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Revd Wm Thorpe
Bristol

THE

EVANGELICAL MAGAZINE,

1810.

THE PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers

OF DIFFERENT DENOMINATIONS.

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PREFACE.

THE continued Patronage of our numerous Readers, notwithstanding the multiplication of similar Works, demands an Annual Tribute of Gratitude from the Editors; which they now respectfully tender, with the greatest readiness and pleasure. It is gratifying, in a high degree, to find that their constant Endeavours to furnish the Religious Public with Subjects worthy of their attention, are crowned with permanent Success; and they beg leave to renew their Assurances, that their diligence in procuring Materials the most useful and acceptable, shall not be remitted.

It is yet a higher source of pleasure and gratitude to learn, that the GOD of all Grace still vouchsafes to smile on this Work, by rendering it the instrument, in his hands, of promoting the knowledge and experience of the glorious Gospel; especially as the Editors have abundant reason to believe, that this Miscellany circulates among many persons who have little opportunity to procure, or to peruse, larger treatises. The Memorials of Pious Men excite in the breasts of Ministers and others, a holy emulation to be 'followers of those who, through faith and patience, inherit the promises.' The Obituaries, it is certain, afford much consolation to numbers of God's children, who are liable 'to bondage, through fear of death,' by exhibiting, in a striking man-

ner, the power and grace of the dear Redeemer, in the support of weak believers in the hour of trial. The Religious Intelligence, which this Work has an opportunity of obtaining, superior to that enjoyed by any other periodical publication, is increasingly interesting, as it shews, to the joy of every Observer of Divine Providence, that, even in these disastrous days, the walls of our British Jerusalem are built with unprecedented zeal; and that, amidst the wide-spreading Desolations of War, the Prince of Peace is extending the dominions of his grace.

With these convictions of the Utility of the Work, and with a firm persuasion 'that their labours are not in vain in the Lord,' the Editors are determined, by divine assistance, to PERSEVERE in their Original Plan, with every Improvement that their own experience, or the judgment of others may suggest; and for this end they again earnestly solicit the kind Assistance of their Brethren in the Ministry, and of all others who are qualified and disposed to enrich the Publication by their Evangelical Productions.

London,
December, 1810.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1810.

MEMOIR

OF

THE LATE REV. THOMAS WILSON,

PERPETUAL CURATE OF SLAITHWAITE, NEAR HUDDERSFIELD,

who died July 2, *aged* 64.

Mr. Wilson was possessed of strong faith in the divine word, a fervent love of God and Christ, and a lively sense of the vast worth of mens' souls. During his whole ministry he was a most diligent preacher, uncommonly zealous in his manner, and remarkably plain and pointed in his addresses to mens' consciences. His praise, not as a scholar indeed, but as a good minister of Jesus Christ, will long continue to be heard through a large and populous district. His simplicity and godly sincerity were admitted and admired by great numbers, who could not be prevailed upon, by his tears and entreaties, to forsake their sinful courses;—nevertheless, he has left behind him many seals of his ministry; and many, it is believed, converted by his means, died before him, in faith, and most joyfully received his spirit into the heavenly habitations. He lived down prejudice and slander in a very uncommon degree: his rule and his practice were, To overcome evil by doing good. He was eminently a man of peace: he loved it in his heart, — he sought it earnestly; — but this divine and amiable disposition did not damp his zeal for the cause of God, and his concern to save mens' souls. He boldly rebuked sin; he shewed his abhorrence, particularly, to that destructive vice of drunkenness, so prevalent in manufacturing places, which robs so many of the lower orders, not only of their comforts, but of the necessaries of life. He kept a watchful eye over public-houses; — he felt and frequently expressed the deepest sorrow (and his regrets were not always unavailing) at the irregularities and excesses which occurred in those places, and especially on Sunday evenings. Many nights of broken rest did he pass, occupied with reflections on the depravity, blindness, and madness of sinners, who were treasuring up to them-

selves wrath against the day of wrath, while they despised or neglected all his warnings, — his warm, vehement, affectionate appeals to their consciences!

The love and attachment of Mr. Wilson to the Established Church was unquestionable: he loved its order, its doctrines, and its services. The unity, peace, and concord of all good men were also most devoutly desired by him; for the attainment of which he seemed ready to make any sacrifice short of vilifying the church to which he belonged.

As Mr. Wilson loved the doctrines and the order of the church, of which he was a minister, so he was uniformly and exemplarily zealous in supporting the state, of which he was a subject. He had well weighed and appreciated the advantages of our civil constitution. Thankful, in the highest degree, for such privileges as those which each British subject is heir to, and which have been so invariably maintained under the mild and equitable government of our present Sovereign, he abhorred from his soul all the attempts which have been made, of late years, to render the people dissatisfied and disaffected. He saw it his duty frequently to preach the scriptural doctrine of obedience to rulers; and wondered how any man, professing to fear God, could withhold honour from the king.

All his doctrine, and the regulation of his practice, he derived from the Bible, in which he meditated day and night. To constant meditation on the Scriptures, he added much prayer; indeed, he was most eminently a man of prayer. He carried all his wants, his difficulties, his doubts, his fears, his distresses, to the throne of grace, relying on the merits and intercession of his Redeemer. He knew the value of this privilege, and seemed to be lifting up his heart to Heaven all the day long. In this frame he passed through the long and arduous trial of his patience, with which it pleased God to visit him. 'He was dumb, and opened not his mouth,' because it was His doing.

Much might be said of his affection to his people, and his kindness and liberality to the poor and necessitous; suffice it to say, his people were his flock. Few, I apprehend, have done more in his circumstances, at any time, to relieve the distressed; and yet, not indiscriminately, or on great occasions only, but discreetly and gradually, both by counsel and by money. Tho' he loved order and neatness, and shewed that he was not destitute even of a taste for elegance, yet it plainly appeared that the wants of the poor occupied his thoughts more than his own accommodation. He was always ready, after the example of his beloved Master, to deny himself for their sakes; and; for His sake indeed, it not unfrequently happened that he was constrained, by sights of distress, or the importunities of those who had experienced his liberality, to give the last piece of silver he had; — he, however, was wont to say, it was not the duty of ministers who had families, to do as he did. To such persons

he recommended their making a due provision for their children out of their incomes, whenever God put it in their power. Instead of children to perpetuate his memory, this good man left behind him a new and spacious edifice for divine worship, built at his solicitation, and on which he bestowed much care, time, and labour; and, adjoining to it, a neat and convenient parsonage-house, erected at his own expence, for the better accommodation of his successors.

Mr. Wilson was somewhat advanced in life when he first turned his thoughts towards the ministry; and he had not had the advantage of a regular classical education. A clergyman of Leeds, of a kindred spirit, beheld in his fervent piety the dawning of singular usefulness, and put him in the way of obtaining holy orders. He applied himself to the study of the languages, and was ordained to a curacy near Wetherby, Yorkshire. There his ardent spirit laboured diligently; and much concern about religion appeared in many of his congregation. Some things there were, however, disagreeable to him in that situation; and, on the removal of the late Mr. Powley to Dewsbury, Mr. Wilson, thro' his means, became curate of Slaighwaite. Here he found a numerous congregation, a plain people, who were not offended at his plain preaching; and among them he determined to 'spend and be spent.'

A short time after he settled at this place, he married a widow lady, possessed of a moderate fortune, who resided in the neighbourhood. While her virtues made his home agreeable, her fortune enabled him to be charitable in his daily visits among his people. This union, however, did not continue long: in the course of a few years he was left a widower, and so remained to his death, a pattern of unblameable purity and sobriety.

In his deportment, Mr. Wilson was grave without affectation or moroseness, and cheerful without levity. His freedom of manner, openness of heart, and good humour, rendered him a welcome visitor to the houses of his acquaintances, rich and poor, learned and unlearned. His conversation was diversified by pleasant anecdote, and rendered edifying by profitable remarks, happily introduced. 'This truly excellent man of God (added the gentleman to whom we are indebted for this article) was my counsellor and most intimate friend during 20 years. I call to remembrance, with comfort and gratitude to God, that I was ordained to his curacy, which opened the way to a friendship which has never been interrupted. I have fully known, therefore, his doctrine, his manner of life, purpose, faith, long-suffering, charity, patience, afflictions. I believe, indeed, he had, in common with all the servants of God, the corruption and infirmities of our nature. He acknowledged to me, in the strongest terms, on the Sunday preceding his death, his sinfulness and unworthiness. He fought a good fight, and now has finished his course. The tears of numerous spectators, as well as those who

carried him to the grave, testified the love and veneration they had for him: all seemed to say (men, women, and children, individually) 'Let me die the death of this righteous man, and let my end be like his!'

EPITAPH ON HIS TOMB-STONE,

IN THE BURIAL-GROUND OF SLAIGHWAITE-CHAPEL.

Sacred to the Memory of
the late Rev. THOMAS WILSON,
who was
32 years Perpetual Curate of Slaighwaite-Chapel,
faithfully discharging the trust committed to him by his Lord.
He died July 2, 1809, aged 64 years.

'Go feed my lambs,' the heav'nly Shepherd cry'd;
'Go feed my sheep,' again that voice reply'd.
Firm to his trust, a servant here is laid,
Who heard the tender precept, and obey'd.
Back to green pastures he the wanderers led,
The weakly foster'd, and the hungry fed, —
Rebuk'd the bold; but bade the timid rise,
And gave new strength and wisdom to the wise!
Farewell, blest spirit! for a toil like this,
Thy LORD shall lead thee by the streams of bliss;
And give thee, guided by his staff and rod,
To join thy flock again, and join thy GOD!

DEVOTIONAL REFLECTIONS ON PSALM XXXIX. 4.

Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am!

ON the commencement of the year, such a prayer as this is particularly suitable for every traveller on the road to the eternal world. It is not by the exercise of reason merely, that we can form a proper estimate of human life; but if to this we are enabled to add the influence of faith and the spirit of devotion, we shall have those affecting views of our lives which will lead to that improvement of what remains of them, which their brevity and uncertainty require.

It is not the intention of this paper to clear up any difficulties in the connection of these words, except to observe, That the paragraph probably begins with the foregoing verse; and that David, by intensely musing on the brevity of life and the vanity of man, at length speaks with his tongue, and utters this and other devout sentiments contained in the psalm.

The petition now under notice embraces three objects; and these respect the *close*, the *duration*, and the *frailty of life*. These objects are always important, and yet too much neglected by us all. At the present season especially, when the plans, the duties, and the prospects of the opening year are before us, how rational, how wise is it to consider our latter end!

'Lord, make me to know mine end!' Does not this petition imply the natural and extreme unwillingness of the minds of men, even of very good men, to think deeply and profitably of the closing period of their mortal career? How strange, how thoughtless, how criminal this aversion from the most interesting, most awful period of life! Lord, subdue this aversion, and 'make me to know mine end!' The supplicant feels the unpleasantness, the evil of this aversion, and therefore implores the assistance, the grace of God. With solemn ardour of soul he prays, 'Lord, direct my thoughts, dispose me, *make* me to know mine end, and the measure of my days, what it is!' Observe, he reflects that 'the end of all things is at hand.' He pauses, and thinks that the end of his probation and trial, his duty and exertion, his pursuits and enjoyments, as they bind him to this world, is fast approaching. He is convinced that this is a fact; and yet he does not feel so serious, so happy, so resigned as he ought to be. Hence, notice further, he prays that he may *know*, or attentively consider the end of his course. He does not curiously wish to know the time and manner of his departure; but his desire is, that he may, by previous knowledge of the certainty and rapid approach of the event, stand prepared. He is often admonished by the heavenly whisper, 'Be ye also ready.' His prayer and hope is, under these impressions, to be found in Christ; to be found clothed with the whole armour of God; to be found willing to put off the earthly house of this tabernacle; to be, in a word, willing to 'depart and to be with Christ, which is far better.' Such are the sanctified views and feelings of a man who wisely considers his latter end!

Another object of the petition most probably refers to the duration of life. The Psalmist prays that he might know the measure of his days. This measure, this short duration, he seems to allude to in the following verse: — 'Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee!' It becomes us often to consider how *near* we are to the end of life. The measure of our days is determined by the counsel of God, and that measure is but short. Our days will soon be numbered and finished! Who can contradict the solemn and affecting assertions of Job? 'Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not: his days are determined, the number of his months are with thee: thou hast appointed his bounds, that he

cannot pass.' Frequently and seriously let us think, therefore, on the probable bounds of our lives, and on our daily approach to those bounds that cannot be exceeded; — and how soon may we appear on the verge of the eternal state!—Yet, alas! such are the many attachments to human life, that but few can be found, among the busy tribes of men, who sufficiently estimate 'the measure, the hourly shortening measure of their days, what it is!'—how short it is, even in the *longest* instance, and how short it may probably be in our *own!* Hence

The inspired penman next adverts to his own frailty: 'That I may know how frail I am.' — Death is gradually and secretly undermining our constitutions. This should lead us to consider 'how scanty the stock of life is, and how faint the spirits, which are as oil to keep that lamp burning.' 'Verily, every man at his best state is altogether vanity.' He is a mutable, mortal, dying creature. How frail, how liable either to be soon or suddenly broken is the 'earthen vessel' that contains the immortal mind! Lord, give to each of us a deep and perpetual conviction of his own frailty! Lord, grant that I may know how frail I am!—that I may *know* and consider it aright! that I may reflect how frail this mortal tenement is! that my time is short; and that there is 'but a step between me and death!'

This sentiment of the devout Psalmist, which has occasioned the foregoing explanatory reflections, powerfully urges upon us a serious improvement of our remaining days. The label written on each revolving day and week, month and year, is this, — *Redeem the time!* — Why should the *end* of life be so much forgotten? Why should a due preparation for it be so universally neglected? The busy and the thoughtless may attempt to argue and procrastinate; but both Reason and Conscience will still urge, that the great business of life is to prepare for its termination; and Scripture speaks yet louder in their ears,—'Prepare to meet thy God!' The *shortness* of life should awaken and keep alive all our diligence. 'Be diligent to make your calling and election sure.' 'So teach us to number our days, that we may apply our hearts unto wisdom.' The question is, Who are these wise and devoted characters? They are penitent sinners, and believers in Jesus;—they walk by faith, and not by sight;—they are led and sanctified by the Spirit; — they are humble and heavenly-minded; — they are weaned from this world, and long for a better; and they are always abounding in the work of the Lord. Happy characters indeed! Let the *weakness* of your frame induce patience and resignation! If you are saying with Job, 'All the days of my appointed time will I wait till my change come,' you shall have 'an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ!'

PATROBAS.

REDEEMING THE TIME.

REFLECTIONS ON EPHESIANS V. 16.

TIME is so precious that not any of it must be lost. The whole time of our life must be employed either about our souls, in the service of God, or in the works of our callings; but particularly the time of youth, — the time of health and strength, — the time of affliction, — the time of the gospel, — and the time of the Sabbath.

The time of youth must be redeemed. The great God stands much upon priority, to have the first and best, — the first ripe fruits, — the first that openeth the womb. My young reader, offer then the Isaac of thy youth, the spring and flower of thy age, to God, and stay not until the evil day. Begin first with Him from whom thou hadst thy being; — go about the grand affair and work of thy never-dying soul, before thou dost ingulph thyself in the cares of this world. If the celestial seeds of grace are sown in the morning, the pleasant and sweet flowers springing out of those seeds, will invite the Lord Jesus to come and walk in his garden. The infinitely gracious God holds out the golden sceptre, and invites you to come to him. The ruddy David, the child Samuel, the young Timothy, God calls. Say then this instant, 'Behold, we come: thine we are, thine we will be: come now and take thine own!' God will accept you: his arms and bosom are open to receive you. 'I remember thee the kindness of thy youth, the love of thine espousals, when the first fruits were holiness unto the Lord. If you would enjoy a happy life of communion with God, offer unto him the firstlings of thy flock, — thy youthful days. If you receive the seed of grace in the morning of your age, it will take the deeper root in your heart, and cause you to bring forth fruit even in your old age. That cloth will keep its colour best that is dyed in the wool; and the vessel will longest retain the scent of that liquor with which it is first seasoned. 'O! remember then thy Creator in the days of thy youth!'

The time of health and strength must be improved. Those that are now strong and lively, must not expect to be so always; they, as well as others, must count upon disease, sickness, and weakness, which will confine them to their houses, chambers, and beds. O! that while their strength and health of body, and natural vigour are continued, they were mindful of their work and time! If a man had business of great concern, or matter of life and death, that required time, strength, and diligence, and should omit it until he were stricken in years, or till sickness or weakness had invaded him, every one would be ready to charge him with folly; and shall we lay the stress of our everlasting state upon a few days of sickness and weakness before our death? God forbid!

The time of affliction must be redeemed. Christians, in the time of adversity we must consider! It was the time of Jacob's trouble when the apostle exhorted believers to redeem the time. God speaks to us by his rod as well as by his word; for every affliction addresses us in the language of Ehud to Eglon, 'I have a message unto thee from God;' and God will reckon with us for the rods he lays upon us.

The time of the gospel must be redeemed. Gospel-time is our spiritual harvest; and it is a notorious folly to sleep in harvest. It is a time of light, — a time of love, — a time of life, — a time of liberty! 'It is now an accepted time, — a day of salvation!' Sinners! the dear Lord Jesus, the great Peace-Maker, is now an importunate suitor to your perishing souls! The treasures of grace are open, and offered to you upon easy terms, 'without money and without price!' O! make haste and buy the pearl of price, which is better than rubies! If you lose this, you may never have another opportunity! 'The Spirit and the Bride say, Come!'

The time of the Sabbath must be redeemed. We must sanctify the whole of that day: it is the Sabbath of the Lord our God. It must be spent, from morning till evening, in the service and worship of God, either in public, social, or secret duties; and no part of it must be spent in frothy, vain, and unprofitable discourse or recreations; in riding, buying, selling, or working. This dreadful sin of Sabbath-breaking is a sin in fashion. Hundreds in this nation serve the Devil more upon the Lord's Day than upon any other day. The Lord of the Sabbath hath commanded, that thou and all thy house keep that day holy. The Sabbath was once called *Regina Dierum*, 'The Queen of Days.' In the New Testament, it is called 'The Lord's Day.' In the primitive times, a serious and strict observation of the Lord's Day was a test of Christianity. When the question was asked, *Servasti Dominicum?* (Hast thou kept the Lord's Day?) the answer returned was, *Christianus sum, intermittere non possum* (I am a Christian, and cannot intermit it).—It was the saying of an eminent divine, That he judged of a man's religion according as he reverenced the Sabbath.

THEODOSIA.

THE INTELLECTUAL CHARACTER
IMPROVED BY THE KNOWLEDGE OF THE GOSPEL.

The entrance of thy words giveth light: it giveth understanding unto the simple.—Psalm cxix. 130.

WHEN the Lord Jesus Christ selected the first and most honourable ministers of his religion, he did not call to the apostleship men eminent for learning, but persons the greater

number of whom appear to have been illiterate, and, in the estimation of the world, ignorant. Yet many of these plain, unlettered men, after enjoying the tuition of Him who 'spake as never man spake,' after yielding themselves to the influence of that word, 'the entrance of which giveth understanding to the simple,' discovered, in their discourses and in their writings, a vigour and maturity of intellect, an accuracy and perfection of knowledge, which will ever continue to command respect and admiration. This improvement of the intellectual character, in consequence of divine illumination, was not altogether peculiar to the first disciples of Christ. An effect similar in its nature, although inferior in degree, may still be discovered, especially in the case of persons who, destitute of the advantages of early education, have at length received, with understanding and with love, the truth of the gospel. In consequence of the entrance of that 'word which giveth light,' their minds have been greatly improved, their intellectual powers have been, in no inconsiderable degree, expanded and invigorated. In order to ascertain the nature of the improvement which may justly be attributed to the cause specified, let us suppose a case, such as may correspond with the actual observations of many intelligent Christians.

Two children, in the family of a poor labourer, are brought up without any of the means of mental culture. As soon as their bodily powers have acquired sufficient strength, they are sent out to earn their daily bread; but their minds are entirely neglected, and remain as barren as the heath on which they live. In this manner they drag on a merely animal life, concerned only about the means of subsistence, and experiencing few changes or varieties except those occasioned by the vicissitude of the seasons. At length, however, one of them is led to hear the preaching of the gospel, and brought to a clear and impressive acquaintance with divine truth. Now mark the intellectual superiority which he soon acquires over his brother, and the rest of his family! Visit him after a few years have elapsed, and converse with him on the subject of religion. He has learned to read, and he diligently studies his Bible. Hear his remarks on some portion of Scripture, which has been the subject of his meditation. You are struck with pleasing surprize at the judgment and information the young man discovers. His ideas seem more clear, his observations more deep, his judgment more correct, his reasoning more conclusive, than you could have expected from one whose mind never received the culture of early education. Could you listen to him when in the social meeting for prayer, or in the retirement of the cottage, he pours forth his heart before the throne of grace, you would be still more surprized to find by what fluency, copiousness, and fervour, his supplications are characterized!

Now converse with the companion of his childhood and youth, with his brother, brought up under the same circum-

stances with himself, and with whom, a few years ago, he was perfectly on a level. What a disparity you now observe! This man seems in understanding a mere child, when compared with the enlightened Christian with whom you have been conversing. To what can we trace the striking superiority of the one over the other? 'The entrance of the divine word has given light: it has given understanding to the simple.' 'The Spirit of God has opened his eyes, and turned him from darkness to light, and from the power of Satan unto God.' While this must unquestionably be regarded as the efficient cause, it may not perhaps be impossible to describe, in some measure, the nature of that process of mental improvement which appears to have taken place.

It is then particularly worthy of remark, *That the powers of the mind have been more fully called forth into exercise.* It is by suitable exercise chiefly, that the mental faculties are improved; and on this well-known principle proceed the various modes of education. Now the man who, in early life, never enjoyed any of the advantages of education, but whose time, and thoughts, and labour, have been exclusively directed to the supply of his bodily wants, has had nothing to call forth into vigorous exercise the powers of his mind. They may be naturally strong, but no demand is made for their service. The mind seems feeble, inert, and vacant, for want of some more powerful stimulus to excite its activity. Now, when a man's mind becomes enlightened by 'the entrance of the divine word,' its attention is roused, its dormant powers are awakened; exercise is given for the faculties of apprehension, of discrimination, of reasoning, of memory; the affections are interested and moved, and they excite the mind to frequent reflection and meditation on the truths of Scripture. This remark introduces a second observation, which may have a tendency to account for the interesting fact: it is, that

The attention is directed to subjects which, of all that can occupy the human mind, are most calculated to expand and strengthen its powers. Mental improvement may be supposed to bear some proportion to the importance and grandeur of the subjects which occupy the mind. The man whose chief attention is directed to trivial subjects, may be expected to betray indications of a weak and feeble mind. On the other hand, the frequent and due consideration of subjects sublime and elevated, will tend to enlarge the capacity of the mind, and to invigorate its powers of exertion. But what subjects can be compared, in point of grandeur and importance, with those which occupy the most prominent place in the system of revealed truth? The disciple of Jesus is accustomed to think much, and with unspeakable interest and delight, on the perfections of the great Jehovah; — on the mystery of godliness, — on the immortality of the soul, — on the momentous decisions of the day of judgment, and the final states of the righteous and the wicked. Surely, the

mind which, under divine illumination, is habituated to the consideration of such subjects, must be continually advancing in intellectual improvement.

To the ideas already suggested, others might, without difficulty, be added. It might be observed that, by the purity of the principles which the Christian imbibes, and the efficacy of the motives by which he is influenced, he is led to a conscientious improvement of his time, to a due regulation of his hours of leisure, and to a careful avoidance of those amusements, indulgences, and habits, which would have a tendency to impair the vigour of his mind.

It might also be observed, That the association enjoyed by Christians of the lower classes of society with their brethren of superior station, has a salutary influence in promoting the enlargement of their minds, and the extent of their knowledge. These, and, probably, other considerations might be adduced, to account for the obvious and interesting fact, *That the entrance of the divine word giveth light, and tends greatly to elevate the intellectual character.* H. F. B.

DAME CROSS.

A Correspondent of the late Rev. Mr. Newton having requested of him an Account of a poor Pious Woman, whom he had formerly known, he gave him the following simple and affecting Narrative * : —

'I BELIEVE you refer to an old woman who lived upon Wavertree Green, near Liverpool, and was known by the name of *Dame Cross*. Though very poor when I knew her, and, I believe, through her whole life, she was above the level of the common poor. She was a person of natural good sense and reflection, and had an agreeable address. Hers was a dignified and respectable poverty.

'Under the first impression of serious thoughts, she set out upon the laudable plan of aiming to please God; but she soon found that she could not even please herself. This startled her. She considered, 'I am certainly sufficiently partial in my own favour; and if I cannot please myself, how can I expect to please the holy and heart-searching God, who sees me as I really am, and doubtless notices much more evil in me than I am able to perceive?' This reflection threw her into great distress; but Mr. Hervey's 'Theron and Aspasio' came in her way, which afforded her a key to the Bible. She well knew the great and leading truths of the gospel; but I believe she never once heard the gospel in her life, except what she might hear from me in

* See Letter 8th of 'Correspondence of the late Rev. J. Newton with a Dissenting Minister,' lately published.

our family-worship, during a week that I had the honour of entertaining her in my house, before I was in the ministry. I was then obliged to use caution, lest she should be starved; for if at meal-time I occasionally spoke of the Lord Jesus, his love to sinners, his sufferings, his glory, or the like, she usually burst into tears, and could eat no more.

'She was a staunch church-woman, had a high veneration for gowns and cassocks, and for those who wore them. She thought all sermons were good: — they were so to her, for she would at least feed upon the text. I remember when this was my own case; — but, notwithstanding her prejudices, remaining ignorance, and want of discrimination in hearing,— if humility, benevolence, submission to the will of God, strong faith, and a spiritual mind, are eminent parts of the Christian character, she appeared to me one of the greatest and most exemplary Christians I ever met with.

'A relation offered to settle ten pounds per annum upon her during *his life*. She said, If he could have settled it for *her own life*, she would accept it; but such an addition for a time, would probably add to the number of her wants, and then, if he died first, she should be worse off than before. Upon this principle, she refused his offer.

'She kept a little school. The parents of the children were mostly as poor as herself, and, not being able or willing to pay longer, took the children away. She went round the neighbourhood to them, and said, 'I shall be glad if you can pay me, because I am poor; but, whether you pay me or not, do let your children come to me: perhaps something I say may be useful to them when I am dead.'

'One morning I found her at breakfast upon dry bread and a little tea. I said to her, "Dame, Do not you like butter?" She answered, 'Yes, I like butter; but it is very dear, and I cannot afford it; but *my Lord* (so she usually spoke of him) takes care that I should have bread: it is very good, it is enough, and I thank him for it.'

'Once when I called, she had a good many fowls and chickens about her. I said, "Dame, Are these all yours?" — 'Not one of them, Sir: they belong to my neighbours; but they are accustomed to come to my door. I save all my crumbs and scraps for them. I love to feed them, for the sake of Him who made them.'

'When I asked her, 'Are you not uneasy at being alone, now you are so old? (she was more than fourscore). Suppose you should be taken ill in the night, you have nobody to help you:" she replied, 'Do you think my Lord does not know that I am an old woman, and live by myself? I am not uneasy: I believe he will take care of me.' She once said to me, 'I believe my Lord will not permit me to die for want of food; but if such should be his pleasure, I hope I am willing. Perhaps I should

not find that so painful a death as many rich people feel, who live in great plenty. I am in his hands, and he will do what is right,' — or to that purpose.

'There were several genteel families upon the Green; and, as her general conduct was striking, and she had not been in the way of being marked with the stigma of Methodism, she was much respected. They often sent her a plate of victuals from their tables. At last, two ladies called on her, and said, That they and some of their acquaintance had agreed to make her as easy as possible for her few remaining days; and asked her how much a year she would have. She said, 'I am old, and live quite by myself; but I believe I could get a room in a house not far off (to which she pointed); if you will please to pay the rent of my room, and allow me five pounds a year, it will suffice.' They offered to double it; but she declined, and said, 'Five pounds will be quite enough.'—I knew both the ladies; and have no doubt but that, if she had asked thirty pounds per year, she might have had it.

'She did not live long after her removal into her new lodging. She went to bed one night in usual health, and was found dead in the morning. She seemed to have died in her sleep, for there was no appearance of any struggle, nor any feature in her countenance ruffled. Thus she died *alone* at last; for, though there were several people in the house ready and willing to assist her, she needed no help from them. Such care did the great Lord, who humbles himself to notice the worship of angels, take of a poor old woman, who was enabled to put her trust in him, and to acquiesce in his dispensations.

'I believe it is now forty years since she exchanged Earth for Heaven. I cannot pretend, at this distance of time, to perfect accuracy in recording all her expressions, though several of them affected me so much at the time, that they were deeply impressed upon my memory; and, I believe, you have them from me *verbatim*, as I had them from her own mouth. However, you may depend upon it, that the substance of what I have written is strictly true. Much more I could have added, if my memory did not fail me.'

CONGREGATIONAL LIBRARIES.

Sir, *To the Editor.*

I BEG leave to suggest, through the medium of your Magazine, whether evangelical knowledge might not be considerably promoted, by the establishment of Free Circulating Libraries, in different situations of the metropolis, and in every town and village? These institutions, it should seem, would

and the exertions of the Religious Tract Society, by placing books of approved worth within the reach of persons desirous of religious instruction, but who are uninformed what books are proper to be read, and unable to procure them by purchase. A library of this description was established at Macclesfield, by the late Rev. David Simpson, which had the desired effect of promoting a spirit of religious enquiry and concern. In his 'Plea for Religion,' he has pointed out a number of books which, he says, are 'calculated to advance the spirit of religion in the soul, which he has had an opportunity of perusing, and can recommend them every one, as containing much that is valuable.' The utility of the plan seems obvious. Surely, there are individuals in every town and village throughout the kingdom, desirous of promoting the best interests of their fellow-mortals. Let such step forward, recollecting, for their encouragement, the words of St. James:—'Brethren, if any of you do err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' No one need be discouraged from the attempt by the expense. It may be commenced upon a small scale, with the publications of the Religious Tract Society, and enlarged as assistance may be received, with the books recommended by Mr. Simpson, or others; which are to be met with second-hand, for a small sum. I am, &c. JUVENIS.

A REMARKABLE DREAM.

Rev. Sir, *To the Editor.*

Should the following Anecdote of R. L——, of U—— (as related to me by himself) meet your approbation, its insertion in your Periodical Miscellany, will much oblige your constant reader, T. D.

Hales Owen.

'I HAVE known the grace of God for nearly 30 years; but, in spite of all my advice, my five sons and two daughters, all grown up, ran on in the broad way to destruction. This cost me many a prayer, and many a tear; yet I saw no fruit of all my labour. In January last, I dreamed that the day of judgment was come. I saw the Judge on his great white throne, the holy angels sat around him, and all nations were gathered before him. I and my wife were on the right hand; but I could not see any of my children. I said, I cannot bear this; I must go and seek them; so I went to the left hand, and found them all seven standing together, tearing their hair, beating their breasts, and cursing the day that ever they were born.

As soon as they saw me, they all caught hold of me, and said, "O, father! we will part no more!" I said, 'My dear children, I am come to try, if possible, to get you out of this dismal situation;' so I took them all with me: but, when we were come within a bow-shot of the Judge, I thought he cast an angry look, and said, 'What do thy children with thee now? They would not take thy warning when upon earth: they shall not share the crown with thee. Depart, ye cursed!' — At these words I awoke, bathed in sweat and tears.

'Awhile after this, as we were sitting all together, on a Sunday evening, I related my dream to them. No sooner did I begin, but first one, then another, yea, all of them, burst into tears, and God fastened conviction on their hearts. Five of them are now rejoicing in God their Saviour; and, I believe, God is at work with the other two: so that I doubt not but he will give them also to my prayers.'

The remainder of his children have since been converted, and walk according to the truth as it is in Jesus.

AN ORIGINAL LETTER.

Sir, *To the Editor.*

About twelve years since, I became acquainted with Mr. Joshua Bretherton, of the city of Gloucester, one of the first fruits of Mr. Whitfield's ministry in that city. Being in conversation one evening on the privilege of the fellowship of saints, he said he would furnish me with a treat, and immediately produced a box, containing some hundreds of letters, which he had received in the course of many years, being a correspondence from different ministers and private characters in the church. The principal part of them were in the hand-writing of that eminent servant of God, Mr. Whitfield; and many from Mr. Bedggood;—a copy of one of whose I have now sent you. Of this person, Mr. Bretherton gave me the following remarkable account:—He had been a very wild, dissipated youth, and in the course of his career formed a connection with similar characters. He and another of his companions agreed to break open a house; for which crime they were apprehended, tried at the Assizes at Gloucester, and condemned to die. While under sentence of death, Mr. Bretherton frequently visited them; and it pleased Him, who had mercy on the penitent thief on the cross, to make Mr. B. the instrument of good to his soul. He was reprieved for fourteen years transportation to America; and his companion, I believe, suffered death. After his arrival on the continent, he had the privilege of attending the ministry of Mr. Whitfield, and other gospel divines. Under the former the

Lord was graciously pleased to reveal his love to his soul, and to show him, by happy experience, that 'whom the Son maketh free, they are free indeed.' Thus happy in redeeming love, he earnestly desired to publish abroad that gospel, whose salutary effects he had experienced; and Divine Providence soon opened a way. Mr. B. informed me that his labours had been greatly blessed in America; and, indeed, this appeared from many of his letters. A mutual attachment long subsisted between these two friends. Mr. Bedggood had been dead a few years when the circumstances were related to me; and Mr. Bretherton, a veteran in the camp of Jesus, went home soon after I enjoyed this interview with him. The mighty acts of the Lord should be recorded:—Mr. Bedggood stands in the annals of the Church as a monument of distinguishing grace.

I am, Sir, yours, &c. J. F.

Rev. Mr B—— to Mr B——.

My dear and ever valued Friend, *South Carolina, Sep.* 1767.

It would afford satisfaction to my mind, were I certainly informed that you are yet resident among mortals, or could I know what deprives me of your endeared correspondence; but I am involved in uncertainty, and afflicted with uneasiness. If you are still living, remember you have attracted my esteem, and grappled my soul to yours by the indissoluble ties of friendship, and you must not punish me by a wilful silence. I wrote you formerly several letters, intimating my suspence as to the course I should steer, supposing I saw it my duty to leave Carolina. I had a strong propensity to return to England; and had your letters afforded me any degree of conviction that I might have been useful there, it is probable I should, before this, have seen my much-loved friend; but you wrote as became you, and I endeavoured to act conscientiously.

I am now again amongst the people of my first charge, at the Welch Tract, where I have much work upon my hands,—a large congregation at home, and many calls to preach the gospel abroad. My work is my delight; and my warmest desires with regard to time are, that my labours may be blest to the recovery of immortals out of the snares of death. I would humbly hope my prayers will be answered; but my rod don't blossom much as yet. O! for a firmer faith,—a larger degree of patience, with an honest, resolute perseverance! I have gone through many trials since I accepted the call from Charlestown. If I could give you a detail of the whole, it would lead you to pity and to rejoice with me; but my heaviest and most afflictive trials are from my temptations and my sins,—the invisible, but fiery darts of Satan, and the depravity of my nature: the former I am frequently molested with; the latter gives me perpetual disturbance. While I write, I feel its awful influence; but the precious 'gospel supports my

hope, with oaths, and promises, and blood.' Here I find a cordial for my heart, food for my soul, wisdom, righteousness, and strength, — Jesus, and in him all I want! O, my brother! the gospel should be ever precious, and very precious to us! It is the chariot of salvation, in which the Saviour of sinners rides!—it is the power of God, and the wisdom of God to every one that believes! Lord, I believe! help thou my unbelief!— Were it not for a free, benevolent, liberal, just, merciful, and generous gospel;—were it not for an all-accomplished Saviour, Jesus, God in my own nature, whom it so abundantly reveals, my soul would sink into the most abject, forlorn, and miserable state; — but by this I rise, — by this I live, — in this I make my boast! In this glorious Saviour I trust! I am complete!— Oh! how vast the idea! — how wonderous the plan of redemption! — how salutary the doctrines of boundless grace! They cheer my drooping spirits, — they rouze and animate my soul, — they give a charming eloquence and amiable glory, even to the dreadful thunders and amazing lightnings of Sinai!—They represent, with an overcoming dignity and beauty, the justice and mercy of God in harmony!

Charlestown, Oct. 28.

YESTERDAY I came to town, and found your welcome letters, — a cluster of blessings and benefits, for which I thank you, my dearest friend; and, as I sympathized with you in your affliction, I now rejoice in your comfort. Glory, glory, glory to our God in the highest, for such attention manifested, such peace given to man, — rebellious man! I am indignant against my ungrateful heart, this poor, degenerate breast, that I do not burn with love, overflow with gratitude, and kindle with a seraph's zeal, at the repeated experience of his marvellous grace! O! how vile am I! — how excellent the Lord, my Saviour! When shall I be more like him in holiness? When make more grateful returns to the God of my salvation? Pray for me, my dear brother, and praise him for me too! Since I wrote the former part of this letter, some souls have been awakened, and I find fresh encouragement thereby; but, alas! my love is too languid! What, then, shall I repine? — shall I despair? — give up? No: I will trust in an Almighty Saviour, and confide in his faithful promises.

My love awaits my Gloucester friends. I am hurried, and my paper almost filled; but whether in hurry or leisure, in sorrow or joy, in life or death,

I am, dear Sir,
your affectionate Friend
and Brother in Christ,
N. BEDGGOOD.

CONVERSION OF THE JEWS.

The attention of many pious persons being now directed to the ancient people of God, and endeavours made for their conversion, the following account of former efforts, made near a hundred years ago, taken from the close of Dr. Gillies's Historical Collections, vol. 2, will probably be acceptable to our readers:

[*From Callenberg's short Account.*] *

[The last sentence of this short account informs us, that it reaches no farther than to the end of the year 1730.—In page 5th, the author tells the occasion of the good attempts which he narrates. One, whom he calls an ancient pious Protestant Divine, who died in the 80th year of his age, did, a few years before his death, give Mr. Callenberg a little manuscript which he had composed, being a solid and affectionate treatise, adapted to the genius and written in the usual language of the German Jews. Mr. Callenberg, in 1728, not only published this tract itself, but a short account of it in the German tongue. This, he says, gave occasion to some of his correspondents to encourage him, by their advice and assistance, to print more such useful pieces; and that those encouragements given by so many persons of good extraction, and learned pious ministers made deep impression on his mind.—He divides the undertakings in favour of the Jews into different branches relating to these three things. 1. The printing press. 2. The provision for proselytes and catechumens. 3. The travels of two students for the benefit of that nation.

I. As to the first, viz. The printing press, he shews the design of it is, that the Jews, not only in Europe but in other parts of the world, may be furnished with proper books, and for the most part gratis, in languages they understand. Among the books fit to be printed and disposed of, he mentions such as shew the divinity of the New Testament as being founded on the Old, with proper confutations of Jewish prejudices.

II. As to the second branch of the plan, viz. provision for proselytes, he tells that he heard Professor Franck say, that the greatest obstruction to the conversion of the Jews was the destitute condition of the proselytes: that several of the travelling proselytes have come to him (Mr. Callenberg) with great complaints of the straits to which they were reduced by turning Christians; that the conduct of too many of them hardened the Jews against the Christian religion, and Christians against the Jewish nation: that care was taken to enquire into the motives of their turning Christians, and the occupation they would chuse for their livelihood: also that they got present supply, and are helped to a way of maintaining themselves in time to come. He tells of some number at Hall, who met every Lord's Day evening at his house, with some other Christians, to hear from God's word exhortations suitable to their condition. Tra-

* A pamphlet of 48 pages octavo, intitled 'John Henry Callenberg, Prof. Publ. at Hall in Saxony, his short Account of an Essay, to bring the Jewish Nation to the Knowledge and Practice of the Truth of the Gospel; and his Endeavour to promote the Conversion of the Mahommedans to Christianity. Printed at Hall in Saxony, 1732. Now done into English 1734; and printed 1751." It has an advertisement prefixed in Latin, to this purpose:—"The English translation of our account of the undertaking in favour of the Jews, is printed for the service of English merchants in remoter parts of the world, who may be willing to give our books and pamphlets, to be transmitted gratis by us to the Jews; and, if possible, also to the Mahommedans."

velling proselytes are entertained there some days, as circumstances may permit. It adds to this benefit that while thus entertained, they are instructed for an hour every day by an able student, and heartily admonished to a sincere conversion and an orderly way of living. If I receive any information of their ill behaviour from other places, (says Mr. Callenberg) I tell them of it in love, &c. And then he adds,]

Our correspondence, as well as the travels of the two students, of whom more below, has given occasion to extead this care for the proselytes to other places. Whenever we hear of any new instances of sincere and pious proselytes, we mention them to others, in order to raise an emulation in them to follow their example. But when some of them are dejected and troubled in mind about their being cut off from their nation, which brand them with the name of Meschummedin, or Meschmodim, *i. e. corrupted and destroyed*, we endeavour to settle a nearer acquaintance, and stricter union between them and other true proselytes. Should this union among themselves be more and more cultivated, and exerted in a pious and a strict practice of the love of God and their neighbour, it would be no small means to bring many of their yet unbelieving brethren to Christ.

Of the Journies and Travels two Students have undertaken, for the Benefit of the Jewish Nation.—From chap. 4th.

The occasion of these journies and travels was this:—A certain student in divinity, having finished his studies in two different universities, and being reduced to very strait circumstances, which proved the means of his real conversion, he began his travels in the month of July 1728, which was soon after the project for the Conversion of the Jews was set on foot here. In these, his travels, he had frequent opportunities to enter into a familiar conference with several Jews, in which he exhorted them to acknowledge our Saviour as the true Messiah. But when he happened to meet with my account of the Jews in a certain place, and with several other little tracts, and found the Jews to relish them, he resolved immediately to lend me his helping hand in this undertaking. Thus he arrived here in the month of Oct. 1730, after he had travelled on foot seventy German leagues; and here he became acquainted with one well grounded in his studies, a student in divinity, who offered himself to accompany him in his travels for a certain time. These their endeavours being found very useful to forward this undertaking, made me resolve, as long as the circumstances would permit, to keep two such travelling students; and in case one should go off, to supply his place with another.

