, "O my dear young friends, do recommend the Saviour wherever you go. Pray for the conversion of the Heathen,— for the increase of the Redeemer's kingdom! If there was a Deist here, I would declare to him the certainty of the divinity of the Saviour, whose presence I now enjoy! If I did not believe that my name was written in the Lamb's book of life, this room would not contain me; but I know in whom I have believed: I have not followed a cunningly-devised fable. Now I am going, I shall behold you with these bodily eyes no more. In a few minutes I shall be in glory! Sweet Jesus! sweet Jesus! he is precious! he is precious!" Holding out her hand, she said, 'Farewell, farewell.' A convulsion fit seizing her, she was deprived of her speech for a little while; when recovering a little, she said, "O how am I disappointed! I thought I was just landed!" A friend observed to her, 'I hope you will be resigned to the will of God. Perhaps, he has a little more work for you to do before he takes you to himself.' "Well," said she, "his will be done! I hope he will grant me patience!" He graciously did; till he removed her happy spirit to unite with the spirits of the just made perfect, in praising the Lamb, saying, 'Unto him that loved us, and washed us from our sins in his own blood, to him be glory for ever!' Amen. J. H.

RECENT DEATHS.

At Coventry, on Thursday, Aug. 31, after a few days illness, the Rev. *Jonathan Evans*, aged 60. For about 30 years he has been a zealous preacher of the gospel, chiefly in the villages of Warwickshire, and among a congregation raised by his own labours, at Foleshill, near Coventry. He was a man of sense, piety, activity, and fortitude; a firm and generous friend; and a kind benefactor to the poor, both by his medical assistance and his ministerial labours. — We hope to present our readers with a Memoir of this truly useful member of society.

Suddenly, on Tuesday evening, Aug. 29, at Coventry, Mrs. *Sibley*, of Islington, immediately after returning from hearing a sermon, by the Rev. Mr. Grove.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

Four Sermons, *preached in London, at the Fifteenth General Meeting of the Missionary Society, May* 10, 11, 12, 1809. *By the Rev.* James Peddie, *Edinburgh*; John Clayton, Jun. *London*; J. R. Richards, *Hull*; *and* J. K. Martyn, Jun. M. A. *Pertenhall. Also, The Report of the Directors, &c. 8vo, price 2s.*

(*Concluded from our last.*)

We pass on to the third sermon, which is from Ezek. xvi. 60, 61, and is entitled, 'Predictions and Promises, Grounds of Faith, and Motives to Prayer and Exertion.' This discourse breathes a serious, evangelical spirit, a deep sense of the ruin of the world by sin, and of the abounding treasures of grace in pardon and restoration, and an ardently benevolent compassion for the benighted and depraved Heathen; yet we must confess, that the enlargements, though sufficiently ample, are not equally appropriate as the general design. When passages of Scripture are quoted in a sermon so very profusely, and with only a slight illustration of their scope and import, it appears to us, that the effect intended by the preacher is much weakened. Among the many wise and valuable injunctions of the Westminster Directory, this is one: 'The parallel places of Scripture confirming the doctrine, are rather to be plain and pertinent than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.' — We select the following brief passage, to exemplify the pious and affectionate manner of the worthy minister: —

'If the preceding statement of the import of the promise be just, it clearly appears that it is the will of Jehovah that the Saviour 'should have the Heathen for his inheritance, and the uttermost parts of the globe for his possession.' It appears also, that extreme unworthiness and degradation of moral character, are not impediments to the exercise of divine mercy. Sodom and Samaria ranked among the most depraved of ancient cities; yet the promise reaches even to them. You have engaged, brethren, in an enterprize the most noble, the most laudable, yet the most difficult to accomplish, — to *evangelize* the Heathen! And why did you engage in it? Your reasons have been clearly and amply assigned years ago, — they hardly need to be repeated: the command of the Saviour, — the need and wretchedness of the Heathen, — your love of man as a reasonable and accountable creature, and the promises and predictions of revelation on the subject. But, knowing the general depravity, the savage manners, the barbarous languages of the Heathen nations, together with the universal enmity of the human heart against the things of God, in every age and climate, why did you *attempt* the work at all? You attentively read and believed the many Scripture-promises on this point; — you read, and respected, and obeyed the command. Whatever the Almighty commands, is clearly the creature's duty to perform, or attempt to perform. You perceived this, and have seriously attempted the work; and, blessed be God, not without *some* tokens of success!'

We heard the last discourse with uncommon pleasure, and we have little doubt that many, who could not enjoy the advantages of hearing, will read it with a large participation of that pleasure. This truly catholic, scriptural, and encouraging discourse, is founded on Psalm xcvi. 10—13, and bears the title of 'The Christian's Privilege and Duty resulting from the Nature and Extent of Messiah's Kingdom.' The most general and characteristic impression made upon our minds by this sermon, was that of fine talents veiled by unaffected and humble modesty. We shall present to our readers the concluding paragraph: —

'We hear the voice of the Lord calling to us, to say among the Heathen that he reigneth; — our hearts burn within us with a holy

zeal, to proclaim his glorious name among those who are yet ignorant of it: but how shall we do it? We would fain go forth upon the wings of love, and bear the heavenly message, but the Lord has allotted us our work at home, which we may not leave. Shall we, therefore, do nothing for the Heathen, because we cannot do all that our hearts suggest? Far be it from us to let our zeal evaporate in empty wishes; an opportunity is now presented to us of aiding the exertions of a Society, which has already been eminently blessed. Surely, if a cup of cold water, given from love to Christ, shall not lose its reward, a blessing will attend the most feeble exertions to deliver his members from their loathsome captivity to the prince of this world. We have wept at the miseries of the poor African slaves; their appeal to our compassion, to our humanity, to our justice, has been heard; and none of us could listen without emotion to that piteous cry, 'Am I not a man and a brother?' But what are all the chains which avarice can forge, when compared with the bondage of the soul? And is not that a still more heart-rending cry which is uttered by the subjects of the King of kings, who are yet in captivity to Sin and Satan, 'Am I not a brother? — did not *your* Saviour shed his blood for me?' Yes, my Christian Friends, there is a time coming when they will be with you in glory! — they will not want your help then, — but now it will be most acceptable! — Do we ask a gift of you? No: we ask a *loan*: for he that hath pity on the poor, *lendeth* to the Lord; and that which he hath given will he pay him again. Where is your faith? Cannot you trust God with your property? Where can you place it on so good security? — Where will you look for such interest as he will give? In the present more than ordinary uncertainty of human affairs, who among us can tell how soon he may be bereft of all earthly resources? In such a day, should we not recollect with satisfaction, that instead of wasting our wealth in the pursuit of pleasure, in luxury, and the expensive decorations of the table or the person, we lent it to the Lord? Let us then lend our aid to this glorious cause, which will surely bring a blessing on all who engage in it. Being ourselves reconciled to God, let us draw near and offer our gift with a willing mind, according as he has blessed us; — offer it on the altar of a pure heart, filled with the love of Christ, and he will present it as an acceptable sacrifice before his Father's throne. Thus shall we become more deeply interested in the progress of the gospel, and shall read, with encreased pleasure, of the future success of our Missionaries. We shall bless God for having put it into our hearts to contribute our mite, and shall only wish that we had made greater sacrifices, exercised more self-denial, and offered more abundantly.'

The Annual Report of the Directors to the Missionary Society, is prefixed to the Sermons. This Report is eminently important, and will be read with attentive interest by those who prefer the prosperity of Zion to their chief earthly joy. The information which it contains has been in part, at different times, and in an abridged form, announced in the department of this work devoted to religious intelligence; but the desires of our readers, who are seriously concerned in this great object, will not be satisfied without the perusal of the full statement. Its details successively relate to the missionary affairs at Otaheite, Bethelsdorp, Orange River, the Namaquas, Graaf Reinet, Vizigapatam, Tinevelly, Negapatam, Surat, Ceylon, China, Malta, New Brunswick, Tobago, and Demarara; the Mission to the Jews, and the Missionary Seminary under the able superintendence of the Rev. David Bogue.

In reviewing the operations and attempts of this Society, what heart, that is not void of enlightened patriotism and Christian benevolence, will not devoutly say, '*Esto perpetua!* May it live! — may it prosper! the glory and defence of our country, — the lowly but affectionate tribute of homage to our REDEEMER!'

A REPLY *to the Pamphlets lately published, in Defence of the London Female Penitentiary; with further Remarks upon the Dangerous Tendency of that Institution. By* W. Hale. *8vo, Price 2s. 6d.*

[*Concluded from p.* 388.]

IT must have been observed, that the style, the spirit, and the tendency of this pamphlet are such as to require a more than ordinary share of our attention. Nothing but a deep sense of the importance and usefulness of Penitentiaries could reconcile us to so painful a task as that of exposing the author's sentiments in their genuine colours; and we are confident, that a simple and clear exposure of them will suffice to shew their fallacy. 'This the public have a right to expect, and the cause of truth demands it: this is a duty we owe to our numerous readers and to ourselves' (Hale's Reply, p. 40); so that, however reluctant we are, it is further requisite to prove that this writer is endeavouring, on the most erroneous grounds, to destroy an Institution well adapted to save perishing sinners, and to rejoice the holy angels! The grand aim of the Penitentiary, to which indeed all its efforts and wishes tend, is the restoration of *penitent* young women, who have been either seduced or voluntarily gone into prostitution, — by plucking them as brands from the fire, providing them with religious instruction, furnishing them with the means of becoming industrious, sober, and useful members in society, &c. We do not hesitate to say, that those momentous objects have constantly occupied the talents and time of the ministers and others who superintend this Institution, especially keeping in view the selection of proper females, and the application of evangelical truths for their conversion; and that very promising success has hitherto followed such endeavours. But Mr. Hale contradicts all this! He opposes the whole plan; and calls in question the competency, the zeal, the piety, the discernment of the Committees. He even denies that they do in fact receive into the Penitentiary those very characters for whose benefit alone it was established!! Can he possibly be considered as 'speaking the words of truth and soberness?' We shall quote his own language, and leave our readers to determine for themselves: —

'After the most attentive perusal of all the pamphlets that have been published, in reply to the Address upon the Dangerous Tendency of the London Female Penitentiary, I feel not the least hesitation in declaring, *That they have in no instance refuted one single objection that I brought against it*: p. 6. From a firm conviction that the whole of what I have advanced *cannot be refuted*, I appeal to every friend of Virtue throughout the kingdom; and call upon them to discourage the increase of institutions, which will give a greater blow to the morals of society than can at present be conceived by the religious world: p. 142. It is impossible to devise a plan more certain to increase the sum of prostitution: p. 141. How ridiculous is it then to suppose that the London Female Penitentiary will lessen the sum of prostitution! On the contrary, it must be obvious to every reflecting mind, that it will most certainly increase it; and *that* in proportion to the numbers admitted into the Institution: p. 85. To those who consult their Bibles, it requires no sagacity to foresee the awful consequences that will result from such a fatal violation of the laws of God and man: p. 73. How have gentlemen attempted to confute this sentiment? They have blended with their ridicule that *ignorance* which would have disgraced a heathen philosopher (p. 92). They are as ignorant of the gospel as they are of the law: p. 96. It is impossible to support the *principle* upon which the Penitentiary is founded; because, in offering eternal salvation to the vilest sinners, through Jesus Christ, it blends with it the promise of the pardon of the legal punishment due to their crimes against society: p. 99. Ought such an Institution as this to be countenanced a single day? p. 50. Its doors are barred against the poor, seduced, forsaken female, who, hav-

ing deviated from the paths of virtue, is *desirous* of being restored by religious instruction; — she is excluded, and can never be admitted within its walls. *This is openly avowed by* ALL *who have defended the Asylum. I have had several conversations with some of the Managers, and they have* ALL *declared the same thing!* But, its doors are opened wide for the reception of the most abandoned prostitutes: the Institution is *solely* for those who, *by choice*, persevere in their infamous practice of murdering the health and destroying the souls of all within their reach. It was raised for the express purpose of offering superior comforts and peculiar rewards (as a *premium* FOR VICE) to those who, by choice, continue in their infamous career, rather than work for their living! When a female has arrived at the *highest pitch* of depravity, *then*, and not till then, she is qualified to go into the Penitentiary! These are the prostitutes for whom its advocates are pleading, in order to procure them comforts and rewards, far superior to those enjoyed by poor *virtuous* women! The *souls* of poor virtuous women are of equal importance with those of prostitutes; and it is repugnant to the divine economy to pass by the former, and offer exclusive privileges and rewards to the latter! To think that a number of Ladies, of the very first respectability, should *pass by* continual scenes of distress, and be constituted the internal Committee of such an Institution, is to me truly astonishing! A number of Christians have formed themselves into a Society, — they have collected large sums of money; but for what purpose? The imagination of a Christian would be lost in wild conjecture before it could possibly guess the design! It is, passing by ALL the deserving afflicted poor, to be applied for the express purpose of providing a comfortable maintenance for those who are determined to persevere in their infamous conduct, rather than submit to work for their living! 'O my soul! come not thou into their secret! Unto their assembly, mine honour, be not thou united!' The shameful practice of the advocates of the Penitentiary has been to describe those infamous characters by expressions of innocence, — applying soft and tender epithets to the most cruel and profligate of the female race! I feel it my indispensable duty to *warn the public* against placing any dependence upon what the Committees and Advocates of Female Penitentiaries consider as decisive proofs of real and genuine conversion.' — See p. 9, 42, 48, 50, 51, 113, 114, 122, 126, 130, 134, 142.

Any candid and impartial reader of the above extracts would charitably conclude, that the author was totally ignorant of the nature and design, as well as the internal management of this Institution; but, instead of that being the case, Mr. H. seems offended at such an idea; and declares, 'There is no piece of information' which his opponents have communicated on the subject, 'but what he was in full possession of before he published' his first Address! p. 5. Nay, he adds, 'I beg leave now to observe, that I was well acquainted with its internal economy:' but by what means he obtained such information, does not appear; for, certainly, he has been very deplorably misinformed respecting its 'internal economy;' and always has steadfastly refused even to visit the Penitentiary! These are then the views of Mr. Hale; and by such representations, he hopes to raise himself 'high in the scale of public opinion,' p. 4. Alas! alas! we believe 'the discerning public' will differ from him in their sentiments of 'an Institution, which (as he admits) is at this time the most popular with Christians of every denomination,' Address, p. 68; nor can he have 'the vanity to expect, that what he has advanced will turn the tide of public opinion against the cause they have so liberally supported:' but 'this fashionable charity' will, we hope, continue long to be the admiration of 'the religious world.' Reply, p. 17.

We refrain from animadverting upon the very disreputable and unjust manner in which this author speaks of the LADIES at the Penitentiary, who are confessedly 'of

the very first respectability;' tho' we must put to his own conscience, Whether he does not know that they, as well as the Gentlemen who compose the external Committee, are actively engaged in doing good both to the 'souls and bodies of many virtuous women, and deserving afflicted poor?' Does he forget their labours of love in various Hospitals, Dispensaries, and Lying-in Charities?—in the Society for Aged Widows and Single Women of good character? — in the Dorcas Society, for Indigent Women in Child-bed? — at the Female Benevolent Society?—the Infant's Friend, the Sick Man's Friend, and many others? — It is impossible to think of such diversified acts of disinterested kindness, and say,' Those Ladies *pass by* continual scenes of distress,' &c. — With regard to the Gentlemen who form the other portion of its Managers, Mr. Hale needs not to be told how many benevolent Institutions they support and conduct, both for the good of 'souls' and the temporal comfort of mankind. We, therefore, trust that (on due reflection) the author will feel ashamed, and publicly acknowledge the injustice he does to their characters, and the great cause he affords the enemies of religion to rejoice at such unfounded allegations! The remarks which he also makes on the Reviewers of the Evangelical Magazine, are not always very liberal or just; nevertheless, we sincerely forgive him, believing that he has written in a state of extreme chagrin and irritation. The 'gross absurdities, the ridiculous and glaring contradictions to common sense,' as well as 'the dangerous errors and falsehoods,' which Mr. Hale says have been 'propagated or highly applauded' by us, may not perhaps be so untenable in the opinion of other readers as in his estimation.

We could hardly expect to fare better than the 'ignorant' gentlemen who answered Mr. Hale, most of whom he has very bluntly rebuked for their respective offences. He considers Mr. Hodson's Answer to have been 'sophistical, romantic, weak, metaphysical, absurd, dangerous to morals,' the effect of 'infatuation,' and a slight sense of 'the awful crime of whoredom.' He calls Mr. Blair's Answer,' vindictive, illiberal, rude, low abuse, positive, vain, ignorant, acrimonious, rash, unjust, cruel, strange, dogmatical, ostentatious, invective.' He thinks Mr. Clarke wrote his 'whole pamphlet' under the influence of a 'palpable error;' — that 'Mr. Shrubsole has made several weak attempts at wit, and endeavoured to exhibit him as a coward for not daring to oppose the Magdalen;'—that Dr. Hawker's account of the Penitentiary 'is all very pretty and amusing;' and, although 'the pamphlet of Juvenis is not deeply argumentative, yet there is scarcely an idea that bears upon the subject in any of the rest, but what is to be found in his Cursory Remarks.' Mr. Hale, indeed, quotes Juvenis only once, so far as we can discover; and, probably, might not have done this, if the young writer had not flattered him with saying, 'His great knowledge and experience in parochial affairs are universally admitted;' which Mr. Blair (in a Letter to Mr. Hodson, just published) has clearly shewn to be a very incorrect admission!! We too had fallen into the same common error of allowing this gentleman's 'knowledge of parochial matters' to be considerable, while, at the same time, 'we most readily confessed that *our* acquaintance with the complicated system of the poor laws of England is but superficial*.— Many more of Mr. H's fundamental mistakes and false statements are so fully exposed in the recent 'Strictures' of Mr. Hodson and Mr. Blair, which will be noticed in our next Number, that our labour in refuting the author is partly superceded. To those 'Strictures' we, therefore, refer our readers for a more complete exhibition of his numerous errors; and have not the smallest doubt that this new publication will compose the minds of some persons who had been misled and disquieted by Mr. Hale's specious observations respecting the Penitentiary and its Defenders.

* Evangelical Magazine for March, 1809, page 118.

Four Discourses *on Subjects relating to the Amusement of the Stage, delivered at Great St. Mary's Church, Cambridge, 1808: with copious Supplementary Notes. By* James Plumtre, B. D. 8vo, 7s.

A course of Sermons on the Stage, and preached at one of our *Universities*, by a Bachelor of Divinity, and dedicated to Dr. Pearson, the Vice-Chancellor, is certainly no small literary curiosity; and as to the preacher's talents, for the happy art of self-contradiction, in placing his text in opposition to his subject, and his proofs in opposition to his argument, we are not acquainted with his equal.

For example. The First Discourse is in Defence of the Lawfulness of the Stage, and the text, 'Whatsoever ye do, do all to the glory of God!' Its lawfulness is argued from the dramatic form of some parts of the Old Testament; none of which, that we know of, were ever acted. The Notes to this sermon go to prove, that many of the best writers on the subject consider the stage as an amusement in itself utterly unlawful, while others maintain only the possibility of its being rendered lawful by *reform*, — a reform which would secure its innocence by annihilating the audience; for who would go to the theatre to see Virtue and Religion?

The Second Sermon, on the Abuses and Uses of the Theatre, is founded on St. Paul's aphorism, 'Evil communications corrupt good manners.' Here the author not only asserts, but proves that the religion of the stage is Heathenism, and its morals Profligacy. Who then can doubt of its utility? The notes confirm these facts, by a great variety of extracts from our most admired plays, in which the preacher is evidently deeply read.

On St. Paul's Anathema against 'foolish talking and jesting,' the author founds his Third Discourse on Wit and Ridicule; the lawfulness of which on the stage, is argued from the irony of Elijah; and the mirth of the theatre defended, from *laughter* being enumerated among the blessings of the New Testament: — 'Blessed are ye that weep not, for ye shall *laugh!*' This discourse very properly concludes with those memorable words of our Lord, 'That every idle word that men shall speak, they shall give an account thereof in the day of judgment!'

The Fourth and last Discourse, 'On the most probable Means of Improving the Stage,' is raised on a text equally appropriate with the rest, James iv. 17. In this the preacher addresses his respective hearers, not under the old classes of old and young, rich and poor, saints and sinners, but Dramatic Managers, Play-Writers, the Licenser, the Performers, the Audience, Magistrates, and Theatrical Censors! — To each of these is given a short but serious lecture; — to these are recommended the pure morals of the gospel, — the immaculate example of Jesus Christ, and a solemn consideration of the day of judgment. Managers, Dramatic Writers, and Players, are not to be mercenary, or corrupt the public taste, but 'whatever they do, do all to the glory of God!'—and the Second Collect at Evening Prayers, with Dr. Johnson's Prayer before composing the Rambler, are recommended for their devout use! — Page 130, 1.

The Notes, which form indeed far the larger and more entertaining part of the book, contain a farrago of quotations from divines, moralists, and infidel philosophers, — from the sacred and the dramatic writers, with a mass of theatrical anecdote and Biblical illustration; and it is with admirable propriety, we think, the author has added a Table of Scriptures illustrated!

The preacher apologizes for his predeliction for the stage, from his early habits when a boy; at which time he became both an actor and an author, leaving the dry study of the classics for recitals of Shakespear and Dryden. Afterward, tho' destined to the study of divinity, he still occasionally gratified his dramatic taste; — however, upon receiving priest's orders, and being appointed to parochial duties, another very important study engaged his attention; namely, that of 'Con-

vivial Songs,' of which he has published 3 large vol. 12mo, beside one in 4to, set to music; and it will no doubt be very acceptable information to our Religious Friends, that this Divine has opened a new species of depository for the sale of 'Tracts of Songs,' under various attractive titles; as 'The Whistling Ploughman, The True Lover's Knot, The Gallant Soldier,' &c. &c. — *O tempora! O mores!*

The Nature of the Presbyterian Form of Church Government Explained; *its comparative Advantages pointed out; and its Agreement with the Constitution of the Primitive Christian Church clearly proved. Second Edition. By the Rev.* Ben. M'Dowal, D. D. *Senior Pastor of the Scots Church in St. Mary's Abbey, Dublin.*

As this Magazine is conducted by ministers of evangelical principles, but of different views in regard to church order, they will not intermeddle in matters which may awaken discord among brethren. Let every man be fully persuaded in his own mind, and act according to the light which, by the Scriptures, God gives him; but let him candidly admit that his brother, who differs from him, has eyes to see and a heart to receive what is revealed, as well as himself. In full agreement with this fundamental principle of our union, we may be allowed to state, in the words of the Reverend Author of this Treatise, that 'it is almost purely elementary; rather an explanation than a defence of the Presbyterian Form of Church Government; — that he has taken no notice of any connection between this ecclesiastical polity and the civil government of the country; — that his design is to shew what Presbyterianism is *in itself*, or wherein this form of church government consists; and that, for this purpose, he has considered it purely as an ecclesiastical institute, without attending to its relation to any civil power, and as it is enjoyed in Ireland.' The Treatise, viewed merely in the light of a vehicle of information, will be read with advantage by men of candid minds, whose sentiments on the subject may, however, very differ from the author's.

Zeal without Bigotry; *or an Antidote to the Aspersions of the Author of 'Zeal without Innovation.'* 8vo, 2*s.* 6*d.*

A writer who offers himself as the champion of a powerful party, while at the same time he plentifully asperses others, is sure to meet with readers and admirers, of his own party, because he advocates their cause, and a large class of readers beside, who delight in controversy and scandal. Whoever likewise courts the favours of the great, by defending their weak side, will be recommended to their dependents; and if the author meet not with gross ingratitude, he will be handsomely rewarded in the end. These circumstances, we presume, sufficiently account for the temporary popularity of 'Zeal without Innovation,' and the effects it has produced. Considering, however, the attention it excited and how fully the author has laid himself open to animadversion, we have been a little surprized that he has not met with an earlier antagonist, the pamphlet before us being the only answer we have seen, except an admirable one in the Eclectic Review.

The writer divides his pamphlet into Five Sections; and, under the first, considers 'the visible decline of public worship, as alleged by the author of 'Zeal without Innovation;' which decline, this writer contends, is confined to his own party, and contrasts with it the visible increase among the 'separatists;' justly remarking, that if the parochial churches are deserted, it is because the people have been compelled to seek, 'among Dissenters, those truths which they have in vain desired to hear delivered from the pulpits of the Established Church.'

Section 2 is on the Increase of Separatism; in which the author, who avows himself a Dissenter, retaliates upon his antagonist, by attributing the cause to the defects of the Establishment, and the want of

real religion among the great majority of its ministers.

The Third Section is on Toleration; which, in its fullest acceptance, is defended with considerable ability; and we have a sketch of the history of the Toleration Act.

Section IV treats on Lay-Preaching; in which the distinction between laity and clergy is particularly considered; and the author boldly asserts, That 'every lay-preacher who takes out a license at the Quarter Sessions, is invested with an authority similar to that of the clerical character,—the civil magistrate being equally the fountain of the one and the other.' P. 52.

The last Section contains an Apology for the Puritans, and for their separation from the Church; and defends the present race of Dissenters, in great measure, from the charge of imbibing their religious principles from their ancestors without examination. The whole pamphlet is written with animation and sound sense; and, as a specimen of the author's style, we select the following paragraph from the conclusion: —

'After so much exaggerated statement and malicious inuendo, the reader will probably be relieved by the contrast of a truism, with which the worthy author has indulged the public, though the pleasure may in some degree be abated by the sombre diction in which it is couched.—"It seems to be now too late to think of ridding the Christian world of things so strengthened by the force of habit, as many of our religious divisions are. All that now remains to be done is, to compound, to qualify, to use mild alteratives*."—A more complete satire upon the spirit of his own performance can scarcely be conceived of, than what is implied in the closing sentence of the above paragraph. A slight reference to this work will demonstrate that, while he 'compounds' by *hostility* and 'qualifies' by *insult*, the repeal of the Act of Toleration is also in the number of his *mild alteratives*.'

The Christian Preacher; *or Discourses on Preaching, by several eminent Divines, English and Foreign. Revised and Abridged, with an Appendix, on the Use and Choice of Books, by* Edward Williams, D. D. *Second Edition, with Improvements.* 12mo, 6s.

Of the first edition of this Work we gave an opinion decidedly favourable, in our 9th volume, page 441; and, as the work has been several years out of print, we are happy to see this new edition, with corrections and improvements, particularly in the Appendix.

Divine Mercy *exemplified in the Case of James Taylor, who was executed at Taunton, April* 10, 1809, *for the Murder of John Dyer.* 1s.

So deceitful is the human heart, that the professions of a criminal, with the prospect of a shameful death before his eyes, ought to be received with great caution; and we have often found reason to blame that extreme confidence with which the apparent conversions of malefactors have been published to the world. There are, however, now and then, cases of so decided a nature, wherein the evidences of grace are so conspicuous, that suspicion itself has nothing to object; and good men feel like the angels of Heaven, who rejoice over one who truly repenteth. In this class, we trust, the case of James Taylor may be placed.

This unfortunate man was engaged in a quarrel at a public-house in Bath; and, perceiving the life of his mother to be in danger, he fired a pistol at the man who threatened her, and another at a watchman just entering the room. One of the balls proved fatal to John Dyer; in consequence of which, Taylor was imprisoned at Ilchester, tried at the Lent Assizes, and executed April 10, 1809.

Before his imprisonment, he seems to have had scarcely any sense of religion, and 'lived without God in the world;' but, by the power of

* Zeal without Innovation, p. 213.

the Holy Spirit attending the evangelical labours of a pious clergyman, who diligently visited him, a real change appears to have been effected. His uncommon regard to the Bible, his rapid growth in divine knowledge, his reverence for the name of God, his cordial love of truth, his concern for the discharge of his debts, his solicitude for the salvation of others, and the holy consolations of his soul, afforded, to competent judges, the most satisfactory evidence that 'divine mercy was exemplied in the Case of James Taylor.' We recommend this narrative with much pleasure to our readers. We shall probably give an extract from it in a future Number.

Jesus, the only begotten Son of God. *Observations on a Sermon entitled, 'Jesus of Nazareth, the Son of Joseph,' preached by D. Davies. In Seven Letters to a Friend. By the Rev.* D. Taylor. 1*s.* 6*d.*

We have noticed, in a former Number, Mr. Alliott's Remarks on this impious sermon. Mr. Taylor has also come forward to refute its blasphemies, and chastise the rashness of its author. In these Letters the authenticity of the beginning of St. Matthew's Gospel is sufficiently established, from the learned Dr. Lardner and others; and the miraculous conception of our holy Saviour satisfactorily maintained. The grand foundations of our faith are not to be sapped by such writers as Mr. Davies, nor by all the powers of earth and Hell. That 'Jesus Christ is the Son of the living God,' is the fundamental truth on which the whole fabric of the church is erected; and as flesh and blood hath not revealed this unto us, but our heavenly Father, so, according to the divine promise, 'The gates of Hell (from whence this puny effort proceeded) shall not prevail against it.'

The New Whole Duty of Prayer; *containing* 56 *Family Prayers, for Morning and Evening; and a variety of Devotions for particular Persons and Occasions.* 12*mo, price* 4*s. boards.*

From the title of this volume, which is rather quaint, we presume that it is intended to be a companion to the New Whole Duty of Man; and we wish it may be used by the admirers of that work, as it may help to correct its errors, and supply its defects. The prayers contained in this volume are uniformly evangelical, and fitted to express the holy breathings of a soul born of the Spirit. There is a considerable variety preserved throughout; the petitions are suited to the different occasions for which they are intended, and the style is easy and modest. We think the volume a valuable addition to the small stock that exists of useful and evangelical manuals of devotion; and we suppose they will be acceptable to those persons who are pleased with Jenks's Devotions. We think it no small recommendation of this volume, that it has been bespattered with the dirt of the Critical Review.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Lectures on Scripture Prophecies. By W. B. Collyer, D. D. 8vo, 12s.

Buck's Treatise on Experience. 3d Edition, 12mo, 4s.

Fragments, in Prose and Verse; with Memoirs of Fr. and Marg. Klopstock. By Miss E. Smith. 2 vol.

Family Instructor. New Edition, 12mo, 3s. 6d.

Romaine's Works. 8 vol. 12mo, price 1 l. 1s.

Two Letters to a Barrister. By a Looker-on. 2s.

Strictures on Mr. Hale's Reply to the Pamphlets lately published in Defence of the London Female Penitentiary. By G. Hodson, To which is added, A Letter to the Author, by Mr. Blair. 2s. 6d.

Discourses at the Ordination of the Rev. W. Hull. 8vo.

Ordination Service of the Rev. J. Snelgar.

Death of the Widow's Only Son: a Sermon on the Death of E. O. Ives, Esq. of Titchfield. By John Hunt. 8vo, 1s.

RELIGIOUS INTELLIGENCE.

EAST INDIES.

Some of our readers may recollect a passage in a late Report of 'The Society for promoting Christian Knowledge,' in which complaint is made of certain *disorders* among their Missionaries at Vepery, near Madras; and a suspicion thrown out, that they might be occasioned by 'Missionaries from an Anabaptist Society, and from that called The London Missionary Society,' having called upon them. By the following Extract of a Letter from Dr. Rottler to a friend, who having heard of his situation, had offered him assistance, it seems he has been discharged by that Society merely on account of his having treated these Missionaries with that kindness and respect which they have generally met with from men of real worth in India, both clergy and laity! We doubt not, it will be satisfactory to our readers to find that the good Doctor has suffered no inconvenience from the event.

'I was indeed much affected after having perused your letter; and I read it more than once, and felt strongly how sweet brotherly love is. From our Society I surely did not expect such treatment; and I was grieved by the resolution they have been pleased to take concerning my situation here as a Missionary; but my mind was soon appeased. My conscience told me, that I had not deserved such treatment; my friends compassionated and comforted me; and I put my confidence in the Lord, who I know directs every thing to the good of his children. Instead of being a loser, after my discharge by our Society, I am a gainer, if I consider my present situation, because I have been appointed since, by government, to preach in the Black Town Chapel, in good Dr. Kerr's place, whom the Lord has called; and the monthly salary of 25 pagodas is now granted to me. You see, my dear Sir, that I at present do not suffer any distress, nor want any assistance which you so kindly offer me. I must confess that I was much moved at this passage in your letter. Should a new opportunity of assisting any of the friends of Christ be given me, how gladly would I embrace it again, without regarding the censure of the world, and their treatment. As Christ loved us, so we must love each other,—not in words only, but in deeds. Pray for me, and I will pray for you.'

CEYLON.

A Letter from Mr. Ehrhardt, one of the Missionaries in Ceylon, dated January 21, 1809, has been received; from which it appears, that he has been authorized, by his excellency Governor Maitland, to baptize, marry, preach, and perform all other ecclesiastical functions throughout the district of Matura.

CHINA.

Mr. Morrison thought it expedient to leave Canton when, some months ago, the Chinese government prohibited for a short time, intercourse with foreigners, and hostilities were threatened. He removed to Macao in the beginning of November 1808; and when he wrote his last letter, Jan. 21, 1809, he was still there, pursuing his study of the Chinese Language. He had then thoughts of proceeding to Penang, to print a Grammar which he had compiled; and to commence his intended Dictionary.

BOMBAY.

A Very curious cause has lately been tried in the Recorder's Court at Bombay, in which *Muthar Row* was plaintiff and *Hormusjee Bomanjee* defendant. It appears that Malabar Hill, near Bombay fort, had been long

accounted by the Hindoos a sacred place, — that a place of worship had anciently stood there, — and that the spot was still visited for the purposes of devotion. It was also believed, that the sacred symbols (which had been lost) would one day be discovered. In 1774 Pandoo, a respectable Hindoo, acquired the holy ground; and in digging, in order to build a wall around it, found the Ling and Saloonka, the long lost symbols of Deity. On which occasion the bramins were invited; who, with much ceremony, restored the images to their ancient honours. In 1800 Pandoo, who had been reduced to poverty, died. The sherriff seized his goods, and sold them. At the sale, several friends of Pandoo enquired of the sherriff whether he intended to sell Babool Nauth (the holy hill); — the sherriff answered, He was there to sell what belonged to Pandoo. This satisfied them that the holy ground (which had been alienated to the Deity) would *not* be sold: but in the deed of conveyance, it was nevertheless included; and the purchaser, afterwards, sold it again (specifying the holy spot as actually *included*) to the plaintiff.

Several witnesses appeared to prove that all the ceremonies necessary to the *re-consecration* of the place had been duly performed, — that a pagoda was built on the spot, — and that the Hindoos frequented it for worship.

On the contrary, the defendant stated, that when the property was sold, not a word was said by the Hindoos in behalf of their god, — that when the Parsees (a different sect) were about to devote, as a burial-place, an adjacent spot, separated from the holy hill only by a road, they objected to building a pagoda there; but that Pandoo delusively built a pagoda, pretending that he was building only a shed; and as the Parsees are obliged, by their religion, to have their tombs in a *private place, and distant from all buildings*, they objected both to the building, and to the resort of worshippers to the hill. The defendant also contended, that the *ling*, the holy symbol, which the Hindoos pretended was ancient, was really a *new* one, made on purpose to deceive, — that the consecration was not properly performed, — that Pandoo himself suffered the place to be defiled by permitting toddy to be drawn within the smell of his god, and allowing a prostitute to live with him at the pagoda.

The Recorder then gave judgment to the following effect: — If the spot in question was, in April, 1800, vested in the Hindoo community, or in Pandoo, so it now continues. We do not affect to *tolerate* the religions of our subjects, — we *protect* them. We protect them equally and vigorously from insult and levity.

'Something has been said of Policy; the only policy which can be considered in this place is Justice; which, as a great man has well said, is itself the standing policy of civil society: but I am persuaded, that there never was any disaffection among the Hindoos; and that a submissive and gentle nation, which has yielded passive obedience to so long a succession of tyrants and persecutors, feel nothing but gratitude towards those who protect their property and their religion. No grounds for such a disaffection were most certainly ever furnished by those persons (referring to the Missionaries) respectable for their blameless lives, entitled to the veneration of all men, for their disinterested purpose, — who have sacrificed all the ordinary pleasures and advantages of life to the hope (well or ill founded) of spreading Christianity in the east, — who would spurn with horror the aid of coercion, if it were offered, — who disclaim even the favour and countenance of authority, and who desire only that toleration, or rather obscurity, which a Christian Government most justly affords to its Hindoo and Mahomedan subjects.'

This remarkable passage, from the mouth of Sir James Mackintosh, affording a complete justification of the Missionaries in the East Indies, will have a thousand times more weight with impartial persons than all the calumnious charges produced by such men as Mr. Twining, Mr. Waring, or the Edinburgh Reviewers.

The Recorder further observed, That 'the testimony of the Bramins must be taken strictly on the principle of the Indian law, "That a witness is not to be believed, unless his testimony be supported by other circumstances." Other circumstances do support their testimony. A consecration did actually take place. Evidence establishes a *public* pagoda. As to the insufficiency of the consecration, alleged by *foreign* Bramins, they are of no authority. *Our* Pandits know the usages of our country. Pandoo might allow acts that profaned his temple, but he did not thereby resume his property. The judgment against Pandoo could only affect what was his property. No imputation attaches to the defendant.'

The decision of this cause, in favour of the Hindoo religion, will afford a strong evidence to the natives of India, that no intention is entertained of counteracting *by force* the superstitious prejudices they entertain; and consequently will tend to suppress that irritation which was occasioned by the orders unhappily issued at Vellore.

DEMARARA.

Extract of a Letter from Mr. T. Adam, One of the Missionaries.

'Since my last, I have been frequently employed in preaching and catechizing, though the latter has been confined to Mr. Wray's congregation, where, I am happy to say, the work of the Lord seems to flourish. On Monday, May 22, ten were baptized, who appear to be truly devoted to God; and several more are candidates for that ordinance. On Lord's Day, June 4, the Lord's Supper was administered among them. It was truly a refreshing sight to behold these poor Heathen brought to sit down at the table of the Lord. Frequently, in the evenings, when we have no preaching, Mrs. Wray has her room full of them, learning the Catechism; while I and Mr. Wray have a goodly number in the chapel.'

If Providence should not permit Mr. Adam to labour in some places in Demarara, where he has requested leave to preach, he has some thoughts of visiting Trinidad.

Mr. Purkis sailed from Demarara for Tobago, on the 25th of May, to assist Mr. Elliot on that island; and arrived there on the 26th of June.

Mr. Davies, assisted by Mrs. Davies, is diligently employed in the school; in which there are about 40 children, many of whom are taught gratis, and others at a low rate, it being his desire to instruct the children of the poor as well as of the rich. He also preaches in Stabrock; but at present rather privately, on account of some opposition. Many have learned the Catechism, and take pains to teach others.

Concerning the Death and Funeral of Mr. Post, Mr. Wray writes as follows in his Journal: —

'April 29, 1809. This evening, at half past eight o'clock, he fell asleep in Jesus. The poor negroes spent most of the night in weeping for him; and crying, 'O my massa! O my massa!' Great lamentation was made for him, not only on this estate, but on all the estates around. Mr. Purkis, I, and the manager went among the negroes, in their houses and other buildings, desiring them to be still; but in vain, — tears flowed down their sable cheeks; and they continued to mourn aloud the greatest part of the night. A more affecting scene was perhaps never presented. I suppose there were nearly 500 people on the estate, and almost all of them were weeping. I was much affected with the language of one poor woman. She said she had been 20 years on the estate, and not able to work; but her massa had given her meat and drink, and every thing to make her comfortable, the same as if she had been able to work ever so hard. O what a loss to the cause of Christ is this servant of God! He is cut down just in the midst of his usefulness. It appears to me, that any man in the world

could have been better spared than Mr. Post; but God's thoughts are not as our thoughts.

'Lord's Day, April 30. This morning the estate appeared as if in mourning for its late owner; and all was confusion and hurry about us. At five in the afternoon, Mr. Post was buried on his own estate, in his own burial-ground. A great many people of different colours attended. He was carried to the grave by eight of his own negroes; some of whom have been baptized. We sang the 63d hymn of the 2d book at his own door; and the 88th, book 1, and the 107th, book 2, at the grave; where an exhortation was given from Amos iv. 12. Mr. Purkis preached in the evening.'

The following Account of the Baptism of several of the Negroes is very interesting: —

'Dec. 26. This morning I addressed the people, who are to be baptized this day, from the Acts, respecting Philip and the Eunuch. At 11 o'clock we assembled together, to receive 13 men and 7 women into the church of Christ. They have long been instructed, both in public and in private, concerning the things of God; and appear to have upon them those marks which distinguish them from mere professors. They appear to be deeply convinced of their state as sinners by nature and practice; and that they cannot be saved but by the free grace of God, through faith in Jesus Christ, and that faith is the gift of God. At this meeting several Scriptures were explained to them, concerning the nature of this ordinance, the obligations laid on baptized persons, the awfulness of apostacy; and the promise of God to the faithful were pointed out. They then stood before the pulpit, and made a public profession of their faith in and obedience to Christ, by answering several questions proposed to them; and it was very affecting to hear some of them answer thus: 'With all my heart;' and to see, at the same time, the tears running down their black cheeks. They kneeled down to receive the water; and the words of the institution were repeated over each person, and a passage of Scripture offered to God in the language of prayer, with the laying on of hands. Four or five kneeled at once, and a suitable hymn was sung in the intervals; after which a prayer was offered on their behalf. I then went round, shook hands with them, and welcomed them into the church of Christ, in the name of the Missionary Society and of all my Christian brethren. The meeting was concluded with an Address to the Congregation, according to their characters and situations.

'All the people (who were about 600) appeared to be much affected; and some, I believe, will never forget it. The pious and excellent Mr. Post shed tears of joy all the time, to see his earnest desires in part fulfilled. O Lord! what am I, or my father's house, that thou shouldest confer such an honour upon me, not only in sending me to preach to the Heathen, but in granting me such success! O if all the world felt what I then did, I think all the world would long to become Missionaries!

'Dec. 27. This is the last of the Christmas holidays among the negroes. What a great and glorious change has taken place among them since the last year! Instead of following their vain amusements, numbers have turned to the Lord, sing his praise, and glorify his name! They now hate the things which they once loved, and delight in the things of Jesus, of which many of them never heard of till lately. O blessed gospel, what hast thou done! Thy glories have won the hearts of many! — thy simple language has subdued the most stubborn sinner, enlightened the darkest mind, changed the lion into a lamb, the swearer into a man of prayer, the child of wrath into an heir of Heaven, and the sons and daughters of Satan into the children of God!

'May 28. When I returned home, Mrs. Wray informed me that many women and children had been with her, to receive instruction; among the rest was one Lucinda, who had been lately baptized. When Mrs. Wray asked her some questions concerning the state of her mind since her bap-

tism.—she began to exclaim against Satan and his temptations. 'That wicked Devil,' said Lucinda, 'wanted to make me swear.' Mrs. W. said, "But I hope you did not, Lucinda?" She replied, 'Ah, misse, I will tell you all about it! You know I have one nice china plate; and yesterday I had my plantains to dinner; and one great fowl did fly down to have my plantains, and broke my nice china plate. I did say, *God*—, and was going to say *d*——n; but I put my hand upon my mouth to keep it in. Ah, misse! I did not let it come out; but my *heart* swear! I could eat no plantain; but prayed God to forgive me.' She then added, 'Dat Devil now say, Lucinda is baptized: I'll make her swear as she used to do; but I said, Get behind me, thou Devil!'—This poor old creature had been a very wicked swearing woman; but now she is a real penitent. It would do you good to observe the action of this poor creature, for her expressions lose much of their force without this.

'June 6. In the evening, a negress of the name of Asia was asked if she got any good at the Lord's Table on the preceding Sabbath,—she replied, 'Very much love;' and then pointing to Heaven, she said, 'I shall yam, yam there' (meaning I shall eat at the table above) 'and see my massa' (meaning Mr. Post); 'and he will say, "Ah, Asia, you are come here! I see you prayed, or you would not have come here!" She then fell on her face to the ground for joy.

TOBAGO.

Letters have been received from Mr. Elliot, dated June 19, 1809, with his Journal. He continues to preach at Scarborough, and also at several of the estates in the island, to the negroes; many of whom hear the word with great eagerness and delight. He is also engaged in catechizing them; in which good work he is assisted by Mrs. Elliot. Every article of life has been extremely dear; but in consequence of the arrival of some American vessels with flour, &c. their extravagant price has been somewhat reduced.—Mr. Elliot's labours have been too much for his strength; but, we trust, he will be relieved by the help of Mr. Purkis, who arrived at Tobago on the 26th of June.

SOUTH AFRICA.

A letter, dated Bethelsdorp, March 1, 1809, has been received from Dr. Vanderkemp. The Doctor is desirous of establishing, if it be found practicable, an Orphan-House, for the education of orphans and children abandoned by their parents: an institution which he thinks very desirable among the Hottentots, who so shamefully neglect the education of their children. It would probably be an incalculable blessing to the colony, could a number of children be trained up from their infancy in habits of industry, and taught to obtain their subsistence by the labour of their hands. This, however, is a great undertaking, and would require liberal contributions.

Protest against Bonaparte.

PIUS VII. PONTIFF.

'The dark designs conceived by the enemies of the Apostolic See, have at length been accomplished.

'After the violent and unjust spoliation of the fairest and most considerable portion of our dominions, we behold ourselves, under unworthy pretexts, and with so much the greater injustice, entirely stripped of our temporal sovereignty, to which our spiritual independence is intimately united. In the midst of this cruel persecution we are comforted by the reflection, that we encounter such a heavy misfortune, not for any offence given to the Emperor or to France, which has always been the object of our affectionate paternal solicitude, nor for any intrigue of worldly policy,—but from an unwillingness to betray our duties.

'To please men and to displease God, is not allowed to any one pre-

fessing the Catholic Religion, and much less can it be permitted to its Head and Promulgator.

'As we, besides, owe it to God and the church, to hand down our rights uninjured and untouched, we protest against this new violent spoliation, and declare it void and null.

'We reject, with the firmest resolution, any allowance which the Emperor of the French may intend to assign us, and to the individuals composing our college.

'We should all cover ourselves with ignominy in the face of the church, if we suffered our subsistence to depend on the power of him who usurps her authority.

'We commit ourselves entirely to Providence, and to the affection of the faithful, and we shall be contented piously to terminate the bitter career of our sorrowful days.

'We adore, with profound humility, God's inscrutable decrees; we invoke his commisseration upon our good subjects, who will ever be our joy and our crown; and after having, in this hardest of trials, done what our duties required of us, we exhort them to preserve always untouched the religion and the faith, and to unite themselves to us, for the purpose of conjuring, with sighs and tears, both in the closet and before the altar, the supreme Father of Light, that he may vouchsafe to change the base designs of our persecutors.

'Given at our Apostolic Palace, del Quirnaile, this 10th of June, 1809.

PIUS PAPA VII.'

Excommunication of Bonaparte.

PIUS VII. PONTIFF.

'By the authority of God Almighty, and of St. Paul and St. Peter, we declare you, and all your co-operators in the act of violence which you are executing, to have incurred the same excommunication which we, in our apostolic letters, contemporaneously affixing in the usual places of this city, declare to have been incurred by all those who, on the violent invasion of this city, on the second of February of last year, were guilty of the acts of violence against which we have protested, as well really in so many declarations, that by our order have been issued by our successive Secretaries of State, as also in two consistorial collocations, of 16th of March and the 11th of July, 1808, in common with all their agents, abettors, advisers, and whoever else have been accessary to, or himself been engaged in, the execution of those attempts.

'Given at Rome, Santa Maria Maggiore, June 10th, in the tenth year of our Pontificate.

PIUS PAPA SEPTIMUS.'

'The Pope, before he left Rome, thundered the ban of the church against Bonaparte, his brothers, and his family, down to the fourth generation; and pronounced the same anathema, in a solemn conclave, against the princes of the confederation of the Rhine, and all the allies of the Ruler of France. This papal excommunication has plunged the King of Saxony into the deepest melancholy, from which the most serious consequences appear to have been apprehended by his Protector, who is about to send troops to Dresden. The effect of this measure of the Pope is expected to be very considerable in Spain. In the Tyrol it has revived the abhorrence of the inhabitants against their oppressors' — *Times, Sep.* 16.

JOSEPH BONAPARTE is said to have passed a decree, utterly abolishing all the orders of Monks and Friars in Spain which were ordered to be left after the former decrees, which limited and regulated those bodies.

CHRISTIAN ARGUMENTS FOR IDOLATRY.

WE have learned, from that splendid work, Lord Valentia's Travels to India, &c. lately published, that the idolatry of the Indians is not merely *tolerated*, but that it is *supported* by persons professedly Christian.

Lord V. observes, p. 353, that the

Rajah of Tanjore 'is in fact more affluent than his predecessors, who, tho' nominally in possession of the revenue, had about six lacks of pagodas to pay the Company for maintaining the army, and one lack for the interest of debts, and the religious establishment of the pagodas; *both* of which the Company have taken upon themselves.'

He also says, 'In almost every village is a pagoda, where a great number of brahmins are maintained either by the revenues formerly established, or by an allowance from the government.'

The brahmins, he further observes, p. 355, 'are strongly attached to us by the protection which they receive; and by an additional allowance out of the revenue, of 45,000 pagodas per annum, which is *distributed to the poorer temples*.'

The noble author seems highly to approve of this *wise policy*, as he calls it, which has been often attended with 'a happy effect:' he even regrets that some of the idolatrous temples, begun by 'pious Hindoos, remained unfinished:' and thinks 'it is a pity that any thing should prevent this noble city (Benares) from being brought to that perfection of which it is capable.'—Vol. I, p. 118.

How very different were the feelings of St. Paul when at Athens! 'His spirit was stirred in him when he saw the city wholly given to idolatry:' Acts xvii. 16. How far from lamenting that the beauty of Athens was not more perfect by its finished temples! It was for modern times to produce Christians pleased with idolatry, and even sanctioning it by their practice.—He calls the superstition of the people *innocent prejudices*; and speaks of 'the useful zeal of the Hindoos for their deities' (p. 450); and, to prove that he was free from Christian bigotry, in return for some refreshment obtained from the priests of a small pagoda, 'I made,' says he, 'a small present to the deity.'

Consistently enough with all this, he severely censures 'the rage of proselyting,' and 'the violation of the prejudices' of the Heathen: he is displeased with Dr. Buchanan's proposal of a Christian Establishment in India; for, as the Eclectic Reviewers justly observe (Aug. 1, p. 702) 'the expence cannot be afforded, the money being already appropriated to *religion* by the government; and besides, if the expence *could* be afforded, it seems plainly unnecessary, as well as inconsistent, to have two religious establishments in the same country!!'

His Lordship has not quite so much objection to putting a translation of the Scriptures into the hands of the natives; and yet he (justly) fears, 'it will induce them to make unfavourable comparisons between our lives and our doctrines, and consequently expose us to contempt.' He fears still more: instead of 'becoming better subjects to the British dominion,' he thinks 'they would presently cease to be subjects altogether.' The reason he assigns for which is, that, 'by the law of *casts*, the Hindoo is bound to continue in that situation of life in which he is born, and no exertion of talent can raise him above it; but if the path of ambition be laid open to him, by that equalization which would be the consequence of the destruction of casts, and the general reception of Christianity, talents would have their free career, and every man of spirit would consider himself as the establisher of his own fortune. Is it credible then that, in such an event, so many millions of natives would submit to be governed by a few thousand Europeans, to whom they could feel no natural attachment, or obligation of allegiance?' p. 250.

Such is the Christian reasoning of this noble author!—such his arguments for permitting many millions of our fellow-creatures to remain undisturbed in the empire of Satan, and in the region of the shadow of death!—and if there be any weight in the objection to putting the Scriptures into the hands of the Indians, 'lest they should compare our wicked lives with our holy doctrines,' the Bible must be prohibited in every country with which we hold intercourse!—'Because some thousands of Englishmen choose to be bad, in spite of better light, all Asia must be kept bad also, by the preclusion of that light, lest these English should become liable to be affronted by a censure! If our nation is really going to learn moral principles like this, on an extensive scale, from its possession in India, that possession is one of the greatest curses that divine wrath could have inflicted.'