These travellers oblige themselves but for a time to serve this undertaking. Their chief care in their travels is to acquaint themselves with the Jews in a decent manner; to discourse with them about divine truths; to disperse the little treatises printed here amongst them; to forward the above-mentioned care of the proselytes; and to keep a constant journal of all that is worthy of any notice.

They have an opportunity to converse with the Jews in their walks, in the public houses where they lodge, or of visiting the Jews in their own houses. They frequent their synagogues, where they always have their Bibles before them. What necessaries they want in their travels, they buy of the Jews; and go to them when they have any occasion to change their money. They speak with them in their own Jewish-German dialect. They acquaint them with what Jewish-German books they carry about them. This soon paves the way, without any great preamble, to a familiar and edifying conference with them; and though they always accost them in a civil, modest, and humble manner, yet they never flatter them, but exert their zeal when they find it necessary.

The method of conferring with the Jews is not always the same; but it generally tends to this,—that they hear their objections against Christi-

anity, which they answer. Then they ask them, by what means they hope to be saved; and when they hear their insufficient answers, they endeavour to convince them of their gross mistakes. Then they lay before them a short abstract of the Christian order and method by which all must be saved; and make use of St. Paul's doctrine, by comparing Adam and Christ, and explaining to them the design of the sacrifices in the Old Testament. They discover to them the reason of their exile, which has lasted these seventeen hundred years. They shew them the passages of Scripture, by which they may learn what God requires of them in this their still subsisting dispersion, viz. That they ought to seek after God and their King David; and, by true repentance and faith, acknowledge him whom their fathers have pierced, and lament their long obstinacy of having despised and rejected him for so many ages. They make them sensible of the sincere and hearty love of all true Christians, who, not only in their private devotions, but also in their public congregations, constantly and earnestly pray to God for their conversion and deliverance from their woeful condition. They assure them of a considerable number of such Christians, whose charitable contributions furnish them with books in their own Jewish-German language and dialect, which explain to them the way to everlasting peace and salvation, and are distributed gratis to all who desire to read them: nay, some poor people spare some few pence out of their bare necessity; and little children, out of their Christmas boxes, contribute something. This great love they ought not to despise, nor neglect such a gracious visitation.

Of the Assistants in this Undertaking.—From Chap. 5th.

By what has been said before, one may easily judge, that many hands are required to carry on this work. I reckon those amongst the number of assistants, who freely promised to assist us with their prayers; and I am in hopes they will be as good as their word.

Some lend their assistance by communicating their useful observations and advices how matters may be the better carried on: all which I minute down, in order to make use of them in their proper time and place. Others instruct me with their writings relating to this subject: and these are likewise carefully laid up in the Jewish library set up for that purpose.

Some endeavour to distribute divers of the printed tracts among the Jews where they live; others upon their travels: nay, some persons of quality send for a number of little tracts, and distribute them, either themselves, or by their servants. What particular assistance the two travelling students give, has been mentioned in the foregoing chapter.

Some students have been found of late years, who were and are still desirous to be instructed in the Jewish modern tongue, in order to qualify themselves to lend their assistance upon occasion. This preparation-lecture I continue every Wednesday from six to seven at night.

All the benefactors that have hitherto contributed any thing to the furtherance of this undertaking, have done it out of their free choice and liberality, without any seeking of mine. Such good and pious benefactors hath the Lord God raised up not only in Germany, but also in Russia, Denmark, England, and Italy. Among this number are even some persons of quality, several divines, and other Christian people, who, for the most part, have no great affluence nor superfluity themselves.

Among the assistants, I cannot but particularly mention those who have wholly dedicated themselves to promote this undertaking. There is first an able person, who constantly writes something or other that is to be published, and who attends the correction of the press. Secondly, A compositor and a printer, &c. Thirdly, The two travelling students: and, lastly, The *amanuensis*, who is a student, and instructs the compositor in the Hebrew an hour every day.

[*To be continued.*]

Evangelicana.

Rev. Sir,

The following extract from "Review of Ecclesiastical History," written by the late venerable John Newton, forty years ago, appears to merit a republication in the Evangelical Magazine at the present time. Noticing the "Heresies propagated by false teachers in the Apostle's days," chap. iv. 348, he observes, "That there were persons who abused the doctrines of grace, as an encouragement to continue in the practice of sin, may be inferred from the epistle of St. James, and several passages of the other apostles: such, in our modern phrase, are styled Antinomians; a name, it must be confessed, of very indeterminate application. It is an epithet which many would fix, indiscriminately, upon all who preach a free salvation by faith in the blood of Jesus. If it is all of grace, and we can do nothing of ourselves; if it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,—then we may live as we please; endeavours are useless, and obedience unnecessary *. These are the inferences which the unenlightened heart charges as unavoidable consequences from the Gospel doctrine; and from hence we obtain a corroborating proof, that we do not mistake St. Paul's sense, or preach a Gospel different from his, because he foresaw that the same objections would seem to lie against himself †; and he guards and protests against such a perversion ‡. 'Shall we continue in sin that grace may abound? God forbid!' It seems to have been upon this account that he was slandered, and by some affirmed to have taught, 'Let us do evil, that good may come;' that is, in modern language (and such things are not spoken in corners amongst us) if any man could be a proper subject of what they call grace, let him become still more vile, and plunge into the most atrocious wickedness; for the greater the sinner, the better qualified is mercy. We are content to be reproached (as St. Paul was in his time) for the truth's sake; and we would be chiefly concerned for the unhappy scoffers, who, unless God is pleased to give them repentance unto life, will one day wish they had been idiots, or lunatics, rather than have vented their malicious wit against the grace of the Gospel of the Lord Christ.

* Rom. xi. 6. 2 Cor. iii. 5. 2 Rom. ix. 16.
† Rom. iii. 7. and 9, 19. ‡ Rom. vi. 1.

Extract from the Coronation Oath administered to the King of Great Britain.

Archbishop or *Bishop*. "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by the law? and will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do, or shall appertain unto them, or any of them?"

King.—"All this I promise to do, so help me God."

EFFECT OF SOCINIANISM.

"Go into Poland, as the Jews were ordered to go to Shiloh, Jer. vii. 22, and see what an angry God has done there for the iniquity of his people. Socinianism made a gap for popery: their Racovian vanities were the Roman vehicle. Wherever the righteousness of Christ goes out, the man of sin comes in. The Arians, who denied his divinity, prepared the way for Mahomet; and they who denied his satisfaction, made room for Antichrist. Thus, as they went a whoring from their God, they fell to the mother of harlots and abominations."

Mr. Bradbury on Rom. viii. 33, in the Lime Street Sermons.

JUVENILE DEPARTMENT.

From an American Publication.

Not long since, a youth in his 15th year, by a sudden casualty, suffered an internal injury, under which he languished in extreme distress, for a number of days, and then expired. He was a person of a serious mind and amiable manners, and much esteemed by all who knew him. In his illness he exhibited an example of patience and resignation; and, in the near view of death, and in the full exercise of reason, he expressed a calm hope of a blessed immortality.

On the Lord's Day next preceding his death, a number of young people, returning from public worship, made him a visit. He received them with attention, and addressed them in the following manner:—

"You see, my friends, the situation which I am in. A few days ago, I was in health, like you. By a sudden accident I am confined to my bed, and probably shall soon be laid in my grave. None of you know how soon you may be in a condition like mine. You see in me the early necessity of being early prepared for death. I advise you to think seriously of the uncertainty of life, and to prepare for death immediately. Delay not such a work any longer; no, not one single hour:—you may as well attend to it now as hereafter. There can be no advantage in delay. If ever you begin religion, you must bring the matter to a point; you must make it a present business.

"I particularly advise you to reverence the Sabbath and the house of God. There are some young people who are too vain in their talk on the Sabbath, and too light and inattentive in their appearance in the time of worship. Avoid these evils. They will cause you to mourn at the last, when your flesh and your body are consumed; and to say, How have we hated instruction, and our hearts despised reproof! Never use profane language. This is a sin which young people too often practise: I have sometimes heard it with grief. Remember, that for every profane, yea, for every idle word, you must give an account. Obey and honour your parents, and treat all elderly people with respect; ask counsel and instruction from them, that you may grow in wisdom, and in favour with God and men. Read the Scriptures, that you may learn the way of salvation, and turn your feet into that way. Get an acquaintance with yourselves, that you may see your need of a Saviour; and get an acquaintance with your Saviour, that you may trust in him: You must go to him, that you may have life. You are dependent on the grace of God; but you must seek, if you hope to obtain it. Seek unto God betimes: seek him, while he may be found. You think religion is important to me, because I am soon to die. It is as important to you, as it is to me, for you are as mortal I am, though perhaps you are not to die quite so soon as I shall. Whenever you die, you will need its comforts, as much as I do now. I beg you to secure these comforts in season; and this is the season.

"I am faint and weak; I cannot say much to you. I entreat you to remember the little I can say. O my friends, I see you now in tears; you think you will follow my advice. I hope you will; but I fear you will soon forget it. You will not always feel as you do now, while you are looking on my dying body, and hearing my feeble voice: but that you may bring my advice to your mind, go sometimes to the place where my body will soon be laid. Perhaps, a sight of the clods which cover it will remind you of my advice, and awaken your resolution to follow it. Soon your bodies may be laid by mine: may our souls meet in that world where is no pain nor death!"

Obituary.

MRS. MARY MOSS.

On Friday morning, Nov. 3, 1809, died Mrs. Mary Moss, the beloved wife of Mr. James Moss, of Machpelah, near Hebden Bridge, in the 40th year of her age. Being pregnant of her twelfth child, she was seized with the violent pains of labour on Sunday morning, Oct. 29, and continued extremely ill all that day. Besides the agonies incident to females in difficult cases of this kind, she was sorely afflicted with the cramp; but she was enabled to bear all her extreme sufferings with exemplary patience and resignation. Towards night, the pains of labour subsided; but she continued exceedingly ill, and was judged to be in very great danger. As it was concluded that the child was dead, the surgeon who attended her, called her afflicted husband aside, and told him that there was little or no hope of saving the patient's life but by a painful operation, under which she might possibly expire. When it was proposed to her, she consented to undergo the operation, giving herself up into the hands of the Almighty, in hope that it might please him to spare her life for the sake of her affectionate husband and numerous family of young children. After she was delivered, she appeared to be as well as could be reasonably expected, but complained of very violent pain, which continued, and greatly excited the fears of her friends. An able physician was called in, who said it was a case of extreme danger; but he would do every thing for her in his power. Her patience and calmness of mind were wonderful, under all her sufferings. At intervals, some hopes were entertained of her recovery; but they were often soon blasted, by the return of unfavourable symptoms. The inflammation which occasioned her extreme pains, was succeeded by what was still more threatening, and which brought her into a state of such extreme weakness, that, on being moved, she several times fainted away, and seemed as one dead. Her language, when she was able to speak, was such as became a Christian; but such was her regard for her family, that she cherished some hope of being spared to them, till within a few hours of her death.

When I visited her on the Thursday evening, I found her in such a state of mind as surprized and affected me much. The first words she expressed to me were, 'I am dying.' I said, Do you think so? 'Yes, I know I must die; but'—she then began to speak of the glories of the heavenly world, the love, the sufferings, and death of that adorable Redeemer, with whom she was going to live and reign for ever, in a manner which I feel myself utterly unable to describe. There were many present, to whom she addressed herself with such affection and heavenly sweetness, as moved every heart, and brought floods of tears from every eye. I must say, I have not been witness to such a moving scene for many years: all her tender attachments to the dear objects of her affections in this world, seemed to be entirely swallowed up in an overpowering sense of her Redeemer's love, and of the glories of the heavenly world; of which glories, she spoke as if she had been already an inhabitant of those blessed regions. Her own sufferings, she said, had been nothing, in comparison with the sufferings of him who died to save her. Her hopes and views were full of immortality; nor did she signify the least hesitation concerning her immediate entrance into the presence of her Redeemer: the song of Heaven was the grand theme of her discourse:—'Worthy is the Lamb that was slain!' She continued to speak in this strain, without interruption, for a considerable length of time; and with such energy, such fervour, such strength of voice, such celestial sweetness, as filled us all with astonishment. When she

concluded her testimony, she desired us to sing. I expressed my fear respecting our ability to do it, as we were overwhelmed with sorrow: but she again begged that we would do it. We attempted then to sing the hymn to which she seemed to refer, 'Come, let us join our cheerful songs,' &c. in which she seemed to bear a part throughout. Being quite exhaustnd, she lay still for a little while, and then began to speak again in the same strain as before. It was like a gleam of sunshine in the valley of the shadow of death. About twelve o'clock I went into her room for the last time; her speech began to falter, but still I could hear part of the closing sentence, 'Glory to ——, world without end! Amen.' These were the last words she uttered; for when she had sounded 'Amen,' she immediately began to expire: her breathing continued for a time; and then, without the least struggle, sob, or groan, she gave up the ghost, sweetly falling asleep in Jesus about one o'clock on Friday morning.

Her remains were interred early on the morning of the Lord's Day, in the presence of a large concourse of people, who appeared to be greatly affected on the occasion. In the afternoon, a discourse was delivered from the words which had dwelt so much in the thoughts of the deceased, and on which she had spoken with such divine delight, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!' Rev. v. 12.

RECENT DEATHS.

On Lord's Day morning, Dec. 10, a little after nine o'clock, departed this life, aged 64, Mr. Thomas Hawkes, of Piccadilly, Army-Accoutrement-maker. He had been indisposed for some time, and it was feared that his disorders might terminate fatally; but he had walked out on Saturday, to call on several of his friends, and did not appear worse than usual. He arose on the Sunday morning, and united with the family in worship, which was conducted by Dr. Hawker, then on a visit at the house. After making some arrangements for their going to public worship, he retired, while breakfast was preparing. A noise was soon heard in the chamber over the room in which the family was sitting down. A servant went up stairs, who called Mr. Hawkes; but no answer being given, others followed, who, bursting open the door, found him on the floor. The position in which he lay, indicated that he expired either in the act of kneeling down to private prayer, or while actually engaged in it; his countenance was undisturbed, and presented a pleasing smile, rather than the effect of pain. Thus gently was this good man dismissed from a world, in which he had been eminently useful; for, as it pleased God to afford him great prosperity in his business, so he gave of his abundance in a princely, but unostentatious manner. He had long been a generous contributor to many useful and charitable institutions; but his name was often concealed. Only a few days before his death, he presented to the Missionary Society, the noble donation of *One Thousand Pounds*.—Mr. Hawkes has left legacies to several religious and charitable institutions, to a very considerable amount.

A larger account of this excellent man will appear in a future Number.

A few weeks ago, while a minister was delivering a funeral oration at the grave of a friend in Bunhill-fields burial-ground, one of the mourners who attended the funeral dropped down, and instantly expired! The distress of his wife, who was present, and beheld the awful spectacle, was indescribable! The deceased has left several small children unprovided for. A few months before this affecting event, the eldest son was unfortunately drowned.

Died, on Tuesday, Dec. 12, Mrs. Chapman, wife of the Rev. Mr. Chapman, of Greenwich chapel.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Family Instructor, 2 *vols.* 12*mo*, *price* 7*s. in boards.*

THIS pleasing work, of which the present appears to be the nineteenth edition of the first volume, and eighth of the second, has always appeared in an anonymous form; but it has been generally, and we believe justly, attributed to the celebrated Daniel De Foe; who, by his numerous writings upon a variety of subjects, has given evident marks of superior talents and genius. This extraordinary man, it is well known, was a Dissenter of the Presbyterian Denomination; and received his education at a Dissenting Academy upon Newington Green, under Mr. Charles Morton, one of the ejected ministers. In his religious principles he was thoroughly orthodox; and has been censured by persons of opposite sentiments, for the asperity with which he maintained and defended them. Many of his writings being directed against high-church politics, he was frequently brought into trouble; and by the government of Q. Ann, was shamefully persecuted. But he possessed a magnanimity of mind that rendered him superior to suffering; and an integrity of conduct, that justly entitles him to respect.

The first edition of the first volume of the Family Instructor was published in 1715. It was divided into three parts: — 1. Relating to Parents and Children; 2. To Masters and Servants; 3. To Husbands and Wives. The design of this work was, to impress upon the minds of parents the obligations they were under to instruct their children in the principles of religion and virtue; to lead children to receive with docility the religious admonitions of their parents; to induce masters to communicate proper instructions in religion to their servants; and husbands and wives to concur with each other in the performance of the duties of family worship. The instructions conveyed upon these subjects is thrown into the form of dialogues; and it is written in a very easy and familiar manner. De Foe observes in his preface, that 'the whole work being designed both to divert and instruct, the author has endeavoured to adapt it as much as possible to both these uses.' To ascertain how well he has succeeded in both these respects, the reader is requested only to peruse the volume itself.

The useful nature of this work, and the admirable manner in which it is executed, secured for it a good reception in the world; and it was recommended by serious persons, as well from the pulpit as from the press. This encouraged the author to write a second volume, which is divided into two parts:—1. Relating to Family Breaches, and their obstructing religious duties; 2. To the Great Mistake of mixing the Passions in the managing and correcting of children: with a great variety of cases relating to setting ill examples to children and servants. This volume is equally interesting as the foregoing one; the form of dialogue is pursued, and kept up with admirable spirit; and the notes upon each contain many sound maxims of prudence, founded upon an express regard to the revealed will of God! Upon the whole, these volumes contain much real piety, are written with great spirit and simplicity, and are admirably adapted to the purposes of early education. As such, we cordially recommend them to parents and heads of families, and to all who are charged with the instruction of children. Mr. Chalmers, in his valuable life of Daniel De Foe, informs us, that the family of Geo. I. was instructed by the copy of the Family Instructor, which is now in the British Museum.

An Account of the latter Days of Richard Vickris Pryor; with a Sketch of his Life and Character.

THE object of this publication is well expressed by the author in

his introduction. "It is animating and instructive to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue; and from a deep conviction that a devotion of the heart to God is at once the duty and happiness of man, striving to break asunder the bonds of innate corruption, and raise itself to the greatest and most excellent objects. But it is still more animating and instructive, when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. In this point of view, the following Memoir is calculated to interest all.

Mr. Pryor was born in London, in 1780. When he was 19, the symptoms of a consumptive disorder induced him to spend three years in warmer climates; during which, his understanding, naturally strong, and improved by a liberal education, received much additional advantage; and his taste for the fine arts was much gratified by his visit to Italy. But his disorder gained ground, notwithstanding all his efforts to recover health; and had advanced so far in the year 1807, as to leave little doubt of its fatal termination.

But as death gradually approached, his evangelical views appeared to brighten; his piety became more mature; his consolations were increased; and on the 3d of August 1807, he expired in the hope of the Gospel. The account of his last hours is peculiarly interesting.

'On the 2d of August a material alteration was visible in his complaints; but it afforded us great consolation to observe, that his faith and hopes grew more full of immortality the nearer he approached his end. The spirit of prayer and love rested upon him; and a sweet appearance of serenity clothed his pallid features.

The next day, about one o'clock, hearing that his aunt was below, he desired to see her, that he might bid her a last farewell. 'The Lord,' said he, 'supports me wonderfully. I think I shall never see you again: give my love to all: I trust we shall all meet again.' When his sister expressed the comfort which she felt in hearing what he had just said, he replied, 'I feel strong hope, thro' the infinite, unutterable, adorable mercy of God. My only hope is in the blood of thy ever-blessed Son! 'they who believe in the Son shall not perish, but have everlasting life.' Soon afterwards, with uplifted hands, he said, 'Holy Father, thy will be done!' His end was now fast approaching; he was aware of it, and fixing his eyes most intensely upon his sister and cousin, extended both his hands to them, in token no doubt of his last farewell. At intervals he uttered the following expressions: 'I am dying:'—some time afterwards, 'I fear I shall revive;' and on being questioned whether he really said so, he repeated the words slowly and distinctly, as if he were anxious they should be understood: 'I fear I shall revive; I feel some vital strength remaining.' These were his last words. The immortal spirit was soon after set free from its earthly tenement; and in the very moment of its departure, an expression of sweetness and benignity more than mortal beamed upon his features, proclaiming, as it were, to all around, that he was become 'a fellow-citizen with the saints, and of the household of God.' Eph. ii.

We recommend the perusal of this little volume to our readers in general, and especially to young persons.

The Christian's Consolation; *or, the Preciousness of Christ to all who believe.* 24*mo, price* 2*s. By Mr.* Cox.

This is an excellent little work, written in a neat and perspicuous style. The author arranges his subject in the following manner:—chap. 1. On the need of faith to an experimental acquaintance with the preciousness of Christ. 2. On what account Christ is precious to those who believe. 3. On the particular seasons in which Christ is found especially precious to believers. 4. On the use of the means which endear Christ to believers. 5. On the evidences of the preciousness of Christ to us. 6. On the happy state of believers, to whom Christ is pre-

cious, contrasted with that of unbelievers. The whole is truly evangelical, and forms a valuable addition to those works which are calculated for usefulness. The following extract will afford a specimen of the author's style: — 'In the holy Scriptures, a serious Christian will find something very suitable and refreshing to the soul, where a careless reader discovers nothing interesting; just as the botanist plucks, in his walks, many a rare plant, which others would pass by unnoticed; or, perhaps, trample under their feet. Not that we are to labour, in order to find spiritual meanings, in defiance of the plain import of language, and the direct scope of the sacred writers. The wild notions that some people have attempted to draw from the Scripture, when a weak judgment is overpowered by a warm and ungoverned imagination, ought to warn us to take heed how we read, as well as how we hear. Such a method of interpreting the Scriptures, is calculated to bring contempt on the oracles of truth; it gives a boundless licence to invent schemes the most absurd; and yet covers them with appeals to Scripture. Still the weak and uninformed are often exceedingly delighted with this way of misrepresenting, under the shew of explaining the word of God.'

The Detestable Nature of Sin, *a Sermon, preached at Lewes, before the Sussex Mission Society, by* John Styles, *price* 1*s*.

Mr. Styles has published this discourse, in compliance with the wishes of his brethren and friends; 'and that the world may be furnished with another proof, that the legitimate tendency of Evangelical Doctrines is to promote the interests of the purest morality.' The text is Jer. xliv. 4, 'Oh, do not this abominable thing that I hate.' The preacher first considers sin in its relations, and in its natural influence upon the character and happiness of intelligent creatures; and then exhibits those striking proofs of God's abhorrence of sin, which he has displayed in the government of the moral world. These important points are treated in an able and impressive manner, well calculated to inspire a just detestation of the worst of all evils.

An account of the Sussex Mission Society is appended. Institutions of this kind are adapted to the very useful purpose of introducing the truths of the gospel among the uninstructed villagers; of whom there are very many in the county of Sussex.

General Redemption *the only proper Basis of General Benevolence. A Letter addressed to R. Hawker, D. D. suggested by his Defence of the Female Penitentiary. By* J. Evans, A. M. *2d Edition, with Animadversions on the Eclectic Review*, 8*vo*, *price* 1*s*.

The object of this pamphlet is, to convict the Calvinists of inconsistency; in that, notwithstanding their creed being gloomy and misanthropic, their principles are the most benevolent, and their conduct full of mercy and kindness;—as in the instance of Dr. Hawker, and the friends of the Penitentiary.

We deny, however, Mr. Evans's premises, and the fairness of his conclusion. His portraiture of Calvinists, we consider as a perfect caricature. We believe, that in no case does God decree the death of a sinner irrespective of his sins, nor does he delight in punishment.

2. We take not the divine decrees, which are unknown and inscrutable, for the rule of our conduct; but the revealed will of God, which, as it respects us and our fellow-creatures is, that we 'do justice, and love mercy.'

3. Admitting all that Mr. Evans supposes us to believe with respect to the future fates of men, we should reason very differently. A good American lady, whose husband's character gave her no room to hope well of his future state, remarked, 'I do all I can to make him comfortable on earth, because I have no prospect of his happiness hereafter.' So, could we foresee the future misery of a Judas or a Nero,—it is no reason why we should 'torment him before the time.' Even a gaoler is not to be excused in unnecessary severity to the criminal that is condemned to die.

Upon the whole, if Mr. E. had any other view than to catch a temporary popularity from the name of Dr. Hawker, we think he has completely failed. His Animadversions we leave to the Eclectic Reviewer.

Strictures on a Work, entitled 'Zeal without Innovation.' *Reprinted from the Eclectic Review for June, July, and September*, 1809; *to which are prefixed, Observations on the Controversy between the Puritans and the Established Church. Price* 1*s.* 6*d.*

We are extremely happy to recommend this most able performance to all our readers. They will find it an effectual antidote to the pernicious spirit of the work which it undertakes to examine. Unfettered by any party principles, zealous only for the cause of evangelical truth and religious liberty, animated by a most liberal and cordial spirit towards good men of all denominations, the writer of this *critique* is an admirable constrast to the author of 'Zeal without Innovation.' He has ably vindicated the Dissenters, the evangelical clergy, and in particular the character of Mr. Whitfield, from unmerited reproach; and has incidentally inculcated various general principles of prime importance with singular ability and effect. His style is worthy of the best age of English literature; and will suffer nothing from a comparison with that of Addison, Bolingbroke, or Goldsmith.

In our opinion, the *critique* does honour to the writer, and the excellent publication in which it first appeared. The reprinting of it in a form and at a price suited to general circulation, is a public benefit; and, as far as our recommendation can avail it, will be universally read.

A few pages (not before printed) are now prefixed to the *critique*; in which the Puritans are vindicated on the broad ground that a Christian church has no right to impose terms of communion distinct from those enjoined by Christ and his apostles; or, at any rate, if they have such a right, that those terms ought not to consist in things which the imposers acknowledge to be *indifferent*, and the party on whom they are enjoined look upon as *sinful*.

A Vindication of the Jews; *by Way of Reply to the Letter addressed by Perseverans to the English Israelite, humbly submitted to the Consideration of the Missionary Society, and the London Society for promoting Christianity among the Jews. By* T. Witherby. 8*vo*, 7*s.*

The design of this volume is to dissuade Christians from attempting the conversion of the Jews in the present dispersed state of that people; and the spirit of meekness with which it is written does credit to the feelings of the author. He regards such attempts as seducing the Jews from the covenant made by Jehovah with their forefathers; and deprecates any measures which have a compulsory appearance, by inducing children to leave their parents; or holding out encouragement to worthless characters, who may profess Christianity for the sake of worldly gain. He also censures that publicity which has of late been given to measures concerted for their conversion, by the posting of large bills about the streets of the metropolis; and especially every attempt to excite the Jews to public controversy, as having a tendency to induce them to 'blaspheme the holy name by which we are called,' and thus to increase the sum of moral evil, and subject the Jews to punishment by the laws of the land. The author adduces the conduct of Mr. David Levi, when challenged to controversy by Dr. Priestly, as a proof of this, although he considers that no blame attaches to the Jews, as a body, for the conduct of an individual member of their community.

It may appear somewhat singular, that in reading nearly 200 pages of this work, the reader would be led to suppose that the worthy author had lost sight of that important prophecy of Moses: 'I will raise them up a prophet from among their brethren, like unto thee; and will put my words in his mouth; and he

shall speak unto them all that I shall command him: and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.' — Deut. xviii. 18. 19.

The reader might readily suppose that he was reading the writings of one who did not believe that this Prophet is already come, until he draws near to the close of the work, when it appears that the author infers, from the prophecies he has quoted, that the Jews of those tribes which are known in Europe, will not be led to repent and turn to the Lord, under their spiritual David, the Messiah, until after they have returned to their own land. He conceives also, that the efforts of Missionary Societies, and particularly of the British and Foreign Bible Society, in causing the Scriptures to be circulated in various languages, may be happily instrumental in awakening the attention of the ten tribes, 'which are dispersed abroad,' to the books of Moses and the Prophets; and thereby induce that train of reflections which will ultimately lead to their return also to their own country, when Judah and Ephraim shall become 'one nation in the land, upon the mountains of Israel; and one King shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' — Ezek. xxxvii. 22.

Without entering into a discussion of the designs of Providence, with regard to the conversion of the Jews as a body, we conceive that this question does not affect the duty of Christians to aim at the conversion of individuals among them; and that such attempts are not alienating their minds from the obedience which they owe to the law of Moses is evident, from the assertion of our blessed Lord, 'That he was not come to destroy, but to fulfil the law.'

We are encouraged to preach the gospel to the Jews, not only by the example of the apostles, who, in every place, commenced their ministry with the house of Israel; but also by the *command* of our divine Master, 'That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Accordingly, we find that the first fruits of the apostles' ministry were an abundant accession of converts from among the Jews, although we conceive that the objections brought by this author, against the attempts made by the Missionary Society for the conversion of modern Jews, would have equally applied to the ministry of the apostles, in the various parts of the world which were visited by them.

The author appears to be under a mistake, when he asserts, p. 177, 178, 'That Christians in general, and the Missionary Society in particular, admit, That it is Jehovah, God of Israel, who hath scattered Israel into all nations; but will not admit that it is because they have forsaken the covenant of Jehovah, the God of their fathers.' We believe, that not only the Missionary Society, but Christians in general, are fully persuaded that they have been scattered among the nations for this very cause; and that they broke that covenant when they rejected Jesus, the Prophet foretold by Moses; and whatever may be the expectation of the author respecting the 'prosperity of Israel,' we would remind him, as a Christian, that the Jews can only be truly prosperous when they shall return to Jehovah in the way of his own appointment, — through the Mediator of the new covenant; and that it will avail them nothing to be the keepers of the oracles of God, whilst they continue to despise him who is the sum and substance of those oracles. The long dispersion of the Jews is a standing proof of the fulfilment of the prophecy of the Lord Jesus (Matt. xxiv. 44); and the parable which precedes this awful threatening, plainly evinces that their dispersion took place in consequence of their rejection of Him 'of whom Moses in the Law and the Prophets did write.' It must, therefore, be the imperious duty of every Christian to attempt, at every seasonable opportunity, to convince them of their awful delusion, and to bring

them to the knowledge of the truth as it is in Jesus; seeing that, as the apostle informed the Jews at Jerusalem, there is no salvation in any other; 'for there is none other name under Heaven, given among men, whereby we must be saved.' Acts iv. 12.

The Death of the Widow's only Son, *a Sermon, occasioned by the Decease of E. G. Ives, Esq. of Tichfield, Hants, by* John Hunt.

This is a solemn, affectionate, and faithful discourse, on an interesting subject; well adapted to improve the mournful event which gave occasion to its delivery. 'It is published to gratify the request of friendship; and, with a hope, that it may be useful in the circle where respect for the deceased will obtain for it a reading,'—we hope its usefulness will be more extensive.

The Poor Man's Morning Portion: *being a Selection of a verse of Scripture, with short Observations for every Day in the Year. By* R. Hawker, D. D. *2d Edition*, 12*mo*, 3*s*,—*fine paper*, 4*s*.

To say that these short meditations are evangelical,—that they display the glory of the Lord Jesus in a variety of views, and the work of the Holy Spirit on the heart, is quite unnecessary to those acquainted with the writings of Dr. Hawker. There is one point, however, in which we wish the Dr. had been more cautious. We are no enemy to the chaste use of types and allegories, but we think there is great danger in their abuse; and that thereby the character of Jesus may be sometimes dishonoured, and the Scriptures made to bend too much like 'a nose of wax,'—though nothing can be farther from the design of this writer. We beg leave to submit to him a reconsideration of some of the texts occasionally introduced, and the adoption, in a new edition of others more immediately adapted to his comment.

With this cautionary hint we cordially recommend this little volume to our readers; and think it may also, in some respects, be useful to young Ministers and Itinerants, as suggesting some leading ideas for their enlargement in the pulpit.

The Ordination Service *of the Rev. Jacob Snelgar, at Crendon Lane, High Wycomb, Bucks, price* 2s 6d.

Mr. Douglas, of Reading, delivered an introductory discourse, the heads only of which are detailed. Mr. Snelgar has given us, at large, an account of his religious experience and views. The charge, which is generally delivered by a senior minister, was, on this occasion given by Mr. Bannister, of Wareham, whose ministry had been peculiarly useful to him, and contains many excellent and judicious directions, which would have done credit to a much older preacher. The sermon to the people, from Mat. x. 41, by Mr. John Clayton, jun. (which was not composed with a view for publication) exhibits 'The character of a minister; the reception with which he should meet; and the recompence by which those who thus receive him shall be crowned.'—May Mr. S., and every faithful minister, enjoy such a reception! every steady and affectionate people, such a recompence!

Published by the Religious Tract Society,—'The Substance of Leslie's Short and Easy Method with the Deists;' and the Truth of Christianity demonstrated,' by the same Author.

In our Magazine for December last, we noticed, with approbation, 'The Life of William Kelly;' a tract, of the narrative kind. That which is now before us, is argumentative; and is a well executed abridgment of two pamphlets, which have long been known, and highly esteemed. We are happy to see the R. T. Society, judiciously including in their publications, modern compositions, with the valuable works of those 'who, being dead, yet speak;' and bringing before the public biographical narratives of the

most engaging and impressive nature; together with compendiums of the most powerful and convincing arguments, in defence of divine revelation.

Infidelity is certainly not confined to the higher classes of Society. It may be more systematically embraced by them; but it is a lamentable fact, that many persons in the lower ranks of life, are under the influence of this most pernicious principle; and, in consequence, reject the council of God, and despise the word of life and salvation! The tract before us is admirably calculated to convince these gainsayers, and to bring them to an acknowledgment of the truth: its method is orderly and luminous,—its arguments conclusive and convincing,—and its concluding address both impressive and affectionate. We trust, many of our readers will carefully peruse, and prudently distribute it; that this 'labour of love' may in the end prove an extensive blessing.

SERMONS,

preached on the late Anniversary, October 25, 1809.

The Jubilee, delivered on Sunday, Oct. 22, at Bath. By W. Jay. 1s 6d.

The Duty of Britons to be thankful for their King: preached at St. Swithin's Church, London. By H. G. Watkins, M. A. 1s.

Britons' Jubilee, or the Duties of Subjects to their King: delivered at Surry Chapel. By J. Griffin, of Portsea. 1s. 6d.

National Gratitude: preached at Peckham, Surry. By W. B. Collyer, D. D. 1s. 6d.

Righteousness the Dignity and Ornament of Old Age: delivered at Pell Street Meeting. By T. Cloutt, price 1s.

Devout Loyalty: preached at Worcester. By G. Osborn. 1s.

The British Jubilee: preached at the Scots Church, Crown Court, London. By G. Greig. 1s. 6d.

The Duty of Britons to God and their King: delivered at Ponder's End. By John Knight. 1s.

The Happy Nation: Two Sermons, at Henley. By J. Churchill. 1s. 6d.

Motives to Gratitude. By Joseph Ivimey. Preached at Eagle Street Meeting, London. 2s.

Intercession and Thanksgiving for Kings, preached in the Parish-Churches of Nettlebed and Pyshill, Oxon. By Henry Gauntlett. 1s.

Loyal Congratulation, preached at Greenwich. By William Chapman. 1s.

The British Jubilee, delivered in St. James's Church, Bristol. By T. T. Biddulph, A. M. 2s.

THE narrow limits of this Magazine, and especially of that portion of it devoted to reviews, will admit of little more than a catalogue of those discourses on the late memorable anniversary, which have come to our hand. Many others, we believe, have appeared; but have not been sent to us by their respective authors. Indeed, could we occupy a far greater number of pages in criticizing these discourses, it would be a laborious, not to say an invidious, task, exactly to discriminate between the various merits of so many performances on one general subject. As a *whole*, they display a degree of loyal affection to the person of his Majesty, which must be as grateful to him, as it is honourable to his subjects. Various as the views of Englishmen have been on the politics of the present reign, all ranks appear to entertain a high respect for his personal character, and cordially to unite in ascribing to the good providence of God the innumerable blessings they have enjoyed during that period.

Mr. JAY (on Levit. xxv. 10) explains the nature of the Jewish Jubilee,—makes some remarks on the design of it, and examines what there is in the gospel to correspond with it. In the conclusion, he exhorts his hearers to beware of impiety while they shew their loyalty, or to rejoice with trembling,—to blend prayer with praise, and to let liberality accompany their loyalty.

Mr. WATKINS, after commending on 1 Tim. ii. 1, 2, points out our causes of thankfulness to God for our King, on account of civil liberty, religious liberty, and his highly respectable character and example.

Several anecdotes are introduced, very honourable to his Majesty in a religious view.

Mr. GRIFFIN, on the same text, shews that it is the will of God we should honour the King, pray for him, and express our gratitude for the blessings we enjoy under his reign. On the last head, Mr. G. enlarges much, and takes occasion to make free remarks, on the Independence of the Judges, — the War with America, — the Establishment of a Sinking-Fund, — the War with France, — the weight of the Public Burdens,—the Union of Ireland with Great Britain,—the Peace of Amiens, — the Present War, — the Abolition of the Slave Trade, and Mr. Windham's Army Bill. He then points out our religious advantages: — a Free Press, a Free Pulpit, a Free School, and Free Societies. The subject is then suitably improved. Mr. G.'s sermon (of 74 pages) contains a great fund of interesting matter

Dr. COLLYER, on '— He hath not dealt so with any nation,' &c. points out the goodness of God towards this country, and the gratitude it should inspire. Our political situation is eloquently contrasted with that of other nations; and our religious advantages are painted in glowing colours. The manifestation of gratitude is then recommended by an acknowledgement of the hand of God, — by mingling humiliation with our praises, — by attachment to our King, — by extending the cause of Christ in the world, and by making provision for the poor.

Mr. CLOUTT shews, from Prov. xvi. 21, that 'Righteousness is the dignity and ornament of old age,' alluding to the advanced age and estimable character of our beloved Sovereign. The respect due to years is inculcated; and the character of the good old man contrasted with that of the miser, the libertine, and the infidel. Just encomiums are paid to his Majesty, and a suitable application made to aged and young persons.

Mr. OSBORN's text is, Ps. xx. 9. 'Lord, save the King, and hear us when we call!' (*Bishop Horne's Version*); which he considers as a very suitable prayer for the King, — as a very important petition for ourselves; and as suggesting matter of direction and encouragement in prayer and praise. Our privileges as Britons are justly represented; and, in a note, the awful changes that have convulsed Europe since the year 1788, are transcribed from one of the public papers. We insert them here, having omitted them in our account of the Anniversary.

1 Sov. murdered	1 Sov. abdicated
4 deposed	1 died a lunatic
1 expatriated	1 died naturally
2 poisoned	1 still reigns: —
1 suddenly died	Geo. III. whom
1 assassinated	God preserve!

Mr. GREIG's discourse is founded on 1 Kings viii. 66, 'They blessed the King, and went to their tents joyful,' &c. He notices some instances of the Lord's goodness to our King, and, under him, to his people, and the influence this goodness should have upon us. An anecdote, illustrative of what Christian principles inspire (in a note, p. 33) deserves to be generally known. When the invasion of this country was threatened, a Scotch regiment, stationed on the east coast, of which the body of the men attended a meeting for devotional exercise, and who were seen every Sabbath going to church with Bibles in their hands, presented a request to their commanding officer, that if a landing should be attempted by the enemy, they might be the *first* to oppose him. — [The profits of this sermon will be given to the Naval and Military Bible Society.]

Mr. KNIGHT considers the duties required by his text, — 'Fear God and honour the King;' and offers some remarks adapted to the present times, including a brief detail of the principles of Protestant Dissenters.

Mr. CHURCHILL, of Henley, on Psalm cxlv. 15, exhibits the various blessings enjoyed by our happy country, both in temporal and spiritual privileges; among the lat-

ter of which, he includes our having the Bible, an increased number of gospel ministers, and the pleasing evidence that God the Spirit is present with our churches. Mr. C. devotes the profits of his publication to the Missionary Society.

Mr. IVIMEY enlarges, more than most of his brethren, on those motives to gratitude which are peculiar to Protestant Dissenters, and the augmentation of their privileges during the present reign. Suitable uses, of a practical nature, conclude his Address.

Mr. GAUNTLETT recommends to his parishioners the great duties of intercession and thanksgiving for kings, by various rational and scriptural considerations, in a pious manner.

Mr. CHAPMAN considers Nehem. ii. 3, 'Let the King live for ever,' both in its *literal* and *spiritual* application; dwelling chiefly on eternal life, as originating in the love of God, through the sacrifice of Christ, and by the regeneration of the Holy Ghost.

Mr. BIDDULPH takes occasion, from 2 Chron. ix. 8, to treat on the origin of civil government, — the reasons for gratitude to God on account of his Majesty's lengthened reign, — his love of liberty, and his opposition to Popery: he refers also to the abolition of the Slave Trade, and the establishment of religious institutions, as just occasions of national gratitude.

These numerous discourses, all breathing the spirit of gratitude to God and loyalty to the King, will, we trust, have a happy and lasting influence on a great number of our fellow-subjects, and prove a permanent monument of national gratitude. Bound up in a volume, they will present to the rising generation a memorial of the goodness of God to Britain during a period of unexampled misery on the Continent; and the large share which Protestant Dissenters have taken in the loyal effusions of the day, will, we trust, prove an ample refutation of those base and unfounded calumnies which have been vented against them as disloyal and rebellious.

LITERARY NOTICES.

The Rev. Josiah Pratt is preparing Two Volumes for the press; one of which will contain *Memoirs of Young Men*, and the other *Memoirs of Young Women*. These Memoirs are compiled or abridged from authentic documents; and are designed to illustrate the nature and operation of real religion. The subjects are selected from the various classes in society; and are limited to that period of life (from about 15 to 30 years of age) when the influence of religion is shewn to be unequivocal and decisive, by its victory over the snares and allurements which beset the youthful mind. — Any person in possesion of scarce and interesting pieces of youthful biography, will greatly oblige the Editor by addressing a line to him in Doughty Street, London.

WE understand that Mr. Styles's Sermon, preached for the Benefit of the London Female Penitentiary, at Dr. Winter's Meeting-house, New Court, will appear in the course of the Month.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Dr. Gill's New Testament. Three vols. 4to, £4. 16s.

Sermons on Regeneration. By Jos. Barber. A new edition, 3s.

Owen's Display of Arminianism. Edited by the Rev. Samuel Burder. 3s. 6d.

Dr. Sibbs's Works, three vols. 8vo, 18s.

Memoirs of the Life and Writings of John Calvin, with a fine portrait, 8vo.

The Divine Meditations of John Gerhard, D. D. 12mo, 6s.

Divine Justice: a Sermon before the Hants Association. By S. Sleigh, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Directors have lately received Letters from the Cape of Good Hope, dated September; by which they have the satisfaction to learn, That the brethren Wimmer and Pacalt, who are intended to join Dr. Vanderkemp; and the brethren Pritchett, Brain, and Hands, who are destined to the East, arrived at Cape Town in safety, on the 24th of August, after a voyage of sixteen weeks. Their Journals and Letters breathe the spirit of truly devoted servants of Christ, who, we trust, are likely to become faithful and useful Missionaries to the Heathen.

OTAHEITE.

We are extremely concerned to state, That from letters received by the Directors from Huaheine, an island in the South Sea, and from Sydney, New South Wales, it appears, that in consequence of a very serious war, which had broken out in Otaheite, the greater part of the Missionaries had thought it necessary, for their safety, to retire to a neighbouring island, about 16 leagues distant, where they were received in a friendly manner; some of them having visited that island before. Four brethren, however, continued at Otaheite; but were expected to follow them.

The Letter from the Missionaries is very short; being written immediately on their arrival at Huaheine, in the midst of their hurry in landing their goods, and the vessel being on the point of departure.

Extract of the Letter from the Society of Missionaries to the Directors.

'Honoured Fathers and Brethren, *Huaheine, November* 12, 1808.

——'You will, perhaps, at first sight, be ready to enquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will not allow us to enter into particulars.

'The cause of our removal is a serious war in Taheite; and that, such as will, in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

'We arrived here yesterday, and are just now getting our things on shore; and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

'The chiefs of this island received us kindly. Should we meet with encouragent, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

'Praying that the Lord may overrule this unexpected event, and to us painful dispensation, for the further good of the Missionary Cause, we remain, &c.

John Davies,

'for the Society of Missionaries.'

This event, discouraging as it may at first sight appear, may eventually prove, as the Missionaries themselves intimate, the means of more extensive advantage to the South Sea Mission. Providence has now separated the Missionaries; and, as it was in the beginning, when the brethren, scattered by the persecution at Jerusalem, went to various other places, preaching the word,—so, we hope, these brethren, having long laboured among the Taheitans with little apparent success, may now find a people

prepared of the Lord, in some of the adjacent islands, more ready to receive the word of life and salvation.

When the war broke out, the brig Perseverance, from Sydney, in New South Wales, was in the bay of Matavai: she was detained 48 hours by the earnest request of the Missionaries, and took them, with their property, on board. They left Otaheite about noon, November 10; and anchored in the harbour of Huaheine, about noon the next day.

A Letter from the Missionaries, dated that day, to Mr. Campbell, of Sydney, one of the owners of the brig Perseverance, has the following passage: —

'You will observe that this is dated from Huaheine. A dangerous rebellion having taken place in Taheite, we were under the necessity of availing ourselves of the assistance of the Perseverance, to remove most of us to this place. The detention of the vessel for 48 hours, and our passage hither, you will learn from Mr. Keirumgaard's (the captain) papers. The charges, &c. we leave to the owners of the vessel, who will have to judge of all the circumstances; and, we doubt not, will be actuated by motives of justice, humanity, and honour.'

By another Letter from Mr. Campbell, dated Sydney, New South Wales, March 4, 1809, we find, that the owners had the goodness to decline making any charge for their passage; but he adds, 'I am extremely concerned for the loss of the Parramatta, that sailed from this port about a twelvemonth ago; by which conveyance supplies were sent to the Missionaries, which amounted to £165. as stated in my last and present account.'

The Missionaries, however, received some few necessaries from the brig Perseverance, with a cabooce for cooking their food. Further particulars may be expected by the first opportunity; and we cannot but indulge a hope, that, under the direction of infinite wisdom and goodness, all the 'things which have happened, have fallen out for the furtherance of the gospel' in the southern islands.

SOUTH AFRICA.

Letters, of a very encouraging nature, have been received from Mr. C. Albrecht, who, with some other persons, took a long journey of three months among different tribes of the Namaquas. 'I have been,' he says, 'in a dismal wilderness, where the rocks and mountains render it impossible to travel with a waggon, and almost on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them. When I approached, they fled: I was, therefore, obliged to send a messenger before me to tranquillize them. These poor creatures hid themselves for fear of their neighbours, who are at war with them. I believe, however, that my coming conduced much to their peace and rest. They expressed a regard for me, and said they hoped, if I should come again, to shew me greater kindness than was now in their power.'

'In our congregation (at the Warm Bath) we have seventeen, in whose hearts, we trust, the Lord works by his Holy Spirit. To him be praise and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years with us, died lately. Shortly before his departure, he exhorted his children to be constant in their attendance on the gospel, and to be obedient to their teachers. "The Lord Jesus," said he, "the Son of God, is with me: he calls me, and I go to him." He died by an apoplexy. This man is the first we have buried; and we conducted the funeral with as much solemnity as our circumstances would allow. The people behaved with much silence and reverence. Four are baptized; and two enjoyed with us the Lord's Supper. Twenty read tolerably well.

'We have planted some cotton; which grows well: but as we are not

provided with spinning-wheels and looms, we cannot yet make use of it. We wish to have a printing-press, and some glass for windows.'

The people of the surrounding tribes have expressed so great a desire to hear the gospel, that Mr. Albrecht says, 'We have already, by the help of God, made two nations of the Namaquas acquainted with the gospel; besides the Hottentots who live along the Orange River; the Gorlam, or more cultivated Hottentots; and the Bastards: but Three Missionaries can by no means supply them all. If, therefore, the Directors could send us *five-and-twenty more Missionaries*, they would find work enough in this country, where a Missionary may speak freely everywhere on religious subjects.

'Our congregation is now increased to seven hundred, whose names are written in our church-book; and there are also many others, whose names are not yet inscribed: but all our scholars cannot remain constantly with us: they are obliged, for the sake of their cattle, to live near waters and grass-fields. These come, occasionally, to hear the word of God; or one of us goes to them, to instruct them and their children; for which reason also, more Missionaries are necessary to help us in our labours, for we have a large field before us. In my late journey westward, I found everywhere among the Heathen an open door; and that the people would rejoice if Missionaries would come and dwell among them. Blackmodder Fountain, or a place a little north of it, would be very suitable for a Missionary station. Others might go to the sea-coast (west); where they might find the most advantageous place for a settlement; because their wants would probably be supplied by ships that touched there.'

[The Directors are at this time taking measures for strengthening this promising Mission to the Namaquas, by additional labourers.]

CUSTOMS OF THE CHINESE.

Extracted from the Journal of a Missionary lately at Canton in China.

1808. An instance occurred of the Chinese ratifying the truth of an assertion, by cutting off the head of a fowl. They consider it, however, very solemn; and do not like to do it but on special occasions. There is nothing similar to our oath exacted by the magistrates when taking evidence. Appeals to the gods are only made by private individuals, when they question the veracity of each other; and this is done, not only in the manner above stated, but in various ways; as, by dashing a potter's vessel to pieces, and wishing that if they speak falsely, it may be done to them in like manner; by blowing out a candle, and wishing that they, in like manner, may be extinguished, &c.

I walked out to the temple of *Pak-ti-pu-saat* (the great northern deity) where a large concourse of people were assembled, and which was filled with the smoke of their offerings. They brought, in small baskets, fowls, pork, vegetables, and fish; which, after the prostrations were finished, they took away with them. They had also candles, the fragrant matches, and paper. These were entirely consumed; while only part of the wine was poured into a trough before the altar, or thrown on the ground. One poor woman came with an offering of pork and green peas; she had neither fowl nor fish. When the worshipper throws his flaming paper on the metal altar, an attendant in the temple beats a large drum, and strikes a bell, as if to rouse the attention of the god to what is offered. Several of the worshippers muttered a prayer on their knees, or standing, — taking up a crooked piece of wood, like a cow's horn divided lengthwise, and throwing it down again and again, till it fell in a manner that they wished, or thought ominous of good. There is nothing social in their worship, nor any respect shewn by those who are not engaged. One is praying, another talking and laughing, a third cleaning utensils, &c. As in every idolatrous country, there appear to be favourite deities, as well as particular times for their worship of one in preference to another,

hence many of the temples are quite deserted, whilst that of Pak-ti-pu-sat was crowded.

About two in the morning, the noise of the fire-works announced the introduction of the New Year. The people dressed themselves on the preceding evening, and waited for its approach. I arose, and walked through the suburbs; which were thronged by persons repairing to the temples, carrying with them various offerings.

On this day the Chinese send to the Europeans slips of red paper, on which they express a wish, that the person to whom it is sent may enjoy health and prosperity.

I am informed, that at 60 or 61 years of age, a person has the privilege of walking with a stick, and wearing a button of a peculiar kind on the top of his cap. At 70, he may walk where the Emperor is sometimes seen; and at 80, stand and look him in the face.

How low is the idea which the Chinese must entertain of the engagements of departed spirits, when they suppose that they are pleased with the performances of strolling players, or the noise made by fire-works! Strings of crackers, proportioned in length to the gratitude and wealth of the person exploding them, are heard at all seasons, morning, noon, and midnight.

March 27, 1808. At this time serious apprehensions were entertained of scarcity, from the dryness of the season. Public prayers were offered up in most of the temples. Papers were pasted up in them, reminding the individual worshippers of that which was desired. A fast for three days was in contemplation; but did not take place.

Conversing with a person, I mentioned, 'That if I should go to P. I would return, *if life were spared.*' I perceived he did not like the allusion to a possibility of dying; and on further enquiry, found that it is by no means pleasant to the Chinese in general, either to think or speak of death. Alas! to them the sting remains: they know not how to extract it; and, like thousands elsewhere, endeavour to forget the evil which they cannot avoid. O, to be able to preach fully to them Jesus, and the resurrection!

My assistant is of opinion, that the translation which I have of the Gospels and Epistles (copied from the MSS. in the British Museum) was made by some Chinese, — the style being superior, he supposes, to that of any foreigner.

Oct. 5 was a great holiday, on account of the harvest-moon, which was this evening full. Thousands bowed down and worshipped it, presenting at the same time offerings of fruit, fowls, wine, &c.

SWEDEN.

To the Editor.

Rev. and dear Sir,

An Account having appeared in your Supplement for 1809, of the Tour of the Rev. Messrs. Paterson and Henderson thro' the northern parts of Sweden, for the purpose of procuring information concerning the religious state of the country, in which the scarcity and high price of Bibles is noticed,—it will, doubtless, be gratifying to your readers to be informed, That, through the exertions of these devoted servants of Christ, a Society was formed at Stockholm, which, early in the last year, received the royal sanction, under the denomination of *The Evangelical Society*, whose object is to print the Holy Scriptures and Religious Tracts (preserving the funds allotted to each purpose separate); and this Society having been encouraged by pecuniary aid from the British and Foreign Bible Society, for the express purpose of printing the Swedish Bible on *standing types*, in order to furnish a perpetual supply at a low price, are actually engaged in printing this work, which has suffered little or no interruption from the revolution that has since taken place in Sweden, — although they found it necessary to suspend, for a short season, their proceedings in the other branch of their benevolent labours; but have again resumed them since they have had a settled government, — permission having been granted to them to proceed with the printing and circulation of religious tracts; which must

prove a lasting blessing to their country.

It will also be interesting to some of your readers, to be furnished with some account of the Rev. John Paterson, and the Rev. Ebenezer Henderson, whose zealous exertions have proved so highly beneficial to the north of Europe. In the year 1805, they were sent out by some of the churches in Scotland, with the intention of going on a mission to India, by way of Denmark; but on their arrival at Copenhagen, the places in the packet being all previously engaged, they were constrained to wait for a future opportunity. In the mean time, like St. Paul when waiting at Athens, their spirit was stirred within them, when they beheld the city given in a remarkable manner to irreligion and the open profanation of the Sabbath, — they proceeded (with a zeal worthy the imitation of other missionaries who may be detained at places short of their ultimate destination) to preach the everlasting gospel to the English, and to such Danes as understood the English language, both at Copenhagen and Elsineur:—they also distributed a number of religious tracts, and procured Danish translations of some of them, which they printed, and distributed among the natives.

Whilst they were thus employed, their attention was turned to the state of Iceland, and having procured accurate information as to the want of the holy Scriptures in that island, and the capacity and disposition of the inhabitants to read them,—they learned that the religious society at Funen were about to print 2000 copies of an Icelandic Testament; which appearing to be a very inadequate supply, they opened a correspondence with the committee of the British and Foreign Bible Society, who added 3000 more at their expence, and encouraged them to make preparations for printing the whole Bible in the Icelandic But this was prevented by the unhappy breach between this country and Denmark. The New Testament, to the execution of which, Messrs. Paterson and Henderson gave the most indefatigable attention, — and in which they were assisted by some of the most respectable characters in Copenhagen, was completed before this unhappy era, and 1500 copies had been sent off to Iceland.

During the siege of Copenhagen, in 1807, the friends, in Britain, of these worthy men felt much anxiety for their safety; and it afterwards appeared, that Mr. Henderson had left that city previous to the siege; but Mr. Paterson thought it his duty to remain there, and visited the distressed people, from house to house, administering the balm of consolation afforded by the gospel. It becoming necessary after the siege for all British to leave Denmark, Mr. Paterson and his worthy colleague removed to Sweden; where the same spirit of enquiry into the state of religion, and the same disposition to be useful to the souls of men, induced them to concert measures of the greatest importance:—here they circulated, at their own expence, extracts from the publications of the Religious Tract Society in London; and of the British and Foreign Bible Society: and also an address which they prepared, in order to shew the necessity for similar institutions in Sweden (which they were obliged to circulate in writing, as printing is not so readily allowed there as in this country); and after having travelled many hundred miles for the purpose of obtaining information on the subject, they happily succeeded in rousing the latent energies of the religious people in Sweden; and convincing them of wants which had before escaped their notice. They, therefore, formed *The Evangelical Society* abovementioned, on a plan which, there is reason to hope, will render it a permanent and active society. They have already printed and circulated a very considerable number of religious tracts in the Swedish and Finnish languages, which have been, I believe, chiefly translations from the English.

Messrs Paterson and Henderson have also printed in Sweden, a con-

siderable number of Danish tracts, for the benefit of the prisoners of war, at the charge of the Religious Tract Society in London, who have also contributed liberally to the funds of the Evangelical Society, to enable them to commence their operations in that department; and their example has been followed by a handsome subscription in Sweden.

Messrs Paterson and Henderson have also turned their attention to the Finnish Refugees; and having found some Finnish Testaments in Stockholm, they prevailed on the British and Foreign Bible Society to purchase them, for the purpose of distribution among them; which was readily entrusted to their care. They have also discovered where a Lapland Bible was printing, and made an engagement for 5000 copies of the New Testament in that language, on account of the British and Foreign Bible Society.

Whilst they were busily engaged in the pursuit of these important objects, and in preaching the gospel to their countrymen, they have uniformly conducted themselves with such propriety, and evinced such sound judgment in all their proceedings, as to command the respect of their superiors; who, in their correspondence, always speak of them in the highest terms of peculiar regard.

When we consider the vast field which the continent of Europe presents, for the exertion of such talents as are given by the God of all grace to these devoted missionaries, may we not hope that their future labours will be of the same important nature in other countries with those abovementioned? and the contemplation of the past events relating to them, should lead us to adore his inscrutable dispensations; who, when he disappoints his servants that have engaged in his work, and thwarts their purposes, is overruling them for his own glory, and often for the more extensive enlargement of the church of Christ, than would probably have been the effect of their labours in the line which they had proposed to themselves. AMICUS.

Provincial Intelligence.

HIBERNIAN SOCIETY.

The Committee with pleasure submit to the Religious Public, the following extract of a Letter from Mr. T. G. one of the preachers sent over by this Society, dated October 4, 1809.

THE box of Bibles, Testaments, and tracts, as mentioned in your letter of May 6, I received:—a very acceptable supply indeed. All the common Testaments, except two or three, are disposed of, and some Bibles. The desire for them I think continues to increase, and the means of supply increase with the desire, which is a peculiar blessing. The Cork Bible Society does great things, and the secretaries are very zealous; they sent a supply to this town yesterday. Thus the bread of life is offered to the starving Irish, and the living streams flow into their houses. O that they may eat, drink, and live for ever!

One man, a Roman Catholic, to whom I gave a Testament, upon his earnest request, carries it about in his bosom. With another I have had much conversation; and I hope the minds of both are opening to the truth. These are generally at our place of worship; several others occasionally attend, and many more we should have, were it not for fear of wearing the white sheet. The congregation on the Sabbath evening, I think, increases: we have generally between 2 and 300 people.

I have been discouraged by the conduct of some, of whom I had entertained fond hopes. However, I think this a very promising field of usefulness; and if the preacher had all that zeal, energy, faithfulness, and holiness, the nature of his work demands, much might be expected; though, without the Holy Spirit's influence, all would be in vain.

That no good has been done, I dare not say. I have the pleasure of knowing that several persons are seeking Jesus; and, through the rich grace of the Saviour, the Society already begins to reap the fruit of their labours. It has been

with unspeakable delight that I have lately pointed to the Lamb of God some who came to complain of their 'wicked hard hearts.'

I mentioned, I think, in a former letter, that once a week I had preached in the Barracks in the town: — this I continue to do, with a pleasing prospect of good being done. The Sunday School and the Weekly Schools are tolerably well attended. The monthly sermon to the young people is always anxiously looked for. This is one of the most pleasing exercises in which I engage. One of the first of these services was made useful to a young person, whose conversation and conduct are becoming the gospel.

The above account must be very acceptable to the Society, demands their grateful praises, and I hope will stimulate them to greater exertions. I lament that this is such an out-of-the-way place, that ministers coming from England to supply the chapel at Dublin, can never visit us. If such a thing could be done, the benefit might be great; or, if any more could come for the express purpose, at certain times, to make a tour, 'to visit the brethren, and see how they do,' it would be exceedingly refreshing and useful.

P. S. I should have acknowledged the receipt of the spelling-books from the Sunday School Society; and for which we are very thankful.

No sooner was the Hibernian Society instituted, than the leaders among the Irish Catholics began to adopt measures for counteracting their exertions. A pamphlet was published, which condemns all the means by which the object of the Society is to be attained. A brief extract will suffice to shew, that Popery is the same now that she was in the darkest ages.

'Your plan is (it is said in the pamphlet) *to provide every poor family with a copy of the Holy Scriptures.* This mode of propagating religion, or of enlightening the mind with religious truth, appears so preposterous to the eye of reason and philosophy, and has been found so inadequate, by a long experience, that nothing but that spirit of opposition to popery, which gives a sanction to every thing, could still induce any people to persevere in its adoption.—To see this book of wonders, this book of mysteries, this book of prophecies, this book containing the earliest history of mankind, laid before an ignorant peasant for his edification and instruction! Can we seriously applaud the measure!'

After this we need not wonder that orders have been issued, not to accept a religious tract, nor to pick one up from the ground, unless to burn it, or to carry it to the priest!

We rejoice to hear that the British and Foreign Bible Society are about to reprint the New Testament (Bishop Bedell's edition) in the Irish language. Such is the partiality of the Irish to their own tongue, that we hope the most desirable effects will be produced by this measure.

ORDINATIONS, &c.

—— The Rev. Mr. Fernie, of the seminary at Hackney, was ordained to the care of the church recently formed at Brewood, in Staffordshire. Mr. Chesters, of Uttoxeter, began the service as usual; Mr. Williams, of Stone, asked the questions, &c.; Mr. Wilks, of London, offered the ordination prayer; Mr. Collison, of Hackney, gave the charge from Malachi iii. 6; Mr. Mosely, of Hanley, preached to the people from Mark ii. 17; Mr. Satt, of Lichfield; Mr. Cooke, of Stafford; Mr. Smith, of Wolverhampton; and Mr. Scarrot, of Shiffnal, engaged in the other parts of the service.

July 12. The Rev. Js. Cooper was ordained over the Independent Church assembling in the Old Meeting-house, West Bromwich, Staffordshire. Mr. Hudson, of West Bromwich, began with reading the Scriptures and prayer; Mr. Phillips, Junior Tutor at Rotherham, delivered the introductory discourse, and asked the usual questions; Mr. Grove, of Walsall, prayed the ordination prayer; Dr. Williams, the Senior Tutor of Rotherham, gave the charge; Mr. James, of Birmingham, preached to the people; and Mr. Steele,

late of Kidderminster (now of Wigan) concluded with prayer. Mr. Hammond, of Handworth, preached in the evening.

July 22. The Rev. Andrew Ritchie, late a student at Homerton, was set apart to the pastoral office over the Independent Church at Wrentham, in Suffolk. Mr. Haward, of Rendham, began with reading the Scriptures and the general prayer; Mr. Ward, of Stowmarket, delivered an introductory discourse, and asked the usual questions; Mr. Price, of Woodbridge, prayed the ordination prayer; Mr. Walford, of Yarmouth, gave the charge from 1 Tim iv. 16; Mr. Atkinson, of Ipswich, preached to the people; and Mr. Spencer, of Walpole, concluded with prayer. Mr. Creak, of Burnham, preached in the evening.

July 26. The Rev. Christopher Hill, late student at Rotherham Academy, was ordained pastor over the church of Christ assembling in Lady Glenorchy's Chapel, Carlisle. The following brethren, who are pastors of churches in the same county, engaged in the service:—Mr. Norris, of Alston, delivered the introductory discourse; Mr. Peel, of Workington, asked the questions, and offered up the ordination prayer; Mr. Scott, of Parkhead, gave the charge from 1 Tim. iv. 16; Mr. Gritton, of Keswick, preached to the people from Gal. iv. 18. Mr. Hill has only been here about a year, during which the Lord has answered his prayers and encouraged his heart, by a considerable increase of hearers; to some of whom, he has reason to hope, the word has been made profitable.

The Associated Ministers of Hampshire held their half-yearly Meeting, Sep. 20, at Cowes, in the Isle of Wight. Mr. Sleigh, of Salisbury, preached on the Justice of God, from Deut. xxxii. 4. The ordinance of the Lord's Supper was afterwards administered. At half past seven in the morning, Mr. Bogue preached on Rom. viii. 32; and, in the evening, Mr. Bennett on Is. xxx. 20, 21. Mr. Scamp preached the preceding evening from John xii. 21. The next meeting is to be held at Andover, April 18, 1810. Mr. Bruce to preach, on the Mercy of God.

Nov. 8. A new Meeting-House, in the Baptist interest, was opened at Hackleton. Mr. Heighton, of Road, prayed; Mr. Sutcliff, of Olney, and Mr. Fuller, preached in the morning, and Mr. Blundell, Jun. in the evening, to numerous and attentive audiences. The gospel has been preached in this village about 40 years. Dr. Carey, now of Serampore, was first settled here. The place in which the people met for worship was very small, and, in other respects, unsuitable. Influenced by the desire of glorifying God, and extending the kingdom of Christ, they have erected a plain, neat, and comfortable house, without pews; which, on as frugal a plan as they could adopt, has cost them 400*l.*: towards which, though a poor people, they have raised nearly 100*l.*: the rest must be solicited from the religious public. They have no settled minister at present; but the prospect of usefulness is very encouraging. Many young persons attend. Some of them are the subjects of serious impressions.

Nov. 14. A small but commodious place of worship was opened in the village of Lane End, near High Wycombe, Bucks, when three sermons were delivered, appropriate to the occasion. Mr. Edwards, of Marlow, preached in the morning, from 2 Thess. iii. 1; Mr. Holloway, of Reading, in the afternoon, from Rom. xv. 29; Mr. Snelgar, of Wycombe, in the evening, from Heb. ii. 3; Mr. Berry, the minister of the place during nine years unwearied exertion, has experienced considerable opposition in his endeavours to propagate the knowledge of a crucified Redeemer: the prospect, however, is now very encouraging.

Nov. 21 was opened a small neat chapel, near Penshurst, Kent. The sermon in the morning, by Mr. Sabine, of Tunbridge, from Luke viii. 1; in the evening, by Mr. Martell (successor to the apostolic Gilbert, of Heathfield, Sussex) from Rev. xxii. 17. The encouragement at this spot is great, especially as much opposition and persecution have prevailed formerly. The ground on which the chapel stands, was given by a lady in the neighbourhood. Both services were well attended, and 20*l.* collected at the door. Mr. Sabine's sermon, containing 'An Apology for Village Preaching,' is published as a village tract.

The Rev. Samuel Lowell, of Bristol, has accepted the office of Secretary to the Committee of the United Dissenting Congregations in that city, for Regulating the Applications made for Pecuniary Aid towards the Erection of Buildings for Public Worship. It is, therefore, requested that cases, in future, be addressed to him (post paid) and they will receive an attention proportioned to their respective claims.

Bible Societies.

The influence exerted by the British and Foreign Bible Society, like a flowing stream, deepens and widens as it proceeds. It appears, by recent letters from America, that, in addition to the Bible Societies at Philadelphia and in Connecticut, one was expected to be very shortly formed at New York, and another in New Jersey. In Britain, Auxiliary Bible Societies are continually encreasing in number; and we have the pleasure to announce that, in addition to those already noticed in this Magazine, one was formed, on the 24th of October last, at Haddington, denominated 'The East Lothian Bible Society.' At Leeds, on the day of the national festival, called 'The Jubilee,' another was constituted; and, on the 9th of December last, one was also established at Exeter: at the two latter cities, the mayor of each presided. At Falmouth also, a society, instituted for the suppression of vice, have formed, from among themselves, an Auxiliary Bible Society; and there is reason to believe that many of the chief towns will follow in the establishment of similar institutions.

The benefits which arise to society by such measures are incalculable, not only in the direct object, the Diffusion of Scriptural Knowledge, but collaterally, in various ways, and especially in promoting union among Christians of the several denominations; and may be considered as a happy presage of that glorious period, when they will 'see eye to eye,' and in all their actions be influenced only by the love of Christ.

We understand that the Annual Meeting of the London Itinerant Society, will be held at the Guildhall Coffee-house, on Friday, the 19th inst. at six o'clock.

The independent ministers of London (who are engaged in the Monthly Meetings) have agreed to preach on the subject of Family Worship, on the first Lord's Day of January 1810.—*See their Resolutions in our Supplement, page 568.*

The Tuesday Evening Lecture to the Jews, lately instituted by the Missionary Society, has been well attended during the last month. Several Jews have been present; from one of whom a sensible letter has been received, stating his objections to the discourse he heard. The subjects discussed at this lecture are very interesting both to Jews and Christians.

Missionary Prayer-Meetings in London, for the Year 1810.

Jan. 1,	Gate Street	Rev. Mr. Williams.
Feb. 5,	Jewin Street	Mr. Priestley.
March 5,	Orange Street	Various.
April 2,	Hoxton	Various.
May 7,	Islington	Rev. Mr. Jones.
June 4,	Deptford	Mr. Barker.
July 2,	Kentish Town	Various.
Aug. 6,	Kingsland	Rev. Mr. Campbell.
Sep. 3,	New Court	Dr. Winter.
Oct. 1,	Union Street	Mr. Humphrys.
Nov. 5,	Holywell Mount	Mr. Platt.
Dec. 3,	Berry Street	Mr. Beck.

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

Lecture to the Jews, at Artillery Street Chapel, on Tuesday Evenings, in the Month of January.

Jan. 2, Mr. *Thomas Hackett.*—The true Character of the Messiah.
9, Mr. *Charles Buck.*—The Humiliation of the Messiah.
16, Dr. *Collyer.*—The Conquests and Glory of the Messiah.
23, Mr. *John Campbell.*—The indispensable Duty of the Jews to Search the Scriptures respecting the Messiah.
30, Mr. *George Burder.*—Proofs that the promised Messiah has already appeared.

			£	s.	d.
Thomas Hawkes, late of Piccadilly, Esq. a Donation			1000	0	0
Paisley Missionary Society, by W. Carlisle, Esq.			—	77	7	0
Dundee Missionary Society, by Rev. Mal. Colquhoun			—	30	0	0
Mr. T. Atkins, late of Blackheath, a Legacy of 100 l. 3 per cent. reduced	— L.	69 0 0			
Legacy Duty	—	6 18 0			
		62 2 0			
Interest	—	1 7 0			
				63	9	0
Richard Clark, late of Chelsea, Esq. by W. Abbott, Esq. one of his Executors, a Legacy	—	100 0 0			
Deduct Duty	—	10 0 0			
				90	0	0
Charles Ward, late of Chipping Wycombe, in the County of Bucks, Esq. by his Executors, D. Parker, W. Parker, and C. Downing, Esqrs.	—	50 0 0			
Duty	—	5 0 0			
				45	0	0
Collection at the Rev. Mr. Burn's Meeting, Stonehouse, near Plymouth Dock, by the Rev. Mr. Platt	—		—	3	5	0
A Lady, by the Rev. Dr. Haweis, for the Otaheitan Mission (in addition to 500 l. before given for the same purpose)				350	0	0
A Friend, by the Rev. C. Buck	—		—	1	1	0
A Friend, by the Rev. Rowland Hill	—		—	1	0	0
Anonymous, by ditto	—		—	1	0	0
A Widow's Mite, by ditto	—		—	1	0	0
T. G. by Mr. Berryman, Plymouth	—		—	5	0	0
Ebenezer (Col.)	—	—	—	5	0	0
Rev. James Jackson and Friends, Green Hamerton, collected October 25, 1809	—		—	8	0	0
Rev. Mr. Higgs and Friends, Dorchester	—		—	9	0	0
Rev. Mr. Dunn and Friends, Maryport, collected Oct. 25						
Dissenters	—	— L. 13 7 0			
Friends to the Cause in the Establishment		8 14 0			
				22	1	0
Mrs. Hebert, by Rev. Mr. Lewis	—		—	2	0	0
A Friend at Lychett	—		—	1	0	0
N. by the Rev. Mr. Kemp	—		—	2	0	0
Capt. W. Jenkins, Swansea, by ditto	—		—	1	11	0
Mr. H. H. Pembrokeshire, by Mr. B. Jones	—		—	2	0	0

POETRY.

THE JUBILEE.

While Ruin's fatal darts are hurl'd
Round the wide empire of the world,
And Death, triumphant in the fray,
Marks with his horrid spoils the day,
Firm, amid th' alarm of war,
Albion sits, serenely great,
Unmov'd by all the shocks of fate,
And hears the tumult die afar.

Soon the tyrant's blood-stain'd wreath
Withers on his head, and dies,
Blasted by the widow's sighs;—
While it shades him, underneath
Fear, and dark suspicion prey,
Chill distrust, and blank dismay;—
Vengeance on his conscience rolls
All the blood of slaughter'd souls *!

Guarded by a nation's prayers,
Britain's sceptred Sire appears,
Bending with the weight of years,
And the pressure of her cares:
While they share a filial part
In th' affection of his heart,
Him, the Parent and the King,
Loud his grateful people sing!

Far distant be the fatal day
That rends from us our King away!
And when, at length, Great Britain weeps
Upon the spot where grandeur sleeps;
When Time shall lay th' anointed head
Amongst the honour'd dead,—
May his illustrious heir arise,
And wipe the tears from all our eyes!

W. R. C.

* Jer. ii. 34.

Thoughts on the Close of the Year.

AGAIN, with unremitted speed
Time hath his annual circle run!
Thus years shall pass, and years succeed
Till Time's vast pilgrimage is done!

Tho' Time, with swift and silent range,
Unnotic'd, flits his onward way;
Yet Nature feels the constant change,
And marks its progress with decay.

Regardless of approaching fate,
While added years our portion fill,
Men calmly add another date,
And live as if their time stood still.

Short is the space since we began,
And short the period we shall be;
Life is at best a little span, —
A moment to eternity!

Yet vast events that span contains,
And boundless scenes before us lie;
And endless bliss or woe remains,
As mortals learn to live and die.

A year is gone, — the past review,
Almighty goodness fills the space!
A year begins, — begin anew
The song of praise, the work of grace!

PRAISE for the Mercies of the Past Year, and PRAYER for Blessings on the New Year.

GOD, who roll'st the Year along, —
Thou, in whom we live and move,
Breathe, and then accept the song,
Fill'd with gratitude and love.
All above, beneath, around,
Spreading far, and centring near,
Wisdom, pow'r, and grace abound,
Mingling with the varied Year!

Round thy high eternal throne,
Pure adoring seraphs stand;
But thou art to mortals known
By the bounties of thy hand.
When the blasts of Winter blew,
Thou didst check the rage severe;
When the fruits of Summer grew,
'Twas thy goodness crown'd the Year.

Loud our crimes for vengeance call,
Feebly we thy mercy crave,
Gently thy corrections fall, —
Swiftly dost thou rise to save!
Vile and worthless as we are,
Sinners might thy terrors fear,
But thou dost in mercy spare!
Lo! we see another Year!

Distant roars the battle's din,
Nations bleed and kingdoms fall;
We have gentle Peace within,
And without Salvation's wall.
King of Kings and Lord of Lords,
Prince of Peace for us appear:
Sheathe, Oh, sheathe, the nations' swords!
Give us now an happy Year!

Thou, whose sun's prolific rays
Warm and cheer this globe beneath,
Thee for brighter light we praise,
Shining thro' the shades of death.
Now the Saviour's grace we see,
Now the gospel-trump we hear;
Give us now our JUBILEE, —
Bring the great triumphant Year!

GOD, the Author and End of Being.

GREAT Source of existence and bliss,
Thou Fountain of Life and of Love!
Thy wisdom's a boundless abyss, —
Thy kingdom can never remove!
Tho' beings shall rise and decay
And sink to the dust whence they came,
Tho' nature shall moulder away,
Thy throne is forever the same!

Thy word hath the universe made,
Thine hand doth creation uphold;
All time by thy glance is survey'd,
All ages thy goodness unfold!
The planets that travel thro' space,
The seasons that roll in their train,
Their circles unerring retrace,
For Thou dost their courses maintain!

When night overwhelm'd us, how soon
Thy truth, like the morning-star, shone;
But bright as the lustre of noon,
Messiah thy glory made known.
The gems of the sky shall expire,
And darkness the sun shall obscure,
The earth shall be melted with fire,
But truth shall forever endure.

Our days, they are fleeting and few;
Our wants, they are many and great;
But thou dost our comforts renew,
Our cares and our sorrows abate.
Ah! soon we shall finish our course,
And Time shall itself have an end!
To Thee may we rise as our Source,
And with Thee eternity spend!

ALIQUIS.

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THE

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FEBRUARY, 1810.

MEMOIR

OF

THE REV. JOHN M'GIBBON,

late Pastor of the Independent Church at Birdsbush, in Wiltshire.

To record what God has done for his people, is an imperious duty. Some, indeed, object that, in the lives of most good men, there is such a sameness as forbids publicity; but it should be remembered, that, in many respects, there must necessarily be a similarity in the experience of the truly pious. The biographical monument is not, therefore, erected merely because novel, but to perpetuate the power of divine grace, and stimulate others to action.

The subject of this memoir, it is acknowledged, does not furnish any thing of the marvellous. The most conspicuous traits in him were those of a truly good man and devoted minister of the Lord Jesus. If, however, unfeigned piety, and an entire dedication to the service of the Redeemer, will recommend a life to the notice of the religious public, it is presumed this will not be wholly useless.

The Rev. John M'Gibbon was a native of Scotland, born at Edinburgh, Oct. 8, 1776. From his infancy his religious advantages were great: his own words on this subject are, — 'Being blest with a religious education, enjoying the privilege of a gospel ministry, I began early to feel religious impressions. I received much benefit by committing to memory different catechisms and various portions of Scripture; but especially from the preaching of the word, and attending meetings for prayer and religious conversation. I cannot mention the exact time of my conversion: the work appears to have been gradual to the present day*. I recollect many periods in my life, when I felt a more than ordinary concern about my eternal state; but cannot fix on the particular time when I first

* This extract is taken from his confession on the day of his ordination.

received renewing grace. For several years, I depended on my own diligence in performing duties. By different means, however, I began to see clearly that all my performances were mixed with sin, and could not justify me in the sight of God. I beheld an infinite glory in the Saviour, and an exact suitableness in his salvation to my state. I trust I was enabled to receive him as my Redeemer, and, in a very imperfect manner, to follow him. I hope that I feel some scriptural evidence of divine grace. I desire to love the Lord Jesus and his people; to delight in the Bible and all the ordinances of the gospel; to live above the world, and hate sin. I see a divine excellence in holiness, and earnestly desire an increase of every gracious principle, till I arrive at perfection in glory.'

Soon after the Lord had given him a view of the all-sufficiency of divine grace, he felt a strong and growing desire to impart the knowledge of Christ to his fellow-sinners. 'When,' says he, 'I beheld men disobeying the commands of God, rejecting the gospel of Jesus Christ, and incurring the divine displeasure, I was truly grieved. Feeling the bitterness of sin, and the preciousness of the gospel, I earnestly desired to devote myself to the ministry of the word, that I might warn sinners of their danger, and invite them to believe on the Lord Jesus.' These desires were followed with constant and fervent prayer; and, in due time, the wishes of his heart were answered, and a way opened for his entrance on a course of studies preparatory to the work of the ministry.

Having an earnest desire to be useful, and knowing the vast importance of a religious education, he became a teacher in some of the Sabbath Schools in Edinburgh and its vicinity. It was here his talents for instruction, and his zeal for the divine glory, became more visible. At this time, a proposal was made him of devoting himself to the ministry. Deeply sensible of his own inability, and the great importance of the work, he took some time seriously to consider the subject, and to examine his own views in desiring the sacred office. On mature deliberation, he accepted the offer, and, in the year 1796, became a student under the Rev. D. Bogue, at Gosport. There he was quite in his element, as he had an uncommon thirst for improvement. This disposition encreased daily, so that his profiting appeared to all. Nor did he hide his talent in a napkin; but as his stock of knowledge increased, his desire to communicate it increased also. Few persons had a greater love to the instruction of the rising generation, or were better qualified for it. In every place, where he had but a temporary residence, one of his first enquiries was, 'What can be done for the young people?' If he stayed but a few weeks in a family, his absence, when he left it, was regretted as a serious loss to the younger branches in particular. In several in-

stances, there is reason to hope his labours of love, in this respect, were crowned with success.

By the advice of his worthy tutor (who was ever anxious to introduce his students as early as possible to what was likely to be their grand employment) he consented to spend the vacation, in 1798, at Guernsey. His visit to that island was evidently of God, as appeared by his being made remarkably useful. During his short stay, an unusual spirit of hearing was the prelude to much real good. His first sermon there was preached to eleven persons: but the number increased to some hundreds. In the most affectionate manner did the people desire him to 'continue with them, for their furtherance in the knowledge of the gospel;'—but, after serious consideration, he concluded it to be his duty to return to Gosport, and improve the short time allotted him for increasing his stock of knowledge: however, before he left Guernsey, a plan was fixed for future supplies, and the serious people united in church-fellowship. The church and congregation were left in peace and harmony; and in the most earnest manner did he exhort them 'to hold the unity of the Spirit in the bond of peace.'

Previously to his return to Gosport, he spent a few weeks at Swanage. This visit he often mentioned with peculiar pleasure. There the Lord gave testimony to the word of his grace; and it was remarked by the congregation, that a peculiar unction attended his preaching. To this day his name is mentioned, both in Guernsey and Swanage, with the greatest respect. He finished his studies at the seminary in November, 1799, high in the esteem of his venerable preceptor, and of all who knew him; nor were the hopes then excited of his becoming a holy and useful minister ever disappointed.

Mr. M'Gibbon possessed, very early in life, a true missionary spirit; and, prior to his leaving Scotland, thought seriously of accepting a proposal to go to Sierra Leone. This, however, was relinquished from fear of inability, and sense of filial duty. The exertions made by the Missionary Society in London, kindled afresh the latent spark. All his preaching, praying, and conversation, now savoured of a heart truly affected by the miserable state of the Heathen world. At length, it was actually fixed that he and Mr. —— should devote themselves to the Missionary Society, to spend their days, far from their native land, in the cause of the Redeemer; — but his friend, who had engaged with him, being prevented by his relations; and some difficulties arising from the delicacy of his own health, he once more very reluctantly gave up his plan; yet still looked forward to a period, when he hoped the Lord would open an effectual door. With what delight did he hear of the success of this good work! At the monthly meetings for prayer, it was his constant practice to stir up a missionary spirit, by collecting all possible intelligence respecting the

missionaries, and, in the most affectionate manner, relating it to the people, making, as he went along, suitable reflections, and charging them to bear in their minds, at the throne of grace, those who were labouring among the poor Heathen. Thus was the spirit of these meetings kept up.

It was in August, 1802, that, by a wise and kind Providence, he was directed to Birdsbush. Here he was received as an angel of the Lord; and, to the honour of minister and people, the union which then commenced was never broken, but became closer and closer till dissolved by death. On consenting to continue here, he remarks: 'The prospect of usefulness appears considerable at Birdsbush. There is a spirit of hearing, — many praying members. The people are affectionate. There is unity in their request to me to continue amongst them. Whether the Great Head of the Church intends to keep me there, I know not: I am in his hands, and desire to wait his call, and pray that he may guide me and the people by his counsel.' After labouring amongst the people nearly nine months, they were all of one heart. Little obstacles, which had kept some from the means of grace, were now removed, and Mr. M'Gibbon received a most affectionate and unanimous call to assume the pastoral charge; which, after serious deliberation, he accepted. On this occasion, he says, 'The experience of every day proves that God intends I should settle at Birdsbush. The spirit of hearing still prevails, and things, on the whole, are very pleasing. I have received an unanimous call from the people. Taking time to deliberate, and after carefully watching the dispensations of Providence, and spending much time in prayer for direction, I have finally determined to rest here. I trust that my decision is agreeable to Scripture, and, by its effects, will appear that it was of God. —On a view of the immense importance of the work, I almost sink into despair; and, were it not for the promised strength of Jesus, I should altogether sink. O! may the blood of souls never rest on my head! A pastor of the sheep of Christ! — a preacher of the gospel! O! how important the work! How shall I perform it? Who is sufficient for these things? My soul shrinks back at the very idea! Fain would I now give up all; but I have put my hand to the plough: I dare not look back. On thy arm, O Jesus, I lean! I am undone if thou dost not support me! Let me never be the means of the damnation of one soul by my sinful neglect! Saviour, thou knowest the difficulties, the temptations, the discouragements attending this work, carry me through, — keep me from dishonouring thee! I rely on thy promise, — 'Lo, I am with you always!'