Eclectic Review, p. 705.

LONDON.

TOLERATION ACT.

It is impossible to say, with certainty, what *Regulations* are in the contemplation of certain gentlemen, for

the purpose of restraining *Itinerant Preaching*, until the proposed 'Return of Places licenced according to the Act of Toleration, during his present Majesty's reign,' be made to Parliament. It is, however, reported that, among other provisions, the following have been suggested: — 'That no private or dwelling-house shall be licenced for worship; — That no meeting-house be licenced, until the application for that purpose be made by *ten respectable inhabitants* of the place where such meeting-house is erected; — and, That no preacher shall obtain a licence, unless he be recommended by several respectable Dissenting Ministers.'

It is easy to perceive that, if these limitations should be admitted, *Village Preaching* will be almost entirely prohibited, and that a discretionary power will be lodged in the hands of magistrates, to determine who are, or are not, *respectable* inhabitants. Such restrictions, we conceive, will be destructive of the very principle of the Toleration Act, which merely requires that a place used for worship should be *certified* to the magistrate. The applicants ask no favour; they do not in fact ask for a *licence*; they only come forward to announce, as the law directs, that they occupy a certain house as a place of worship; which declaration, recorded in the court, puts the place so certified under legal protection; — but if the magistrates are hereafter to determine on the propriety or impropriety of licencing a place, they will become a kind of Ecclesiastical Court, highly injurious to religious liberty.

The professed design of the honourable Viscount, who moved for the 'Return' proposed, appeared to be only, or chiefly, to prevent an abuse of the Toleration Act, by persons availing themselves of exemptions who were not entitled to them; but it is now pretty certain that much more is intended; and, we are credibly informed, that a right reverend gentleman, on a late public occasion, in the west of England, informed his brethren from the altar, That 'as the best way to prevent *dissention* from the Church of England is to render the Methodist preachers *stationary*, that method would soon be adopted, and such preachers would be confined to two or three places.'

Whatever may be the *wishes* of some gentlemen, we have too high an opinion of the public liberality in general, and of that regard to the free Constitution of this country, of which the Toleration Act is an essential part, which pervades both houses of an enlightened Parliament, and especially of that sacred regard to the rights of conscience which is entertained by our venerable and beloved Sovereign, to believe that such a subversion of the Toleration Act will be permitted; — and could we, for a moment, suppose it possible, we foresee what would be the inevitable consequence. The ministers of the gospel who, in compassion to the souls of men, think it their duty to preach in the villages, will not be silenced by unjust and persecuting restrictions; they will unquestionably persist in preaching wherever they think themselves called to do it; and, should severe punishments be enacted, the prisons would be filled with persecuted Methodists and Dissenters, as, in the days of the Stewarts, they were with persecuted Puritans and Quakers.

At any rate, the moderation of those gentlemen who have 'a Zeal *for* Innovation,' will, we trust, allow sufficient time for the whole body of Dissenters and Methodists throughout the United Kingdom, to lay their sentiments before the Houses of Parliament, and at the foot of the Throne, before any legal infringement be made on the rights of conscience, or on our religious Magna Charta, — the Act of Toleration.

[A Correspondent suggests, that the proposed Return of Licenced Places will afford a very incorrect idea of the number of meeting-houses actually used for worship; for many houses were licenced merely for the sake of protection from a mob, in which preaching was never continued. In other cases, first a house, then a barn, then a chapel, were licenced in the same place; which will appear, in the return, as three places, whereas, in fact, one only is occupied. The return, therefore, should be only of places now actually used for worship.]

AFRICAN AND ASIATIC SOCIETY.

On Monday, July 17, the Governors and Friends of this Institution dined together at Free Masons' Tavern, Andrew Burt, Esq. in the chair. The company was highly respectable, and more numerous than on any former occasion. After dinner, a number of the Africans and Asiatics, objects of this Charity, who had dined in a separate apartment, were introduced to the company, when two of them, in the name of the rest, expressed their gratitude to Mr. Wilberforce, and the Governors of the Society. They very

feelingly stated the good which themselves and others had derived from the exertions of the Society, in a temporal and spiritual view. Their appearance and unvarnished expressions of thankfulness, seemed to afford great satisfaction to all present. Mr. Burt, the Chairman, the Rev. Drs. Young and Duncan, Mr. Macaulay, the Rev. Messrs. Gurney, Wilcox, Jerment, Greig, &c. severally addressed the company, on the Nature, Necessity, Objects, and Operations of the Society. The Meeting was highly gratifying to all present; and a very handsome sum was collected, in subscriptions and donations, before the gentlemen left the room.

Subscriptions and Donations to this Society are received by D. Niven, Esq. Treasurer, 15, King Street, Soho; the Rev. Geo. Greig, Secretary, 19, Upper King Street, Bloomsbery; or by any Member of the Committee.

HIBERNIAN SOCIETY.

Since our last acknowledgment of Bibles received for Ireland, we have to report the following:— From Congregations, by the Rev. Messrs. Holmes, Wantage, 5 B. 4 T.; Scott, Parkhead, 2 B. 12 T.; Dr. Smith, Homerton, 19 B.; Prattman, Farnham, 22 B. 6 T.; Ivimey, Eagle Street, 24 B. 56 T.; Thornton, Billericay, 9 B. 13 T.; Smith, Penzance, 7 B. 10 T.; Campbell, Kingsland, 75 B. 110 T.; Collison, Walthamstow, 49 B. 167 T.; Saffery, Salisbury, 32 B. 29 T.; Brixham, Plymouth-Dock, 5 B. 7 T.: Old Congregation at Kidderminster, 16 B. 5 T., Greig, Crown Court, 60 B. 8 T. together with a donation of *L.* 15 *s.* 6*d.* to purchase Bibles for Ireland.— From Individuals: Messrs. Hawkes, Piccadilly, 40 B.; Anonymous, Bath, 3 B.

GENERAL CONGREGATIONAL UNION.

The following Resolutions, from the Minutes of the Committee, have lately been adopted:—

"That no Petitionary Case shall hereafter be signed by this Committee, until it shall have been considered at two successive Monthly Meetings. It is, therefore, requested that no minister, or other person deputed by a congregation, come to town to collect, until the Case be finally considered by the Committee, and the result be communicated by one of the Secretaries.

"That it is expected, that before any Case is circulated in London, application for assistance be made in the neighbouring congregations."

The Rev. Mr. Barber, having resigned his office as one of Mr. Coward's Lecturers, the Rev. N. Jennings is chosen in his stead, who will commence his course Sep. 29 and Oct. 6. This lecture is carried on every Friday, at Camomile Street, from 11 to 12 o'clock. The other Lecturers are Messrs. Palmer, Humphrys, and Hodgkins.

Provincial Intelligence.

Edinburgh.—We are informed, that it is in contemplation to establish in this city a Bible Society, in aid of the British and Foreign Bible Society in London.

The Essex Association of Independent Ministers, held their Half-yearly Meeting at Mr. Muston's, in Epping, June 5 and 6. Mr. Chaplin, of Bishop Stortford, preached in the evening of the 5th, from 2 Cor. iv. 7; and Mr. Thornton, of Billericay, on the 6th, from 2 Cor. ii. 14. In the afternoon, a discourse was delivered by Mr. John Hyatt, of London, from Ps. cxix. 30. Messrs. Jennings, Davison, Smith, Craig, and Hopkins, engaged in prayer.

A Meeting was held at Newcastle upon Tyne, July 20, 1809, the Rev. Hugh Salvin in the Chair, for the purpose of forming a Society in aid of the British and Foreign Bible Society; when a Committee was appointed to draw up suitable Rules; which, at another Meeting, held Sept. 7, the Rev. Hugh Manners in the Chair, were unanimously adopted. — The Bishop of Durham, with his accustomed munificence, transmitted a donation of 50*l.* to the Treasurer, W. Batson, Esq.

June 21. Mr. J. Millard was ordained to the pastoral office over the Baptist church at Hartly Row, Hants. Mr. Perry, of Newbury, prayed, &c.; Mr. Bicheno introduced the service of the day, asked the questions, &c.; Mr. Arnold, late of Seven Oaks, offered up the ordination prayer; Mr. Dore, of London, gave the charge, from Rev. xix. 17; Mr. Holloway, of Reading, preached to the people, from Heb. xiii. 22; Mr. Sheppard, of Basingstoke, concluded. Mr. Frey preached in the evening.

July 23. A new gallery was opened at New Market, Flintshire, North Wales; when five sermons were preached: two by Mr. Lewis, in the morning, from Matt. xxv. 13; and in the afternoon, from Ps. lxxiii. 28; and three

by the Rev. T. Powell, minister at Denbigh: in the morning, from Acts xi. 23; in the afternoon, from Isa. xxvii. 13; and in the evening, from Col. i. 19.

Aug. 15. The New Meeting at Chace-Side, Southgate, Middlesex, was re-opened, having undergone a change in the trust thereof, when Mr. Leifchild, of Kensington, preached in the morning, from 1 John iii. 2; Mr. Stodhart, of Pell Street, in the evening, from Acts xix. 2. Messrs. Thomas, Quigley, and Lloyd (the latter of whom now supplies the congregation) engaged in the other parts of the services.

Wednesday, Aug. 30, Mr. J. Eagleton was ordained pastor of a newly-raised Independent church, assembling at the New Chapel in Gosford Street, Coventry. The Rev. Mr. Grove, of Walsal, gave the charge to the minister; and the Rev. J. Jerard, of West Orchard, Coventry, preached to the congregation.

The Meeting of the Wilts Association, which was intended to be held at Frome, on Tuesday, October 17, is, in consequence of Mr. Sibree's very afflictive situation, transferred to Mr. Lacey's Meeting, at Westbury; Mr. Jay to preach in the morning, 'On the Design and Improvement of County Associations;' and Mr. Lewis, of Mere, to preach in the afternoon.

The Half-yearly Meeting of the Independent Ministers and Churches of Dorset, will be held at Sherborne, on Wednesday, Oct. 25, and not on Oct. 18, as first fixed. Morning preacher, Mr. Ralph, of Winborne,—the subject *Heaven*; Evening preacher, Mr. Banister, of Wareham.

METHODIST CONFERENCE.

The Sixty-sixth Annual Conference of the preachers, late in connexion with the Rev. J. Wesley, was held in Manchester, July 31, and several following days.

The Number of Persons in all the Societies in Great Britain, is — —		132,086
In Ireland — —		25,835
In the West Indies —		12,508
In the British Dominions in America — —		1,121
United States of America —		159,500
Gibraltar and Africa —		40
Total Number of the Methodist Society throughout the World — —		331,030

The Number of the Methodist Society in London is 5000.

The increase of the Societies, during the last year, in Great Britain and Ireland, amounts to 6716.

Among the methods recommended by the Conference for the spiritual benefit of their people, is the following:—'We most earnestly recommend to all Methodist parents and heads of families, regular and serious attention to the duty of catechising, and otherwise instructing, by free and affectionate conversations on the subject of religion, their children and servants; and we advise, that in every family some convenient season should be *statedly* and *sacredly* set apart every Lord's Day, in the intervals of public worship, for these most important purposes.'

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
Southampton Friends, by Mr. Toomer — —	11	11	0
R. W. by Mr. T. W. Windeatt, Totness — —	2	0	0
C. L. by the Rev. Mr. Townsend — —	2	2	0
Rev. John Wilson and Friends, Matlock — —	14	0	0
A Friend, by the Rev. Dr. Haweis — —	1	1	0
From John Clark, sailor on board his Majesty's ship Ganges, converted by the Missionaries at Otaheite; and from 14 others, converted by his instrumentality, on board the same ship —	14	0	0
Mr. W. Bailey, seaman on board his Majesty's ship the Ganges, by Mr. W. Weede — — —	5	0	0
Rev. James Weston and Congregation, Sherborne —	20	11	6
A Friend to Missionary Exertions, Proverbs iii. 9. — —	50	0	0
Rev. Mr. Bruce and Congregation, Newport, Isle of Wight —	30	12	2
Rev. Mr. Tyerman and ditto, ditto —	13	8	1
Collection at Ryde, ditto, by Rev. Mr. Waugh	9	4	3
Rev. Mr. Dobson and Congregation, Great Chishill, Essex —	12	0	3
An Unknown Friend, by the Rev. Mr. Wilks — —	0	5	0
A Friend, by the Rev. Mr. Charrier — —	1	0	0
Rev. J. Gritton, by T. Wilson, Esq. — —	1	11	0

POETRY.

ON DEATH.

When o'er the narrow brink of life
My trembling soul shall bend,
Waiting to feel Death's dreadful stroke
On this frail frame descend;

When sinking nature last reclines
Upon the downy bed;
When weeping friends that couch surround
To stay my dying head:

When all the dear delights of life
Fast vanish from my view;
When soft a mother's, father's, lips
Pronounce their last Adieu;

When 'mortal paleness' wans this cheek,
And sightless fall these eyes;
When the last bursting long-drawn sigh
Shall from this bosom rise,—

O! thou great Fount of Love supreme,
Whose smile can scatter gloom,
Shine thro' the solemn deep'ning shade
Which hovers round the tomb!

Place thine eternal gentle arms
Beneath my shatter'd frame;
And in the moment of distress,
Soft echo Jesus' name!

May a sweet beam of cheerful hope
Illume Life's parting ray,
Till, as I lean upon thy breast,
I breathe it all away!

A. D.

EXPERIENCE.

Some said, This is he; others said, He is like him; but he said, 'I am he.' — John ix. 9.

In vain the lab'ring soul may strive
For happiness below;
This world no solid joy can give,
Nor lasting peace bestow!

Amidst the giddy and profane,
My cares I sought to lull;
But e'en in Mirth's most splendid train
My heart was often dull.

I bade adieu to mirthful joy,
And trac'd the moral page,—
The fine clad sentiment would cloy,
But not my grief assuage!

Next with philosophers profound,
And politicians wise,
I spent my strength in pompous sound,
And vanity and lies.

A 'rational religion' next
Invited me along;
But this my malady perplext,
And made my bands more strong.

Yes; these have all been try'd in vain,—
They're empty, void, and waste;
They serv'd but to encrease my pain,
Involving ruin fast!

Thus baffled, weary'd, and distress'd,
Ah! whither could I flee
But unto Jesus? 'I'm oppress'd;
Lord, undertake for me!'

Oft in his temple I had been,
As many come and go;
But never had his glory seen
As Zion's children do.

Until, with 'circumcised ear,'
I heard the Shepherd's voice,
Which banish'd ev'ry restless fear,
And bade my heart rejoice!

He is the weary sinner's friend,—
In Him I find my home!
His loving kindness knows no end,
For he has bid *me* come!

Dear Lord! if I should hold my peace,
The very stones would raise
A sudden outcry!—and ne'er cease
To utter forth thy praise!

ZENAS.

THE CHRISTIAN'S SONG.

A PARODY.

Holy Spirit, heav'nly flame,
Quicken now this mortal frame:
May my faith, to Jesus flying,
Take away the fear of dying!
Cease, blind Nature, cease thy strife,
And let me find eternal life!

Hark! I hear my Jesus say,
'Come, poor sinner, come away!'
Lord, thy love o'ercomes me quite!
Thou art precious in my sight;
Ere I drew my infant breath,
Christ for me had suffer'd death!

My fears recede, they disappear,
While Mercy's call salutes mine ear,
The sounds seraphic ring!
Jesus to thee I mount, I fly,
'O Grave! where is thy victory?
'O Death! where is thy sting?'

EPSILON.

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Rev.d Robt. Winter D.D.

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THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1809.

MEMOIR
OF
THE REV. THOMAS ENGLISH.

The Rev. Thomas English was born at Oxford, on the 21st of March, in the year 1751. His parents were above want, but wholly dependent on business. They were concerned for his temporal welfare; but as they were insensible of the importance of spiritual and eternal things, his best interests were wholly neglected all the early part of his youth.

At the age of fourteen he was sent to London; and, about a year after, was called to the knowledge and experience of the truth by the ministry of the Rev. Mr. Romaine, on Easter Sunday, 1766. He explained the epistle of the day;—'and, I trust,' says Mr. English, 'my soul then felt what I shall record to God's eternal praise, and to the glory of his grace.' This discourse, by the power of the Holy Spirit, produced a radical change on his mind. The impressions were so deep, and the event to him appeared of so much importance to his eternal interest, that Easter Sunday was ever after observed by him as a memorial, not only of the resurrection of his Saviour, but of his own spiritual resurrection. In order to preserve a lively sense of gratitude to God for that inestimable benefit, it was his usual method, through life, to preach every Easter Sabbath on the former verses of the third of the Colossians,—the words from which Mr. Romaine selected the subject of his discourse.

His piety soon attracted the attention of the family in which he resided, and excited their jealousy and persecuting spirit. Words of ridicule, and satire, and threatenings, were not sufficient to manifest the enmity of their hearts: he felt it also by being subject to the cruelty of their blows;—for though he worshipped in the established church, this was not a shield sufficiently substantial and extensive to protect him from the force of domestic persecution.

By a kind providence, however, he was soon introduced to a circle of gracious and judicious friends, whose instructions and influence directed his understanding, and gradually formed his character. For four years, his mind was constantly obtaining a

fund of experimental religion under the evangelical ministry of that popular and useful clergyman, and other ministers. Long afflictions, during part of this period, changes in his situation, and various domestic trials, drove him to the throne of grace, and to the scriptures, for support. The consolations he enjoyed at that time were so rich and exquisite, that language was unequal to describe them: the remembrance of which often refreshed him under new and various trials in future life. In this school of experience he was prepared, by the influence of the Spirit, for the school of learning. His mind was early imbued with love to souls, and a desire to be employed in the ministry; but no way appeared open to him. Frequent reflections on his own unworthiness and want of ability very much discouraged him; but did not quench the spark of zeal for God which was kindling in his breast. He prayed, watched, and waited. The Rev. W. Piercy observing his gracious disposition and promising talents, thought he perceived those qualifications which proved that the Lord designed him for the ministry of his word; and accordingly represented to him the propriety of giving himself up to the work. Mr. English's humble views of himself, and just ideas of the importance of the office, induced Mr. Piercy the more earnestly to solicit him to enter on the employment. His representations and arguments prevailed; and, by his means, he was introduced to Lady Huntingdon's college, at Trevecca. Here he spent about three years in the pursuit of such studies as were thought suitable by her Ladyship and the tutor she employed, to qualify him for his future labours. The late Rev. Mr. Crole, Mr. Clayton, and Mr. Matthew Wilks, of London, were some of his fellow-students, and with whom he continued in the habits of friendship till he was removed by death. 'I went to this situation,' he observes, 'with trembling and fear; but I was daily encouraged to go on. The good Lord prospered my steps; gave me favour with the students, and acceptance with the congregations among whom I laboured.' His first attempts in public speaking were greatly blessed at Brecknock and Hay; and wherever he went he was favoured with encouragement and marks of usefulness. When his time was nearly expired at Trevecca, he spent some months in different parts of Carmarthenshire; — here he encountered some difficulties; he lived, worked, and fared hard; but all was made pleasant to him by the enjoyment of much of the divine presence.

During the principal part of the year 1774, he laboured at Lady Huntingdon's chapel, at Worcester: here he was highly favoured with success; — and several remain to this day, whose conversion to God was the fruit of his ministry. From thence he removed for a few months to Chichester, where he received a letter of invitation to a small congregation then meeting in Middle Street, Gosport; and on May 5, 1775, he received a call to be their Pastor. He was ordained the 21st of June 1775.

Mr. English's ministry was highly acceptable to many in Gosport and its vicinity; and the Lord gave testimony of his approbation by some pleasing success attending his labours. On October 17th of this year, he married his first wife, Miss Susannah Evans, of Oxford; by whom he had three children: Timothy, his eldest son, now of Great Marlow, and two others died in infancy. He remained at Gosport but little more than three years. Several of his congregation had separated from the people then under the pastoral charge of Mr. Watson, whose sentiments and preaching did not accord with their views of truth. When he left the congrogation, he was succeeded by the Rev. David Bogue, their present pastor. Mr. English soon felt that his continuance there was neither necessary nor eligible. 'My reasons for leaving Gosport,' he observes in his Diary, 'were, that on my settlement there, I was the only minister who preached the gospel in a manner to meet the views of the serious people in that town; but after Mr. Bogue came, it was clear to me that his mode of preaching was more calculated to attract the attention of the people in general than my own. Many, of all parties, were disposed to favour his ministry; so that I saw my labours could be no longer of any importance in that place. He left Gosport, however, under some considerable emotions of affection, as they were the first people of his pastoral charge; from whom he had received some strong marks of kindness and respect, and who have continued, ever since, to manifest their personal attachment to him. He preached his farewell-sermon, June 6, 1778, from these words:—'Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.' This sermon was printed; and contains many excellent principles, judicious instructions, and prudent cautions.

While in Hampshire, he made frequent visits to the metropolis; and preached with acceptance and usefulness in many places in London; but principally at Westminster Chapel: but Wooburn, in Buckinghamshire, was the favoured sphere in which he was destined, by Him who holds the stars in his right hand, to move and shine. Here he was to spend the prime of his days, and to devote to the service of this people, the strength of his person, his graces, and his intellect. Wooburn is a pleasant village, surrounded with various others, in the Vale of Wycombe, nearly in the centre, at an equal distance from Maidenhead, Great Marlow, Beaconsfield, and High Wycombe. Mr. English has, in a small pamphlet, given an historic account of the introduction of the gospel to this neighbourhood. The people greatly regretted the loss of a man of such popular talents as Mr. Grove, who was their former pastor; but no judicious person could reasonably object to his labouring, in the prime of his life, in a more extensive sphere; especially as he did not leave them till he had provided an acceptable minister to succeed him.

Mr. English commenced his labours at Wooburn on the 21st of June, 1778. His ministry was received with cordial approbation: and the people soon felt and acknowledged that God had given them a pastor after his own heart. The pleasure the people derived from his public discourses, and the affection they manifested to him, made his entrance on this field of labour very auspicious: but human affairs, like the weather in our climate, are subject to frequent and sudden changes. He had scarcely entered his house, arranged the affairs of his village cottage, and given his wife a view of the delightful prospect around, before affliction drew a gloomy cloud over this enchanting scenery. Mrs. English, very soon after her being at Wooburn, was taken ill, and in six weeks removed to the world of spirits, having been married only three years.

After a suitable time had elapsed, he married Miss Mary Sneath, the daughter of a very respectable medical gentleman of Great Marlow; by whom he had several children, two only of whom survive him,—a son and a daughter. Mrs. English was a pious, but an afflicted and tried woman; — few have passed through more severe soul-conflicts than she experienced. After a long and painful illness, she was removed from this state of suffering to the world of bliss, in the autumn of 1794. The acount given of her in our Magazine for May, 1795, is interesting and affecting. In about two years after her death he married his third wife, Mrs. Catherine Vaughan, who survives him; and of whom he speaks in his Diary in the most affectionate terms.

The public and private labours of Mr. E. were greatly blessed, — many were converted to God, and were added to the church; some of whom have fallen asleep; but many continue unto this day, an ornament to their profession, and useful members of the church of Christ. His labours were not confined to the Sabbath-day, nor to the village in which he resided; he was surrounded with villages, at three or four miles distance, in almost every direction. These partook of his services three, and often four evenings, in the week. He moved in this orbit as a star of the first magnitude, and conveyed the light of gospel-truth to all within his sphere. By this means many heard the word who would not otherwise have given themselves the trouble to go so far to hear him; but who, when they had felt the power of the gospel, were some of the first at the house of God on the Sabbath-day morning. Indeed, it was a lovely sight when, standing on some of the hills which, in almost every direction, surround that populous, fruitful, and busy vale, to behold the fields and meadows beautified by persons, from all parts of the country, neatly and cleanly attired, proceeding to the house of the God of Jacob!

The numbers who, previous to this, were drunkards, Sabbath-breakers, and men of pleasure, who have since witnessed a good confession, and joined 'the assembly of the just made perfect,' could they speak, would tell what a glorious change his ministry

produced; and many, who were children of the poor, but are now in comfortable and respectable circumstances, were they to speak, and their situations do speak, would tell that the principles and spirit of the gospel promote our temporal, as well as spiritual and eternal advantage. True religion has the promise of the life that now is, as well as of that which is to come!

As the public services at Wooburn were only morning and evening, Mr. English, soon after his being settled there, received an invitation from a very respectable family and several serious people at High Wycombe, to preach in the afternoon to them. In March, 1780, he opened a place of worship in High Street:—here he soon had a very decent congregation, and was a blessing to many. This certainly extended the sphere of his usefulness; but, at the same time, it increased his anxiety, and gradually rendered his Sabbath-day services too laborious for his constitution. For 15 years he continued to preach, with occasional helps from his friend Mr. Blackwell, twice at Wooburn and once at Wycombe, travelling ten miles every day, and in all weathers and seasons of the year. This would have tried a more athletic constitution than his. It was soon evident to several of his friends that this would impair his health, and prevent his performing his pastoral office at Wooburn with vigour and with long continuance. There is no doubt upon the minds of his friends that this injured his constitution, and in its result, instead of extending his usefulness, materially shortened and circumscribed it. Ministers, while they should dread being loiterers in the vineyard, should be cautious that they do not impede their usefulness, by overstraining either the faculties of the mind or the strength of the body. It is due to Christ and his cause, that all the powers they have should be cheerfully and constantly devoted to him; but it is equally due to themselves, their families, and the church, that they do not attempt more than they have power to effect. However, a faithful, zealous minister would rather err with Mr. English, than with those who, through self-indulgence, indifference, and fear of suffering, run from the post of duty, and neglect their Master's work.

Mr. English was a man of a public spirit. He entered most cheerfully into those plans of general benevolence which have been so very numerous and extensive for these few years past. He had his origin from among the evangelical and active body of the day; and he continued his connection with those, however denominated among Christians, who possessed a public spirit, and whose talents, property, time, and influence, were combined for the great purposes of general usefulness. He did not object to join his influence with those who aimed to communicate the knowledge of salvation to perishing sinners, because they were not all of the party with whom he was in sentiment allied; nor from that selfish policy which supposes, that all his people gave was so much drawn from his own income.

He well knew that a people who are insensible to the wants and miseries of the heathen, would be insensible to the necessities of their own minister; and that a people who had infused into their minds a spirit of liberality toward the general diffusion of Christianity, would, from various motives, be constrained to support their own minister. He had seen facts sufficient to convince him, not only that the same measure a minister metes shall be measured to him again; and that he who, by his influence as well as his purse, sows bountifully, shall reap bountifully; but also that the minister who restrains his own liberality, restrains that of his people, and thus suffers as the result of his own spirit. He also knew that, generally speaking, those congregations who are most liberal toward the general cause, are the most solicitous for the credit and comfort of their own pastor. But from still higher and more noble motives than this reasoning imports, he promoted a liberal spirit among his people.

[To be concluded in our next.]

THE FULFILMENT OF THE SCRIPTURES *RESPECTING THE PAPACY.*

[Concluded from page 417.]

WHAT has lately taken place at Rome, appears but another and more decisive stroke on *the mother of harlots and abominations of the earth.* What passed there in Feb. 7th, 1798, may, I think, be considered as the commencement of the vial of the *fifth angel* on *the seat of the beast*; when, though darkness did not then first begin to spread itself over his kingdom, yet from that first direct stroke at the sovereignty of the Roman Pontiff, and at the very existence of priestly power, unusual darkness began to fill his kingdom; and, no wonder that his votaries, when all hope of deriving security from the sanctity which superstition had long attached to their pretensions, was, as in a moment, blasted by the breath of infidelity, and that which was their chief support was suddenly swept away by the violence of French ambition, should now feel all that keen resentment and despair so strongly expressed by inspiration. 'They gnawed their tongues for pain, and blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.'

It was not long after this, I think, that the 'sixth vial of wrath' commenced its current, and involved the Turkish empire in the vortex of general commotion, and from which it is not likely to free itself till those other strokes of vengeance are inflicted, which are to put an end to both these monsters of superstition and tyranny. But a greater change than the ambitious

Emperor of the French is likely to effect, must take place both in the general opinion, and in the good sense and piety of those who give motion to public measures, before all the spiritual authority of the Pope and priesthood, and before all the shackles which Pride and Superstition have forged, will be swept away, and mankind restored to the unbiassed and unfettered exercise of their reason, and to the true liberty wherewith Christ has made us free. Mere philosophy and policy may do much in preparing the way for the promised good; but a very different sort of men from any that have yet been seen on the public theatre of Christendom, will, it is likely, be brought forward by Providence to finish the work which the motley multitude of infidels, philosophers, politicians, and warriors, — a few good and many bad, — have been appointed to prepare. Then, we may hope, the long storm of nations will be calmed, and order, and justice, and goodness, succeed the confusion, ambition, and violence, which have so long prevailed and raged; and that the word of the Lord will have free course and be glorified by the extensive conversion of mankind to truth and righteousness, and by effecting that peace and happiness which the wisdom of the world has never been able to attain.'

But if this part of the prophecy in Rev. xvi, be thus accomplished, or be now accomplishing, as we suppose, it then follows that many others are equally fulfilled, or in a train of being so. To confine ourselves to the New Testament. It hence follows that the latter part of that remarkable prophecy of our Lord in Matt. xxiv. as far as from verse 28, is now fulfilling; — for to the latter times of the world does all this part refer, and to nothing else, I believe, as I have endeavoured to shew in my 'Word in Season.' Now will be fulfilled the apostle's prediction in 1 Thess. ii. 8, relative to 'the man of sin,' that opposeth and exalteth himself above all that is called God; he will be consumed by the breath of his mouth, whose prerogatives he has assumed. In the book of Revelation there are also several representations of the destruction of the enemies of Christ, which may be considered as parallel to the *seven last plagues*. I might mention the harvest and the vintage, in chap. xiv. and the vengeance which the ten horns of the beast are to take on the great whore, when they shall be brought to hate her, chap xvii. 16, 17.

In the eighteenth chapter also, we have another picture, presenting to our view the same general scenery; only in a different light and varied direction. I have no room to detail the opinions of others on this chapter; but, I decidedly believe, that, as the Babylon here is not London in particular, as some imagine, so neither is it the city of Rome exclusively; nor merely the Roman Church; but Rome, in conjunction with its empire, embracing all the politico-ecclesiastical kingdoms which have acknowledged the papal authority, and given their power to *the*

beast; and which, notwithstanding any schism between them and that monster, may still retain the same spirit, feel the same interests, and though not directly, yet efficiently yield themselves to support his cause. *Babylon the great*, and *the great city*, always signify in this book the whole Antichristian Empire; and hence it is that the language of the Old Testament-prophets, whether they speak of ancient Babylon, of Nineveh, of Egypt, of Edom, or of Tyre; whether of inland or maritime people, commerce, or otherwise, becomes appropriate when applied to this *Babylon the great*, without being obliged to resort to strained and whimsical interpretations. For instance: The commerce in this chapter is the real and literal commerce of the several maritime and trading countries of Europe, which make part of the beast's empire, and not merely the traffic of priests in relics, beads, and crucifixes,—in holy water, unctions, and pictures,—in dispensations, indulgences, and pardons, and such like trumpery of superstition; by which the cunning impose upon the weak. It is that real commerce by which the pride and luxury, and other vices of Europe are fed, and which leads to many frauds, and crimes, and destructive wars, which is here represented as failing; and to the commercial and maritime countries we must look for the accomplishment of this part of the prophecy; for if we fix our eyes on Rome exclusively, the destruction may come before we at all suspect its direction.

The 19th chapter appears to contain a picture of the closing scene of the war of Armageddon. You are not unacquainted with my ideas relative to the former part of the 20th chapter, where the judges appear who are 'to give the body of the beast to the burning flame;'—when, and not till then, the papacy will be utterly destroyed. The symbols employed in both these chapters, have been, I think, but ill understood by most of our interpreters,—being meant to represent persons and matters extremely different from what is generally supposed. At least this is the idea I have formed; but the providence of God appears to be fast interpreting these obscure predictions; and if we do not suffer our minds to be perverted by old opinions and prejudices, but candidly and carefully attend and examine, as new occurrences reflect additional light, we may hope soon, not only to know by tradition whose pictures of futurity these are, but be certain of the hand that drew them, and of what they were meant to be delineations.

That, whatever may 'come upon the earth,' we and ours may be prepared to act worthy of our Christian calling, and so watch, that we may be 'accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man,' is the fervent prayer of,

Dear Sir, your Friend and Brother,

J. BICHENO.

ON THE

FABULOUS CHRONOLOGY OF THE CHINESE.

Mr. Editor,—Some of your numerous readers may be gratified with the information, that a work has lately been published at Paris, which totally overthrows the ridiculous pretensions of the Chinese to an antiquity * incompatible with the chronology of scripture. The title of the work is, *Voyages à Peking*, &c. by M. de Guignes, French Resident in China. 8vo, 3 vols. 1808. In the first volume there is a summary view of the ancient history of China, not ascending to an earlier period than the reign of Yao, 2357 years before Christ; nor continuing to a later than the 48th year of Pingvang, the year 722 before Christ. 'I stop,' says the author, 'at the epoch at which the history assumes something more of an appearance of authenticity and truth.' The previous part of the history has probably been fabricated at a period long posterior to the reign of Pingvang. 'It is entirely destitute of facts, extremely uncertain, and, properly speaking, would be nothing at all without the moral discourses' (pretended dialogues on some common-place topic of morality, between the prince whose reign is related, and some mandarin or doctor) with which it is filled up. It evidently demonstrates, that, while several great powers were in existence, and indeed several kingdoms had already passed away in other parts of the globe, the empire of China, according to the statement of its own historians, *was very inconsiderable*; that it was only composed of certain hordes, not very numerous, living in the midst of barbarians, and often migrating from one region to another, according to their convenience. In short, that this empire, far from existing (as Voltaire and others have boldly pretended) 3000 years before Christ, was not united into any thing like a permanent form till the year 529 before Christ. In attacking this antiquity, acceded by certain writers to the Chinese, I do not attempt,' adds M de Guignes, 'to establish a new hypothesis; it is not I who speak; I only relate the discourses inserted in the *Chou king* †, from which I derive consequences that support my own opinion.'

To this may be added the observations of the learned President Goguet. (Origin of Laws, vol. 3.)

'What dependence can be placed upon the certainty of Chinese chronology for the early times, when we see these people unanimously avow, that one of their greatest monarchs, interested in the destruction of the ancient traditions, and of those who preserved them, caused all the books which did not treat of agricul-

* Some of them claim 96 or 97 millions of years!

† A Chinese history, translated and published in 1770, by the father of M. de Guignes.

ture, or of medicine, or of divination, to be burnt; and applied himself for many years to destroy whatever could recal the knowledge of the times anterior to his reign! About 40 years after his death, they wanted to re-establish the historical documents; for that purpose they gathered together, say they, the hearsays of old men. They discovered, it is added, some fragments of books which had escaped the general conflagration. They joined these various scraps together as they could, and vainly endeavoured to compose of them a regular history. It was not, however, till more than 150 years after the destruction of all the monuments, that is to say, the year 37 before Christ, that a complete body of the ancient history appeared. The author himself, who composed it (Sse-Ma-tsiene) had the candour to own, that he had not found it possible to ascend with certainty 800 years beyond the times in which he wrote.—Such is the unanimous confession of the Chinese *. I leave to be judged, after such a fact, the certainty of their ancient history. Accordingly, we find, in treating of it, insurmountable difficulties and contradictions. It is destitute of facts, circumstances, and details.'

I will only add, Mr. Editor, that these considerations completely rid the Mosaic History of any suspicion which the Chinese pretensions might cast upon it; that they concur with every other evidence from history:—a probability to shew that the duration of the moral system of our globe, cannot have been longer than it is represented by the oldest of all authentic documents,—those contained in the sacred volume; and, that persons like Voltaire, whom we are accustomed to blame for their unreasonable scepticism, have an equal claim to be despised for their absurd credulity.

QUIDEM.

* 'This story,' says an able writer, 'is probably nothing but a fable, invented when they began to plume themselves with a high antiquity, as an apology for their total want of annals to support such a pretension.'

ORIGINAL LETTER,
FROM THE LATE REV. DR. CONYERS,
TO THE LATE REV. MR. ROMAINE.

WELL, my dear Sir, "strait is the gate, and narrow is the way that leads to life," saith the Lord; and I am enabled to set my seal that this is true. How far I may be mistaken in the way, and make difficulties to myself where God makes none, I know not; but this I know, that I am at times so hard put to it, that I make a full stop; and, for a moment feel a wish in my heart to be either safely through, or safely back again. No outward difficulties cause these unbelieving fears; they arise not from opposition, nor from the fierceness and wrath of an angry

persecuting world. I have not, at present, much of these to fight with; and when I have, though no man feels them more sensibly than I do, yet, indeed and in truth, I find them profitable. I enjoy many a sweet moment when I am under their pressure, and see much of the power and faithfulness of a promise-keeping God, when I occupy my business in these deep waters: neither am I dejected with the view which God has given me (and a clear view he has given me) of my unworthiness, ignorance, helplessness, blindness, and sinfulness, and of the total blindness of my nature. It is not, I say, a sight or feeling of these things that makes my chariot-wheels drag heavily in the way to the kingdom; these, indeed, are humbling, and leave me not a word to say in my own behalf; I stand before God, in myself, poor, and naked, and wretched, and miserable; but this makes mercy the sweeter. The more we know of our ruin, and of the mystery of iniquity that is in us, the greater value shall we necessarily set on our Saviour and his salvation. I am, in Christ, superior to all that is in me; there is more in him to deliver me, than there can be in myself to condemn me. But here the matter lies, Sir, when I look at the word of God, and see there unto what I am called; when I see my privilege as a child of God, and what arises from such an endearing relation; when I see that I am called to a fellowship with the Father and the Son; to a peace with God which passeth all understanding; to a love, that casteth out fear; to a life of faith in the Son of God; yea, to 'joy in God, through our Lord Jesus Christ, through whom we have received the atonement,' when I see that I am called to be a temple of God, through his Spirit dwelling in me; to be a worshipper in his spiritual house; an inhabitant of the spiritual Zion, that city of the living God; a subject of his spiritual kingdom; to a hope full of immortality; to be an heir of God himself, and a joint heir with his beloved Son;—when I consider these things, Sir, I can hardly believe for joy and wonder. I look at myself, and smile to see such an insignificant wretch so exalted: I look on things around, the world and all its vanities, and can count them all but dross and dung in comparison of the excellency of the knowledge of God in Christ Jesus the Lord.

"But, O! Sir, this is not always the case; nay, it is very often otherwise. This is my battle, this is my struggle, this is the reason of my complaint. Now you see what I am, and what I am fighting for: now you see the very cause of my heart-aches, my fears and distresses, my palpitations, &c. It is not steel, water, bark, nor the cordials of the apothecary, but the precious Balm of Gilead, and that great Physician there, that can alone give ease and quiet to my troubled breast. I want always to live like a man who is sensible that all the blessings of the everlasting covenant are his own. I would walk and talk, and feel my

hope, and fears, and joys, like a creature that knows and believes that all things are his, for he is Christ's, and Christ is God's: but my weakness! my weakness! — woe unto me! my eye and my heart are soon caught and turned aside unto vanity! My corruptions and sins, the guilt of which the blood of the Son of God has done away, are yet as thorns in my side, and pricks in my eyes; nay, the very blessings of God are a snare unto me, and frequently steal away my heart from him. My house is a snare, my family is a snare, my garden is a snare, and my situation is a snare; my very dress is a snare; — and such is my weakness, that my dear friend is a snare also. My comfort is in fellowship with God; his favour is better than life itself; and if I suffer any blessing to come between him and me, it loses its name, and is made a curse unto me. — Thus far my present experience.

THE GALLEY-SLAVE LIBERATED.

A GERMAN Prince, travelling through France, visited the arsenal at Toulon, where the gallies are kept. The commandant, as a compliment to his rank, said, he was welcome to set any one galley-slave at liberty whom he should chuse to select. The Prince, willing to make the best use of this privilege, spoke to many of them in succession, enquiring why they were condemned to the gallies. Injustice, oppression, false accusation, were the only causes they could assign: — they were all innocent and ill-treated. At last he came to one, who, when asked the same question, answered to this effect: — 'My Lord, I have no reason to complain. I have been a very wicked desperate wretch: I have often deserved to be broken alive upon the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him, gave him a gentle blow upon his head, and said, 'You wicked wretch, it is a pity you should be placed among so many honest men. By your own confession, you are bad enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer, he said, "This is the man, Sir, whom I wish to be released."

Was not this a wise decision? Must not all who hear the story allow, that the man who was so sensible of his guilt, and so submissive to his punishment, was, in all probability, the most worthy of pardon, and the most likely not to abuse it?—Though the ways of God and his thoughts are higher than ours, yet, upon some occasions, and when their concerns are not in question, men, by their judgments, shew that they can form no just objections to his. — *Letters and Conversational Remarks by Mr. Newton, p. 47.*

JUDGMENT AND MERCY.

Extract of a Letter from a Person on the Continent, remarkably preserved in the midst of the desolating Calamities of War.

"O, how refreshing, instructive, and consolatory were the accounts which I yesterday read, concerning the glorious progress of the kingdom of God, and the wonders of his grace! My heart feels quite revived, when I find that even the present desolating war must contribute so essentially to the extension of the kingdom of my adorable Saviour. I have myself been compelled, by the fury of our enemies, to fly for refuge to the wounds of my crucified Lord Jesus; — for what I felt at their arrival, and during their stay in this place, I cannot describe: anxiety, terror, desolation, pillage, internal accusations of conscience, fear of eternal death, all combined justly to torment me, the most hard-hearted of the human race, the apostate despiser of grace! But the good Shepherd brought me to his feet, and wrung from me a stammering supplication for his infinite mercy, which he can withhold from no poor soul groaning under its misery and panting for grace, and which I also obtained in such a measure, that I felt myself strengthened to endure the worst that might befal me; insomuch that I, together with my family, could pray with confidence to the great Preserver, and say, 'Though the Lord should slay me, yet will I trust in Him!' Soon after this, I had an actual experience of his wonderful aid; for I not only came so well off with the soldiers that were quartered upon me, that even the most savage of them became like lambs when I spoke to them; — but God's preserving goodness seemed almost a miracle to me; for whenever I cast my eyes upon my fields, I was struck with astonishment, to see them scarcely in the least degree injured, whilst those of my neighbours were entirely desolated. In my cellars I had a store of beer, like other brewers, from whom 50, 80, or 90 butts were taken by the enemy, whilst I lost only half a butt! — as if to shew me that they might have treated me in the same manner, had not my Almighty Preserver prevented them. What was most astonishing, though my barn stood in a row of six that adjoined each other, that alone was not broke open, whilst the other five were completely pillaged of their contents, and in a great measure destroyed! Have I not cause to devote myself wholly to this merciful Protector! And yet I am so dull, so ungrateful, and so unbelieving, that your encouragement to faith was well-timed, to lead me again into the right track. Our hearts, when we are accustomed to prosperity, will not seek as they ought; we wish always to feel or see, not to believe; which, however, is the principal means of attaining happiness."

ON PROPER VIEWS OF THE MORAL LAW.

IMPROPER or imperfect views of this subject may injure our happiness, and tend to the most dangerous consequences. To seek justification before God, in any way whatever, by an observance of the law, is unscriptural in the highest degree, and an object so far beyond attainment, as to be abandoned by every serious and well-informed mind; — and to maintain the glorious doctrine of Christianity in such a manner as to supersede the use of the law in directing our life, and evincing our faith in Christ, is equally false and absurd; and is, therefore, equally exploded by every one who knows the truth as it is in Jesus.

Of these views, my paper will take no farther notice. But there in another representation of the law which, in my opinion, is as dangerous as either of the above, and as diametrically opposite to 'sound doctrine.' Many persons proportion the moral obligation of man to his ability, and consider the law as no farther binding than he has power to comply with it. They never urge the law in its spirituality upon the unregenerate, because they have ability to refrain only from gross sins; such as idolatry, adultery, murder, Sabbath-breaking, &c. By them, this unscriptural distinction is made, that only the outward precept is binding before regeneration, and that the spirituality of the law is binding only after that work has taken place. According to them, faith and repentance, in an evangelical sense, are duties only of those who are converted. Upon this sentiment, as thus stated, I would offer the following strictures, which to me make it appear unscriptural and ridiculous.

I. Though the abettors of this system often rail against Arminianism with an air of triumph, they fall into that very system which they condemn. The followers of Arminius hold, That man has ability sufficient to keep the law; consequently it is binding upon him. The scheme which I now oppose (let every reader judge whether it be not Antinomianism, for extremes will sometimes meet) maintains, That as sinners have no ability to observe the law spiritually, its outward precepts only are binding; such as laying aside idolatry, adultery, murder, &c. Both parties, however widely they differ in other points, agree in this:— That man's moral obligation is only according to his ability. They may, therefore, shake hands as brethren in sentiment *.

II. Every precept in the law is founded on the principle of love both to God and man; and if the outward precept be binding, the principle is equally so. 'Love is the fulfilling of the

* See this subject enlarged upon in President Edwards's works, published by Dr. Williams and Mr. Parsons, vol. 1, page 278 *et seq.* particularly a note at the bottom of page 280. The whole, both text and notes, is a master-piece.

law *. Now love is a spiritual feeling, essential to real obedience, without which no command can be observed; without which, obedience is only a mockery both of God and man.

III. This system reduces sin to a very small matter; nay, I hope to make it appear that it banishes sin out of the world. 'By the law is the knowledge of sin †.' In proportion to its extent, so is a transgression great or small. But if only the outward precept be binding, independent of its spirituality, sin is reduced into a very small compass, which becomes still smaller, by considering that some are so highly favoured by nature, education, and example, as to be in a great measure, if not wholly, free from a breach of the mere external precept. This is not all. No overt act can be, strictly speaking, either sinful or holy without a correspondent emotion and disposition of mind prompting to that action. Sin lies not in the action abstractedly, but in the disposition to the action. Thus the scriptures speak: — 'The *thought* of foolishness is sin ‡.' 'He that *hateth* his brother is a murderer §.' If the spirituality of the law be not binding upon the wicked, then the dispositions which give rise to those actions are not sinful; and if no action be sin but what springs from a sinful disposition, there is no such thing as actual sin among all the workers of iniquity.

IV. This principle destroys the very essence of the law. It is said, 'Thou shalt not covet.' Surely, this command is spiritual. A mere external observance cannot be conceived, because the sin forbidden lies in the heart. Such an idea would abolish the precept altogether, and make covetousness, which is idolatry, to be no crime.

V. If the law be binding only according to man's ability, it cannot be binding upon the Elect. Where is their ability? Paul says, 'Ye *cannot* do the things that ye would ‖;' — and a greater than Paul said, 'Without me ye *can do* nothing ¶.' On this principle, where can be the obligations of the saints? Of themselves, they have no more power than the vilest of the vile. — Thus a door is opened which leads to anarchy and licentiousness.

VI. This principle greatly obscures the glory of the gospel: those who avow it, seem much afraid lest the gospel should be robbed of its honour, and yet take a very effectual way to sully its lustre. A remedy excels according to the disease which it cures; so the gospel appears great according to our sin and guilt. But if the law be binding only externally, the curse is a small affair, and the taking it away is a blessing of similar proportion.

VII. On this principle, the condemnation of the wicked in a future world would not only be unjust, but impossible. *The law*

* Rom. xiii. 10. † Rom. iii. 20. ‡ Prov. xxiv. 9.
§ 1 John iii. 15. ‖ Gal. v. 17. ¶ John xv. 5.

cannot condemn them; for as its spirituality is not binding; there can be no sinful dispositions prompting to sinful actions, consequently no condemnation. *The gospel* cannot condemn them, because all its precepts are confessedly spiritual; and if they be not binding, a breach is no sin. It follows fairly, then, that all may be saved.

The source of this opinion is, in improper views both of law and gospel, as if the gospel changed the very essence of the law; as if the law were not spiritual till the gospel came; and as if even then its spirituality extended only to a few; whereas the law being a transcript of God's moral perfections, was always, like himself, spiritual in its essence, and immutable in its nature. In the Antediluvian age, 'the imagination of man's heart was only evil *.' In the days of Moses, Israel, as a body, were commanded to 'circumcise their hearts †. In the time of David, 'truth was required in the inward parts ‡. Ezekiel calls upon the Jews to 'make them a new heart and a new spirit §.' Our Lord exhorts the woman of Samaria to worship God 'in spirit and in truth ‖.' Peter exhorts Simon Magus to pray, if 'perhaps the thought of his heart might be forgiven him ¶.' Do not all these passages prove that spiritual duties are binding on all men at all times? Who has a right to make innovating distinctions in the laws of Jehovah? The law is invariable in its essence and demands. The grounds and degrees of obligation may vary *ad infinitum*, but the law remains the same. Happy is the man who flies from it to Jesus for his salvation, and yet acknowledges its precepts to be universally binding! — and let others beware how they put asunder what God himself hath joined.

West Melton. W. M.

* Gen. vi. 5. † Deut. x. 16. ‡ Psa. li. 6.
§ Ezek. xviii. 31. ‖ John iv. 24. ¶ Acts viii. 22.

OBSERVATIONS ON THE ORIGIN OF RELIGIOUS ERRORS.

From a Manuscript by the late Rev. Dr. Joseph Bellamy, of New England.

I. WRONG *sentiments* in moral matters are criminal, as well as wrong *actions*. To think ill of God's real moral character is criminal, as well as to make another god of a different moral character, to suit our own hearts. 'When the Gentiles knew God, they glorified him not as God, — they did not like to retain God in their knowledge.' Hence they made to themselves gods, such as they liked; and these they glorified, builded temples to their honour, and offered sacrifices to them with pleasure; — and had the Israelites liked the moral character of their God, instead of adopting, they would have despised the worthless gods of

their neighbours *: and as the Jews hated the light of the real moral character of their God, so they hated Jesus, who exhibited it to their view †: and as the Christian nations 'did not receive the truth in the love of it, but had pleasure in unrighteousness,' this prepared them 'to believe a lie,' *i. e.* all the errors of the apostate church of Rome ‡. Hatred of true morality, is the real source of all persecution §.

2. All the objections of the human heart against revealed religion, originate from dislike to natural religion ‖. He that loves true morality, will love true Christianity, as soon as he knows it. He that loves the moral law, will love the gospel of Christ. Every honest man will be a Christian, as soon as he hears the word, and understands it ¶. He who loves the Father, will love his own Son, his express image **.

3. The enemies of Jesus, who hated him with a mortal hatred, alleged a variety of things against him, to keep themselves in countenance; but our Saviour, who was intimately acquainted with the whole affair, and even knew their very hearts, intimated privately to his brethren according to the flesh, who at that time took sides with his enemies, what was the real cause, and the original foundation of all this ill-will towards him. †† 'The world cannot hate you (for you think and feel as they do); but me it hateth, because I testify of it, that the works thereof are evil.'— Even so hath it happened ever since, that though those in Christendom who have hated and persecuted the true followers of Christ, rejected the true scheme of religion, and invented other schemes to suit their various tastes, have at all times alleged a great variety of reasons to justify themselves; yet, as Jesus was hated, so real Christianity hath always been hated, because it testifies of the world, that the works thereof are evil. This was the *true secret* then, and it hath been the *true secret* ever since, although, then, Christ Jesus himself was publicly so odious, that those who murdered him and killed his followers, thought they did God service, and were promoting the cause of morality, and although it hath frequently been so in ages since. 'If they persecute me, they will also persecute you: he that hateth me, hateth my Father also. Blessed are they who are persecuted for righteousness sake ‡‡; or, which is the same, 'for my sake:' and this hath been the *real ground* of *all* persecution: for *so* persecuted they the prophets which were before you.