Looking forward to his ordination, he says, 'I set this day apart for fasting and prayer. The religious exercises in which I engaged, were remarkably useful to my soul. I think I

penetrated further into eternal things than I ever did before. I spent some hours on my knees, in earnest wrestling with God. I think I saw more than ever of the vile corruptions of my heart: they distressed me; but I was led to the blood of Jesus for pardon, and to his Spirit for grace to subdue them. In confessing my sin, my heart loathed and detested exceedingly all sin, for its own internal odiousness. I supplicated the divine blessing; and longed for nothing so much as conformity to the Lord Jesus, and the advancement of his kingdom. In thanksgiving, how was my hard heart melted into affection to God! Oh, to dwell ever in this frame! surely, it is Heaven on Earth!'

On April 27, 1803, many respectable ministers assembled at Birdsbush *, to set him apart to the pastoral office. Few services of that nature have afforded, on reflection, more real pleasure than this. The feelings of our brother on this occasion may be learned from the following remarks: — 'It was a refreshing season to many! — it evidently appeared that the Great Head of the Church was present, both with ministers and people; and it will be long remembered with satisfaction and delight.—O that the union now formed may be useful and lasting!'

His peculiar devotedness to God, and conscientious discharge of every ministerial duty, were considered by those who best knew him, to have been far beyond the powers of his bodily frame. He did all as in the sight of God! He laboured in the word and doctrine as though all depended on his exertions; yet no one could more abhor human merit, or think less of his services than he did. On reviewing his own conduct, he exclaims; 'I long to be more devoted to the service of my dear Master! I feel an ardent desire after conformity to Him: I thirst after more communion with the Father, Son, and Holy Spirit! How weak my exertions in divine things! I am self-condemned: I plead guilty. I cry for mercy: Saviour, spare a wretched sinful creature, who does not deserve to breathe on thy earth! I am astonished that any one will be troubled with such an useless mortal, but much more the infinitely Holy God!'

His conversation, as well as his preaching, was much blessed. He considered those visits, in a great measure, useless, where he could not bring forward some useful topic.

* The pious and learned Peter Ince, known by the name of the *Praying Shepherd*, was the first pastor of the church at Birdsbush. He had been rector of Donhead; from whence he was ejected with the 2000 worthies, in 1662. To avoid his persecutors, he hired himself in the honest and peaceful employment of a shepherd, to Mr. Grove, of Fern-house, whose spiritual shepherd he afterwards became. — The interesting manner in which he discovered him, is related at large in Palmer's Nonconformist's Memorial, vol. iii, page 363.

Christ dwelt in his heart; from which he felt such real delight, as constrained him to wish that all could taste and see that the Lord is good.' Indeed, this was alleged against him as a *fault*, by one congregation; and as a reason why he did not suit them. 'I find,' says he, 'by a letter from Mr. ——, that one objection made against me at ——, was my introducing religious conversation. I confess, it has been my principal study, and is my chief delight. Want of ability for religious conversation has been a source of grief to me: how much, therefore, was I astonished at this complaint*!'

He was an admirer of the doctrines of free discriminating grace; and ardently longed to feel daily their sanctifying influence on his own soul. He could appeal to God, that he wished to be holy as well as happy. Lord, I hate sin! O deliver me from this body of sin and death!! Give me glorious views of my Saviour and his salvation! Jesus, my Lord, I cannot live as a Christian, much less as a Minister, without thee: I feel my weakness and my need of thee! I pant for universal and perfect holiness, — I desire to be free from all sin: I would not rest in present attainments; but aspire after greater degrees of grace, till I arrive at glory!'

As a pastor, he was 'diligent to know the state of his flock;' and always adapted his sermons, prayers, and advice accordingly. The people would open their hearts on all important occasions to him, without reserve; and never left him without receiving suitable advice. Several of them have acknowledged that 'his words, on such occasions, were like those of a venerable parent;' and that they never 'had reason to regret following his advice.'

The assiduity with which he laboured to establish the Sunday-School at Birdsbush will not be soon forgotten; and he had the satisfaction to find his exertions cordially seconded by his flock. In this establishment, the instruction of the adults was not wholly omitted. Little Societies were formed of about six in each company, for the purpose of subscribing one penny per month to purchase the Evangelical Magazine. After each had read them, they were sold; and the profits devoted to augment the funds of the school. This plan has been admired by many; and, in a variety of instances, signally owned of God.

The illness, which has now terminated the short but valuable life of our dear friend, seems to have commenced about five years ago, in a violent cold. During that period there were many intervals, when hopes were entertained of returning health: but He, in whose hands our breath is, had otherwise determined.

* Is it not much to be lamented, that there are so many likely to suit such a congregation, without incurring the censure our friend brought on himself?

About 18 months ago, the most alarming symptoms appeared, and threatened his speedy removal. The medical attendant left him at one time, as he supposed, in the agonies of death. At this period, with what sincere affection and importunity did his people supplicate the divine throne on his behalf! He thought, and it was also the general opinion, that, in answer to prayer, he was restored from the confines of the grave: but his work was not quite done, — he was to 'love Christ and preach Christ a little longer!'

A few months prior to his death, he had a strong desire to visit his native country. This, in conjunction with the advice of his doctor, led him to resolve on leaving home for Scotland: but when the plan was fixed, the expectation of seeing an aged parent, perhaps for the last time, with some distant hope of recovery, on the one hand, — and leaving his beloved wife, as well as an affectionate people, on the other, were almost too much for his feeble frame to sustain. The Sabbath before he left his family and flock was truly an affecting season. The subject chosen was Acts xx. 26. His earnest and peculiarly interesting manner of expression, together with his piercing look, all indicated that he (as well as the people) considered it his farewell-discourse; which was really the case. Soon after leaving home, he was seized with a complaint which brought on uncommon debility. Every account respecting his health was discouraging; and no hopes were entertained of his return to England. The frame of his mind, during his absence, may best appear from his own pen: — 'I long to see my dear wife and congregation again: though absent, you lie much on my heart. The medical men * all recommend a total cessation from public labours; but this is very hard for me: yet if it be the will of my heavenly Father, I submit. All is right that he does: it is in mercy he afflicts me. If it end in health, it will be in mercy; for I shall praise him in the land of the living; — if it end in death, it will be in mercy; for I shall sing his praises among the living in Jerusalem! Indeed, 'I desire to depart, and be with Christ, which is far better.' I see nothing in this vain world to fix my heart on it; but every thing in Heaven to attract my affections. My treasure, my Saviour, my heart, is there; and I long for the day when I shall ascend to take possession of the everlasting inheritance; yet I must wait the Lord's time. If he has more work for me, he will restore me: I only dread being laid aside; yet, in all cases, his will be done! At this season, I wish you, my dear wife, to cast all your cares upon the Lord. Do not burden yourself with them, when he has been graciously

* The medical gentlemen in Edinburgh were remarkably kind in their attention to him; but of the kind visits and pleasing conversation of Dr Stuart, he often spoke with uncommon gratitude.

pleased to promise he will take them on himself: — 'He will never leave you, nor forsake you: he will be your Guide, even unto death;' and surely that is enough. We are in good hands, — we need not fear. Do, give my love to *all* my dear people. I do not mention names, because they are *all* on my mind. I hope each enjoys the presence of the Saviour; and is walking in the comforts of the Holy Ghost.'

On finding there was little hope of receiving benefit from his native air, he seized the first opportunity of returning to his dearest earthly friend and beloved congregation, though it was with much difficulty, and to the astonishment of all. It was 'just in time,' as he expressed it himself, 'to lay his bones with them.'

During his long illness, his mind was peculiarly calm; often blessing God for his temporal, as well as spiritual comforts, — especially for giving so great a mercy in his beloved partner. Indeed, her unwearied attention and soothing concern were conspicuous to all; and were the means, not only of making his last days more tranquil, but of protracting them beyond all expectation.

The sweet serenity which had been apparent during a long illness, did not forsake him in his last moments. The enemy of souls was not permitted violently to assault him. Those blessed truths, which had been the subject of his ministry, were now, in an especial manner, the support and solace of his own mind. At different times, many weighty and precious sentiments dropped from his lips; most of which are now lost. A few days prior to his death, he said, several times, 'I know in whom I have believed.' The gospel is my support. What could I now do but for the support which the gospel gives?' Then, clasping his hands together, and lifting his eyes to Heaven, he exclaimed, 'Blessed be God for the salvation of Jesus!' At another time, he said, 'The sting of death is taken away.' The grace of patience during his illness was abundantly conspicuous in all he did or said. If at any time he was desirous of length of days, it was, to use his own words,' To serve God in the sanctuary; which has been many years the delight of my heart.' To a friend, who spoke of his many afflictions, he said, 'Not one too many! I do not wish one less! My heavenly Father does all well.'

As he was now unable to serve his people in the pulpit, his active mind could not be satisfied without seeking their advantage in some other way. It was, therefore, his employment, for the last week of his life, to select suitable tracts, and send them to individuals, with his dying wishes written on each tract. — May they yet speak, and be accompanied with a divine blessing!

As the Sabbath drew near, he seemed very desirous to sit down with his people once more at the Lord's Table. Though

there had not been the usual notice given, his friends, seeing how much his heart was set on it, did not object. He seemed ready to adopt the words of his dying Lord: — 'With desire have I desired to eat this passover with you before I suffer.' In the services of the Sabbath he was very happy; but especially during the administration of the Lord's Supper. Here he seemed to be taking a solemn farewell of his charge and the ordinances; and, in the most significant manner, giving himself and all into the hands of his Lord. While the minister was uttering these words of our Saviour to his disciples, 'I will henceforth drink no more of the fruit of the vine till I drink it new in the kingdom of my Father,' — his eyes directed upwards, lifted hands, and solemn countenance, proclaimed in silent, but forcible language, that he nearly anticipated that joy on which he was soon fully to enter. It was indeed his last Sabbath on earth; and he realized it as such. On entering his own habitation, he exclaimed, 'I have had a blessed day!' — and repeatedly spoke of it as a foretaste of Heaven.

On the following Tuesday he appeared better than usual, and enjoyed the conversation of a friend, who sat with him, beyond any thing he had felt for a long time. In the evening he became fatigued; and on being helped up to his chamber, and retiring to bed, he desired to be left quite alone, evidently with a view, in a more free and solemn manner, to commune with his Lord, and finally commit himself into the hands of his Redeemer. At 11 o'clock he looked at his watch, spoke in the most cheerful and affectionate manner to Mrs. M. and soon fell into a sweet sleep. Towards morning he was observed to breathe with much difficulty, and evidently appeared to be in the arms of Death. In this situation he remained till about 11 o'clock, on Wednesday, October 12, 1808, when his happy spirit was dismissed from a poor emaciated body, and entered into the joy of his Lord.

On Thursday, October 20, all that was mortal of our dear friend was committed to a vault, prepared for that purpose, in the meeting-house, amidst a crowded and deeply-affected congregation. The pall was borne by six of the ministers in the neighbourhood. The solemn service commenced by Mr. Loader, of Fordingbridge, reading suitable portions of Scripture and offering up prayer; Mr. Adams again supplicated the divine throne; Mr. Morrin delivered an appropriate oration; after which the body was committed to the tomb; Mr. Tracy then prayed; after which Mr. Weston delivered a discourse, from Mat. xxv. 21.

Such are some of the circumstances of the life and death of this pious young minister, who was cut off in the 32d year of his age, and the 11th of his ministry. — How inscrutable are the ways of God in thus removing from the church such a useful young minister! But such acts display the sovereignty of Je-

hovah, and his independence on creatures, in the affairs of his church, as well as in the world. The work of our dear friend was done, or the Lord would not have permitted the grave to open so soon for his reception. By this providence we learn the importance of a religious education. The instructions received when young, seemed, by the divine blessing, to be the foundation of that exemplary and useful life of our deceased friend. By his removal, God speaks to ministers, especially to those who are young. It says, 'Work while it is called To-day; — make full proof of your ministry; — be faithful unto death.' Who can tell how soon he may be called to give an account of his stewardship?

Let all learn from this Memoir the power of real religion. This changed the heart, regulated the conduct, guided the steps, and fired the breast of our dear friend; yes, this cheered the dark chamber of Affliction, and opened to his view the unutterable joys of the heavenly world, which enabled him to say, 'For me to live is Christ, and to die is gain!'

CHRISTIAN LUMINARIES.

AN ADDRESS TO BELIEVERS.

Including an Illustration of Phil. ii. 16, 17,

Shine as lights in the world, holding forth the word of life;

It is generally admitted by critics, that these words should be translated imperatively, '*Shine ye* as lights in the world, holding forth the word of life;' and that the original contains an allusion to *light-houses*, placed on a dangerous coast, to guide in safety those ships which may be passing by in a dark and stormy night*. If this criticism be just, the allusion is beautiful, and the passage peculiarly instructive. If volumes were written to explain and enforce Christian conduct, it could not be more effectually done than by a serious consideration of this interesting passage. Here, then, I would briefly shew what kind of religion that is which answers to the description before us.

1. If we would shine as lights in the world, our religion must be visible. A light-house is always placed on some commanding eminence, from whence it may be seen; and the reflectors, from which the light is thrown, are at the top of the building. If, therefore, we comply with this exhortation, our religion must be visible. I am not here giving the signal of advance to the Pharisee and the hypocrite, who have no religion but

* *Vide* Doddridge *in loc.*

what is seen; — no; the only influence of their light is like that of the marshy vapour, to beguile and to destroy: I am addressing those whose hearts God has changed by his grace; but who are too timid, in the face of the world, to avow the change; — who are endeavouring, if possible, to steal secretly to Heaven. We are not so uncharitable as to suppose that none are the friends of Christ but those who sit down with us at his table; that none are members of the invisible church but those who are members of the visible church: — no; among the crowd who, when the sweet Remembrance of redeeming love is about to be exhibited, retire, as if they had no interest, no hope in Christ, — there may be many a child of God turning his back upon his Father's Table, and acting as if he wished to forget Emmanuel. Are there not many who, while God is pushing forward to public notice another trophy of his grace, are, through the influence of a sinful fear and shame, endeavouring to keep it a secret? They love spiritual conversation, but are too timid to support it; they love the society of the righteous, but are afraid or ashamed to be seen with them; they yearn for the salvation of their relatives, but are backward to seek it, lest it should discover the state of their own minds. Thus they are maintaining a constant struggle with God to hide that sacred flame, which ought to blaze before others. Is this 'shining as lights in the world, holding forth the word of life?' Surely not. To comply with this exhortation, there must be a decision of character, — a public avowal of faith in Christ. What! and can you bear the thought of being ranked among the enemies of God? If you were, by any article of your dress, or any part of your manners, mistaken for a robber, a traitor, or a murderer, would you be content to lie under the hateful imputation? Would you take no pains to wipe off the disgraceful stain from your character? Surely you would. Can you then be happy while you are mistaken for a stranger or an enemy to God? Recollect, the grace of God was given you, not merely to save your own soul, but to be instrumental in saving others. If you are ashamed or afraid to stand forward and declare what God has done for your soul, how can you read without terror Matt. x. 32—40?

2. That our religion may answer this exhortation, it is necessary that it be exemplary and eminent. Whether the allusion to a light-house be just or not, this quality of holiness is indispensable; for nothing can shine which has not a brilliancy superior to that of the objects which surround it. If your public profession consists in nothing but abstaining from acts of immorality, it will never shine; for many of those, whose awful darkness it is your duty to enlighten, have as much religion as this. You are called 'to a decided separation from the world, — to a peculiar elevation of moral sentiment, — to

an eminent degree of spirituality of mind and conversation, — to a remarkable purity and benevolence of heart.' The path of a Christian is not compared to the faint twinklings of the midnight star, nor to the pale beams of the moon; but to the dazzling blaze, the meridian splendor of the great orb of day. Of what an elevated kind must that religion be, which comes up to such a description as this! We must not only have faith, but strong faith; not a spark, but a flame of holy love; not a drop, but rivers of repentance. Like Barnabas, we must be 'full of the Holy Ghost;' like the believing Corinthians, we must be 'full of all goodness;' like Dorcas, 'full of good works.' We 'must use all diligence; and add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. 'These things must be in us, and abound.' The fruits of the Spirit * ought to hang upon our conduct, like fruit on every bough. Our conduct must not be such as to leave others at a loss whether we are Christians or not; — our characters must not be problematical: — no; our piety must be unquestionable, self-evident, like the sun in the firmament. It must be heard dropping from the tongue,— it must be seen reigning in the life!

3. Our religion to shine, must be displayed in the practice of those duties which are rare and uncommon; such as were reflected with splendor from the conduct of Christ, when he dwelt among us, full of grace and truth! Too many forget that one of the peculiar glories of the Christian dispensation, is the perfect example of its Author. Oh, did we more steadily contemplate the Sun of Righteousness, as he shone, during his incarnation, upon this benighted world, we should, in our humble measure, shine more like him, — the Light of the world. Perhaps, we are all deficient in this part of our duty; and, amidst the grandeur of his doctrines, lose sight too much of the beauty of his example, — forgetting that the latter was designed to enforce the former. Oh, did our hearts feel his expansive, sacred benevolence, leading us to make any sacrifice, endure any privation, use any exertion, bear any fatigue, to do good to the bodies and souls of men, — how would our conduct shine in this selfish world! Philanthropy and benevolence are always admired, even where they are not imitated; — and is there one *trait* of our Redeemer's conduct more conspicuous than this? Is it not the very genius of his gospel? Does not Christianity remind us that God has made of one flesh all men that dwell upon the face of the earth? Does she not often carry us on her wings to an eminence, whence we may view the temporal and spiritual wants of mankind, and then drop us among these very miseries, to do all we can to alleviate them? Here, Christians, you may, you ought, to shine. Let

* Gal. v. 22.

the world see that your chief desire to obtain wealth, is to enable you to do good. A selfish, contracted believer, is Christianity in eclipse; or a light-house, whose reflectors are rusted, and whose lamps are nearly extinguished. Particularly avoid a worldly, money-loving temper. On no rocks, in the dangerous sea of human life, have there been more awful wrecks than on these! And will you, instead of warning men off from such a coast, drive on the fatal shore, and allure them to follow you? I do not wish you to relax the bounds of industry: I plead not for indolence. God forbid! — for Christianity brands with an eternal stigma the man who neglects to provide for his household. Industry is part of religion: but, at the same time, a Christian should always take care to prove, that he is not seeking wealth merely to be wealthy. It should be manifest that the world is his servant, not his master; that he does not regard it as the chief object of his pursuit, nor the chief source of his happiness; that when he has wealth, he is always willing with cheerfulness to part with it at the call of God, of Religion, and of Humanity.

Meekness and forgiveness of injuries are also duties which are rare, and in which Christians have an opportunity of shining as lights in the world. To love our enemies, to bless those that curse us, to return good for evil, is the most elevated spot to which Christian morality can carry us: a spot in which, when a Christian has attained to it as the dwelling-place of his soul, he is regarded with admiration and esteem; and it is no apology for the want of this temper, that we are naturally irascible; for then there is a louder call to seek this forgiving disposition, as there is, in such a case, a finer opportunity for the triumph of religion over the native corruptions of our hearts. A constant attention to these duties would enable us to shine as lights in the world.

4. If we would comply with this exhortation, we must be careful to maintain Christian integrity, especially in those parts of our conduct which fall under the cognizance of irreligious persons. In the present state of the world, it is impossible to avoid intercourse with those who know nothing of true godliness. Before these, we must ever be scrupulously holy and exact in all our conduct. As a Christian, you judge of morality by religion; — the men of the world judge of your religion by your morality. To this point I wish particularly to draw the attention of the Christian world. My remarks may seem trivial to some; but they will be found by every attentive mind to be of considerable importance. In all your dealings with the world, let there be a dignified generosity. Avoid every thing that has the semblance of meanness. Multitudes, who are altogether destitute of religious principle, are pa-

terns, in this respect, to many religious persons. Such people may see no harm in swearing, drunkenness, or other vices, while, at the same time, they abhor meanness and shabbiness of conduct. Where can a man's religion be, when he can act in such a way towards an unrenewed person, as he must be convinced will subject, not only himself, but all other professors of holiness, to reproach and contempt? Where can the influence of his principles be gone, when a Christian, for the sake of a few shillings, will set the swearer's tongue loose for hours, and loose upon religion too? In all disputes with irreligious people, we ought to endure wrong, rather than, by too tenaciously insisting upon our rights, excite prejudice against the gospel. Where the heart is full of enmity against God, it is astonishing what little things will fan the spark into a flame of rage. Such persons are always glad of an opportunity to speak ill of a religion which they hate, and which they make responsible for all that is done amiss by its professors. Avoid contracting unnecessary debts. The cause of Christ bleeds and groans with the wounds which have been given it by the bankruptcy of professed Christians, who have ruined themselves and others by their own negligence or extravagance. It is not for the honour of religion that a Christian should be long in debt, and give a tradesman as much trouble in collecting his money as overbalances the profits of his goods. All low cunning, or shuffling in trade, is peculiarly dishonourable to the Christian character. A simplicity, transparency, generosity of conduct in all our dealings, particularly adorns religion. Here I must mention the necessity of being just and equitable in the distribution of property, by our last will and testament. Through an error here, perhaps an unintentional one, many a man has endured in his character much posthumous reproach, who passed through life with the greatest honour; and thus his name has rotted in his grave. In all relative and social duties, the most vigilant attention to perform what is expected from us, should be paid. An ungodly observer of our conduct, who can charge us, truly, with the neglect of our duties, as a servant or master, a husband or wife, a parent or child, at once calls in question the reality of our religion, or charges our misconduct upon religion itself. Surrounding spectators may not be able to see the religion of the heart, or of the closet; but they can observe the life: they can tell if we are pious tradesmen, pious servants, pious masters, pious husbands and wives, pious fathers and children. Attending conscientiously to these things, you will shine as lights in the world. The importance of complying with this exhortation I shall reserve as the subject of another paper.

J——.

MATERNAL DUTY RECOMMENDED.

THE influence of a mother in the domestic circle, is considerable: she is placed there by Divine Providence, to fill a most important station, — to discharge duties of the highest consequence, — to form one of the tenderest, the nearest, and dearest ties of which human nature is susceptible. To her belongs the regulation of the household concerns; and to her care and affections is committed the nurture of her offspring during a period of helpless infancy, when those wants are experienced, and that assistance is required, which none but a mother can supply, — which nothing but the most anxious maternal solicitude can afford. On her depends not only the health and vigour of her child, but on her principally devolves the formation of its infant mind. It is matter for deep concern and much observation, that there are so few who are sufficiently sensible of the importance with which the character of a mother is invested, or of their influence on that of their children; or who, if aware how much their childrens' tempers and principles depend on their example and instruction, make it an object, or a part of their duty, to regulate the one, or attend to the other! It is true, that there are many mothers who were themselves brought up in habits of virtue or religion, and having acquired some ideas of the one or the other, bring up their children, from a mere customary regard to their conduct, in similar habits, and with similar sentiments; and so far, even this is highly commendable: but it is equally true, that there are many, and by far the greater part, who, having no just notions of virtue or religion, are shamefully deficient in the great and important duty alluded to; and who, so long as their children attain to a certain character in society, adapted to their own gross conceptions or vague opinions of *doing well*, are perfectly indifferent as to what principles their sons and daughters possess, or to what practices they may be addicted; and in this class are to be found, even many who esteem themselves and who desire to be esteemed, good mothers and tender parents! It is astonishing that perversion can be so gross as it is sometimes seen in those instances of maternal conduct, which, having as strong and lively affection as the motive, yet, in its consequences, leads to the inevitable ruin of the object beloved. Who does not shrink at the relation of a barbarous murder? — who can hear of the destruction of the new-born babe, by the cruel and unrelenting hand of her who gave it birth, without feeling the chill of horror run through every vein? Yet where is the difference between the mother who kills the body, and her who destroys the soul of her child? — who, specially charged with the welfare of her offspring, is wholly inattentive to those principles on which, and whi-

alone, that offspring can be saved from a future state of misery? In point of real turpitude, there is no essential difference between the commission of the act which deprives the child of life, and that omission of duty to which its destruction may be attributed. The one, revolting as it may be to our nature, is, in comparison with the other, if we take a proper view of the subject, even to be palliated. Poverty and Want may offer some extenuation for the wretched mother who, in a paroxysm of pain and despair, should murder her infant child; but for her who deliberately, with the advantage of education, or religious instruction, is, by her criminal negligence, the occasion of the eternal perdition of her own child, — what excuse can be pleaded? What, when arraigned at the bar of Divine Justice, will she be able to urge on her own behalf? Can there be a mother then, anxious for the good of her children, who does not tremble at the consequences of living regardless of what principles they acquire, unmindful of that religion which the Scriptures so forcibly inculcate? Can there be a mother so indifferent to the well-being of her offspring, as not to be roused by these reflections to the consideration of her duties, and to the attentive discharge of them? Let her remember the responsibility which the relation of Mother imposes on her, — that the comfort of her children here, and their happiness hereafter, chiefly depend, with divine assistance, on her advice and conduct towards them; and that, by exemplary piety, by early instructing them in divine truth, by addressing herself on their behalf in prayer and in faith to Him who is able to controul all things to his own will, — she is not only securing their permanent felicity, but also pursuing that course which will lead to her own reward, through time and through eternity!

CHEAP BIBLES.

The laudable efforts of Christians to render the Bible cheap, are not altogether new. In the year 1710, Charles Hildebrand, Baron of Canflein, in Germany, published a proposal, that such a number of types should be cast as might compose as many pages as the Bible contains; and that all the forms so composed should be preserved entire, for succeeding impressions. This measure was so much approved, that money was readily contributed to carry it into effect. In the year 1712, the New Testament was published, together with the Psalter. In the course of thirty months, seven editions were printed, making the number of 38,000 copies; which were sold for about four pence each, unbound. In the following year, an octavo edition of the whole Bible was published; and after-

wards a large edition in twelves; of the former, 13 copies, and of the latter 21, were sold for 20s. English. By this method, the poorest persons in Germany who could raise a few pence, were enabled to procure the Scriptures. — *Professor Franck's Letter to Dr. Cotton Mather, printed in Dr. Gillies's Historical Collections, vol. I, p. 417.*

MODERN GREEK TESTAMENT.

Professor Franck mentions also the printing of the New Testament in the Sclavonian and in the vulgar Greek languages: —

'The last mentioned,' says he, 'with the original text added to it, came out in the year 1710; the charges being borne by the Queen Dowager of Prussia, and the book itself designed for the use of the Greek churches; who, by reason of the tyranny of the Turks, under which they groan, are but meanly provided with copies of these divine oracles. There was indeed another edition of the New Testament, printed in vulgar Greek, in London, about the beginning of this present century; but the original text being wanting in that edition, it was supposed that both texts, being fitly joined together, might prove more useful and agreeable to the churches in the Levant.' — *Page* 416.

An edition of the Greek Testament, having the original text and modern Greek in opposite columns, is now printing by the British and Foreign Bible Society.

THE CALVINISTIC AND ARMINIAN DOCTRINES *COMPARED*,

WITH REGARD TO THE HOPE OF SALVATION WHICH THEY RESPECTIVELY AFFORD TO SINNERS IN GENERAL.

[In a Letter to a Friend.]

My dear Friend,

As one sincerely desirous of being instructed in the good ways of the Lord, you ask in your last, 'Does not the doctrine of the Arminians seem to afford *greater* hope of salvation to sinners in general, than the doctrine of the Calvinists?' I am well aware that Arminian preachers frequently say, 'That they preach free grace to all; but that Calvinists preach free grace only to a few.' They believe, and wish their hearers to believe, that the Arminian doctrine does afford greater hope of salvation to sinners in general, than the Calvinistic doctrine. However, I desire you will impartially consider whether this be not a misapprehension of the matter.

I will take the liberty of appealing to yourself, and all others who have had frequent opportunities of attending the

preaching of Calvinists, whether their preaching, in general, tends in the least to discourage penitent sinners, who are convinced of their lost and ruined state, to come to Jesus Christ for life and salvation. Do they not most earnestly and affectionately invite sinners of every description to come? Do they not shew, according to the word, that God does not reject *any* who are *willing* to receive the salvation that is in Christ? Therefore, the doctrine of Calvinists affords the most satisfactory hope of salvation to all who are willing to accept it in God's way. How then does the doctrine of Arminians afford greater hope? Does it afford hope to such as continue impenitent and unwilling to accept of the glorious salvation which is in Christ? Certainly not. Then, I ask again, how does the doctrine of Arminians afford greater hope of salvation to sinners in general, than the doctrine of Calvinists?

I desire you will further consider, whether the doctrine of Calvinists does not afford *greater* hope of salvation to sinners in general, than the doctrine of Arminians? All the hope the doctrine of Arminians affords, depends on the supposed strength of sinners in general to come to Jesus Christ; for they will not allow that God bestows distinguishing grace upon any one more than another. If they were to allow this, they would allow what would amount to as much as Calvinists understand by Election: and, indeed, the hope that depends on the strength of a sinner to come to Jesus before he is created anew and born of God, is but a very weak one; for man 'is dead in trespasses and sins;'—'he is darkness;'—his 'carnal mind is enmity against God;'—yea, his enmity is such, that he 'cannot come to Jesus except the Father draw him:' therefore, the doctrine of Arminians does not afford the least hope of salvation to any sinner who believes his state to be such as it is represented in the word of God;—but, according to the doctrine of Calvinists, myriads of the fallen race of Adam have been given to Christ, and these shall all certainly come to him, and have everlasting life. 'He shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied.'

In a word, the doctrines of Arminians and Calvinists agree in shewing, that God will certainly receive every returning sinner;—they agree in shewing, that 'Every one who asketh receiveth, and he who seeketh findeth, and to him that knocketh it shall be opened;'—but the doctrine of Arminians does not afford the least certainty that any one will come to ask, seek, or knock; while the doctrine of Calvinists affords the greatest certainty,—a certainty founded on the promise and faithfulness of the unchanging God, 'That a people numerous as the morning dew, shall be made willing in the day of his power.' Therefore, judge you, my dear friend, whether

the doctrines of Arminians or Calvinists afford the greatest hope of salvation to sinners in general.

The doctrine of Election (as it is held by Calvinists in general) never does any harm to any man. It never has caused the destruction of any; but has caused the salvation of thousands. It keeps none from Christ; but draws many to him, even as many as do come to him. When seven thousand were saved from the almost general apostacy in Israel, in the days of Elijah, by the election of grace, election did infinite good to the said seven thousand who were saved, while it did no harm to the rest. When many thousands of the Jews were saved in the same manner, in the days of Christ and his apostles, election did unspeakable good to so many as were saved, while it made the circumstances of the rest no worse. Therefore, if election does so much good to myriads, while it injures none, here is no room to find fault; but with adoration to admire the riches of God's grace. It is a certain fact, that God saved Saul, the persecutor. As an unchanging God, he must have acted herein according to a previous design; or, which is the same thing, he must have saved him 'according to the election of grace.' It must be admitted, that this act was a most merciful act with regard to Saul himself; and herein God injured no man living, neither in this world nor the next: he thereby put no impediment in the way of the salvation of any man; and if God injured no man by actually saving Saul *in time*, he certainly injured no man by purposing *from eternity* to save him. The same observation will hold good with regard to every one who shall stand at the right hand of the Judge at last. God's decree of election is neither more nor less than his eternal design to do good, ***and only good***, in the salvation of sinners. Election hath nothing to do with any who perish; therefore, there is nothing forbidding in the election which Calvinists preach. It is not an election that drives sinners from Christ, but that draws sinners to Christ. It appears to me, that all the success which has attended the ministry even of Arminians themselves (and I have no doubt that the ministry of many of them has been attended with great success) is ultimately ascribable to God's gracious decree of election. I remain, dear friend, &c. J. R.

Llanbrynmair.

ANECDOTE OF THE LATE REV. MR. HERVEY.

THE late Mr. Romaine being in the company of Mr. Hervey, who was much indisposed, at breakfast, observed him retire to another part of the room, taking with him a small bason of milk; and overheard him praying over it, thus: 'Lord, if I obtain no nourishment from this food which thou hast given me, at least let me get thankfulness from it.'

Brown's Memoirs of Hervey.

CONVERSION OF THE JEWS.

[Concluded from our last.]

[From Chap. 6th. — *The Books printed hitherto upon this Occasion.*]

'The books he mentions are such as these: — 1. One, entitled 'The Light in the Evening,' shewing mens' need of such a Saviour as Christ is; — 2. 'A Letter to the Whole Jewish Nation in Europe,' which removes insensibly (the author seems to mean, in the manner least irritating) their false notions of the way of escaping the guilt of sin; — 3. A Friendly Exhortation to the Jews to read the New Testament;' which contains such gracious promises to them. This piece contains an earnest dissuasive from all evil treatment of the Jews; — 4. Several pieces of the New Testament; — 5. 'Calver's Catechism for the Benefit of the Jews;'—6. 'The Due Preparation for the Administration of Baptism,' conferred upon a Jew; together with a Confutation of the Jewish Prejudice of being God's Darlings, because they are Abraham's Children; — 7. 'The Augsburg Confession; to [the dispersing of] which, among other things, the great stir among the Jews, caused by the emigration of so many thousands of Saltzburgers, has given occasion to;—8.' The Confutation of the Jewish Objections against the Christian Religion,' which Hugo Grotius has added to his work *De Veritate Religionis Christianæ*. Concerning the tracts published for the Jews, he says, in general, that the number of copies amounts to 21,500.

[From Chap. 7th. — *Of the good Effects of this Undertaking, particularly in Regard of the Press.*]

'Concerning the printing-press, I observe, in general, that the treatises published have, for the most part, been so well received, that of 21,000 copies, but very few are left. Neither can I omit mentioning, That of all the Jews, but a small number has been found who were exasperated by, and set against the reading of them.

'The particular success these little tracts have met with, consists in this: That the Jews are not only willing, but greedy to receive them; nay, in great crowds they have struggled to get at them: they have not only desired to have them for themselves, but for their relations too. Grown people and children have sought for them; and parents have begged them for their children.

'Some Jews buy them; and allow their children to do the same: they have sent for them, to see whether they were worth reading; and paid for them afterwards. Some Jews have purchased a number of those little tracts, and sold them among their own brethren.

'They read those books, or promise to read them, on their Sabbath; and give them to their wives and children to read. A servant was forbid by his master to read 'The Light in the Evening;' yet he hid himself, and read it privately. Another zealous Jew, who shewed a great dislike against the aforesaid treatise at first, was, four weeks after, found reading the same on the Sabbath; and had nothing to say for himself when he was reproved for the bitter invectives he had made against it. Some are excited to read the Old Testament with more care than they did before. They do not throw them away when they have read them; but take great care in keeping of them.

'Many are surprized, when they read these tracts, and do not know what to make of them; others, when they are asked what they think of them, — say nothing, but express themselves in a sigh.* They acknowledge the author of them to be a learned and wise man. A Jewish woman, who was much dissuaded from reading the first epistle of St. John, as containing several things represented to her as wicked and wrong, was very

much astonished when she found the contrary by reading the same. There are not a few who commend these little books as useful and instructive.— A certain Jew, to whom a minister had given 'The Letter of obtaining the Remission of Sins,' said, That he valued that present more than gold and silver. Another, who had bought 'The Light in the Evening' very cheap, would not repent of his bargain, though he had given ten times the money for it; — and another, who had bought the same at a higher price, said, he should not have scrupled it, if they had asked ever so much for it. Another valued his copy worth a *Louis d'or*. Some, who had read the above-said treatise, declared their opinion about it to be this: That it contained nothing but what was proved from holy writ; acknowledging, at the same time, the fifty-third chapter of Isaiah, and other passages of Scripture, to treat of the Messiah.

'Such as had got some of these little pieces, have recommended them to others; and brought customers to such as sold them; nay, they have given money to poor Jews to purchase them. They have even offered their service for the distribution of them.

'They have lamented that the Christians had not translated the New Testament into the Jewish dialect long ago; and expressed a great desire to see more of the like books printed. Their request is, To have the books of the New Testament as exactly and plainly translated for their use as is possible. Some have solicited very much to have all the books sent them that should be printed for the future; which they promised to pay for.

'The distribution of these little tracts has given the Christians an opportunity of a familiar and edifying converse with the Jews; by which many doubts and scruples of theirs have been discovered and answered.

[From Chap. 8th. — *Of some good Effects of this Undertaking, in Relation to the Catechumens and Proselytes, and to the Two Travelling Students.*

'Concerning the care taken about the proselytes and catechumens. The number of the first, who enjoy the benefit thereof, is about one hundred, that are come to my knowledge; but it extends more and more, according to the accounts I receive from the two travelling students, and other correspondents. By this we get a further insight into the state and condition of these people, which may be communicated another time; — and although I have heard of such accounts of some of them as have troubled me very much, yet I have had accounts of others which have given me an occasion of joy and comfort. Some good motions and dispositions have been found among those that are instructed here. Several, especially those that have turned Papists, have privately discovered their remaining doubts and scruples, and gratefully acknowledged the resolution of the same. Some vagabond proselytes have readily accepted the offered method of leading a regular life. Many Christians have been excited to take a greater care to provide for those miserable people than they ever did before. Such as were cast down, by seeing themselves abandoned, have had their spirits very much raised, when they perceived a more than ordinary care was taken of them.

'As to the progress of the two travelling students among the Jews, — The Jews not only admit them into their houses, but visit the students in the inn, where they lodge, to discourse with them about spiritual subjects. The Jews generally pay a great attention to what the students say, — look out the passages quoted in the Old Testament, and set them down, — desire them to repeat and explain that over again which they cannot comprehend; and are not at all discouraged though their Rabbi rejects the doctrine. They ask abundance of questions; and are desirous to have their doubts and prejudices resolved and answered. One happened to have so great a desire to hear more, that he staid with them all night, and went to prayers with them. — The Jews charge them to visit them again in their return.

'A certain Jew, who heard a prophetical passage applied to our Redeemer, would not believe, for a great while, that the same was to be found in the Old Testament; but only supposed the students to have read it in the New Testament. — Sometimes they have been brought to that conviction, that at last they were forced to break out into these expressions, saying, "What then is to be done now, if we would escape the Lord's judgments?"

'After their discourse with them, they eagerly accept their little books; nay, they ask them, and pay for them. Those who have got any, invite the students to come and explain what they do not understand.

[From Chap. 9th. — *Of the Obstructions and Difficulties this Undertaking meets with.*]

'And here I will mention, but in few words, the first great hindrance, viz. that one seldom meets with a Jew, who is but tolerably acquainted with the letter of the Old Testament, a few passages excepted, which seem [as they misinterpret them] to run counter to Christianity, and have been inculcated into them by their teachers. — The most learned of them are often the least experienced in holy writ, — the generality of them study nothing but the Talmud; and those who read the Scripture now and then, do it without any hearty prayer to God to enlighten and purify their hearts, and make them understand what they read.

'The hindrances given among Christians to this good work are these:— 1. Their dissention; — 2. The forcing of conscience among the Papists, together with their idolatrous ceremonies; — 3. The wicked lives of Papists and Protestants; which they, though falsely, impute to the doctrine of the gospel; — 4. The destitute condition of the proselytes, and their scandalous behaviour; — 5. The small hope Christians have of their real conversion *.

[From Chap. 10th. — *Some Means by which this Undertaking may be more and more promoted.*

'No labour should be spared to remove the overgrown ignorance of the Jews, in regard of the Old Testament; which ignorance is the great bulwark of the blind zealot Rabbies, and obstructs exceedingly the knowledge of the gospel. We shall make it our chief business to rescue them by verbal and printed, charitable and serious, demonstrations, from the prejudices of their human traditions; and lead them to a sound knowledge of the word of God, contained in Moses and the prophets, as their and our fundamental rule.'

* Concerning the prejudices, ignorance, and obstinacy of the Jews, more may be seen in Hosmann's Essay, intitled 'The Jewish Heart hardly to be convinced and converted.'

Evangelicana.

The Difference between the Sufferings of Christ and those of Martyrs.

Dear Sir, *To the Editor.*

Few authors have been more deservedly admired than the excellent and learned Francis Turretine: his works amply repay the Christian Scholar for all the labour and time which he devotes to the study of Biblical criticism and sound divinity, in which they abound. The following Extract, from his invaluable treatise, 'The Satisfaction of Christ,' is on a subject confessedly interesting and important: it claims no merit, but that of being a literal (perhaps too literal) translation of the original.

As the work itself has never yet appeared in an English dress (though few deserve one more) the quotation may be deemed not altogether unworthy a place in your Magazine; and, if approved, may perhaps be followed by others, from yours, CASSEL.

'IF it should not appear from any other evidence, that Christ actually suffered in his soul, yet it may most clearly be demonstrated from this one thing, that it was not bodily torture alone, or the dread of death, which caused his sorrow; since Christ seems far more timid and fearful than numbers who have sustained the most cruel tortures, and death itself, not only with patience, but even joyfully: — for, not to mention the insensibility and madness of profane heathens, who, with undaunted courage, have met the approach of death, and even undergone it of their own accord, do we not know, that many thousands of the martyrs, that cloud of faithful witnesses, when exposed to the most horrid tortures, and the most cruel deaths, have endured them, not only with fortitude, but even with the greatest pleasure? They manifested no sign of fear and sorrow; but, on the contrary, evidenced the greatest joy and exultation, even in the midst of the flames. The fires already lighted, the drawn swords, the heated gridirons, the cross, the beasts, the iron hooks, the needles, and other ancient instruments of cruelty, which were used for torturing them, excited no terror, — none of them seemed to mourn, no one wished the cup to be removed from him; but, with the utmost alacrity, they hastened to the torture as to a triumph: they offered themselves willingly to unknown tortures, giving God thanks, with the apostles, that they were counted worthy to suffer for the name of Christ. What can be the cause of so great a difference? Weak and miserable mortals manifest the greatest constancy and joy in the midst of their tortures. Peter is crucified, Paul is beheaded, Bartholomew is flayed, Lawrence is roasted, Ignatius is torn by wild beasts, and others are tormented in different ways, without any sign of grief and sorrow; but Christ, the eternal Son of God, even at the first thought of death, is afraid, pours out cries and tears, falls upon his face, and emits a sweat of blood! One of these two must have been the cause: either Christ was more cowardly and fearful than other men; or, in those tortures which he endured, there was something extraordinary, and more severe than that death of the body which hurts the senses: but the first is false and blasphemous, and what Christians cannot endure; therefore, the latter must necessarily be true. We say then, That the cause, the true and genuine cause of his grief was not death simply, but the *accursed death* which was before his eyes, — the dreadful and terrific sentence of an angry God! He, a frail and feeble man, must bear as our Surety, not some of the sins of one man, but all the sins of the elect. He saw the formidable tribunal of God, before which he must appear to restore that which he took not away *, — the Judge himself, armed with inconceivable vengeance, — the Law, brandishing its curses and execrations as lightning, — the Devil and the power of darkness, with all the gates of Hell menacing him, — and Justice, inexorable and rigid Justice, whom he must satisfy, even to the uttermost farthing! These are the things which (and not without cause) struck Christ with fear and trembling: these drew from him sighs, groans, and tears. We do not deny that he feared death in the same way as by natural instinct we all fear it, to show, as Chrysostom says, that he was a man; but no sufficient reason can be assigned why so great, so unexampled a consternation came upon his soul, unless we ascend to the bar of God, whom he undertook to satisfy on our account. It was not the bands and chains of the Jews which weighed him down; but the fetters and shackles of our sins, with which he was loaded: it was not the Roman cohorts which led him away captive, that filled him with terror; for, had he pleased, he could have laid them

* Psalm lxix. 4.

them prostrate, or put them to flight by a single glance of his eye, as he sufficiently proved *; but the principalities and powers, the Prince of Death, and all his infernal troops, with whom he had to contend: he was not grieved on account of the unjust sentence of Pilate (for he knew he had no power but what was given him from Heaven) but for the most severe and just sentence of his heavenly Father, who demanded from him the punishments which were due from us: he did not fear the hands of men, though severe and cruel; but he dreaded the hand of God, into which he was about to fall: he did not lament over the separation of soul and body; but on account of the desertion of his Father, which he was shortly to endure.