4. Right sentiments concerning the moral character of God, and concerning the moral law, morality, moral obligation, moral agency, all which belong to natural religion, would prepare us to receive and entertain right sentiments concerning the whole

* Rom. i. 21—28; Jer. ii. 5—13. † Job iii. 19; vii. 7; viii. 40—45; and xv. 20—24. ‡ 2 Thes. ii. § Matt. v. 10, 11, 12. ‖ Rom. viii. 7, 8, 9. ¶ Luke viii. 15; John vii. 17; 1 John v. 1. ** John viii. 42. †† John vii. 7. ‡‡ Matt. v. 10.

system of revealed religion; and if all our prejudices against natural religion were removed, we should have no prejudices left against revealed religion. To be more particular,

5. The real moral character of God, the knowledge of which was lost among the nations of the earth, but is now brought to light in the sacred writings, were it understood, and cordially viewed as an absolutely perfect character, would soon convince us that God is fit to sit at the head of the universe, and decree and conduct according to the good pleasure of his will; and all our objections against his eternal decrees and universal providence, would in effect vanish at once; and we should begin to sing, as in Psalm xcvii. 1, 'The Lord reigneth, let the earth rejoice!'

6. Right sentiments of the moral law, — of true morality, — of the nature, extent, and excellence of all that duty which God requireth of man, and of our obligations to yield all that love and obedience which is required of us, together with a feeling that we in fact are moral agents, with respect to the whole of that love and duty which is required, would at once prepare us to make a right estimate of the nature and degree of our moral depravity, and of our guilt and ill desert, and of our need of that Redeemer and Sanctifier, and of that pardoning mercy and sanctifying grace revealed in the gospel; and dispose us, with candour, to understand Scripture words and phrases relative to those subjects, and answer a thousand objections which otherwise will fill our minds.

7. We ought to love God with all our hearts, and our neighbour as ourselves, so as to be influenced and governed by this love in the whole of our conduct; and our obligations hereunto, as they originate from, so they are equal unto, the infinite dignity of Him who requires this of us. Were this understood, and cordially acquiesced in, an end would soon be put to all the disputes about the divinity and satisfaction of Christ, and the eternity of hell torments; about the nature and necessity of regeneration; of repentance towards God, and faith towards our Lord Jesus Christ; of justification by free grace, through the redemption that is in Jesus Christ, &c. But,

8. So long as we differ in our sentiments concerning morality, moral obligation, what qualifications are necessary to constitute a moral agent, *i. e.* in effect, concerning the moral character of God, and of man, we shall not very readily agree in our understanding of any written revelation relative to these matters, let the revelation be ever so full, or ever so plain. Since the increase of learning in Europe, religious disputes have increased, and the number of heretics and infidels greatly multiplied; as if, in proportion to light externally exhibited, the internal vices of the human mind were the more alarmed. The true reason we find in Rom. viii. 7, 8; John iii. 19.

9. If we are not bound by the divine law any farther than our inclination corresponds, then Pharaoh was not bound to *let Israel go*, notwithstanding the express command of the Almighty; and not the divine law, but every man's inclination, becomes the rule of his duty in all cases whatsoever. If the infinite worthiness of the Deity doth not infinitely oblige us to love and obey him, then sin is not an infinite evil; and an atonement of infinite value, in order to our pardon, is not needed, if any at all; nor is a Saviour of infinite dignity requisite; nor will the doctrines of the divinity and satisfaction of Christ, and the eternity of Hell torments, be readily believed, how plainly soever revealed. 'The passions justify themselves;' and if the feelings of each man's heart ought to be the rule of duty to each man, then it will come to pass, that 'every way of *each* man will be right in his own eyes; *and* the whole need not a physician:' and in these views, and with these feelings, men will not readily understand the Bible, or believe it to contain a revelation from Heaven; and it must be entirely new modelled or totally rejected.

10. When once the Bible is rejected by men, because they do not like to retain God in their knowledge, a new god will be formed who will approve, a new system of morality invented, which will justify, the moral character of man, without any need at all of a Redeemer or a Sanctifier; and it may then be said, That any atonement for sin, besides what the sinner himself can make, is inconsistent with the moral character of God; and that any Sanctifier whatsoever, is inconsistent with the character of man, as a moral agent.

11. Miracles, they will say, are of no use to prove what by their reason, they know to be false. Natural religion is the only religion God ever gave to man; and it is sufficient to secure the welfare of every man, both here and hereafter.

12. Thus, having rejected the true God and the true morality, from disaffection to both, and framed a system of religion to suit their hearts, they cry Peace, peace to themselves, until sudden destruction cometh upon them.

QUERY.

Moses, in the 33d chapter of Exodus, and 11th verse, represents the Lord talking with him in the following manner: — 'And the Lord spake unto Moses, face to face, as a man speaketh unto his friend;'—and in the 20th verse of the same chapter, the Lord says unto him, 'Thou canst not see my face; for there shall no man see me and live.' — These passages seem to contradict each other; and I should esteem it a favour, if any of your learned correspondents would remove their seeming contradiction.

J. P.

Evangelicana.

DISTRIBUTION OF TIME.

It has been by a sacred regard to METHOD, that some men have effected wonders. Every business had its proper place, and was done at the appointed time. Dr. Cotton Mather was remarkable on this account: besides the duties of the pastoral office, in a large church, the care of a family, an extended correspondence, and the support of numerous societies, he wrote *three hundred and eighty-two pieces*, great and small. That all his pursuits might have their proper places, he used to propose to himself a certain question in the morning of every day, in the following order:—

Lord's Day Morning. What shall I do, as the pastor of a church, for the good of the flock under my charge?

Monday. What shall I do in my family, and for the good of it?

Tuesday. What shall I do for my relations abroad?

Wednesday. What shall I do for the churches of the Lord, and the more general interest of religion in the world?

Thursday, What good may I do in the several societies to which I belong?

Friday. What special subjects of affliction and of compassion may I take under my particular care, — and what shall I do for them?

Saturday. What more have I to do for the interests of God, in my own heart and life? *See his Life, or Preface to the Essays to do Good.*

Ancient Testimony in Favour of the Clear Evangelical Doctrine.

About the year 1100, amidst the almost universal darkness of Popery, there was a form of consolation to the dying, said to be written by Anselm, Archbishop of Canterbury; and in the year 1475, printed in Germany. It ran in the following words: — 'Go to then, as long as thou art in life, — put all thy confidence in the death of Christ alone; confide in nothing else, commit thyself wholly to it, mix thyself wholly with it; roll thyself wholly on it; and if the Lord God will judge thee, say, 'Lord, I put the death of our Lord Jesus Christ between me and thy judgment, otherwise I contend not with thee;' — and if he say, "Thou art a sinner," reply, 'Put the death of our Lord Jesus Christ between thee and my sins;' — and if he say "Thou hast deserved damnation," let thine answer be, 'Lord, I spread the death of the Lord Jesus Christ between thee and my demerits: I offer his merits for the merit which I should have had, and have not.' If he still insist that he is angry at thee, again reply, 'Lord, I put the death of our Lord Jesus Christ between me and thine anger.'

— *Pictet's Compend. p.* 485.

Anecdote of Dr. Owen.

This eminently good and great man had much trouble of mind for several years, with relation to his spiritual state. It pleased God to deliver him from this in the following manner, as he frequently owned himself, to the honour of sovereign grace. When in London he went one day with a friend, thinking to hear that eminent divine Mr. Calamy; but, by some unexpected occurrence, that worthy person was hindered from preaching; upon which many went out of the church. This disappointment added much to Mr. Owen's trouble; and his friend endeavoured to take him elsewhere, to hear another minister; and so much the more, that it was not certain whether there would be any to supply Mr. Calamy's place; but Mr. Owen being conveniently seated, and too much indisposed to walk any further, he resolved to stay a while longer, and, if no preacher came, to return to his lodgings. At last a country minister, altogether unknown to Mr. Owen, as it seems he was also to the parish,

came up to the pulpit. After a very serious and fervent prayer, he took for his text these words (Mat. viii. 26) 'Why are you fearful, O ye of little faith?' The very reading of these words surprized Mr. Owen, who immediately put up a short ejaculatory petition, that God would be pleased, by that minister, to speak to his condition. His prayer was graciously heard; for Providence so ordered it, that the minister raised and answered those very objections which Mr. Owen had commonly formed against himself; and, what was remarkable, he managed them in the same method which Mr. Owen had frequently done in his own mind, though without effect: but it pleased God so to bless this sermon to him, though otherwise a plain, ordinary, familiar discourse, that it resolved his doubts, guided his conscience, and laid the foundation of that spiritual peace and comfort which he afterwards enjoyed during the course of his life.

THE CHRISTIAN MINISTER'S SOLILOQUY.

Extracted from Davies's Sermons, vol. 4, p. 318.

My glorious and condescending Lord, who has endowed mankind with a wise variety of capacities, and assigned to each of them his proper work, agreeably to the various exigencies of the world they inhabit, has appointed me the most pleasing work, the work of love and benevolence. He only requires me to act the friend of human nature, and shew myself a lover of souls; — souls whom he loves, and whom he redeemed with the blood of his heart; — souls whom his Father loves, and for whom he gave up his own Son unto death; — souls whom my fellow-servants of a superior order, the blessed angels, love, and to whom they concur with me in ministering; — souls precious in themselves, and of more value than the whole material universe; — souls that must be happy or miserable, in the highest degree, through an immortal duration; — souls, united to me by the endearing ties of our common humanity; — souls for whom I must give an account to the Great Shepherd and Bishop of souls, — souls whom none hate but the malignant ghosts of Hell, and those fallen spirits who are under their influence upon earth. — And Oh! can I help loving these dear souls? Why does not my heart always glow with affection and zeal for them? Oh! why am I such a languid friend, when the love of my Master and his Father is so ardent! When the ministers of Heaven are flaming fires of love, though they do not share in the same nature? and when the object of my love is so precious and valuable? The owners of those souls often do not love them; and they are likely to be lost for ever by the neglect. Oh, shall not I love them? Shall not love invigorate my hand to pluck them out of the burning? Yes, I will, I must love them. But, oh! to love them more! — Glow, my zeal! — kindle, my affections! — speak, my tongue! — flow, my blood! — be exerted all my powers! — be my life, if necessary, a sacrifice, to save souls from death! — let labour be a pleasure; let difficulties appear glorious and inviting in this service. O thou God of love, kindle a flame of love in this cold heart of mine! and then I shall perform my work with alacrity and success."

JUVENILE DEPARTMENT.

My son, keep thy Father's Commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. Prov. vi. 20, 21, 22.

By these words, my young friends, you are taught the reasonableness and the advantage of regarding the instructions of your religious parents. The regard which you ought to pay to the word of God, in which they instruct you, is expressed by 'binding it on your heart, and

tying it about your neck;' which is an allusion to the customs of the Jews, who wrote parts of their law upon pieces of parchment, and wore them on their garments. It means, that you should receive the word of God with pleasure and delight, and take pains to treasure it up in your memories, — keep it as a treasure, and wear it as an ornament. Do not dismiss and forget the instruction of your parents and teacher, as if you had done with it when they have done talking; but lay it up in your hearts, and let it influence your daily conduct: — and observe, my young friend, that not only the commandment of your father, but the law of your *mother* also is to be regarded. Undutiful children, especially undutiful sons, are too apt to disregard a mother's counsels, though perhaps they pay some respect to the advice of a father; but the wisest of men directs you 'not to forsake the law of your mother;' and in another place, he says, 'Despise not thy mother when she is old,' Prov. xxiii. 22; and he tells you what respect he himself had paid to his mother's instruction; for when he begins the last chapter of the book of Proverbs, he says, 'The words of King Lemuel, the prophecy that his mother taught him.' This shews that mothers are to teach their sons, even if they are princes; and that sons are to regard their mothers instructions, even so as to remember and submit to them when they come to be men.

If a *stranger* give good advice, it ought to be regarded; but good advice comes with peculiar force from a parent. *A father! a mother!* is an endearing name! Does a father command? Surely, it must be in love. Does a mother instruct? Surely, it must be with tender affection. Dear youth, believe me, there are no two people in the world who love you so much, and wish you so well as your father and your mother; and, therefore, there are none in the world whom you ought so much to regard; — and remember, that what your parents so warmly enforce, is only the command and the law of God; they would teach you the fear of God; they would convince you of your sinfulness and danger; they would lead you by the hand to Jesus, the Friend of sinners, that you may be saved through him for ever.

Now observe, my young friend, the advantage that you may and will obtain by a due regard to the word of God: —

When thou goest it shall lead thee. You are a young traveller; you have a difficult and dangerous way to go; you are yet ignorant of the right and safe path; but, 'the commandment is a lamp,' and the hand of your pious parent holds it out to you. This lamp will discover the enemies who are wishing to mislead you; it will clearly guide you in the right path as to your company, your businesses, your connections, your future settlement in life; — and, what is far better, it will 'lead you in the way everlasting!'

When thou sleepest, it shall keep thee. It was common in ancient times, for superstitious people to hang *amulets*, or *charms*, about the necks of their children, to defend them from danger; Solomon alludes to this; not that he recommends scraps of Scripture to be used for such a purpose; but he recommends a believing and obedient regard to the word of God, as the best means of rendering our sleep comfortable and refreshing, and as the best way of securing the divine protection in the dark night, so that no ill shall befal you.

When thou awakest it shall talk with thee. If thine eyes are held waking in the night, meditation on the word shall administer counsel and comfort, and keep thee from frightful, distracting, and defiling thoughts; or, when thou awakest in the morning, after the comfortable refreshment of sleep, by laying up the word of Christ in thy heart, thy first thoughts will run upon it, and it will suggest useful directions for the conduct of the day.

Such are the advantages of regarding divine and parental counsel. May the consideration of these prevail on thee, my young reader, henceforth, to act before, 'to keep thy father's commandment, and not to forsake the law of thy mother!'

Obituary.

Some Particulars relating to the Dying Experience of the late A. G——, Esq. of S———.

The changes of human opinion are not to be considered as decisive proof, for or against the truth of any system which the fickle children of men may adopt or discard; yet, the circumstances under which those changes usually take place, must furnish strong presumptive evidence, which every attentive and impartial mind will duly weigh. Some persons renounce the distinguishing doctrines of the gospel, in favour of Socinianism or Deism; while others relinquish the tenets of infidelity and Socinianism, and embrace the evangelical system. So far the fact proves nothing, except the instability and imperfection of man. But the former change takes place, generally, or rather universally, in the seasons of youth, of health, and of prosperity; the latter not merely in these seasons, but also in the times of dark affliction, and when under the apprehension of approaching death. Here the evidence is by no means equal. 'Tis a fact, undisputed by the adversaries of evangelical religion, that many who lived and gloried in the profession of Deistic and Socinian opinions, have renounced them with consternation and horror at the approach of death; confessing their insufficiency to support their confidence in their near prospect of that solemn transition, which was to introduce them into the immediate presence of their Almighty Maker and righteous Judge. The shores of death exhibit many wrecks of Deistic and Socinian confidence, among the learned and illiterate; but not a single instance of failure in that evangelical hope, which the highest authority assures us never maketh ashamed. If the professor of gospel truth be alarmed with fear at the close of life, it is not from a suspicion of the unsoundness or insufficiency of his principles, but from the apprehension that he has not truly believed them, — that he has not lived and acted under their genuine and purifying influence. But who ever heard an opponent of the gospel approve and recommend his sentiments, while he condemned himself for a life unsuitable to his creed! No; creed and conduct are involved in the same condemnation, and are alike reviewed with alarm and dismay: He has leaned on a broken reed; the hand of his confidence is pierced; terror and anguish overwhelm his soul.

Ask an opposer of gospel doctrine to account for this state of things, and he will answer, That the days of vigorous health are the better days of man; — that his sentiments at this period are much more likely to be correct and true, than those resorted to when depressed by infirmity, worn down by sickness, or frightened by the approach of death. But are these advocates of error unwilling to know that a death-bed is frequently a detector of the heart? — that there the glare of the world fades before the eye, and the petulance of pride subsides, — the convictions of truth have freer room to operate, and often will be heard; that a sense of eternal danger produces an involuntary alarm; while the dictate of common sense urges to shrink from the precipice, and to 'lean to the safer side.' Indeed, the experience of some, and the apologies of others, plainly prove that the religion of Deists and Socinians is *only* calculated for the meridian of worldly ease; — that it only is suited to such as are whole, and need not a healing remedy. In their Gilead there is no balm; — there is no physician there. This circumstance alone demonstrates, that neither the system of the one nor the other can be the system of salvation revealed in the gospel, — can ever be identified with the religion of Christ: — a religion preached to the poor; designed to heal the broken-hearted: proclaiming deliverance to the captives, re-

covering of sight to the blind, and setting at liberty them that are bruised. By dying, Jesus delivers them who, through the fear of death, were all their life-time subject to bondage. Relying on the good Shepherd, who gave himself for the sheep, the expiring Christian can say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me! O death! where is thy sting? O grave, where is thy victory?' The sting of death is sin; and the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

The truth of the preceding remarks is strikingly manifest in the following plain and true relation:—

Mr. A—— G—— was born about the year 1770. He had the advantage of early religious instruction, under the restraining influence of which he continued sometime after his coming to reside in S——, which was about 1786. In the course of a few years, however, he had pretty much shaken off this restraint, and having a vigorous, inquiring mind and ready wit, he soon perceived that he had acquired more information than most of his companions, whose opinions, on religious and other subjects, he felt much pleasure in contesting and disproving. Having no serious and judicious friend to direct his course of reading, and meeting with some persons of a Deistical character, he was induced to read such publications as they recommended, and soon embraced their infidel sentiments. Under these views he acted, endeavouring to disseminate his loose principles with the zeal of an open advocate, deceiving and being deceived.

A few years ago he was visited with a long and severe illness; during which he experienced great distress of mind on account of his irreligion and prophaneness. Then he professed to have completely renounced his errors and his sins, and to receive the Bible as the inspired revelation of God. But the inefficacy of mere conviction, and resolutions formed in our own strength, was clearly exemplified in him; for, according to his own acknowledgment, he departed as widely from God after his recovery as he had done previous to his illness; tho' this return to folly had been at the expence of much greater pain of conscience than he had felt before.

Under his last sickness, conviction and alarming fears returned upon him with redoubled force. He frequently exclaimed,—'Oh! may the Lord have mercy on me for Christ's sake!' Then, in severe agony of mind, he would cry out, 'I have thrown away my own soul! I am lost!' Several comfortable passages of Scripture being mentioned, he thought these could not be applicable to him, because he had abused the goodness of God formerly made known to him, and had lived an Atheist since. He appeared harrassed with doubts concerning the truth of the Scriptures, at the same time observing that, if true, they evidently pointed out the atonement of Christ. His distress, under a sense of his awful state, as a sinner against God, became very great. He said, 'I wonder at my own insensibility;—though on the brink of eternity, and totally unprepared, I do not feel my dreadful situation! I am still an unbeliever; and I fear my prayer will be turned into sin.'

About a fortnight before he died, a former acquaintance, whom the Lord had brought to the knowledge of the truth, on being informed that Mr. G—— was willing to converse on religious subjects, went to see him. He was highly gratified to find such a disposition as now appeared in him to renounce Atheistical, Deistical, Socinian, and other errors and delusions, which he had formerly embraced and maintained. His views of religious truth were very essentially changed; and he confessed himself obliged to admit the leading doctrines of the gospel of Christ,—concerning the evidence and application of which, his friend affectionately conversed with him for some time. He observed, that many who came about him wondered he should have any pain of mind on religious subjects, since he had done much good; many thou-

hands had been worse than he; that he had been very charitable, &c.; 'but,' he continued, 'I know I am a vile sinner; and that what I have done is not deserving of any thing good at the hand of God.'

On the Friday before his death he was quite collected, though in much pain. He lamented much his sin in rejecting the Bible, and said he feared it was too late for *him*; 'for,' said he, 'I have sinned away the day of grace! I have trampled under foot the Son of God, and counted his blood an unholy thing: indeed, I have not thought it worth *twopence*.' The last expression he delivered with a most significant and desponding emphasis. He said he believed the Bible and the gospel, meaning the Old and New Testaments; but was still distressed with dreadful Atheistical thoughts, which he much deplored. He also deeply lamented the books he had read; exclaiming, 'O! these Atheistical books! O! these books!' The infidel books he referred to, he ordered to be all brought and burned before him, like the converts mentioned in Acts xix. 19. He, at the same time, very pathetically regretted his having been accessary to the injury of a friend of his, who had imbibed his principles. He expressed an earnest wish that all Atheists and Deists were present, to witness such a dying bed as his.

On Saturday evening, his mind was much engaged on the subject of acceptance with God. When the gospel-plan of salvation, through faith in the atonement of Christ, was again stated to him, he said, 'I strive to believe and repent; but I feel myself unable. As to my repentance, if it may be called repentance, I fear lest it should only arise from the dread of Hell.' The simplicity and freeness of the method of salvation seemed to puzzle him, as he had supposed that faith and repentance were to be considered as meritorious conditions, for the performance of which he must expect favour with God; yet, he declared he felt that free salvation through Christ Jesus was the only plan of relief which could reach his case. The principal Scriptures were mentioned in which the doctrines of grace are stated; and he entered into the meaning of them with a very collected mind, declaring that he perceived they were sufficient to support the important sentiments deduced from them.

After this, though at times convictions were distressingly strong, he appeared to experience a dawn of hope, which he expressed in energetic terms. He said, 'I feel hope! Bless the Lord, O my soul! and praise his holy name! God's will be done in every thing, if I am saved! God's will be done, if I am not saved! The blood and righteousness of Jesus Christ are sufficient for me! Whatever my state may be hereafter, I shall never utter a murmur, much less an imprecation!' and then he said, 'O, God! support me through the passage into eternity!'

Early on Sabbath morning, Mr. G—— sent for his friend, expressing an earnest desire to see him. On his coming, Mr. G—— appeared much pleased; and there was an air of satisfaction on his countenance which had not been perceived before. He said, 'I was desirous to tell you that I fully believe the gospel, and rely on the atoning blood of Christ alone; but I wish to have those Scriptures pointed out expressly where the doctrine of atonement is mentioned, that I may turn them into prayer, and rest my soul on them.' He also requested to have the passages marked in the Bible, that they might be read to him through the day, over which he scarcely expected to live. 'Such Scriptures as that,' said he, 'where it is said, "The blood of Jesus Christ, his Son, cleanseth us from all sin." This Scripture he frequently turned into prayer. One reason for wishing to have the places marked where these passages occur was, *that he might believe them as the word of God.*

He expressed repeatedly, this morning and the preceding day, his jealousy over himself lest he should be insincere in the great concerns which now wholly occupied his mind. At one time, expressing the sense he had of his own sinfulness,

be said, 'I am a Devil!' Well, it will be enough for me if I escape from Hell! The lowest place in Heaven will be far too good for me!' He frequently interrupted the conversation by breaking out into fervent supplications, turning the Scriptures which occurred into matter of prayer, and earnestly pleading the declarations and promises of divine mercy. At the close of the interview, he appeared composed and very thankful.

In the evening he was much changed; the hand of Death was evidently upon him. As soon as his friend entered the room, he signified his desire to have prayer. During the exercise, he was earnestly engaged with God, having his hands closed and lifted up. When asked if he continued to look to Christ, and to rely upon him alone for salvation, he signified that he did. His senses were quite correct for some time; but he was struggling for life. He was seldom sensible through the night, and suffered much till two hours before his departure, which took place on Monday morning.

The foregoing affecting case furnishes an admonitory word to such young men as have enjoyed the advantages of a religious and liberal education, that they tamper not with specious and dangerous error. Beware, favoured youths, of those books in which the blandishments of style, and the plausibilities of sophistry, are made the vehicles of that poison of error and sensuality of passion, that find too ready a reception in the heart unestablished in gospel-truth, unrenewed by regenerating grace! Presume not on the sufficiency of your powers of discrimination, where eternal interests are involved, and where mistakes are so common and fatal! If you disbelieve your own weakness, you will neglect to seek direction from the Father of Lights, who has said, 'If any man lack wisdom, let him ask it of God.' If you neglect to pray, you will incur the charge alleged against the man who leans to his own understanding; and, in consequence of this folly, become the dupe of strong delusions. Let no proud contempt of vulgar minds,—no desire to shine in conversation, or to govern in debate, lead you for a moment to forget that it is the meek whom God will guide in judgment; — only the meek that he will teach his way!

From the convictions, confessions, and hopes which mark the expressions here detailed, let Christians learn more fully to appreciate, and resolutely to hold fast the distinguishing doctrines of the ever-blessed gospel. In such instances as the present, you see your principles brought to the test, and proving themselves to be of God by their application to the exigencies of man. Error, like the haughty, unfeeling Priest and Levite, passes by on the other side, and leaves the bleeding, perishing sinner to die unpitied and unrelieved! — while Evangelical Hope, like the good Samaritan, extends her healing hand, pouring in oil and wine into those wounds which sin has inflicted, and which none but Jesus Christ can cure.

Sheffield. FIGLINUS.

MRS. COOPER

DIED at Ipswich, April 27, 1809, in the 90th year of her age. In a visit to London, many years ago, the ministry of that eminent man of God, the Rev. George Whitfield, was greatly blessed to her soul; so that she became earnestly desirous of enjoying it permanently. The providence of God so ordered it, that her family removed to town, where she sat under the word with great delight. — Sometime afterwards, she joined the Baptist church under the care of the late Rev. W. Clarke. She made a profession of religion about 50 years, during which long period she adorned the doctrine of the Holy Jesus. During her illness, she was generally calm and comfortable; and, instead of being afraid of death, often expressed her desire for its approach, saying, 'Come, Lord Jesus, come quickly!' Thus "she came to her grave in a full age, like as a shock of corn cometh in his season." Her funeral discourse was preached by Mr. Cowell, from Rev. xxii. 20.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

A Sermon, *preached at Scarborough, at the Primary Visitation of the Most Rev. Edward Lord Archbishop of York, July* 28, 1809. *By the Rev.* Francis Wrangham, *M. A. F. R. S. of Trinity College, Cambridge.* 3*s.* 6*d.*

We are always happy to find genius and learning combined with solid piety and genuine Christian candour. Thus united, if they do not form the stamina, they embellish, at least, and perhaps extend the usefulness of the most estimable characters. We have been accustomed to view the author of this sermon as rising into this class. Mr. W. has distinguished himself by advocating the cause of Piety in sermons, which are now before the public, founded upon Doddridge's Rise and Progress of Religion in the Soul; and of Christian zeal in its operations *at home*, in recommending the establishment of national schools; *and abroad*, by urging the translating of the sacred oracles into the oriental languages. From these things we were disposed to hope well; — nor will we suffer all our expectations to be merged, even by the performance now before us. It has two sides; the one dark and the other light. The second part is tolerably candid, with regard to the means which *authorized* teachers of Christianity should use in the discharge of their duty; though it is by no means free from clerical *hauteur*. But the first part, in which Mr. Wrangham has given his picture of Calvinism, we must esteem as the blackness of darkness, either of prejudice or ignorance. Had a bigotted Socinian, or a malignant infidel, offered his pencil on the subject, with equal talents as to the disposition of his colouring, we might have expected something like what we see before us; but for a writer who ranks in a very different class, and who himself professes to disclaim the Pagan trick of clothing an opponent in the skin of a wild beast, for the purpose of devouring him: — to produce, on so solemn an occasion too, a man of straw, dressed up in the tattered rags of a manichean, and to label it *John Calvin*, excites our wonder and astonishment! — But we introduce it to our readers: —

'That God having decreed to make man in his own image, and pre-ordained his fall and subsequent depravation, converting the whole of his posterity into a mass of corruption and perdition, arbitrarily and (if it may be uttered without irreverence) capriciously determined to bring a portion of that posterity to life eternal, and to consign the remainder to everlasting punishment: thus immutably fixing the fate of individuals before their birth, for ever and ever.'

'That, in unavoidable conformity to this pre-ordinance, Adam fell, and became in consequence, with all his progeny, not only deserving of, but actually doomed to, Hell, with the exception of the favoured few whom the Deity has been constantly taking to himself, abandoning those whom he passes by to the vengeance of eternal fire, — without any regard to superior merit in the Elect, or demerit in the Reprobate, present or future; and solely to display in the one his goodness and mercy; in the other his power and glory. The first, however they may act in this life, being (under the protection of Christ) incapable of forfeiting final felicity; and the latter, hindered and repelled by God, being equally incapable, in spite of all their exertion, of attaining it, — as neither of their fates, throughout their respective lives, are at any moment in any degree doubtful.

'That the best purposes, attempts, and acts of the Elect, are at no time even preparatory to their salvation, that being exclusively the work of the Almighty, who himself fits them for Heaven by the preaching of his word and the communications of his Spirit, forming in them a new understanding and a new will; giving them every good

propensity, inspiring them in every good endeavour, and beginning, continuing, and finishing in them every good work, not by his assisting but by his single operation, — his grace, though it may for a time be resisted, being ultimately invincible; and that he fits the reprobate in like manner for Hell, by blinding their minds, hardening their hearts, depriving them of the knowledge of his word, withholding from them the influences of his Spirit, and finally delivering them over to the Devil.

'Lastly, to close this dismal procession of opinions, that the number of the Elect is very small, while the reprobate are of course innumerable; — YET, THIS IS CALVINISM!'

Calvinism must mean, we suppose, either, *generally*, the sentiments of those who distinguish themselves by the term; or it must mean, *peculiarly*, the sentiments espoused by that learned Reformer himself. We intend, therefore, to examine Mr. W.'s charge in both lights.

This sermon, we shall take it for granted, was preached, as quoted above, without the matter contained in the notes, which are now appended to it. Consequently the picture given of Calvinism to the audience and to the Clergy, was as we have now stated it.

1. We apprehend it will be admitted by every competent judge, that Calvinists are as well acquainted with their own principles as Mr. W. can possibly be. If, therefore (to use his words) we may be permitted to know our own sentiments, we beg leave to contrast the following acknowledged portraiture of Calvinism with his caricature.

Modern Calvinism asserts,

That mankind, though created in the moral image of God, are universally depraved, in consequence of the fall of Adam, whose sin, as their federal head, involved the corruption of all his posterity; which corruption, they believe, is universal, extending over all the powers of the soul, and total; *i. e.* the human heart is, by nature, totally destitute of love to God, or man as his creature, and consequently of all true virtue; and yet capable of adding iniquity to iniquity. — Modern Calvinists think this representation is established by experience, by observation, by history, and by scripture-testimony.

2. That this fallen depraved condition of mankind can be counteracted only by the interposition of sovereign grace in Christ Jesus. They view his death as a most perfect sacrifice and satisfaction for sin, — of infinite value, and abundantly sufficient to expiate the sins of the whole world. That on this ground the gospel is to be preached to all mankind indiscriminately; that it is the indispensable duty of all who hear this gospel to believe it, to repent of sin, — renounce it for ever, — and devote themselves entirely to the Redeemer as his faithful subjects; yet, they also believe that it was the will of God that Christ, by the blood of his Cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father! They maintain that God, who, from all eternity, foreknew all the impiety and obduracy of men, still determined that his grace should not be frustrated. In forming, therefore, the great plan of salvation, the Father, from eternity, chose in Christ an innumerable multitude of the fallen race of Adam unto holiness and eternal life, — of his free grace and love, without the least foresight of faith, good works, or any condition to be performed by the creature! They do not consider Predestination or Election as affecting the agency or accountableness of creatures, or as being to them any rule of conduct! On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. The connection in which the doctrine is generally introduced by their preachers and writers is, to shew the source of salvation to be of mere grace, — to account for one sinner's believing and being saved rather than another, — to shew the certain success of Christ's under-

taking, and as a powerful motive to personal holiness, as well as a source of comfort to the consistent Christian.

4. They maintain, That all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of a state of sin and death, into that of grace and salvation by Jesus Christ. In the successive periods of time, the Holy Spirit rationally convinces them of the amiable glory of God, the infinite vileness of sin, and the equitable fitness of its eternal punishment. He induces them, by the most effectual motives, to accept the Lord Jesus Christ as their King and Saviour; and to live a life of dependence on his grace, and sincere dedication to his holy service.

They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that when this is the case, the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, but in themselves; they contend, however, that where men obey the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ, but entirely to him who quickens them when dead in trespasses and sins.

Finally, They maintain that those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace: they admit that believers may fall partially, and would fall totally and finally, but for the mercy and faithfulness of God; — and they also maintain, that he who bestows the grace of perseverance, bestows it by the means of grace, by exhortations, threatenings, and promises; but, that none of these imply the possibility of a believer's falling from a state of justification.

THIS IS CALVINISM *.

If there are a few anomalies of an Antinomian kind under the general name of Calvinism: anomalies are not rules; they are discarded by modern Calvinists themselves; — and Mr. W. surely has not yet to learn, that neither sentiments nor persons ought to be attached to any body of people which they themselves distinctly and explicitly disavow. 'We look only to Calvinism (to use the words of the late Bishop Horsley) such as the venerable Calvin would himself have owned, not enriched and embellished with the extravagancies of visionaries since his day.'

Mr. W. doubtless felt himself a little awkward in facing the public from the press, without softening down the pictures which he had given from the pulpit. And, therefore, he makes some sort of conceding explanation in his notes: — this we shall notice in its proper place. Here we have to remark, that as those explanations were not introduced into the body of the sermon, either Mr. W. *did not* when he preached know of the Calvinism to which his notes refer; or, that he *did* know of it. If he *did not* know, he was incompetent to his subject: if he *did know* and not adduce it, he was a prejudiced and partial witness.

In his notes, Mr. W. says, that his picture does not apply to modern Calvinism, but only to the rigors of Calvin as found in his own writings: we proceed, therefore, to investigate his charge as applied to that learned and pious Reformer.

(To be continued.)

Two Letters *to a Barrister.* *By* A Looker-on. 8vo, *Price* 2*s.*

On perusing this pamphlet, we could not help feeling regret in common, probably, with most of its readers, that it should not have made its appearance at an earlier period of this controversy. In his Preface, however, the author has offered some satisfactory reasons for the delay; and as the Barrister has recently threatened a renewal of

* See Adams's View of Religion (art. *Calvinism*); Fuller's Essays and Letters; Rev. Thos. Scott's Sermon on Election and Final Perseverance; Dr. Pye Smith's Letters to Belsham; Dr. Edward Williams's Essay on Divine Government and Sovereignty of Divine Grace; and Overton's True Churchman.

hostilities, the Strictures of the Looker-on will not, we apprehend, be regarded as unseasonable.

We give the author credit for his candour, when he declares that though his sentiments are not those of Calvinism,—yet he takes pleasure in avowing, that among no class of believers has he 'met with individuals of more sterling or exemplary virtue.' The Looker-on appears to us to be a sincere enquirer after truth. Till lately, averse from Evangelical sentiments at large, he now frankly avows his belief in the leading tenets of this system; and declares himself to be 'conscious of their salutary influence.' Proceeding in the same path of humble and diligent investigation, we doubt not that "increasing years and extended means of observation" will induce him to regard with a more favourable eye the writings of his Calvinistic brethren; with which we venture to suggest he is at present but imperfectly acquainted.

After taking pains to prove that the Barrister's assertions respecting the practical influence of evangelical preaching, are not only unsupported, but plainly contradicted by fact, he communicates the result of his own observation, in p. 12: 'It is with me no uncommon thing to see these poor deluded fanatics (as you, in the plenitude of your wisdom, would account them) even among the lower orders of society, leading lives of unblemished sobriety, devoting most conscientiously to the support of their families the earnings of their industry: I see them solicitous to train up their children in the paths of virtue and piety:—nor has it been without emotion that I have witnessed these honest Christians resigning their souls to their Maker with a humble, yet firm persuasion of a life to come, —a bright believing hope of eternal felicity, of which you might have envied them the assurance.'

The Barrister, it is well known, has virulently opposed the doctrines of Human Depravity, the Atonement, and the Influences of the Holy Spirit. The Looker-on has the honour to be ranked amongst the vindicators of these great and important truths. On the subject of the Atonement we meet with the following passage (p. 20): 'That we can make atonement for the sins of our lives by any acts of contrition and reformation, is a doctrine which I cannot read my Bible and believe. To a poor erring mortal, oppressed with a sense of moral transgression, conscious of his inability to make reparation for those transgressions for which he is amenable to the bar of Divine Justice, the assurance that Jesus Christ died for his sins must be glad tidings of great joy! Woe indeed to the false teacher, who would represent this sublime doctrine as dispensing with purity of heart and holiness of life; or who would, in any way, make it subservient to a scheme of Antinomian profligacy! and woe also to the cold-blooded sophist, who would take from the repentant sinner this blessed hope!"

The admirers of the Pilgrim's Progress will thank the Looker-on, for successfully defending the memory of its author from the foul imputations of the Barrister. In reference to this excellent writer, he observes (p. 24) 'To the genius evinced by the author of the Pilgrim, the mighty mind of Samuel Johnson paid a tribute of applause; and would venture to predict, That, when time shall have forever obliterated the remembrance of the Barrister and his writings, the Pilgrim's Progress will continue to be read and admired;—will still be the solace of many a way-worn traveller, who, in this instructive allegory, will recognize a faithful picture of the difficulties and discouragements, the joys and consolations of a religious life.'

In reply to the Third Part of the 'Hints,' the author notices, with just severity, the total want of animation, which is apparent in the ministerial labours of the 'moral clergy;' and insists on the necessary connection between the doctrines and the morality of the gospel. After some pointed ridicule (which our limits forbid us to quote) of the Barrister's preposterous politico-religious speculations, the Looker-on takes leave of his readers and his opponent in the following terms:

'Let those who think that Evangelical Christians have too much zeal, examine themselves, and enquire Whether they have enough? — and before they would extract the mote of enthusiasm from the eyes of their brethren, let them first cast the beam of irreligion out of their own. May you, Sir, ere long, be convinced of the error of your ways, and by a timely and honourable retraction, make some atonement for the injury you have attempted to inflict on the peace of society!'

Though we think the Barrister has already been satisfactorily answered, yet as the ground of argument which the Looker-on has taken is somewhat new, — as his observations appear to be cool and dispassionate, and in general just and appropriate, we do not hesitate to recommend his publication to the attentive perusal of our readers.

Strictures *on Mr. Hale's Reply to the Pamphlets in Defence of the London Female Penitentiary. By* G. Hodson. *Price* 2*s.* 6*d.*

'Controversy,' as one observes, 'is a bottomless pit.' If Mr. Hale's plan were followed, the truth of this remark would soon appear; for disputation on almost every subject would be endless. We apprehend, that when a writer has not answered, nor even attempted to answer the principal arguments of his antagonist, he may fairly be looked upon as vanquished. In this case propriety would dictate silence; and honour would call upon him to come forward and avow his mistakes. But what does this gentleman do? He scarcely notices one of the striking arguments of Mr. Hodson, but takes up one or two points of inferior moment; gives them a certain degree of plausibility, and then comes forward with an half-crown pamphlet, — as if *The Remonstrant* had taken no notice of his former remarks! If Mr. Hale had consulted only his own reputation, he might have remained silent, or merely said, "When you have attempted to answer my arguments, I will resume my pen." But when we consider that so useful an institution as the Penitentiary is concerned; and when we reflect on the temporary celebrity which Mr. Hale's name will give to his pamphlet, we suppose that most of our readers will unite with us in thinking, that Mr. Hodson's time and labour have been well expended in bringing forward the present production.

This pamphlet, like the former of that gentleman, is distinguished by cogency of argument and energy of style. We speak our firm conviction when we say, That the politeness of the gentleman and the meekness of the Christian shine throughout the whole. Perhaps one passage, in page 88, line 7, may be deemed a little too severe; but when we consider the unkind manner in which Mr. Hale has spoken of Mr. Hodson, there are few critics, we believe, that would wish it expunged.

It is difficult to select passages, when there are so many that meet with our unqualified approbation. The following seem a fair specimen of that vivacity of manner by which the work is distinguished. Mr. H. lays great stress on this remark, 'That for every prostitute taken out of the streets, there are *two* ready to take her place.' To this Mr. Hodson smartly replies, 'Indeed, Sir, "two—*two*, ready to take their places! But *two* what? Pray, Sir, explain. There is something remarkably suspicious here. Are they two prostitutes, or two modest women? I will give you time to breathe, Sir, and, in the interim, proceed to fill up the *hiatus*. "For every prostitute now upon the town there are two [prostitutes] ready to take their places,!" Pray, Sir, do you understand this? Then I will proceed a step further: "Supposing (you say) for a moment, that there is a hundred annually taken into the Penitentiary; for this number admitted, there is an hundred (an hundred what? Why, prostitutes to be sure!) more at least upon the town;" that is, if the Penitentiary receive a hundred prostitutes, a hundred prostitutes take their places; therefore "it must be obvious to every reflecting mind that the number of prostitutes will be proportionably increased!!" Now, Sir,

without making any pretensions to a "reflecting mind," it appears to me from the preceding considerations, that, on the supposition that none of these hundred females whom you suppose to enter into the Penetentiary, to relapse, the "sum of prostitution must certainly diminish, and that (as you say) in proportion to the numbers admitted into it!"

The question *here* evidently relates to two hundred prostitutes, of whom one hundred are supposed to be restored by the Penitentiary; of course the number left upon the town must be diminished in proportion to the number admitted into it!" — and, surely, Sir, you are not prepared to assert that, upon the removal of these latter into more eligible circumstances, for *more* general prostitution, a hundred virtuous and modest women will become in a moment vitiated, and occupy *their* mixed condition of labour and *less* general prostitution! But I dare say, Sir, this is all "s phistical" and "metaphysical," "exhibiting you to the public as saying what you never said, and as asserting principles the very opposite to what you feel;" and therefore I presume, you will again tell the public that the advocates of the Penitentiary "have, in no one instance, refuted one single objection that you have brought against it:" but, Sir, I insist that, according to your own statements, the women whom you suppose to take the places of the reclaimed females *are* already prostitutes! The *two* whom you represent as their successors, you very justly describe, not as virtuous and modest women, but as females who "*frequently* go out in the evening and offer themselves for prostitution!" — and of whom you say "there are many thousands!" They are such as "are *often* what they call "trying their chance," and who only "give over their wicked *pursuit*" when the "scanty prey" renders it an unprofitable one. Now, Sir, I appeal to yourself whether this is not an accurate description of what are called street-walkers or common prostitutes: and are not these the proper names of such as "go out into the streets and offer themselves for prostitution?" Pray, Sir, if the Penitentiary were to admit any of those whom you thus describe, and any of its defenders were to assert that they were *not* prostitutes, what would you say to that? I know, Sir, you would insist upon it that they were. You perceive then into what difficulties you have plunged yourself, and what *prudence* will be required to enable you to maintain consistency in your next publication? Why, Sir, so far from not reprobating as prostitutes this description of females, should they be received into the Penitentiary, I question whether, in this case, would you not include in the same class, even "seduced females," who had afterwards lived with more than one man "on dishonourable terms," although they had *never* "gone into the streets to offer themselves for prostitution!" It is hence evident also, that, in order to give a colour to your expiring cause, it will really be necessary for you, Sir, to apply "soft and tender epithets to the profligate of the female race!" — not to such as are desirous to be restored, &c. of whom the advocates of the Penitentiary speak,—but of those, Sir, who, with a living in their hands, voluntarily plunge into a state of "horrid" prostitution! A few of these gentle epithets may likewise be necessary, Sir, to palliate the guilt *even* of those who have not yet "offered themselves for prostitution" in the public streets, but who, with the genuine mind of the prostitute, "are ready to take their places" of such as enter into the Penitentiary!"

Mr. Hodson concludes his Strictures with a forcible appeal to the religious feelings of his opponent; and with which we shall conclude our review of the article.

'But I cannot conclude this letter without turning your attention to a consideration of very solemn and momentous import. Pray, Sir, have you ever retired and considered thus with yourself: 'What will be the consequences of my success? Perhaps I may be deceived by the speciousness of my opinions. *My* judgment, like the judgments of other men, is fallible. I *may* be in an error. The plans of the Peni-

tentiary *may* ultimately prove as beneficial as the intentions of its supporters are pure. It is wise to be on the safe side. Should my attempts prove *fatally* successful, even my own views may change. Shall I be able to bear my own reflections should such events occur? May they not inflict many a severe pang upon my heart? May they not disturb the tranquillity of many otherwise peaceful hours, and cast even a cloud upon the closing scene of my life? — If such thoughts as these *have* occurred to you, they seem, Sir, to have made but a slight impression upon your mind, for you say, 'the more I reflect upon the subject, the more I am convinced of the truth of the sentiments I have advanced, and if I am not much deceived, it will afford me peculiar satisfaction to the latest period of my existence that I have been the instrument of warning the public against the baneful influence of the Penitentiary.' Indeed, Sir! and would it then give you 'peculiar satisfaction' upon a dying bed, that you 'had been the *instrument*' of 'shutting the gates of mercy' upon multitudes of your perishing fellow-creatures; that you had fatally interposed to prevent their rescue from vice, and blocked up an avenue through which they might have returned to a condition of honest and virtuous life? — would it in that awful hour, when both the perception and sensibility of the conscience may be inconceivably quickened, and eternity is opening upon you, — would it *then* give you '*peculiar* satisfaction' that you had been 'the *instrument*' of suppressing an Asylum, where multitudes of perishing females might have heard the sound of that gospel, by means of which the fornicators of Corinth became holy members of a Christian church? Would it, at that solemn period, give you 'peculiar satisfaction' that you had diminished the joy of 'the angels in Heaven,' who rejoice 'over one sinner that repenteth, more than over ninety and nine just persons?' Would you congratulate yourself then, Sir, that, had it not been for your 'misguided zeal,' and baneful interposition, hundreds, yea thousands of finally ruined females, might have been celebrating, with the Harlot of Nain, the riches of that grace, the virtue of that blood, and the efficacy of that power, by which the 'chief of sinners' may be restored to religion, to holiness, and to God? No, Sir, it is utterly impossible; and the 'misgiving of heart' which you even now betray, by the words 'if I am not much deceived,' is an ominous prognostic of the emotions with which, at that awful season, you would contemplate the fatal success of your attempt! You would then wish, Sir, that writings of such a 'dangerous tendency' as yours, were buried in the 'Vault of the Capulets,' or any other vault, that might for ever entomb them in oblivion, whilst your 'only consolations' might be that, although your 'zeal' was 'misguided,' your motives were good, and that you were not out of the reach of that mercy, from which you had been 'the instrument' of excluding others!'

We are obliged to defer, until our next, the review of Mr. Blair's *Letter on the Inadequacy of the Poor Laws, for employing, protecting, and reclaiming Unfortunate Females, destitute of Work; in Answer to Mr. Hale's Reply*, annexed to Mr. Hodson's Strictures.

A Sermon, *preached before the Society for Missions to Africa and the East, May* 23, 1809, *by the Rev.* Legh Richmond, M. A.; *also the Report of the Committee, &c. price*

After a long period, in which the zeal of the Protestant Church to promote the spread of Christianity was almost dormant, it must afford a high degree of gratification to observe the various denominations of that body rousing themselves from their former stupor, and vigorously associating for the purpose of diffusing throughout the world the fragrance of the Saviour's name. The Church of Rome shall no longer boast that they alone retain the mark of the apostolic church, in the display of apostolic zeal to propagate the religion of Christ. The

Churches of Protestants resolve to wipe off the too just reproach, and, with the zeal of Catholics, labour to diffuse a purer faith. It is with pleasure, therefore, we behold the ministers of Christ standing up in the midst of attentive multitudes, and proving that 'Love to Christ is the only true motive to missionary exertion.' This is the subject of Mr. Richmond's discourse, founded on the words of our Saviour to Peter (John xxi. 16) 'Lovest thou me? Feed my sheep;'—from which he considers, 1, The Nature and Design of the Commission given by our Lord to Peter; and, 2, The Application of the commandment to feed the sheep of Christ, as it respects the Heathen Nations at present and our own exertions, in order to their conversion. These topics are discussed in a pleasing and interesting manner, of which the following passage may be considered as a just specimen:—

'Consider the state of the world, its empires, nations, kindreds, and tribes. When a map of the world is presented to the eye, with what a variety of affections is it viewed, according to the character and pursuits of the inspector!

'The mere Statesman diligently examines the magnitude, position, and boundaries of other countries, with a sole reference to the political aggrandizement of his own. Wars, conquests, treaties, alliances, and a multitude of considerations connected with ambition, power, and national honour, dictate and accompany all *his* speculations on the map; and then he has done with it, and lays it down.

'The Merchant takes up the map, and eagerly traverses the delineation of seas, continents, and islands, with anxious enquiry as to pecuniary profit and loss, trade and merchandize. His thoughts are absorbed in considering how much may be gained by his speculations to some distant island or foreign shore. He meditates on the track of his vessel upon the ocean, marks its course upon the hazardous waves, and is full of agitation with respect to its fate. There is his golden treasure, and his heart is there also. As he views the map, he conjectures, hopes, fears; and, with much solicitude, contemplates his future gains, or dreads impending losses. The map is again laid down, and *he* has done with it.

'The curious Traveller takes up the map of the world, and is occupied with the remembrance or anticipation of the various customs, manners, dresses, languages, buildings, and ceremonies, with a long list of wonders and amusements, that have engaged his attention. In such a way his imagination travels over the whole globe; and then this man's contemplations on the map are likewise concluded.

'The Natural Philosopher investigates the various productions of this diversified globe with another object. Theories of the earth's formation, the animal, vegetable, and mineral kingdoms, the origin of volcanoes, the cause of earthquakes, the variations of the magnetic needle, all afford him endless subjects of examination. Every continent, sea, climate, and zone, which the map presents to his eye, furnishes him with matter for inquisitive speculation; and then *he* has done with it also.

'But when the Christian beholds the world's map, he has a subject of investigation far beyond them all. What they have overlooked and disregarded, is every thing to him. His great enquiry is, "Shew me the visible kingdom of Christ: name the countries where Christ is known and worshipped. O! when shall the kingdoms of this world become the kingdoms of our Lord and of his Christ?—when shall the Heathen fear the name of the Lord?"

'As his eye traverses the globe, he sighs over the awful contrast which its different portions exhibit. His own soul loves Jesus, the Saviour of men; but how small a part of those immense tracks of country which the map presents to his view, so much as know whether there be any Christ!—what nations immersed in Heathenish idolatry!—how many overrun with the tyrannical superstition of Mahomet!—yea, where even the name of Christ is professed, how many are sunk into

the deep mire of Popish corruption, or virtual infidelity! How small a portion seems as yet to belong to Christ!

'He mourns over the prospect, but does not lay down the map and think no more of it. Again and again he takes it up, prays for the sheep of Christ in distant lands, recommends their case to God, and meditates plans for their deliverance. He surveys the vast continents of Asia and Africa, and, for the most part, it seems to be darkness visible. Then he looks for his native island at home, endeared to him by a thousand considerations; but most endeared on account of the gospel light with which she is blessed; and shall not the rays of that light soon be diffused, as from a centre, to all the surrounding world? Doth not a voice from above, in an especial manner, say unto Britons, "Go ye into all the world?" — Wherefore? Only for political aggrandizement, for merchandize, for travelling recreation, for the collecting of philosophical rarities? Are these your only objects? No, saith the word: "Go ye into all the world, and preach the gospel to every creature."

'From such a meditation on the map, the Christian retires, not to slumber over his convictions of duty, — not to say much, and do nothing: he freights a vessel to carry the "pearl of great price" to those who neither know of its existence nor its value! — The missionary is on board the ship! — The messenger of God is crossing the seas! not as formerly, "to make the Æthiopians afraid," but to proclaim the glad tidings of salvation to the Heathen, — to "preach the gospel to the poor, — to heal the broken-hearted, — to preach deliverance to the captives, and recovering of sight to the blind." Whilst the Christian at home, who has been the instrument of sending him forth on this errand of love, anxiously waits to hear the happy news that "Dagon is fallen upon his face to the ground before the ark of the Lord;" — that "Bel boweth down, and Nebo stoopeth, while the great trumpet is blown;" and that they "which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt," are now worshipping the Lord in his holy mount!'