'This might be proved by many arguments taken from the prophecies, concerning the passion and death of Christ, or the account of their fulfilment, recorded in the Evangelists. Let one suffice; even the fifty-third chapter of Isaiah. Is it not far more severe than any bodily or common torture, that Christ was wounded on account of our transgressions and iniquities, was bruised and smitten of God †, — that the punishment of our iniquities (and thus God himself punishing him as his enemy) was laid upon him, and borne by him as our Surety, — that he was taken from prison, from anxiety of mind, excited by a sense of divine wrath, and from condemnation, which believers deprecate, and into which they shall never come, because Christ came into it for them? Can there be any death, however cruel and violent, like that of which the Son of God, in the person of David, complains? He was deserted of God, he poured out cries and roaring, yet was not heard: he was plunged into deep mire, overflown by the floods, the waters came into his soul, and he was compelled to restore what he had not taken away ‡: but the apostle Paul leaves the matter most unquestionable, when he says, That he was 'made a curse for us;' for since the curse is opposed to the blessing of Abraham, *i. e.* to justification and eternal life promised to Abraham, it cannot be restricted to corporal death merely; but must likewise embrace eternal, or what is equivalent to eternal death.

'Hence we clearly see the difference which subsisted between the death of Christ and the death of martyrs, and the cause why he was so much alarmed at its presence, while they rather rejoiced and gloried in it. 1. Though the martyrs were sinners, they knew that they were reconciled to God, through Christ; and that there was therefore no condemnation to them. If they must suffer what was laid upon them, they knew that it was not on account of their sins, to satisfy for them; but for the glory of God, that they might seal the truth of the gospel with their blood: but Christ, though holy and innocent in himself, was numbered among transgressors ‖; and was reckoned as guilty before the tribunal of God, that he might bear the punishment of the sins of others laid upon him. 2. The martyrs suffered from men; but they always found God kind and propitious; he was present at their conflicts, and supplied them with strength to endure the cross: but Christ was smitten not so much by men as of God, whose hand of vengeance he felt. Hence he is said to be 'smitten of God §, and deserted by God. 3. The martyrs were tortured externally in their bodies; but within they were refreshed by the consolations of the Holy Spirit, who poured out the dew of grace and joy in the midst of the furnace; and they being filled with it, were strengthened, that they might not grow weary under their burden: but Christ suffered both in body and soul, — he had no external comfort, no mitigation of his grief; but, as was formerly shadowed forth in the Paschal Lamb, he was truly roasted at the fire of divine wrath; so that without one drop of consolation and refreshment, he supported himself in the midst of the burnings of divine condemnation by the *moisture* (if we may be allowed the expression) of

* John xviii. 6. † Isa. liii. 4, 5. ‡ Ps. lxix. 1—4.
§ Isa. liii. 12. ‖ Isa. liii. 4.

his own righteousness and holiness alone. 4. The martyrs knew that they must suffer death; but it was only the death of the body; for Christ, they knew, had delivered them from eternal death *; but Christ must struggle with both, for both were the wages of our sin. 5. The martyrs drank the cup, but Christ had taken away its bitterness. Christ himself drank the cup of divine wrath to the very dregs; and tasted death for them all †. 6. They endured torments and death; but *singuli pro singulis*, says Leo,—every one died for himself, and not for others; but Christ alone bore the sins of all, and publicly satisfied for them. 7. The martyrs fought with Satan, Death, and Hell; but they had been previously overcome and laid prostrate by Christ ‡, so that in the contest, they could sing with triumph, 'O Death, where is thy sting?' &c. But Christ attacked them while they were fresh and vigorous,—while the empire of Death was yet standing, and exerting its power over men. This cannot be better expressed than in the words of Basil:—'Christ receives his cross with anguish, and Fear anticipates his passion. Why? Because Christ contended with Death while he was yet alive: he wrestled with him before his tyranny was broken, while he (or perhaps Hell, ὁ ἅδης) was yet boasting of the power he had gained over mankind from Adam.' All these things plainly show that the death of Christ was totally different from the death of martyrs, whether you consider the origin, the manner, or the end of his sufferings. They were corrected in their bodies by God their Father from love, for the glory of God, and to seal the truth; but Christ was punished, both in body and soul, by God the Judge, from justice for the expiation of sins. Their sufferings were experimental and medicinal; but Christ's was penal and satisfactory.'

* John v. 24. † Heb. ii. 9. ‡ Col. ii. 14, 15. Heb. ii. 14.

THE REVEREND BLACKSMITH.

A SMITH, with his leathern apron on, came to Archbishop Usher, intreating his Grace to ordain him. The good bishop looked on him with a smiling, not a disdainful countenance, and asked him what he was. A blacksmith, said he. Hast thou any learning? said the bishop. No other but my mother tongue, said the smith. Canst thou answer gainsayers? continued the bishop; dost thou not know this kingdom of Ireland is filled with priests and Jesuits? The smith replied, that if his Grace would examine him, he would answer him according to his ability. Whereupon the bishop tried him as to several points in divinity; in which the smith gave him satisfaction, to his admiration. The bishop asked him what parish he lived in? He told him, and that the minister of the place was very sickly, and seldom preached. 'Well,' said the bishop, 'I see thou hast good natural parts; I will write to the minister, to let thee have his notes to preach;' which, as soon as the smith received, he got a gown, and mounted the pulpit. The bishop sent one of his chaplains to hear him. The chaplain acquainted his Grace, that he delivered all by memory, with great affection and pathos. The bishop thought with himself that this man may do some good; so sent for him, and not only ordained him, but gave him a living of 80*l.* per annum. In that parish there were about fifty families, whereof thirty were Papists, and about twenty Protestants. The smith, by his good preaching and living, in a year or two made strange alterations; so that in a short time, about thirty of the families were Protestants, and about twenty Papists.

Life of Archbishop Usher, prefixed to his Body of Divinity.

MALIGNANT SCANDAL.

A WRITER, who styles himself, very improperly, MELANCTHON, ventured to make the following bold assertion, which appeared in a monthly satirical publication, about two years ago:—'With regard to sectaries them-

selves (speaking for the Established Church) I maintain, That 'all those who are not with me are against me:' an axiom equally applicable to the established government; and, since we perfectly well know that Dissenters from the church are, generally, rebels to their king, the present alarming increase of the former, raises an host of enemies against both. Hence we perceive the momentous necessity for checking the dreadful multiplication of Methodists.' —— Let the reader peruse the numerous sermons preached by Dissenting Ministers on the 25th of October last, and he will find a full refutation of this base and unfounded calumny.

JUVENILE DEPARTMENT.

TO YOUTH.

My son, give me thy heart. Prov. xxiii. 26.

'Give me thy heart,' the Saviour cries:
Justly he doth it claim:
O! do not then the call despise,
But give it to the Lamb!

Soon as man enters on the busy stage of life, how many claimants demand his heart! To secure this prize, the world assumes its gayest blandishments, and exhibits all its charms. Satan is very active, concerts his deepest plans, and urges his most incessant endeavours. Jehovah stoops from his radiant throne, and, in the language of supreme authority and paternal love, makes the solemn demand, 'My son, give ME thy heart!'

O, my God! thy claim is indisputable! Creation, providence, and bleeding love, form that threefold cord which shall for ever bind my heart to thee! But, O! canst thou accept the poor surrender? Condescending grace! Lord, stamp the likeness of thy love and holiness upon my heart! O! refine it, and form it for thyself alone!

My youthful reader, are these your deliberate resolves? Are these the habitual breathings of your inmost soul? Remember, to *withhold* the heart, renders every *other* sacrifice not only unavailable, but an abomination before the Majesty of Heaven. Let Immanuel preside in the supreme affection of thy mind, and let his word regulate thy conduct! — then will thy happy experience attest, that all 'his ways are pleasantness, and all his paths are peace!'

Dublin. ANNA MARIA.

With the above affectionate address, we may with propriety recommend to our young readers the following lines by Dr. Doddridge; which, to many of them, are probably new: —

YE hearts with youthful vigour warm,
In smiling crowds draw near,
And turn from ev'ry mortal charm,
A Saviour's voice to hear!

He, Lord of all the worlds on high,
Stoops to converse with you;
And lays his radiant glories by,
Your friendship to pursue.

'The soul that longs to see my face
Is sure my love to gain;
And those that early seek my grace,
Shall never seek in vain.'

What object, Lord, my soul should
If once compar'd with thee? [move,
What beauty should command my love,
Like what in Christ I see?

Away, ye false, delusive toys,
Vain tempters of the mind!
'Tis here I fix my lasting choice,
And here true bliss I find!

Obituary.

MR. W. HINDS

Was a native of Pershore, in Worcestershire. The former part of his life was spent in great ignorance, as it was not until his 27th year, about the period of his conversion, that he was taught to read. From the age of 17, he was exercised with deep convictions of sin, and of his ruined state by the Fall. The horrors of conscience, which he then endured for several years together, frequently excited a wish that he had never been born; and that God had made him a beast, and not a man, possessing an immortal soul, which he then firmly believed must be miserable to eternity. The terror of his mind, however, did not quench his love of sin, nor prevent his frequent commission of it; he was particularly addicted to drunkenness and swearing. When he was about 27 years old, it pleased Divine Providence to bring him to Dunmow; where, under the preaching and conversation of the Rev. Aaron Wickens, his mind became gradually enlightened in the truths of the gospel; and a change was wrought upon his heart by the power of the Holy Spirit. From this memorable era, 'his profiting appeared to all.' For the last 19 years of his life, by integrity and diligence in business, — by unfeigned meekness and humility, — and by a holy life and conversation, he adorned his profession of religion in all things. He had been long afflicted with an asthma; but the sickness which terminated in his death was of short duration. He was taken ill on Thursday, the 25th of February, 1808; and died early on the Monday morning following. His mind was remarkably serene, though the pain which he endured was very violent. On the Saturday morning he said to a friend, 'If I feel this pain so sharp, what should I have said to the sufferings of the martyrs? What is this small pain I endure, compared with what unhappy sinners feel in an awful eternity? I do not know of any other Saviour than Jesus Christ: I believe his fulness and sufficiency; but I wish to see *my* interest in him.' To one who expressed her wish that it was in her power to afford him any relief, — he said, 'You can.' It was replied, "I suppose you mean by prayer?" 'Yes,' added he, '*that* is the best help!'

About four hours before he departed, he evidently felt the swift approaches of the last enemy; and expressed his wish to see his pastor and the medical gentleman who attended him. On the former entering the room, he said, 'I do not wish, Sir, to have my name applauded; but the passage which has lately been much upon my mind, and from which I request you to improve my death is, 'This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners.' (1 Tim. i. 15.) With strong emphasis he added, 'The gospel says, "Be thou faithful unto death, and I will give thee a crown of life." Notwithstanding my weakness and infirmities, I have been faithful, not by works of rtghteousness, which I have done, but according to his mercy hath he saved me, by the washing of regeneration, and by the renewing of the Holy Ghost!' Some of his last words were, 'The Lord Jesus shall be revealed from Heaven, with his mighty angels, in flaming fire,' &c. Tho' the whole life of Mr. Hinds, from the period of his conversion, was remarkably steady and consistent, yet his character was particularly marked for meditation upon the things of God, his attendance upon prayer, and his unfeigned humility. — He prayed without ceasing. Besides family-worship and mental ejaculations thro' the day, it was his custom to retire to his closet, both before and after supper, for private devotion; and every Lord's Day, besides engaging in family-worship morning and evening, being present at the public and social meetings of the church, and vi-

siting the sick and afflicted, he usually resorted to his closet four or five times in the day for communion and fellowship with God. In early life he had strong convictions for sin; and for 10 years was harrassed with violent temptations from Satan. During the greater part of that period, he was driven to the borders of despair, removing from town to town, — seeking peace, and finding none; and when once he found rest, by a steadfast reliance on the gospel of Christ, his knowledge of the human heart, and his experience of the grace of Christ, ever kept him watchful and humble, — 'jealous over himself with a godly jealousy!' It was this deep humility which led him to admire the first glimmerings of divine light on the minds of others; for tho' the circumstances attending his own conversion were certainly very singular, he never laid any stress upon the manner in which the change had been produced in the heart of a sinner, but upon the evidence which such a sinner gave, by his spirit and conduct, that he was really born of God.

Dunmow. R. F.

REV. MR. WILTON.

[*From the Christian Observer.*]

On Nov. 28, 1809, died the Rev. W. Wilton, aged 39, Rector of S. Stoke, near Arundel, already known to the public as the author of a work, written with much piety, entitled, The Christian Spectator. As a minister, he was but little known, — the Lord having seen fit to confine his services to a small and retired sphere. In this he laboured incessantly, by doctrine, exhortation, and example, not only publicly, but from house to house, — having within him that true and only principle of ministerial exertion, the love of Jesus Christ. Nor was he less exemplary in the performance of every relative duty, through that faith and love, from whence he constantly drew his strength, his motives, and his consolations: yet upon no work of his own did he place any dependence for salvation: his sole reliance was that of a lost sinner on an almighty and merciful Redeemer.

He was eminently of a meek, gentle, and cheerful spirit. His affections being set on things above, that wisdom descended into his heart which is pure, peaceable, easy to be entreated, full of mercy and good fruits. In regard to his worldly affairs, he was not without many trials: his income was small, and his family increasing; but every trial seemed to have its proper end answered in him, by spiritualizing his mind, and lifting it up more and more to high and heavenly things.

In the midst of a useful course, it pleased God to arrest his labour. An inflammation in the bowels, commencing on the 27th of November, at two o'clock in the morning, terminated his earthly existence at six o'clock the succeeding evening. His disease was rapid and excruciating; on his death-bed, therefore, he could say but little. What he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship towards him in his last hours, it was evident that, in the midst of his sufferings, he was occupied in thinking on Him who had redeemed him with unknown and inconceivable sufferings on the cross. — To the Church of England his loss is great: he was cordially attached to her doctrines and discipline; and he may with justice be reckoned amongst her most faithful ministers. In a private point of view, his death is the source of deep and almost overwhelming affliction. He has left a widow and seven children, with an expectation of an eighth, without having had it in his power to make the smallest pecuniary provision for their support. A subscription, however, has been set on foot for their assistance; and there is little doubt that so truly pitiable a case requires only that it should be known, in order to obtain adequate relief. — Subscriptions are received by Messrs. Bushby and Co. Arundel; Messrs. Mitchell and Co. Brighton; Down, Thornton, and Co. Bartholomew Lane; and Mr. Hatchard, Piccadilly, London.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sacred Geography: *a Companion to the Holy Bible; being a Geographical and Historical Account of Places mentioned in Scripture. Originally composed by Dr. Wells, with New Geographical Excursions; incidental Illustrations of Manners, Deities, Religious Ceremonies, the Present State of Cities, &c.* By the Editor of Calmet's Dictionary of the Holy Bible. *With 44 Plates of Maps, Medals, &c. 4to, in Six Parts, 5s. each.*

At length this laborious undertaking, in elucidation of Scripture, has reached its close. We noticed the 'Illustrations of Sacred Natural History' sometime ago; and we understand that this volume on Biblical Geography terminates the intention of the parties concerned. Of many of the principal places mentioned in holy writ, we have ample accounts; of others we have but slender information. It is, however, desirable to possess further acquaintance with the history and character of such people and places, with their civil condition and their religious rites; since thereby we are enabled to form more accurate comparisons between them and the chosen tribes than we otherwise could do. In tracing also the origin of those nations which were 'thorns in the eyes of Israel,' and into whose hands 'the Lord occasionally sold them' for their punishment, we find various illustrations of the divine threatenings or proceedings, that can be obtained by no other means; while the numerous allusions to distant people, which occur in the prophets, are scarcely intelligible, without some such assistance as that furnished by a Compendium of Sacred Geography.

The variety of matter contained in these Essays, quaintly called *Excursions*, and in the Index, which is a work of great labour, and replete with new views of places and people, and a new analysis of their appellations, is more than we can attempt to set before our readers. The leading principle of the writer is, That Abraham came from a much greater distance, eastward of Canaan, than has been supposed: that the Canaanites, in his days, were of the same country with himself: that during the abode of Jacob in Egypt, another branch of these eastern people overrun Canaan (and, after the death of Joseph, Egypt also); and that the names of their towns, in very many instances, were derived from their idols, which appear, on examination of their titles and attributes, to be the same as several still worshipped in India. In placing the settlements of the nations after the Flood, the authorities of the eastern geographical writers are made use of, to explain and confirm the statement of Scripture; and outlines of the histories of various countries are composed, in several instances, from their own historians. Distinctions are also made between different places of the same name. *Two* Assyrias are supposed, and no less than *three* Babylons; from one of which, never before thought of, the apostle Peter is conjectured to have addressed his epistle to the *neighbouring* provinces of Pontus, Galatia, &c. This Babylonia is supported by quotations from 2 Macc. viii. 20, and Rabbinical authority. With at least equal ingenuity, the contradictory affirmations of the Evangelist St. Luke, and of Tertullian, the Christian writer (one of whom says Cyrenius, the other says Saturninus, was Governor of Syria at the time of the taxing) are reconciled. From a medal, given in the plates, we learn that Syria had *two* Governors, the names of both (Saturninus and Volumnius) being inscribed on this medal. Volumnius was the predecessor of Cyrenius; and the date of this medal is but about seven years prior to the birth of our Lord. In describing the communications between places, the *present* roads of the country are adopted as much as possible; and these, having been laid down by order of Bonaparte, to

accompany the 'History of his Campaign in Syria,' have been used for this Work. The track of the Israelites in the wilderness, is also marked on the same principle; and is altogether different from any hitherto adopted. Indeed, it is calculated to cause a revision at least of the explanations usually given of several events that occurred to Israel in the desert. The map, shewing the extent of the three captivities of Israel, is shaded in a remarkably ingenious manner; and illustrates very distinctly the progress of those calamities inflicted on a sinful nation. The figures of the deities *Baal-Gad*, *Beth-Shen*, *Baal Shalisha*, &c. open a new view of the idolatry of the nations of Canaan. The medals of Corinth, of Egypt, of Malta (representing the cherubim) of Tyre, of Sidon, and other countries, shewing Ashtaroth, Jupiter, Fortune, and various idols, are curious and instructive. The maps are constructed for distinctness; and some of them are given both *outlines* and *finished*. Of Canaan there are several, on the same scale, adapted to the books of Genesis, Judges, Samuel, the Gospel-History, &c. forming a useful companion to those historical books.

It will not be supposed that we patronize every opinion started in this multifarious work: even the most ingenious and plausible of the writer's ideas demand further enquiry; and we hope the time will come when the prevalence of peace among the nations will suffer some of them to be investigated, by means of examinations made on the spot, without subjecting the examiner to those personal hazards which hitherto have deterred the most resolute from persevering in researches that might have settled many questions at present undecided.

In discussing the probable extent of Scripture Geography, the writer supposes that the *Sinim* of Isaiah (xlix. 12) is China, — that being the name by which the Chinese call their country; and, by the 'isles afar off,' of the same prophet (lxvi. 19) 'it is extremely probable,' says he, 'that the British isles are intended.' Certain it is, that to these isles, so distant from the Holy Land, the light of the gospel was communicated soon after its appearance; and it has never been wholly extinct in our nation:—that it may spread also to China, and to regions beyond it, must be the prayer of all who are sensible of its importance to the souls of men!

We, therefore, cannot but unite in the desire, with which these 'Excursions' conclude;—'May the happy time soon come, when we shall no longer be in doubt whether the most distant nations have, or have not, been favoured with the gospel!—but when we may be able to appeal to evident and notorious fact, in proof of that felicity, and rejoice in the reflection, That "the Lord is one, and his name one, from the rising of the sun to the going down of the same;" and that the earth is full of the knowledge of the Lord, as the waters cover the channels of the sea!'

☞ There is a small edition of this work, in Eighteen Numbers, price 1s. each.

The Cure of the Blind Man, *near Bethesda, proved to have been Miraculous, by Internal Evidence, deduced from the Peculiar Manner in which that Wonderful Event is described in the Gospel. By the Rev.* James Drought, D. D. *formerly a Fellow of Trinity College, Dublin.* 8vo.

This learned writer has made a very laudable attempt, if it had been practicable, to shew that our Saviour not only restored the eyes of the blind man at Bethesda to a state of perfect soundness, but also exerted his omnipotent power to supply those defects in the man's vision, which (he says) experience alone could otherwise have conferred. It is here supposed, that the sudden and perfect restoration of the organ of sight itself does not, in any case, impart the faculty of seeing distinctly, without the farther aid of gradual and reiterated *experience*; and the Rev. Author of this pamphlet grounds his opinion on the single case of a youth who was couched by the late Mr. Cheselden, surgeon: but he seems not to know that the obser-

vations of Mr. Ware in similar cases (recorded in the Philosophical Transactions for 1801) go to establish a different opinion; so that, until the facts adduced by these two practitioners can be reconciled, we fear Dr. Drought will find it no easy matter to establish his theory.

The author has fallen into an error, in supposing the operation of couching, or of extracting the *crystalline lens* of the eye, immediately restores 'the perfection of the organs of vision' (p. 13, 14); for, in one of those operations, the *lens* is really taken out; and in the other, it is depressed to the bottom of the eye, rendering it always necessary to use an optical instrument afterwards, in order to supply the defect so produced! We do not, however, think this little work is devoid of merit; and are fully persuaded, that the author's design is as pious as his zeal is commendable.

His general conclusion is, That 'the sudden restoration of sight, derived from the first application of our Lord's hands to the man's eyes, proves the divine power of Christ; and it is evident, from the subsequent communication of experience, that our Lord knew the mere perfection of the organs of sight was not sufficient to render vision perfect, almost 17 centuries before it was discovered by the most sagacious and inquisitive philosophers.'—Page 21.

Happily, we may say, *Non tali auxilio*, &c.; for we have other, and more clear proofs of our blessed Saviour's Omniscience detailed in the Holy Scriptures.

The Christian Pastor: *a Poem, in three books*, 12*mo*, 5*s*.

Though the above poem displays neither the vigorous pinion of a Milton, — the classical polish of a Beattie,—nor the warm colouring of a Campbell, it will not, we presume, prove uninteresting to the majority of our readers. In addition to a correct judgment, zeal without bigotry, and piety without enthusiasm, our author discovers a degree of modesty, bordering upon the extreme.

In the first book, the qualifications and duties of the Christian Pastor are stated and enforced; and it closes with a description of the joys of pastoral success; in which angelic hosts are represented as sympathizing.

The second book opens with a discrimination between the true and false pastor; the latter is illustrated under three characters. Eugenio, the profligate priest, closes a life of dissipation, under all the agonies of despair. For the sake of modern Eugenios, we select the description of his last moments.

'See where, extended on his death-bed, lies
Eugenio, the licentious and the gay,
Though scarce arriv'd at life's meridian hour!
Wildly his eye-balls roll. On every line
Of his distorted visage is inscrib'd
Deep horror and amazement! Friendship strives
In vain to soothe his agonies, and pluck
The barbed arrow from his bleeding breast:
His soul refuses comfort; he demands
The book, the long neglected book of God!
His finger points to these prophetic words:
"Woe to the shepherd who neglects to feed
My flock," saith God, "but fattens on the spoil:
E'en at his hands will I require their blood,
And on his head my wrathful fury pour!"
Closing the sacred page, one fearful glance
He casts around, — a look of wan despair,
O'erwhelm'd with woes too big to be express'd!
One dismal groan he utters, — and expires!'

The *avaricious* priest, treacherous to his sacred trust, but ever 'to his darling idol true,' is well depicted, under the title of Avaro.

In the person of the haughty Altamont is pourtrayed the *proud* priest, distinguished by 'desire of novelty and love of fame.' Departing, under the influence of Pride, from the simplicity of the Christian faith, Altamont and his flock become alike 'gay and sensual, thoughtless and secure.'

The third book is employed in describing, under the character of Aspasio, the Preparation necessary for the Work of the Ministry, — the Nature of True Popularity, — the Importance of Village Preaching, — and of Bible and Missionary Societies. — The following lines describe the last moments of Aspasio, the Christian Pastor: —

'Come, but with hallowed feet approach, and view
The Christian Pastor's death! His end is peace!
Ah! with what silent eloquence it pleads
The cause of Truth, flashing conviction's glare
E'en on the haughtiest, boldest Infidel!
What tranquil pleasures sit upon his brow,
Where slowly trickles the cold sweat of death!
What sacred raptures, what immortal joys,
Burst from his lips, and sparkle in his eye!'

We cannot close this article without recommending the work as an interesting accession to the library of every Christian Pastor.

An English Harmony of the Four Evangelists, *generally disposed after the Manner of the Greek of W. Newcome, Abp. of Armagh. With a Map of Palestine, Explanatory Notes and Indexes, 8vo, Price 7s. 6d.*

To those unacquainted with the Greek model, the plan of this work will be best explained by a short Extract: —

Matt. xxi. 7.	Mark xi. 7.	Luke xix. 35.	John xii. 14.
'And brought the ass, and the colt, and put on them their clothes.'	'And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.'	'And they brought him to Jesus; and they cast their garments upon the colt; and they set Jesus thereon.'	'And Jesus, when he had found a young ass, sat thereon.'

This method, though it spreads out the work, is certainly the best possible to compare the different Evangelists, and point out their variations. The Notes are all critical, and short; but, generally, very good. The Indexes are complete; and, upon the whole, we consider this as a valuable and useful Work.

Lectures *on the Figurative Language of the Holy Scriptures, &c. By* W. Jones, M.A. F.R.S. *A new edition, price 8s.*

As all spiritual objects are represented to us by their similitude with earthly objects, the language of the Bible must necessarily be figurative; and it is, therefore, impossible to understand the Scripture without having some acquaintance with the use of figurative language. The author of this work observes, in his first Lecture, That 'the Scripture has a language of its own, which does not consist of words, but of signs and figures taken from visible things. It could not otherwise treat of God, who is a Spirit, and of the spirit of man, and of a spiritual world, which no man can describe. Words are the arbitrary signs of natural things; but the language of Revelation goes a step farther, and uses some things as the signs of other things; in consequence of which, the world which we now see, becomes a sort of commentary on the mind of God, 'and explains the world in which we believe.'

The work is divided into Eleven Lectures, describing the various kinds of figures found in the Scrip-

tures, — taken from Nature, — the instituted Figures of the Law of Moses, or borrowed from the Events of Sacred History, — Personal Figures or Types, as of Moses, Joseph, &c. — On Miracles, particularly those of the New Testament, — The Uses and Effects of the Symbolical Style of Scripture, common to the wisdom of antiquity, profane as well as sacred.

These are followed by Four Lectures on the Hebrews, and one on the Natural Evidences of Christianity. — We consider this as, upon the whole, a valuable work, and peculiarly useful to the students of divinity.

True Religion delineated, &c. *By Joseph Bellamy, D. D. A new edition, with a Recommendatory Preface, by Andrew Fuller.* 7s 6d

The value of Dr. Bellamy's writings is already well known to the religious world; but we are obliged to Mr. Fuller for his history and recommendation of this work; which, we hope, will introduce it to those persons who are yet unacquainted with it. The author's leading object is to discriminate between the Law and the Gospel; and to define and illustrate the duties which they respectively require. We hope that the circulation of this volume will be as extensive as its contents are interesting and important; and that students of divinity especially, will avail themselves of the information which it conveys.

Discourses *delivered at the Ordination of the Rev.* W. Hull *to the Pastoral Office (in Connection with the Rev. S. Newton) in the Congregational Church at Norwich, June 29, 1809; containing a Confession of Faith, by Mr. Hull; the Charge, by W. Parry; and a Sermon to the People, by S. Newton, jun. A Discourse in the Evening, by S. Palmer.* 8vo, 2s.

If it was a duty enjoined on the exiled Christians in Bithynia, &c. to be prepared at all times to give a reason of the hope that was in them, it cannot be deemed an unreasonable expectation from those who are set apart to preach the gospel to others: it is, we believe, the general practice in ordination-services, among those who exercise the privilege of chusing their own pastors. The Christian society who have thus made their choice, it may be supposed, are already satisfied on this subject; but the elder ministers, who join in the solemnity, surely ought to know to what principles they are about to lend their influence. The other parts of the service follow of course; and, we believe, among truly pious people, are generally approved. Such services awaken the attention of pastors and churches to Christian principles and duties; and foster, in neighbouring societies, a fraternal regard for mutual peace and prosperity. To render them more useful, they are often printed; and if, from their nature and frequency, they cannot be expected to obtain a wide circulation, it may be reasonably hoped, that in their proper circle the serious impressions of the day will be rendered, by frequent perusal, more permanently useful both to the minister and the people.

The services on this occasion were conducted by ministers of acknowledged respectability. Our limits will not permit us both to analyze the discourses and give specimens to our readers; and, therefore, in this instance, we select the later mode; from which they will easily perceive, that the discourses deserve serious consideration in all Christian societies of a similar nature.

From the Confession of Mr. Hull.

'The doctrine of the Atonement, made by the humiliation, the obedience and death of the Son of God, is, I believe, a doctrine decidedly Christian. It appears to me to lie at the foundation of all the other doctrines of our divine religion, — to be the grand centre from which all the others issue, like streams of light and glory to irradiate and bless the world. It is the foundation of the church below, and the triumph of the church above! The virtue of the propitiatory sacrifice of Jesus Christ is sufficient to extend to the circumstances of every human be-

ing who labours under a consciousness of guilt; and redemption by his blood is to be preached indiscriminately to every guilty mortal, as the only method of salvation.

'The necessity of divine influence, to illuminate and sanctify the human mind, and induce mankind to believe on the Lord Jesus Christ as the only Saviour of the world, is another doctrine which I hold as scriptural.

'—But the doctrines of Divine Influence, — of the Sovereignty of Divine Grace, — and of the Election of God, are not at all opposed to the responsibility of men as moral agents: they are the subjects of moral government; and those who may die in a state of enmity to God, are considered by the sacred writers as the authors of their own ruin.'

From the evening-discourse, preached by Mr. Palmer, on Zeal for the Divine Worship, we quote the following: — 'Having thus illustrated the character of a Christian, who is truly zealous for the house of God, let me ask all present, What think ye of it? Is there any thing in it contemptible or irrational? — is it not more reputable, more manly, more consistent in a Christian to be thus absorbed in a zeal for the honour of God, for the interest of the Redeemer, and for the prosperity of his church, than to be eaten up with sloth, with pride, with covetousness, or with zeal for our own secular interest, — for the splendor of our own houses, or the aggrandizement of our own families? The character described was such as honoured David, the King of Israel, more than all his royal dignities, or his military exploits, for the good of his country! — and, surely, such a character cannot rationally be thought to dishonour any that call themselves his disciples, whom he requires to 'learn of him.' They who are wholly destitute of it, are unworthy of the name they bear.'

Jesus shewing Mercy.
By John Hayter Cox. *Price* 2*s.*

There are many persons to whom the perusal of this book may be very useful, particularly such as are under their first convictions of sin. The author, affectionately concerned for the relief of such distressed persons, describes their situation; and while he guards them against presumption, proves that the grace of God abounds towards the most unworthy. The book is divided into eighteen short chapters; in which he attempts the relief of desponding sinners, — repels their fears, arising from the greatness, number, and aggravations of sin, — replies to the common objections: 'I will apply to Christ when I am holier, — when I am sufficiently humbled; but I am not elected; I may have sinned against the Holy Ghost,' &c.

We think that this little pious and evangelical book may be put into the hands of persons under conviction of sin with great advantage.

Strictures *on a Sermon by the Rev. E. Barry, M. D. Rector of St. Mary, Wallingford, before the Reverend the Archdeacon and Clergy of Berks, at the Visitation at Abingdon, May* 3, 1809. *By* J. Raban. 1*s.*

Mr. Raban proposes, in these Strictures, to animadvert on the *theological errors*, the *defective morality*, the *misrepresentation* of the inhabitants of Wallingford, and the *illiberality* of Dr. B. towards Dissenters; which he conceives are contained in the Visitation Sermon. Mr. R. comments particularly, and with just severity, on the following very reprehensible sentence: — 'It has been very sensibly remarked, That our virtues would be proud, if they were not chastised by our vices; and our vices would *despair*, if they were not cherished by our virtues!' This Mr. R. conceives to be one of those apologies for sin with which the works of many of our sentimental writers abound. Dr. B. very unfairly charges some of his serious clerical brethren with wearing '*a specious mask*, with *arrogantly claiming* popular names, and with *designedly* keeping up an *invidious and malignant distinction*.' — A false and ill-natured charge!

Referring to some persons in

Wallingford, he says, 'Through a proud and turbulent spirit, or worldly motives, they oppose the *orderly* worship of Almighty God:' 'from connections and inclination, they are better disposed to the conventicle,' '*My lot* (he exclaims) it is to be cast in a place which, for many years past, has been notorious for *wrangling sectaries!*' He complains of 'the unhallowed conventicle:' he wishes that their chapels should have affixed to them the label, 'This is a Tolerated Meeting-House;'—no doubt to caution the unwary stranger against such *unholy* places. In one passage, the Doctor expresses his candour towards Dissenters. 'To those who come within the fair meaning of conscientious Dissenters, the utmost regard of Christian benevolence and good-will is due;' but, in the next page, he changes his tone, and says, 'Thro' the ready and undiscriminating access to the Act of Toleration, *as it now stands* [N. B. as it *now* stands, hoping it will not so stand long] *swarms* of licenced teachers (many of whom imitate the *appearance* and very ceremonies of our church) form a joint confederacy with our open enemies, and our pretended friends.' On these illiberal and unjust misrepresentations, Mr. Raban makes some judicious remarks, and takes the liberty of recalling to the Doctor's mind some *juvenile schisms* of his own. We quote his words in a note, page 26:—'Does not the hostility of the Doctor towards Dissenters seem surprizing, when it is recollected that he was once on the high road of promotion among us? When he enjoyed the patronage of Lady Huntingdon, and was in fact under tuition at her academy or college, with a view to become one of her ministers, was he not professedly a Schismatic, Sectarian? &c. Were we in possession of all the particulars which have led to such a change in his views, we might possibly *account* for the antipathy and violence which he has of late years discovered.'

Memoirs *of the Rev. Mr. James Hervey, A. M. late Rector of Weston Favel: containing an Account of his Religious Principles, Experience, and Conduct. Compiled by John Brown, Minister of the Associate Congregation, Whitburn. 2d Edition, with various Improvements, from Original Papers. Recommended by several Ministers.* 12mo, 5s.

Mr. Hervey, the subject of these Memoirs, exhibits in his writings a most zealous attachment to the great doctrines of the glorious gospel; and, in his life, a most eminent example of evangelical holiness. His views of the gospel were clear and sound, experimental and practical: his faith in the adorable Redeemer was strong and operative, and his love of him, and of the truth as it is in him, was, in an uncommon degree, ardent and undissembled. As a divine, his praise is in all the churches; and, as a Christian, he is equalled by very few, and perhaps excelled by none.

The Memoirs of this excellent person, being almost entirely in his own words, exhibit a just, interesting, and edifying picture of Mr. Hervey; and are fitted to be eminently useful, as presenting a bright and most amiable specimen of the influence of divine truth, and exhibiting an example to all, and especially to the ministers of Jesus, fitted at once to instruct, to humble, and to stimulate.

The materials have been, by the Compiler, carefully and judiciously selected, for the most part, from the letters of that excellent man. These are interspersed with agreeable parts of his history, and well-authenticated anecdotes, all arranged in such convenient and perspicuous order, as must render the Memoirs acceptable and useful to the devout reader. We cannot but recommend this valuable piece to the public, and hope that many in perusing it will be pleased, edified, and comforted.

The former edition met with the approbation of many readers: a large impression was soon sold off. The present edition is much improved. The Compiler having, after the publication of the first, received many original papers, which cast light on Mr. Hervey's character,

has availed himself of these, so as the Memoir is much enlarged and enriched.

The following view of the contents, will best shew the nature of the work: — Cap. I. His Birth and Education; — II. His Conversion; — III. His Religious Principles: Sec. 1, Their Evangelical Tenor; 2, His Views of Faith and Holiness; 3, His explicit and zealous Attachment to the Purity of the Gospel; — IV. His Public Character and Conduct: 1, His conduct in his Ministry; 2, His zealous Recommendation of Holiness; 3, His pious Designs; 4, His Compassion to the Afflicted, particularly those grieved in spirit; 5, His Charity to the Poor; 6, His Regard to all the People of God; 7, His Concern for the Sins of others; 8, His faithful Reproofs for Sin; 9, His Delight in pious Conversation; — V. His Personal Religion: 1, His Regard to Christ as the All in true religion; 2, His Improvement of the Comforts of the Gospel; 3, His Delight in the Atonement; 4, His Love to the Saviour; 5, His Conflicts with Indwelling Sin; 6, His Veneration of the Holy Scriptures; 7, His Spiritual-mindedness; — VI. His Deportment under his Afflictions; — VII. His Last Sickness and Dying Sayings; — VIII. His Character; — IX. His Writings: Appendix.

LITERARY NOTICES.

Mr. Boothroyd has committed to press a new edition of the Hebrew Bible; with the principal various readings of Kennicot, De Rossi, and the Ancient Versions, in the form of Notes. It will be published in Parts: the first may be expected shortly.

New Editions are also in the press of the Works of the Rev. W. Jones and Bishop Porteous.

Dr. Collyer has in the press a volume of Hymns, partly original and partly select, intended as a Supplement to Dr. Watts's; also An Appendix to 'Divine Songs,' by the same author.

Also in the press, Two New Editions of Mr. Sabine's Church-History, 12mo and 8vo.

A Second Volume of Dr. Brichan's Sermons is prepared for press; and will be accompanied by a New Edition of the First.

A Translation of Calvin's Institutes is in a state of forwardness.

Mr. Holloway, of Reading, is about to publish 'Remarks on the favourable and unfavourable Signs of the Times, as referring to the Church of God, the State of the Nation, and the World at large.'

A Set of Maps are preparing, under the title of 'The Scripture Atlas,' as a Companion to our Quarto Family Bibles.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Memoirs of the Hon. and Rev. W. B. Cadogan; of J. Bacon, Esq. R. A.; and of the Rev. J. Newton. By R. Cecil, A.M. Rector of Bisley, &c. 8vo, 12s

Dr. Hawker's Sailor Pilgrim, new edition, with a Second Part, 12mo, 3s; 8vo, 6s. — Second Part only, 12mo, 1s 6d; 8vo, 3s

Observations on the Plagues of Egypt, by Jacob Bryant, Esq. New edition, 8vo, 9s

Dr. Magee on the Atonement, 2d edition, 2 vol. 8vo, 20s

Howe's 'Redeemer's Tears wept over Lost Souls,' new edition, with an Appendix, 12mo, 2s 6d

Good Thoughts in Bad Times, and Good Thoughts in Worse Times, by T. Fuller, B. D. Recommended by Mr. Hinton, 18mo.

Sermons, on Select Subjects, by C. Buck. 12mo, 4s.

Way to Ruin, or History of a Young Farmer. 6d.

Validity of Baptism by Sprinkling, and the Right of Infants, &c. By Dr. Osgood. Also, 2 Discourses, by Dr. Lathrop, 12mo, 3s 6d

Evangelical and Pharisaic Righteousness compared: a Sermon before the University of Cambridge, by C. Simeon, M. A. 8vo, 1s

The Christian laid forth in his whole Disposition and Carriage, by Bp. Hall: revised by H. Budd, A.M. 1s

Parental Duties and Encouragement, by J. Bruce, 1s

Religion and Loyalty United, preached Oct. 25, by Js. Boden, 1s

Sermon on [Infant] Baptism, by J. Eagleton, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Letters have been received by the Directors during the last Month, from the Missionaries Elliott and Purkis, at Tobago, dated November 18; from Mr. Davies, at Demarara, dated Oct. 4; and from Mr. Adam, at Trinidad, dated Nov. 21; also from Dr. Vanderkemp, dated Bethelsdorp, Sept. 5; and from Mr. Sydenfaden, at the Cape. — Interesting Extracts from some of these Communications may be expected; but could not be procured in time for the present Number.

Contributors to the Missionary Society are respectfully informed, That *only* Collections, Anonymous Donations, and Legacies, are noticed in this Magazine; but that the annually published Accounts contain the Name of each Individual Contributor, whose Name and Contribution has been received by the Treasurer at the date of publication.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. W. Washbourn and Friends, Wellingborough —	16	3	8
A Friendly Society at Kidderminster, by Mr. Bunnell —	1	1	0
Rev. Mr. Humphrys and Congregation, Union Street Chapel	32	11	0
Collection in Cliff Lane Chapel, Whitby, by Rev. Mr. Young	8	10	0
Ditto at Silver Street Chapel, Whitby, by Rev. Mr. Arundel	22	3	6
Legacy of Mrs. Appleton, late of Cecil Street, Strand, by the Rev. W. Gurney and Mr. J. Buck, Executors (Legacy Duty deducted) — —	69	7	9
Rev. G. Laurie and Friends, Budleigh — —	6	5	0
Auxiliary Society, recently formed, at Dover —	7	2	6
P. W. S. — — —	1	0	0

A large Parcel of Testaments, &c. for Portland Head Chapel, New South Wales, from D. Lister, Esq. Hackney.

A few Small Parcels for the same place have been received from other Persons.

PARIS.

Answer of the French Emperor to an Address from the Deputies of the Departments of Rome, which had been recently taken from the Papal See. Paris, Nov. 16, 1809.

'Messieurs, Deputies of the Departments of Rome,

— 'My mind is filled with remembrances of your ancestors. The first time that I pass the Alps, I will make some stay in your city. The French Emperors, my predecessors, had separated you from the territory of the empire, and assigned your country as a fief to your bishops: but the welfare of my people no longer admits of any division whatever. France and Italy must be completely united under the same system. Besides, you had need of a powerful hand: I feel a particular satisfaction in being your benefactor; but it is not my intention that there shall be the least change made in the religion of our fathers. I, the eldest son of the Church, will not depart from her bosom. Jesus Christ did not deem it necessary to invest St. Peter with a secular supremacy. Your See, the first of Christendom, shall remain such: — your Bishop is the Spiritual Head of the Church, in like manner as I am its Cæsar. I 'give to God that which is God's, and to Cæsar that which is Cæsar's.'

In the Sitting of the Legislative Body, on the 12th of December last, an *Exposé* was made by Count Montalvet, in the Emperor's name, of the situation of France; from which we quote only that article which respects Religion.

Under the head of Religious Worship, after having declared that in France all religions are not only tolerated, but honoured and encouraged, he makes the following observations: — 'No well-informed person is ignorant of the mischief which the temporal sovereignty of the Pope has done to religion; but for this mischief one moiety of Europe would not be severed from the Catholic Church. There was but one mean to free it for ever from such great dangers, and to reconcile the interests of the State with those of Religion. It was necessary that the successor of St. Peter should again be undisturbed by worldly concerns, — merely a pastor, like St. Peter.'

LONDON.

Remarks on the General Bill of Mortality in the Metropolis, for 1809.

The authorized report on this subject, published by the Company of Parish-Clerks, states that the comparative number of Burials and Baptisms, during the last year, was as follows: —

	Baptized.	Buried.
In the 97 Parishes within the City Walls	1013	1220
17 ditto without the Walls	4608	3540
23 Out-Parishes in Middlesex and Surry	9935	7866
10 Parishes of Westminster	4056	4054

Christened	Males...9981 / Females 9631	19612	Buried	Males...8636 / Females 8044	16680

Whereof have died,

Under two years	4937	Between fifty and sixty	1419
Between two and five	1916	sixty and seventy	1295
five and ten	745	seventy and eighty	1063
ten and twenty	566	eighty and ninety	369
twenty and thirty	1145	ninety and a hundred	54
thirty and forty	1472	Aged one hundred	2
forty and fifty	1748		

Decrease in the number of Deaths this year, 2932.

Most of our readers probably know that the registers, which are kept by the different parish-clerks, &c. are furnished with materials, from time to time, by the women called *Searchers*. Now, when it is considered how very incompetent these women must necessarily be to ascertain the nature of the several diseases that occasioned the decease of our fellow-citizens, it will be obvious how little dependence can be placed on their details of cases, and the respective number of deaths produced by each disease enumerated in the general table. The proportion of deaths arising from 'fevers of all kinds,' is here reported to be 1066; whereas the number said to have died of consumptions only, is 4570; and of convulsions, 3463. Two separate articles are made of those who died of spasm and cramp, which might as well have been included under the more comprehensive head of 'Convulsions,' if the class of these latter had not been swelled so enormously beyond all reasonable bounds; for it is a very frequent thing to rank every death under the name of Convulsion, which occasions a blackness of the finger-nails! We also find 1251 deaths under the denomination of 'Aged,' two under the term 'Bile,' five under 'Grief,' twenty of 'Stoppage in the Stomach,' one of 'Tumour,' one of 'Palpitation in the Heart,' and one who died of 'Overjoy.' Besides these ridiculous or unmeaning denominations, we find only one of *Scarlatina*, one of 'Strangury,' and but one 'Bit by a Mad Dog;' which no person of common sense and ob-

servation can regard as correct, especially since it is well known that the deaths by *hydrophobia* have been uncommonly frequent, insomuch as to have caused a special enquiry by the Royal College of Physicians, at the instigation of Government. In the melancholy catalogue, we are also particularly induced to notice the 52 who 'killed themselves;' but when we observe, besides them, four 'poisoned,' eight 'found dead,' seven who perished by 'excessive drinking,' and 124 'drowned,' we fear that the above number of 52, said to have 'killed themselves,' is by far too low an estimation. Alas! it is a fact which cannot be denied, that many bodily as well as mental disorders, ending fatally, are produced by carelessness or wilful misconduct, which therefore constitutes a species of self-murder.

There is still another article in the Bill of Mortality requiring peculiar attention from our readers and the public in general; namely, *The death of eleven hundred and sixty-three persons by the small-pox!* — a circumstance so truly deplorable, and accompanied by so much obstinacy as well as ignorance, that we know not how to excuse some parents of great criminality, in having their children inoculated for the small-pox instead of the cow-pock, or leaving them to catch the variolous contagion through absolute indifference! Our intelligent readers will not now require to be informed that Dr. Jenner's invaluable discovery has been rewarded by the British Parliament with £30,000, after undergoing the strictest investigation as to its real merits; and that millions of trials, in different countries, have proved the efficacy of Vaccination, beyond the possibility of being controverted. The inoculation of the cow-pock having been honoured with the approbation of all the Colleges of Physicians and Surgeons in this kingdom, and being likewise sanctioned by almost every respectable practitioner of medicine throughout the world, we deeply regret that any parents should be prevailed on by the false and artful representations of a few designing men, or by the ignorant tales of undiscerning persons, to neglect the use of so great a blessing; and we deem this neglect the more unpardonable, because a National Vaccine Establishment is now supported in London, at the expence of £3000 a year, to extend the practice, and diffuse the cow-pock matter *gratuitously*.

The Secretary of State for the Home Department has addressed circular letters to the clergy of England, recommending their exertions to extend the benefits of vaccination, by removing the prejudices which the lower orders entertain against it. Sir Lucas Pepys (President of the Royal College) has likewise circulated addresses to the clergy, and to the governors of infirmaries and similar establishments in the country, recommending the *gratuitous* vaccination of children in their neighbourhoods. The clergy are requested to deliver to the parents of children carried to them for baptism, printed statements concerning the important benefits of the vaccine process:—a method of diffusing knowledge on this subject, which is said to have been successfully employed on the continent.

We cannot more properly close our present remarks, than by guarding the minds of credulous or inconsiderate parents against the influence of Prejudice; and by reminding them of the extreme danger to which they subject their neighbours in disseminating the small-pox, either with or without inoculation. It has been computed, on an average, that three or four persons are infected by means of every small-pox patient; and that, at least, one-sixth of those die who catch this terrible disease! Consequently, it is the bounden duty of all who insist on inoculating themselves or their offspring, to keep very closely at home, in order to prevent spreading the contagion abroad, lest they become responsible for the sickness and death they occasion to others. Dr. Willan has published a fact, which affords a most awful illustration of this remark: — A child was inoculated for the small-pox, whose parents kept a shop in a court, containing about twenty houses; and, from this child, as people daily frequented the shop, seventeen caught the infection in the natural way, of whom eight individuals died! Mr. Blair (in his 'Hints to Parliament') relates that a medical

gentleman, residing in Holborn, witnessed above thirty deaths from the same cause; and that nearly one-fourth of them happened in Eagle Court, from the contagion communicated by a single child! These important particulars, we hope, may suffice to deter religious parents from acting so cruelly and incautiously.

A CAUTION.

Legacies. — Mortmain.

SEVERAL instances having lately occurred wherein Legacies, left to Dissenting Ministers, or to Dissenting Churches or Congregations, for the use of the ministers, or for the benefit of the poor, or for the general carrying on the public worship of God in *such* churches and congregations, have been LOST, by reason of the respective testators having, unfortunately, made them payable out of *real* estates, *or* out of the rents of houses or lands (either freehold or leasehold) instead of charging them *wholly on their personal estate*.

The Committee for Supporting the Civil Rights of Protestant Dissenters, think it their duty to apprize their Dissenting Brethren in general, and in the country in particular, of the necessity of attending to this distinction in framing their wills, as, otherwise, any legacies they bequeath, payable *out of real estates*, or out of houses or lands (whether freehold or leasehold) or the rents and profits thereof, for the benefit of any of their churches or congregations, will be void by the statute of Mortmain; and, consequently, their intentions will be frustrated.

And, in order to assist (as far as possible) persons who may be desirous of leaving any part of their property to such purposes, the Committee have thought fit to subjoin the form of different clauses, applicable thereto; which, if adopted, will be the means of securing such Legacies going according to the intentions of the respective donors.

Legacy for the Use of the Minister.

'I give and bequeath the sum of ———, to be raised by my Executors out of my PERSONAL estate, and to be paid to the *Deacons* for the time being, of the Church or Congregation of Protestant Dissenters, under the pastoral care of Mr. ———, in ———; whose receipt shall be a sufficient discharge to my Executors for the same, to be by the said Deacons laid out and invested, in their joint names, in the public funds, upon trust, to pay and apply the interest and dividends thereof, as the same shall, from time to time, be received.

To the Minister for the time being, of the said Church or Congregation, for his own use and benefit. Or,

(Legacy for the Use of the Poor.)

As above. Then say,

'Unto and amongst such Poor Persons, Members of the said Church or Congregation, as the said Deacons for the time being shall, in their discretion, think fit.' Or,

(Legacy for the Use of the Place.)

As above. Then say,

'Towards the Expenses of carrying on the Public Worship of God in the said place, as the said Deacons for the time being shall, in their discretion, think fit.'

☞ In those congregations where other officers are appointed instead of deacons, the word *deacons* must be varied accordingly.

*** The Committee meet on the last Friday in every Month, at the King's Head Tavern, in the Poultry, at 12 o'Clock, to whom any communications may be sent; or to the Secretary, Mr. Webster, Queen St. Cheapside.

HOXTON ACADEMY.

THE Annual Meeting of the Subscribers to this Institution, was held at the New London Tavern, on Friday evening, Jan. 12. The Minutes of the Proceedings of the Committee during the past year, were read and confirmed. Some of these appear particularly important, as they relate to a considerable improvement

in the system of education adopted in this Seminary. Several interesting and useful branches of study are now added to those which formerly engaged the attention of the students; and this enlargement of the plan of tuition, has rendered necessary the appointment of a third tutor. To this office the Rev. H. F. Burder, at the recommendation of the Committee, was unanimously chosen. The departments of tuition are arranged as follows: — Rev. R. Simpson, Hebrew, connected with Biblical Criticism, Jewish Antiquities, Systematic Divinity, &c.; — Rev. John Hooper, the Latin and Greek Languages, &c.; — Rev. H. F. Burder, Belles Lettres, The Philosophy of the Mind, Logic, and Mathematics.

The comfortable accommodation of the students has been greatly promoted by the erection of thirty small rooms for studies, which are furnished with fire-places, and rendered favourable to retirement, by brick partitions. A great part of the heavy expence incurred by this improvement has been already defrayed by the liberal contributions of individuals, and of congregations: a debt, however, of £ 600 still remains; which, together with the increased expenditure, attaching to the enlargement of the plan of tuition, renders it necessary to make an urgent appeal to the generosity of the religious public.

Provincial Intelligence.

EDINBURGH.

Persecution exposed.

The following Cause, determined in the Court of Session, Edinburgh, about a year ago, is of so much consequence to the cause of Religious Liberty, that we think it necessary to insert it. Mr. M'Arthur, an irregular preacher, had formerly been employed in conveying herrings from Loch Fyne, in Argyleshire, to Glasgow. Being very zealous, he began to speak to a few people about their souls; and, by degrees, became very popular. His representations of eternal things were sometimes so awful, that some of his hearers have been extremely agitated; and he is said to have maintained, That some experience of this kind was essential to true religion. He is said also to have made some very free remarks on the conduct of the rich, and also on the regular clergy; all which circumstances, probably, encouraged a neighbouring gentleman to exceed the bounds of the law in his treatment of the preacher. Had Mr. M'Arthur rendered himself obnoxious to the law, he ought to have been treated in a legal manner; but the violent persecution he has endured, has been properly exposed in a Court of Justice; and we rejoice that the laws of our country will not permit any man to be injured for his endeavours to do good. At the same time we would recommend it to zealous and well-disposed men to refrain from unnecessary reflections on their superiors, which can seldom have any other effect than that of provoking opposition: —

Court of Sessions, Edinburgh. — On Tuesday, the 6th inst. the court determined a case of a very interesting nature:—Mr. Donald M'Arthur, the pastor of a dissenting congregation at Port Bannatyne, in the island of Bute, brought an action against John Campbell, Esq. of Southall, upon the ground that the latter gentleman, on the 20th of October, 1805, while Mr. M'Arthur was celebrating divine service, in the midst of his congregation, violently seized upon his person, forced him on board a vessel bound for Greennock; and having landed him, a few miles from that place, had, after confining him in a small inn during the night, marched him along the road as a common felon, and delivered him to Capt. Tatham, the regulating officer for that quarter, as a fit person to serve in his Majesty's Navy. The officer accordingly (as the pursuer farther stated) sent him on board the Tourterelle frigate; which speedily conveyed him out of the jurisdiction of the

Scottish courts. After being detained for five weeks on board different ships of war, and suffering, as he alleged, every species of indignity and hardship, Mr. M'Arthur was discharged by express order from the Lords of the Admiralty; and furnished with a certificate, that he was never again to be impressed into his Majesty's service. The summons concluded against Mr. Campbell for £2000 damages, with expences.

Mr. Campbell, in his pleadings before the Lord Ordinary, denied several of the most aggravating circumstances of the case. In particular, he alleged, That the pursuer was in the practice of preaching immoral and seditious doctrines; that he was a fit object of the impress, having been formerly employed in the herring-fishery, and being consequently a seafaring man; and that, under these circumstances, acting *bona fide* as a justice of the peace, he conceived himself fully entitled to deliver him to Captain Tatham. The Lord Ordinary (Lord Meadowbank) pronounced an interlocutor of considerable length, finding, for the reasons therein stated, the whole proceedings scandalous and unjustifiable; repelling the defences, whether founded on the pursuer's having once been a seafaring man, or on the religious doctrines he is said to have taught, or on the seditious speeches which it is stated he uttered; and further, finding the pursuer entitled to £105 sterling, as a *solatium* for the wrong he suffered; together with indemnification of the expences incurred by him, personally or otherwise, in obtaining his deliverance, and expences of process.

Distribution of Tracts, &c. among the Prisoners of War.

[*Extract of a Letter from Mr. —— to his Friend in London.*]

Assured that all intelligence of a religious nature must give some degree of pleasure to you, I feel it my duty to state the progress I have made in the distribution of Religious Tracts, the Scriptures, and Doddridge's Rise and Progress, among the prisoners of war, and others.

Endeavouring to keep your advice constantly in view, I have, with care and economy, distributed above two-thirds of Doddridge. This awakening book was at first sparingly distributed, and received with seeming indifference, particularly by those of an infidel cast; of which there are, alas! too many among these captives, who, on looking into the book, threw it away. On a second distribution to a greater extent, it was received by the prisoners in general with great avidity, particularly by some to whom I had before given a copy of the New Testament.

On enquiry, I find Doddridge has been, and is still read with considerable attention, even by those who at first treated it with contempt. You will unite with me in prayer to the Lord, that his Spirit may fasten the heart-affecting truths contained in it upon their minds! From the above period, applications were made to me frequently for a copy of this work; and it is truly gratifying to observe persons, in different corners of the prison-rooms, reading Doddridge or the Scriptures, with apparent solemnity and seriousness.

Having been occasionally furnished with French Testaments by Mr. B. I have distributed them to persons in whom I could confide for their preservation. It gives me pleasure to add, that they have taken great care of this invaluable book: it is frequently read by them; and they speak of it with the greatest veneration. In some, I humbly hope it has excited a desire after religious knowledge, which, by the blessing of God, may ultimately prove the means of their salvation!

By the cartel that lately sailed, I embraced the opportunity of sending a few Tracts, Testaments, and Doddridge's Rise, &c. under care of a French officer, on whose integrity I place great reliance; and who promised he would distribute them when on his journey home, from the sea-coast into the interior. Among the prisoners returning to France in

this cartel was a young midshipman, to whom I had shewn some attention. On taking leave of me, he assured me he would never forget to carry the New Testament and Doddridge with him wherever he went. 'These,' said he, 'I mean to make my companions in the hours of relaxation from duty.'

A friend has likewise supplied me with a few Dutch, German, and Danish Tracts, and some Italian Testaments; some of which I have distributed among persons belonging to these nations, in the prison and prison-ships. It gives me pleasure to say, That much good appears to have arisen from the distribution of Tracts among the soldiers of the militia, and also among the seamen. Some, who were remarkable for profaneness, have been restrained; and in others, a visible change has taken place, from ignorance, contempt, and disregard of divine things, to some degree of knowledge and concern, and a desire to hear the word of God.

The boys belonging to the ship, and a number of children, whose parents reside on board, have been instructed to read, and to repeat Dr. Watts's Catechisms and Hymns. Many of the former, who scarcely knew a letter of the alphabet, can now read the Bible, repeat the whole of the Catechisms, a number of the hymns, and various portions of Scripture, with great facility.

ORDINATION.

On Wednesday, Dec. 6, the Rev. T. Bumpage was ordained over the church at Winchmore Hill, Middlesex. Mr. Steil, of Wigan, delivered the introductory discourse; Mr. Simpson, of Hoxton, prayed the ordination-prayer; Mr. Clayton, sen. of London, gave the charge, from Rom. xi. 13, latter part; and Mr. Thomas, of Enfield, preached to the people, from 1 Cor. xvi. 10. Messrs. Morrison, of Barnet, Atkinson, of Mill Hill, and Whitefoot, of Enfield, engaged in prayer, &c.

The Church and Congregation at Princes Street Chapel, Plymouth Dock, have lately forwarded to the Rev. Mr. Platt, for the use of the Naval and Military Bible Society, £40. In May last, the same congregation contributed £40 to the British and Foreign Bible Society.—These examples of Christian liberality are calculated to 'provoke others to love and to good works.'

MANCHESTER.

On Thursday, the 4th of January, at a very numerous and respectable Meeting of the Inhabitants of the above town and its vicinity, convened by public advertisement, an Auxiliary Society was formed, to promote the objects of the British and Foreign Bible Society, which happily embraces Christians of every denomination. The Rev. Dr. Blackburn, Warden of the Collegiate Church, was appointed President; the Rev. Mr. Tweddale, a Clergyman of the Establishment; and the Rev. Mr. Roby, a respectable Dissenting Minister, Secretaries.

AMERICA. — We have the pleasure to announce, on credible authority, That, besides the Bible Societies, mentioned in our last (p. 42) similar Institutions have been formed for the State of Massachusetts and the district of Maine; and that it was expected that, in the course of the winter, Bible Societies would also be established in Georgia and South Carolina.

RECENT DEATHS.

Died, Dec. 24, at Clapham, Miss *Bacon*, eldest daughter of the late John Bacon, Esq. R. A. Sculptor. She was a truly pious person, and died in the most placid manner, enjoying 'the peace of God, which passeth all understanding,' and in the lively hope of a blessed immortality.

Died in the West Indies, —— Mr. Bentom, formerly a Missionary at Quebec.

AWFUL SUICIDE. — On Thursday, Jan. 18, about noon, a Mr. Levi, a Jewish Merchant, precipitated himself from the top of the Monument, in London; and was instantly killed

POETRY.

THE MAGI.

Verses addressed to a Friend on Christmas Day.

HAIL, Bethl'hem! highly-favour'd city, hail!
And hail, thou Star! I mark thy lustre mild,
Whose faithful light, unerring, points the way
Of eastern Magi to the holy Child!

Yes, ye were wise, — had search'd the sacred page,
And knew the language of that mystic ray,
Which led your steps from Persia's plains afar,
From the dim twilight to the noon-tide day.

True to the light ye had, that star arose
On *you*, though distant from fair Salem's towers;
That star pursued, to Bethl'hem leads you, where
The Sun of Righteousness his radiance pours.

The pilgrim, thus benighted and forlorn,
Who o'er the desert seeks fam'd Mecca's shrines,
Catches the first faint glimmer in the east,
And follows, till the holy city shines!

But he, alas! in Error's darkness strays;
No guiding light ere dawns upon his soul, —
No day-star darts its beams upon his path;
But darker, and more dark his minutes roll!

Ah! how unlike those sages of the east,
Whose twilight dim increas'd to perfect noon:
The Star of Bethl'hem for their guide, they pass'd
Through Wisdom's gates, and saw Salvation's Sun.

Thus, my dear friend, may we our way pursue!
Thus wise, improve our rising dawn of grace!
This faint light follow'd, will to Jesus lead, —
And He's our SUN, — the Sun of Righteousness!

LINES written in the Case of a Lady's Watch,

by Mr. E. Button, and set to Music by Mr. J. Whitaker.

ONWARD, perpetually moving,
These faithful hands are proving
How quick the hours steal by;
This monitory pulse-like beating
Is constantly, methinks, repeating
'Swift, swift, the moments fly!'
Reader, be ready; or, perchance, before
These hands have made one revolution more,
Life's spring is snapt? — you die!

To a Lady, with a little Volume, entitled 'The Refuge.'

IF darkness, like Lavinia's, should be thine,
And unbelief prevent thy peace divine,
Accept the volume, which describes so well
The grace and love which in Immanuel dwell.
Look to that Refuge which his gospel brings,
And trust thy soul beneath his shelt'ring wings:
Strong is his arm of mercy, rich his grace,
As young Lavinia's happy faith could trace!
Affection's gift peruse; and while you read,
May that best Refuge be your friend indeed!

J. J.

Printed by G. AULD, Greville Street, London.



Rev.d W.m Potter.

Wotton.

Underedge.

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THE

EVANGELICAL MAGAZINE.

MARCH, 1810.

SKETCH OF THE CHARACTER OF THE LATE MR. THOMAS HAWKES, OF PICCADILLY, LONDON.

THE following brief memorial of a worthy and liberal man is taken from a sermon, preached on occasion of the death of Mr. Hawkes, at Orange Street Chapel, Dec. 24, 1809, by the Rev. John Townsend. This sermon is printed, but not published, being circulated only among the friends of the deceased: we are permitted, however, to insert in this work that part of it which relates to the character, experience, and closing scene of Mr. Hawkes.

The preacher takes for his text, Matt. xxiv. 44, 'Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh.' In these striking words Mr. T. observes, That we have, 1st, A part of the character of Christ,—he is 'the Son of man. 2dly, An important event stated,—the Son of man 'cometh.' 3dly, The uncertainty of the period when this event shall take place,—'ye know neither the day nor the hour.' 4thly, An appropriate and impressive inference deduced from the whole,—'therefore be ye also ready.'—Having illustrated each of these parts of the text, Mr. Townsend proceeds to direct the attention of his hearers to the character of his departed friend; on which he expresses himself thus:—

"If what I have to say on this part of the subject resulted only from my own knowledge, and from my own feelings, it might be suspected, that in drawing his portrait I was governed by the partiality which friendship insensibly induces; but I am addressing some in this congregation who knew him much longer, if not more intimately, than I did; and I know you are of opinion that it is scarcely possible to speak too highly of his general character. You have been near observers of his temper and conduct, and can bear honourable testimony to the energy of that grace which was in him, and also to the

abundance of that fruit which it yielded, — scarce a single day passing over his head that was not marked by some 'work of faith and labour of love.'

The first point of view in which we shall consider him, is that of a *Tradesman*. He had been well educated for this department of life by the manner and spirit in which he had conducted himself as a servant; for, whilst in that capacity, he was remarkably active and industrious, always economical in the use of his time (generally making seven days in a week) and extremely frugal in his expenditure. When he began the world for himself, it was not under those auspicious circumstances which fall to the lot of some young men, who, in addition to a business already formed, have ample supplies to conduct it with ease and success. But whatever he lacked, in point either of connexions or property, was abundantly supplied by his uniform endeavour to oblige, joined with unremitting prudence and activity; and aided by the economy and active services of his invaluable partner in life, of whom I feel no scruple in saying (without any disparagement to the many excellent females I am addressing) that she was one of the most industrious, benevolent, and pious women of our day.

For some time he had difficulties to struggle against; but he soon began to surmount them; and in a very few years the Lord so blessed the work of his hands that he became exposed to a new danger, — that of being carried away by the deceitful allurements of prosperity: but here also the Lord assisted him, and enabled him to set his face as a flint, and hazard the sacrifice of his temporal advantage to the testimony and approbation of his conscience. His business introduced him not only to the first nobility of the land, but also to the princes of the blood; some of whom once accustomed themselves to see and consult with their tradesmen on the Lord's Day morning. This evil practice he resolutely withstood, and refused to attend; yet, he did it in such a way as to avoid giving offence *. In short, he acted as an independent, just, and disinterested man towards his superiors. Towards his equals he was affable and obliging, and ready to render them advice and assistance proportioned to his ability. As a master, he was humane and

* I remember well his telling me That he was once sent for on the Lord's Day morning, to attend on a person of high rank, just as he was setting off to worship God. He expressed his surprize to the groom, asked him if he knew what day it was, and intimated that the message must certainly refer to the next day. The groom assured him that was not the case; but that his master wanted to see him immediately. He then desired the groom to present his duty to his R—— H——, and inform him that he always made a point of attending the worship of God on that day; but that he would wait on his R—— H—— early the next morning; and, to the honour of R—— H——, he received him with his usual civility.

liberal: he thought the labourer worthy of his hire. I have before me to-day those who can reflect upon twenty, twenty-five, yea, some of you more than thirty years connection with him; and the unfeigned tears I have seen you shed for the loss of your late employer, demonstrate that you have lost a friend as well as a master, and speak louder than any encomiums I can utter.

We look at him as a *Relative*. How many I am addressing this morning, who have to bless God for him under this character! Though you were the children of other parents, and to all appearance destined to live in places remote from the metropolis and each other, he gathered you around him, considered you in the light of children, and placed you in situations and circumstances which tended to your comfort and prosperity. He sweetened the cares and duties of your station with the cheerful smile of approbation, and the tokens of his friendship and liberality. As he prospered, he studied to promote your prosperity; and when Providence permitted him no longer to abide among you, to smooth the thorny path of life with his counsel and his company, he scattered among you the fruits of his honest, perseverving, and successful industry. I most sincerely sympathize with you all; because I know that, in your departed relative, you have lost a guide, a friend, and a father: but make his God your God, his faith and experience yours, — make that Jesus, in whom he trusted for salvation and eternal life, your Saviour and your all, and you shall join his company in those realms of purity and bliss to which he is gone!

When I recollect the spirit and conduct of our departed friend in the domestic circle, and contrast them with those of some other professors, how marked is the difference! To their wives they are churls, to their relatives they are tyrants, and to their servants they are oppressors. They too prosper in the world; but they hold all that the bounty of Heaven has lavished upon them with such a covetous grasp, that their nearest and most indigent and afflicted relatives, nay, even their own children, cannot extort from them the smallest token of liberality.

Again: Let us look at our departed friend as a *Christian*. There is reason to think that he was very early acquainted with the truth and power of that religion, in the belief of which his heart felt the true influence of sanctification, and by the rich consolations of which he was abundantly supported in the near prospect of death and eternity. He was by education and habit a churchman; and, of course, he not only attached himself to that communion, but when he could not find what he esteemed to be the pure gospel in sermons preached at church, he frequented such chapels as had a near resemblance in their worship to the practice of the establishment. His attendance

was chiefly divided between Tottenham Court Chapel and the Lock Chapel (more frequently the latter) till he became connected with Orange Street Chapel.

But the place of his attendance is altogether unimportant, compared with the great question of how he lived and how he died. We know, by the evidence of incontrovertible facts, that there may be a long and a regular attendance upon the soundest and most impressive evangelical ministry, connected with great knowledge, ardent zeal, shining gifts, and unbounded liberality, where the life and power of religion, and the personal exemplification of its purity, may all be wanting. He was not a professor of this description; he was a genuine Christian. He had a sound judgment as to what was truth; he felt the power of that truth upon his heart and conscience, and incessantly aimed to adorn the doctrine of God our Saviour, by abounding in all the fruits of holiness. He walked in his family as one that feared God, — as one that loved the souls of those who were round about him, — as one who was determined to 'show piety at home*.'

Such was the influence of religion upon his mind, that he was humble without the affectation of humility, — he was firm without being obstinate, — he was cheerful without levity, — he was serious without being either melancholy or morose; and, in his attention to the cause of God and the poor, he was liberal without being either ostentatious or imprudent. What is peculiarly worthy of notice is, that his liberality was of the most extensive and diffusive kind: it was free from all that partiality and narrow-mindedness which discover themselves in too many wealthy Christians. The free-will offerings of his pious benevolence were not made to names, to forms, or to party: his soul was as free from bigotry as it was from deceit and hypocrisy. It was to the cause of God, and the interests of religion in general, that he consecrated his beneficence. He listened to the calls of Humanity and Religion wheresoever their voice was to be heard; the streams of his kindness flowed into every department of the Christian sanctuary. He did not stand disputing with himself whether he should assist the church, the chapel, or the meeting; — as far as he could do it with a good conscience, he assisted them all; and embraced as brethren all who belonged to them, provided they were sound in the faith, and lived in holiness. If the pure gospel of Jesus might be more extensively spread, if the interests of genuine religion could be advanced, if human misery were to be alleviated, you might reckon upon his aid. He was deeply impressed with a sense of his obligation to God: he did not esteem the gold or the silver his own, — he considered himself as a steward, and his heart was expanded

* 1 Tim. v. 4.

and warmed in the best of causes. He knew well that real misery and vital godliness belonged not exclusively to any party; and therefore, wherever he found these, he recognized them, and seemed desirous of imbibing the spirit and imitating the example of the good Samaritan. He observed the aspect of the times in which he lived; and rejoiced to see Christians of different classes foregoing their prejudices, and uniting with heart and hand to do good to the souls of their fellow-men. He was not satisfied with looking on, or expressing a cold and reluctant approbation of their good intentions; but, knowing that God works by means, he assisted to provide them, and thereby stimulate to yet wider and more energetic operations.

There are but few, if any, institutions intimately connected with the diffusion of religious truth and the salvation of souls, to which he was not a cheerful contributor. It is now well known that, in the most private manner, he presented 1000*l.* to the Missionary Society only a few days before his death; nor was the name of the donor divulged till he was beyond the reach of human blame or praise. It is surmized by his friends, that if he had lived but a few days longer, some other useful and important institutions would have received proofs of his liberality. Few men ever felt or enjoyed the luxury of doing good more than he did *.

* Before I close, I feel it a duty I owe to the deceased, to this congregation, and to the ministers who officiate here, to notice the connexion he had with this place of worship. I am the more induced to this, on account of a scandalous report which has been published, and which impeaches the character of all who have any concern with it. Whilst this libellous charge was a mere newspaper tale, it was scarcely worthy of any notice; but since the author of it has thought proper to place it in a book, which may possibly outlive newspaper scandal, he ought to be told that his information is altogether unfounded; and, of course, that if he has a spark of honour and honesty, he will contradict the calumny he has so wantonly propagated. Whatever blame or praise attaches to the proprietors and managers of Orange Street Chapel, Mr. Hawkes must have his share, as he not only occupied both these stations, but had actually made the place his own by purchase, and that from the most honourable and disinterested motives: but the writer alluded to tells the world, That the great object of the managers is worldly interest; and that it is indeed one of the most profitable concerns in the metropolis. So far is the representation from being true, the state of things is precisely the reverse. The sum of £1950, first advanced to purchase the lease and repair the place, still remains unpaid; nor have the persons who advanced it received any interest for 19 years. Of the £600 expended for the last repairs, more than £100 is yet unpaid; and our departed friend, to whom the place belonged, had not received any rent for two years past. The fact therefore is, that the place does not pay its own expences; and if the proprietors were so intent upon making money of it, would they have been satisfied with having only one collection-day in the year? — a thing almost unprecedented.

But I must close with a word or two concerning our friend's dismission from the body. Having, from an early period of life, known the Saviour, experienced the power of his grace, and walked in the way of his commandments, he was enabled for many years to contemplate the approach of death without anxiety, though the subject of complicated and long-continued disease, and often apparently within a step of the grave. That religion, which had been the solace and support of his mind during this trying season, did not fail him in his last hours: it produced a settled tranquillity of mind, a cheerful resignation to the will of his heavenly Father. The night preceding his departure, he experienced great difficulty of respiration; but there were no symptoms which indicated speedy dissolution. He appeared to enjoy great inward peace, expressed an entire confidence in God; and said to the person attending upon him, that he hoped the Lord would preserve him from all murmuring and impatience. He had a very indifferent night; but rose on the Lord's Day morning much as usual, and came down to family-worship; which was conducted by his friend Dr. Hawker, who was spending a few days with him. After making some arrangements concerning the different parts of the family going to worship, he retired to his own room while breakfast was preparing. A noise (something like a person falling) was almost immediately heard in the chamber which was over the room where the family were just sitting down. A servant at the same instant went up stairs, and called Mr. Hawkes; but no answer being returned, and the door being fastened, she came down again, and mentioned it. This exciting alarm, Mr. Walker and Dr. Hawker both went up stairs. Mr. W. forced open the door; and, to their great astonishment and distress, they found him lifeless at the bed-side! The position in which he was found, plainly indicated that he had expired either in the act of kneeling down to private prayer, or while actually engaged in it. When raised up by his afflicted friend and relative, his countenance appeared entirely undisturbed; and presented an unusually pleasant smile, rather than any symptom of pain. Thus, instead of coming on that Lord's Day morning to this house of prayer, and approaching the table of the Lord with his Christian friends, he was suddenly taken to a heavenly banquet above, and began a Sabbath which shall never end: His departure from this to a better world was at once so sudden and imperceptible, that it resembled being translated more than dying. He could hardly be said to pass *through* the dark valley of the shadow of Death, — he rather stepped *over it*. Sudden death was to him, doubtlesss, sudden glory: —

'His prayer scarce end- d ere his praise begun!'

We conclude this sketch of Mr. Hawkes's Character with the following List of his Charity-Legacies, which will long remain a noble monument of his catholicism and his benevolence: —

CHARITY-LEGACIES.

To the Missionary Society, 2000 *l.* 4 per cents.
Missionary Society to Africa and the East, 1000 *l.* 3 per cent. reduced.
Poor Pious Clergy in the Country, 1000 *l.* ditto.
Decayed Ministers in Lady Huntingdon's Connexion, 500 *l.* 3 per cent. consols.
Society for promoting Religious Knowledge among the Poor, 100*l.*st.
A Society in the West of England, 1500 *l.* 3 per cent. reduced.
Ditto in the North, 1500 *l.* 3 per cent. reduced.
Cheshunt College, 1000 *l.* 4 per cents.
Hoxton Academy, 500 *l.* 3 per cent. reduced.
British and Foreign Bible Society, 1000 *l.* 4 per cents.
Naval and Military, ditto, 500 *l.* 3 per cent. consols.
Sunday-School Society, 200 *l.* sterling.
Sick Man's Friend Society, 500 *l.* 3 per cent. reduced.
Stranger's Friend Society, 200 *l.* sterling.
London Penitentiary (Pentonville) 1000 *l.* 3 per cent. consols.
Plymouth Penitentiary, 200 *l.* sterling.
Lock Hospital, 500 *l.* sterling.
Lock Asylum, 500 *l.* sterling.
New Rupture Society, 500 *l.* 3 per cent. reduced.
Trustees for the Poor of Bromsgrove, in Worcestershire, 1000 *l.* 4 per cents.
All Debts owing on Account of the New Chapels at Stourbridge and Wordsley, computed at about 850 *l.*

ON CHRISTIAN TENDERNESS.

NOTWITHSTANDING there are persons of a kind disposition who are not serious, yet, as a change of heart is implied in Christian Tenderness, it is very superior to natural sensibility, sympathy, or compassion. This will be evident, if we first explain its nature, then shew how it particularly discovers itself, and conclude with some appropriate remarks.

This kind of tenderness is the opposite to selfishness, or an unfeeling disposition; and consists in being easily impressed with a deep sense of our duty to God and man. There may indeed be something peculiar in the formation of the bodies and the state of the minds of those who have tender feelings: however, in such as are serious, grace and experience have a great influence on them; but we may discern more of the

true nature of this disposition by the ways in which it is manifested, the principal of which are the four following: —

1. *In a peculiar fear of displeasing God.* Every true Christian hates all sin, and consequently does not willingly displease the Lord; but the tender-hearted believer is herein more particular than others. Mr. Hervey observes, that 'as the puncture of a needle gives more pain to some than others, so the least deviation from a holy conduct makes a tender conscience uneasy.' Besides avoiding all sin, such a one laments the imperfections of his best duties, and is sensibly affected with the remains of sin within him. He is afraid of displeasing God by the least abuse of his mercies, or by not following the leadings of Providence; and his heart smites him in various other respects, which those of less sensibility never experience.

2. *It is displayed in suitable behaviour under trying circumstances.* In this respect, the conduct of King Josiah is recorded for our imitation; for as he was truly humbled when he read the prophetical threatenings, the Lord said to him, 'Because thine heart was tender, and thou didst humble thyself, thine eyes shall not see the evil I will bring on this place *.' Inlike manner, although afflicted believers, having similar feelings with this good king, must have keener sensations than others, — yet at such times they are more remarkable for fervency in devotion. The histories of Job, David, Jeremiah, Nehemiah, and Paul, afford examples of this; and their writings have been made so very useful to tender-hearted Christians in trying circumstances, that they can read their experience, confess their sins, and breathe their sorrows in the words of these inspired writers.

3. *It is discovered in a great concern for the glory of God.* No doubt, every gracious person desires to see God glorified; but one of a tender disposition in a greater degree, as he is more easily grieved with any thing that dishonours his holy name. A Christian with fine feelings, is so much concerned for the honour of the attributes of God, and the divinity of the Son and the Holy Ghost, that it hurts him exceedingly to hear either of them degraded; and he has such a veneration for the operations of the Spirit, that he is fearful of doing any thing that may cause those influences to be withdrawn for a moment from his soul. He is also more actively engaged for the divine honour than others; for his feelings continually stimulate him to action; so that his property, his time, and his talents, are more fully employed for the glory of God than those of others are.

4 *It is remarkably visible in exertions for the good of others.* A believer of this disposition is doubly amiable and useful as

* 2 Chron. xxxiv. 27.

a minister, a parent, a master, or as a member of society; for his beneficence is seldom confined to his family, his own denomination, or even the household of faith. He is not satisfied with being a blessing to his own nation; but, possessing Christian philanthropy, he commisserates all his fellow-creatures, and particularly the nations in idolatry. All who have a true Missionary spirit, appear to possess this tenderness of heart, and according to their circumstances, will readily afford pecuniary assistance towards extending the kingdom of the Redeemer among the Heathen. But above all, he excels in kindness to the afflicted. Perhaps, his circumstances are so narrow, that he cannot relieve many; but he that has melting affections will not refuse to assist worthy objects of distress, within the reach of his ability to help. Mr. Henry observes, That 'he who has a tender heart, has commonly a tender eye; and always a tender hand and a tender tongue.' If such a one is rich, he bestows favours liberally with his hand; and if not, a look of sympathy, an involuntary tear, or kind words will impart consolation to the unhappy. How amiable and beneficial are such persons, when compared with those who care only for themselves! Here we may introduce the following reflection of Mr. Jay: 'True Christian tenderness is accompanied with sensations far superior to what the selfish experience. As the unfeeling man performs no kind offices, he has no pleasing recollections to refresh him; for him no orphan prays, no widow sings. On the contrary, tender feelings render us social and useful: they open to us many sources of satisfaction and delight, and are the honour of the man, and of the Christian.' The above are some of the many ways wherein this Christian disposition discovers itself; it remains only to add some remarks.

1st, We may distinguish it from others that resemble it, by the following properties: — It is *holy*; very different from the tender-heartedness of Rehoboam*, who had such a depraved disposition as to be easily drawn into sin. It is *habitual*; not like the random acts of benevolence, which even the worst of characters sometimes perform. It is *judicious*; therefore not that foolish fondness of some weak persons, who indulge their children or relatives to the injury of their bodies and souls. It is *unaffected*, in opposition to the counterfeit, which generally is known by an unnatural imitation of the reality, and claiming a pretension to extreme sensibility.

2dly, If Christian Tenderness is so excellent, surely, every thing which is contrary to it should be carefully avoided. The British nation is famous for its humanity, and there are many professors of the gospel who are eminent for benevolence; but yet there are too many others who constantly hear the

* 2 Chron. xiii. 7.

truth, and still remain hard-hearted. Some also, who once were kind, happening to meet with ungrateful returns, are apt to lose, in some measure, their tenderness. This should be carefully guarded against, as it may grow upon us until we become almost unwilling to do any good. Ill-treatment, disappointments, the death of our dearest friends, and indeed all troubles, have a natural tendency to deaden the mind; but when sanctified, they make us much more fit to sympathize with those in similar circumstances.

3dly, Let those who are of a tender disposition earnestly pray and endeavour to preserve it. Some, perhaps, may doubt whether much sensibility is desirable, as in this life we are liable to so many painful events. This question cannot be here discussed; but with regard to real Christians, so far as it excites them to be more cautious against sin, it is certainly beneficial to them. Mr. M'Ewen has the following judicious observations on this part of our subject: — 'The conscience of a tender-hearted Christian may be compared to the eye, that tender organ, which the smallest particle of dust may put into disorder. He dreads sin so much, that he dares not come too near the borders of his Christian liberty. If he should backslide, no one can think what he suffers, though we may have some conception from what is related of the fall of David and Peter. Like them, when God begins to reclaim him, contrition is easily admitted, godly sorrow readily succeeds, and he returns to the Lord full of shame and true repentance.' Let it also be remembered, that as persons of quick sensations are more liable to be drawn aside from close walking with God than others, they have great need of much prayer and watchfulness. They have generally strong passions, which must be bridled; and they are liable to go to extremes in love or hatred, which must be guarded against, or their hearts will become in some degree hard. Who is sufficient for these things? None of us. We must, therefore, look to the same power and mercy which gives us new hearts, to preserve them tender.