[We must defer the Report of the Committee till our next Number.]

Discourses *delivered at the Ordination of the Rev. Thomas Raffles, at Hammersmith, &c. 2s. 6d.*

The first of these Discourses, by Mr. Humphries, describes the Nature of a Gospel Church, as constituted among Protestant Dissenters of the congregational order. This is succeeded by a short relation of Mr. Raffles' experience, and a declaration of his doctrinal sentiments.

The Charge is by Dr. Collyer, his friend and pastor, who, from Acts xx. 28, directs his attention to his 'Official Station, and the Duties attached to it.' In that part of his discourse which relates to the term *Overseer*, he thus expresses his views: —

'I do not wish to encourage a spurious and false power, but a legitimate authority. You are to lead, not to be led; — to oversee, not to be overseen; — to guide, not to be driven. You will always listen to the voice of reason and of friendship; but you must not be at the controul of mens' passions. Yours is not an oppressor's rod of iron, but a shepherd's crook: let no man wrest it from your hand: to you it was consigned, with the government which it implies: it is your safeguard, and the defence of the flock. It must not be concealed that this is a day in which such admonitions are necessary. There is a new power springing up in Christian churches, which threatens, by dividing, to govern; and, by ruling, to destroy. As it has no legal authority, its assumed power is intolerable and unlimited. We, who profess to maintain the independency of our principles, and who reject domination from any body of Christians, allow men of influence in the world, from their property, to fill offices to which they attach undue importance, and in which they exercise, not rule (and to *that* they have no claim) but tyranny. Churches are

diminished, the lives of ministers embittered, the cause of God injured. Is this a defect in the system, or an abuse of it? If it be a defect, it should be remedied; if it be an abuse, it should be corrected. You owe it to God, to your brethren, to your church, to yourself, by moderate, but firm measures, by the independence of your principles, and the stability of your conduct, to oppose and to crush the growing evil, wherever it exists, and so far as your personal influence extends. It is a common cause; it demands the adoption of prompt, unanimous, and vigorous exertions. Such an unauthorized power is exposed and condemned by the very authority which constituted you an 'overseer;' and repels the invasion of your rights. The apostle John, who had so much of the mind of Christ, threatened to 'remember the deeds of Diotrephes, who loved to have the pre-eminence among his brethren.'

This passage, it seems, gave offence to some persons; in consequence of which, a long note is subjoined, in vindication of it. As we are lovers of peace, we shall take no part in the dispute, but leave the readers of the Charge to form their own conclusions. We decline also any remarks on the application of the word *Clergyman* to a Dissenting Minister, which the Doctor vindicates, in a note, p. 65, 66.

The sermon to the church is by Dr. Winter, formerly their pastor, founded on 1 Cor. xvi. 10, 'See that he may be with you without fear, for he worketh the work of the Lord.' These discourses discover considerable ability, and are well adapted to promote the grand purposes of the Christian ministry among a Christian people. The due observation of the advice given to the pastor and to the church, cannot fail to render them mutual blessings to each other.

The Substance of an Address, *delivered to the Rev. Robert Stodhart, on his settlement at Mulberry-Garden Chapel, Pell Street; also a Sermon to the Church, Oct.* 5, 1808. *By the Rev.* Thomas Young, *of Canterbury.* 1s.

Both the Address to Mr. Stodhart and the Sermon to the People, are founded on Colos. ii. 5—7, 'Though I be absent,' &c. In the Address, Mr. Young directs the attention of the minister 'to the charming spirit by which St. Paul was actuated,' including 'his affectionate attachment to the church of Christ,—his high approbation of church discipline, and his ardent love to evangelical truth.' In the Discourse to the People, Mr. Young notices 'the peculiar excellencies by which the Colossian church was distinguished, and the important maxims by which it was to be regulated.' A variety of truly evangelical and interesting practical matter is to be found in these pages, well worthy of the attention of every minister and church, as well as of the persons to whom it was originally addressed.

The Pulpit; *or a Biographical and Literary Account of eminent popular Preachers, interspersed with occasional Clerical Criticism. By* Onesimus. *Vol. I. price* 8*s.*

To name this work is to condemn it. Works, when published, become the legitimate subjects of criticism; but, we think, not discourses delivered from the pulpit; because, though nothing will compensate the want of truth, the zeal and fervour of a preacher, the excellence of his general sentiments, the purity of his motives, and the affection of his heart, may surely atone for many defects of composition or of delivery. To do justice to this writer, however, we must confess, he does not presume to judge of evangelical truth or practical energy. The Pelagian and the Calvinist are both alike to him. It is the attitude, the manner, the dress, the accent, which exercise his skill; and we readily admit his judgment on the use of a pocket handkerchief, or the neatness of a band, — the manner in which a preacher ascends the pulpit, or retires, &c.; but it is an awful consideration, that

a man should make it his business to attend the ablest preachers of the gospel for such sinister designs; and it is a pitiful thing that a bookseller should keep writers in pay for no better purpose. It may be proper to add, that this book is written by the Editor of a Sunday Newspaper, in which they originally appeared.

Jude's Question Discussed; *or the distinguishing Manifestations of Christ to his sincerely enquiring Disciples considered: a Sermon, by* W. Kingsbury, M. A. 1*s.*

This truly excellent discourse is calculated to excite more than ordinary attention. Though delivered on no particular occasion, it is printed at the request of those to whom it was addressed. Preached by a venerable Pædobaptist minister, to a respectable Anti-Pædobaptist congregation, we regard the publication of it as an amiable expression of their mutual candour. Independently, however, of every extrinsic circumstance, we consider the sermon itself as deserving the attention of our readers. Though its language and its arrangement are among its minor excellencies, yet, did our narrow limits admit it, we should gladly give a specimen of the pleasing simplicity of its style, and, by an analysis, shew the lucid order with which it is composed;—but this discourse has superior claims to our notice. The subject is, in the highest degree, interesting. The manifestation of Christ, which is the grand object of Divine Revelation, is intimately connected with the supreme glory of God, and with the supreme good of his disciples. It is in the face of Christ that we see the light of the glory of God; and, on a view of this glory, personal religion, in its rise, progress, and consummation, depends. The *manner* in which this interesting topic is discussed, displays a discriminating judgment, and a devotional cast of mind. The peculiar manifestations of Jesus Christ, which some, by their excessive refinements, explain away; which some, by their enthusiastic rhapsodies, render completely unintelligible; and which others treat in such a cold, speculative manner, as is calculated to produce no salutary effects, are here ably discussed, in a way that is truly scriptural, perfectly rational, and highly impressive.

LITERARY NOTICES.

Preparing for the Press, by W. Blair, Esq. The Means of preventing Female Prostitution and Indigence.

In the Press,
and nearly ready for Publication,

Mr. Mackenzie's Life of Calvin;—Addresses to Young Persons;—The Way to Ruin;—A New Edition of Dr. Gillies's Devotional Reflections, with the Text, 2 vols, 8vo;—A Second Part of Dr. Hawker's Sailor Pilgrim; also,

A Sermon on the Evil of Sin. By J. Styles.

Subscriptions are received for Mr. Howe's Works.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Dr. Collyer's Scripture Facts. 2d edition, 12s.

Sequel to the Antidote to the Miseries of Human Life. 2d edit. 3s. 6d.

Family Instructor, vol. II. New edition, 12mo, 3s. 6d.

Dr. Lowry's Essays on Select Passages of Scripture. Recommended by Dr. Hawker, 12mo, 3s. 6d.

Strictures on a Sermon by the Rev. E. Barry, M. D. at the Archdeacon's Visitation, at Abingdon. By J. Raban. 1s.

Dr. Hawker's Bible, Book X. 3s. 6d. — Royal, 4s. 6d.

Defence of 1 John v. 7, in Answer to the Critique in the Eclectic Review. By J. Pharez. 8vo. 4s.

Dr. Hawker on Proverbs. 9d

RELIGIOUS INTELLIGENCE.

MISSIONARY COLLECTIONS, &c.

THE Directors of the Missionary Society feel themselves much obliged to several Ministers in the Country, and their respective Congregations, as well as to some generous Individuals, for Collections, Subscriptions, and Donations, transmitted since they laid before the Public the necessity of recruiting their Funds, to enable them to extend more widely the beneficial effects of the Institution. From the specimen already received, they are encouraged to hope, that they will be favoured, in like manner, by many other Congregations, as soon as it may suit their convenience.

Communications may be made to J. Hardcastle, Esq. Treasurer, Old Swan Stairs; or to the Rev. G. Burder, Secretary, Hatton Garden, London.

	L.	s.	d.
Donation by S. M. sent to the Secretary — —	5	0	0
Rev. Mr. Moseley and Friends, Hanley, for a Pair of Globes for Dr. Vanderkemp's Library, at Bethelsdorp — —	5	0	0
Annual Amount of a few Small Weekly Subscriptions at Bristol, by the Rev. Mr. Lowell — —	4	2	10
Rev. Mr. Sleper and Friends, Beccles — —	10	14	0
Rev. Mr. Raffles and Congregation, Hammersmith —	30	0	0

AMERICA — NEW YORK.

WE have been favoured with the Annual Report of the Directors of the New York Missionary Society, of April 5, 1809; from which we learn, That their Missionary, Mr. Andrew Gray, a man of piety and fortitude, is employed among the Tuscarora Indians; and is diligently endeavouring to dispel their mental darkness, and to win them to obedience to the truth; not only by public preaching, but also by visiting them from house to house, and conversing with those who decline to give attendance on his sermons.

At present, Mr. G. is obliged to employ an interpreter; by which the expence of the Mission is increased, and the energy of the preacher is abated. To remedy this defect, the Directors have formed a resolution to educate some of the Indian youth in the knowledge of the English language; and, for that purpose, have sent a young man, Mr. Crane, to the Tuscarora village, to commence a school; which is to be conducted, as far as circumstances will admit, on the plan of Mr. Lancaster.

Paul Cuffee ministers to four different societies, — at Montauk, Cold-Spring, Puspatock, and Islip. In these places there are 56 persons in full communion.—Honourable reference is made in this Report to the exertions of the Missionary Society in London, whose zeal is employed as an argument to encourage our American brethren in their labours af love.

Tract Societies.

IT must afford much pleasure to the first promoters of the Religious Tract Society in London, to find that the success of their laudable Institution has induced their Christian brethren, in several other parts of the world, to adopt a similar plan. From an American publication, we learn that the General Convention of Congregational and Presbyterian Ministers in Vermont, have recommended, — and the Missionary Society there have established, the 'Vermont Religious Tract Society,' Dr. Hooker, of Middleburg, being their principal agent.

A new periodical work is also commenced, entitled 'The Adviser, or Vermont Evangelical Magazine.' It is evident, from the various publications of this kind, which appear in different countries, that the Christian world takes far more interest than formerly in the affairs of the church of Christ; and are aware that the communication of religious intelligence is productive of the most important advantages. It is peculiarly grateful to the Conductors of the Evangelical Magazine, that so many of those schemes of general utility, which now prevail in the world, owe their origin to this Publication.

We have the pleasure to add, That in Canada also, a Tract Society has been established, by the instrumentality of the Rev. Thaddeus Osgood, a Missionary, aided by the contributions of a number of gentlemen in Montreal and other places.

NEW SOUTH WALES.

We are glad to hear that, in this country, where the gospel is so much needed, a commendable effort of Christian zeal has been manifested. In the district of Portland Head, on the banks of the river Hawkesbury, several of the settlers have come forward, by a subscription, to erect a chapel and school-house. One of the settlers has given four acres of ground for the purpose; and about 200*l.* was subscribed. The spot, which is delightfully situated, is now called *Ebenezer Mount*. The institution is named 'The Portland Head Society, for the Propagation of Christian Knowledge, and the Instruction of Youth.' Mr Hassal and Mr. Youl, who were formerly missionaries at Otaheite, dispense the word of life among the people, and with encouraging prospects of success. A supply of Bibles, Testaments, Watts's Psalm and Hymn Books, and School Books, will be very acceptable. Persons disposed to contribute such, are requested to send them to the Secretary of the Missionary Society, 53, Hatton Garden.

LONDON.

TOLERATION ACT.

Having promised to pay a respectful attention to Hints which may be suggested by our Correspondents, on the proposed limitations in granting Licences to Dissenting Teachers, we insert the following, as the most comprehensive among those which we have received. Retaining, as we still do, the opinion, that if *any* restrictions were admitted, the distinction proposed by Eusebius between *Protection* and *Privilege* would furnish the least exceptionable ground, we heartily concur with the writer of the following article, in judging that the religious liberties of Dissenters will be best secured by leaving the Act untouched, without the alteration of a single syllable; and that Dissenters and Methodists of all descriptions should unite to resist, by every lawful and peaceable method, the least infringement of their constitutional rights,—being, from the best information, fully assured that the complaint so strongly urged, of *abuses of the Act*, by a few unprincipled persons, is merely a pretext for the purpose of effectually preventing Itinerant or Village Preaching.

To the Editor.

Sir, — Your readers are obliged to Eusebius for a concise view of the sufferings of the Dissenters prior to the Revolution, and for an abstract of the Act of the 1st of William and Mary, usually denominated the *Act of Toleration*, together with his observations upon it, in your Number for September.

Lord Sidmouth's motion, at the close of the last session, was founded on a supposed fact, which Eusebius admits to be indisputable; namely, 'That some base persons have availed themselves of the Act in question, and have entered their names at the Quarter Sessions as preachers, who never did preach, nor intend to preach; but shamefully assumed the character of ministers, merely for the purpose of obtaining an easy exemption from serving in the militia.'

Having, for more than half a century, been intimately acquainted with the Dissenters, without recollecting *one* instance of the kind, and having enquired of several respectable ministers, whose sphere of information far exceeds my own, to whom no such fact had ever occurred, I cannot but hesitate, and must suspend my decision until the assumed and admitted charge be fully substantiated.

Should any satisfactory proofs of such an abuse be produced, it will probably be found that the culpable parties are neither members of any Dissenting or Methodistic Society, as no society of these descriptions can be supposed capable of conniving at such gross duplicity in their communicants; and should they appear to belong to the Established Church, to the discipline of that Church I must leave them. I also expect that the number of such abuses, if indeed any can be proved to exist, will be found too diminutive to claim the interference of the Legislature, or to be urged as a reason for abridging our religious liberties. Were an effectual remedy for the supposed abuse of the Toleration Act the sole object of the Returns moved for by the Right Honourable Viscount, we should have no serious ground for alarm; but when we advert to the contemptuous and malignant spirit of some recent publications, the hostile and threatening tone of Visitation Charges, and particularly to the

propositions said to have been communicated to the Dissenting Delegates, one of which is, as I am informed, 'That Itinerant Preaching be limited or suppressed,' we can be at no loss to decide upon the real object which intolerant zeal is exerting its arts and its energies to attain. It is not from any apprehension that parish-offices will be unoccupied, that our military musters will prove inefficient, or that the hair-powder duty will be diminished, by the number of persons who, under false pretences, qualify themselves as preachers: no; this is merely a plea, magnified greatly, as I suspect, in its extent and importance, for the purpose of introducing restrictions upon, and checking the progress of the Dissenters and Methodists.

The rapid increase of these Separatists from the National Church is, in the estimation of their opponents, the real cause of complaint; and their limitation or suppression the actual specific which is to be attempted, and, if obtained, no doubt, to be rigorously applied.

Thus apprized of the real intention of a high-spirited party in the Establishment, who would gladly, were their powers adequate to their inclinations, silence every preacher, both in the Church or out of it, whom they chose to denominate an enthusiast, a fanatic, or an evangelical minister; the Dissenters and Methodists are forcibly called upon to unite in asserting and defending, with decency and firmness, their legal privileges, and to hand them down, if possible, unimpaired to their posterity. An attempt is made to obtain their *acquiescence* in projected restraints upon themselves! — yea, to insinuate the propriety of *their proposing* such restraints! — but their liberties are too precious to be bartered away for the gratification of those whose aim it is to suppress every zealous effort to Christianize the world; and who would, if it were practicable, withhold the Book of Life from mankind. Let us, like St. Paul, plead our privileges, and, if the Civil Powers judge it right to infringe them, let us submit as far as conscience permits us, and patiently endure as seeing Him who is invisible; — but let nothing be conceded, nothing voluntarily surrendered; — let not artifice triumph over our misplaced confidence; — let us not be made instrumental in shackling ourselves, nor assist our adversaries in forging our own chains.

Different opinions have recently been formed of the several descriptions of persons admitted to qualify as ministers, by taking the oaths, and subscribing the Articles, or the Declaration, prescribed in the statute of the 1st of William and Mary, and the 19th Geo. III. c. 44. I have myself no doubt that the several terms employed in those statutes, were meant in their most comprehensive sense. It is not, as I conceive, likely that the Legislature, at either of the periods, entered into the minute differences which occur in the organization of Dissenting Churches; or intended to discriminate between a pastor and an assistant, a fixed and an erratic minister, or a teacher who was supported by the liberality of his hearers, and one who maintained himself by his labour or his business. After the lapse of a century, during which the meaning of the Toleration Act has not, as I believe, been disputed, what good reason can be assigned for novel and ingenious glosses, which only serve to affix limits, which it does not appear were intended by the act, and to exclude from its privileges persons of exemplary merit and extended usefulness?

I am concerned to observe that your correspondent Eusebius, seems disposed to admit these distinctions between ministers, and to concede the privileges of one class, so that those of another may be secured. There are some churches that remain, for a considerable time, without a pastor, and are supplied by a succession of ministers: would Eusebius consent to the exclusion of these rotatory preachers from the benefit of the act? Are not the numerous societies of Methodists thus accommodated? — and are not their preachers as frequently engaged in the duties of their calling as any settled pastor whatever? Are there not many Dissenting churches who have among them gifted brethren, who are very much occupied? — and would it be desireable to see one of these, going to supply a distant and destitute congregation, summoned on a coroner's jury, or charged with conveying a drunken riotous fellow before a magistrate, or to place him in the stocks?

These supernumerary ministers are of great importance, and their labours appear to be indispensable. What with acting as substitutes when occasional indisposition, or temporary relaxation, renders the personal discharge of duty impracticable or inconvenient to their pastors; what with calls to other churches, that need occasional assistance; and what with the

attention paid to village preaching, the services of these good men are, in many instances, as constant as, and sometimes much more fatiguing than those of the resident pastor. Nor can there be, in my humble judgment, any valid argument alleged, why the curate, who does so much of the work, should not be equally protected and exempted from civil claims, incompatable with his religious services, with his rector, or even his diocesan; unless we are disposed to admit, that there shall be no public worship where there is not a fixed minister, and no fixed minister, unless the congregation can support him; and unless we can also contrive that the settled pastor shall, on no occasion, absent himself, or be subject to disease or death!

My father, Mr. Editor, was a tradesman, and the happy instrument of forming and establishing the Baptist congregation in this city. His time and attention were as much devoted to that interest as those of most ministers, not in trade, with whom I have any acquaintance; and, although he was diligent in business, he was fervent in spirit, and so arranged the claims of the former, as not to interrupt his hours of retirement, or his official duties. As it affected the state, it could be a circumstance of no imaginable consequence whether he maintained himself, or was maintained by the people. Satisfied with a very moderate competency, he receded from business, but never from his beloved employ: this he persisted in, and with considerable success, to the end. His claim to protection and exemptions was founded on the religious office which he sustained, and the duties it involved, with which some of our civil obligations were inconsistent, and from which, therefore, the Legislature had released him. Mr. Sloper, of Devizes, was many years in business; so were the late Mr. Marshman and Mr. Clark, of Trowbridge; and so are many now living, both pastors and occasional preachers, whose characters and usefulness will not suffer by a comparison with those of their brethren, who are exclusively devoted to the ministry. On the side of Liberty, we cannot be too tenacious, nor too scrupulous of conniving at innovation. Were ministers exemplary for their industry as well as for their pious zeal, precluded from the exemptions hitherto enjoyed, we know not how far the disfranchising code might be interpreted to extend. Many of the clerical order are already in the commission of the peace, the number may considerably increase, and applications for licences may frequently be made to Magistrates, who will have a right to interrogate the claimants, and who will probably be, by profession, inimical to their success. Perhaps they may deem book-making to be a trade or business, and thus involve in unforeseen difficulties some of our preaching authors. When the line of demarcation is once formed, it will require no great degree of discernment or ill-will to draw it somewhat closer.

My principal object in these observations is, to promote, by means of your widely-circulated Magazine, an unanimity of opinion and conduct amongst the Dissenters and Methodists, sincerely hoping that they will cordially unite in resisting every attempt to seduce them; and in a steady resolution to abandon no part of those religious privileges, which they now legally possess, until compelled thereto by the authority of the Legislature.

Permit me to conclude this protracted letter, with a suggestion that may perhaps merit attention, should the subject be revived in the ensuing Sessions. It may possibly be deemed proper, by respectful addresses to the throne, to assure his Majesty, that the different classes of Separatists will exclude from their societies every person who shall be thus guilty of evading the common duties of a subject, by a flagrant abuse of the Act of Toleration. Such a public assurance from the different associations, conferences, and delegates of the Dissenters and Methodists, might satisfy Government that such abuses are not sanctioned by them; and induce the Legislature to reject restrictions which must operate as punishments upon those who are not guilty. I am, Sir,

your very humble Servant,

Bath. T. P.

Theatre.

THE violent dispute which has lately taken place between the Managers and the frequenters of Covent Garden Theatre, has given occasion to the publication of some valuable observations on theatrical amusements, in the public newspapers; by which, we trust, their evil will be exposed to many persons, who before pleaded for their innocence. Nor will the good tendency of such observations be counteracted by the sage remark of the editor of the Morning Chronicle, who says, That "the theatre affords to the people an elegant, mo-

ral, and enlightening entertainment; and may preserve them from a vicious recourse to GIN and METHODISM!' — We would humbly recommend this writer to the notice and pay of the Edinburgh Reviewers: he might prove a useful auxiliary in their *Theological Department*, especially when they again take *the vermin* (as they call the Methodists) in hand.

It is reported, in a country newspaper, That the Manager of a theatre in Birmingham has agreed to give Madame Catalani *One Thousand Guineas for six nights performance!* This is a shocking instance of prodigality; and it is highly disgraceful to Englishmen to purchase their pleasures at so extravagant a rate, especially when the public burdens and the high price of bread press so heavily on all classes of society.

In a late debate, in the City of London, on the important subject of 'Having, or not having, a Public Dinner on the 25th of October,' a certain gentleman complained of the hardship there would be 'coming out of a *cursed cold church* with an empty stomach.' The just animadversions which have appeared in the newspapers on this speech, will, we hope, prevent, in future, so flagrant a breach of public decorum.

Provincial Intelligence.

EDINBURGH.

Centenary Anniversary of the Society in Scotland for propagating Christian Knowledge.

THIS Society has now existed for a complete century. Queen Anne's Patent of Incorporation was dated May 25, 1709, which, from the change of style, corresponds to the 6th of June. On that day the Society met, when an excellent discourse was preached in the High Church, Edinburgh, by the Rev. Sir H. Moncrieff Wellwood, Bart. from Col. iii. 11. In the sermon, the general principle of Missions, for extending the knowledge of Christianity, was illustrated and vindicated with great ability. — The sermon will be published.

Some gentlemen came upwards of 40 miles to attend the Centenary. After divine service, the Society dined together, Lord Napier in the chair. The beneficial effects of the Society's exertions, in promoting religion, and in civilizing the people, particularly in the Highlands and Islands, during the *hundred years* in which it has been established, are generally acknowledged. Of course, the recollections and prospects suggested by the Centenary Anniversary, could not fail to afford the purest satisfaction to the friends of this benevolent Institution.

July 26. The Rev. Mr. Cotterill was ordained over a small congregation at Long Green, near Oldbury, Shropshire. Mr. Whitefoot began the service by reading and prayer; Mr. Hammond, of Handsworth, delivered the introductory discourse, and received the confession of faith; Mr. Grove, of Walsall, offered the ordination-prayer; Mr. Brewer, of Birmingham, gave the charge; Mr. Dawson, of Dudley, preached to the people; and Mr. Griffiths, of Wednesbury, concluded with prayer.

Aug. 22, was opened the New Tabernacle in Dursley, Gloucestershire. Mr. Hill preached in the morning, from 1 Pet. ii. 5; Mr. G. Williams, of London, in the afternoon, from Psa. cxxxii. 13—15; Mr. Roberts, of Bristol, in the evening, from Heb. xiii. 17. Mess. Bishop, of Gloucester; Brown, of Ebley; Whitefoot, of Enfield; Winterbotham, of Horsley; Jeary, of Rodborough; and Flint, of Uley, engaged in prayer. — The house was literally crowded: hundreds could not enter. To many it was a good day.—May all remember it with lasting satisfaction! and, in the best sense of the word, may 'the glory of this latter house be greater than the former!'

Aug. 23. The Rev. John Millar, educated in the university of Glasgow, was ordained to the pastoral office over the church in Union Street Chapel, North Shields. The ordination sermon was preached by Mr. Arundel, of Whitby, from 2 Cor. iii. 18; the questions to the minister and the people were asked by Mr. Robinson, of Blyth; the ordination prayer was offered by Mr. Jones, of Durham, who also gave the charge, on the subject of Ministerial Diligence, from Eccles. xi. 6; and Mr. Arundel recommended to the church a suitable deportment to their minister, from Phil. ii. 29. — May the union be lasting and happy! — We understand that Mr. Arundel was requested, by a deputation from the church, to publish the Ordination Sermon; which is in a state of forwardness for the press.

Sept. 6. The Middlesex and Hertfordshire Union held their Half-yearly Meeting at Mr. Williams's, Edmon-

ton. Mr. Maslen, of Hertford, prayed; Mr. Thomas, of Enfield, preached, on the Evil and Danger of Modern Antinomianism; and Mr. Atkinson, of Mill Hill, concluded with prayer. — The next Meeting of the Association will be held on the Wednesday after the first Sabbath in April, 1810, at Mr. Whitefoot's, Enfield: Mr. Porter, of Highgate, to preach on 'Establishment in Grace;' and, in case of failure, Mr. Atkinson, of Mill Hill.

Sept. 12. Mr. William Lloyd was set apart to the work of the ministry over the church in Southgate, Middlesex. Mr. Whitefoot, of Enfield, began with reading, &c.; Mr. Platt gave the introductory discourse, &c.; Mr. E. J. Jones offered the ordination prayer; Mr. Kerby, of Lewes, gave the charge, from Col. i. 7; Mr. Fisher, of Lewes, preached to the people, from 1 Thes. iii. 12 and 13: and Mr. Williams, of Bradford, concluded.

On Wednesday, Sept. 20, the Rev. John Clunie, from Hoxton Academy, was set apart to the pastoral office at Guildford. Mr. Prattman, of Farnham, began the service with reading and prayer; Dr. Winter gave the introductory address and asked the questions; Mr. Simpson, of Hoxton, offered the ordination-prayer; the charge was given by Mr. Clunie's pastor, from Acts xx. 28; Mr. Bowden, of Tooting, preached from 2 Cor. vi. 1; Mr. Knight, of Kingston, concluded with prayer.— Mr. Hughes, of Battersea, preached in the evening.

Sept. 26. At North Walsham, Mr. James Browne (late student of Hoxton Academy) was set apart to the pastoral office over the Independent church at Bradfield, in Norfolk. Mr. Hickman, of Denton, began the service by reading the Scriptures, &c.; Mr. Colborne, of Oulton, stated the nature of a Christian Church, &c.; Mr. Dennant, of Halesworth (with whom Mr. B. was formerly assistant) offered the ordination prayer; Mr. Carter, of Mattishall, gave the charge, from 1 Pet. v. 2—4; Mr. Sloper, of Beccles, preached to the people, from Heb. xiii. 22; and Mr. Phillips, of Norwich, concluded by prayer. A sermon was preached in the evening by Mr. Hull (copastor with Mr. Newton) of Norwich.

The Sussex Mission Society held their Half-yearly Meeting at Lewes, on Wednesday, Sept. 27. The sermon in the forenoon was preached by Mr. Styles, of Brighton, from Jer. xliv. 4, at Mr. Fisher's Meeting; Mr. Chapman, of Dorman's Land, preached in the Evening, from Mark xvi. 20, at Mr. Kerby's Meeting. There was a sermon also on the preceding evening, by Mr. Hamilton. The devotional exercises were conducted by Mess Brown, Harrison, Dunn, Foster, Sleigh (of Salisbury) and Martell. The business of the Society was transacted after the morning service; and very flattering prospects were unfolded to the view of the Society. — Mr. Styles's sermon, we understand, is to be printed at the request of the Ministers of the Association.

Sept. 27. A small neat chapel was opened at the village of Churchover, in Warwickshire. In the morning, Mr. Jerard, of Coventry, preached from Ps. cii. 16; and Sir Egerton Leigh, from Ps. lxxii. 17. In the evening, Mr. Hartley, of Lutterworth, from Ps. lxxxiv. 4; Mr. Chater, of Kibworth, and Mr. Buck engaged in the devotional parts. — In this village much good has recently been done by the preaching of the gospel. The Independent minister of Lutterworth, and the Baptist minister of Rugby, have supplied this place once a fortnight. Such was the attention to the word, that the room in which they first preached, soon became too small for the hearers. Another, much larger, was kindly offered. This also proved too small. At length, some of the inhabitants, who have, by means of these village lectures, felt the power of the gospel, have, with the assistance of other Christian friends, erected this chapel for Occasional Lectures and Prayer-Meetings; and the cause of the Redeemer in this neighbourhood appears to be much on the increase.

Oct. 11. The Rev. William Lane (the last student of the late venerable Cornelius Winter) was publicly ordained to the pastoral office. Mr. L. has accepted an invitation from the Dissenting Congregation in the city of Wells; but the ordination service was conducted in the Rev. Dr. Collyer's Chapel at Peckham. Mr. Raffles introduced the service by reading the Scriptures, &c.; Dr. Winter delivered the introductory discourse, &c.; the ordination prayer was presented by Mr. Burder; and the charge was delivered by Mr. Lowell, of Bristol, from Col. iv. 17, 'Say to Archippus, Take heed to the ministry,' &c; Dr. Collyer preached the sermon, from 1 Thess. ii. 19, 'What is our hope,' &c.; and Mr. Golding concluded by prayer.

POETRY.

ALL IS VANITY.

Written by a Young Lady.

'Tis strange, considering all we know
Of disappointment here below,
We do not sooner weary grow
of vanity!

When sportive butterflies decoy
The school-boy from his dull employ,
He learns to seek a winged toy:
'tis vanity.

Alas! not only life's first stage,
But manly vigour, — hoary age,
Their talents and their time engage
in vanity!

The mind is fill'd with waking dreams
Of future, fair enchanting scenes;
But, ah! the fond delusion teems
with vanity!

One thinks a mighty good he spies;
Another aims to reach the prize;
A third succeeds; and then he cries
'tis vanity!

The bush which fairest leaves adorn,
Displays the flower, but hides the thorn:
The bold adventurer's taught to mourn
his vanity.

If this the end of each design,
Why not the fruitless search resign?
What is it makes us so supine?
Our vanity.

Experience gives the world its due;
We bow assent, and own it true;
Yet scarce believe what we pursue
is vanity.

Why is this inmate in my breast
For ever striving to be blest,
But never can obtain its rest
in vanity?

We find the cause, Eternal Lord,
Reveal'd in thine unerring Word —
Man left his Heav'n, his bliss, his God,
for vanity!

All adoration to thy name!
Thy sovereign love does not disdain
The wandering sinner to reclaim
from vanity.

Attracted by the power of Grace,
'Tis all his joy to seek thy face;
No more his best desires to place
on vanity.

O let thy fulness satisfy
My anxious thirsty soul, that I
May never heave another sigh
for vanity!

ON HEBREWS II. 3.

How shall we escape or flee,
Salvation thus neglecting?
Who our advocate will be,
The Son of God rejecting?
Jesus Christ by man despis'd!
What sin can be so hateful!
Devils sure must be surpriz'd
At conduct so ungrateful!

They, 'tis true, to him were foes,
Who was their great Creator;
But they do not one oppose
Who once assum'd their nature.
Jesus never undertook
Lost angels to recover;
We to him are call'd to look
As our peculiar Lover.

He the Son of man became,
For man's redemption dying;
Blest are all who know his name,
Upon his grace relying!
On the cursed tree he dy'd,
For human crimes atoning;
Never soul to him apply'd,
His guilt in vain bemoaning!

What of all our sins can be
So great an aggravation,
As treating Christ with scorn, when he
Invites us to salvation!
Sinner, will you bolt your heart,
While Jesus Christ is knocking?
If for ever he depart,
Will not your case be shocking?

J. W.

On the Front of the Four Crosses, an Old Inn on the Chester Road, the following Latin Distich is carved: —

Fleres, si scires unum tua tempora mensem;
Rides, cum non sit forsitan una dies.

TRANSLATION BY DR. HAWEIS.

Knew you a *month* would end in death,
What *bitter tears* would flow!
A *day* may stop your fleeting breath,
Yet *laughing* on you go!

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Rev.d James Peddie.
Edinburgh.

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THE

EVANGELICAL MAGAZINE.

DECEMBER, 1809.

MEMOIR
OF
THE REV. THOMAS ENGLISH.

[Concluded from page 446.]

Mr. ENGLISH, as a preacher, was in general well received; and if he did not rank with the first class of popular preachers, may be fairly placed among the second.

His occasional labours at Bristol Tabernacle, at the Hotwells Chapel, at Mr. Hill's, at Wotton under Edge in Gloucestershire, at Westminster and Surry Chapels, were frequent and acceptable, till his weakness rendered him incapable of filling large places with facility to himself and pleasure to his hearers. Indeed, his voice was not strong; it wanted that full even tone which is necessary to a crowded audience in a place of large dimensions: when he exerted it, in order to give more than usual effect, it became unpleasantly shrill, and then, for want of strength of utterance, but principally for want of a judicious regulation of respiration and expression, he had not sufficient breath to finish his sentence in the same tone, and consequently the words were lost to persons at a distance. Mr. English, like many other preachers, totally neglected, in his younger days, the philosophy of speaking. A principal cause of those painful affections of the lungs, to which public speakers are liable, is their inattention to this subject. From a bad habit, they respire as much in a sermon of three quarters of an hour, as would be necessary for three hours ordinary breathing. Hence, frequently feebleness of voice, and, from an increase of circulation and rapid breathing in a crowded place, many are affected with an oppression of the lungs, feverish sensations, and inflammation. In his ordinary habit of speaking, his voice was agreeable, and his articulation distinct, but seldom very pathetic. In the prime of his life there was a great vivacity of expression, and great earnestness displayed in his tones. His attitudes, though not formed upon the exact principles of oratory, were, for the most part, natural and impressive. His pulpit-style was formed upon the principles of nature, not of art. His

language was such as every one could understand, and none but the fastidious could dislike. If his language was not elegant, it was not coarse: it was neat, simple, and perspicuous.

Mr. English's preaching displayed a sound judgment and an extensive knowledge of the Scriptures. Soon after he left the college, he was called "the Walking Concordance;" and his ministry, for many years, proved it was not a mere textual knowledge he possessed of the word of God, but a judicious acquaintance with its evidences, doctrines, principles, rules, and privileges. His method of preaching partook of the explanatory, declarative, inferential, and applicatory. It was his constant custom on the Lord's Day morning, to go through some books of the Scriptures. This guarded him in a good degree from that partiality to one particular track of subjects, which, without great care, is natural to most men, and afforded a far greater variety than could reasonably be expected, when the mind is left to itself in her choice and subject. By this method he brought before his people a variety of truths, which would have required more than ordinary resolution to have presented to them in a detached form. It afforded frequent opportunities of delineating characters, detecting sins, pointing out duties, and discussing cases of conscience, which would hardly be suggested to any minister but one who regularly studied the mind of the Spirit in the order and connection he has revealed it. It preserved him also from the suspicion of designed personality, when subjects came before the congregation which bore hard upon certain characters, as though they had intentionally been designed for them.

His ministry displayed great knowledge of the human heart. He was skilful in detecting the false motives and principles by which men are often actuated. He exhibited the heart in such a way, that constantly kept before the people the necessity of the teaching and sanctifying influences of the Holy Spirit, and the importance of a constant and lively faith in the atonement to maintain peace in the conscience. He proved by his preaching, that he possessed an extensive acquaintance with the operations of the Holy Spirit, and well knew how to delineate the new creature, — that hidden man of the heart. He possessed an extensive knowledge of Satan's devices, and of the internal conflicts of a gracious soul. He had the tongue of the learned, that he might speak a word in season to such as were dejected and weary. He had often been engaged in the spiritual warfare, had studied the uses of the whole panoply of God; and knew how to instruct others in the spiritual combat.

Mr. English, for the last fifteen years of his life, was the subject of almost constant afflictions of body, which rendered him incapable of performing the whole duties of his station; but the kindness of his people afforded him assistance from the London academies; and for several years, the stated assistance of Mr. George Scott, of whose ministry the people bear an affectionate and grateful

remembrance. After Mr. Scott left them, the people were principally supplied from London; Mr. English addressing them, occasionally, for about five-and-twenty minutes, and sitting to dispense the Lord's Supper; but even these services were too much for his weak frame.

Mr. English published, during his lifetime, several small pieces. The first of these was a Poem, entitled 'Rest for the Weary; or, an Anchor for the Soul in a severe Tempest.' If this work does not place the author among the most celebrated poets of the age, it proves him to have been a minister well instructed in the mysteries of the kingdom of God; if it does not charm the imagination of the reader, it speaks to his heart, and conveys in a pleasing simplicity of style, those ideas which cannot fail to delight and edify serious Christians. This poem has passed through three editions, and has been made truly useful to many who were walking in darkness, and had no light.

Mr. English published also The Harmony of the Old and New Testament,—The Slave Redeemed, a Funeral Sermon for Mrs. Blackwell,—A Political Sermon on Christian Loyalty,—On the Dignity and Use of the Moral Law; and another for the Rev. Mr. Blackwell. The last pamphlet he published was a poem, entitled 'The Blessings of Wooburn;' to which was prefixed, a Short Account of the Rise and Progress of Religion in the Village of Wooburn. In this he observes, 'Success, it is hoped, has, in many instances, followed much persevering and anxious exertions; sinners have been awakened, backsliders have been reclaimed, and real believers have been edified, and led on to everlasting life and glory. With lively gratitude it should be recorded, that several useful and eminent ministers of the gospel, have been raised up from this church. I cannot omit the names of my respected friends, the Rev. John Cooke, of Maidenhead, and the Rev. John Griffin, of Portsea; to whom may be added the name of the Rev. John Simmons, a useful Antipædo Baptist minister.'

Mr. English kept a journal of the principal occurrences of his life, and of the most remarkable parts of his Christian experience. After he had been pastor at Wooburn about eighteen years, he complained, in his Diary, that the children of the people of property and influence had not received the word in the power of it. He says, 'I have long bewailed that the children of my people who most encourage the gospel by their property and influence, are, in general, careless, light, and gay; nor do they give any proof that they prefer the ways of God to those of the gay world: notwithstanding the many sermons they have heard, the private advice given, the examples, both living and dying, that have exemplified the truth: yet now, I bless God, there appears a good work begun among them; there are several young people who are apparently in earnest for the salvation of their souls.' He then recites the names of several persons, some of whom

have since died, leaving a good testimony of real conversion; and others are now living ornaments to religion and the church. After admitting several of these to church-fellowship, he observes, 'My weak and enfeebled body has been almost overwhelmed with the pleasure of my mind, in witnessing the pleasing appearances among many of my young people. Some making an humble profession, has drawn forth the blades of the seed which has been for a long time sown in others. The Lord now is giving me some proof, to comfort me before he takes me out of the world, that I have not been labouring in vain, nor spending my strength for nought. I feel the force of these words:—'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation' begun in many of my young friends! Lord it is enough that I see a prospect of thy work continuing among us!

After a very severe fit of illness he thus expresses himself in his Diary:—'The Lord is graciously removing my complaint; I trust, if I am to live longer, my life will be devoted to his glory. The thought of my being again employed in my work, seems too much for my spirits: if it should be so, I hope I shall be thankful; but I would wish to prefer the will of God, and under no specious pretence seek my own.'

In his last illness he writes, 'I died often in the death of my friends; more so in the death of my children; much more still in the death of my dear wives; but I have had no death like that which I am now dying to my church, owing to my not being able to serve them as I have done and would do; but this is a trial I must bear alone. Only ministers in the same case can judge of what I feel.'

We could have procured some interesting Extracts from his Diary, and recorded many of his dying sayings, but the length of this article precludes it; and, as we understand, it was his request that his friend Mr. Griffin, of Portsea, should prepare some essays he had left for the press, to which he intends to subjoin a fuller memoir of his life and experience, it is unnecessary; and we gladly refer our readers to that publication.

A few sentences, however, recollected by his friends, must be recorded. At the beginning of his last illness, a friend asked him how he felt his mind. He answered, 'I have the meanest opinion of my own religion, but the highest opinion of the religion of Christ.' One day he rose from his chair, and walked across the room; but finding himself extremely weak, he leaned on the chimney-piece, and fainting, fell on the bar of the stove, by which his hand was severely burned; but he bore this affliction with great composure, and said, 'I have boasted too much of being *the Unconsumed*:'—a title he had subjoined to some of his letters, &c. in allusion to the Burning Bush of Moses.

One night, perceiving him worse than usual, and being unwilling to leave him, he said to Mrs. E. 'You need not be afraid

going to bed, for, whenever I go, the Lord will give me an easy dismission.'

At another time, when it was apprehended that he was about to depart, he opened his eyes, and asked his daughter to give him some grapes; when he took occasion to speak very sweetly of the grapes of Eschol,—and, looking very tenderly at her, said, 'I hope my dear children will taste those grapes.' To another daughter who came into the room, he said, taking her hand, 'Mind that you do not neglect the religion of the heart.' His son Henry being taken to the bed-side, he laid his dying hand on the child's head, and said, 'May the God of Abraham, the God of Isaac, and the God of Jacob, bless you, and keep you, and preserve you in life, and when you come into my weak state, and for ever! May he who has been my Preserver, my Redeemer, and my All, be yours and your sister's! Amen.

At length, totally worn out, he breathed his gentle spirit into the arms of Jesus; while a more than common smile was imprinted on his countenance. He departed about eight o'clock in the morning of May the 29th, 1809, after having been thirty-one years pastor of the church at Wooburn.

His funeral, on the 6th of June, was attended by more than twenty neighbouring ministers, and a great concourse of people from the adjacent towns and villages. The funeral oration was delivered by the Rev. Mr. Douglas, of Reading; and the funeral sermon was preached by the Rev. Matthew Wilks, of the Tabernacle,—his old and steady friend, to a very numerous and much affected audience, who could well attest the application of the text to the deceased,—(1 Tim. iv. 6.)—'A good minister of Jesus Christ.'

A WONDERFUL WORK OF GRACE ON THE SOUL OF MR. J. COOK,

WHO WAS DEAF AND DUMB.

Sir, *To the Editor.*

The following remarkable account of John Cook may be depended upon as authentic; and as it has never appeared, to my knowledge, in any Periodical Work, your insertion of it in the Evangelical Magazine will preserve it from oblivion, and give it a wide circulation, to the glory of God, and the edification of many readers.

BRISTOLIENSIS.

[In a Letter from the late Rev. Mr. Thomas, of Bristol, dated Oct. 1764.]

Mr. COOK came to my house, and, by writing, signified his desire to be baptized. That I might be satisfied of his being a fit subject, I asked him, by writing, how long he had prayed. He told me, ever since the year 1750; that he began at Bourton, and that he

continued to pray at Bristol, Bratton, and Lime; and since his return to Bristol to this time; and referred me to the following Scriptures, which he said had been very useful to him: Mic. vii. 7, 'Therefore will I look to the Lord; I will wait for the God of my salvation; my God will hear me.' Matt. xi. 28, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' Ephesians iii. 19, 'And to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.' Phil. iii. 8, 9, 'Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him.' Psalm cxix. 5, 'O, that my way were directed to keep thy statutes!' Isaiah i. 18, 'Come, 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.' Also Psalm lxiii. 1, 'O God, thou art my God, early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is:" and Romans i. 17, 'For therein is the righteousness of God revealed, from faith to faith.'—After he had referred me to the above texts, I asked the following questions, by writing them down:—

1st. Are you willing to part with all sin? He answered by actions expressive of his hatred of it, and referred me to Hosea xiv. 2. 'Take with you words, and turn to the Lord, and say unto him, take away all iniquity.'

2d. I asked him, Do you love holiness? He answered by actions, and put his hand to his breast, to let me know how good it was in his estimation; and referred me to Psalm li. 2, 'Wash me thoroughly from mine iniquity, and cleanse me from my sin.'

3d. I asked him if he loved the word of God. He answered by putting his hand on the Bible in such a manner as expressed how he valued it; and referred me to Psalm cxix. 97, 'O, how I love thy law; it is my meditation all the day.'

4th. I asked him, Do you love prayer? He answered by putting his hands in a praying posture, with indications of the greatest pleasure; and referred me to Psalm lxxiii. 28, 'But it is good for me to draw near to God.'

5th. I asked him if he loved good men. He answered by actions very expressive of his great regard for them; and referred me to Psalm xvi. 2, 3, 'My goodness extendeth not unto thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight.'

6th. I asked him if he loved the Lord Jesus Christ. He answered by actions plainly expressive of his most affectionate regard for him, and referred me to Solomon's Song, v. 16, 'His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

7. I asked him if he expected to be saved by his own works.

He answered plainly by action, No; and referred me to Titus iii. 5, 6, 'Not by works of righteousness which we have done, but according to his mercy,' &c.

8th. I asked him if ever he had been afraid he should go to Hell. He expressed by action that he had; but referred me to Psalm ciii. 3, 4, 'Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction,' and which had been comfortable to him.

9th. I asked him concerning Baptism. He referred me to Matt. iii. 13—17, 'Then cometh Jesus from Galilee to Jordan to be baptized of John,' &c. and chap. xxviii. 19, 'Go, therefore, and teach all nations, baptizing them in the name,' &c. and then expressed his desire to be baptized.

10th. I asked him if he desired to eat bread and drink wine at the Lord's Table. He answered by actions which were expressive of his desire of this: and how glad he should be to be among the Lord's people, referring me to Psalm xxvii. 4, 'One thing have I desired of the Lord, and that will I seek after,' &c. also Psalm lxxxiv. 1, 2, 'How amiable are thy tabernacles, O Lord of Hosts!' &c.

The above Mr. Cook is the son of a late worthy minister of that name, who lived at Pershore, in Worcestershire. This his eldest son was born deaf and dumb, to the no small affliction of his good father.

ON PREACHING THE GOSPEL TO SINNERS.

Rev. Sir, *To the Editor.*

Some time ago, being in conversation with a young man who was just entering upon the ministry, he asserted, that there was no such thing in the Scriptures as Calls or Exhortations to Sinners as such, to repent of their sins, and believe the Gospel, &c. I confess, it was a sentiment I could not receive; but, as a minister of the gospel whose praise is in the churches was to supply for us the following Sabbath, I availed myself of the opportunity of communicating the above conversation to him, and asking his opinion. I desired that when he should return home, he would give me his thoughts in the compass of a letter, which I have since received; and it has afforded me great satisfaction; and hoping it might be made still useful to some amongst the many readers of your valuable Miscellany, I should be glad to see it inserted. C. L.

My Dear Friend,

I HAVE not forgotten the conversation I had with you in your garden, on the Saturday evening I was at A——n; nor the promise I then made of writing you on the subject of ministers preaching the gospel to sinners as such; — and I now attempt to make my promise good.

When I speak of preaching the gospel to sinners, I do not deny that it is also to be preached to saints or believers as such; but I mean that it is not to be confined in its ministration to them. Nor do I mean to say that sinners will embrace the gospel until they are renewed by divine grace: as when the apostle Paul preached to Lydia, the Lord opened her heart, so that she attended unto the things which were spoken of Paul: nor do I suppose that any one's heart will be opened to receive the gospel, except he be one of the elect: but what I mean to affirm is this, That ministers are under obligations to preach the gospel to sinners as such, without any regard to their being elect or non-elect; without knowing whether they are or are not influenced by supernatural power to embrace it. Yea, farther, That the preaching of the gospel to sinners includes in it, not only a declaration or exhibition of Christ and the grace of God in him, but also an attempt to make men sensible of their need of Christ, and an earnest persuasion of them to embrace him, or to believe in him, and that on pain of everlasting damnation; and that this is the case, appears plain to me, from various considerations; among which I mention the following: —

1. The express command of our Lord Jesus Christ*: 'Go into all the world, and preach the gospel to every creature,' *i. e.* as every one will readily perceive, — to every rational creature. Now I cannot conceive any thing that could be spoken more decidedly to the purpose than this. If this be not the general warrant for all succeeding ministers, it will be difficult to say what warrant they have for preaching the gospel at all: if it be its language, it is direct, — Preach the gospel, not to new creatures or elect creatures, but to *every* creature; and, that preaching the gospel, is designed to include all that belongs to the gospel ministry, such as persuasion, command, intreaty, &c. is not only plain from the conduct of the apostles in the execution of their commission, but also from the commission, or this command of our Lord itself. Hence it is added, 'He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned;' which plainly implies, That their preaching should have the force of a command, insisting upon such a compliance with the gospel as amounted to saving faith, upon pain of eternal damnation; and this, if possible, is more plain still from the parallel passages in Matthew and Luke; in the former of which he thus expresses himself: — 'Go and teach,' *i. e.* disciple, or make disciples of all nations; in the latter thus: 'That repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem;'—in both which, such a compliance with the gospel is demanded as amounts to true faith; for without faith, a man cannot be a disciple of Christ, — cannot be a penitent, and have his sins remitted.

* Mark xvi. 16.

2. The constant practice of inspired men. We may be certain they did not go beyond their commission; and may therefore look upon their conduct as a pattern for all succeeding ministers. Now, not to insist upon the prophets in the former dispensation, tho' it would be impossible to vindicate them in their indiscriminate addresses to men, but upon such principles as will apply to ministers, — let me only instance in John, Christ and his apostles. John the Baptist was an inspired man, raised up to prepare the way of the Messiah. Now, that he preached the gospel to sinners is plain, from the account we have of his preaching, in each of the four evangelists. 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of Heaven is at hand *.' Now this is a direct address to the multitude; and such an address as in its own nature supposes that those to whom it was made were impenitent; such as had not repented; otherwise the exhortation would have been superfluous. Nor is it less plain, that, by the repentance he urged upon them was meant *true repentance*. This will appear to any one who only reflects that it qualified men for baptism, and was followed by remission of sins. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. That our Lord Jesus Christ preached the gospel to sinners as such, is nearly as plain as that he ever preached it at all. From a great variety of instances in proof of this assertion, it may suffice to select John vi. 25, &c. That the people to whom he addressed his discourse were sinners, *i. e.* unbelievers, is evident, not only from their conduct, but from his testimony. 'Verily, verily,' says he, 'ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled: ye also have seen me, and believe not.' That our Lord, in his preaching, demands of them true faith, &c. is equally evident, not only from the whole drift of his discourse, but from some particular passages in it; such as 'Labour not for the meat which perisheth; but for that meat which endureth to everlasting life:' and which labouring he afterwards explains, 'of believing on him.' Hence, in answer to their question, 'What shall we do that we may work the works of God?' — he says, "This is the work of God,—That ye believe on him whom he hath sent;' and which he continues to speak of under the figurative representations of coming to him, — of eating his flesh and drinking his blood. Can any thing be plainer than that the apostles preached in the same strain? Peter, for instance, on the day of Pentecost, when he addressed those who, by wicked hands, had crucified and slain the Lord of Glory †; and when stung with remorse for their wickedness, they cry out, 'Men and brethren, what shall we do?' — immediately replies, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission

* Matt. iii. 1, 2. † Acts ii. 23.

of your sins, and ye shall receive the gift of the Holy Ghost." Should it be said that these were *sensible sinners*, and as such differed from sinners in common, it may be sufficient to reply, That Peter afterwards addressed the same things to those who discovered no sense of sin at all. 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus, which before was preached unto you *.'