4th, Let Christians act more kindly to each other. It is really shocking for one of a mild temper to see how some professors of the gospel treat those who differ from them. It is certain, that there is nothing in the example of Christ, or of his religion, that warrants such a spirit as is shewn in many controversies and party-disputes; and where there are no variations in religious opinions, there is often little affection. Nay, even among members of the same church, there is sometimes a want of union, and very little tenderness manifested toward each other. When all these things are properly considered, there is great need to attend to the following advice of the apostle Paul, with which I shall conclude this Essay: — 'Let

all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you *.'

Buckingham. G. G. S.

* Eph. iv. 31, 32.

THE CHRISTIAN PHILOSOPHER.

ON THE VARIETIES OBSERVABLE IN THE EYES OF DIFFERENT ANIMALS.

In two former Essays, the different parts of the eye were explained; and their utility in producing sight: we propose in the following paper, to point out the variations in this curious organ in different animals. Though the eye is situated in the head of all creatures, yet there are variations in its position, its size, and its formation, adapted to their several natures. In man, it is so placed as to look forward; but at the same time to take in objects on the right hand and the left to a considerable extent. In birds, the eyes are situated in such a manner as to see nearly all around them, that they may the better seek their food, and escape danger. The eyes of hares are so protuberant, and placed so much towards the sides of the head of the animal, that they can see best behind them,—as their chief security is in flight; whereas dogs, who are formed by nature to pursue their prey, have their eyes situated more forward, that they may the better see the object of their pursuit. A similar variety is observable in the means by which the various motions of the eye are effected. In the human species, a curious set of muscles is provided for this purpose; and the motion of the head enables the eye to command a variety of objects; but where these muscles are wanting, either for moving the eye or the head, the wisdom of the Creator hath, by some other means, supplied the deficiency. The meanest and most loathsome reptile is not suffered to lack the means of procuring food, or of defending itself from an enemy. The snail can thrust out her eyes to a distance,—Providence having placed them at the extremity of four horns, which she can direct as she finds most convenient; and the spider, which has no neck, is furnished with from four to eight eyes, placed in the head so as to see in different directions. Some insects, which have not the power of moving the eye, have two protuberant hemispheres, each of which contains a vast number of eyes. The microscope has demonstrated, that a common fly has not less than 4000 eyes in each hemisphere; and every eye furnished with a distinct pupil, crystalline

humour, &c. Other insects, as the silk-worm and dragon-fly, have many more *.

Those animals whose eyes are exposed to the greatest danger, are provided with the best means of defending this delicate organ. The mole, which has to search for its food under ground, has a small eye, and deeply fixed in the head, so as to be well protected from injury. Other animals are furnished with what is called *The Nictating Membrane*, which is a kind of transparent covering, which may be drawn before the eye without preventing the sight; and must be of very great service to birds, to protect the eye when flying among branches of trees; and to quadrupeds, who have occasion to hold down their heads to reach their food †. Other varieties in the formation of the eye are remarkable. The pupil of the eye is round in the human subject, which enables us to see in every direction alike; but quadrupeds of the graminivorous kind, have it horizontally oblong; by which they can view a larger space over the earth; while animals of the cat-kind, who climb trees, and prey on birds, and animals which hide in the ground, have their pupils oblong in the contrary way; by which they can look upwards and downwards at the same time. Some insects can only see objects at a great distance, and make use of their feelers to ascertain objects which are near; and others, as the common fly, can only see objects which are close; and these are most astonishingly magnified. Birds and fishes have a power of seeing distinctly, either at a distance or near at hand, at pleasure, by varying the distance of the crystalline humour from the *retina*. By this means it is that birds can see their food at the end of their bills, or discern it on the ground from the heights at which they often fly. This property of the eye is also of great importance to fishes, on account of the refractive power of the water.

'O Lord, how manifold are thy works! — in wisdom hast thou made them all! The earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable. These wait all upon thee, that thou mayst give them their meat in due season.' Thou, who hast not neglected the spider, that crawls upon the ceiling, nor the snail that creeps on the ground, so that their wants are supplied, and their enemies resisted, wilt not, canst not, be unmindful of thy covenant-people, whom thou hast purchased with thy blood. The God of Grace will not be less bountiful than the God of Nature. O ye of little faith, wherefore do ye doubt?

The varieties observable in the kingdom of Nature may illustrate what we perceive in the kingdom of Grace: each individual has his different gifts; and these suited to the station

* See Baker on the Microscope, part ii. ch. 36.
† Ray on the Wisdom of God, p. 260, 261.

he is intended to occupy. There are diversities of gifts; but the will is bestowed by the same Spirit, 'who divideth to every man severally as he will.' Let not him that hath more knowledge be puffed up: another perhaps has more zeal or more love. The gifts of grace, like those of Providence, are often more equally bestowed than we are ready to imagine. Our great concern should be to improve our respective talents, to the glory of our great Master, that in the day of reckoning we may not be found wanting. T. P. B.

ON LATE ATTENDANCE AT PUBLIC WORSHIP.

Sir, *To the Editor.*

PERMIT me, through the medium of your Magazine, to lift a warning voice against a practice which is prevalent in our worshipping assemblies, to a very distressing degree; I mean, late attendance. I am, Sir, a member of the Church of England, and am told, by several valuable dissenting friends, of the superiority of their mode of worship, and of its close congeniality with the spirit of the New Testament; — but, what am I to think, when, upon worshipping with them, I perceive their seats empty till half, perhaps, or more of the worship is over? — Why, I must think this, That the superiority appears to be of little importance to themselves, — that public worship itself appears of no great moment, — that a meeting with the Saviour has no more influence upon the minds of some who do really believe in him, than custom hath upon those unhappy unthinking beings, who, from no other motive, attend their parish-church, while, at the same time, it is a solemn but certain truth, that the outward deportment of those hypocritical professors, of whom God spake to Ezekiel, was more consistent than that of some whom, we trust, do worship in spirit and in truth. 'They come,' says God, 'as the people come, and sit as my people sit.' It would be well if as much could be said of every believer in Jesus at this day. I remember hearing a sermon which the minister (whose mind was deeply impressed with this subject) began thus: — 'When I came here to begin the worship last Sabbath morning, I believe, there were not 20 people in the chapel, at the weekly lecture it was the same; and again this morning my heart is pained. What can you mean by this conduct? Do you mean to worship God? — then I must tell you plainly, and with the authority of a Christian minister, that it is no worship: deceive not yourselves, God will not accept it at your hands. Some, perhaps, may say, This is too harsh, because, on my part, it is merely the effect of inconsideration: — but do you not know that thousands are now in Hell through inconsider-

ation? and do you not also know what a black mark God sets upon the inconsideration of his people? "The ox," saith he, "knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider." Others may say, It is only a bad habit they have got;—but bad habits are bad things, and most especially in religion: and the result of bad habits are shame, disgrace, and ruin. Will you then continue in a known bad habit? There may be some who say, I thank God for the hint; I perceive my error:—That is my design in bringing forward this subject.' This address was delivered with great earnestness and feeling, and produced a correspondent sensation in the minds of the congregation; for the next Sabbath there was a surprizing alteration for the better. Now, Sir, give me leave to observe, That there is one point which such persons totally overlook, and that is, the feelings of their minister. I know, at this time, faithful ministers whose holy souls groan within them, being burthened with the misconduct of their people in late attendance;—and, as I also know persons who are sadly culpable in this respect, who constantly read this Magazine, and whose eyes these lines will meet, — whose consciences will remind them that they are the characters for whom these hints were intended, —I would affectionately remind them, That while they believe that the gospel enriches the soul with the noblest, finest feelings, they should prove, and especially in the sanctuary, that they possess them. I would say to such, You have placed your souls under the guidance of the minister, upon whose judgment and piety you can best depend; you would not have your affection for him to be doubted; but are you not wounding him deeply, and that in the house of his friends? Doubtless you pray for a blessing upon his labours; but are you not yourselves chilling those labours? With what feelings think you doth his eyes mark your late entrance? Let conscience give the answer; and may you have grace to act upon it.

How disgraceful such conduct! Shall a follower of the Saviour be so careless, so unconcerned about a meeting with him, while his Lord condescends to stand and knock, and wait at the door of the human heart! Is not the Spirit of God always ready to bless the opening of worship? and do not those who assemble early find that they are blessed in their deed? The excellent Herbert addresses those who came late, on account of the time employed in dressing, thus:—

To be dress'd!
Stay not for the other pin. Why, thou hast lost
A joy for it worth worlds. — Thus Hell do's jest
Away thy blessings, and extremely flout thee;
Thy clothes being fast, but thy soul loose about thee!

But, from bitter experience, I know that human argument is little worth; I would, therefore, turn from man to God, and

pray that a spirit of conviction of the shame, the loss, and guilt of late attendance upon public worship, may be poured from on high upon the assemblies of the British Israel! that that effect for which ministers now sigh and cry in vain, may speedily be produced, and each of our places of public worship assemble that holy band, of which Cornelius could say, 'We are all here present before God, to hear all things that are commanded thee of God.' J. H.

THE PERPETUAL OBLIGATION OF OBSERVING *THE SABBATH.*

"*Pray ye that your Flight be not in the Winter, neither on the Sabbath-day.*"—Matt. xxiv. 20.

THERE are individuals who doubt whether the injunctions for the strict observance of the Sabbath, under the Old Testament dispensation, are not, in some measure, mitigated under the New:—and there are some who assert their abolition altogether. The passage quoted above is calculated, I conceive, to settle the question for ever. It will be admitted by most, that whatever was abolished of the old economy, was abolished at the death of our Lord, and a new order of things arose with his Resurrection; so that whatever continued to be divinely sanctioned after his resurrection, will continue so perpetually. Now, it is certain that the destruction of Jerusalem did not take place till about forty years after his resurrection, when Paul, and almost all the apostles, were dead. Now mark:—At that period, even forty years after the resurrection, so sacred was the Sabbath-day, that even flight from a merciless besieging army, was to be deprecated as a calamity equal to the distress of a flight under such circumstances in winter. If then, forty years after the resurrection, we have divine authority for the undiminished holiness of the Sabbath-day, then of irresistible consequence for ever.

Should this appear to you deserving insertion in the Evangelical Magazine, I may, perhaps, trouble you with my thought, at some future period, on the divine authority for the change of the day. E. L.

The Editor begs leave to transcribe the Sentiments of those eminent critics, Drs. Campbell and Macknight, on the above text.

Dr. Campbell says, "There is no word in the original to which the word *day* corresponds. Now, as some expositors maintain that it is the *Sabbatical year*, and not the *weekly Sabbath*, which is here meant, the translator ought to preserve, if possible, all the latitude of expression employed by the author." His version, therefore, is, '*Nor on the Sabbath.*'

Dr. Macknight, on verses 20, 21, says, "*But pray that your flight be not in the winter*, when the badness of the roads, and the rigor of the season, will make travelling speedily almost impossible; *neither on the Sabbath-day*, when you will think it unlawful."

He then subjoins the following note:—"In this direction, our Lord by no means approved of the superstitious regard which the Jews paid to the Sabbath; far less does he establish the observation of the Jewish Sabbath under the gospel. He only declares the inconveniences which the superstition of the nation would occasion, if their flight should happen on the Sabbath."

MEANS AND METHODS OF CONVERSION TO GOD.

THE various *means* which God is pleased to employ in bringing careless sinners to a serious concern for their immortal souls, and in making them acquainted with the truth as it is in Jesus, are frequently very remarkable; and, wherever they are known, occasion many thanksgivings to God. But too often the knowledge of these circumstances is confined to a small circle, perhaps only to the intimate friends of the convert himself, or to the church of Christ with which he is united. It has often occurred to the writer, that the Evangelical Magazine would prove a suitable repository for these histories of converting grace; and the religious public would be much obliged to ministers and others who would favour this work with *short* accounts of this description, taking the most conscientious care that the cases transmitted are truly *authentic*, and known to be so by the persons who send them;—and it would be still more satisfactory, that the cases of conversion so stated, were such as had been proved to be the genuine work of the Holy Spirit, by a course of holy obedience for a considerable length of time. Such cases will be very acceptable to all who have themselves tasted that the Lord is gracious; and may become very useful, as the means of conversion to others.

The following is a slight Specimen of what is proposed:—

M. P. of C——, was, like all others, by nature a stranger to the gospel, and an enemy to it. Her mind was filled with prejudice against the people of God, whom she held in the greatest contempt. She would even strive to impede them in their private devotions in the house where she resided. But once, listening to hear one of them in prayer, she overheard him praying earnestly for her salvation. This filled her with astonishment; and she began to fear that all was not right between God and her soul.

These impressions, however, gradually declined; but were revived in the following manner: — On a Lord's Day a companion called upon her, and invited her to take a walk. She complied, and passing by a place of worship where the gospel was preached, the minister, then engaged in a solemn part of his discourse, was uttering those awful words of the great Judge, — "Depart from me ye cursed," &c. These were the first words that she heard; and they made a lasting impression on her heart: so that she was convinced of her dangerous condition for eternity, and began seriously to cry "What shall I do to be saved?" At length she learned the way of salvation, and found peace in her soul, by the sprinkling of the blood of Jesus. The change that took place was quickly perceived by her friends; and she endured some persecution for righteousness sake: but the propriety of her conduct took away much of the prejudice excited against her.

A few years after, she was taken ill, and suffered much before her decease; but there was abundant reason to believe that she died in the Lord. B.

*** It is not meant that the cases proposed should contain a long detailed account of Christian experience, but be confined chiefly to the more remarkable *means employed by Divine Providence*, as subservient to the Holy Spirit, in the great work of Regeneration.

CONVIVIAL CHRISTIANS.

It has long been a subject of lamentation among good men, that charitable and religious institutions must have, what may be called, an Anniversary Frolic connected with them, in order to obtain the support of *Convivial Christians*. It has also now become fashionable to have anniversary excursions into the country, to celebrate, with the forms of religion, the opening of some new chapel, or religious institution. If these convivial meetings are necessary, let them be kept distinct from the sacred name Religion, which, in many instances, appears as if introduced for the purpose of rendering the former palatable to tender consciences. I am not disposed to find fault with all public dinners; — no, by no means, for some of them are necessary, and also profitably conducted; but those meetings which may be termed Convivial, and sanctioned by the name of Religion, are what I conceive to be reprehensible. In a late Number of your Magazine, some observations on the indecorum of such meetings are introduced. The practice of singing songs is attended with more evil than all the subscriptions of such as approve them can be productive of

good*. I remember, when first under serious impressions, in attending one of these meetings, I was greatly discouraged by the conduct of a religious character then present, who called for a song, and appeared really to enjoy it. I did not know so much of the world then as I now do: if I had, it would have excited pity only. These things are injurious and disgraceful to that cause which they are designed to support.

MICRON.

* At a public dinner in the city, for the support of a dissenting institution, some weeks ago, several songs were sung, and a great number of toasts were given by the Chairman, several of them in bumpers, and with "three times three!" — What would Owen, Baxter, Flavel, and other puritans, have said to these *nonconformist revellings?*

ANECDOTES.

DR. PRIESTLEY'S DISCIPLES ANSWERED.

I HAVE lately been at C———m, to do some business for a gentleman, with an old rich Quaker, whom I have known many years. He is a very sensible man, and highly respected by many considerable persons. In the course of our conversation he told me, that two of Dr. Priestley's disciples, both eminent men, called on him, on purpose to ask What was *his* opinion of the person of Christ? In a moment he became remarkably cool and collected, — sat still some little time, and then gave them the following answer: — 'The apostle says, We preach Christ crucified: to the Jews a stumbling-block, — because they expected a *temporal* Messiah; to the Greeks foolishness, — because he was crucified as a malefactor; — but to them that are called, both Jews and Greeks, Christ the wisdom of God, and the power of God! Now, if you can separate the wisdom of God from God, and the power of God from God, I will come over to your opinions.' — They were both struck dumb, and never attempted to utter a single word in reply.

LIGHT IN DARKNESS.

SOME years ago, a respectable tradesman of the city of London, of unquestionable piety, was exceedingly troubled in his mind respecting the safety of his future state. During a bodily affliction, which eventually proved fatal, he became still more doubtful of his interest in Christ, although many friends endeavoured to encourage him in relying on the all-sufficiency of that grace, on which his hopes had been fixed

for years, previously to his being thus tempted. A short time before his dissolution, he exclaimed with horror and anguish, 'I die a confirmed hypocrite!' A friend, by his bed-side, seeing him apparently motionless, said, 'He is gone!' which the wife (who was in an adjoining room) hearing, immediately came in, and, with strong emotions of grief, threw herself on the bed of her supposed lifeless husband; when, to the great surprize of surrounding friends, he again opened his eyes, and, fixing them on his wife, said (as though he were quite assured of his eternal safety) 'Cruel love! cruel love! I was just entering my heavenly Father's gate, and you have disturbed me!' — and instantly expired.

The reader may judge how great relief such an exclamation must have afforded those Christian friends who, but a few moments before, were the sad witnesses of his despair. Timid Christians should learn from this to be cautious of forming such rash conclusions respecting their final doom. Nor should surviving friends conclude, that the death-bed of those whose lives and conduct have been consistent with the gospel of Christ, is without hope, because they cannot leave such pleasant and visible testimony as is desirable.

Yardley Hastings. J. H.

CLOSET RELIGION ENFORCED.

PRAYER and devout perusal of the Scriptures, rank amongst the principal duties of the Christian; but they are duties, alas! too much neglected, while their importance is acknowledged. It is easy to slide into *occasional*, and then *habitual* omission of duty. Barrenness of soul inevitably ensues, — and, perhaps, some severe stroke may be inflicted to recall the Christian to those duties, from the observance of which he has criminally departed. Mourning under bereaving dispensations, let the chosen people of God consider, Whether negligence of some important Christian duty may not have been the cause of the separating stroke! The following anecdote is submitted to the notice of Christian Parents, as calculated to suggest important and useful reflections upon a subject that cannot but strike home to their feelings as parents, and their consciences as Christians:—

One of my hearers lately buried an only son, a fine boy, about five years of age. The mother, almost inconsolable for her loss, stated to me the following circumstance, with reference to her departed child. About four months before its death, the child fixed its eyes upon me in an unusually serious manner, and said, 'Mother!' — I said, "What, my dear?" — 'If you do not pray more, and read the Scriptures more, God will take me away from you!' — Parents, beware of neglecting your Bible and your closet!

W. F.

Evangelicana.

THE JEWS.

Sir, *To the Editor.*

The following passage appears to me to deserve the serious regard of those who preach to, or converse with, the Jews, in hope of their conversion. I transcribe it from Bishop Kidder's 'Demonstration of the Messiah,' part iii, p. 197. Yours, J. L.

'I CANNOT but admit of the advice of a certain learned person, who hath been an instrument of converting more Jews (among whom are a considerable number of Rabbins) than perhaps have ever been converted by any one person in the world since the age of miracles: it is the Rev. Esdras Edzard, of Hamburgh. 'He tells me (in a letter, dated Sept. 13, 1698) that he generally begins with the Jews from Deut. xxvii. 26,' Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen;' — and chap. xxviii. 58, 'If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, *The Lord, thy God*, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance;' and although I will not say that the very same method is to be used in all cases,—yet I cannot but think that, generally speaking, it is very fit to begin here; for we begin with an avowed principle, — we make use of the *law* to the best purpose, as 'a schoolmaster to bring men to Christ;' and use the same topic which St. Paul used, in Gal. iii. 10, 'As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.' I have always thought this to bear hard upon the Jews; and think so still. They are certainly under the curse of their own law; and that is expressed by as plain words as may be. They could never pretend to have continued in ALL the words or precepts of the law *to do* them.

'During their abode in their own land, and the standing of their temple, they had some relief in this matter; because God allowed of an atonement, by sacrifices, in some cases of failure. They might then hope that, though they failed in obedience, they might, upon their sacrifices, be admitted to God's favour; but they have not that hope now, — for they are without a sacrifice' (Hosea iii. 4); and though, under the law, they were, in some cases, not allowed a sacrifice, but were liable to excision for the heinousness of their sin (Levit. xx) yet their condition is now much worse, for they are not allowed sacrifice in any case; and, consequently, they lie under the curse of their own law; and thus the providence of God, which has excluded them from their own land, and from their temple, seems plainly to direct them to our *Messias*, and the meritorious sacrifice of his death.

This topic may be so urged against the Jews, that, with God's assistance, it may have a good effect upon them; and it may be so pressed, that a Jew will not find it an easy thing to bear up against the weight of it.'

In addition to the above, we insert an Account of an Interview between Two Jewish Rabbies, taken from the well-known Narrative of the Life of Solomon Duitch, a learned Rabbi, and teacher of several synagogues in Germany, who, having travelled for seven years from place to place, under doubts as to the truths of Christianity, at length openly confessed himself a disciple of Christ; and lived and died in Holland a Christian minister.

'In the year 1763, Oct. 21, I arrived at one of the chief cities of Saxony; which, for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th of November I had read so far of my Bible as the fifty-third chapter of Isaiah; which I took now for the first time under my proper consideration. The Lord was pleased to open the eyes of my understanding, plainly to comprehend that the prophet spake here of the Messiah, who was to suffer death for our sins; but Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend (the before-mentioned Rabbi) about the contents of this chapter; neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked stedfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the playhouse, leaving us to ourselves: they were scarcely out of sight, before he took me into another room, which he locked upon us. This put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life: but I was soon freed from my fears, when, with tears in his eyes, he spake thus to me: —

'O, Mr. Solomon, my beloved and faithful brother, I will disclose all the secrets of my heart unto you! — but it is under the express condition that you keep the secret; for if the least word should get vent by you among the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the fifty-third of Isaiah?' Having answered in the affirmative, he went into another room, and brought from thence a German Bible; out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew; and then addressed me thus: 'My beloved friend, you see here, in the fifty-third of Isaiah, the clearest prophecy of the Messiah, who should be scorned and despised, and suffer death, and for what? — for his own trespasses? Oh no! it was for our iniquities and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbies: but in that chapter, which I have read to you out of the German book, is contained the fulfilment of the prophecy of Isaiah. 'Jesus of Nazareth is the true Messiah;' but alas! what an unhappy thing is that to us! Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour; and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in those days: their poor and unhappy offspring following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. Oh, what shall I, poor wretched creature, now do or undertake! I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself! — and how could I abandon my children, who are of my own flesh and blood? Oh, my heart, my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes! What shall I do, miserable as I am!'

Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It

is impossible for me to describe the anxiety of his soul: he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—*See S. Dutch's Narrative, London edition, 1774, page 33.*

JUVENILE DEPARTMENT

AN ADDRESS TO YOUNG CHILDREN.

Designed to be read to them by Heads of Families.

[*From a Foreign Publication.*]

'My dear Children,

'When you look abroad, in the day time, and observe the trees, the hills, the clouds, the sky, or the sun; or when you look upwards, in the evening, and observe the moon and the stars, are you not led to enquire, 'Who hath made all these things?' You have been taught that there is a God, Creator of Heaven and Earth. With this God it concerns you to become acquainted; for if he is the Maker of Heaven and Earth, he is likewise your Maker. From what you see of God's works, you perceive that his *power* must be very great. He is not only powerful, but unspeakably wise and holy. Hating all kinds of wickedness, he is pleased with them only who obey his commands. This God provides for you continually: he gives you health and ease of body, enables your parents to procure you food and clothing, and preserves you from harm by night and day. You are always in his presence. Though you do not see him, he always sees you, and knows not only your actions, but your thoughts; and these not only in the light, but in the darkness also.

'God made men that they might love and serve him, and be happy for ever: but men would not love and serve him, — they chose to offend him by their wicked doings. They became proud and cruel, idle and profane: they then deserved to be punished and destroyed; but God, who was very merciful and kind, would not destroy them; but sent his only-begotten and dearly-beloved Son, to teach men the right way, to make them sorry for their sins, and to procure for them pardon.

'This Son of God is our blessed Lord and Saviour Jesus Christ. He was entirely happy with his Father in Heaven before the world was made; yet he pitied mankind, and could not bear to see them hurting and destroying themselves, doing wickedly, and thus making themselves miserable. Our blessed Saviour, the Son of God, was so kind, that he came down from Heaven, and suffered much pain and trouble for the good of men. He not only *suffered*, but *did* much, with the same design. He went about doing good; he cured the sick, enabled the lame to walk, and opened the eyes of the blind; he preached good news to poor people; he showed them, that if they were good and holy here, they would be happy and honourable after death, — a great deal more happy and honourable than the richest men now are, and as happy as the best of them ever will be!

'He did much good to all, but no harm to any; yet he was scorned and ill treated. At length, being influenced by a desire to fulfil his Father's will, and to save souls, he willingly yielded himself to his wicked enemies, who murdered him in a very cruel manner.

'This was he to whom, when alive on earth, they brought little children; — this was he who was so greatly displeased with his disciples, because they were not willing that little children should be brought to him; — this was he who said, 'Suffer little children to come to me, and forbid

them not; for of such is the kingdom of Heaven; and he took them up in his arms, and blessed them.'

How exceedingly kind and gracious was it in him to regard not only the flock in general, but the lambs of the flock,— to discover such affection for infants and children! But if he were so gracious while on earth, he has the same kindness now he is in Heaven. If he once said 'Suffer little children to come to me,' — he says so at present. He has the same desire to make them happy now, which he had then; for 'he is the same yesterday, to-day, and forever!'

'But you must know, my dear children, that your hearts are much inclined to sin: that you have, in a thousand instances, offended God already; and, therefore, you have need of divine mercy to pardon what is already done; and of God's Holy Spirit to make your hearts pure and your lives holy.

'You see that all sorts of people die; some older, and some younger than yourselves; but men do not die as the brutes die. They are not destroyed at death, but have a life afterwards, — a life too which will never have an end. Their bodies die, and all their bodily powers cease. They can neither speak, nor walk, nor labour; yet their souls are alive, and will always continue so; — they can think, and be happy or miserable; and they are a great deal more happy or more miserable than ever they were before they died.

'The reason why some are made happy and others miserable is, that some have been good, and others have been wicked: some have repented of sin, and loved Christ; others have not repented of sin, but obeyed the dictates of a wicked heart. Those who love and serve God, will be made happy forever with God in Heaven; others, who have not loved God, but have been wicked and profane, will be cast off from God and happiness, and made miserable among wicked spirits: but if you desire to be informed what the blessed God requires of you, in order to your being made happy after death, I will tell you: — You must love God, and obey his Son Jesus. If you do love God and Christ, you will pray to God in Christ's name. You must pray daily, that God would take away the corruption of your hearts, make you holy, teach you what you ought to do, and dispose you to serve him in all things: that he would keep you from the snares to which children are exposed, and not suffer you to be led astray by the bad conduct of the wicked. You must bless God and praise him for all his goodness.

'At night, when you go to rest, you must repeat some prayer which you understand, and which will express your sense of entire dependence on God. In the morning, think of God's goodness in preserving you the past night, and pray to him to keep you from harm and from sin all the day. — Always be sure to attend to your parents when reading, or when engaged in family-prayer. When you are called to family-prayer, see that you attend in a solemn manner, and think of nothing else. So far as you understand the prayer that is made, join in it, and pray for the same things. You must avoid all wicked language, all lying, forgetting of God, disobeying of parents, and unkindness to others. You must always remember that God sees you, and knows whatever you think, or say, or do.

'If your hearts and lives are agreeable to these directions, you need not fear death; for whenever you die, you will go to be with God, and Christ, and good men, in perfect holiness and endless joy: but if you live wickedly, and without God in the world, you will be sent to the place of despair and misery.

'May God take you under his care, and give you his Holy Spirit! — and may Jesus Christ, who, while on earth, took little children into his arms and blessed them, receive you into favour, and give you his grace, that you may be forever with the Lord!'

Obituary.

MRS. ANN CLARKE,

The venerable relict of the Rev. Thomas Clarke, formerly curate of Chesham, Bucks, died on the 5th of January last, in the 80th year of her age. She was called by grace out of a gay family, and suffered some unkind treatment, on account of her piety. This circumstance rendered her the peculiar object of Mr. Clarke's attention: he was then curate of Amersham, where his ministry was blessed to many. Mrs. Clarke, who had been 16 years a widow, was accustomed to speak in the highest terms of gratitude to God for the communication of his special grace to her, and for the happiness she enjoyed in her relation to Mr. Clarke. She was a cheerful and happy Christian, and a great friend to the poor and afflicted; and such was her candour, that she not only associated with the Evangelical Dissenters where she resided, but left £ 100 to the place of worship in which the Rev. Mr. Surman officiates. Her property was considerable; out of which she bequeathed handsome sums to her relations, to the poor, and to several charities.

A few hours before her departure, she said to Mr. S. 'I am going to Jesus, my adorable Saviour!' On the 17th of January, her remains were deposited in Chesham Churchyard, in the same vault wherein her valuable husband had been interred. The Rev. Mr. Woosley, curate of Olney, preached an excellent sermon on the occasion, from Heb. vi. 12, 'That ye be not slothful, but followers of them who, through faith and patience, inherit the promises.'

MRS. MARY CHAPMAN,

Wife of the Rev. Mr. Chapman, of Greenwich.

This excellent and justly esteemed woman departed to a better world Dec. 10, 1809, before she had attained the 23d year of her age; when she had been a wife only nineteen months.

She was not only highly respected by all who knew her, as a most amiable and worthy woman, but she was considered by the best and most disinterested judges, a genuine and growing Christian.

When very young, she was remarkably thoughtful and serious,—not being more than 10 years of age when she felt the exceeding sinfulness of sin, and groaned under the burden of it. These early convictions were not permitted to die away, as they often have done in many young persons as they advanced in life, and drank into the spirit of their gay and vain companions: but as she advanced in years she grew in the love of retirement, and of the worship and ordinances of God. Her acquaintance were not only circumscribed as to number, but extremely select; she, therefore, seldom or ever mingled with young people in their worldly amusements and parties of pleasure; and before she had reached maturity, in point of age, she gave satisfactory proofs of being a true and experimental Christian, who had devoted herself to the glory and service of him who had redeemed and sanctified her to himself.

When the truly interesting and beneficial system of Sunday School-teaching was established in her neighbourhood, she became an active and successful helper; and took great delight in this labour of love; till domestic circumstances and an ill state of health prohibited her attention to it.

Her illness proved long and trying; during which she would sometimes say, 'That hymn is very suitable to my case:—

'In every trouble, sharp and strong,
'My soul to Jesus flies.'

She was enabled to do this for herself; and to him, whose grace is all-sufficient, she looked in all her times of need; and though greatly

exercised with bodily pain and weakness, as well as by spiritual conflicts, she was enabled to bear all with great resignation, knowing that her God and Father was too wise to err, and too good to be unkind.

The following account principally refers to a few of her last days; and was taken down by her afflicted partner. The substance of it was mentioned in the funeral-sermon which was preached for her by the Rev. John Townsend, to a very crowded and attentive audience, from Job i. 21.

For several days previous to Dec. 7, her mind was in great darkness. Doubts prevailed; which, together with extreme debility, attended with flying pains, rendered her exceedingly uncomfortable. On that evening, when I returned home from lecture, I found her very low, and took her up stairs; but it was with difficulty she could sit to be undressed. Just after she was in bed, she was seized with a violent pain in her breast; which, for a few minutes, deprived her of the power of speech. We thought she was just going to breathe her last. On coming to herself, she said she thought she never should have spoken again. By this attack she was much weakened; so that she could scarcely bear to speak, or to be spoken to. I just asked whether she doubted her salvation, — she replied, 'No; I did not, even *then*' (referring to the violent pain with which she had just been seized). — Dec. 8, Friday Aft. I asked if there were any texts of Scripture comfortable to her now; — she replied, 'Yes;' and mentioned, 'Fear not, I am with thee; be not dismayed, I am thy God;' and, 'Tho' I walk through the valley of the shadow of Death, I will fear no evil.' She added, 'That hymn is very sweet:

'Jesu, lover of my soul,' &c.

In the evening, I asked her if there were any other parts of God's word comfortable; — she answered, 'Yes; that text, 'The eternal God is thy refuge; and underneath are the everlasting arms.' A little after this, she said, 'I enjoy more support than I expected I should.'

Dec. 9, Saturday Morn. She became much worse; breathing was very difficult, and she could scarcely articulate, when she said to me, 'It will soon be over now!' — little thinking she had before her 24 hours hard conflict with the last enemy.— About a quarter before six, she said, 'This is hard to nature!' — and soon after, with great emphasis, 'Jesus is precious!'

About half past eight she exclaimed, 'When will it be over! If it were his will, I could wish he would strike at once: I fear nothing from the consequences of death, but I dread the struggle.'

About one, she struggled hard for breath; and cried out, 'I wish it were over!' I asked if she were still happy in mind. She said, 'Yes.' Having struggled for a considerable time, I asked whether she were any easier. She said, 'No; I don't wish to be easier: I wish it were over!' I said, "It will soon be over; and then what glory will follow!" — 'Yes,' said she, 'a glory worth dying for.' A little after, she repeated her earnest desire to have the conflict over; and asked if there were much pulse; saying, 'I fear I shall be impatient.'

Half past three, when we expected every breath would be her last, she revived again. I asked if she were at all harrassed in mind. She said, 'No; but I was in hopes I should have been landed before now.'

Half past four, I said to her, 'Yet a little time, and he that shall come will come, and will not tarry.' She said, "Amen." I added, 'You can say, 'Come, Lord Jesus, come quickly!' "O yes," she replied, "I have often said so to-day." — About six I said, 'What a mercy that we have religion! What would you do, or what should I do now without it!' She said, "It is a mercy;" and then added, "I could have wished, if it had been his will, that we might have lived longer together on earth; but as it is not his will, I don't wish it. We had every prospect of happiness; but we don't know what might be.' About 10 she said, 'O that he would come!' She afterwards said, 'Dying is hard work!' "Yes," added I, "so Mrs.

M. said! and you can add with her, — God is my Refuge;" she replied, "Yes."

On Lord's Day morning, Dec. 10, after a severe struggle for 24 hours, she breathed her last; fell asleep in Jesus, and commenced an eternal Sabbath.

THE REV. N. RAWLINS

Was born at Morton-in-the-Marsh, Gloucestershire, 1783. His father and mother were long members of the Baptist Church at Bourton. On his maternal side, genuine piety is to be traced through preceding generations. His ancestors were among those of whom the world was not worthy, and who avoided its fury in persecuting times by assembling in solitary places. Mr. R. was serious from a child, and admitted a member of the church at Bourton, at 18 years of age. The church soon requested him to preach, and when, after long solicitation, his diffidence had yielded to this reluctant trial of his abilities, he was sent to Bristol Academy. Here he remained four years; during this period he supplied the church at Trowbridge, and was so far approved as to be called, at the termination of it, to the pastoral charge. It was, nevertheless, a season of adversity; the number was scanty, the brethren were at variance, and symptoms of disaffection to the ministry of Mr. R. began to discover themselves, so that his ordination, which occurred October 10th, 1765, was succeeded by his resignation and removal in 1771, when he settled at Broughton, in Hampshire.

Here he resided six years, when a visit to his friends at Trowbridge renewing all their former attachments, produced their united and successful application for his return. He resumed his charge in November, 1777. The first settlement was short and troublesome; the last durable and happy.

A remarkable integrity of character, united with great plainness of manners, sometimes failed to introduce Mr. R. advantageously to the attention of a stranger, but gave him an honourable seat in the circle of friendship; *there* it was known how much the law of kindness governed his heart; and *there*, breaking through his natural reserve, it was expressed by the appropriate communication of the tongue in ministering grace to the hearers.

To the popularity of his address, or the brilliancy of his talents, none of the friends of Mr. R. will attribute his success as a preacher; but they will remember, with veneration, how well his holy life and deep personal experience enabled him to enforce those doctrinal subjects, in which he especially delighted. They will recollect the usefulness of discourse, which finding entrance at the heart, abundantly compensated for the want of elegancies, which had they distinguished the preacher, could not thus nobly have survived him. They will look round on the late converts of his ministry, and see how this aged shepherd brought home the wanderers to his Master's fold, when it was even-tide with himself, and nature might have languished for repose! More than 40 members have been added to the church during the last five years; and the place of worship has been crowded.

He was taken ill while attending the funeral of the late Rev. Mr. Clarke, of Trowbridge; and never preached afterwards. He said to a friend who called on him the next day, 'My work is done; I have nothing more to do here." His tedious illness was admirably sustained, his consolations were not expressed by extacies, but by the peaceful triumph of an abiding hope, of which he often spake to those about him He died Oct. 7, 1809. His funeral sermon, by the Rev. J. Barnard, of Bradford, was delivered to an overflowing house. It was founded on a passage selected by himself; at once describing the blessedness of his past experience, and the emphasis of his present joy,—"Christ is all, and in all."

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay on the Gospel Dispensation, *considered in Connection with God's Moral Government of Men, &c. In Two Parts.* By W. Bennet. 8vo, 5s. 6d.

To those whose personal acquaintance with the co-pastor and successor of good old Dr. Conder, has led them to view the suspension of his ministerial labours as a mysterious dispensation of Infinite Wisdom, it must be peculiarly gratifying to hear that the years of his retirement have not passed fruitlessly away: they will open, with pleasing expectation, the volume on which the mature investigation of many years has been bestowed; and if they fail to recognize in these pages the preacher, whose name could once attract, and whose eloquence could sway, so numerous a congregation, they will not fail to find the spiritual, temperate, and judicious divine.

The subject of the present Essay is of universal interest, and of the highest importance: its design is, in the First Part, to establish the fact, That the whole of Revelation is a moral plan of exercising the natural powers of men, congenial with their character and present state as intelligent accountable creatures, agreeably to the principles and reasonings laid down in Bishop Butler's Analogy of Religion. In the Second Part, is deduced from this fact the nature and import of the gospel-constitution, with the indispensable obligation of sinners to yield to its authority, and the *rationale* of its ministerial exercise to sinners indefinitely, consistently with the doctrine of the specialty of grace. The writer, disclaiming all attachment to party or system, makes his appeal to the pure word of God; but if his principles must receive a name, they may be characterized as those of *Moderate Calvinism*.

We give the following Extract, not less for the importance of the sentiments it contains, than a specimen of the author's manner and style: —

'Whatever propriety and advantage may be conceived to arise out of a *systematical* arrangement of revealed truths, as conducing to a clear and consistent view of their harmony, dependence, and relative importance, we nowhere, in the divine word, find them, either systematically arranged, or technically defined. They are rather incidentally introduced, as proper occasions required, intermixed with matters of a practical or experimental nature, without any of that formality and studied precision of language, which so commonly occur in productions of human science. Definitions of Scripture doctrines scarcely ever are found in the word of God; nor is any such caution used by the sacred penmen as controversial writers generally adopt. The divine truths themselves lie scattered promiscuously throughout the New Testament, without any other method or connection than what naturally arose out of the subjects of discourse on which they are introduced; and they are sometimes expressed in such a manner, as doth not immediately direct to a determinate sense; but requires them to be considered in connection with other parts of the same revelation.

'If, however, we contemplate the *analogy* which pervades all former dispensations of mercy, and consider the New Testament as a continuation of one uniform plan of exercising the mental powers of men, as moral agents, we may see good reason to look on this mode of exhibiting the truths of Christianity as an excellency, and instance of divine wisdom, in the moral adaptation of means which are afforded them for the acquisition of spiritual knowledge; for, if men are seriously disposed, and desirous to know the certainty of these things, the word of God represents them in a manner sufficiently plain and substantially instructive; not indeed with artifi-

cial method and exactness, as principles of science, but in a way of ordinary communication or discourse; in which the great truths of the gospel are practically taught in their connection with, and subserviency to the faith and hope of sinners, as well as the holiness and comfort of believers. Here the principles of Christianity lie fairly open to the closest examination, without any artful colouring or studied concealment. They may be seen in their application to every subject in religion, whether professedly or incidentally introduced by the penmen of Scripture, who, without previous concert, and with evident diversity of talent and circumstances, have given us their respective views of the gospel with such perfect agreement, as to the subject matter of the whole, as cannot rationally be accounted for on any other supposition than that of their being all taught and guided by the same unerring spirit of truth.

'This manner of revealing the great truths of Christianity, is also wisely adapted to the spiritual advantage of believers; being thus set forth, in their proper application and practical influence, as the enlivening principles of the whole system; for, though an artificial arrangement of doctrines might have given a greater facility to a system of notions, and have enabled common Christians more expertly to judge of the connection which one part of the system has with another, this would not have answered so valuable a purpose as is now answered, by their being distributed promiscuously through the word, and appearing, as proper occasions required, interwoven with every part of Christianity. Believers in general would not have seen so much of the importance of these principles, nor have had such a spiritual savour of them, as they now become sensible of, by observing with what views they are introduced, and to what uses they are applied by the unerring spirit. This is a compounding of gospel truths into the bread of life, for the spiritual nourishment of renewed souls; and though the peculiar manner of the Spirit's revealing the will of God as to particular doctrines, may sometimes be attended with a degree of darkness and indecision, this may be designed to operate as a stimulus in quickening their attention, and exercising their minds in searching with more diligence and earnest prayer the testimony of God in every part of his word.'

To conclude. We earnestly recommend this volume, particularly to the young, who have just set out on the path of enquiry, and whose ingenuous feelings, shocked, perhaps, at the licentious presumption of Antinomianism, are hurrying them away in the pride of human reason, to embrace the cold systems of a vain philosophy; and we fervently join in the prayer of the author, That 'the Fountain of Life and Truth may shed his gracious influence on the minds of all who shall read this Essay, and assist them in duly appreciating the authority and excellency of the Gospel-dispensation!'

The Obligations of Christians *to attempt the Conversion of the Jews. By* A Presbyter of the Church of England. 1*s.*

THIS is a commendable effort, to increase the attention of the Christian world to the miserable state of the Jews. The worthy author, after noticing the laudable exertions of various denominations of the faithful, in diffusing the blessings of their benevolence, laments, that 'one object has been overlooked, overlooked for centuries,—the Conversion of the Jews.' We readily admit, that too little general attention has been formerly paid to this object; yet we ought not to forget those endeavours which were made nearly a century ago. Bishop Kidder's 'Demonstration of the Messias' is a work of much labour and value; and in the close of that valuable performance, where he stirs up his readers to zealous endeavours, he says (p. 201) 'Yet, after all, much may be done still this way; and I need no other proof of it but this, That in fact *much hath been done.* In the city of Hamburgh, in the

last seven years (*i.e.* preceding 1726) several hundreds have been brought over to the Christian faith:' he says also, that Dr. Edzard (then a preacher in London) had been the instrument of converting many. The successful endeavours made in Germany by Professor Frank and others, were referred to in a late Number of this Magazine. Still, however, there is room for more abundant zeal in promoting this great object; for which purpose, the author lays before his readers, 1st, The motives which should engage their thoughts and labours in behalf of the Jews; and, 2dly, The proper means to be employed for their conversion. We sincerely wish that the considerations adduced may have their due weight with every reader.