It may indeed be said, That the instances already adduced were confined to the Jews, who were the peculiar people of God: but what then? They were the people of God in an external, a national sense only; and on that account no more entitled to any spiritual blessing than the Gentiles. They themselves, it is true, thought otherwise; and were therefore greatly offended at our Lord for intimating that the Gentiles should be placed upon a level with themselves; and at the apostles for preaching to the Gentiles: but Christ and his apostles constantly affirmed, 'That Jews, as well as Gentiles, were of their father the Devil, were all under sin, — all shut up in unbelief, &c. and lay alike at the disposal of sovereign mercy.' Every one must know this who reads the New Testament, That whatever addresses and calls to repentance and faith were made to the Jews, may, doubtless, be made to all: but waiving this consideration, it may be sufficient to observe, That the same gospel which the apostles first preached to the Jews, they afterwards preached to the Gentiles, who could have no pretence to any covenant relation to God whatever †.

3. The very design of God in sending the gospel into the world requires that it should be preached to sinners as such. It is to turn the disobedient to the wisdom of the just ‡, — 'to turn men from darkness unto light, and from the power of Satan unto God, that they might receive remission of their sins, and an inheritance among them that are sanctified §;' for the obedience of faith,' *i. e.* to bring men to the obedience of faith ‖, — 'to be the power of God unto salvation ¶.' In a word, to bring the elect of God, who are scattered abroad in the world, and sunk into the same ruin with them, to repentance and faith in the Saviour. Now, if these and such like are the ends of God in setting up the gospel, is it not plain, that the gospel must be preached to the disobedient,—to those who are in darkness,—to unbelievers,—to men in a lost and ruined state? &c. How else can these ends be accomplished?

4. The very nature of the case requires that it should be so. If the doctrine of the Fall of Man and the Universal Depravity and Ruin of Human Nature be admitted, there are none but sinners to be found, wherever the gospel comes at first into any

* Acts iii. 19. † See Acts x. 28, &c.; xiii. 46, 47.; xvii. 30; together with almost the whole of the epistles to the Romans, Galatians, Ephesians, &c. ‡ Luke i. 17. § Acts xxvi. 18.
‖ Rom. xvi. 26. ¶ Rom. i. 16.

place; and consequently it could never be preached at all, unless it were preached to sinners as such. The apostles did not find men Christians; but, as instruments in the hand of God, made them Christians: — did not find them, but made them believers: — did not find them in Christ, but brought them into fellowship with them. How evident is it then that they must have preached the gospel to them before they were Christians, before they were believers, before they were in Christ, unless we suppose they were brought to the knowledge and practice of Christians by somewhat different from the gospel! — which supposition would not only be directly contrary to Scripture, but tend to render the gospel itself of none effect. If there had not been ministers differently minded from them, those who scruple the propriety of preaching the gospel to sinners, would never have had any thing to do.

5. The testimony God himself has borne to that preaching which addresses the gospel to sinners, and those ministers who have dealt much in such addresses. Every one who is acquainted with the writings, or the histories, of such men as Bunyan, Flavel, Henry, Whitfield, Grimshaw, Erskine, Stoddart, Edwards, Evans, Pearce, &c. know their strain of preaching was such as I have been pleading for; but these were the instruments of the conversion of hundreds; whereas, on the contrary, those who have departed from such a strain of preaching, have scarcely been useful in the conversion of sinners at all; and in those few instances in which they have been useful, they themselves often deviated from their own principles, and took those liberties in addressing sinners, which their more rigid sentiments would condemn. Such inconsistencies are by no means uncommon in men of an ardent mind and a true zeal for the honour of Christ and the good of souls, which happens to be the case with some whose creed is exceedingly faulty and circumscribed. Now, I cannot help thinking that this circumstance carries much weight with it, as it serves to demonstrate that the divine approbation has been bestowed on such preachers and such preaching; and, in a great measure, withheld from those of a contrary description.

As to the supposed inconsistency between such preaching and the doctrine of particular election and man's inability to comply with the demands of the gospel, which forms the grand objection against it, it may be sufficient to remark, That Christ and his apostles apprehended no such inconsistency in the case, as is plain from their conduct; and we cannot follow better guides. What if some difficulty should hang upon our minds on such a profound subject as that of the divine decrees? Should that operate so forcibly as to make us depart from the most obvious precepts and examples in the New Testament, in order to get it removed? Had we not better confess our ignorance, and implicitly follow those we are sure are infallible guides? This is not the only instance in which the decrees of God may seem to us to clash

with his commands. We forget the case of Pharaoh, — a case produced by the apostle Paul, if we think otherwise. God commanded Pharaoh to let Israel go; and yet, at the same time, tells Moses that he had designed otherwise: 'Yea, for this purpose, have I raised thee up, that I may shew my power in thee: and that my name may be declared throughout all the earth. Thou wilt say then, Why doth he yet find fault, *i. e.* with Pharaoh, or with any one else, for disobeying his commands, when he is only fulfilling his secret purposes; for who hath resisted his will? This was, I allow, a very plausible objection; — but how does the apostle remove it? Does he deny the existence of the divine decrees, on the one hand? — or the objection of Pharaoh, or of men in common, to obey the divine commands on the other? — or does he, by a chain of intricate propositions, labour to shew the consistency of both? No; he does neither. He refers the objection to God: he reminds him of God's superior power and wisdom; he calls him a vain man for making such an objection; and bids him be silent before God. 'Nay, but who art thou, O man! that replicst against God? Shall the thing formed, say of him that formed it,' Why hast thou made me thus*?' Do not let us then be ashamed to confess our ignorance, or bow in humble silence before God, where an inspired apostle leads us the way.

I have written more than I intended. May the Lord guide his ministers and people into all truth! My Christian love to your partner, to Mr. S. our friends B. S. B. &c. Do all the good you can. I thank you and all the friends for their kind attention to me while with you; and for assisting and countenancing me in my feeble labours. I am, my dear brother,

yours affectionately, W. S.

* Rom. ix. 17, 22.

THE DOCTRINE OF PREVENTIVES.

God sends little trials to prevent greater. I knew a family who were going out to India, and had secured their passage on board an Indiaman. They were happy that they were to go in so good a ship, in so good a cabin, with so agreeable a captain, and so pleasant a company. They received a letter from Portsmouth, informing them that they must join the ship on a certain day, which was specified. They left London in time to spend two or three days with their friends on the road down. These friends prevailed on them to stay two or three days beyond the time fixed, assuring them that an Indiaman, going upon a voyage of two or three years, would never keep to the very day fixed for sailing; perhaps not to the week.

On their arrival at Portsmouth, they found, to their great mortification, that the ship had sailed, and was just getting out of sight. They returned to London greatly dejected; but, in a few days, they heard the news of the total loss of the ship in which they were to have sailed (the Halsewell) which was wrecked on the coast of Cornwall, and most of those on board perished. Here they had to admire the providence that detained them! Their losing their passage was a little trial; but it prevented a much greater, — the loss of their lives. — *Letters and Conversational Remarks by the late Rev. Mr. Newton, p.* 169.

Doubtless, many similar events have occurred: one is recollected. A pious young man was in the habit of saying, on various occasions of disappointment, 'It is all for the best.' His companions would sometimes jeer him on this account. He was about to take a voyage. All was ready; and, as he was getting into the ship, he fell and broke his leg. "Is this for the best too?" said one of his acquaintance. 'I doubt not,' replied he, 'that it is;' and, indeed, so it proved; for, as in the former case, the ship was lost, and the crew perished.—It is a certain truth, and let Christians take the comfort of it, 'All things work together for good to them that love God, and who are called according to his purpose.' What an argument for calm acquiescence in the disposals of Providence! *Study the doctrine of Preventives!*

'Good when he gives, supremely good,
Nor less when he denies;
E'en crosses, from his sov'reign hand,
Are blessings in disguise!'

ANSWER TO A QUERY.

Sir, *To the Editor.*

In Answer to a Query on Job iv. 17, 18 (*And his angels he charged with folly*) I would offer the following remarks: —

1st, It is evident to every one who examines the word here translated *Folly*, that it is not so rendered in any other part of the Bible; but that its proper meaning is *Praise* (Ps xix. 14, *et al. freq.*); in which sense the Seventy have generally interpreted it, though in Job they have deviated from their usual practice.

2dly, The two verbs are in the future tense, consequently the reason given by the Querist for his applying them to fallen angels, is nugatory.

3dly, There appears to be an ellipsis in this sentence, which is very common in the poetical books; viz. That of a negativ

expressed in the former part of a sentence, and the repetition of it *understood* in the latter*; thus, in Psalm lxxvi. 5:

'Lift not up your horn on high:
'Speak * * * with a stiff neck.'

4thly, These things premised, I would submit the following as a more correct version of the passage in question: —

Job iv. 16. 'Shall man (that is, Eloah be more just?
'More than his Maker shall man be pure?
17, 'Behold! *if* not in his *own* servants he will confide,
'And *not even* to his angels will ascribe *praise*,
18, 'How much less *to* them that dwell in houses of clay!' &c.

If any further explanation is wished for, permit me to refer your Correspondent to the words of our Lord (Luke xvii. 9, 10): 'Doth he *think* that *servant* because he did the things that were commanded him? I trow not. So likewise ye, when ye have done all those things which are commanded you, say, We are *unprofitable* servants: we have done *only* that which was our duty to do.' Yours, &c. SELINÆ.

* See Granville Sharpe's Peculiarities of the Hebrew tongue.

ACCOUNT
OF THE REV. SAMUEL MARSDEN'S EXERTIONS
FOR THE BENEFIT OF
THE BRITISH SETTLEMENT IN NEW SOUTH WALES.

Such of our readers as are not in the habit of reading the ECLECTIC REVIEW, will be obliged to us for reprinting a very interesting narrative, which lately appeared in that able and excellent publication. It was introduced in the review of a valuable French work, entitled 'A Voyage of Discovery to the Southern Hemisphere,' compiled by M. Péron, a Naturalist, employed on the expedition by the French government. It commences with the following extract from M. Péron:—

'MR. SAMUEL MARSDEN, pastor of the town of Paramatta, owns six hundred and fifty-one acres, of which one hundred and three are devoted to different kinds of cultivation; while he grazes on his farm, besides his flocks of sheep (amounting to about eight hundred) ten horses or mares, twenty-six horned cattle, thirty pigs, and ten goats. This farm is at some distance, in the interior of the country, on the left of the river Paramatta. From the brow of the hill on which it is situated, we behold a part of the stream: its buildings are spacious and well constructed;—the garden is already enriched with the greater number of the fruit-trees of Europe; and yet, no longer ago than 1794, the whole of this spot was covered with immense and useless forests of Eucalyptus*. With what interest have I trodden over

* 'The red gum-tree: a genus indigenous to New Holland, of the Icosandrian Monogynian class and order, comprizing fifteen species.' *Rev.*

these new meadows, through the midst of which this respectable pastor conducted me himself with the most affectionate kindness! Who could have believed it! This residence is seven or eight miles from Paramatta, isolated, in a manner, in the midst of woods; and it was over a very excellent road, in a very elegant chaise, that Mr. Marsden drove me to it. What pains, what exertions must have been taken to open such communications! — and these communications, these pastures, these fields, these harvests, these orchards, these flocks, are the work of eight years!'

'This compliment,' say the Eclectic Reviewers, 'is due to one of the most excellent characters of the day, — a character that seems expressly formed by Providence to produce a most beneficial change throughout not only the limited tract of New South Wales, but the vast extent of Australasia; to Christianize and civilize the barbarians that constitute its original inhabitants; and to re-Christianize and re-civilize the hordes of wretched culprits that are vomited by our prison-ships upon its shores. Our readers, we trust, will be pleased to become a little more acquainted with a man, who promises to flourish so fairly in future history; and, if the feelings of friendship should give somewhat too high a colouring to the sketch, they will at least admit, when they have perused it, that there is some apology for the excess. As for the subject of it, he is now at too great a distance to be affected by any eulogy we can offer, or we should be compelled to silence.

'It is about fifteen years ago that the Rev. Samuel Marsden, then an under graduate at St. John's College, Cambridge, was applied to indirectly by government, to undertake the office of Chaplain to his Majesty's territory in New South Wales. The application was admirably directed. Young as he was, there was well known to be in him, by those who made the application, a firmness of principle, an intrepidity of spirit, a cheerfulness of heart, in conjunction with a judgment peculiarly strong, and a mind richly stored with knowledge, and, above all, with religious knowledge, that promised the happiest effects from his acceptance of the offer. In the first instance, however, he refused; but, upon a second application, he replied, that he was sensible of the importance of the office; so sensible, indeed, that he hardly dared to accept it upon any terms, but that, if no properer person could be found, he would consent to undertake it. He was appointed accordingly; and, while the ship in which he was to take his passage was preparing, he resided chiefly at Hull, in Yorkshire (from which port the vessel was to proceed) and was indefatigable in rendering assistance to his clerical brethren, who gladly availed themselves of his help. It was not many Sundays afterwards, that, as he was on the point of ascending the pulpit, he heard the signal gun fire unexpectedly: it was an impressive scene; he was then just married; the congregation were acquainted with the meaning of the signal as well as himself; it was impossible for him to preach;

he took his bride under his arm, and, followed by the whole congregation, who accompanied him to the beach, entered into the boat that was waiting for him, giving and receiving benedictions.

'Mr. Marsden's voyage proved not unprosperous; and on his arrival at Port Jackson, he immediately devoted himself to every pursuit in which he entertained a hope of being serviceable, either by example or instruction. His clerical labours alone were heavy; having, on the departure of the Rev. Mr. Johnstone, whom he succeeded to officiate at the three settlements of Sydney, Paramatta, and Hawkesbury, without any assistance whatever. He by no means confined himself, however, to the stated duties of his office, laborious as they were. To the poor and idle free-settlers he gave an example of indefatigable industry, by skilfully and successfully cultivating the land that had been granted him by government: he generously interfered in their distresses, established schools for their children, and often relieved their necessities. To the unhappy culprits, whom the justice of an offended country had banished from their native soil, he administered alternately exhortation and comfort; in many instances, as M. Péron very justly observes, he reclaimed them; for it was by his incessant watchfulness that, under the blessing of a superintending Providence, this 'most inconceivable metamorphosis' was chiefly produced, and that some of 'these wretches, formerly but the scum and shame of their country, became industrious cultivators, happy and peaceable citizens;'—to which the author might have added, sincere and practical Christians, evincing a piety as exemplary as their former guilt. On taking his place on the magisterial bench, his sphere of general usefulness was considerably extended; and in the discharge of this very important function (important more especially in such a colony, and in its infant state) he was altogether as unremitting as in his clerical duties. The native barbarians themselves highly esteemed him; for he had frequently travelled up the interior to the distance of eight or ten days journey in conjunction with Governor King or Governor Bligh; and he had acquired so much of their language as to be able to hold conversation with them upon general subjects. In a few years, he became the common father of the country. In the times of hostility with the natives, he was deputed as the minister of conciliation; ventured among them unaccompanied by guards or other attendants, and always procured the restoration of peace, through the mildness of his manners and the respect that was universally entertained for him; while in every domestic complaint from different villages, he was uniformly appointed arbitrator by the governor, and generally succeeded in removing, or at least in mitigating, their respective evils.

'Yet though he prevailed in much, he by no means prevailed

in every thing. There were mischiefs that lay far above his reach, and utterly contemned his control. On the first establishment of the colony, all military officers were peremptorily forbidden to take their wives with them; and there is one instance of a lady, who, having resolved, out of love to her husband, to steal over to New South Wales in the guise of a sailor, was sent back by Governor Phillip, on his being apprized of it, after having completed nearly half her long and harrassing voyage. What then was to be expected from the licentious manners of a large body of military officers thus situated, themselves exposed to the daily temptations of women of abandoned lives, but often of beautiful persons, and at the same time as ready to become the tempters as the tempted! Of what avail, under such circumstances, would be the voice of an angel, or of one rising from the dead? Moses and the prophets, and Christ himself, were actually set before them by their established and zealous chaplain; but to as little purpose as of old. Yet, from them, chiefly, was it necessary for the bench of magistrates to be chosen; and with them, *as a magistrate*, was this excellent chaplain compelled to associate. Our readers must anticipate the natural result; the most hardened and abandoned women too often appeared fearlessly before the court, when arraigned for the grossest crimes, well knowing that they had secured a majority of votes among their judges. It was altogether as impossible, in many instances, to obtain a sentence against male offenders; for these, being promiscuously connected with the women, made instruments of them to obtain, in like manner, a judgment in their favour. So that, instead of the *perfect security* in regard to person and property, asserted by M. Peron, which cannot be felt where there is not the utmost facility of obtaining redress, —of all existing spots in New South Wales, the court of judicature at Sydney became at length the most iniquitous and abandoned; the authority of the governor grew as little respected as that of the clergyman; and the former, even in his military capacity, had at length no control over his inferior officers.

'It was impossible that such a state of things could last long. Supplication, exhortation, expostulation, on the part of Mr. Marsden, were equally in vain; his efforts were poisoned at the very fountain; his life was not unfrequently in jeopardy; and anticipating the fearful result that must sooner or later succeed to such a state of anarchy, he applied to the Governor for permission, which was cheerfully granted him, to take a voyage to England, in order to represent in person to his Majesty's ministers the perilous state of the colony, and point out the best means of its rescue.

'He arrived rather more than two years ago, and immediately obtained an audience of Lord Castlereagh; who, while in the act of forming, upon the suggestions and written report of Mr. Marsden, a plan for suppressing this iniquitous system, received a

terrible proof of the truth of that gentleman's assertions, by dispatches, announcing that the predicted result had actually taken place; that several of the wealthier traders had leagued themselves with the officers of the regiment against the governor, whom they had actually arrested and imprisoned; and had thus produced a complete revolution, and put some of the most daring of their own conspiracy at its head. We shall pursue this subject, however, no further: the conspiracy has since been suppressed; order is by this time completely restored; another regiment has been sent out to take the place of that whose officers had conducted themselves so unworthily; its commanding officer, Lieut. Col. M'Quarrie, a gentleman of most exemplary character, has been appointed governor; and the ringleaders of the plot are at this moment on their way home for trial.

'The departure of Mr. Marsden for England, at the period we have just alluded to, was as providential to himself as it was beneficial to the public cause; for there can be no doubt that, in the height and exacerbation of the tumult, he would have been seized, had he remained in New South Wales, and condemned abruptly to the most ignominious punishment, if his life had not fallen a sacrifice to its violence. From the nice accuracy of his information, moreover, and the comprehensive judgment evinced in his plans, he soon acquired so much of the confidence of the minister for the colonial department, and other members of the cabinet, that there were few of his suggestions to which they did not readily assent.

'Among the more important of his propositions, we shall enumerate the following: — That officers and soldiers, instead of being forbidden, should be encouraged to take out with them their wives and families: that no person should be allowed to act as a magistrate who is not, or has not been married: and that such of the convicts' wives as chuse it, should be permitted to accompany their husbands at the public expence. The expediency of all these must be obvious, not only from what has been already observed, but from our remarking, in addition, that there are not at present more than the proportion of one woman to eight or nine men throughout the entire colony; that as general marriage is hence impracticable, promiscuous intercourse is a crime almost impossible to prevent, and illegitimate children a growing and enormous burden to the state; while, on the other hand, it has been satisfactorily ascertained, that by far the greatest number of reformed criminals have consisted of those who have intermarried, or whose wives have been able to purchase their passage over. The encouragements to honesty and industry in the colony are indeed very great; and none who shew a disposition of this kind continue long without having their sentence remitted, and, like other free settlers, being allowed a grant of land to a certain extent. Government has not yet acceded to the proposal respecting the convicts' wives, tho' it is at this time under consideration. To the two former it yielded most readily; in conse-

quence of which, the wives of the officers and soldiers who have accompanied the regiment, which is now on its passage, amount to not less than 300.

'In connexion with these regulations, it was farther proposed, That three additional clergymen should be provided, and three schoolmasters, with small salaries from government; one for each of the settlements of Sydney, Paramatta, and Hawkesbury. From the increasing population of the colony, as well in consequence of numerous flocks of free settlers from all parts of the world as from internal increase, and frequent importations from the mother-country, it was absolutely impossible for one, two, or even for three clergymen to perform the whole of the very important duties demanded in such a station, with due punctuality. For nearly 14 years Mr. Marsden had officiated with a zeal, an industry, and a constancy that are scarcely perhaps to be paralleled; but it had long been at the hazard of a most robust constitution, which, at last, excellent as it was, proved altogether incompetent to one half of the services required. Two public free-schools (a boy's and a girl's) Mr. Marsden had already established and provided for, without any expence to government; but a growing population, and a population of the very worst kind, of illegitimate children, demanded three times the number: a population which, if early instructed in habits of industry and principles of virtue by a judicious and pious education, may indeed be rendered of inestimable value to the rising colony; but, if neglected and abandoned by the state, must assuredly work its speedy and absolute destruction. To both these propositions also, administration readily assented; and his Grace the Archbishop of Canterbury, to whom these points were chiefly referred, wisely and liberally left it to the able founder of the plan, to select such persons as he thought most likely to promote his benevolent object; in consequence of which, altogether heedless of expence or trouble, he travelled, at his own charge, over a great part of this country, in pursuit of persons who were recommended to him as qualified for the station. He at last succeeded to his own satisfaction: some of them have by this time reached the settlement; and the rest are on their voyage thither.'

[To be concluded in the Supplement.]

THE UTILITY OF GIVING AWAY BIBLES.

To the Editor.

Sir,

If you will please to insert the following Anecdote, you will oblige,

Penzance. ' yours, &c. T. F.

A PERSON, who is concerned for the salvation of his fellow-creatures, put a Bible into the chest of a young man who lately went to a distant part of the world, in the —— packet. When

the young man returned, he thanked his friend for his sacred present; which he said was very acceptable, *as there was no other Bible in the ship!* — It is painful to think that men quit their native country, and enter upon the mighty deep in such shameful neglect of the word of God! Persons of property, who live in sea-port towns, have many opportunities of instructing ignorant and supplying destitute sinners. The gift of Bibles and Religious Tracts to mariners, when they are going upon their voyages, may prove a blessing to them when they are in distant climates, or on foreign shores.

Evangelicana.

Collins, the Free-thinker, met a plain countryman going to church. He asked him where he was going? 'To church, Sir.' "What to do there?" 'To worship God.' "Pray, whether is your God a great or a little God?" 'He is both, Sir.' "How can he be both?" 'He is so great, Sir, that the Heaven of Heavens cannot contain him; and so little that he can dwell in my heart.'—Collins declared, that the simple answer by the countryman, had more effect upon his mind than all the volumes which the learned doctors had written against him.

SLEEPING AT SERMONS.

Nero was very angry when Vespasian slept at his music. Is not sleeping under the gospel, which is God's music, much worse? The sin of sleeping at sermons should be carefully guarded against; and occasionally, but mildly reproved. The evil might be lessened, if the *hearers* would wake the *sleepers*; — and why should it be thought uncivil to do this? A pious person would be thankful for it. Those who would be displeased at it, would only betray their pride. "Let the righteous smite me, it shall be a kindness."

A poor Arabian of the desert, ignorant as most of the Arabians are, was one day asked, how he came to be assured there was a God: — "In the same way," replied he, "that I am enabled to tell, by a print impressed on the sand, whether it was a man or beast that passed that way."

JUVENILE DEPARTMENT.

Experience of a Young Man, lately gone abroad as a Missionary to the Heathen.

— It was my invaluable privilege to be born of pious parents, — parents who, as soon as reason began to dawn in my soul, began, by their instructions, their exhortations, their restraints, and their example (accompanied by their prayers with me and for me) to 'train me up in the nurture and admonition of the Lord.'

Serious impressions of the importance and necessity of true religion were made upon my mind at a very early period. The first particular one that I can recollect, was when, I think, I was about five years of age. There happened on a certain day to be a very violent storm of thunder and light-

ning in our neighbourhood; on which occasion a few Christian friends, who lived near us, being somewhat terrified by its violence, came into my father's house. Being here, in a moment, suddenly came a most vivid flash, followed by a dreadful peal; and these very much alarmed the whole of the company, except my father, who, turning towards my mother and our friends, with the greatest composure and serenity, repeated those lines of Dr. Watts: —

'The God that rules on high,
And thunders when he please;
That rides upon the stormy sky,
And manages the seas, —

'This awful God is ours,
Our Father and our Love,' &c.

These words, accompanied with such circumstances, sunk deep into my heart. I thought how safe and happy are those who have the great God for their Father and Friend! but being conscious that I had sinned against him, I was afraid he was not my Father; and that, instead of loving me, he was angry with me; and this, for some time after, continued to distress and grieve my mind.

At another time, when somewhat farther advanced in years, I remember I was much impressed by an exhortation which I received from my mother. I had been guilty of an offence, which very much grieved her mind, and which deserved severe correction; but, instead of her being enraged and violently beating me (as is the conduct of too many parents on similar occasions) she took me aside, and, in the most affectionate manner, reasoned with me; pointed out to me the folly and sinfulness of my conduct, and shewed me that I had not only grieved her spirit, but (which was of far greater consequence) I had grievously offended God. She told me of the awful consequences of sin; and asked me how I could bear the idea of being for ever separated from her, and banished from God and Heaven into everlasting torments, which must be the case if I continued such a wicked child. This deeply penetrated my soul, and caused me to weep bitterly; and, for a considerable time afterwards, had a material influence upon my spirit and conduct.

From hence, till I was about 12 years of age, I was the subject of very frequent convictions of sin; and often, under the preaching of the word, I have been so much affected as to shed tears. Often did I resolve to be better, — more punctual in my attendance upon duties, and more watchful over my conduct; but, alas! these resolutions being made in my own strength, were almost as soon broken as made. My goodness was indeed as the morning cloud; and, like the early dew, it soon passed away!

Sometime after this, when little more than 12 years of age, an infant sister of mine, to whom I was particularly attached, was suddenly snatched away by the hand of Death; which dispensation was like a dagger to my heart; and so deeply it afflicted me, that for a considerable time afterwards I was almost melancholy, scarcely capable of attending to any thing around me. At this time I was led very seriously to think upon the necessity of being prepared for death and eternity. With respect to my sister, who was departed, I doubted not that she was gone to Heaven. My fears were, that if I should die in the state I then was, it would not go so happily with myself. This produced, for a time, a serious concern about the salvation of my soul, and excited me to greater diligence in reading my Bible and other useful books which were put into my hands; but, alas, this concern was temporary, and by degrees vanished away! Yet the influence of those sound truths, which had been so early implanted in me, united to the restraints which were laid upon me by my parents, in a measure, kept my conscience tender, and prevented my running into outward gross irregularities; and on this account I had no mean opinion of myself; for although I knew I was not so good as I ought to have been, yet I thought

I was much better than most around me; but, alas! soon after this, an opportunity presented itself for the display of my heart unto myself and others.

When I was little more than 14 years of age, I was removed from the house of my parents, and placed in a family residing in the town of N——n. Just before this time, my master had made a considerable profession of religion, which had induced my parents to place me with him; yet, poor man, it appeared he was governed by worldly motives: he had an object in view he desired to attain, which he supposed he could not without a pretence to religion; but *this* attained, he directly threw off the mask, and returned, 'as the dog to his vomit, or the sow that was washed to her wallowing in the mire.'

Here I was called to a new scene; one widely different from that I had been accustomed to. I saw no family prayer, no reading of the Scriptures, no regular attendance upon the preaching of the gospel; indeed, the very appearance of religion, which had been assumed, was now entirely excluded. The neglect of these things appeared to me, at first, to be very strange; but this soon subsided; and at length I became perfectly satisfied without them.. In this family there were several other young persons, who were accustomed to spend most of the time they could spare from business in playing at cards, attending the theatre, or reading romances, novels, &c. These were amusements I had always been taught to avoid and abhor, as foolish and injurious; but my abhorrence of them soon subsided; and I had not been in this family long, before I was induced, by the example and intreaties of my young companions, occasionally to look into one or other of the books they had read. I then soon began to persuade myself they were not such foolish and pernicious works as I had imagined them to be. From hence I proceeded farther; and began by reading a few of those novels which were said to be the best, or most moral. With these I was so much fascinated, that I proceeded to others of a more pernicious tendency; till at last I read, with the utmost eagerness, all the books of this kind which came within my reach. Indeed, my heart was so much set upon them, that I have often spent that time in reading novels and plays, which ought to have been devoted to my master's business; and as soon as business was closed, instead of retiring to improve the time, by reading the Scriptures, with meditation and prayer, my Bible was almost entirely neglected, and prayer either wholly omitted, or performed in a manner which must have been highly offensive to God; while, on the other hand, I was engaged frequently till two or three o'clock in the morning reading those accursed books which had nearly brought on the everlasting ruin of my soul; nor did I only follow the example of my companions in this respect; but, after a short time, I began to join with them in their card-parties too, and occasionally to accompany them to the theatre. Thus, by this neglect of duties, the example and influence of my young companions, and the reading pernicious books, my mind became polluted, and my conscience, by imperceptible degrees, grew more stupid and callous; till at length novels, plays, cards, and the various amusements of the world, became my sole delight: I relished them with the greatest eagerness, and drank down iniquity as the ox drinketh down his water! But do not suppose, my dear friend, that I was happy when living in this state: no; true happiness was a stranger to my breast! My conscience, stupified as it was, would often condemn me, and fill me with the keenest remorse. Notwithstanding my dreadful departures from that which was good, yet my conscience would never suffer me to absent myself from the house of God on the Sabbath-day. Here I heard the gospel faithfully preached; and frequently, after an alarming sermon, Conscience has been so much roused and alarmed, that I have roared from the anguish of it; and when retired to rest, have often lain weeping and tossing upon my bed for my follies, till sleep came to my relief. Frequently have I been led to conclude, when I considered the advantages which I had enjoyed, and the conduct which

I had pursued, that God had given me up to a reprobate mind, — had left me to fill up the measure of my iniquities. At those seasons I often endeavoured to pray; but my heart was hard. I frequently formed many resolutions and determinations to abstain from those things which I knew were hateful to God, and would, if continued in, terminate in my everlasting ruin; but, alas! still I loved sin; and although reformation might continue for a time, yet when the same temptations presented themselves before me, so great was the depravity of my nature, that I soon fell into the snare, and committed the same transgressions as before. In this situation I continued five years. My parents beheld me with sorrow, — they knew it was not with me as they could wish; but they were little acquainted with my conduct, and knew still less of the iniquity and perverseness of my heart!

In the year 1801, being desirous of obtaining a more extensive knowledge of my business, I left my situation at N———n, and came up to London; where it pleased God, in his wonderful mercy, to cast my lot in a family where Christ was worshipped and beloved. I had not been in this situation long, before its pleased God to lay upon me the rod of affliction; and, in my calamity, I thought upon God, and was troubled. I reviewed my past conduct; and saw that I had treated God in the most ungrateful and rebellious manner, and deserved nothing from his hands but everlasting misery. My hard heart was softened; and I cried unto the Lord for mercy to pardon my sins, and health, that I might manifest the sincerity of my repentance, by giving myself up to his service: he in mercy heard my supplications, and speedily restored me to health and strength.

As soon as I was able, I read Mr. Hervey's Theron and Aspasio; and soon after, Doddridge's Sermons on Regeneration; and God was pleased abundantly to bless them to my soul; for by the reading these books, connected with the ministry of Mr. S——, of London, my mind was, I trust, savingly enlightened: I saw myself to be a poor, guilty, lost, and ruined sinner; and earnestly implored mercy and forgiveness for the sake of the Lord Jesus Christ; and I trust I did not implore it in vain: he heard my supplications for mercy, and discovered to me his ability and willingness to save to the uttermost! Some time after this, I joined the church of Christ under the care of Mr. S——; of which I continued a member till I came down to Gosport.

Thus, my dear friend, I have related to you some of the dealings of God with my soul, and the reasons of the hope that I am a true Christian; and I now continue in the land of the living as a monument of rich and sovereign grace.

Good Children, a Blessing to their Parents.

'Children, the fifth commandment confirms all your other numberless and powerful obligations, often to enquire,

How may I become a blessing to my parents?

Ingenuousness of disposition should make this the very summit of your ambition, — to be a credit and a comfort to your parents; to sweeten, perhaps, to lengthen the lives of those from whom, under God, you have received your own; and God, the Rewarder, usually gives to such a conduct, even in this life, a most observable recompence.

'But it is possible that you may be the happy instruments of more than a little good to the *souls* of your parents. Should they even be pious parents, you may, by some delicate methods, be the instruments of their growth in piety and preparation for the heavenly world. Happy, thrice happy children, who are thus favoured! Among the Arabians, a father sometimes takes his name from an eminent son, as well as a son from his reputable father. Truly, a son may be such a blessing to a father, that the best surname for the glad father would be, 'The Father of such a one.' *Mather's Essays to do Good, p.* 51.

Obituary.

MISS ANN THOMPSON,

died September 5, 1809, *aged* 19.

This truly amiable young person was made a partaker of the grace of God at a very early period of life. Like Timothy, she 'knew the holy Scriptures from a child;' and 'was made wise unto salvation, through faith in the Lord Jesus Christ.' From the age of 12 years, till she left this world, she discovered a steady attachment to the person and interest of the precious Redeemer; and, by her temper, conduct, and conversation, proved that the doctrines of grace, to which she was firmly attached, had been received by that faith which is produced by the influence of the Holy Ghost. She possessed the most humbling views of the natural depravity of her heart, of the turpitude of moral evil, and of the numberless transgressions of thought, word, and deed, which she had committed against God; and nothing afforded her the least ground of encouragement to hope for pardon and salvation, but the obedience and death of Jesus. Here hung all her hope. The following lines,

> 'Other refuge have I none;
> Hangs my helpless soul on thee!'

exactly described the views and feelings of her mind. Though she was blessed with an amiable natural temper, and, through grace, was preserved from outward vices; yet she saw so much evil in her heart, and detected herself in so many things contrary to the purity of that Being who sees the inmost mind, and discovers 'the thought afar off,' that she was convinced no works of her own could possibly atone for her sins, — nothing but the 'everlasting righteousness' of the Lord Jesus Christ could render her complete in the presence of Jehovah! Her hatred of sin increased with her years. She often groaned and wept in the bitterness of her soul, on account of the interruption she found from indwelling corruption, when engaged in the solemn services of God. In these, nothing would satisfy her heart but communion with her dear Lord. She was dissatisfied with every thing, if Jesus was not sensibly present with her soul. It was not the mere 'form of godliness,' but its vital power upon her heart, that alone could satisfy her ardent desires.

Our greatly esteemed young friend manifested an affectionate concern for the everlasting welfare of the poor children belonging to the Sunday School to which she attended. Her exertions for their spiritual improvement were generally followed with weeping and supplication on the Lord's Day evening, knowing well that the success of all means depended upon the divine blessing. She was sensible of the vast importance of prayer; and seldom did she engage, even in any ordinary concern, without asking counsel of God. It might truly be said, That she acknowledged Him in all her ways. Those who best knew her, were often impressed with that tenderness of conscience which she so eminently possessed. Her observations on the vanity of this world, the supreme importance of personal religion, and the glories of a future state, were often rendered peculiarly useful, even to aged and experienced Christians. The oldest person in her domestic circle, has frequently derived advantage from her seasonable, judicious, and pious remarks, particularly when any thing had transpired to produce uneasiness of mind.

April last, she was seized by a disorder which terminated in death. During her illness she was exercised with extreme bodily sufferings; which God enabled her to bear with great patience. Her sister, one day, seeing that her sufferings were exceedingly severe, wept over her; to whom she said, 'Remember, I am out of Hell, — why should a living man complain?' — At another time, having endured

great agony for several nights, she said, 'I would willingly lie forty years in this pain, could I enjoy as much of the Lord's presence as I have lately enjoyed!'

But her joy in God was not uninterrupted: she was left to experience the want of comfort. Her soul was assaulted by the cruel adversary; yet the Holy Spirit lifted up a standard against him. Her mind was again released from fetters and darkness; and, before she left her worn-down tabernacle, she was perfectly composed and tranquil.

The night on which she died, she was carried to her room, and undressed herself without any assistance; when, suddenly, she said to her mother, 'I am going, indeed I am; my sight fails me.' She was assisted to lie down; and, in about an hour and a quarter after, she quietly expired. Then were

> 'All her sorrows left below,
> And earth exchang'd for Heav'n!'

The following are a few of very many pious meditations, &c. which she had written during the last seven years of her short pilgrimage; which prove her to have been truly heavenly-minded: —

When only 12 years of age, she wrote thus: — 'My soul, art thou prepared to meet God? Were I to die, to which place should I go, — to Heaven or Hell? The Lord's name be praised! I have a little hope that, if I should die, I should go to Christ; which is far better. I trust, I am renewed by his grace; and that when I die, I shall be with him! Lord draw me, and I shall run after thee!' — 'I find my affections too much fixed on things temporal, and seldom think of things eternal. O what a weighty concern is the salvation of my never-dying soul; — I must be for ever happy or miserable! Hide thy face from my sins,' &c. — 'Do I feel my need of a Saviour? Indeed, I do! I know that 'all my righteousnesses are as filthy rags;' and I trust in his righteousness, for I know none of my works will avail! Never be ashamed of Christ!

> 'Ashamed of Jesus! yes, I may,
> When I've no crimes to wash away!'

'Lord, I do desire this day to take thee as my Father, — Christ Jesus as my Redeemer, — the Holy Spirit as my Sanctifier, — the word of God as my guide, — the people of God as my companions, — and Heaven for my home!' Ann Thompson, aged 13 years and nine months. *Lord* enable me to keep it!

'When I contemplate Death, I am lost in thought! Important subject! — yet I cannot give it its true importance. Who can tell what it is? No one has ever returned to say what it is. This we know, It is the separation of soul and body; — and what must it be to separate two so closely united! To the unbeliever what must it be! But to the believer Jesus has deprived Death of his sting! — he entered the grave; and, I doubt not, he attends the death-bed of his people. Natural affection prompts a parent to be with his child at that trying moment; and Jesus, who is a tender father, will never permit an earthly parent to excel him! What! and shall I fear to die! — shall I dread the cold embrace of the ghastly monster! My Saviour has hitherto conquered all my enemies; and shall he not vanquish death? — Yes, my dear Redeemer, I trust thou has redeemed my soul from the jaws of Hell! O give me grace to meet death with courage!'

God has granted her the desire of her heart. She is now where 'the wicked cease from troubling, and the weary are at rest.' — Let the young, who read this Obituary, remember the uncertainty of all earthly things. Are you young and healthy? — so was she! Are you blessed with godly parents? — so was she? Are you in comfortable circumstances? — so was she! Are you in prospect of forming an important connection? — so was she! But all her earthly expectations have vanished! 'Boast not thyself of to-morrow; for thou knowest not what a day may bring forth!' 'One thing is needful!' If you are interested in Jesus, all *is* well; all *will* be well for ever! 'Then, 'to live is Christ, — to die will be gain!'

J. B.

Tottenham Court Chapel.

REVIEW OF RELIGIOUS PUBLICATIONS, &c.

A Sermon, *preached at Scarborough, at the Primary Visitation of the Most Rev. Edward Lord Archbishop of York, July* 28, 1809. *By the Rev.* Francis Wrangham, M. A. F. R. S. *of Trinity College, Cambridge.* 3*s.* 6*d.*

[Continued from page 469.]

'Assertions, whenever practicable (says Mr. W.) should be associated with proofs.' We cheerfully subscribe to this canon; and intend to be governed by it in our examination of his Picture of Calvinism, by the writings of John Calvin himself. As the theological sentiments of that Reformer are to be found in his Institutes of the Christian Religion, we shall present our readers with an epitome of that work, quoting and translating such passages as are adduced by Mr. W. We are convinced that this is the most effectual way of rendering justice to Calvin. Quoting dislocated passages, and adducing garbled extracts, without attending to the context, or the continuity of argument, is unjust, and deserves to be reprobated by every impartial mind.

Let none of our readers, however, imagine that we design to rescue either the name or writings of Calvin from any fair and just animadversions. Truth is dearer to us than the name of Calvin;—but we are confident he deserves none of that abusive language with which it has of late become fashionable to load his name.

In forming the plan of his Institutes, Calvin adopted, as his model, the Apostles' Creed, as a summary the most familiar to all classes of Christians in that age. His Institutions, therefore, like that symbol, consist of four parts, and treat of four subjects:—1st, Of God the Father; 2d, Of the Son of God; 3d, Of the Holy Spirit; and, 4th, Of the Church.

Just views of the divine character, ought ever to be considered as fundamental in all real religion:—Calvin, therefore, employs his first book on this important subject;—the whole of which is well worth the careful perusal of the theological student†.

The second book treats of the Redeemer. It opens with an affecting description of the depravation of our nature by the Fall, and states the practical uses of such a subject; especially to produce the deepest abasement of mind before the God of purity.

Original Sin he defines to be 'the hereditary corruption and pravity of our nature, diffused through all the powers of the soul, which renders us guilty before God,' and produces in us the works which the holy Scripture calls the works of the flesh,—all sinful actions.—'Yet,' says he, 'away with those who would make God the author of sin! our destruction is not from God, but from the works of our own flesh. We perish for no other reason, than because we degenerated from our first condition. Nor, let any person object, that God might have better consulted our felicity in preventing the fall of Adam.'

Our author then enters extensively into the slavery of sin, and its various proofs; especially, that arising from the doctrine of regeneration, and concludes, *Restat igitur*, &c. (lib. ii. chap. 2, sect. 20) 'Therefore, that the way into the kingdom of Heaven is opened to none, except those on whom the Holy Spirit, by his own illumination, shall bestow a new mind *.' 'When God turns us to rectitude, he abolishes whatever is of our own

* John iii. 3.

† A translation of the Institutes of Calvin, by three or four competent persons, qualified to illustrate their author by notes, theological, historical, and critical, is quite a *desideratum*, and might be attended with many good effects. The Letters too of the Reformer would shed considerable light upon some controverted topics, if arranged and translated in the same way.

will.' (*Aboletur quicquid est propriæ nostræ voluntatis*). When I say he abolishes the will, I mean not as it is *will*, but as it is turned from evil to good *.

He then states, (lib. ii. chap. 3. sect. 9.) that from the corruption of our nature proceeds nothing but sin. *Excludit Christus*, &c. 'Christ excludes all opinion of power, however little.' — He does not say we are too weak to be sufficient for ourselves; but, 'Without me ye can do nothing †.'

Prior pars boni operis, &c. 'The first part of a good action is *will*; — the second, *execution*; — God is the author of both.'

Ad id quod dicere solent, &c. — 'But as they are accustomed to say, After we have received the first grace, our own endeavours co-operate with subsequent grace:' — to this I reply, 'If they mean that, after having been subdued by the power of the Lord to the obedience of righteousness, we voluntarily go forward, and are inclined to follow the operation of grace, I say nothing against it. But if they mean that man derives from himself that by which he supports the grace of God, they are most egregiously deceived.'

Calvin then proceeds to state, That man thus ruined, must seek for redemption in Jesus Christ; and concludes the second book with an excellent dissertation, in five parts, on the Person and Work of the Redeemer,

In the third book, Calvin treats of the Holy Spirit, and the manner in which we receive the grace of Christ, and of its fruits and effects; the principal topics of this book are seven:—1. Of the Operations of the Holy Spirit as the source of faith, a new life, and all holy actions (chap. i.) 2. He subjoins a treatise on faith, not as the meritorious cause, but as the hand by which we embrace the Redeemer (chap. 2.) 3. That this saving faith may be better known, he points out its legitimate fruits:—repentance, mortification of sin, and the Christian life; which he most justly describes (chap. 6—10.) 4. To shew more extensively the advantages of faith, he treats of justification,—and on Christian liberty as an appendix to justification: — a liberty which he ably defends, yet, carefully distinguishes it from licentiousness. (ch. 11—19.) 5. He treats of prayer as a chief exercise of faith, and as the means by which we daily receive the blessings of God. (chap. 20.) 6. And seeing all who hear the gospel do not actually embrace it, lest it should be unaccountable, he subjoins a dissertation on Election. (chap. 21—24.)

In entering upon this subject, Calvin says, 'He is determined to abide by what he conceives to be the sense of the sacred scriptures; to speak when they speak, and to be mute when they are silent. He admits the doctrine maybe cavilled at; but he does not consider this a sufficient reason for passing it over, because on this ground the doctrine of a Trinity in Unity, — the proper atonement of Christ, and other topics, are exposed to the like treatment. He first views Election, nationally, in the posterity of Abraham; then, in a more limited manner, in Jacob and his descendants, while Esau and his posterity are passed by; and finally, as all are not Israel that are of Israel, he treats of an election of persons, and thinks that the Scriptures clearly shew, — *Æterno et immutabili consilio*, &c. (lib. iii. c. 21, s. 7.) 'That God, by eternal immutable counsel, both appointed whom in future he would take to salvation, and, on the other hand, whom he would condemn to destruction. This counsel, as to the Elect, is founded in gratuitous mercy, without any respect to human merit; but, as to those whom he appoints to condemnation, the way of life is foreclosed by a just and irreprehensible, but incomprehensible judgment.' (lib. iii. ch. 21. sect. 7.

After answering four objections, he proceeds to shew, that election is confirmed to us by the calling of God; which is accomplished, not

* Calvin here expressly comments on Ezek. xxxvi. 26.

† Here Calvin comments upon John xv. 1—3.

only by the preaching of the gospel, but by the illumination of his Spirit; and herein the goodness of God displays itself in salvation,—but not to all. A heavy judgment awaits the reprobate, because they reject the testimony of his love *(testimonium amoris Dei repudient)*; 'and God also, for the display of his glory,' withholds from them the efficacy of his Spirit.

Calvin explicitly states, That the evidence of our election is to be obtained, not by attempts to enter into the secret counsel of God, but by believing in Christ. (lib. iii. 24. s. 4.) He observes, there is a two-fold calling; the one universal, by the preaching of the word, in which God equally invites all; the other is special, conferred on believers only, 'when, by internal illumination of his Holy Spirit, he implants the word in their hearts.' The first is common to the impious; the latter 'brings with it the spirit of regeneration,' which is the earnest and seal of the future inheritance.

In the remaining part of the chapter, he treats of reprobation. *Quos ergo*, &c. (lib. iii. chap. 24. sect. 12.) 'Whom, therefore, he hath created to destruction, that they should be instruments of his wrath, and examples of his anger, from them, that they may come to their end, he taketh away the opportunity of hearing the word, and sometimes blinds them by the preaching of it.' Of the former, he adduces examples of the Heathen: of the latter he says, the same sermon is addressed, *q. d.* to a hundred: twenty, perhaps, readily receive it by faith; the rest make light of it, or even ridicule and abhor it. If any one reply, this arises from their perverse nature,—it is not quite satisfactory, because the minds of the other would have been pre-occupied by the same evil, unless God of his goodness had subdued it; but why does he, in conferring grace on the one, pass by the other? Luke assigns an answer (Acts xiii. 48):—'Because they were ordained to life.'

To us, it appears that the sum of his opinion in his Institutions on this difficult subject, is, that God, in a way unknown to us, directs all things to whatever end he pleases. But why God wills what seems to be unsuitable to his nature, Calvin acknowledges to be incomprehensible; and, therefore, desires that it should not be curiously investigated, because the judgments of God are a vast abyss, and mysterious beyond our reach: but still he keeps to his principle, that though the reason of his counsel be unknown to us, the praise of righteousness is ever to be given to God, because his will is the supreme rule of equity.

Mr. W. (or rather Dr. Kipling) has several quotations from Calvin's treatise on Predestination:—'God from the beginning, when as yet man was in a state of integrity, decreed what should afterwards take place (607) — after he foresaw the universal ruin of the human race, from the depraved mass, elected,' &c. (613). This quotation is garbled from two different pages. In the first, the sentiment is expressed as avowed by Augustine and others; and denied by Pyghius, a papist:—in the second, it is expressed as the sentiment of St. Paul. "After," says Calvin, "St. Paul had taught us, Rom. xi. 33, that from the depraved mass of mankind, God elected and rejected whom he pleased, without enquiring how, or wherefore, he did thus, with reverence he breaks out, "O, the depth! but we, unawed by his Majesty, dare to scrutinize his secret will, how he could suffer the whole human race to fall in Adam."

614. Calvin says, 'Christ, elsewhere, teaches that his Elect are in his hand; from which no man can pluck them.' See John x.

614. 'The salvation of the Elect is supported by the invincible power of God.'

611, 'He (God) hath separated a small number from the whole multitude.' This is Calvin's explanation of Rom. xi. 4, 5, not of the aggregate number of the Elect, but of the comparative number at that time from among the Jews.

On the extent of Redemption, Calvin has not professedly written in his Institutions. In his Commentary, however, the subject is stated in the manner we have ex-

pressed in our view of modern Calvinism: — to instance only the following, in Matt. xxvi. 8, under the name of *Many*, 'he designs not a part of the world only, but the whole human race. Rom. v. 18. Although Christ suffered for the sins of the whole world, and is indifferently offered by the benignity of God to all, yet they do not receive him.' John iii. 16, 'For although there is nothing found in the world worthy of the favour of God, yet he displays himself propitious to the whole world; when, without exception, he calls all to the faith of Christ; which is nothing less than an entrance into life.' And, it may be recollected, that when the famous Bishop Davenant, and other Divines of the Church of England, at the Synod of Dort, expressed their sentiments, 'That our blessed Saviour, by God's appointment, did offer up himself to the blessed Trinity for the redemption of mankind,' and in assigning their reasons, say, amongst other things, 'This is the doctrine of sundry of the famous and learned writers of the reformed churches, as of Melancthon, of Calvin, Musculus, Bullinger,' &c. — *Hale's Remains*, 586, 591.

[*The great length of this Article obliges us to reserve the Conclusion for the Supplement.*]

A Letter to Mr. Hodson *on the Inadequacy of the Poor Laws, for employing, protecting, and reclaiming Unfortunate Females, destitute of Work; in Answer to Mr. Hale's Reply. By* W. Blair, Esq. *Surgeon of the Lock Hospital, &c. &c.*

This Letter is published with Mr. Hodson's 'Strictures,' which we reviewed in our last Number, and appears to have been written by Mr. Blair, in consequence of Mr. Hale's charges against himself and the Supporters of the Penitentiary of gross ignorance of the Poor Laws. The main point at issue between them is, 'The Design and Fitness of Workhouses for the Reception and Reformation of Prostitutes.' Mr. Blair very satisfactorily proves, from the parliamentary returns of 1803, that Mr. Hale's assertions are totally groundless; and that Workhouses never were designed for the 'prompt admission' of such females (p. 103, 104). Indeed, he shews the total impracticability of carrying such a measure into effect. This inference is fully justified by the opinion of Judge Blackstone, who, after lamenting that notwithstanding the pains which have been taken about the Poor Laws, they still remain inadequate to the purposes for which they are designed, thus writes:—'A fate that has generally attended most of our Statute Laws, where they have not the Common Law to build on. — When the Shires, the Hundreds, and the Tithings, were kept in the same admirable order in which they were disposed by the great Alfred, there were no persons idle; consequently none but the *impotent* that needed relief; and the statute 43 Eliz. *seems entirely founded on the same principle.*' 1 Blac. Com. page 365, edit. 1783.

The next assertions made by Mr. Hale on the one hand, but denied, and, we think, refuted by Mr. Blair on the other, are, that by the statutes of 9 Geo. I. c. 7, 30 Geo. III. c. 49, and 36 Geo. III. c. 23, 'The law *commands* a *prompt admission* to be given to every character, without exception, who has not the lawful means of procuring his or her daily support. The parish-officers are *bound* to give them this prompt admission; for the act *expressly* states, that this prompt admission is to all such poor as shall *desire* to receive relief or collection in their respective parishes.' All of which Mr. Blair most positively denies; and, in support of such denial, proceeds to shew who are *poor*, in the legal sense of the term; viz. 'A pauper, or poor person, means one who is a burden and charge upon a parish. The poor our law takes notice of are,

'1. Poor by impotency and defect: as the aged or decrepit, fatherless or motherless, poor under sickness, and persons who are idiots, lunatics, lame, blind, &c. These the Overseers of the Poor are to provide for.

'2. Poor by casualty: such as housekeepers decayed, or ruined by unavoidable misfortunes, and poor persons overcharged with children. These, having ability, are to be set to work; but if not able, they are to be relieved with money.

'3 Poor by prodigality and debauchery; also called *thriftless poor*: as idle, slothful persons, pilferers, vagabonds, *strumpets*, &c.; who are to be sent to the House of Correction, and be put to hard labour to maintain themselves; or work is to be provided for them, that they do not perish for want; and, if they become impotent by sickness, or if their work will not maintain them, there must be an allowance by the Overseers of the Poor for their support.' Dalt. c. 73, s. 35, and Tomlins's edition of Jacob's Law-Dict. title *Poor*.

In confirmation of the above, we beg leave to refer our readers to the several statutes relating to the poor, and also to the learned Judge Blackstone's Commentary on what may be called 'The Parent Statute' (43 Eliz.); on which he says, 'The two great objects of this statute seem to have been, 1, To relieve the impotent poor; and then only, 2, To find employment for such as are able to work; and this, principally, by providing stocks of raw material, *to be worked up at their separate houses.*' Blac. Com. 1 vol. p. 361.

In addition to these authorities, that able and intelligent magistrate, Mr. Colquhoun, in a private letter to Mr. Blair, complimenting him on his first pamphlet in answer to Mr. Hale, says, 'You have most accurately defined the powers and functions of Magistrates in all cases applicable to Prostitutes; and have most truly observed (contrary to Mr. Hale's opinion) that much yet remains to be done by the legislature, in respect to this unfortunate class of women.'

Mr. Blair next proceeds to shew, that a legal order for the 'admission' and maintenance of any prostitute, or seduced woman, must be justified by the following circumstances: viz.

'1. That the party ordered to be relieved, is *bona fide* chargeable to the parish, either from having a legal settlement there, or from some accidental and sudden calamity, bringing her within the description of a casual claimant.

'2. That the pauper, in whose behalf such order is made, comes within the jurisdiction of the Justice who makes it.

'3. That, after having taken the usual oath, she is adjudged by the Magistrate to be poor, impotent, and unable to work, conformably to the statutes.

'4. That relief, by the weekly payment of a certain sum, or provision for a time specified, would not be deemed adequate to her exigency; and that temporary aid had been refused by the Overseers, after a regular application.

'5. That an order for her admission in the Workhouse, shall neither be contrary to any special Act of Parliament, by which the parish may be regulated, nor incompatible with the provision of 22 Geo. III. c. 83 *, in incorporated districts, nor be impossible for want of room, or otherwise.'

Mr. Blair then adduces other authorities, grounded on decided cases, which, we are of opinion, sets the matter in debate completely at rest.

But the most interesting and convincing fact held up to public notice by Mr. Blair is, the extreme inconsistency of Mr. Hale, who strenuously recommends Workhouses for the reception of Penitents, while at the same time he admits that they are most shamefully conducted; and thus he would expose the poor women to almost inevitable destruction. 'So then,' says Mr. Blair, 'it comes out at last that this benevolent gentleman, who sets a high value on immortal souls, and would rejoice to see those females weeping before the cross, humanely strives

* By sec. 29 of this statute, no person shall be sent to the Poor-house, except such as are become indigent by old age, sickness, or infirmities, and are unable to acquire a maintenance by their labour, &c.

to cut them off from all the ordinary means of salvation, and seeks to immure them in places, which a well-informed magistrate (Mr. Colquhoun) has said 'are nowhere, alas! houses of reform, but generally are seminaries of vice, abodes of misery, which defy all comparison in human wretchedness †;'— which Mr. Rose, that enlightened legislator, has called 'Nurseries of the most pernicious offenders against the laws ‡;' — which the Rev. Mr. Gisborne tells us are 'scenes of misery to the aged, and of vice to the young ‖;' — which Mr. Justice Ruggles describes very truly as parish-bugbears, to frighten Distress from applying for relief §;'— which another eminent magistrate, Justice Burn, declares are often conducted 'by some obnoxious person, of savage disposition ¶;' — and which the learned Judge Ashhurst has pronounced were designed by the Poor Laws to be 'a disgrace to those who go into them **.' These dreadful abodes are the only receptacles provided by Mr. Hale, in the plentitude of his kindness and sympathy, for the accommodation of penitents, and as substitutes for Penitentiary Houses ††!'

Our prescribed limits, which we ave already exceeded, preclude us from giving the reader any further analysis of this publication. On the whole, we find no reason to alter the opinion formerly given by us on this subject (see page 119). The discussion which has taken place will ultimately, we trust, be productive of the most salutary effects. The inadequacy of the present Poor Laws for the desirable purpose of reclaiming and employing unfortunate females, has been sufficiently proved. A sensible pamphlet, by a Mr. Smith, on the *Necessity of Parochial Endeavours to prevent Prostitution*, has appeared, which we shall notice in the Supplement; and Mr. Blair has announced to the public his intention of publishing a tract on 'The Means of Preventing Prostitution and Indigence; with Remarks on the Management of Workhouses.' Whatever can contribute either to the *Prevention* or *Cure* of the horrible evil of Prostitution, must insure the approbation and concurrence of every good man. Happy shall we be to give currency to every attempt of this laudable nature; but we hope for something more, — the interference of Parliament for the completion of this important object.

Remarks on the Monthly Review.

Mr. Editor, — That such men as the Barrister and his dear friends the Monthly Reviewers, should oppose the doctrines of the Atonement and Imputed Righteousness, in the true scriptural interpretation of them, can be no matter of sur-

† Treatise on Indigence. ‡ Observations on the Poor Laws.
‖ The Duties of Men. § History of the Poor.
¶ Justice of the Peace, art. *Poor*. ** Ibid.

†† Another intelligent *magistrate*, and late writer on the Poor Laws, says, 'Workhouses are sometimes held out *in terrorem*, to prevent the application for relief; and, to promote this end further, *are made as disagreeable and disgusting places of residence as ingenuity can contrive*,' p. 176 of 'A Short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws,' 8vo, London, 1807; — but of all the 'disagreeable and disgusting places of residence' that I ever witnessed in these receptacles of disease and misery, the apartments allotted for the confinement of prostitutes far exceed the rest in beastly filthiness and horrid odours! I here speak only of what I have seen in some parishes of the metropolis; where most certainly it never entered the minds of the conductors and overseers to convert Workhouses into Reformatories! On the contrary, they are so managed as to keep out those indigent females who are absent, and to drive away those who have taken shelter there from dire necessity! — The same author hints, 'That the magistrates, whose duty it is to see that none are relieved from the public purse but those who are either incapable of labour, or, if capable, unable, by their utmost efforts, to support themselves and their families, have been miserably deficient and inattentive in the execution of this duty.' Page 2.

prize to those who revere and embrace them, having, some of them, once had the very same prejudices; but that these doughty champions for reason and virtue, these furious sticklers for candour and liberality, should descend to the mean artifice of misrepresentation, to give some colourable pretence for their bitter invectives against evangelical preachers and evangelical doctrines, is altogether unworthy of them, and justly exposes them to the charge of unfairness and illiberality. The following positions are laid down in the Barrister's Second Part, and quoted by the Monthly Review for Oct. 1808, pages 187, 188, with expressions of approbation: —

'That by atoning for their guilt, he becomes the Author of *salvation* to those who *disobey* him, IS NOT TRUE.

'That he gave himself for those who were not *zealous* of good works, IS NOT TRUE.

'That when he shall come to judge the world, he will *impute* his righteousness to the wicked, IS NOT TRUE.'

Can the Barrister, can his colleagues, in this *pious* warfare against evangelical preaching, lay their hands upon their hearts, and before God and the world, honestly say that they believe the sentiments referred to in these positions are the sentiments of the general body of evangelical preachers, or of any one of the Barrister's antagonists? No, no; Christian reader, neither the Barrister nor the Monthly Reviewer believe any such thing! — they do not think that evangelical preachers believe that Christ will be the Author of eternal salvation to those who disobey him, — that he gave himself for those who are not zealous of good works, or that he will, in the day of judgment, impute his righteousness to the wicked. These enemies of evangelical preaching have no just ground for attributing to us the sentiments contained in these truly absurd and unscriptural positions. They would not be justifiable in doing this, even if they had found some incautious and enthusiastic individual, who had so expressed himself; because the opinions of a numerous body of professing Christians, are not to be determined by the representations of a few; but by what are the well-known unequivocal sentiments of the majority.

We must give these wily Socinians credit for their policy, if not for their honesty. They know well that it will not answer their purpose to oppose evangelical sentiments as they appear in their own native garb; they, therefore, distort them, dress them up in a most ridiculous manner, and then call the Merry Andrews of their own party to come and make sport with them. So the ancient persecutors treated the primitive martyrs; — unable to refute a single sentiment they believed, or to convince them of a single error, they cut the matter short by dressing them up in ridiculous habits, and then worried them to death. Such practices are worthy of being imitated, upon a smaller scale, by the enemies of evangelical preachers. They first represent them in the most odious light, and then try to induce the Legislature to persecute them.

The Life of William Kelly; *or the Happy Christian*. 6*s*. 8*d*. *per* 100.

WE congratulate the Committee of the Religious Tract Society, and the other friends of that establishment, on the acquisition of this interesting narrative. It is understood to be the production of a respectable clergyman, who vouches for the truth of every statement it contains. The knowledge of this circumstance must be gratifying to every reader; for, while it might seem fastidious to refuse the aid of Fiction as an *occasional* vehicle for religious sentiments, those incidents which have really occurred, will uniformly impress and entertain far more than those incidents, in themselves equally striking, which imagination is known to have invented. With regard to William Kelly, we apprehend that no man can peruse this brief account, without feeling that such is the life which all ought to lead; and such

the departure out of life which all must necessarily desire.

He was born at Douglas, in the Isle of Man, in the year 1731, and died in the year 1808. His worthy parents moved in the humbler class of society; nor did he ever advance a step beyond them;—yet, poor as he was, and equally modest, he became so far an object of notice, that his funeral was attended by a great concourse of people of all ranks. The gentleman and the beggar, the stranger and the native, seemed to vie with each other in paying the last tribute of respect to this real Christian. In the early part of life, having left home, and thrown off the restraints of education, 'he frequented the company of idle and dissolute young men, and soon learned their vices,' habituating himself to that of drunkenness in particular. About the age of 30, he became thoughtful; and afforded strong evidence of a sound conversion. From that period to the end of his life, he maintained a character equalled by few, and exceeded by none. He was a truly *scriptural* Christian.

From so small a tract we cannot well make quotations: we hope our readers will peruse the whole; and we think that the generous distributors of tracts can scarcely spend six shillings and eightpence more beneficially, than by purchasing a hundred of this narrative for circulation among the poor.

Memoirs of the late Rev. William Hendebourck, *of Taunton, written by Himself; with a Funeral-Sermon, by the Rev.* William Hendebourck. 1s.

These Memoirs record the leading circumstances of the conversion, life, and ministry of a good and useful man; some particulars of which appeared in this Magazine a few months ago. The Funeral-Sermon annexed, was preached by his grandson, at Bishop's Hull. The text, 2 Tim. iv. 6, 7, 'I have fought the good fight,' &c. is considered as expressive of Holy Courage, Unremitting Diligence, Steady Perseverance, and animating Prospects. The whole will be read, by pious persons, with pleasure and advantage.

LITERARY NOTICES.

The United Theological Booksellers, having undertaken to publish a new and uniform edition of Dr. W. Bates's Works, would be obliged to any gentleman who can direct them to unpublished MSS. of that author.

The Author of the Refuge has in the press a Piece on the Sufferings of Christ.

A new edition of Wiclif's New Testament, in 4to, is just ready, with his Life, &c. By the Rev. Mr. Baber, of the British Museum.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Henry's Bible, Bagster's edition, Part xv. 8vo, royal, 12s.

Sailor Pilgrim. Part II. By Dr. Hawker. 12mo, 1s. 6d.; 8vo, 3s.

Fuller's Apology for Missions. 8vo, 3 Parts, in bds. 2s. 6d. each.

Three Letters to a Barrister, and One to W. Hale, Esq. By Dr. Hawker. 8vo.

The Detestable Nature of Sin: a Sermon, before the Sussex Mission Society. By John Styles. 1s.

Sermons, *on the late Anniversary of the King's Accession.*

The Jubilee: at Argyle Chapel, Bath. By W. Jay. 1s. 6d.

Righteousness the Dignity and Ornament of Old Age: at Pell Street Meeting. Clout.

Duty of Britons to be Thankful. By G. H. Watkins.

British Jubilee: at Bristol. By T. Biddulph.

Britons' Jubilee: at Surry Chapel. By J. Griffin. 1s. 6d.

Motives to Gratitude: at Eagle Street Meeting. By J. Ivimey. 2s.

National Gratitude: at Peckham Meeting. By Dr. Collyer. 1s. 6d.

The Friendly Monitor: at Hull. By Thomas Finch. 1s. 6d.

National Jubilee, politically and morally improved, by a Magistrate.

The British Jubilee: at Crown Court Meeting. By J. Greig.

Loyal Congratulation: at Greenwich. By T. Chapman.

Three Jubilee Sermons. By Dr. Buchanan.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Translation of a Letter written in the name of the Ministers' Conference, in Hernhuth, to the Directors of the Missionary Society, by the Rev. J. D. Heinrich: dated Reibersdorf, in Saxony, the 8th of Sept. 1808.

It was truly gratifying to us to be favoured with a letter from your Society, and thereby to learn that you had kindly received our fraternal salutations and good wishes, presented to you by our mutual friend the Rev. Mr. Steinkopff. How great and glorious are your exertions, aiming, as they do, at the spiritual and eternal welfare of millions!

Surely, they arose not from chance, neither are they the mere effect of your pious principles; but they seem to have been called forth by the good providence of our God; they mark an intimation of his supreme government. For such important purposes as these the Lord formed your island, and peopled it with a nation capable and desirous of spreading his word and the kingdom of his anointed; for such purposes he favoured you with so excellent a constitution, and blessed you both with great riches, and a willing mind, to improve them in those very exertions and sacrifices which his grand design required. And for the same reasons your native land was to remain unconquerable, that his work might be carried on, even in the midst of the convulsions of other earthly kingdoms. A way is opened, means have been found out, messengers of peace are gone forth, the translating, printing, and distributing of the Bible, is rapidly proceeding. Who can enumerate the places and persons which already rejoice in the light of divine truth, emanating from your Society as from a central point, or which will hereafter be gladdened with the cheering rays of the Sun of Righteousness. How happy must that person feel who, by contributing his mite to this treasury, contributes to the spreading of the word and kingdom of God! For all this, may ye be blessed by the Lord! Blessed be all your meetings, consultations, undertakings! Angels of God will rejoice; and with them we rejoice also! *We*, I say, who, on the 15th of June, were assembled together to the number of upwards of 60 Protestant ministers, under the presidency of the Rev. Mr. Baumirster, but (what is still better) under a lively sense of the presence of our common Lord! Here we joyfully reminded ourselves of several truly benevolent institutions, but more especially of the Missionary and Bible Societies; and we could not but deeply regret our being prevented, both by our political situation and the spirit of our age, from that active co-operation by which we wish to aid your praiseworthy exertions;—but, as matters stand, our entire approbation of, and most cordial rejoicing in your plan and proceedings, accompanied with the warmest praises of God, are the only additions we can, for the present, make to your zeal and activity;—yet, as a small proof that the exertions of the friends of Christ in England, have, in some degree, excited our emulation, we soon expect copies of a beautiful German Bible, printed by the German Bible Society at Basle, which owes its formation and activity to the example and the noble liberality of the British and Foreign Bible Society.

Permit me to add, that I have been commissioned by the whole body of the Clergymen assembled at Hernhuth, to return our sincerest thanks to the Honourable Missionary Society in London, for their very welcome communication, and for all the Christian love and affection which they have mani-

fested towards us, and to recommend ourselves collectively, and as individuals, to their continued kind remembrance and supplication.

(Signed) J. D. Heinrich,
Pastor of the German Lutheran Church at Reibersdorf, in Saxony.

ITALY.

Suppression of Religious Orders in Naples. — The following is part of the decree lately issued by Murat, King of Naples: — "Upon the report of our ministers of worship, of justice, and of finance, we have decreed, and do decree, as follows: Throughout our whole kingdom the following religious orders are suppressed: — The Dominicans, and all the detached monks of their order, the Minorites, the third Order of St. Francis, the Minimists, the two Carmelite Orders, the Brethren of St. Peter of Pisa, the Servites, the Brethren of St. John of God, the Trinitarians of Mercy (Spanish and Italians) the Augustines, the Sylvestrians, the Basilians, the Theatins, the Regular Minorites, the Cross Bearers, the Clerks of the Mother of God, the Bamalites, the Samaschians, the Priests of St. Roche."

While the Pope is immured at Avignon, the Conclave of Cardinals is ordered to assemble at Paris. The object of this extraordinary convocation is not hinted at; but it relates, in all probability, to the election of M. Fesch (Bonaparte's uncle) to the Papal dignity; and possibly, if it be found practicable, the removal of the Papal See to Paris!!!

The late treatment of his Holiness the Pope, and especially his being closely confined at Avignon, reminds us of a circumstance mentioned by Dr. Fuller, of facetious memory. 'When I was at Cambridge,' says he, 'there was a false report current, that Pope Urban the Eighth was shut up by his Cardinals in the castle of St. Angelo; upon which a waggish scholar said, — *Jam verissimum est, Papa non potest errare.*'—*Fuller's Worthies, p.* 155.

A letter from Rome states, that all the heads of religious houses throughout the whole of the Papal States, have been carried to France under an escort.

GERMANY.

University of Wurtzburgh returned to Catholicity. — Frankfort, Oct. 1. The organization which the University of Wurtzburgh had received from the Bavarian government, while the city was under that jurisdiction, has very lately been changed, and that which is substituted approaches much nearer to the old establishment, appointed by the Bishop of Wurtzburgh, at the time when he held the sovereignty. No Protestant professor can now be employed in this University. The senate is dissolved, — the theological chairs are given to monks, — the eminent chemist Vogdman, and the most celebrated professors of the faculty of philosophy, have lost their places.

Female Nudes threatened. — Augsburg, Sept. 13. The innkeeper, André Hofer, chief of the insurgent mountaineers in the Tyrol, has issued a proclamation, which is distinguished by its religious tenor. It treats of the sins of the people, and of the repentance necessary to be instantly exercised, in order to avoid the further visitations and chastisements of God. This instrument concludes in these terms: — 'Many of my brethren in arms are scandalized that the women expose too much of their arms, and their bosoms, or display them through transparent dresses, whereby they give occasion to guilty passions, which cannot be but singularly displeasing to God, as well as every one bearing the name of Christian. It is hoped, therefore, that these women, to turn away divine wrath, will reform their fashions immediately; otherwise, if they do not, they will have nobody to blame but themselves, if their uncovered parts should be covered in a manner not very pleasing to them."

SWITZERLAND.

Mixed Marriages. — Zurich, Sept. 8. — Many of the Swiss Cantons have exclaimed forcibly against a law

promulgated by the canton of Basle, which forbids its officers, under the penalty of forfeiting all right of citizenship, to marry persons professing the Catholic religion. The Protestant cantons of Vaud and Zurich, the Catholic cantons of Lucerne and Tessin, and the mingled cantons of St. Gal and Argovia, have declared, That this prohibition is contrary to the act of mediation, and to a salutary toleration; and they have demanded, that this act be annulled: on the other side, several Catholic cantons, especially those of Schweitz, Underwald, and Soleure, have adopted the system of that of Basle, and have pronounced against mixed marriages. At the last session of the Diet this affair was discussed; but no resolution was adopted on the subject. In that meeting the envoy from the Canton of Soleure, expressed his decided disapprobation of the favour afforded to such marriages in the diocese of Constance, the bishop of which diocese, is the Prince Primate of the Confederation.

SPAIN.

Spanish Monks. — Madrid, Sept. 24.—Formerly the monks in their habits thronged the streets of this city; now we meet with none who have not adopted the ordinary ecclesiastical dress. The major part, having quitted their cowls, have returned to their families and the places of their birth, to live (if they can) on the pension allowed them.

Plunder of the Clergy.—Sept. 6. The Madrid Gazette contains various decrees by the Usurper. One of these suppresses all the monastic orders in Spain, assigning only a small pension for life to the individuals who compose them. The archbishops and bishops are also put on the pension list, and their property and revenues are sequestrated for the sole use of the state. Another decree annuls all titles of nobility, not conferred or confirmed by the usurper. Such is the condition of Spain, and such will ever be the fate of those unhappy countries that become subject to the atrocious and tyrannical dominion of the French!

A French Account. — Madrid, Sept. 4. The solicitude of the King watches over those unfortunate religious persons who, from age or infirmity, cannot profit by their being restored to society. Asylums have been opened for objects of this description, and funds set apart for their support.

Dr. Neale, in his 'Letters from Portugal and Spain,' lately published, says, "I must tell you that the people cannot help expressing the delight they feel at the abolition of the Inquisition, and the partial suppression of the monastic orders. Several of the most respectable neighbours of the gentleman at whose house I am, came this evening to pay him a visit, and were absolutely *capering about the room with joy.* — One of these was a *cura*, or secular clergyman. I mention this to you, as it will give you an idea of the great popularity which this first act of the new monarchy is likely to give to Joseph Bonaparte."

JAMAICA.

By letters from the Methodist Preachers in the West Indies, inserted in the last Number of the Methodist Magazine, we find that when intelligence arrived there that his Majesty had set aside the regulations made in Jamaica to prevent preaching, the greatest joy and thankfulness were expressed by the pious people; and it was hoped that their chapel in Kingston might be opened immediately; but they have been grievously disappointed.

A petition was presented to the Governor, the Duke of Manchester, who informed them, that he had then not received any official instruction from his Majesty's Council. It was then determined to apply, at the next Quarter Sessions, for a licence, according to the Toleration Act, as is customary in England. This application appears by the 'Times,' to have been made in September last; when the Court, after a long hearing, unanimously refused the prayer of their petition.

It is to be observed, that it was

not in consequence of passing 'The Consolidated Slave-Bill' (rejected by his Majesty) that the labours of the preachers were first prevented, but by 'a law of the Corporation of the City of Kingston;' — by that law the preachers were silenced, because not licenced in the island of Jamaica; and now we find licences refused when applied for.

Report of the Committee of the Society for Missions to Africa and the East.

This Report gives an account of the state of the Society's mission in Africa. We are glad to find that some of the native chiefs profess much attachment to the missionaries who are now settled at Bassia, where they will instruct any children committed to their care. Mr. Butscher was about to take a journey into the interior, to obtain a fuller knowledge of the language and customs of the country. The Society have lost a pious missionary by the death of Mr. Prasse; to repair this loss, and to occupy both the settlements at Bassia and Fantimania, two of the Society's students, Barneth and Wenzel, are to be forwarded to Africa.

From the Journals of the Missionaries, it appears that the Abolition of the Slave Trade is happily meliorating the condition of Western Africa. The traders, indeed, still indulge a hope to carry on this infamous traffic, in a limited degree, with smuggling vessels; but they have been alarmed by the vigilance of his Majesty's cruizers; and the Foolahs, who dealt largely in slaves, now bring but few to the Rio Pongas, as they fetch but a low price. The abolition has brought an advantageous situation into the hands of the missionaries; the natives have already improved in various respects; and they hope they will at length embrace Christianity.

Mr. Nylander has continued his care of the colony's spiritual concerns. He instructed 39 Maroons, 4 natives, and 6 settler boys, one native man, and 6 adult Maroons. Mr. Renner, during his residence at Freetown, had baptized 114 children and 9 adults. Mr. Hartwig baptized 4, and Mr. Nylander 26, besides a number of adult Maroons, and a Wandingo man and woman.

From the state of the Society's funds, it appears that they have received in the past year (with the balance of the former) 2757 *l.* 14*s.* 6*d.* and expended 1837 *l.* 11*s.* 9½*d.*; but there is a grant of 500 *l.* to the Corresponding Committee in India, for the purpose of translating the Scriptures into the Oriental Languages, which has not yet been drawn for.

Extracts from the Periodical Accounts of the United Brethren.

1. *From Brother J. A. Kuester, dated Gracedale (Baviaanskloof) Dec. 22, 1807, near the Cape of Good Hope.*

'My dear Friend, — I wish you could waft yourself hither but for eight or ten days. I am pretty sure you would not often have a dry eye, in beholding what the Lord has done for this nation, which, but a few years ago, was buried in gross ignorance, darkness, and sin. I am not able to describe it: it must be seen and felt. Whenever I hear them sing that verse, 'The Lord for us great things hath done,' &c. I feel my whole soul melt within me, they do it with such energy and sincere thanksgiving!

'On the first prayer-day after our arrival, we had the pleasure to see seven Hottentots baptized. — May the Lord our Saviour count us also worthy to be made instruments in his hands, to assist in this great work, though in ourselves we are wholly unfit for his service! — but to Him we devote ourselves with joyful hearts, for his great mercy wherewith he hath sought and found us, and granted us to rejoice in him as our Lord and Saviour!'

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2. *From Brother J. C. Kuehnel, Gracedale, Jan. 12, 1808.*

'You say that you have objections to changing the name of our settlement from Baviaanskloof to Gracedale, the name given it by Governor Jansen; but I wish to

observe, that no name can be more suitable. First, It is indeed a *dale*, inclosed by high mountains; and, Secondly, O what *grace* has the Lord not bestowed upon its inhabitants! With truth we may say, 'The Lord hath done great things in this place!' I think, dear Brother, that if you recall to your remembrance the great benefits bestowed upon us for these fifteen years past, you will admit that the grace of God has prevailed here; and, therefore, I hope you will, in future, adopt the name into your Periodical Accounts. You say, that our English friends are accustomed to Baviaanskloof, and it has become a favourite name with them; but with us it sounds very disagreeable, and we were glad of the change. The baboons and monkeys are no longer in full possession, and therefore have no right to have the dale (or glen) called by their name.'

Bible Society, Philadelphia.

By the Report of this Society, May 1, 1809, we find that they had purchased 1000 English Bibles, 300 English Testaments, and 500 German New Testaments; they had also ordered from Germany 300 German Bibles, and had directed that 100 French, 100 Welsh, and 50 Gaelic Bibles, should be imported from London.

A quantity of Bibles and Testaments were distributed among the Indians of two Christian congregations at Muskingum, in the destitute parts of Maryland, Delaware, Pensylvania, and New Jersey; and 100 were ordered to be sent to Canton, for the American sailors, and some to the slaves in Virginia.

The harmony with which Christians, of different denominations, united in prosecuting this object, afforded much satisfaction, as an approximation to that brotherly love among Christians, which all good men so ardently desire. It is the opinion of the managers, that, in the present convulsed state of Europe, there is no place from which the light of divine truth may be sent forth more successfully to various parts of the benighted world, than from the city of Philadelphia.—The cash received by subscriptions, &c. to this infant institution, amounted to 2715 dollars.

We rejoice to hear that the influence of the example of the Bible Society at Philadelphia, which was formed on the model of the British and Foreign Bible Society in London, has already produced a similar institution at Hartford, in Connecticut. May such societies 'increase and multiply,' till the world is filled with Bibles! Amen and Amen!

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
Mrs. B——	10	0	0
Mr. Barnett, of Kegworth	8	3	0
Miss Barnett, do.	3	3	0
Decimus	1	0	0
A Friend, by Mr. Bradley	1	1	0
Rev. Mr. Clark and Friends, at Brigg and Wraby	9	9	0
A Friend, at Abergavenny	1	1	0
A few Friends at Tottenham Court Chapel, subscribing small sums weekly	1	12	4
A Friend in the Parish of Neilston, by W. Muir, Esq.	2	0	0
Tutors of the Children of the late Mr. T. Cuthbertson, of Lyon cross, Parish of Newton, Second Donation	2	0	0
Ditto, for African Mission, Second Donation	1	0	0
Ditto, for Jewish Mission, Second Donation	1	0	0
Glasgow Missionary Society, by W. Muir, Esq.	50	0	0
Perth Society for Propagating the Gospel among Heathen Nations, by Rev. Mr. Willison	20	0	0
A. L. or Z.	1	0	0
A Parcel of Needles, Pins, Thread, Thimbles, &c. a Present for the Tobago Mission, from sundry Friends.			

CELEBRATION
OF
HIS MAJESTY'S ACCESSION TO THE THRONE,
OCTOBER 25, 1809.

This day will long be celebrated in the annals of Britain: it was a day of peculiar festivity, observed by all ranks of people, in a manner congenial with their respective views and habits. A similar event having taken place but twice in the history of our country *, the attention of the public was uncommonly excited, and an acknowledgment of the good providence of God in the protection of his Majesty's person, and continuing to this country, under his government, the most invaluable privileges, civil and sacred, was made sincerely, we doubt not, by many thousands of British subjects.

It is not our province to describe at large the public demonstrations of joy, by means of the ringing of bells, discharge of cannon, fire-works, or illuminations (though the latter were, in many instances, uncommonly superb and brilliant); but we would direct the attention of our religious readers to that display of piety which marked the day. We do not, indeed, call it a JUBILEE; because we humbly conceive that the application of a name by which a divine ordinance among the Jews was distinguished, to a merely human festival, is not strictly proper; but we rejoice to notice that, at least, apparent regard to the worship of God which marked the former part of the day; for this was general, if not universal. The cathedral, the parish church, the chapels and meeting-houses of the Dissenters and Methodists, Catholics and Jews, were not only opened, but frequented by a very great body of the people. Public collections were made at many of the places, besides liberal subscriptions, for the purpose of setting at liberty the debtor, feeding the hungry, clothing the naked, and encouraging the children of charity and Sunday-schools.

The Lord Mayor went in state to St. Paul's Church, attended by the members of the Corporation, including 100 of the Common Council. His Lordship was received at the great west door by the Dean and Chapter, the great aisle being lined by the River Fencibles. The chaplain preached on a very appropriate text, 2 Kings viii. 66. 'And they blessed the King, and went to their tents, joyful and glad of heart for all the goodness the Lord had done for David his servant, and for Israel his people.'

At Westminster Abbey, Dr. Vincent, Dean of Westminster, preached to a large congregation, from Rom. xiii. 7. 'Render to every man his due,' &c. The preacher gave due honour to the character of the Sovereign, the influence of whose example, and the weight of whose character were properly appreciated †; nor did he forget to notice that noble act which secured the independence of the judges.

* The reigns of Henry III. and Edward III.

† "At the commencement of his reign, he gave this order to his chaplains, 'That they should forbear all flattering speeches; and deliver their Master's message with the force, spirit, and freedom of the gospel.' In corroboration of the truth of this anecdote, Bishop Warburton, in one of his letters to Bishop Hurd, writes, That when some of the King's chaplains had been using flattering speeches, the King publicly expressed his disapprobation; and said, He came to hear the praises of God, and not his own.

"While we have regularly indulged our morning slumbers, our King has as regularly been found joining in prayer with his household. Of his solemn and unostentatious deportment in these morning devotions, in his private chapel at Windsor, they who have exercised their privilege of attending with him, can fully witness. He is known to have been an admirer of the Works of the good Bishop Hall; and has often brought a volume of them forward, to point out some passages which had struck him as worthy the observation of [illegible]. The Exposition of Scripture to which he has had most frequent recourse (Mr. Henry) is as popular and orthodox as any of which our country can boast."

Mr. Watkins's Sermon, Oct. 25, page 20, 21.

It may not be improper to record in this place, the Prayer which, by order of the Privy Council, was composed for the occasion, by the Archbishop of Canterbury, and used in all the places of worship connected with the Establishment.

'O God! in whose hands are the issues of life and death, and to whom alone it belongeth to distribute mercies, as well in lengthening as in shortening the days of men, we yield thee praise and thanksgiving for the protection thou hast vouchsafed our gracious Sovereign, during a long and arduous reign! Continue, we pray thee, thy watchfulness over him; shield him from the open attacks of his enemies, and from hidden dangers, — from the arrow that flieth by day, and from the pestilence that walketh in darkness; enlighten his counsels for the public good; strengthen all his measures; and when it shall seem fit to thine unerring wisdom, perfect the ends of both, — the restoration of peace and security to his people, — of concord and independence to contending and bleeding nations! These blessings and mercies we implore for our Sovereign, ourselves, our allies, and our enemies, through the merits and mediation of Jesus Christ, our Lord and Saviour. Amen.'

To render this day somewhat like the Jubilee of the Jews, a proclamation was issued for pardoning Seamen and Marines, and another for pardoning Deserters from his Majesty's land-forces. Delinquents, confined for offences of a military nature, were also ordered to be set at liberty. An extra allowance of provisions was likewise granted to the sailors.

The same zeal which distinguished the metropolis, was manifested in every district of the country, and especially in the great cities and towns, the same expressions of joy, the same attention to the worship of God, and the same spirit of liberality towards the poor and distressed. This latter circumstance is peculiarly pleasing; it was directing the joy of the nation into the best and most useful channel; it served to excite and increase the spirit of benevolence, for which, we trust, the British nation is so justly celebrated, and which, in years to come, will render the day deserving of special remembrance.

Among the diversified modes of keeping the day, none was more appropriate to the occasion, or better suited to exemplify the Christian character, than that which was adopted by the Master and Seniors of Trinity College, Cambridge, who unanimously voted a Donation of Fifty Guineas to the British and Foreign Bible Society, for the purpose of diffusing the glad tidings of Redemption.

The Rev. Mr. Dunn, of Maryport, in Cumberland, thus writes to the Secretary of the Missionary Society, with a Donation of 22 *l.* 1*s.*: — 'On the late occasion of general joy, and among the various methods adopted of expressing it, we have chosen to express ours in that way which, with the divine blessing, will be productive of the most lasting benefit. The blaze of powder, the glare of oil is transient; but if the light of the glorious Gospel can, by such means, be diffused in Heathen lands, it may shine to the latest posterity, to the everlasting joy of all the friends of Jesus.'

List of Texts preached upon October 25, 1809.

[Those marked with an Asterisk (*) are printed.]

St. James's, Clerkenwell. Lev. xxv. 9, 'Then shalt thou cause the trumpet of the Jubilee to sound,' &c.

St. Ann's, Blackfriars, Dr. Hawker. Rev. xi. 15, 'The kingdoms of this world are become,' &c.

Queen Square Chapel, Westminster, Mr. Shepherd. Isa. lxi 1—3, 'To proclaim the acceptable year,' &c.

Pentonville Chapel, Mr. T. Shepperd. Col. iii. 15, 'And let the peace of God rule in your hearts,' &c.

Chapel of Bridewell Hospital, Mr. Budd. Isaiah xxxix. 8, 'He said, moreover, there shall be peace and truth in my days.'

Ely Chapel, Mr. Wilcox. 1 Sam. vii. 12, 'Ebenezer, — hitherto the Lord hath helped us.'

Pell Street, Mr. Smith. Lev. xxv. 9, 'Then shalt thou cause the trumpet of the Jubilee to sound,' &c.

Tabernacle, Mr. Wilks. Psalm cxlix. 2, 'Let the children of Zion be joyful in their King.'

Sion Chapel, Mr. Wilkins. The same.

Lothbury, Mr. Thomas. The same.

Islington, Mr. Lewis. The same.

Tottenham Court Chapel, Mr. Hyatt. Rev. xi. 15, 'And he shall reign for ever and ever.'

Camden Chapel, Mr. Hooper. Ps. xcvii. 1, 2, 'The Lord reigneth,' &c.

Worcester Chapel, Mr. Stodhart. Judges xiii. 23, 'If the Lord were pleased to kill us,' &c.

Queen Street Chapel, Dr. Clark. Psalm lxxxix. 15—17, 'Blessed is the people that know the joyful sound,' &c.

Bentinck Chapel, Mr. Mann. The same.

Ram Chapel, Hackney, Mr. Williams. Dan. v. 10, 'O King! live for ever!' *

Greenwich Chapel, Mr. Chapman. Nehem. ii. 3, 'Let the King live for ever!' *

Holywell Mount, Mr. Platt. 2 Chron. xxiii. 2, 'God save the King!'

Eagle Street, Mr. Ivimey. The same.*

Broad Street, Mr. T. Hill. The same.

White Row, Mr. Goode. Psalm lxi. 6, 'Thou wilt prolong the King's life,' &c.

St. Clement Danes. The same.

Wilson Street, Mr. Buck. Prov. viii. 15, 'By me king's reign,' &c.

Hare Court, Mr. Webb. The same.

Bethnal Green, Mr. Kello. The same.

Rose Lane, Mr. Williams. Psalm xviii. 50, 'Great deliverance giveth he to his King,' &c.

Weigh House, Mr. Clayton. 1 Peter ii. 17, 'Honour the King.'

Walworth, Mr. G. Clayton. The same.

St. Dunstan's, West. The same.

New Court, Dr. Winter. The same.

Gate Street, Mr. G. Williams. The same.

Mile End, New Town, Mr. Evans. The same.

Camomile Street, Mr. John Clayton. Psalm cxlvii. 20, 'He hath not dealt so with any nation.'

Peckham, Dr. Collyer. The same.*

Stepney, Mr. Ford. The same.

Fetter Lane, Mr. Barder. 1 Tim. ii. 1, &c. 'I exhort, therefore, that, first of all, prayers and giving of thanks be made for Kings,' &c.

St. Swithin's, Mr. Watkins. The same.*

Surry Chapel, Mr. Griffin. The same.*

Haberdasher's Hall, Mr. Brooksbank. The same.

Bermondsey, Mr. Townsend. The same.

Hackney, Mr. Palmer. The same.

Orange Street Chapel, Mr. Waugh. The same.

Swallow Street, Dr. Nicol. The same.

Hammersmith, Mr. Raffles. Isa. xxxiii. 15, 'Seventy years, according to the life of one King.'

Pell Street, Mr. Cloutt. Prov. xvi. 31, 'The hoary head is a crown of glory,' &c. *

Islington, Mr. Jennings. Luke xii. 48, 'Unto whomsoever much is given, of him shall be much required,' &c.

Shepherd's Market, Mr. Hackett. 1 Peter ii. 11—17, 'Dearly beloved, &c. honour the King.'

JEWS.

THE Directors of the Missionary Society, being earnestly desirous of attracting the attention of the Jews to the gospel of the Son of God, have engaged a number of the ministers in and about the metropolis, to preach a course of lectures to them, on Tuesday evenings at Artillery-street Chapel, the place which they formerly procured for Mr. Frey, who now preaches in another connexion. By the importance of the subjects chosen (a list of which has been published), and the variety of the preachers employed, they hope that a good attendance will be secured. The subjects proposed for discussion, though intended more immediately for the benefit of the Jews, will be found peculiarly interesting to Christians also; and especially to young persons, as likely, by the blessing of God, to establish their minds in the belief of the truth. These lectures commenced on Tuesday evening, Nov. 28th, when the Rev. Mr. Waugh delivered an introductory discourse on 'The benevolent disposition of true Christians towards the posterity of Israel.'

TRACTS FOR THE JEWS.

WE are happy to learn that a very considerable number of Tracts, composed and printed for the use of the Jews, have been dispersed, at the instance of the Missionary Society, among that people. Mr. N. J. who has gratuitously and very zealously distributed them, says, in his Report to the Committee,—'I commenced the distribution in Drury Lane, proceeding in a straight line to the Hay Market; including also the short streets to the right and left. The next distribution was between St. Martin's Lane and Bedford Street, west and east; the Strand and High Holborn, north and south. It was my practice to deliver them in their respective houses, as well as to the Jews walking in the streets. I have followed the same method in the neighbourhood of St. Mary Axe, Duke's Place, Whitechapel, Petticoat Lane, &c. &c. Although I received opprobrious language from some, the great majority (perhaps 15 out of 16) received them with civility, some with great complacency, and others with the most eager impatience. I therefore hope that many have seriously perused them.'

LONDON FEMALE PENITENTIARY.

WE are informed that two Sermons will be preached on Sunday, December the 10th, for the benefit of the above institution at St. James's Church, Clerkenwell (in which parish the Penitentiary is situated); that in the morning by the Rev. Henry Foster, M. A. Minister of the parish, &c. and that in afternoon by the Rev. E. T. B. Beynon, M. A, of Carshalton.

POETRY.

THE BLESSING OF JACOB.

YE sons of Jacob, gather round and hear;—
Your father Israel's last address revere!
'REUBEN, my first-born thou, once my delight,
My strength, and the beginning of my might;
The excellence of dignity and power;
But, ah! how chang'd since that disgraceful hour!
Impetuous passions hurried thee astray,
As swelling waters bear their banks away;
Thou durst ascend thy father's marriage-bed, —
Pollute my couch! — then Reuben's glory fled!

Line 7. *Pachaz cammajim*, impetuous as waters; swollen, turbid (see Zeph. iii. 4, and Judges ix. 4) turbulent, presumptuous, audacious, rather than light (Jer. xxiii. 32.): by their lies and by their presumption. Not instability, but presumption, under the influence of impetuous passions, was the source of Reuben's misconduct. — See J. Robertson's Clavis Pentateuchi.

'SIMEON and LEVI were too closely join'd,
Brothers in guilt, and in a fraudful mind;
Their contracts, weapons of the sorest woe,
Expos'd the helpless to the vengeful blow!
Into their secret enter not, my soul,
Their unknown counsel I could not controul;
They knew my honour scorn'd so base a plot;
Let them alone sustain the odious blot!
They, in their rage, presum'd a man to kill,
Extirpated a pride in their self-will!
Curst be their anger, for it knew no bound; —
Their passion gave an unrelenting wound!
Yet shall their race remain among my heirs,
A part, tho' not a birthright, shall be theirs;
In Jacob's lot shall each a portion know,
Their seed 'midst Israel's favour'd tribes o'erflow.

'JUDAH, thy name is *Praise!* thy brethren join
To hail thee Father of the Royal Line!
The necks of all thy foes thy hands shall press;
Thee with respect thy father's sons address.
Just as his prey the youthful lion rends,
So from the spoil my victor son ascends!
The couchant lion thus secure may lie, —
Who dares the suckling lioness defy?
He that would steal her new-born whelps away,
Shall make his forfeit life her instant prey.
The sceptre shall remain in Judah's hand,
And still his legislative pow'r shall stand
Till SHILOH come: that prosp'rous, peaceful One
Convenes obedient nations round his throne!
Bound to the vine shall he his foal confine, —
His ass's colt shall browse the choicest vine;
The luscious clusters yield a purple flood,
And soak his raiment with their richest blood:
His sparkling eyes the generous beverage shew;
His teeth retain a more than milk-white hue.

Thou, ZEBULUN, shalt reach from sea to sea, —
Commerce and fishing thine employ shall be:
Like Zidon situate thy western side;
Ships in thy friendly ports shall safely ride.

'While ISSACHAR, endued with strength of bone,
His heavy panniers bears without a groan:
Rest his chief good, and pleasant is the land,
This boon enjoy'd, let whoso will command.
Inur'd to bear, his shoulders shall refuse
No ruler's laws, nor tributary dues.

'DAN, tho' but small, a tribe distinct shall be; —
'Midst Israel's rulers he his Judge shall see.

Line 12. *Mekerotheihem*, their fraudulent contracts (see Venema's Dissertations, vol. i. 226). *Macar*, which in Hebrew denotes *he sold*, in Arabic signifies *to beguile*, and in Syriac *to espouse*.

Line 20. *Ikkeru shor*. James Robertson's Translation seems much preferable to ours, and still more so to the Seventy; not 'they dug down a wall,' much less 'they houghed an ox,' but thus:

For in their anger they slew a man,
And in their self-will they extirpated a prince.

Line 25. *Achalleḳem bejaakob*, I will divide them a portion in Jacob,
Va-aphitzem bejisrael, And cause them to overflow in Israel.

So Venema renders it, and includes Reuben in the blessing, as otherwise no blessing at all would have been pronounced on these tribes, contrary to the assertion in ver. 28, that 'he blessed them, every one according to his blessing.' — Compare Moses's blessing on Reuben (Deut. xxxiii. 6.) and on Levi (v. 8—11.).

Line 47. From the Mediterranean to the Sea of Galilee.

Line 51. Issachar is a strong ass (*chamor gerem*, an ass of bone).

Dan [illegible] the serpent's subtlety display,
Coil'd like a slumb'ring adder in the way:
His sudden bite shall wound the horse's heel;
The rider backward thrown, his vengeance feel.
'For thy salvation have I waited, Lord!
Thus for my shield, at last my great reward!
'GAD from a troop may suffer a defeat,
Yet in the end his conquest be complete.
'Be ASHER blest indeed! — with choicest bread
And royal dainties shall his sons be fed.
'Let NAPHTALI in divine deliverance find,
And bound along, a disentangled hind.
His gracious words shall other hearts prepare
To wrestle and prevail in fervent pray'r.
'JOSEPH, the son of a most fruitful vine, —
Son of that first-lov'd, best-lov'd wife of mine!
Tho' long delay'd, her families increase,
Her branches flourish after her decease.
Near a perennial spring this vine shall grow,
Her fruitfulness shall future ages show.
Their venom'd shafts the archers thickly shot;
Keen were their arrows, but they reach'd him not:
While his own bow shall in full strength abide,
The Mighty One of Jacob on his side.
His arms, his hands, his father's God sustains,
While Israel's Shepherd, Israel's Stone remains.
From his blest name my son his strength derives,
The all-sufficient God, who ever lives!
His aid thou hast experienc'd oft, and still
Thy cup with blessings shall Jehovah fill:
Blessings from Heaven above to thee shall flow,
And blessings from the deep that lies below:
The blessings of the breast and of the womb
Shall be thy lot, when I am in my tomb:
The blessings of thy father shall exceed
All that his ancestors foretold their seed.
High as th' eternal hills these blessings rise,
Wide as the earth, and lasting as the skies!
On Joseph's head shall every good descend,
On him once banish'd far from every friend!
'Fierce as a wolf shall BENJAMIN prepare,
With hostile troops, to wage successful war!
He in the morning shall his prey devour,
The spoil dividing at the ev'ning hour!'

Line 22. Joseph is the son of a fruitful vine (*ben porath*). This seems to refer to Rachel, who, though she was long barren, and left but two sons, yet had two tribes, which sprang from her grandsons, and very large ones, especially that of Ephraim, as Jacob had already predicted (Gen. xlviii. 16. 19, and Deut. xxxiii. 17.). I wonder so natural an idea, which must affect the tenderest feelings of the Patriarch's heart, has not been noticed before. Psalm cxxviii. 3.

Line 85. The Samaritan and Syriac both read *Mishem*, 'from the name,' instead of *Misham*, 'from thence' (see Psalm xx. 1, 5, 7). This agrees also with the preceding and following clause.

Midei abir Jaakob, From the hands of the Mighty One of Jacob.
Mishem Roeh eben Jisrael, From the name of the Shepherd, the Stone of Israel.
Me-El abica vejazereca, &c. From the God of thy Father, and he shall bless thee, &c.

Line 94. I have introduced a reference to his ancestors; but I suspect the true reading is,

Al birooth harei ad (or *harrei ad*)
Ta-avath gibeoth olam;

and not *Al birooth horai*,
Ad ta-avath gibeoth olam.

See Deut. xxxiii. 15, and Habak. iii. 6. In the former, *harrei kedem*; and in the latter, *harrei ad* occurs in the first clause, to correspond with *gibeoth olam*, in the following line.



Rev.d Mr. Bartlett.

NEW MALTON,

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MEMOIR

OF

MR. ROBERT PRINGLE.

Mr. Robert Pringle, the subject of this Memoir, died September 20, 1806, in the 89th year of his age, having been upwards of 41 years an Elder of the Associate Congregation at Newcastle upon Tyne. He was a native of North Britain: and was born May 31, 1719, at St. Andrew's, Fifeshire. At what age his acquaintance with the power of religion commenced I cannot say; but various circumstances concur to fix its date at an early period of his life. At the commencement of the Secession, being then 24 years old, he espoused its cause; and in him it experienced an intelligent, warm, and constant friend. With singular pleasure he often described the delightful seasons of gospel administration in the early period of the Secession. Instead of houses to worship in, the circumstances of the times now and then obliged them to repair to the fields. Here, with patience and delight, they sat, and heard the 'good tidings of great joy;' and not unfrequently on benches formed by the drifted snow. Often, especially in his later years, did he speak of the days of power which then were felt, — of the rich effusions of the Holy Spirit which then were experienced, — and the astonishing displays of grace which then were seen.

In the year 1750, he removed with his family to South Shields; and was an active instrument in forming a church at Newcastle, a few miles distant. As an elder in that church, he was truly exemplary. Faithful in visiting the sick (a work which many in the office he held do not consider as a branch of their duty) and skilled in the word of life, he knew how to declare the threatenings of the law to the secure, and to administer the consolations of the gospel to the broken-hearted. He possessed a noble mind, — a mind that was scarcely ever moved by man; yet he was far from being stern or morose. His countenance was mild, serene, and engaging. The placid and virtuous dispositions which held the empire of his bosom,

were strikingly exhibited in the expression of his face; but his firmness of soul fitted him for performing a duty which is equally incumbent on all believers, but which some only can discharge with success: I mean Christian Reproof. With all the affection of a father, with all the sympathies of one conscious that he himself was in the body, would he admonish an erring brother. While the season and the severity of the reproof were regulated by prudence and the nature of the offence, he always displayed his concern for the divine honour, by the earnest desire he discovered to produce adequate convictions of the nature and aggravation of the crime. He was what every Christian ought to be,—*benevolent*. In him the poor and the distressed, during his days of health, found a constant and generous benefactor: he fed the hungry, he clothed the naked, and pleaded the cause of the fatherless and the widow, — the hearts of such he has often made to sing for joy! The generosity and benevolence of his heart were likewise displayed in his liberal contributions, according to, if not beyond his ability, towards the support of the gospel. This feature in his character became, at three different periods of his life, more deeply marked. To three different places he was, with other pious and generous Christians, actively concerned in introducing the gospel: — First, To Ceres, soon after the commencement of the Secession; secondly, To St. Andrew's; and, lastly, To Newcastle upon Tyne. Nor did any thing afford him greater pleasure than to hear of the dissemination of evangelical truth. None could give a greater display of attachment to the laws of Christ than he did, in the uniformity of deportment he observed, and in the regularity of his attendance on the positive institutions of grace. As the place of his residence was for many years at the distance of eight miles from Newcastle, he travelled sixteen miles every Lord's Day to hear the gospel; nor did every disagreeable state of the weather prevent his attendance there. When the winds blew boisterously, and rendered his crossing the river Tyne at Shields impracticable, he was not deterred; but, by a circuitous route, he would travel on the south side of the river, and cross it at Newcastle. By this route the journey was lengthened several miles. This practice he continued till he was within three days of 70 years of age; at which time he was struck with the palsy, which affected the whole of his left side, and so totally incapacitated him for engaging in the laborious employs of life. This severe dispensation he bore with much patience and submission to the divine will; and under it made wonderful advancement in the experimental knowledge of his Saviour and his God. From the violence and severity of the stroke, he partially recovered; and afterwards removed to Newcastle, that he might the more conveniently enjoy the gospel,—the distance between this and his former place of residence being now too great for his weekly walk.

In 1790 he was visited with a heavy trial. Upon the 24th of

December his much-esteemed partner in life was removed to the unseen world. They had been connected in the marriage relation more than 49 years; which had been passed in the mutual endearments of unfeigned affection,—passed in the exercise of all the Christian and social virtues which adorn human nature, — passed in a manner becoming those who were heirs together of the grace of life. Such was the hold that his disorder had on the mind of Mrs. Pringle, that it very much injured her health: her constitution was strong, but her feelings were stronger. After his illness, her strength gradually diminished. The infirmities of age approached with rapid step; and, at the above date, put a period to her toils and sorrows, in the 85th year of her age.

About this time his sight began to fail; and, in about six months afterwards, he was incapable of distinguishing one object from another. This trial also he sustained with becoming fortitude and resignation. It gave, however, a new direction to his conduct and exercises; an instance of which I cannot forbear to mention: — After he was deprived of sight, he could not for some time refrain from visiting his old acquaintances. This he found was attended with inconvenience to those who conducted him. At length the thought occurred, that the court belonging to the meeting-house was accessible to him. Thither he henceforth often repaired. On the southern side of the chapel, where he enjoyed the genial rays of the meridian sun, he had an excellent walk, without the danger of wandering from the way. Here he had also an opportunity of conversing with his God. When he thought proper, he withdrew into the meeting-house, a door being opened for his retreat, should a change of weather have rendered it necessary. Many a fervent prayer he here preferred to Heaven. Often have his importunate supplications saluted my ears when I have approached the door, with a view to conduct him home. There the condition of his friends, especially those whose state he suspected was unsafe, excited all the sympathies of his soul. Oh, the importunate entreaties he there made for their salvation! The diffusion of Christianity,— the speedy approach of Christ's universal reign, — the efficacy of the gospel where already preached, — success to the laudable efforts of the Missionary Societies, — and an increase of piety in the rising generation, formed the various subjects of his earnest addresses to the throne of grace. Many were the hours of delightful intimacy which he there, alone and undisturbed, enjoyed with his God!

Upon the 8th of March, 1798, he received a second shock of the palsy; and now his whole body was affected. He was incapable of assisting himself with food; nor could he walk across the room without support. He looked upon this second stroke as the immediate forerunner of death. His confidence still remained firm, as is evident from what he said to his relations who waited upon him: "When I die, you need not grieve on my account, for all will be well; for the Lord is my God!"

When a friend said to him, 'You have had in your time many sweet interviews with your Lord,'—"Yes, yes; he is the high and lofty One, who inhabits eternity, and yet, he inhabits the praises of Israel!" 'Do you recollect what text or sermon was first attended with a divine blessing to your soul?' "I am not able to speak to you now; but 'I am the resurrection and the life,' was a text of Mr. Fisher's. They were grand gospel-days!—it was attended with a blessing then! Aye, aye, the word without the blessing would do nothing!" He was now quite exhausted: I therefore left him to rest. The sermon of Mr. Fisher, late of Glasgow, to which he here refers, I have often heard him mention with the liveliest emotions of joy. It seems that during the preaching of that sermon, if sinners did not experience the life-giving power of Christ, saints felt its reviving efficacy: for he used to say, 'Hundreds were engaged all night in praying over that sermon in the church-yard and the adjoining fields; it being preached on the Sabbath evening immediately after the dispensation of the Lord's Supper.'

Thus he gave increasing evidence of the power of religion being felt by him; and his mind at length arrived at a state of quietness and assurance. To be in his company was to be in a manner in Heaven upon earth. His countenance ever wore a pleasing aspect; every feature was soft and mild. The tranquillity and joy he felt within might be read in the expression of his face. His discourse made it manifest that Heaven was in his heart: seldom did he utter a word, but it was in commendation of Jesus and his sacred religion; or in addressing the throne of mercy, imploring grace to glorify God in his present condition, and, with becoming resignation to the will of God, expressing a desire 'to depart and to be with Christ.'

He has sometimes passed the whole night without enjoying sleep. On one such occasion, when asked in the morning how he did,—he made this reply: 'Though I have not slept a wink to-night, my God has been kind to me, in bearing in upon my mind the precious passages of his word, and in enabling me to take comfort from them. That portion of Scripture, 'Whom having not seen, ye love,' &c. has been a sweet passage to me: I have been thinking on it all the night,' &c.

However surprizing it may seem, it is notwithstanding true, that he has often broke out, during a profound sleep, into the most fervent prayer. At other times, the strains of praise, in honour of his God, have in sleep dwelt upon his tongue. Pains were taken to ascertain the state in which he was when thus employed; and the result was, on assurance of his being fast asleep! The degree of intenseness with which his mind was fixed on spiritual objects, was, we must conclude, uncommonly great; and that his affections were *set* on things above.

It is impossible to relate all the precious words he spoke,—all the fervent prayers he put up,—all the important exhortations he gave to those about him,—all his soliloquies on the riches,

the freedom, and sovereignty of grace, that are worthy of being noticed. Every day was spent as if it were to be the last: — prayer, praise, and devout meditation occupied the greatest portion of the day. Often, during his meditations, he expressed aloud, in strains of rapture, his admiration of redeeming love,— celebrating, in a flow of the purest eloquence, the astonishing achievements of divine mercy, wisdom, and power! The precious thoughts of God toward sinful man, filled his breast with gratitude, and moved his tongue to sing!

His last moments were peculiarly interesting. While his strength enabled him to speak, he was frequently engaged in extolling the riches of grace. Ardent supplications were put up by him in behalf of all men, especially his children and grandchildren. Again and again he gave thanks to God for having preserved in life his daughter, with whom he lived, in order, as he expressed himself, to take care of him when he was unfit to take care of himself. Then addressing her, he would say,' You have been a kind daughter to me: the Lord reward and bless you for your kindness! — yea, you shall be blessed!' He often expressed an ardent wish for seeing his grandson. A letter was dispatched to him; but had he waited its arrival, he would have been too late to have witnessed the abundant peace of his much-loved dying friend. On the Wednesday evening before his death, he arrived.

Hearing that he was come, he said, ' I am glad J——n is here: I hope he will stay and see me laid in the dust.' Next day his young friend repeating several promises, which he conceived to be adapted to Christians in his situation, — he lifted up his hand, in his usual solemn manner, and replied, ' And he is faithful that has promised; and he will perform,'—with an emphasis peculiar only to such as have an interest in the faithful word of God. After this, he endeavoured to speak again; and he was heard to say, ' Sleep, sleep.' He was asked if he was inclined to ' take rest is sleep.' Then collecting his strength, he made a last effort, when he distinctly uttered these words, ' Sleep in Jesus will God bring ——;' but more could not be heard. It was then replied, " Yes; those who sleep in Jesus will God bring with him." Thus he exhibited the faith he had of a resurrection, and of his own resurrection to immortal glory and honour. These were the last words of Scripture he was heard to utter: indeed, these were the last words (except *cold water*, when he wished to drink) that he distinctly articulated, though he made frequent efforts during the 36 hours he survived this display of his victory over death and the grave; but, from the motion of his lips, it was easy to perceive that he was carrying on a correspondence with his heavenly Father. He thus continued gradually becoming weaker and weaker, till a little after the commencement of Saturday morning, when his soul winged its way

to the celestial regions, to enjoy, thro' eternal ages, uninterrupted communion and fellowship with a triune Jehovah, reconciled in Christ Jesus, after he had passed a life of 88 years, 3 months, and 19 days, in this world of sin and sorrow. — May we all follow the steps of his who that are now living the life of the righteous! and may our last end be like his, — in peace, joy, and comfort of the Holy Ghost, and to be ever with the Lord! Amen.

PHILOSAGATHON.

ON MINISTERS' SALARIES.

Not being in the habit of writing for publication, I feel reluctant to communicate my thoughts on the above subject; but a humble hope, that what I offer may possibly be the occasion of some worthy ministers and their families being better provided for, induces me to step out of my usual line.

I apprehend, that the evil complained of arises from various causes; and that if these could be ascertained, a remedy might, in many cases, be applied. One cause, which I do not remember to have seen pointed out, I shall mention: — The want of proper attention in those persons whose particular business it is to attend to these concerns; I mean the deacons of the church, whose duty is not only to see that the wants of the poor are relieved, but also to take care that a suitable provision be made for the minister and his family.

As example is more impressive than precept, and as actual experiment is often more convincing than a long train of arguments, I shall relate the circumstances of a case which took place within the last 10 years, in one of our churches of the Baptist denomination: —

At a private meeting of the deacons, for the purpose of settling the mode of collecting the outstanding subscriptions to the pastor, one of them observed, that he thought the money raised for the minister was too little in these expensive times; nor was it what might reasonably be expected from such a congregation as usually attended; and although the pastor had neither directly nor indirectly made any complaint, yet it was as much the duty of the deacons to attend to this matter, as if an application had actually been made. After canvassing the matter, some proposed to double, others to increase, their subscription: at the same time they agreed, that (previously to private application being made to individuals) one of their number should address the members of the church, and request their assistance in this business. Accordingly, one of the officers waited on the minister the day the church-meeting was to be held, and informed him, That he would be requested to withdraw, as soon as the usual

business of the church was finished, in order that the members might by spoken to respecting his salary. The good man modestly desired that nothing might be said on this subject, as he had no complaint to make, and was satisfied with what the people raised for him. He was answered, That as the matter was taken up from a sense of duty, it must proceed. I do not remember all that was said after the minister retired; but thus much occurs to my recollection: — The speaker, after stating that the deacons were of opinion that the income raised for the minister was not sufficient, observed how reasonable it was that the man who gave the whole of his time and talents to promote the best interest of a people, should have an adequate provision for the supply of all his wants: he, therefore, trusted the members would consider the case, and cheerfully give their assistance. He concluded by saying, he hoped none would consider what had been said as an exhortation to benevolence; but as a call upon them to do justice; 'for even so hath the Lord ordained, that they who preach the gospel should live of the gospel.'—Suffice it to say, that the subscriptions were increased to upwards of 50*l.* more than in any former year; and have gradually been increasing ever since; for the people esteem it not only their duty, but their privilege, to do any thing that may shew their respect to, and promote the comfort of that man whom God has sent among them, and made a blessing to themselves and families.

A DEACON.

ILLUSTRATION OF JOHN VIII. 10—12.

Jesus said to her (*i. e.* to the woman taken in adultery) *Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.*

SOME persons have falsely concluded from these words, that our holy Lord seemed to connive at the woman's crime, when he said 'Neither do I condemn thee;' but it should be remarked, that he uses the same term in reference to her accusers: 'Hath no man *condemned* thee?' Now it is certain, that, in the ordinary sense of the word, they had *condemned* her,—they had expressed their abhorrence of her sin; but no man had passed a judicial sentence upon her; nor would our Lord do it, for it was not his office. If the words, therefore, were rendered, by a phrasis which exactly hits the meaning of the Greek word κατακρινω, *Hath nobody passed sentence on thee? Neither do I pass sentence on thee*, the meaning would be much clearer, and the danger of mistaking the sense would be avoided. — *See Campbell in loc.*

ILLUSTRATION OF LUKE II. 7.

And she brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a MANGER, *because there was no room for them in the* INN (or, house allotted to strangers.)

We are not to conceive of the *inn* spoken of by the evangelist, as a house of entertainment, as in England, where every suitable accommodation was provided for travellers, and paid for by them. The inn of the antients, and in the east (Καταλυμα, *diversorium*) was a large open building, where, under one roof or dome, without partitions, travellers and their cattle were admitted promiscuously. The only division was an area in the middle, for the cattle, separated by a low wall. Around this place, each party had a space allotted, which served for kitchen, parlour, and bed-chamber. Their provisions were such as they brought with them, or purchased on the spot; their own upper garments, &c. served them for bed-clothes, and the saddle for a pillow. The public supplied them only with lodging. Some travellers formed a kind of partition between themselves and the next company, by curtains from their tents.

It was necessary that there should be a large number of these at Jerusalem, to accommodate the vast multitude of persons who visited it at the great festivals: but in such a small village as Bethlehem, it should seem there was only one: *The Inn*, — (καταλυμα); and when Joseph and Mary came thither, it was already full: 'there was no room for them in the inn.' They were therefore obliged to resort to a still more homely place; for when Jesus was born, his mother laid him in *a manger* (εν τη φατνη); which supposes that the place in which the manger was formed was a *stable*, — a place distinct from the 'house allotted to strangers,' and still meaner. Tradition says it was a *cave*; and it seems very probable; for Justin Martyr, who wrote about the middle of the second century, says, that 'when Joseph could find no place in the village of Bethlehem to lodge in, he betook himself to a cave near it; and that when they were there, Mary bore the Messiah, and laid him in a manger:' εν φαλνη. Such natural caves as could, in a strait, afford shelter both to men and cattle, were not uncommon in that country (we have such about Nottingham, &c. in our own country); and the hospitality of the people might induce them to take some pains to render them tolerably commodious; at least to furnish them with mangers for the cattle. Origen, who wrote in the third century, confirms the tradition, by saying, That 'at Bethlehem, they showed the cave wherein Jesus was born, and the manger in which he was swathed.' The place was not properly a *stable*, in our sense of the word,—a house only for cattle, and attached to an inn; but

was intended for supplying travellers, as to this day they are supplied in the east, with both stable and lodging under one roof; neither did it belong to the inn or house allotted for the reception of strangers, with which it had no connection.

It was, however, undoubtedly, a mean and wretched place; and that 'the Lord of Glory' should condescend to be born in such a place, was a striking instance of his voluntary abasement, — a suitable commencement of that life of humiliation which was to be closed by the disgraceful death of the cross.

While we admire 'the grace of our Lord Jesus Christ,' in becoming thus *poor* to enrich us, let us learn not to affect the pomps and vanities of the world, — let us not too anxiously covet all the soft and pleasing accommodations of the world, — and let the poor of the flock be reconciled to their mean accommodations, and 'be content with such things as they have.'

See Harmer's Observations, and Dr. Campbell on Luke ii. 7.

THE REV. S. MARSDEN'S EXERTIONS *IN NEW SOUTH WALES.*

[Concluded from p. 503.]

'THE next object of consideration with his Majesty's principal chaplain of the colony, was how to turn its resources to most advantage, and to provide employment for the adult, as he had provided instruction for the young. It is well known, that most of the culprits sentenced to transportation, are men of talents, though of talents perverted; of those that are transported, moreover, the greater number are fully initiated into some branch of mechanics or manufactures. With a view of turning these talents to a proper use, — of making the criminals contribute to their own support, and, above all, of taking them off from habits of idleness and dissipation, he next proposed to the minister, That the colony should be allowed one or two practical mechanics, with very small salaries, such as should be a recompence to them, but not sufficient to support them without their own exertions; and one or two general manufacturers. To the last proposal an objection was urged, That it would interfere with the staple trade of the mother country; but the objection was overcome by an engagement, on the part of the proposer, That if government would accede to it, the enormous expence which the state at present sustains for clothing the convicts at Botany Bay, should entirely cease within a certain period: he observed, That the wool belonging to the government flocks, which, in conjunction with its wild herds, are now sufficiently numerous to provide food for the convicts, without any expence to the parent state, was now sufficient in quantity to provide them with proper cloth-

ing; and that they might hereby be rendered their own manufacturers. Both these requests were in consequence acceded to. The benevolent petitioner was, as in the former case, authorized to provide himself with four such persons as he thought would best answer his purpose; and he set off by the mail, on the same night, at his own expence, toward Warwickshire and Yorkshire: he succeeded, at length, agreeably to his wishes; and the artisans and manufacturers have by this time arrived, or are on the point of arriving, at their destined abode.

'Having thus, in by far the greater number of points, accomplished his most benevolent and patriotic object, he now prepared for his own return, that he might put the whole of his machinery into proper and harmonious action; but an almost infinite multiplicity of business still awaited him to transact. In quitting Port Jackson, he had been solicited to become the agent of almost every poorer person in the colony, and especially of great numbers of the convicts. As though the common father of all, he undertook this voluminous concern; and the writer of these observations has known him, in consequence, burdened with letters from Ireland and other remote parts, — the postage of which, for a single day, has often amounted to a guinea; which he cheerfully paid, from the feeling that, although many of these letters were altogether irrelative, and of no use whatever, they were written with a good intention, and under a belief that they were of real value. It will please the reader to learn, however, that at this same period Mr. Marsden had also the pleasure to receive dispatches of the most satisfactory kind from his head bailiff (who was himself formerly a convict, but is now a free settler, and has proved a faithful servant to this gentleman for nearly fourteen years) confirmed by collateral testimonies, announcing that his agricultural concerns, which he had now quitted for about three years, were in the most flourishing state; that his live stock had, upon an average, been doubled in number and value since he had left Paramatta; and must have been at least triple the number to what it amounted at the period of M. Péron's visit. He had also found, from actual experiment at Leeds, that the wool of his own growth, taken in the gross, unmixed and unselected, produced a cloth at least equal, and in the opinion of the manufacturers, superior to that of the best French looms.

'From New South Wales, or Notasia, as it is called by modern geographers, his eye often glanced at New Zealand. — Tippa-Hee, who may be regarded as the sovereign of the island, though it has several subordinate chiefs, had twice made a voyage to Port Jackson, in pursuit of European knowledge, and, like Mr. Péron, had been affectionately entertained at Paramatta: he had acquired a tolerable knowledge of the English language; had learnt some few of its arts, especially that of writing; and was very anxious to learn more. To New Zea-

land, therefore, our philanthropist earnestly directed the attention of the Society for Missions to Africa and the East; and succeeded in obtaining a practical artisan well versed in carpentry and building, and, at the same time, of sound Christian principles, and a devotional turn of mind. This man, and his wife, he has taken over with himself, and, we believe, will be found of incalculable service. He is also accompanied, we believe, by another well-qualified person, skilled in flax-dressing, twine-spinning, and rope-making.

One of the last public acts to which his heart was directed before he re-quitted his native country, was that of procuring, by public contributions, and donations of books, what he called a *lending library,* to consist of the most valuable and useful publications in religion, morals, mechanics, agriculture, commerce, general history, and geography; to be lent out under his own controul, and that of his clerical colleagues, to soldiers, free settlers, convicts, and all others who may have time to read, so as to prevent idleness, and occupy the mind in the best and most rational manner. In this desire, too, he succeeded, under the favour of Providence; and it is with no small gratification we add, that by the gift of books and subscriptions, he was enabled to take over with him a library of not less than between three and four hundred pounds value; which he intends annually to augment, on a plan he has already devised.

'We ought not to close this imperfect sketch, which few of our readers will think too long, without stating that, on its being communicated to his Majesty that Mr. M. was extremely desirous of obtaining the royal assent to purchase and take over with him a couple of Merino sheep, his Majesty, with his accustomed generosity, not only freely gave such consent, but requested Sir Joseph Banks, with whom Mr. Marsden had the honour of being acquainted, to select for him, as a royal present, five Merino ewes with young. Sir Joseph had much pleasure in obeying, and hastened to Portsmouth for this purpose with all speed; where he arrived just in time to put his present on board before the ship sailed. *Eclectic Review for November,* 1809.

PLAIN PREACHING.

AN ANECDOTE.

When the famous Council of Nice assembled, in the year 325, for the discussion of the Arian Controversy, before they entered upon the immediate business for which they were convened, their attention was engaged by the attempts of some heathen philosophers who appeared among them; some with a

design to satisfy their curiosity concerning Christianity itself; others wishing to involve the Christian in a cloud of verbal subtilties, and to enjoy the mutual contradictions of the members of the council. One of them distinguished himself above the rest, by the pomp and arrogancy of his pretensions, and derided the clergy as ignorant and illiterate men. As few of them were acquainted with the subtilties of the philosophy of that age, or had that self-command which was necessary to manage an extemporary debate before such an august assembly, with the Roman Emperor sitting among them, there were none that seemed inclined to accept of the challenge, till an old country Presbyter who had suffered with great magnanimity under the late persecutions, but who was little acquainted with philosophy or logical forms, undertook to contend with the philosopher. The council were greatly distressed to see a contest so apparently unequal. They trembled when they saw the cause of Christianity was to be defended by one whom they apprehended to be so ill qualified for the important task he had undertaken. The confusion of the council, and the appearance of their champion, excited a good deal of mirth among the philosophers. But this Christian hero was not in the least intimidated, either by the downcast looks of his friends, or the sarcastic smiles of his enemies. He insisted that he should be permitted to plead in the best manner he could for Christ. His piety and firmness had been well tried in the persecutions he had undergone, and were well known to the court; and their respect for him induced them to permit him to engage. He immediately addressed the philosopher in the following terms: 'Hear, philosopher,' says he, 'in the name of Jesus Christ. There is one God, the Maker of Heaven and earth, and of all things visible and invisible, who made all these things by the power of his Word, and confirmed them by the holiness of his Spirit. This Word, whom we call the Son of God, compassionating the sons of men involved in error and wretchedness, chose to be born of a woman, to converse with men, and to die for them; and he will come again, the Judge of all things which men have done in the body. That these things are so, we believe in simplicity. Do not then labour in vain, seeking to confute things which ought to be received by faith, and investigating the manner in which these things may or may not be; but, if thou believest, answer me, now that I ask thee.'—The philosopher was struck with this plain authoritative address, and exclaimed, "I do believe." With pleasure he owned himself to be vanquished, confessed that he embraced the sentiments which had just been uttered, and advised the other philosophers to do the same, solemnly declaring that he was changed by an influence that was supernatural, and moved by an energy which he could not resist nor explain.

Milner's Church History, vol. 2.

LETTER FROM MRS. COOPER.

Dear Sir, *To the Editor.*

As the Evangelical Magazine for November 1808, contains the Obituary of that late truly excellent woman Mrs. Cooper, of Ebley-House, I am induced to offer you, for insertion, the following copy of a Letter she wrote me, in consequence of the Drowning of her eldest Son (already so affectingly described) who had been under my care, and would have returned to school again, had not Death prevented. W. B.

Gloucester.

My Dear Sir, *Nov. 6th*, 1806.

I TRUST you have not deemed me ungrateful in not thanking you long ere this, for your very kind consolatory letter; and also for all the sympathy you and dear Mrs. B. have manifested towards me in my deep affliction. I have often felt my obligation to do so; but my peculiar feelings have prevented me. Indeed, I have thought it no small privilege to have shared so largely in the prayers and condolence of so many good ministers and pious friends. There has been much mercy mingled in the bitter cup; and I trust I can, at seasons, say with cheerfulness, 'My Jesus has done all things well.' I could readily acknowledge, from the first moment of the distressing dispensation, that there was not one drop of injustice in it, and that, heavy as it was, it was mild, when compared with my innumerable provocations against so good a God. Indeed, I have felt assured (and every day I live strengthens the thought) that there was a 'need-be' for this affliction; and from some oppressive views of my guilt and depravity, I have loved God for this chastisement; but, verily, I must have perished in my distress had not his word been my hope; and if I am one of the Lord's people, I can bear the same testimony as all have done, and still must, that 'He is faithful that has promised;' for, though I have felt the rod, I trust I have also found his staff supporting me, and heard his sweet whisper saying

> 'Yet a season, and, you know
> Happy entrance shall be given:
> All your sorrows left below,
> And Earth exchang'd for Heaven.'

Ah! my dear Sir, 'it is all mercy' (though by reason of our ignorance, Providence apparently wears a frowning face) that quickens our pace Heaven-ward, embitters sin to us, and brings us low at the Cross of Christ; — and I do, at seasons, indulge the hope, that effects like these have been produced upon my heart by the sanctifying Spirit of God, more deeply since my affliction; but, nevertheless, I have felt a great deal that ought to humble me, and that for which I have great cause to be dis-

satisfied with myself,—the excessive rebellion of dissevered nature. Indeed, the anguish of my spirit has been unutterable.

You have, my dear Sir, felt bereavements of this kind; and will readily admit, that it was a just remark that a good man made, 'That we do not know how closely our dear children have entwined themselves around our hearts, till we behold the fixed eye, the pale lip, and till, with throbbing bosoms, we deposit their remains in the silent grave.' I have also felt very anxiously, and very acutely, respecting the state of my dear departed boy; but, through the goodness of God, this thought has been in a great measure removed, and I cherish the hope that, through the 'amazing love and merits of Jesus Christ,' he is now in glory, joining the grand chorus of 'Worthy is the Lamb,' &c. And now, my dear Sir, will you allow me (in which Mr. Cooper would wish to unite) to offer you our grateful acknowledgements for all the care and kindness you and dear Mrs. B. have manifested to our beloved son: we shall always think of you with peculiar esteem and respect, and shall at all times feel ourselves happy in seeing you here; and may the Lord grant, that when you shall have finished the delightful work which he has given you to do, that you may meet in glory our dear son and your once acknowledged pupil! That yours and ours may all meet at the right hand of God, to celebrate the riches of redeeming grace and dying love, is the prayer of your much obliged friend and servant, ELIZABETH COOPER.

ANECDOTE.

Who that reads the following anecdote of the late celebrated King of Prussia, can envy his greatness?—nay, who does not abhor the hardness and barbarity of his heart?—who does not see the malignant moral effects which result from infidel philosophy?

'Intending to make, in the night, an important movement in his army, which was in sight of the enemy, he gave orders, that by eight o'clock all the lights in the camp should be put out, on pain of death. The moment that the time was past, he walked out to see whether all was dark. He found a light in the tent of Capt. Zietern, which he entered just as the officer was folding up a letter. Zietern knew him, and instantly fell on his knees, to entreat his mercy. The king asked to whom he had been writing. He said, it was a letter to his wife, which he had retained the candle these few minutes beyond the time, in order to finish. The king coolly ordered him to rise, and write one line more, which he should dictate. This line was, to inform his wife, without any explanation, that by such an hour the next day he should be a dead man. The letter was then sealed, and dispatched as it had been intended; and the next day the Captain was executed.

'Nothing is said as to the justice of the punishment itself. But this cool barbarity to the affection both of the officer and his wife, was enough to brand his character indelibly. It proved how little the philosopher and the hero was susceptible of such an affection, or capable of sympathizing with its pains.'—*Foster's Essays.*

GOODNESS THE BEST LOYALTY.

Extract from a Sermon.

The Rev. Roger Turner, vicar of South Stoneham, Hants. at the restoration of Charles II. published a Sermon, preached on that occasion.

The following are some of his concluding advices, which may not be out of season on other public occasions of national joy:—

'Do not,' says he to his hearers, 'drown your reason to prove your loyalty;—pray for the King's health, but drink only for your own. Go now, and ring your bells, but beware in the mean time that you hold not fast Solomon's cords of sin, or the prophet's cart-ropes of iniquity, and thereby pull down judgments upon your heads. You may kindle bonfires in your streets, but beware that you kindle not the flame of God's displeasure against you by your sins. In a word, for God's sake, for your king's sake, for your own soul's sake, be *good* that ye may be *loyal*.'

Butler's Four round Southampton.

ON ECCLESIASTES vii. 16.

From Dr. Paley's Sermons, lately published,

'A phrase much used, and frequent in the mouth of those who speak of such as in religious matters are more serious than themselves, is, 'that they are righteous overmuch.' These, it is true, are Scripture words; and it is that circumstance which has given currency to the expression: but in the way and sense in which they are used, I am convinced that they are exceedingly misapplied. The text occurs once in the Bible, and only once. It is in the book of Ecclesiastes, 7th chap. and 16th verse. It is not very easy to determine what is meant by it in the place in which it is found: it is a very obscure passage. It seems to me most probable, that it relates to an external affectation of righteousness, not prompted by internal principle: or rather to the assuming the character of righteousness, merely to vaunt or shew our superiority over others; to conceitedness in religion, in like manner as the caution delivered in the same verse, "Be not overwise,' respects the ostentation of wisdom, and not the attainment itself. So long as we mean by righteousness, a sincere and anxious desire to seek out the will of God, and to perform it, it is impossible to be righteous overmuch. There is no such thing in nature; nor was it, nor could it be, the intention of any passage in the Bible to say, that there is; or to authorize us in casting over-righteousness as a reproach or a censure upon any one.'—Sermon entitled *Seriousness in Religion indispensable above all other Dispositions.*

A BRIEF MEMOIR OF JOHN STALLYBRASS,

who died August 28, 1809, *at Royston, Herts.*

The writer of the following account is happy in being able to add to the testimonies already borne to the reality and efficacy of the religion of Jesus, that which was lately borne to it by a youth in humble life, whom he knew from a child, and whose happy end he lately witnessed. O, that his dying prayer may be answered far beyond his own expectation!—viz. that what he was enabled to say, even while his sufferings were complicated and severe, may be of saving use to others, especially to his more immediate connection and relatives!

From his early years, his health was delicate. He was often afflicted with head-aches, which, even while he was at school, frequently unfitted him for exertion.

Obedient to his parents, and remarkably mild, gentle, and affectionate in his disposition, he was greatly beloved, and was particularly noticed by an eminent Christian, now in glory, whom he loved as a father, and whom he greatly resembled in his spirit and manners *.

Our young friend, at about the age of fourteen, was introduced into a respectable and pious family in

* The late William Butler, whose life was eminently exemplary, and his end peace.

London, of whom he always spoke with great affection; and requested the writer of this, on his dying bed, to convey to that family, in the strongest possible terms, his sense of obligation, and gratitude for their kindness. About seven years ago, the first symptoms of a decline made their appearance; but by returning to his native air, and frequent exercise on horseback, he so far recovered as to be able to return to London. In a few months after, however, the former symptoms returned in a greater degree; but, by the divine blessing on the same means, were again removed, and he was bound as an apprentice.

About three years ago, he was seized in an alarming manner, and probably, from the rupture of some blood-vessel in the stomach or lungs, was so weakened, that his physician thought it impossible that he could live; but, after some time, he was, to the astonishment of his friends, able once more to return to his wonted services in business, till about 16 months ago, when the attack was renewed; and at length terminated in a dropsy; by which his earthly tabernacle, weakened by repeated shocks, gradually fell.

His sufferings were complicated, and admit not of description; but under them, the spirit he was enabled to manifest, was such as will long be remembered; and such as the gospel, applied to the heart, can alone inspire.

When he left London, under the first violent attack of disorder, some of the members of the family in which he resided, expressed a lively hope that the great essential change necessary to our salvation had passed on his mind; and the succeeding period of his life has confirmed that hope, — perhaps, that change had really taken place long before. He told the writer of this, that it had been a source of doubt to him, respecting his experience of personal renovation, that he could not trace his first acquaintance with God to any particular time or means. This, perhaps, is often a cause of discouragement to young persons who have been religiously educated, — the early instructions received, and the truths of the gospel early known, have become principles in their minds, and by these they have been 'made partakers of a divine nature;' but they have 'dropped like the gentle rain, and distilled like the dew,' in a way less perceptible; and such persons are often distressed, because their convictions have not been accompanied with the terror, nor their hope with the sensible joy which some have known, who, too often, seem to make their own experience a standard for others; whereas, when such young persons have been kept from grosser vices, and they have, from children, known the Scriptures, and been, comparatively, sanctified from the womb, — such terrors and such sensible joy are less to be expected; and the want of them ought not to discourage them, especially when the reality of the change, as in our young friend, is proved by their habitual temper and conduct.

About the latter end of July, he took to his room, and almost to his bed; and from that period begins the most interesting part of his history. It was then his mind was set at liberty, and his tongue loosed to speak forth the praises of his God!

The first thing I remarked, was the painful regret which he expressed for his former reserve on divine subjects. This he many times, and to different persons, lamented, saying, 'O that I had spoken for God while I was more able!' His reserve had perhaps arisen, partly from a native modesty of temper, always amiable in youth; and partly from a fear of expressing any thing which he did not feel: be this as it may, he deeply regretted it; and his regret should stimulate other serious young people to overcome such reserve, and to declare what they have felt of the word of life. He now took every opportunity to testify of the grace which had given him hope of salvation, and to recommend his Lord to the young persons who visited him. Indeed, he manifested that kind of concern for their eternal interests which best proved that he had himself 'tasted that the Lord is gracious.' He expressed a particular concern for the spiritual welfare of his three fellow-apprentices; and earnestly wished that he could write a

letter to each of them; but added, 'I am not able now!' How anxious was he that what he might be able to say to others, should be made useful to them! 'Yea,' said he, 'if it were but to *one* soul!'— May this his dying prayer appear to have been much more largely answered!

A second thing remarkable in my dear young friend was, his sense of obligation to divine mercy, and the high value he set upon the Saviour and his salvation. His language was, 'I am a debtor to Mercy alone. O that I, who might have perished for ever, should have hope! Christ is the way, the *only* way! The blood of Jesus Christ cleanseth from all sin! I wonder more and more every day at my own unworthiness, and at his great love!' At another time, when asked how he was, he replied, 'He is more and more precious! — Worthy, O worthy, is the Lamb that was slain! Grace unknown, and love beyond degree!'

At another time, when the writer of this Memoir entered his room, he was closing what he had been saying of the great salvation, nearly in the words of the poet: —

'Fain would I sound it out so loud,
That Earth and Heaven might hear!'

In short, Jesus and redeeming mercy were all his theme. Often he repeated parts of those hymns: —

'Grace; 'tis a charming sound!'

'Jesus, and shall it ever be,
A mortal man ashamed of thee!' &c.

His hope and confidence were also remarkable. He expressed no extatic joy; but a calm steady hope, — which was indeed 'an anchor to his soul, and entered into that within the veil.' 'I am resting,' said he, 'upon the Rock of Ages. Blessed be God, I am not permitted to doubt! The conflict will soon be over, and end in glorious victory! I long for mortality to be swallowed up of life, — to be absent from the body, and present with the Lord!'— At another time, 'Oh, for an overcoming faith, to cheer my dying hours!' &c. — and soon after added, 'Yea, though I walk through the valley of the shadow of Death, I will fear no evil,' &c. I hope I shall soon be with my dear Redeemer! I hope this will be our last meeting on earth, if it be the will of God! I hope we shall meet above. O how I love the company of the people of God! — if it were not for my weakness, I should never be tired of it!'

His friends can witness also to his calm resignation to the will of God. His sufferings (as was hinted) were very great; but amidst all, those who visited him, often noticed the smile of tranquillity which sat on his countenance. Nothing like repining escaped from his lips. Often, toward the last, he seemed very desirous to depart and be with Christ. He said, 'I suffer so much; but yet I hope I do not desire to be gone merely to be free from pain, but that I may see him as he is, and be glorified with him. I am only afraid lest my patience should not hold out. I often think of the good woman who, pleading the promise that God would not lay upon her more than he would enable her to bear, said, 'Lord, less pain, or more patience!'

His sense of the kindness of his friends, which, he said, he was sure would not be exceeded, was very lively.

When the writer of this paper left him, a few hours before he departed, he could speak but little, and was evidently sinking; but with dying languor, mingled with hope, looked up, and said,

'I can do all things, and can bear
'All sufferings, if my Lord be there!'

His departure was easy. — 'Blessed are the dead who die in the Lord!'

'They die in Jesus, and are bless'd;
How kind their slumbers are!
From sufferings and from sins releas'd,
And free from every snare!'

Much more might have been added; but what is here recorded was heard personally by the writer, who can attest it as a fresh glorious instance of the triumph of the Redeemer; and he wishes it to be made public, for the encouragement of those who 'fear the Lord from their youth;' and to induce other young persons to consider the infinite advantages which result from an early experimental acquaintance with God in Christ Jesus.

Royston. W. J.

Obituary.

MRS. MARY BULL.

Nov. 2. 1808, slept in Jesus, Mrs. Mary Bull, of Portsea, relict of the late Mr. E. Bull, of whom honourable mention is made in this Magazine for Aug. 1795. She had nearly attained her 80th year when she was attacked by a paralytic disease, which, in a few days, terminated in her dissolution. It pleased God that the death of this excellent woman should be silent (her disorder very soon preventing the power of speech) but her long and creditable profession of experimental religion,—her steady attachment to revealed truths,—her great veneration for the sacred Scriptures, and her ardent longing after the beatific vision of her Saviour, will long live in the memory of many who survive her. Her remains are interred near to her late husband's, in Kingston churchyard, where a plain stone is erected by an affectionate relative, bearing this inscription: 'When Christ, who is their life, shall appear, they also shall appear with him in glory!'

T. W. jun.

MRS. HANNAH RUGGLES

Died at Clare, in Suffolk, April 26, 1809, aged 36 years. She had been for many years the subject of great bodily afflictions; but it was not until the beginning of the year 1808 that they appeared to be sanctified. The first serious impressions of an abiding kind were received at a weekly lecture, which has been lately established:—before which, she was satisfied if she appeared in the house of God on one part of the Lord's Day; but no sooner was the word brought home with power to her soul, than she began to hunger and thirst after righteousness. Upon a visit from her minister, she exclaimed, 'Now, Sir, I trust I can say, My beloved is mine, and I am his. What a mercy I was not cut off a few weeks ago, when I knew not Jesus,—when I felt no love to him, nor any desire to be interested in his favour! What a change has grace wrought in me,—one of the vilest sinners, delivered from going down to the pit! But how am I grieved on account of my neglect of the means of grace! but now I trust nothing but the afflictive hand of God will be able to keep me from his house!' Such was the fervency of her love, that frequently, when unable to walk, without being supported by one or two persons, she would go to the house of God, saying, 'This may be the last Sabbath: I may never be permitted again to unite with my Christian friends, for I feel my outward frame decaying; but, blessed be God, I am growing stronger in grace; so that the thoughts of my dissolution, instead of being a terror, is my greatest source of joy; for I can say, 'I know in whom I have believed; and am persuaded that he is able to keep,' &c.

For some months previous to her death, she was entirely debarred from attending public worship. Under her confinement, she was frequently visited by her pastor, who, calling one Monday, she said, 'My heavenly Father, Sir, saw right to deprive me of the pleasure of uniting with you yesterday in his earthly tabernacle; but I cannot fully express the happiness I enjoyed! I had such a view of the love of Christ, that my sorrows are all turned into joy! I felt so much of the joys that God has prepared for them that love him, that I long to be gone, that I may live without sin, and praise him without intermission!' He said to her, "If you had your choice, which would you wish,—To depart and to be with Jesus, or to have the blessings of health restored?" She answered, 'If the choice were offered me, I would refer it back to the Lord; and say, Not my will, but thy will be done!—for I am certain he knows what is best for me!' It was then suggested to her, how delightful afflictions are when sanctified:—she replied, 'I have often

felt the rod of God correcting me; but have been as a bullock unaccustomed to the yoke. This is a blessed affliction indeed, because it has led me to Jesus; so that I have reason to say, It is good for me that I have been afflicted!'

On the Thursday before she departed, being worse, her friends sent for her minister. On entering the room, he found her apparently near the verge of eternity; and hardly able either to speak or bear the fatigue of conversation. In a short time after, being somewhat revived, and perceiving one of her sisters approaching her bed, and observing that she wept, she said, 'Do not weep for me; you have more reason to rejoice, that my conflict is almost ended, and my everlasting felicity about commencing! I hope that no one will drop a tear for me, for I am going to Jesus; and can you wish me back again into this sinful world!'

On Friday her pastor visited her again, and found her still more cheerful. With a smile on her countenance, she said, 'I was in great hopes, Sir, of being landed in glory before now; but it gives me much satisfaction that I have the pleasure of speaking to you again; it may afford you comfort when I am gone, to know that God was pleased to make use of you, as an instrument to deliver me from a state of sin, and bring me to experience the blessings of grace; — before I knew you I was a stranger to Jesus, ignorant of the state I was in by nature, and had no desire to have the gospel applied with power: — but, my dear Sir, I feel I am dying, but I can say to the honour of God, and for your comfort in the ministry, that I shall praise him through eternity, for the blessings of grace that have been conveyed to my soul by means of your labours!' On Saturday, the 22d, he saw her for the last time; she appeared extremely weak in body, but strong in faith. On being asked how she felt her mind, she said, 'Death is not in the least terrible to me, because it has lost its sting!' When her minister was about to pray with her, she said, 'Sir, do not pray for my recovery; I had rather depart and be with Jesus.' Before he left the room, he told her that, being engaged from home, he should not be able to call again for three or four days, but that he hoped to see her on his return; she answered, 'I hope not, Sir; before that period, I trust to be singing the praises of God in the upper and better world!' On the Tuesday following, she said to her sister, 'Now I think death has seized me.' Being asked, Whether she was willing to go, — she said, 'Quite, quite; for then I shall be with him whom I love, and worship him without a veil between.' In the evening, she said to a person who stood near her bed, 'Is Mr. S. returned?' being answered in the negative, 'then' she exclaimed, 'I shall never see him again below; no more shall I hear his voice address the throne of grace; but I shall soon meet him, where we shall unite in singing the praises of God for ever!' About an hour before she departed, she requested to be lifted upon her knees, that she might once more address the throne of mercy. Her weakness being so very great, she was advised not to change her posture; she replied, 'These poor knees must once more bend before the footstool of grace.' Being laid again in her bed, she was only heard to say, 'Come Lord Jesus, come quickly!' Thus this pious woman finished her course, and entered into the joy of her Lord. On the following Lord's Day her death was improved by her Pastor, to a large and attentive auditory, from 2 Cor. v. 1—3.

Clare. J. S.

MRS. BLOW.

If the children of this world esteem it a tribute of respect due to men to record the actions of the brave, how much more is the Christian bound to perpetuate the memory of the just! Amongst the excellencies of the pulpit, and the uses of the press, I consider this service sacred to the glory of God, — the honour of the Redeemer, — the banners of the cross, — the triumph of faith, — the joy of the ministry, —

a stimulus to the saints,—a reprover of the world,—a check to the infidel, and a crown to truth; which I trust will appear in the following evidences of the true grace of God in Mrs. Amelia Blow, of Grimsby, Lincolnshire, who died March 29, 1809, in the 36th year of her age. In her might evidently be seen two natures; when to the natural, God had graciously added that of his grace; so that from one so strongly attached to worldly cares, with too great asperity of temper, many beholding the natural shades so strong, were ready to forget the bright jewel of grace hid in her, which before and in her last affliction did so nobly shine, to the satisfaction of many who visited her. It was no small conflict, from the prejudices of education, and the aversion of many to the doctrines of grace, that Mrs. B. became a hearer and a member of the church under the charge of W—— S——. To use her own words, or nearly so, her first hearing was attended with such strong emotions, that they moved her whole frame, shook her pride, and brought her down to be saved in God's own way; yet, at seasons, she resolved to hold out, and began to spurn at the sovereignty of grace, and wandered from place to place seeking rest, but finding nothing to fill the void. At length she determined on taking a seat in the chapel, saying, 'Here will I worship till I die.'

In a constant attendance on the word, the Lord was pleased to manifest himself to her soul. Increasing in divine knowledge and experience, she found enlargedness of mind and brighter views of the truth. Jer. xxxi. 3, 18—20, became the language of her soul. With a firm and zealous attachment to the house of God, and an unshaken confidence in the word, she honourably endured steadfast in the faith. The enemy of souls was not wanting in his attacks; and her anxious mind and warmth of temper afforded him opportunities greatly to distress her, which kept her from offering herself to the church for some time; and when she was accepted as a member, and in celebrating the Lord's Supper, the adversary was ready to resist her. When I preached on Isaiah xxxix. 17, the Lord graciously applied the word, and this became the joy and rejoicing of her soul in life, affliction, and death; for which she always called them her words, fixing upon them as her funeral-text.

On the 8th of November she was delivered of a daughter, her eighth child, from which she never recovered, being of a consumptive habit. The effects of divine grace were now remarkably clear in her humility, patience, government of temper, and conquest of grace from Martha's to Mary's disposition; so that all who visited her, were constrained to admire her discourse on the love of God, and what his grace had wrought for her. In one of my visits, she said to me, 'I have peace with God, pardon through blood, and righteousness divine to appear in Heaven. O! I would not have my sinful body to go with me to glory! — and I will not stand in my own righteousness before my Judge! No, no:

'Jesus, thy blood and righteousness
'My beauties are, my glorious dress!' &c.

But I have to go through the waters of death! I am ready to fear I shall not be able to praise my Lord in death;—he knows I desire to do it, and I hope he will strengthen me! Come, I will repeat my text for my funeral, and give you my hymns also to sing; but be sure you say nothing of me; give all the glory to my Lord: he loved, called, and brought me to himself, and he will not let me go, or this wicked heart would turn aside after all!—but mark my text, Isa. xxxviii. 17, 'Thou hast, in love to my soul, delivered it from the pit of corruption; thou hast cast all my sins behind thy back;'—therefore, sing my hymn,

'Afflictions do not come alone,
'A voice attends the rod;
'By both he to his saints is known,
'A Father and a God!' &c.

She called her husband and children to her bed-side, and said, 'My dears, I must leave you: I shall die: now I am going indeed! O! how anxious I have been to live

with you a little longer,—to attend you all to the chapel; but we must part! It is hard work to give you up; but the Lord has supported me. I can resign you to his care: I am going to Jesus: we shall meet again. O, my dear, bring these children up for God;—go with them to my pew;—remember what the Lord has done for my soul!—Children, I give you up unto a good God, who is faithful, and who can be a Father unto you! Go to the chapel, mind what you hear, and love the house of God;—and that dear babe I leave with a good sister until the Lord take her: it will not be long!'—And so indeed it proved; for the child died on the 8th or 9th day after. She was exceedingly steady and collected, thanking all friends, particularly Mr. and Mrs. K——, of whom she spake to all. In the morning of her departure she said to me, 'I knew that the Lord would spare me to see you again before I die, for I have something to say. Come nearer: I have had a sharp conflict with Satan; he knows my weakness, and he magnifieth himself against me. O! pray that the Lord would not leave me in his hands!' After prayer, she exclaimed, 'I conquer!—my Jesus is near!—it will soon be over!—my adversary is fled!—I am going to Jesus!—I shall be with him!—O, my dear friend, I thank you for all your labours for me! You have been a faithful soul to me! I cannot reward you,—God will! I shall soon be in glory!

'O! what hath Jesus brought for me
'Before my ravish'd eyes?
'Rivers of life divine I see,
'And trees of Paradise!'

Recovering a little, she addressed every one in the room, and spake of the grace of God and her views of death. Lifting up her withered arms, she cried out,

'I'll clap my wings,
'And soar away,
'And mingle with the blaze of day!'

—when she closed her eyes, and breathed no more in this world.—Her funeral was attended by a numerous and affected congregation, on April 16. W. S.

Great Grimsby.

JOHN HASKINS.

John Haskins, a day-labourer, died January 30, 1809, aged 79, at Stoneburrow, in the parish of St. Gabriel, Dorsetshire. He was called by grace in the early part of life, delighted much in the exercise of prayer, particularly social prayer; and he never appeared so much pleased as when speaking on divine things. For a considerable time previous to his death, he was prevented, through the infirmities of age, from filling his place in the house of God, which was to him a severe trial; but, in order, in some measure, to make up that deficiency, a meeting for prayer and exhortation was held at his house once a week, or fortnight; which was continued till near the time of his death. During the whole of this painful dispensation of Providence, he would at intervals be speaking on his favourite topic Religion, in as rational and pertinent a manner as ever, and sometimes pray with much spirituality with those of his most intimate friends. He was one of the deacons of the Independent Church at Charmouth, near the place of his abode; which situation he filled for more than 50 years. He was interred, by his particular request, in the meeting-yard, having himself fixed on the exact spot where to lie, and also the subject he wished to have improved on the occasion, which was accordingly complied with; and the sermon preached the following Sabbath, by the Rev. J. Crook, from St. John xii. 26, 'If any man serve me, let him follow me,' &c. J. K.

RECENT DEATHS.

Sept. 29. Suddenly, the Rev. *B. S. Lloyd*, pastor of the newly-formed church at Lessness Heath, near Woolwich.

Oct. 17. The Rev. Mr. *Rawlings*, pastor of the Baptist Church at Trowbridge.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon, *preached at Scarborough, at the Primary Visitation of the Most Rev. Edward Lord Archbishop of York, July* 28, 1809. *By the Rev.* Francis Wrangham, M. A. F. R. S. *of Trinity College, Cambridge.* 3*s.* 6*d.*

[Concluded from page 513.]

We have now gone through the quotations of Mr. W. We have taken an impartial view of the Institutes of Calvin, so far as his theological sentiments are concerned; we say an impartial view, and the result is, we are fully convinced that Calvinism is by Mr. W. most grossly misrepresented. We challenge Mr. W. to produce any fair quotations from the writings of that Reformer, which affirm that God was the Author of man's depravation; — that God converted the whole of his posterity into a mass of corruption; — that the blessings of redemption are limited in their exhibition to a small number; — or that, in their final enjoyment, a few only will partake of them; — that the salvation of the Elect is secured in such a manner as to be attainable without a holy life, or that the condemnation of the reprobate is not, in every case, the consequence of their wilful sin, we ask, where does Calvin say that the one, however they may act in this life, shall be saved? or the other, in spite of their exertions, are incapable of attaining it? We know that Calvin accuses his adversary of calumniating his doctrine, by expressions remarkably similar to those which Mr. W. has employed, and resolutely disavows these inferences and statements as misrepresentations of his system, owned by malignity to serve a base purpose. Our limits forbid our enlargement. We refer the learned reader to the tractatus itself *; he will find much information from the perusal of the whole, and full proof as to the injustice of charging the sentiments upon Calvin, which he has repeatedly disavowed.

If, however, in Mr. W.'s judgment, there appeared just cause to animadvert on any of the peculiar sentiments of Calvin, in which he might appear to have expressed himself in language unwarranted by the sacred Scriptures, it certainly became Mr. W. to perform such a duty with decency and respect, if not with tenderness. Take the character of Calvin, on the whole, as a Scholar, a Theologian, an exalted Christian, and a disinterested and laborous Reformer, he had not many superiors in any age or country. The most distinguished ornaments of the English church always spake of him in the highest terms of friendship and respect. Cranmer wrote to him for his advice; — Hooper so esteemed him, that, from his prison, he wrote to him, and addressed him as a most excellent man; and Hooker, in his Ecclesiastical Polity, liberally acknowledges that Calvin was the wisest man that ever the French Church enjoyed. The Divines of Elizabeth and of the First James, always speak of him as the learned, the wise, the judicious, the pious Calvin. Perhaps, there is scarcely a parallel instance upon record, of any single individual being so unequivocally venerated for the union of wisdom and piety, both in England and by a large body of the foreign churches, as John Calvin.

We say, therefore, it became Mr. W. in treating any supposed mistakes of Calvin, to do it with decency. There was a time when Mr. W.'s *Alma Mater* would have chastised such indecorum in the most promising of her sons; but the times are changed! It would doubtless be inferred by the unlearned part of his audience, and, perhaps, by some of his clerical brethren, that Mr. W. had *read* Calvin's writings for himself, especially as he pledged himself to regard Calvin's system as laid down in his own writings; but,

* Vol. ix. page 632. Amst. ed.

we have some reason to suspect this; for he acknowledges that he is indebted to Dr. Kipling for extracts from Calvin's writings. It excites our astonishment, however, that Mr. W. could content himself with such second-hand and partial evidence! Why did Mr. W. carry (on such an occasion too before a Protestant Archbishop and his clergy) such a kind of warfare, with dislocated passages and garbled extracts, when, to a scholar like himself, the original in its integrity and continuity was of the easiest access! but, it is the fashion to review authors without reading them; and how venerable soever that author may be, the fashion must be followed! — but it is the climax of inconsistency to offer a charge against Calvinism, which even the evidence of his own witnesses, partial as they are, will not support: — yet this will appear to be the fact!

It has not escaped the recollection of our readers, that a controversy arose, some years since, respecting the true meaning of the Articles and Homilies of the Church of England. The evangelical clergy, as they are distinguished, were called to defend themselves; and they did so, by adducing evidence that their preaching accorded with the sentiments of the reformers of their church. On the other hand, it was alleged, by their opponents, that these evangelical clergy were a sect within the walls of the Establishment: that the Articles, &c. so far from favouring their sentiments, were certainly constructed for the express purpose of excluding every thing of a Calvinistic nature. Of this controversy, though we were not interested parties, yet we were by no means uninterested spectators. It gave us pleasure to see 'the good old religion,' as Bishop Hall calls it, illustrated and defended by solid theological learning, by becoming temper, and, in most instances, by irrefragable arguments; — whilst, on the other, we found only dogmatism, petulance, and indecent invective. We refer especially to Mr. Daubeny and to Dr. Kipling; the latter of whom, in his zeal to prove his point, even mistook express passages of Scripture for some of Calvin's sentiments. In this controversy Mr. W. has thought fit to volunteer his services; but he is peculiarly unfortunate in ranking himself on the Anti-Calvinistic side, to have chosen Dr. Kipling for his leader, and to have followed him in those very quotations and applications of Calvin, in which he had been fully convicted of having, though without intention, impugned the sacred Scriptures themselves. It is also well known to those who are acquainted with that controversy, that the very method which Dr. Kipling had adopted, to prove the Anti-Calvinism of the Church of England, would prove that Calvin himself was no Calvinist.

Had Mr. W. come in as a Moderator in this controversy, to soften the asperity of party, to shew that pious men, on both sides, were agreed in the great essentials of evangelical truth, he might have done greater justice to his text, and far more honour to himself; he might also have administered an useful lesson to his clerical associates on the solemn occasion, instead of exasperating the spirit of party, and in calumniating the venerable Calvin.

We are told in the Notes, with a kind of triumphant air, that Geneva has now ceased to be the principal mart of this 'sombre doctrine.' — Calvinism is departed! And what remains? It is said 'Infidelity prevails, and is accompanied with a general corruption of manners *.' It is certain also, that Voltaire boasted that he could not find a Calvinist in Geneva. It will be worth a religio-philosophical-investigation to trace the connection between these two facts in more places than Geneva; and, if it be found that certain effects result from certain causes, a moral tendency will be pretty strongly established.

A little after, we are told that Modern Calvinists are pious and exemplary, and, in proportion to their abstinence from the grand peculiarities of their creed, useful

* See Adams's View of Religion.

characters. On this principle we should be sadly afraid of their becoming rather too much like modern Geneva! An 'Etna of Theology,' whose fires, perhaps, are not very injurious to the unharmless 'gaieties of life.' — We speak out; we have been accustomed to hear of clergymen on the horse-course, — or at the county election,—or the theatre, whose abstinence from the grand peculiarities of their creed, is the greatest abstinence they exemplify; and we devoutly rejoice to know that the number of those who preach and adorn the peculiarities of their creed, are increasing in the national church.

However, says Mr. W. so long 'as we have the prodigal son who, under ordinary influence, *willed* to 'arise and go to his father' (proving the synergism of conversion) so long as by looking upon the serpent of brass, every one that is bitten shall continue to live, — we will prefer Luke xv. and Numbers xxi. to the confessions of Austin, and the Institutions of Calvin.' We have no objection to the sentiment which prefers the sacred volume to human compilations; 'the Bible is the religion of Protestants.' But if Mr. W. conceive this 'willing' and 'looking' to be independent of divine grace, we beg leave to remind him on the first subject, that the Bible says, 'It is God (even in the misery of a prodigal) who worketh in us to *will* and *do*.' Dr. K. mistook this text for Calvin's sentiment, and thought it approached almost to blasphemy. We hope Mr. W. will not follow with equal steps. On the latter text he may also recollect, that looking to the great Antitype of the brazen serpent, is, in the Bible, not only commanded as a duty, but promised as the blessed fruit of divine influence:—'I will pour upon the house of David, &c. and they shall look upon me whom they have pierced, and mourn.'

Why does Mr. W. hide, under a Greek term (*Synergism*) a sentiment which might have been expressed in plain English, 'Co-operation of conversion?' Is it because he did not wish openly to avow a sentiment which favours a disposition in the human mind, already too prevalent, to aggrandize human ability at the expence of God's honour, and thereby to impair in the mind of man that sense of his universal and unceasing dependence upon Divine Grace which should by all means, and at all times, be cherished, in order to animate him to greater fervency and frequency in prayer, to quicken his gratitude, and to advance his humility?' Or does Mr. W. mean to intimate that the Greek of the New Testament will warrant his assumption of the epithet as applied to conversion? The noun *synergos* is used 13 times in the New Testament, and its kindred verb five or six; but in no instance is either of them used of a 'sinner's co-operation with God in his own conversion;'—but always of Christian and ministerial co-operation for the furtherance of the gospel.

Mr. W. attempts in a note to distinguish, *in toto cœlo*, between the sentiments of Calvin and modern Calvinism. In this note he has abandoned his two precursors, Dr. K. and Mr. D. who were both of opinion, 'that the distinction is unreal;' and, if we are allowed, with Bishop Horsley, to define 'Calvinism such as the venerable Calvin himself would have owned, not enriched and embellished with the extravagances of modern visionaries,' they must be nearly the same. It is to be regretted that the dying advice of Bishop Horsley, on this subject, has not met with sufficient attention, especially from the preachers at visitations, who, having chosen this hackneyed topic, and addressing his clergy on the subject of the Calvinistic controversy, this learned prelate said, 'If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid what is now become very common, Acrimonious abuse of Calvinism and of Calvin; — at least, take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism. I must say, I have found great want of this discrimination in some late controversial writings on the side of the Church, as they were meant to be.—

Better were it for the Church, if such apologists would withhold their services.'—(Charge, 1806, p. 26).

We hope Mr. W.'s talents will be more usefully employed than on this occasion. We are not bigots. If we should not find him advocating the Calvinism which the venerable Calvin would have owned,—we hope that his * Arminianism will, at least, be such 'as the pious Arminius would have owned, not fouled and tainted with loathsome admixtures of the Pelagian Heresy.'

Accipe si vis. — *A Letter to the Bishop of Peterborough, in Answer to the Opinion of Sir Wm. Scott, as to the Legality or Illegality of refusing Church Burial to Dissenters. By* J. W. Wickes, M. A.

Our readers will recollect that we reviewed another pamphlet on this subject, by the same author, a few months ago. Mr. Wickes again appears, gravely to argue the matter, and controvert the opinion of Sir Wm. Scott; to whom the following question was submitted: — 'Whether a Clergyman ought to refuse burying a child baptized by a Dissenter?' The case, at large, respecting a refusal to baptize the child of one *Bott*, is then stated; wherein it appears that Bott requested the curate of the parish of Belton, Rutland, to bury his child; when he answered, 'You may lay your child by the rest of your family, but I will not bury him, nor shall any one else; I will bury no Dissenter: I will bury only Roman Catholics and Churchmen.' Bott, therefore, made a grave in the church-yard, and put the child in himself.

The case also refers to the statute of 25 Geo. III. intitled, 'An act to extend the provisions of an Act, made in the 22d year of Geo. III. for granting a stamp duty on the Registry of the Burials, Births, and Christenings of Protestant Dissenters from the Church of England;' by which act their right to baptism, by their own ministers, received a complete legislative cognizance.

Sir Wm. Scott, in his answer, says, 'I am of opinion that, if reasonable proof was offered to the clergyman complained of, that the child had been baptized in the manner described in the answer to the question proposed by me *, he acted illegally and improperly, in refusing to bury it; and that he might be prosecuted, with effect, in the ecclesiastical court for his refusal.' — 'The ground upon which I hold the refusal of the curate to be unjustifiable is, that the child was not *unbaptized*, in the sense and intention of the compilers of our liturgy and rubric. What that sense and intention was, is very much a question of fact and of history. And I think that that history has been collected by different writers (but particularly by Bishop Fleetwood) with sufficient accuracy to authorize the legal conclusion I draw.'

Mr. Wickes, however, is a dissenter from the official opinion of Sir Wm. Scott, and insists upon it, that if baptism be not administered 'according to the form of the book of Common Prayer,' — and in such manner and form as is prescribed in the said book of Common Prayer;' the *non-performance* of this initiatory rite, excludes the individual, through non-conformity, from the consequent privileges which are attached only to those who *do* conform; and as the rubrick very positively enjoins the rite of baptism to be performed *only* by lawful ministers, *i. e.* by those who have been ordained according to the 'form and manner of making and ordaining priests and deacons,' prescribed in the book of Common Prayer, — it follows, That those who are otherwise baptized than by such ministers thus lawfully ordained, are within

* Bp. Horsley, Ch. 1800.

† The question was, 'Is there any form of baptism generally recorded among Protestant Dissenters, — any form so general as to be the proper subject of a general question?' The answer stated, That the minister, after an *extempore* prayer, sprinkled the water, and said, 'I. I baptize thee, &c. &c. using the words of Christ himself.

the meaning of the rubrick, and 'in the sense and intention of the compilers of our liturgy and rubrick, UNBAPTIZED; and, consequently, not by any *specific* law entitled to *demand* burial (we never before heard of any *dead men demanding* burial) of the lawful ministers of that established church, of which they cannot, by the very *mode* of their baptism, be legally considered as members, entitled to its subsequent privileges.' p. 32, 33.

But, with submission to the Rev. Mr. Wickes, we would beg leave to ask, Why is it, if persons not baptized in the church, but by Dissenters, or persons no way baptized in infancy, are not considered as members of the Church of England? — why are they permitted to be married in the church?—why are tithes and offerings demanded of *them*? (for Mr. W. says, they do not legally belong to the church, p. 21)— why are they uniformly admitted to the Lord's Supper, if they require it?— and, if these duties are required of, and these privileges allowed to, them as reputed members of the church, why should the *great privilege* of having the funeral service read over them be the only one refused? — and, we may add, Why is it that, if Dissenting Ministers conform to the established church, they are permitted to become priests, and even bishops, though, according to Mr. W. *unbaptized*?

Mr. W. endeavours to justify his uncharitable conclusion by the authority of Dr. Croft, who gave it as his decided opinion, in the Birmingham newspaper, —That 'no clergyman can be *compelled* to bury any individual, who has not been baptized in the church of England by a priest or deacon; and nothing short of an act of parliament will be sufficient to *legalize* such a proceeding: whenever it *is* done, it is done by CONNIVANCE;'—'and should I ever be called upon to read the service over a Dissenter, my consent would be a matter of *connivance*, *candour*, and *indulgence*, —not of *strict obligation*.'

Mr. W. also gives us an extract from Wheatley, on the Common Prayer: — 'Unless we betray our own rights, by registering *spurious* among *genuine* baptisms, — persons baptized among Dissenters can have no claim to the use of this office. The rubrick expressly declares, That it shall *not* be used for any that die unbaptized; but all persons are supposed to die unbaptized but those whose baptisms the registers own; and, therefore, registers not owning dissenting baptisms, — those that die with such baptisms must be supposed to die *unbaptized*.' P. 37.

Mr. Wheatley then offers his counsel on this case. 'But, indeed, the best way to put an end to this controversy is, to desire those that have separate places of worship, to have separate places of burial too; or at least to be content to put their dead into the ground without desiring the prayers of a minister, whose assistance in every thing but *this* and marriage, they neglect and despise.'

It is well known that many dissenting congregations have already separate burial places; and as the whole body is now told, That if a clergyman vouchsafe to bury a Dissenter, it must be considered as an act of candour, connivance, and indulgence, it is probable that many more will take his advice; and, as soon as they conveniently can, provide themselves with separate cemeteries; and as to those who cannot procure such, they may, perhaps, comply with the other branch of the advice, and 'be content to put their dead into the ground without desiring prayers,' &c. Several have, of late years, been *obliged* so to do, by the refusal of clergymen to read the service: but it ought to be mentioned, to the honour of several of the bishops, that when complaint has been made, they have uniformly insisted upon the clergyman's doing his duty; and the service has been afterwards read at the grave, — in some cases very *reluctantly* indeed; we know of one in Northamptonshire, where it was supposed not to have been performed, notwithstanding the positive direction of the bishop; but it was afterwards acknowledged that it was done *at midnight*, by the parson and clerk only, where no spectators might witness

the candour of the bishop, and the humiliation of the curate.

Mr. Wickes, aware that if the custom of burying in separate places should become general, the clergy would be deprived of their *burial-fees*, brings forward his opinion, that the usual fees ought nevertheless to be paid.—Hear him: 'If the Dissenters are indulged in *many* instances, I see not the necessity of conceding *all* they may wish. Tho' they 'fastidiously, or puritanically, resist the services of the national church,' there appears little of wisdom or justice in concluding that the church should become a *loser* of its acknowledged rights from such fastidiousness or puritanism. I see not the injustice of their becoming amenable, to a certain extent, for professional *dues* to the clergy of any particular parish (wherein their own minister may officiate) according to the custom of the church, even as they are answerable for their proportion of tithes;' — 'the ministers of Dissenters might be accountable for fees of baptisms or burials, entered into their privileged registers, as an *admitted legal right* belonging to the establ shed church.'

As the laws now stand, Mr. W. seems to be aware that, as Lord Mansfield decided, 'Where no duty is done, no fee can be demanded;' but he suggests, that a provision *may be made* in some future act of parliament, which would 'effectually obviate any danger of loss by the clergy;' and, indeed, if there should be a bill to restrain itinerant preaching, it would be a very proper appendage to it; but we deem more wisely of the wisdom of Parliament than to suppose that such a bill would be endured; or that, if it could pass through both Houses of the British Senate, it would ever obtain the sanction of our venerable Sovereign, who has promised 'to maintain the Toleration inviolable.'

We cannot avoid taking notice of a very unjust reflection made by Mr. W. on a most respectable body of gentlemen, — the Deputies of the Dissenting Congregations in and about London, whose business it is to defend the civil rights of the Dissenters. These gentlemen are styled by him, 'A Self-created Committee in London, for *prosecuting* the Civil Rights of the Dissenters;' 'that is,' says this reverend defamer, 'for sapping the foundation of the established church, — harrassing, perplexing, and ruining the established clergy.' Nothing can be more palpably false and malicious than this charge. — The Deputies alluded to are respectable, prudent, and moderate gentlemen, *annually* and *publicly* elected by the London congregations, to preserve and defend those rights which are secured to Protestant Dissenters, by the just and mild laws of our country; but which are sometimes invaded by such intolerant priests as Mr. W. or 'by rude fellows of the baser sort,' who are ignorant of the constitutional liberties of Britons.

On the whole, we cannot but express our sincere regret that, in this enlightened and liberal age, when good men of all professions have appeared to approximate towards each other, and to put a more candid construction on the religious professions of their neighbours than formerly, such clerical firebrands as Mr. W. should appear, endeavouring to revive all the ancient animosities; and, by denying what is vulgarly called *Christian Burial* to the children of their non-conformist neighbours, excite a spirit of discord and disunion. We have, however, so much confidence in the candour of the Clergy in general, as well as of the Dissenting Body, that we believe no modern Sacheveril will attain his object.

A New Selection of Hymns, *taken chiefly from the Periodical Publications: with Additions and Improvements.* By Henry Paice. *Price*

This is a small collection of pious hymns on evangelical subjects, and chiefly such as are experimental, few of which have appeared in any of the hymn-books now in use. Though they seldom rise to any high degree of poetical merit, they may doubtless be useful to the humble Christian.

An Appeal *to the Virtue and Good Sense of the Inhabitants of St. Martin's in the Fields, &c. on the Subject of Prostitutes walking the Streets. Price 6d.*

The benevolent author of this little tract is entitled to public thanks, for the zeal and humanity he displays on a subject of so much importance to society. He points out the widely different state of male and female prostitutes; the former being accustomed, almost without condemnation and controul, to commit the very crime for which the latter are rendered contemptible and wretched through life! The whoremonger and adulterer are not less criminal in the sight of God than the licentious female, though too commonly the weaker sex alone is hunted from society, and abandoned to despair! The author quotes some respectable authorities in support of his preliminary remarks; and then alludes to the inefficacy of the system at present adopted, of taking up these wretched prostitutes, throwing them into prison for a short time, and afterwards turning them loose among their neighbours, without any means being used for their restoration and conversion. Many of them, indeed, come out even more hardened and more vitiated, from the examples found in prison. The author, therefore, proposes to adopt parochial and parliamentary measures for the relief and instruction of these outcasts; so that they may everywhere gain an honest livelihood by habits of industry.

He says, That 'there is little doubt but means might be devised, under proper regulations, to afford an asylum in each parish to these most wretched of all human beings, where the improvement of their morals should be a principal object.

'In the first place, Let them be taken out of the streets; in the next, Let us learn their real situation, that if altogether friendless, work may be provided for them, and they may be gradually invited to return to habits of industry; by this means many might, after a time, be enabled to get places of servitude; whilst others, upon shewing their determination to return to virtuous pursuits, may find their friends still willing to receive them.

'However mountainous the difficulties in the execution of such a plan might at first appear; there is no doubt but it would be practicable. We have seen, in the very limited, though excellent Institution, the Magdalen Hospital, that, in 49 years, out of 3699 women who were admitted, 2468 have been either reformed or reconciled to their friends. It must, however, be considered, that no private institution, or rather private benevolence, would be able to effect the desired purpose. If any thing effectual is done, it must be taken up by the public; and there is little doubt, if this parish were to set the example, but the other parishes in Westminster would speedily follow.'

In conclusion, the author points out some proceedings which have been adopted in several parishes of this metropolis, with a view to clear the streets of prostitutes; but which, he suggests, can only produce temporary and partial consequences.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Allen's Spiritual Magazine; or, Christian's Grand Treasure, with a Recommendatory Preface, by Mr. Romaine. A new edition, with plates. 3 vols. 8vo. 1l. 8s. 6d.

Parental Duties and Encouragement: a Sermon, at Newport, Isle of Wight. By J. Bruce.

Advice to Youth. By the Rev. B. Wood, A. M. 2d edition. 6d.

The Messiah revealed to a Jewess. New edition. 1s.

An English Harmony of the Evangelists, after the Manner of the Greek of Abp. Newcome. 7s. 6d.

Scripture Lessons for Families. 6d

The Protestant Dissenters' Almanack. 2s. 6d.

Sermons *on the late Anniversary of the King's Accession.*

Two Sermons on the Jubilee. By Js. Churchill, Henley. 1s. 6d.

The Friendly Monitor. By T. Finch. 8vo, 1s.

RELIGIOUS INTELLIGENCE.

A Short Account of the Birman Empire, to which Missionaries have lately been sent, comprizing the Kingdoms of Ava and Pegu.

On this empire scarcely any thing was known till the publication of Col. Symes's Account of the Embassy to Ava, from the Government of Bengal, when Lord Teignmouth presided in it. The Birman empire derives its name from the Birmans, a warlike nation, in the region formerly styled *India beyond the Ganges*, the capital of which was Ava. Pegu, south of the former, is thought to have been the Golden Chersonese of the antients.

This country appears to extend from the 9th to the 26th degree of north latitude, and from the 92d to the 107th deg. of long. east; about 1000 miles in length, and 600 in breadth.

The origin of this country is little known; but its alphabet, literature, and religion, seem to have been derived from the Hindoos. The Birmans were formerly subject to the king of Pegu; but a revolution happened about the middle of the sixteenth century, when they took Martaban. By the aid of the Portugueze, and afterwards of the Dutch, by whom they were expelled, the Peguese obtained several victories over the Birmans; and in 1752 Ava was taken, and the last of a long line of Birman kings was deposed: but the Birmans again rose to consequence, and regained Pegu in 1757; and in 1793 a treaty was made between the Birmans and Siamese.

The population of the Birman empire is supposed to be about 17 millions. They follow the worship of Hindostan, not as the votaries of *Brahma*, but as disciples of *Boodh* they believe in transmigration; after which they think that the radically bad will be condemned to lasting punishment, while the good shall enjoy eternal happiness in the mount Moru. Their laws are inseparable from their religion. The sacred verses or forgeries of Menu, with numerous commentaries upon them, form their *Sastre*, or body of laws; all which seem to have been derived originally from Ceylon. Their system of jurisprudence is said to be replete with sound morality, and distinguished above any other Hindoo commentary for good sense: it provides against almost every species of crime, and has copious treasures of precedents and decisions. Trial by ordeal, and some passages concerning women, are offensive to European decency; but the laws boldly assert the duty of magistrates and princes in language austere, manly, and energetic. The government is despotic; but the king consults his nobles. The political importance of this empire may considerably influence the commerce of the east, and form a barrier against the ambition of the Chinese.

Ava, the ancient capital, has sunk into ruins since the erection of Ummerapoora. This new capital rises, like another Venice, from the water.

Pegu, once the capital of a kingdom, is also in ruins; but the vast pyramid, or pagoda of Shomadoo, is preserved. This temple is 361 feet high. The present city, erected on the site of the former, occupies about half its former extent, and is the residence of the governor. Tradition says, that the temple was built about 500 years before Christ.

Rangoon is a new city and port, containing 30,000 souls.

Martaban was another sea-port of eminence. The grand river of Irrawady, which flows about 12,00 miles, is bordered with numerous towns and villages. The inhabitants of Prome are more numerous than those of Rangoon. Aracan (a recent acquisition) is also of considerable importance: it is divided by several canals, derived from a river of the same name.

The forests produce abundance of timber, especially the teak-tree, famous for its durability; the fragrant sandal-tree, ebony, sycamore,

Indian-fig, and the wide-spreading banyan-tree, itself a grove. Elephants abound. One of the king's titles is, *Lord of all the Elephants in the World.* Gold is found in the sands of the rivers of Pegu: the ruby is one of its most celebrated productions; — sapphires are also found; and abundance of iron, tin, lead, arsenic, sulphur, and amber.

The Birmans appear to be rising fast in the scale of political importance among the oriental nations. Knowledge increases with their commerce; and they are not shackled by the prejudices of *castes.* They also may be deemed a civilized and well instructed people. Their police is better regulated than in most European countries: their natural disposition is friendly, and hospitable to strangers. A knowledge of letters is so widely diffused, that there are few, even of the lowest peasantry, who cannot read and write.

When Col. Symes was at Rangoon, he met with an Italian Missionary, who had resided in the country about 20 years; his congregation, which was numerous but poor, consisted of the descendants of former Portugueze colonists: he had a chapel, house, and garden. Near this place is a grand temple of *Shoedagon*, or golden Dagon.

The country abounds with convents of the *Rhahaans*, who are fond of public religious processions. Like the Carmelites, they go barefooted, and shave their heads: they procure their food by perambulating the town, and receiving the voluntary contributions of the pious.

Strangers and persons of different nations enjoy a perfect toleration; and celebrate their various rites, disregarded by the Birmans, who have no zeal to make proselytes. In the same street may be heard the *muezzin*, calling the Islamites to prayers; and the bell summoning the Catholics to their devotions. Processions meet and pass each other, without giving offence. The Birmans never trouble themselves about the opinions of any sect, provided they do not break the peace, or meddle with their own divinity GUADMA; but if any person commit an outrage, which the zealous Mussulmen sometimes do, the offender is sure to be put into the stocks; and if that does not calm his turbulent enthusiasm, they bastinado him into tranquillity.

It is sinful, according to the Birman tenets, to deprive any animal of life for food; and they abstain from domestic animals; but they do not scruple to kill game of all kinds. They allow *colars*, or foreigners, however, to do as they please.

ARABIA.

A REPORT has lately been made by Mahomed Ibrahim, a pilgrim who visited the tomb of Mahomet, &c. for devotion. He gives full confirmation to what has been formerly asserted, concerning the destruction of that tomb, by a set of people called *Wahabees*, who are rising into very great importance in Arabia, and likely to prove very detrimental to the interest of the Grand Signior in those parts.

Mahomed Ibrahim says, 'That when the Wahabees reached the holy city of Medina, it was surrendered to them by capitulation; and that their first act was to destroy the tomb of the founder of the Mahometan religion. Afterwards, when a vast number of pilgrims from Syria, Egypt, and Turkey, to the number of 15,000, arrived, desiring permission to enter the holy city, they were not only refused, but obliged to surrender their money, to resign their arms, and to return home.'

Ibrahim also says, 'That their intentions are fully directed against India;' and adds, 'May the Almighty disappoint them, and render their designs abortive.' In short, he says, 'The sway and despotism exercised by the Wahabees in Arabia, exceeds all bounds; being such, that I cannot convey any adequate idea thereof.' — *This curious Paper may be seen at length in the Literary Panorama, No. XXXVIII.*

SWEDEN.

MESSRS. Paterson and Henderson made a tour through the northern parts of Sweden in the autumn of

1808. Their object was to procure information respecting the religious state of the country, and to promote religious knowledge, by the circulation of the Scriptures and of tracts. They preferred a tour to these northern regions, having already established many connections, and procured the circulation of tracts to a great extent in the south of Sweden. On August 5, they set out from Stockholm, provided with 4000 tracts for distribution. In general, the tracts they distributed by the way, and at their several stations, were eagerly and gratefully received. To preach from village to village was impracticable; for, supposing they had had permission, they were convinced it would have been difficult, from the want of the proper tone and accent, to make the natives follow them through a regular discourse. They conversed, with many on the important concerns of salvation. Opportunities also occurred, both of seeing the natives assembled in groups to hear their tracts read; and also of observing the stir, and the apparently good effects which the possession of the tracts had produced. This they remarked particularly, on returning by some of the villages thro' which they had passed. They found an opportunity too, of giving away tracts below ground, to the workmen employed in the mines. At Sala, about 85 miles N. W. from Stockholm, there is a silver mine, which has been wrought for several centuries; but is not now very productive. The town is pleasantly situated, and contains about 2000 inhabitants. Of the church, the chief priest is a Swedish Earl. Here, as well as in every part of the surrounding country, the churches are well attended; and the Lord's Day is held in some kind of respect: but vital religion is little, if at all known; and only one clergyman could be heard of, who might really be said to preach the gospel. At Avastad, about 30 miles from Sala, and Gurpenberg, 18 miles farther on, they visited the copper-works, and distributed tracts; which were thankfully received. They then proceeded to Dalcarlia, a very populous country, where the people are remarkable for the simplicity of their manners and independence of their character. To visit this country, as little was known of the state of Christianity among the inhabitants, had been a chief object of their journey. The people are in general poor, subsisting chiefly on milk, and bread formed of the bark of the common fir, or of straw and barley-meal; which gives them a sickly appearance. Our travellers never saw a person drunk; nor could they recollect hearing a single oath among them. Very few were in possession of the Scriptures. It is a rare thing for them to purchase a Bible, as it descends from father to son for many generations; and their situation, as well as their circumstances, put it out of their power to procure one, if they had a desire. Bibles are to be got only at their annual fairs; and there the booksellers require an enormous price. Though they seem to know little or nothing of the power of religion, they are a people whose minds are open to receive the truth. Their churches are in general very fine buildings, much preferable to the country churches in Scotland, Denmark, or the south of Sweden. At Leksand there is one of the largest in the kingdom. The parish contains about 10,000 souls; and on Sabbath, it is a fine sight to see them coming to or going from the church. The people are all dressed in one manner; and in this parish the dress is black. Near Nore is the church of Mora, a fine old building; and the dress of the people in this parish is wholly white, except the hat. There the language of Dalcarlia is spoken in perfection. It is considered to be the old Gothic; very few words are Swedish; several are *broad Scotch*; and our travellers, on repeating a few Scotch sentences, found they were understood. The people, however, understand and can speak Swedish: they have no composition in their own language, except a few songs connected with their ancient history and prevailing customs. The appearance of the country is in many places very beautiful; being much diversified with hills, dales, lakes, and forests.

In some places the soil is fertile; but in most barren, and but little cultivated throughout the whole tract.

AMERICA.

On the 7th of December, 1808, was ordained over the Second Church in Dorchester, Rev. John Codman, A.M. son of the late Hon. J. Codman, Esq. The ordaining council was composed of the following ministers: — Rev. D. Osgood, D.D. of Medford, Moderator; Rev. J. Eckley, D. D. and the Rev. J. Huntington, of the Old South Church, in Malborough Street, Boston; Rev. E. Porter, D. D. of the First Church in Roxbury; Rev. J. Morse, D. D. of Charlestown; Rev. T. M. Harris, of the First Church in Dorchester; Rev. J. Pierce, of Brooklyn; Rev. W. E. Channing, of Federal Street Church, Boston; Rev. J. Bates, of the First Church in Denham; Rev. J. S. Buckminster, of Brattle Street Church, Boston; Rev. C. Lowell, of the Church in West Boston; and the Rev. S. Gile, of Milton. — The candidate, in conformity to the wise custom established by the Fathers of New England, exhibited to the Council a well digested and comprehensive confession of his faith; which gave great satisfaction to the friends of evangelical truth, and evinced his warm and decided attachment to the distinguishing doctrines of the reformation.

'The Council then proceeded to ordination. Introductory prayer, Mr. Buckminster; sermon, Mr. Channing; ordination prayer, Dr. Eckley; charge, Dr. Osgood; right hand of fellowship, Mr. Harris; concluding prayer, Mr. Lowell.

'The day was pleasant, the assemblage of people uncommonly great, and the religious exercises were performed in a manner highly satisfactory to a numerous and discriminating audience. The sermon was novel in its plan, and written and delivered in a style of uncommon excellence.' — This excellent discourse has since been printed.

'On the whole, we consider the settlement of the Rev. Mr. Codman, in this large, pleasant, and united parish, as an event peculiarly auspicious to the church of Christ in general, and particularly to the branches of it in this vicinity.' — *From the Panoplist.*

Dreadful Storms on the Continent.

A letter from St. Malo's, dated June 5, states, That the day before yesterday we experienced a violent and tremendous storm, which lasted from midnight till three or four o'clock in the afternoon. Numerous houses and other buildings were unroofed, and a great number of trees were considerably damaged, or blown down.

Dijon. The storm, which, on the 29th of May, caused such terrible devastation at Paris, has also done considerable damage in the neighbourhood of Chalons, sur Saone. More than 20 strong-built houses have been totally unroofed, or blown down; and whole orchards have been destroyed. In the woods of Baudriere and St. Etienne more than 160 trees were blown down. This storm was so violently felt at Thorey, that an elm was torn up by the roots and thrown to a considerable distance. A young man was carried over a hedge of some height by the violence of the wind. A small cottage at Boulay was wholly removed, and thrown into the middle of a hemp-field. Providentially, its poor inhabitants were absent at labour when this singular occurrence took place.

Mont de Marson. The 27th and 29th of May have been days of great distress and desolation to 15 or 16 communes of this department, where the rye, wheat, and sundry small grain have been totally destroyed by a tremendous fall of hail, of an enormous size. The vineyards have also suffered considerably,—as those which had escaped the effects of the frost, were now destroyed by the fall of the hail. The loss sustained is incalculable; and the unfortunate sufferers are, for the greatest part, obliged to have recourse to public charity, or to the benevolence of the government.

Showers of Stones.

It has been thought by some persons, that what are called *Thunder-bolts* have no real existence; but that stones, and showers of stones, have fallen in various places during a thunder-storm, is a fact sufficiently established.

The following circumstances confirm it: —

Italy. — On the 19th of April, 1808, at one o'clock in the afternoon, a great quantity of meteorolites fell in the commune of Pieve di Casiguano, in the department of Taro. The air was calm, and the sky serene, but with a few clouds. Two loud explosions were heard, followed by several less violent; after which several stones fell. A farmer, who was in the fields, saw one fall about 50 paces from him, and bury itself in the ground. It was burning hot. A fragment of one of these stones is deposited in the Museum at Paris.

Russia. — The minister for the home department has communicated to the Imperial Academy of Petersburgh, the following account of a meteoric stone, weighing 160 lbs. that fell in the circle of Ichnow, in the government of Smolensko: — In the afternoon of the 13th of March, 1807, a very violent clap of thunder was heard in that district. Two peasants, in the village of Timochim, being in the fields at the time, say, That the instant of this tremendous report they saw a large black stone fall, about 40 paces from them. They were stunned for a few minutes; but as soon as they recovered themselves, they ran toward the place where the stone fell. They could not, however, discover it, it had penetrated so deep into the snow. On their report, several persons went to the spot, and got out the stone, which was above two feet beneath the surface of the snow. It was of an oblong shape, blackish, like cast iron, very smooth on all parts, and on one side resembling a coffin. On its flat surfaces were very fine radii, resembling brass wire: its fracture was of an ashen grey. Being conveyed to the gymnasium of Smolensko, a professor of natural philosophy there, considered it at once as ferruginous, from the simple observation of its being extremely friable, and staining the fingers. The particles of which it is composed contain a great deal of lime, and of sulphuric acid.

Religious Opinions of the Natives of Ceylon, from original and authentic Information.

The Candians appear to have no clear conceptions of One Eternal or Supreme Deity, although they acknowledge a deity called *Sagampati Mahabrachma*, who is the chief of all gods; and who, they say, has no flesh nor bone; that is, he is a spirit.

Boodah (distinguished by the name of *Gauteme*) is described as having been a human being; and as omnipresent, yet invisible or visible in any form as he pleases: his glory is described as greater even than that of Mahabrachma.

The word *Boodah* signifies, it is said, *Omniscience*; and has been applied to several distinguished persons; for they say there have been many Boodahs already; and that others, at some very distant periods, will hereafter appear.

Gauteme Boodah, they say, was God, before his birth as man; and had the direction of other gods in the heaven called *Toesitege*; and was afterwards, at the request of all the gods, born as a human being, from the Princess Mahamaya; and his father was a king, called *Soedoodene Raya*; and that he became man for the salvation of all who receive his doctrine.

They believe there have been in succession 22 Boodahs during the ten times that the world has existed; for they affirm, that it has been destroyed and renewed at least ten times. Of the former Boodahs, Dupankere was the most eminent, on account of his superior beauty, and because the number of people in his time was far greater than at any other period.

The present glory of Gauteme Boodah is represented as immense. After his death, he was elevated to the Glory Hall (*Mookhe*) a place higher and more excellent than the highest of the 26 heavens. There he lives in unutterable joy and magnificence, without being born again into this world; and his doctrine will continue to be received till 5000 years after his death; that is, for 2679 years yet to come; for the

Cingalese, according to their chronology, now date '2321 years after the death of Gautema Boodah.' After the expiration of this period, another Boodah will arise, to be called *Marttrie*.

They pay peculiar honour to *four gods*, who are of equal rank, and possess equal power. Their names are, first, *Dertheraachscht*: he presides over the muses, musicians, &c.

The second is *Wiezvedhe*: he is at the head of a great number of *koembaandizo*, or angels.

The third is called *Wiroepaakscha*: he presides over the *nazedattezo*, or snakes, commonly called *Cobber Capella*, which remain in the heavens: his servants have the power of metamorphosing themselves into men, birds, animals, &c.

The fourth, called *Waysnewenne*, is at the head of all the devils.

The multitude of inferior deities is innumerable. According to the doctrine of Boodah, those whose names are known, amount to no fewer than *One hundred and twenty thousand five hundred and thirty-five*.

Their opinion of the devils is, That when Nature produced the sun, moon, and stars, they were human beings; but, on account of their horrible sins, they fell from their state of felicity: they think also that those devils, which still commit great sins, are condemned to still greater misery; but they believe that these devils may be born again as men; and may yet obtain a state of final happiness.

Those persons who follow Boodah have a set of commandments, resembling those of the moral law; and are as follow: —

1. Never give to Truth the name of Untruth.
2. Desire not the goods of your fellow-creatures.
3. Never wish the death of your enemies.
4. Avoid all lies.
5. Do not betray the words of others.
6. Avoid all injurious and filthy words.
7. Hate all idle conversation, which may tend to the ruin of yourself or your fellow-creatures.
8. Commit no murder.
9. Do not steal.
10. Commit no fornication nor adultery.

They believe in a future state, and that there is a reward for the virtuous; but that this reward will not be enjoyed till the person has died several times, and has frequently been born again into the world; after which he is admitted into the 'triumphant heavens,' where transmigration ceases. Bad men, on the contrary, are, after death, born in the Hell, as irrational animals; and if the deceased had done any good in his lifetime, he is at length released, and born again into the world as a man; and may entertain hope of arriving at the state of felicity, if he lives a good life.

The learned maintain, that there are eight large hells, each having four doors, which lead into smaller hells. One of the hells is a square, built of pure iron, the walls of which are 36 miles in thickness; the roof also is of the same thickness. Here the greatest punishments are inflicted, by means of sledges, bone-breakers, hammers, pincers, &c.: their skin is pulled off from head to foot; and melted lead is poured into their throats.

They believe that a personal judgment takes place immediately after death; and sentence is pronounced by one of the inferior gods. This is to be understood of men who have done both good and evil; but the very wicked go to Hell immediately, without approaching the tribunal.

In order to obtain future happiness, men must direct their thoughts, words, and actions according to the doctrine of Boodah.

They have prayers, which are to be said thrice every day. These prayers are said to have been given by Boodah. To him also their prayers are directed; and also to his *rahatoens*, his apostles or disciples.

LONDON.

JEWS.

The attention which has lately been paid to the Jews, renders the following article of information ap-

propriate: — By an act of 1 Ann, st. 1, ch. 30, it is ordained, 'That if any Jewish parent, in order to compel his Protestant child to change his or her religion, shall refuse to allow such child a fitting maintenance, suitable to the degree and ability of such parent, and to the age and education of such child, then (on complaint thereof to the Lord Chancellor) it shall be lawful for him to make such order for the maintenance of such Protestant child as he shall think fit.' This statute has been construed to authorize the Chancellor to appoint a sufficient maintenance for the child, *even after the death of a parent*, who has left all his property to other purposes.

FAMILY WORSHIP.

London, Dec. 7, 1809.

At a Monthly Meeting of the Ministers of the Independent denomination, held this day, *it was resolved*,

1. That the Ministers in this connexion intend (by divine permission) to preach, in their several congregations, on the First Lord's Day of January, 1810, on the important subject of FAMILY WORSHIP.

2. *Resolved*, it having been moved and seconded by ministers from the country, present at the said Meeting, That it be recommended to their brethren in the country to pursue the same measure on the same day.

3. *Resolved*, That the Editor of the Evangelical Magazine be requested to insert the above Resolutions in that Work.

A similar Resolution was made by many of the London Ministers, in the year 1693; the good effect of which was to dispose several heads of families to set up religious exercises in them.

The following passage is quoted from the first of six sermons, on Family Religion and Worship, by the Rev. John Howe, M. A.

'It hath been an unanimous resolution among the ministers of indulged congregations in and about this city, to insist upon the subject of Family-Worship, even all at once, at least, as many as to whom it was possible; and to begin upon it this very day, as I doubt not they generally do: — and I should as little doubt the approbation and concurrence of divers other reverend persons in the ministry, who are not of that character, if there had been the same opportunity of consulting them and of knowing their sense; that is, of as many as do seriously desire and covet to see the prosperous and flourishing state of serious, vital, and practical religion and godliness in our days: but they who could confer, and agree to concur in such an endeavour as this, have done it with all the cheerfulness and unanimity that could be thought.'

Dr. Evans, in his Preface to the above sermons, says, 'Another effort was made lately, with as general concurrence, by our Ministers in this city, on November 20, 1720, to enforce the same needful practice: — I hope not altogether without success.'

The Naval and Military Bible Society appears, by its last Report, lately published, to have distributed in the Army and Navy, since its establishment in 1780, upwards of 41,270 Bibles, and a very large number of Testaments; with which 322 of his Majesty's ships of war, 98 regiments, and 57 garrisons and barracks, have been supplied. This is a truly patriotic institution, and deserves the support of every man who wishes well to his country,—its sole object being the distribution of the Scriptures among the sailors and soldiers of the British Navy and Army.

Mr. Wilberforce's Committee have applied the unappropriated surplus of the subscription monies for the late election (£480) to those valuable institutions, viz. The York County Hospital, the York Lunatic Asylum, the Sheffield Infirmary, the Leeds Infirmary, and the Hull Infirmary.

On Sabbath, Nov. 12, the Scots Church in Well Street, Oxford Street, which has been rebuilt, was opened for divine service. The collection made on the occasion was truly liberal; amounting to the sum of £385; which the Managers ac-

knowledge with devout gratitude to God, and unfeigned thanks to their friends.

A CAUTION AGAINST FIRE.

(Inserted by desire.)

Being greatly shocked at hearing of so many instances of women being burnt to death, from their clothes accidentally taking fire, I wish to offer a few hints on this occasion; which, if duly attended to, would, I think, often prevent the accident proving fatal. It is generally the lower part of a female's dress, which catches fire. Then, if the person remains in an upright posture, the flame, naturally rising upwards, will quickly reach the head or stomach, and be likely to have a fatal effect. But, if the person were immediately to lie down on the floor, she might, in general, very easily extinguish the flame by rolling herself; or, if a man be present, he may pull off his coat, and with that soon extinguish the blaze. If there be a hearth rug, it would answer the purpose better than almost any other thing.

It is the want of knowing beforehand 'what is proper to be done in such a case,' that occasions loss of time, and thereby increases the mischief:—and then the violent fright destroys all presence of mind, and makes the case become quite desperate, which at first might easily have been remedied.

Provincial Intelligence.

The North Wales Annual Association of the Independents, was held Sept. 27th and 28, at Holywell, Flintshire. Messrs. T. Griffiths, Horeb; W. Jones, Trawsfynydd; J. Lewis, Wrexham; H. Pugh, Brithdir; J. Griffiths, Machynlleth; A. Shadrach, Talybont; E. White, Chester; J. Griffiths, Carnarvon; G. Lewis, Llannuwchllyn; J. Roberts, Llanbrynmair; J. Maurice, late Student at Carmarthen; J. Powell, Anglesea; and J. Philips, Neuaddlwud, preached. At the Special Meeting of the Ministers and Preachers (who were from 45 to 50 in number) every thing that was submitted to consideration, was conducted and settled in the most agreeable manner; and the account given of the success of the gospel, in the conversion of sinners to God, and the addition of members to particular churches, during the last twelve months, was very pleasing and encouraging. The next Association will be held at Moelfre, Denbighshire, the last Wednesday and Thursday in Sept. 1810.

Oct. 3.—The Half-yearly Association of the Ministers in Cornwall, was held at Tregony;—three sermons were preached: that in the morning by the Rev. J. Guard, of Liskeard, from Num. xvii. 8, after which the ordinance of the Lord's Supper was administered by Mr. Cope, of Launceston. Mr. Morgan, of Bodmin, preached in the afternoon from Isa. xlv. 22; and Mr. Paddon, of Truro, in the evening, from 2 Cor. x. 4. Messrs. Jones, of St. Colombe; Bevan, of St. Mawes; Evans, Cope, and Angier, engaged in prayer in the course of the respective services.

The next meeting of the Association is to be held, D.V. on Easter Tuesday next, at Mevagissey.—Messrs. M'All, of St. Ives; and Wildbore, of Penryn, to preach.

Oct. 13.—Rev. J. H. Cox (late of Farcham, in Hampshire) was set apart over the Independent Church at St. Alban's, Herts. Mr. Morrison, of Barnet, opened the service by prayer: Mr. Knight, of Ponder's End, spoke on the scriptural mode of church government. Mr. Edwards, of Middlesex Chapel, Hackney Road, offered an intercessory prayer. Mr. Townsend, of Rotherhithe, preached on the spiritual duties of Ministers, Deacons, and Members, from Hebrews xiii. 17. Mr Freer, of Uxbridge, concluded by prayer. In the evening, Mr. Hillyard, of Bedford, preached from Rev. iii. 20. Mr. Chapman, of Greenwich, prayed before, and Mr. Smith, of Redburn, after the sermon. Mr. Maslin, of Hertford, preached on the preceding evening from Matthew xxviii. 20. Mr. Hunt, of Ridgemont, and Mr. Harris, of St. Alban's, severally engaged in prayer.

Oct. 18. The Rev. J. Wilkinson, was set apart to the pastoral office over the Particular Baptist Church at Saffron Walden, Essex. Mr. W. Carver, of Melbourne, prayed and read the Scriptures; Mr. J. Bowers, of Haverhill, stated the nature of the gospel church, &c.; Mr. Bain, of Potter Street, offered the ordination prayer; Mr. Button, of London (instead of Dr. Rippon, who was prevented by indisposition) gave the charge, from Eph. iv. 11, 12, 'And he gave some (pastors) for the work of the ministry, &c.;' Mr. Geard, of Hitchen, preached from Phil. i. 27; Mr. W. Clayton, pastor of the Independent church in the same town, concluded by prayer. Mr. Dobson, of Chishill, preached in the evening from Matt. xviii. 3.

The 22d Meeting of the Lincolnshire Association was held at Great Grimsby, Oct. 18, according to appointment. In the preceding evening, Mr. Davis preached from Ezek. xxxiv. 26. The Associate Ministers met at Nine in the morning for prayer, &c.; Mr. Meffin opened the service with reading of the Scriptures and prayer; Mr. Woodward delivered a discourse from Hab. iii. 13; after which the Lord's Supper was enjoyed with solemnity both by ministers and people. In the afternoon, Mr. Davis prayed; and Mr. Collins preached, from 2 Thess. i. 8. In conference, the Ministers present chose and appointed the Rev. Mr. Smelle to be their Secretary, and their Correspondent with the General Congregational Union in London; and ordered that the Address read at this Meeting be sent to the Rev. T. Hill for their acceptance. In the evening service, Mr. Collins prayed; Mr. Clark preached from Luke xiv. 22; and Mr. White from Luke viii. 18. Mr. Smelle concluded.

Oct. 18, 1809. J. Gill (late student at Rotherham) was ordained pastor of the Independent church at Hinckley. Mr. Chater, of Cobworth, began with reading the Scriptures and prayer; Mr. Mitchell, of Leicester, delivered the introductory discourse; Mr. Jerard, of Coventry, prayed the ordination-prayer; Mr. Roby, of Manchester, gave the charge, from 1 Tim. iv. 13; Mr. Gill, of Harborough, preached to the people, from Rom. xv. 33; Mr. Hitchen, of Atherstone, concluded with prayer; and Mr. Green, of Uppingham, preached in the evening.

Nov. 1. A new Meeting-house was opened in the village of Haddenham, near Thame, Oxon. Mr. Sutcliffe, of Olney, preached in the morning, from Acts viii 8; Mr. Fuller, of Kettering, in the afternoon, from Heb. iv. 2; and Mr. Cox in the evening, from Rev. v. 11 and 12. Messrs. Clement, Dawson, Moore, and Paul, engaged in the other services of the day.

Dissenters exempt from Turnpike Sunday Toll. — Lately, a cause of some interest came on at the Suffolk assizes. It was brought by Mr. Smith, who is a Protestant Dissenter, to recover back the sum of 3d. which he had been obliged to pay to a toll-keeper of the turnpike-gate at Halesworth, for a taxed cart, in which he was going on Sunday to divine worship, at a meeting-house at the above place. The plaintiff claimed an exemption from toll under the clause of the statute which gives exemptions to persons going to their *proper parochial church, chapel, or other places of public worship*. It was intended by both parties, that a case should have been agreed on, for the opinion of the Court of King's Bench; but the Judge was so decidedly of opinion that the plaintiff was entitled to the exemption, that he would allow only a verdict to be taken for him, with liberty for the defendant, if he thought proper, to move the Court next term, to have a nonsuit entered.

London, Dec. 11, 1809.

A CAUSE of great importance, to Clergymen and Dissenters, was this day decided in the Ecclesiastical Court, by which the refusal of the Rev. Mr. Wickes to bury the child of a Dissenter (see page 558 of this Number) was declared to be *illegal*. —Our readers may expect a full account of the speech of Sir J. Nichol in a future Number.

POETRY.

AN ODE ON THE NATIVITY.

O'ER midnight gloom and deep chaotic night,
Rises the day-spring, with his quick'ning light,
The SHILOH delegated long,
Attended by a cherub throng,
Who sound his praises thro' the ambient sky;
While a new radiant lamp is seen on high,
Escorting rustic swains,
Where the invisible Jehovah lies,
Now visible to mortal eyes,
In humble Beth'lehem's plains.
The God throws off his splendid robe of state!
Inactive lies the infant of a day;
Yet Magi at his footstool wait
And own, adoring, his unbounded sway:
They spread their costly treasures at his feet;
And, with a reverential awe, his coming greet.

The desert blossoms and the vallies sing,
The mountains skip, the hills rejoice;
All nature pours a cheerful voice,
To welcome in their King!
Illustrious day, the day the patriarch saw
Ere Sinai breath'd her fiery law:
He, through the misty cloud beheld,
When faith the darksome shades dispell'd,
Illumining his eyes
To penetrate the skies,
And read the records of the sacred word, —
The Incarnation of the Son of God!
So dying Israel the æra view'd,
When his posterity around him stood,
From Judah's loins he saw
The SHILOH spring:
Fulfiller of the law,
Man's peace to bring, —
To gather Jew and Gentile, bond and free,
And grant the captives perfect liberty!

The types perceive the God descend:
They to the wandering tribes assistance lend;
And point, as doth the maguet to the pole,
Whither their warm desires should roll.
A Paschal Lamb describes a suffering God,
Groaning beneath sin's overwhelming load.
The brazen serpent, sparkling on the pole,
Gave instantaneous aid
To Israel, who expiring laid;
And but a glance reliev'd and made them whole.
Symbols and types, they all retire;
Shadows and rites must now expire
Before the splendid Gospel Sun!
The Ceremonial Law is fled,
Man to the law of works is dead:
The law of Grace is now begun!

But hear the Royal Prophet sing!
Seraphic spirits lend their wing;
To the third Heaven he mounts:
Learns what the counsel of the sacred Three,
Apostate man's recovery,
And all the scheme recounts!
Daughters of Salem, tune your lyres;
Ye sons of Zion sing;
Let heavenly raptures ring;
The virgin's seed appears, —
His sacred banner rears:
IMMANUEL with joy each bosom fires!
All hail! eternal God and mighty King,
What endless blessings from thy sceptre spring!
From Jesse's withering root
Springs forth a shoot,
More flourishing than Aaron's budded rod.
The prowling wolf and tender lamb resign
Their mutual hatred, and in love combine;
Ferocious lions innocence assume,
And bears a gentleness resume,
As when our great Progenitor beheld them play,
With sportive kids, beneath the noon-tide ray;
Emblem of innocence, man first received from God!
O glorious period! ages roll away,
And bring the long-desir'd day,
When nations, now contending, shall agree
To live in harmony, —
When each shall sheath his desolating sword,
Nor to the field of war his aid afford;
But round the standard of our SHILOH join
In one united song of praise divine!

Lanson. J. C.

A FUNERAL HYMN.

FREED from her mouldering clay,
Th' exulting spirit flies,
Thro' yon celestial way,
To mansions of the skies!
Lo! to the Earth, with all its toys,
She gladly gives a last adieu:
While shores of pure substantial joys
Arise to her extatic view!

Where troops of angels greet
With joy the welcome guest;
And point to her retreat
Of never-ending rest!
There, from all pain and grief remote,
She will with heavenly lustre bloom,
Till the last trumpet's powerful note
Shall burst the barriers of the tomb.

The beatific sight
To which she now is brought,
Of wonder and delight,
Transcends the reach of thought!
What bliss to see almighty love
Streaming from its exhaustless store!
What glory in those courts to move
Near Heaven's Supreme, Eternal Power!

Of him who dy'd to save
She will divinely sing
"Where is thy vict'ry, Grave?
O Death! where is thy sting?"
Thanks be to God and endless praise,
Who does thro' Christ the vict'ry give;
That man might sing triumphant lays,
And thro' eternal ages live!

A Mother's Address to a Child.

FAIN, O my babe, I'd have thee know
The God whom angels love;
And teach thee feeble strains below,
Akin to theirs above.

Oh, when thy lisping tongue shall read
Of truths divinely sweet,
May'st thou, 'a little child' indeed,
Sit down at Jesus' feet!

I'll move thine ear, I'll point thine eye;
But, Oh, the inward part!
Great God the Spirit, hear the sigh
That trembles thro' my heart!

Break, with thy moral beam benign,
O'er all the mental wild,
Bright on the human chaos shine,
And sanctify my child! S.

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*** *P.* signifies Poetry.

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