But we cannot concur with the author when he says (p. 27) 'The disappointment of Missionary efforts seems to *turn our thoughts from the Heathen to the Jews*. Here and there a gleaning of the Heathen has sanctioned and encouraged the spirit of evangelizing them; but *the little which has been accomplished*, little in comparison with the various attempts which have been made, the zeal which has been manifested, and the magnitude of the means employed, clearly point out *the necessity of other instruments*, and a more favourable period of conversion.' We are obliged to differ totally from the sentiments here expressed. We are far from thinking that *little* has been done among the Heathen. If we take a view of what has been done by the Moravians, in various parts of the world, — by the preachers in the Wesleyan connection, in the West Indies, — by the Missionary Society, among the Hottentots in Africa and the Negroes at Demarara, &c. — and by the Baptist and other Missionaries in the East Indies, where several Christian churches are formed, we feel abundant cause for gratitude and joy. 'God hath done great things for us already,' and there is a pleasing prospect of far greater things yet to be done.

We must dissent likewise from the good Presbyter's opinion of the Missionaries in general. We are certain that many of them are most eminently qualified for their work: they possess much piety, much zeal, much evangelical knowledge, and are indefatigable in their labours. Probably, some of them are equal to any instruments employed in the same work since the days of the apostles; and if we did not impute this misrepresentation to the author's unacquaintedness with these worthy men, we should think him worthy of censure for this unmerited attack on their Missionary character.

Shall we then 'turn our thoughts *from the Heathen*,' that we may attend to the Jews? God forbid! — Why may we not regard both these objects together? The former are surely, at least, as fit objects of our pity, for they have no means of grace, — no Bible; but the Jews, almost everywhere, possess those Scriptures which direct them to the Lamb of God; and many of them live among Christians, of whom they may at any time enquire the way to Zion. Far be it from us to discourage attempts to convert the Jews. May they be redoubled! — and may they be followed with all the success that the most sanguine can wish! Our 'hearts' desire and prayer to God for Israel is, That they may be saved;' but, for Christ's sake, let us not 'turn from the Heathen!'

Before we conclude, we cannot but observe, that while the author warmly recommends the most zealous efforts in behalf of the Jews, and says, 'This object has been overlooked,' he seems not to know what has been done on their behalf by the Missionary Society, for many years past. Soon after the commencement of that Institution, Lectures were preached to them at Bury Street, by Mr. Love, Mr. Greatheed, Mr. Bogue, Dr. Haweis, Dr. Hunter, Dr. Nicol, and others; several of which were published. Mr. Frey was educated at the Missionary Seminary, and for a long time supported by them in his preaching to the Jews in London. A great number of tracts, composed on purpose for the Jews, have been printed and dispersed. An able treatise has been written on the subject by Mr. Ewing, at their request. Mr. Assa, a Jewish

Rabbi, was brought over to England, and assisted in his education, both in Theology and Medicine; and supported also in his return to the Continent. A school for poor Jewish children was established; and many of the indigent Jews, who professed a desire to become Christians, were relieved in their distress at a great expence. In a word, the zeal of the Society for this object was fully expressed by the Rev. Mr. Bogue, the Tutor of the Missionary Seminary, in an admirable and impressive sermon preached at Tottenham Court Chapel, in May 1806; and since published. To that excellent discourse we refer. A number of ministers, many of whom are connected with the Society, are now preaching a Course of Lectures at Artillery Street; many of them on the very subjects recommended at the close of this pamphlet; which have been very well attended: but, whoever may prove the successful instruments of converting the Jews is of no consequence: if the work be done, God will have all the glory!

An Appeal to the Public, *or a Vindication of the Character of Mr. W. Hale from the Calumnious Aspersions of the Reviewer in the Evangelical Magazine; with a Candid Statement of Objections against the London Female Penitentiary. By* John Thomas, *Pastor of the Independent Church at Founders' Hall, Lothbury.* 2*s.* 6*d.*

It is with great reluctance that we resume our attention to a controversy, which we sincerely hoped had reached its close. We trusted that all opposition to this excellent charity would have ceased, after it had been so ably defended by Mr. Hodson, Mr. Blair, and others: but it has been the peculiar lot of this benevolent institution to be objected to by a few *good* men, whose terrific dreams of its dangerous tendency have been opposed to the judgment and the philanthropy of great numbers of their fellow-Christians. It is not, however, our intention to enter the lists with Mr. Thomas (Mr. Hale's pastor and defender) on the general subject of his Appeal: this has been performed by Mr. Hodson, whose unwearied perseverance in the vindication of the Institution well deserves the thanks of all its friends. Our business is merely to defend ourselves from the charge of 'Calumnious Aspersions' on the character of Mr. Hale.

To this charge we plead *Not guilty*. That we have censured Mr. Hale (and warmly, perhaps too warmly) for his opposition to an institution assuredly intended, and, as we conceive, well calculated to bring sinners to repentance and salvation, and to restore them to society, we freely own: that we meant to impute to him motives unworthy of a Christian, we as positively deny. We have repeatedly expressed our good opinion of the writer, while we thought it our duty, and still think it necessary, to condemn his sentiments. The only passages quoted by Mr. T. as instances of calumny, that deserve our notice, are the following: —

'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;' and again, 'The real truth seems to be, that the popularity and warm reception which the Penitentiary has met with, occasioned the ill-will and opposition of Mr. Hale.'

That Mr. Hale continues to misrepresent the tendency of this Institution, is, to us, sufficiently plain; for it is the object of his pamphlets to shew, that what the conductors of this charity deem to be laudable and useful, is, in fact, very dangerous. This, we are fully persuaded, is absolute misrepresentation!—and that Mr. Hale *continues* to make this misrepresentation *without blushing*, is obvious to all: but this by no means necessarily implies corrupt motives, or wilful misrepresentation. A man may act an unbecoming part without blushing, as Saul did (Acts xxvi. 9) in consequence of his ignorance, as another may from the settled depravity of his heart: and that the opposition of Mr. Hale was occasioned, or at least strengthened, by the popularity of this charity, is evident from his own words: —

'I consider the Female Penitentiary as more dangerous to the morals of society' (than the Magdalen) 'not only because it removes every obstacle of admission to the worst of characters, and offers them greater pecuniary rewards, but because 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,' &c. This is assigned by the author himself as one of his motives for opposing the Penitentiary. See Hale's Reply, p. 22.

Mr. T. has thought proper to bring forward the name of a very respectable gentleman, whom he too boldly presumes to have been the author of the Review complained of; and even ventures to insinuate, that the same writer is also the reviewer of his own work! We think that Mr. T. should have had a better foundation for such personalities than loose conjecture or vague report; and as communications of this sort are properly anonymous, we shall not gratify Mr. T.'s curiosity (nor any other person's in similar circumstances) by either admitting or denying the charge: but we must point out a striking example of unfairness in Mr. T.'s manner of arguing on this subject. He says, 'A writer, in a newspaper, signing himself Philemon, had said, "It was currently reported that this Review was written by one of the antagonists of Mr. Hale."' Now this is a false quotation. His words are, 'I abstain from making any personal reflection upon the strange absurdity of an opponent of Mr. H. and the author of a pamphlet against his first work writing that article.' But not to dwell on this, we believe it will be found, that the Strictures, &c. on Mr. Hale's Reply were not published when the Review appeared, Sep. 1; consequently Mr. T. had no pretence for representing Mr. Hodson and Mr. Blair as the *two* antagonists of Mr. Hale. It is well known that six writers had answered that gentleman, and therefore this report was applicable to them all; but Mr. Thomas gets rid of four by an act of oblivion; and then handsomely exculpates another, thus fixing the report on the only remaining 'antagonist;' after which he asks, 'What dependence can be placed upon a Magazine, in which the author reviews his own, and the work of his antagonist?' Our readers will be able to appreciate the candour of an author who can so widely wander into the regions of conjecture!

So much for his reasoning: now let us advert to his misrepresentation. In page 94 he says, 'I am at a loss to account how it has happened, that, in the Evangelical Magazine, "currency" has not been given to these Hints (referring to Mr. H.'s Hints in his first pamphlet) for the "Prevention and Cure of the horrible Evil of Prostitution," Mr. T. should have looked over our reviews for some other purpose than merely to criminate the writer or the Editor. If he will turn to page 128, he will find the following paragraph: — '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 appears then, that it *was* our wish to give 'currency' to any good Hints, whether from Mr. Hale or Mr. Smith.

We are at a loss to account for what Mr. T. says (p. 9) about the opinion of 'a CONDUCTOR' of this Magazine, who, he says, admitted that Mr. Hale was ill treated in it; but that his request to be allowed to defend himself in the same work could not be granted. The Editor assures us, That he never before heard of any such application, and knows not who is meant by the said Conductor; consequently, no share of responsibility belongs to him for the alleged refusal.

We do not feel anxious concerning the event of this discussion, though conducted, we think, on the part of Mr. Hale and Mr. Thomas, very unfairly, and with unjust and cruel misrepresentation of the Penitentiary. The institution is such as at once recommends itself to the heart of a Christian, needs no laboured arguments to enforce its claims, nor

dreads any opposition from the combined efforts of Christian friends and carnal enemies. If we feel any concern on the subject, it is that we have given needless notoriety to the adversaries of this Penitentiary, as perhaps we did to the *Hints* of the Barrister: but both will soon die away and be forgotten; while the glorious doctrines of the everlasting gospel, and institutions breathing the spirit of that gospel, and promoting its recovering and purifying influences, will flourish and triumph over all opposition.

Carmina Christo; *or, Hymns to the Saviour: designed for the Use and Comfort of those who worship the Lamb that was slain. By the Rev.* T. Haweis, L. L. B. and M. D. *A New Edition, enlarged.*

This is an enlarged, improved, and handsome edition of Dr. Haweis's original hymns, on a variety of subjects. To those before published, are now added several hymns on the Parables and Miracles, adapted to correspond with sermons on those subjects. They are, as to doctrine, purely evangelical, and as to poetical merit, very respectable; they form a grateful addition to that stock of sacred poesy with which the church of Christ in our day is so highly favoured. We understand that the Doctor has also published a small volume of *Original Music*, suited to the various metres of the Hymns.

Sermons on Regeneration; *wherein its Nature, Necessity, and Evidences are considered, and practically improved. By* Joseph Barber. *Second Edition, corrected and improved. 3s. boards.*

These six Sermons, on a very important subject, were first published more than thirty years ago; and the venerable author, now almost laid aside from his beloved work, in which he has faithfully been employed for more than sixty years, felt himself strongly inclined to republish them, as they have been long out of print, and a new generation has risen up since their first appearance.

We cannot give a more just description of these sermons than Mr. Barber himself gives in his preface. "They are all plain discourses, and such I meant them to be; for I think it my duty, and it has been my constant aim, in the course of my ministry, to make the great things of God as plain to the understandings of my hearers as I could."—"It is hardly possible to call your attention to a subject of greater importance than that which is here treated on. Regeneration is a capital point of Christianity. Our Lord began with Nicodemus here; 'and it is the gate into the narrow way which leadeth unto life.' If we are not born again, we are without God, without Christ, and without any well-grounded hope of eternal life. But the new birth brings us near to God and Christ, and introduces us into the glorious privileges and blessings of the gospel."

We may consider the republication of this volume as the author's dying avowal of the distinguishing doctrines of the New Testament, for, he says, p. 5, "In revising these sermons, I have seen no reason for altering any of the sentiments contained in them; for, after many years study and labour in the work of the sacred ministry, since their first publication, my views of the gospel are, substantially, the same; nay, I am more confirmed as to their truth and importance."

If these discourses appear not before the world recommended by great depth of thought, novelty of ideas, or ornaments of rhetoric, they possess far superior advantages, the weight of sterling truth, simplicity of style, and affection of manner, which render them very proper for family instruction, or village reading. In whatever way they are used, we sincerely unite with the author in wishing and praying for the Lord's blessing upon them.

The Thoughtful Christian; *exemplified in Extracts from the Manuscripts of the late Mrs. J. Creighton: including a Narrative of her Experience, &c. with a Brief Ac-*

count of her Happy Death. By W. Roby, *Manchester.* 1*s.*

The subject of this little book is well expressed in its title. The deceased appears to have been a retired Christian, who employed much of her time in communing with her own heart, and with her God.—She was also accustomed to write down brief hints of her religious experience, and the general heads of many of the sermons which she heard, several of which are here recorded. The Editor says, he has taken very little liberty with the style of her papers; and observes that, considering she had enjoyed few advantages of education, except at a Sunday and, for a short time, at an Evening-School, it is surprizing that they needed not more correction.

We are happy to find that the Memoirs and Obituaries which she read in this Magazine were very pleasing and profitable to her, especially when she was drawing nigh to the grave. Mrs. C. herself was among the triumphant conquerors over the King of Terrors. We cordially recommend this pious and useful narrative to the attention of our readers.

Co-operation with Magistrates *in the Suppression of Vice, the Duty of all Christians. By* T. Thomas, *of Chelmsford.* 12*mo.* 1*s.*

This pamphlet contains the substance of an Address delivered to a Society, in London, for promoting the better observance of the Lord's Day, and is published at their request. The discourse is founded on Rom. xiii. 4. 'For he is the minister of God to thee for good,' &c. from which the author points out 'the origin and duty of civil magistrates, the crimes which they ought to punish, and the necessity there is that every rational member should lend his aid for the discovery and suppression of such crimes." The crimes enumerated are—'Drunkenness, lewdness, profane swearing, and Sabbath-breaking.' Mr. T. is careful to distinguish between persecution for conscience sake, or any improper interference of the magistrate in regard to religion and those breaches of the moral law which are injurious to society; and ought to be prevented or punished. The appendix gives an account of "the Rise and Progress of Societies for the Reformation of Manners," with the names of many respectable preachers who have pleaded the cause of those societies. We heartily concur with the writer in wishing that his publication may stimulate the moral part of society to active exertions in behalf of good order, and contribute to the welfare of our country at large.

The Life of Mr. John Bunyan, *Minister of the Gospel at Bedford; in which is exemplified the Power of Evangelical Principles. By* Joseph Ivimey, *4s. 6d. boards.*

The praise of John Bunyan is proclaimed by all who entertain a respect for original genius and fervent piety. Literary men have passed the most favourable sentence on his immortal work, 'The Pilgrim's Progress;' and, among genuine Christians, his 'memory is blessed,' on account of his useful labours and devotional works. It is left, therefore, for those who are destitute both of taste and true religion, to despise his character or vilify his productions; but his reputation will survive their obloquy, and his name will be had in delightful remembrance when those of his calumniators shall have sunk into oblivion.

The publication before us, is a well-timed antidote to the foul aspersions which have been cast on Mr. Bunyan by some anonymous pamphleteers of the present times. It is simply a reprint of the venerable man's account of himself, accompanied by some explanatory Notes and Remarks, which do honour to the Editor, and to those of whose assistance he availed himself. We should be happy to furnish our readers with some attractive extracts; but rather wish them to purchase and peruse the volume for themselves. Most cordially do we join in the wish and prayer of Mr. Ivimey, That this attempt may be a means 'of awaken-

ing and converting sinners, instructing and comforting saints, and inspiring gratitude in the hearts of English Christians for the invaluable blessings they enjoy, both of a civil and religious nature; and, above all, that the glory of God, in the dispensations of his providence and grace, may be eminently promoted by the extensive circulation of this interesting biographical piece.

The History of Andrew Dunn, *an Irish Catholic.* 12mo, *price* 3d. *By the Religious Tract Society.*

We are much pleased with this interesting history; and have no doubt it will become one of the most popular of the Society's publications. It was originally sold at 1s.; and the 8vo fine paper, at 2s.; and we cannot but remind the public of their obligation to do the utmost in support of a Society, which, besides a very large gratuitous supply of religious instruction to the Army, Navy, Foreigners, &c. brings so many able performances within reach of the lowest classes of purchasers.

The commendation we formerly bestowed on this interesting Narrative of the Conversion of a Catholic (See Evan. Mag. for 1804, vol. xii. p. 31) we see no reason to retract or qualify. At the present moment, it may be circulated in this country with peculiar advantage, in counteracting the strenuous efforts now making in various quarters, by the sophistry of priests and the wealth of laymen in the Romish church, to gain converts from among the poor and illiterate; a better means, indeed, can hardly be made use of to rescue the Papist, or preserve the Protestant from their snares. It is extremely well-suited, however, for general distribution among all classes of people.

The Validity of Baptism by Sprinkling, *and the Right of Infants to that Ordinance, supported and defended in Two Discourses, delivered at Malden (New England), occasioned by the setting up of a Baptist Society in that place.* By David Osgood, D. D. And,

A Church of God described, — *the Qualifications for Membership stated, — and Christian Fellowship illustrated, in Two Discourses.* By Joseph Lathrop, D. D. *Charlestown printed, London reprinted.*

As the former part of this volume relates to a controverted subject, on the merits of which the conductors of this Magazine decline to enter, we shall merely subjoin the testimony which the Broad-Street Lecturers have given to this publication.

'The following discourses, by our respected brethren Drs. Osgood and Lathrop, ministers of the Gospel in the United States of America, appear to us to be so judicious and scriptural, and so well calculated for general usefulness, that we readily comply with the wish of the publisher, that our names may be affixed, by way of recommending them to the attention of our Christian Friends of the Pædo-baptist denomination in this country.'

John Clayton, John Goode, Geo. Ford, John Humphrys, Geo. Burder, Robert Winter.

LITERARY NOTICES.

The Rev. Mr. Davies, of Ipswich, has issued Proposals for printing, in a 12mo volume, the 16 last Sermons on Grace, of the Rev. Christopher Love, with an Account of his Life.

A Second Edition, with Additions, will shortly appear of the Rev. Mr. Decourcy's Sermons, with a Portrait.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Thoughts on the Sufferings of Christ. By the Author of the Refuge. 2s.

A Defence of Calvinism, in Answer to a Pamphlet, entitled St. Paul against Calvin. By W. Roby. 2s.

Discourses at the Ordination of Mr. Raffles, by Mr. Humphrys, Dr. Collyer, and Dr. Winter. 2s. 6d.

A Sermon, preached for the Benefit of the London Female Penitentiary. By J. Styles. Price 1s.

The Loyal Subject, preached Oct. 25, 1809. By Jos. Cockin.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

EAST INDIES.

Extract of a Letter from a Gentleman at Philadelphia, dated December 27, 1809.

'It is with great pleasure I can announce the safe arrival of the ship Atlas at Calcutta; on board which our Missionary friends Messrs. Gordon and Lee, with their families, embarked. This advice is brought by a vessel lately arrived at New York; which reports the Atlas to have arrived on the 9th of September, after a passage of 100 days. My letters are not yet received, and of course I have no particulars of their passage, &c. to communicate.'

By a Letter from Mr. Loveless, dated Madras, Sept. 12, 1809, it appears, that he had recovered from his dangerous and threatening illness, and was nearly as well in health as before it.

Extract of a Letter from the Rev. A. Desgranges to Mr. Burder.

Vizagapatam, April 17, 1809.

Dear Brother,

I RECEIVED your letter of the 31st of August, 1808, shortly after the death of my beloved brother and zealous fellow-labourer the Rev. G. Cran. As I have written upon the subject of his sickness and death to the Directors of the Missionary Society, I shall not enlarge upon it here. Indeed, reflection on my loss creates in me sensations of grief which I cannot easily suppress. I would have written a Memoir on what I knew of the worth of my departed friend, and have sent it to England before this time, had the state of my mind, my health, and my complicated labours permitted me to steal a convenient season for that purpose. Pardon me for speaking about *stealing* a convenient season; but as the immediate labours of the Mission demand the whole of my time, from the dawn of the day until nine or ten o'clock at night, I can give no better appellation to time spent, that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life, I will endeavour to perform this duty, as a testimony of my esteem and respect for departed worth, when the brethren Gordon and Lee, or any other brethren, are sent to cheer my heart, and to strengthen my hands in this infant institution.

I thank God that I enjoy better health at this hour than I have since the time that I was first attacked with the liver complaint; but I speak with fear and trembling on the subject of health, in a country where it is so precarious as it is in this. I feel more powerfully the force of the expression than ever I did before, 'In the midst of life we are in death.'

I wish I could inform you of the conversion of the thousands of the Heathen in this district, whose idolatry and wickedness make my heart bleed for them from day to day. Oh, the blackness of the darkness that covers them! — darkness that may be felt and bewailed over by men; but which none can remove but God. I glory in God; through Jesus Christ, that the gospel is as much the power of God to salvation in this country, as ever it was in any other country. At times I see by faith the piercing light of the glorious gospel dispelling the clouds, blackened by Satanic art, and which envelope the hearts, the worship, and manners and customs of this people. Nothing but such prospects, presented to my mind through the medium of the prophecies, promises, and declarations of Scripture, keep me from sinking in despair respect-

ing the conversion of men, driven by the Devil to all kinds of excess and riot.

But I forget myself. I am dreaming. Who is this at the side of me? Ananderayer, once a Brahmin, but now, I trust, by superabounding grace, a genuine disciple of Christ; — once named *Legion*, but now, by the power of Jesus, he sits clothed, and in his right mind. What is his employment? He daily carries on the devotional exercises of the natives, who are enquiring the way to Zion, with their faces thitherward. He prays in public worship with fluency, fervency, and zeal; — he preaches the gospel to sinners, with every expression of ardent zeal for the glory of God, burning love for Christ, and marked affection for immortal souls; — he labours from morning to night assisting in the translation of the Four Gospels, and in examining manuscripts of religious tracts, that he may put the word of salvation into the hands of his countrymen. He is blessed with a suitable partner, who has made a good profession before many witnesses, — who adorns the doctrines of God her Saviour; and who has been received into the visible church by the sacred ordinance of baptism. Father of lights, keep them as thy jewels and thy peculiar treasure! — hide them with the shadow of thy wings! — fill their hearts with thy love! — enrich them with the graces of thy Holy Spirit! — guide them by thy counsel, till thou receive them to thy glory! Oh! may this earnest of thy sovereign, special grace, be the forerunner of the salvation of millions yet unborn, until Immanuel's angelic hosts exclaim, Hallelujah! Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and of his Christ!

You will be happy to hear that many hundreds have heard the gospel of Christ in the Telinga language. Several tracts in manuscript have been distributed. St. Matthew's Gospel is translated, and a copy has been sent to Calcutta. The other Gospels are nearly complete. The number of scholars increases; and some of them advance in the knowledge of the English language and of Christianity.

SOUTH AFRICA.

Extract of a Letter from Dr. Vanderkemp.

Bethelsdorp, Sep. 5, 1809.

'I HAVE hitherto no answer from Lord Caledon, respecting the projected Orphan-House; but Col. C—, who lately inspected the more distant districts of the colony, engaged to represent to the Governor the importance of such an institution, of which he declared himself to be convinced.

'All the Caffres and Gona Hottentots have been ordered to leave the colony, and return to their own country. I have, however, obtained permission for those belonging to our Institution to remain unmolested, till his lordship shall otherwise decide.

'The influx of Hottentots to Bethelsdorp has, within these few months, been less rapid than before, owing to a false report circulated in the country, that none can be admitted without the consent of their former masters. At the request of Col. C—, we have more accurately investigated the number of our inhabitants, which we had roughly calculated at 400; but we found, at home, 146 men, 211 women, and 282 children, in all 639; besides, absent, 113 men, 121 women, and 166 children, in all 340; the total number amounting to 979 souls.

'The blessing of God continues to attend the preaching of his word, though we have, on the other hand, to lament the lukewarmness of several whom we hope are our brethren and sisters in Christ.'

GREAT NAMAQUAS.

An Account of Mr. Sydenfaden's First Visit to the Namaquas, of which only some brief Hints were given in our Magazine for March, 1807. We have but lately obtained the following Translation.

'WHEN we unsaddled our beasts, we saw ten Boschemen running towards us, having their bows and

arrows in their hands; I asked my people, if these were wild or tame Boschemen; but, I found they were tame; which made me more easy. They saluted me in their usual manner, crying, *Twee, twee!* I informed them that I was a teacher, and desired to make known to them the God of Heaven and Earth, who has given his only begotten Son for us sinful men, that we may obtain eternal life by him; — and, that he now sends his servants to the Heathen, to assure them that he will release them from their miserable state, and accept them as his children.

I asked them, if they were willing to be instructed. They answered, 'We will hear. We have been told that you would come to us; but we did not believe it; — now we see it, and believe.' This was spoken by my interpreter; for in this country no one speaks Dutch. They shewed me much kindness, directed us to water, led my horse and oxen to it, and took care of them. I then gave each of them a piece of meat, for they were very hungry. In the afternoon, travelling further on, the Boschemen accompanied us; and shewed us the nearest way to their kraal. The way was very bad, by reason of the cliffs. They call this quarter *Karas;* that is Cliff-Field. Nevertheless, I was refreshed by seeing such beautiful grass-fields as I had never beheld in South Africa. It was as if I were in another part of the world: the air was fresh and moderately cool, occasioned by more frequent rain and thunder-storms than in the other parts.

In the evening I arrived in the kraal of the Boschemens; and asked them if they would now hear the word of God. 'Yes,' said they,' old and young shall come to hear.' — About forty, besides the children, sat down round the fire. First we sung some verses; and I spoke to them from Acts xvii 26, 27, as plainly as possible. I then told them, that my intention was to live in the great Namaqua-land; and to instruct them in the whole way of salvation. We sung again; and after prayer, we concluded with an evening-hymn. I asked whether they understood me. They said 'Yes, we understood much; but not all.' I said, "How has this word of God pleased you?" They replied, 'We never heard it before; but it pleases us well; but, among us, we think otherwise about God.'

The next day, before I departed, they came all together to me, and cried again *Twee, twee;* and some of them accompanied me, to shew me the best path to the Namaqua Kraal. In the afternoon, coming near to this kraal, some of the women cried aloud *Heezee, Heezee!* which is a token of surprize. I immediately enquired after the chief of this kraal; and being brought before his house, I alighted from my horse, and paid my respects to him in the Dutch language; but he turned and laughed, which is the custom of this people. My interpreter then addressed him; and assured him of my dutiful respects. He told him also the object of my journey. 'Very well,' said the chief, 'we shall hear, and learn willingly.' They then came together to hear the preaching of the gospel; but I postponed it till the evening, because I was then exceedingly wearied. The captain shewed me a large old thorn-tree for a lodging. This kraal is called *Kardekoekas;* and the captain *John Kagass.* He brought me in the afternoon two bamboos with milk; and to each of my people one. In the evening, he presented us for our supper a large ram; and because they are accustomed to receive a reward, I put a handkerchief round his neck; with which he was very much pleased: I then called them together, and desired them to sit down under the thorn-tree in two rows; but the captain, his officers, and my interpreter next me. I was much astonished at the silence observed among them, which is rarely the case among the wild people. I then addressed them briefly, to request their attention; and after having sung some applicable verses, which they stammered also, I spoke from Acts xvii. 30; and added, at the close of this sermon, 'Now God gives me an opportunity of exhorting you to turn from your igno-

ance to the true and saving knowledge of God,' &c. My interpreter succeeded at this time remarkably well in his labour, for he felt a strong desire for the conversion of his nation; and he himself had an experience of the grace of God in his heart. Before the prayer we sung again; and after it, to conclude, one verse standing. The captain then began to speak in the presence of all the people (about 5 or 600) in his own language; first very calmly, but gradually much louder; so that I was afraid, not knowing what it signified; but asking my interpreter the subject, he told me, that it was about the word of God. I desired him to be very attentive to what was spoken; and he related as follows:— 'This word of God is too great for us to be indifferent about it; and it is true indeed, as this teacher says, that men who know not God, live in sin: it is so among us; for every day there are quarrels, war, and murder; and the life of no man is secure. One steals the beasts of another; that is not a manner of life fit for men, — it is worse than brutes. I wish that all the captains of the whole Namaqua-land were here themselves, to hear this word of God; so that they might know how sinful we are; and what a wicked and miserable life we live: yes, here on this spot, under this thorn-tree, they should hear it from the mouth of our teacher, for they will not believe us; and as soon as he is gone we shall have war again. They should hear it with their own ears, for it is too great a word to remain as we are; and if they will not hear, they must not persecute us if we learn. We all must have one heart and one thought to hate the old and to follow the new, according to that word of God, and live in love and peace together as brethren and sisters.'

I then desired my interpreter to assure the captain, "That I greatly rejoiced to find he desired to be to instructed in the way of everlasting life; and that it was the wish of my soul that this desire may increase more and more! — and begged that he would use every means to assemble all the chiefs and captains; and that I would willingly come again to instruct them in the precious word of God, and in the way of salvation." He replied, 'I will do according to your proposal and my desire; so that they all may see and hear what a great word this word of God is!'

On another day I called them together, and the captain came directly; but I observed that more than the half of the people stood aloof. I enquired after them; and found them hiding behind their huts; some were dissuaded, and others were afraid, because they were convinced of sin by the gospel. The captain invited them to come, saying, 'Now you have an opportunity to hear the word of God, and you will not; and when to-morrow our teacher is gone, then you will quarrel and kill one another again.' I was very much affected; and encouraged to entreat these poor people, in the name of the Lord Jesus, that they would not hide themselves from God and his word; for that now he did not call them as their Judge and Revenger; but that he, as a good Father, offered them grace and pardon thro' Jesus Christ, &c. I found several who had a sincere desire to be more instructed; and also many who were very much averse.

In this kraal was a man named Absalon, born at Mozambique, who has been formerly a slave, and who for his crimes against the laws of God and man, fled from the colony to this country: a wicked and crafty fellow. This man deceived this poor blind people in a scandalous manner; and, because of his superior understanding, they believed him. He was called among them, the Sorcerer; and they readily followed his councils; only the captain distrusted him. This Absalon assured me, 'That my pains in instructing the people would be all in vain; — that these nations are so wild and stupid, that they from time to time will leave me; which would only grieve me,' &c. I thanked him for his advice; but added, 'I certainly know and believe that the word of God will not be preached in vain, according to his promise; and I have al-

ready some witnesses of it, who have received, by hearing the gospel, a desire to be further instructed.' — This wicked fellow, expecting by his influence to draw away the people from me, and to hinder the preaching of the gospel, cried out, when we were assembled under the thorn-tree, and used such blasphemous words, that I could no longer bear it. He said, 'We Namaquas are not esteemed by the colonists as men, but as animals: they come here to beat and kill us; and the magistrates don't regard it. The farmer *Vissage* has been in this land; and how has he treated us? He has shot at us, stolen our beasts, and we dared not resist him. This man is come to us in the character of a teacher; and when he has been some time with us, he will act as *Vissage* did. We don't want that word of God; — we do no one an injury, if they don't injure us. I don't know God.'

I did not think this a proper time to answer him, and laid down upon my saddle; for I observed that this rash fellow sought my destruction, and that my life was in danger. I commended myself to my gracious Lord to preserve me. Absalon then cried to my people, 'You came here with your master, and with love to the Lord. You wish, and your master wishes, that we may learn as you do; but you are greatly deceived by your teacher. Don't believe him because he treats you kindly; that he does it because he is a Christian, and instructs you in the word of God: it is only because he is with you without the colony, — he is afraid of the Heathen, that they will do him harm.' My people contradicted him, and spoke in my defence; but he said 'You are stupid. See, he does not speak one word in answer to all I have said, — he is afraid. See, there he lies, he is afraid to move.' He would certainly have said more, but an unexpected storm of thunder and lightning came on, and the rain dispersed all the people in a moment to their huts.

Before I departed, I entreated Capt. Kagass to call all his people together; which he did. I now desired them to stand in a circle; and I, with the captain, my interpreter, and Absalon stood within it. I then examined Absalon; but he denied all that he had said against me. I now took all the people as witnesses, and wrote it down. He then became anxious, would have escaped, and cried, 'This is what I expected, that I should lose my life.' I told him, I would forgive him all the injuries committed against me, if he would recall what he had spoken evil of me, in the presence of all the people; but he pretended that he could not understand me. I said "You have talked with me, and always understood me before, — why don't you understand me now?" He then spoke to the captain and the people in the Namaqua language; and my interpreter informed me, that he recalled all his slanders. I then said that I would treat him kindly, and not deliver him to the Government at the Cape, which I might do, for his crimes; but exhorted him also to undertake nothing in future against the spread of the gospel, or I should be obliged to employ more serious measures; which he promised, in the presence of all the people.

A LETTER has been received from the Rev. Mr. Vos, formerly a Missionary in Ceylon, dated Cape of Good Hope, Nov. 24, 1809; from which it appears, that he has left the East Indies, where he has resided for some time past, and is returned to his native country; where, probably, he designs to spend the residue of his days. He left Madras, Sept. 26; and arrived at the Cape Nov. 20.

A late publication relates the following Anecdote: — 'A Bible being wanted, on a late occasion, at one of the cantonments in Hindostan, the Colonel said, he did not know that there was one Bible in the regiment: he had only the Gospels to *swear by*. He doubted whether, among the twenty-five regiments now in India, there were twenty-five Bibles.'

JAMAICA.

On the 18th of December the House of Assembly came to various Resolutions on the state of the island; in which they declare, 'That a late Edict, issued on the recommendation of the Board of Trade, interdicting the passing of laws by the Jamaica Legislature, on the subject of Religion, except on terms which have been resisted from the first establishment of a regular civil government, is a violent infringement of the constitution of the colony: that until the constitution of the colony be restored, and the rights of the Colonial Legislature recognized, to propound, discuss, and pass, without a suspending clause, all public laws, not inconsistent with those of Britain, required for the internal policy of the colony, it is the duty of this House to exercise their privileges of withholding the supplies: that after the 1st of May next, and until our grievances be redressed, no money shall be granted, raised, or supplied within this island for the support of the military establishment.'

In consequence of the above Resolutions, the House of Assembly were summoned to attend the Duke of Manchester, the Governor, on the 14th of December. After having passed several bills, he addressed the House in a speech; in which he said that the House having come to a Resolution for granting the supplies to his Majesty's troops in such terms as, it appeared to him, it would be altogether inconsistent with the dignity of the Crown to accept, he felt it incumbent on him to bring the Session to an immediate termination, and to dissolve the Assembly.

On the 4th of December, about 10 o'clock at night, three successive shocks of an earthquake were felt at the Cape of Good Hope. The noise and agitation, which were very considerable, lasted about three minutes.

Death of Von Berchbold. — At Smradiatka, a bathing-place in Moravia, died lately the *Howard* of Austria, Count Von Berchbold, a victim of his humane efforts. He travelled in Europe for 13 years, and four years in Asia and Africa, in order to become acquainted with the happiness and wretchedness of mankind; and everywhere to promote the former and mitigate the latter. He had converted his fine castle of Buchlowitz, in Moravia, into an hospital for sick and wounded Austrians; in attending whom he caught an epidemic fever, which terminated his life.

IRELAND.

In a remote part of Ireland (in the province of Connaught) which is inhabited chiefly by Catholics, a Testament found its way. The Catholics who resided at such a distance from their chapel that they could seldom attend mass, happened to hear that this book (being a *Douay* translation) was a *divine* book, paid some attention to it. In the perusal of it, they were joined by some Protestants; and both observed, that the evil treatment which our Saviour endured, was from the priests; and that it was by their influence and malice he was put to death. This gave rise to a warm dispute between the Protestants and the Catholics, to which of their denominations those wicked priests belonged. The Catholics, however, were silenced by this argument, That the Protestant clergy were not *priests*, but *ministers*; and that, as no denomination had priests but the Catholics, it must have been they who acted this cruel part. The Catholics, sore under the charge, reproached their priest, on his next visit, for this wicked deed of his order; which obliged the priest to take the trouble of making a sermon on the occasion, to convince his people that it was the *Jewish*, and not the Catholic priests who crucified the Redeemer. Pleased at acquiring this important information, the Catholics still attended to their Testament; but discovering in it what characters of holiness, moderation, and self-denial Christian teachers should possess, they began to be further troublesome to their priest; to prevent which for the future, he banished even the Douay Testament out of the country.

Bristol Auxiliary Society.

On the 9th of January, the Bishop of Bristol addressed a Circular Letter to the Clergy of his Diocese, stating, That he had been requested by a Committee of the British and Foreign Bible Society, to recommend the formation of An Auxiliary Society in the City of Bristol; and signifying that such a measure had his most cordial approbation.

On the 22d of the same month, a Letter was addressed to John Wilcox, Esq. the Mayor of Bristol, signed by more than 70 Gentlemen, among whom were many of the Clergy and Dissenting Ministers of Bristol and its vicinity, requesting that a Public Meeting might be convened for the above purpose. Accordingly, on Thursday, Feb. 1, a Public Meeting was held at the Guildhall, for the purpose of taking into consideration the propriety of forming An Auxiliary Bible Society. At 12 o'clock the Mayor of the city took the chair. The business was opened by the Rev. Dr. Small, who, in an appropriate speech, highly commended the object, contitution, and proceedings of the Society; and earnestly recommended the formation of an Auxiliary Society. The Secretaries of the parent Society, who attended by particular request, were then called upon to address the Meeting; which they severally did in a manner that produced a very strong sensation on the whole assembly. The Rev. Mr. Steinkopff, the Foreign Secretary, represented the destitute condition of several parts of the Continent with respect to the Holy Scriptures; and the very gratifying manner in which they had been supplied, thro' the medium of the Society; concluding with an affecting eulogium on the British liberality to foreign nations. The Rev. Mr. Hughes took a cursory view of the Society in its origin, progress, and operation; and showed how admirably it was adapted to promote the glory of God and the welfare of mankind. The Rev. Mr. Owen entered at length into the Society's constitution, as associating, in the prosecution of one common object, all denominations of Christians; and concluded by an impressive appeal to the citizens of Bristol, on behalf of the parent institutions as calculated, by the support which they might give it, to place their religious reputation still higher than their commercial character stood, — to bring down blessings on themselves and on their children's children. A string of Resolutions was then proposed, and unanimously adopted. Books were likewise opened for subscriptions; and more than £700 were immediately contributed. It was truly gratifying to witness the Clergy, Dissenting Ministers, and Laity of several denominations of Christians, assembled on this interesting occasion, uniting in the common object with so much cordiality.

LIVERPOOL.

On Sunday morning, Feb. 11. at 20 minutes past 10, when the second peal was ringing at St. Nicholas's Church, the whole of the spire, and the north and east sides of the upper part of the tower, suddenly gave way; and the whole was precipitated through the roof, along the centre aisle, burying beneath the immense ruins the greater part of those who had entered the church! Providentially, this number was not great. The girls belonging to a charity-school had partly entered: of these 15 were killed, together with a lad, three women, and a man. The boys, who were behind, all escaped. One of the clergymen was just entering the door, when a person called him back; and his life was preserved. The rector, who was just about to enter at another door, also escaped. The ringers, who were on the ground-floor, alarmed at the fall of a stone, ran out and saved their lives; but a boy, who was in the steeple, was killed. A few grown persons, who were in the church, were almost miraculously preserved.

While we contemplate this melancholy event with deep concern, we ought thankfully to acknowledge the good providence of God; for had the spire fallen half an hour later, when the whole congregation had assembled, the destruction would have been inexpressibly more awful.

ORDINATIONS, &c.

Aug. 2. The Rev. W. Silvester was ordained to the pastoral office at

Sandbach, in Cheshire. Mr. Turner, of Knutsford, introduced the service by prayer, &c.; Mr. Wilson, of Northwich, stated the constitution of Independent churches, &c.; Mr. Smith, of Nantwich, offered up solemn prayer; Mr. Evans, of Stockport, gave the charge, from Ezek. xxxiii. 7—9; Mr. Browning, of Macclesfield, addressed the church, from Heb. xiii. 22. The service was pleasing, and the congregation large, respectable, and very attentive.

The Ministers and Delegates of the Churches and Congregations composing the Cheshire Union, for the Spread of the Gospel in this County, held their Seventh General Half-yearly Meeting at Stockport, on Wednesday, the 6th of Sept. and the following day. On Wednesday evening, Mr. Bennett, of Duckenfield, preached from John xii. 32, at Orchard Street Chapel. On Thursday morning, Mr. Lewis, of Wrexham, preached from Psa. lxxx. 14. In the evening, Mr. Browning, of Macclesfield, at the Tabernacle, from Ezek. xxxvii. 7, 8. — There was much harmony, and a steady attachment to our grand object, evinced on this occasion.

On Wednesday, Nov. 22, the Rev. John Savill was ordained over the Independent church at Colchester, Essex, late under the pastoral care of the Rev. Giles Hobbs, deceased. Mr. Craig, of Bocking, began the service; Mr. Crathern, of Dedham, delivered the introductory discourse and asked the questions; Dr. Smith, of Homerton, prayed the ordination prayer; Mr. Clayton, of London, gave the charge; Mr. Forster, of Maldon, prayed the general intercessory prayer; Mr. Ray, of Sudbury, preached to the people; and Mr. Stevenson, of Hedingham, concluded. On the preceding evening Mr. Townsend, of Rotherhithe, preached; when Mr. G. Clayton, of Walworth, and Mr. Taylor, of Colchester, prayed. On the evening after the ordination, Dr. Collyer, of Peckham, preached. At all the services the Meeting-house was much crowded.

The Rev. J. H. Hopkins having received a unanimous call from the Church and Congregation of the Little Meeting at Newport, Essex, was publicly recognized as their pastor, on Wednesday, December 20, 1809. Mr. T. Hopkins, of Linton, addressed the Minister and People, from Gal. v. 13. In the evening, Mr. Bowers, of Haverhill, preached from 1 Pet. v. 10. Messrs. Dobson, Jennings, Audley, Wilkisson, Pyne, and Richardson, engaged in the other parts of the services.

A New Meeting-house, denominated *Sardis*, was lately opened on Woodside Common, in the parish of St. Issels, Pembrokeshire. Mr. Lloyd, of Henllan, preached on the preceding evening, from 2 Cor. v. 11; and Mr. Warlow, of Milford, from Psalm xlv. 17. In the morning, Mr. Griffiths, of Glandwr, preached from Col. i. 28; Mr. George, of Brynberian, from 1 Kings vi. 7; and Mr. Jones, of Treleach, from Col. iii. 4. — This house is situated among the colliers, whose liberality towards defraying the expences of the building, has exceeded all expectation, and of whom hundreds regularly attend on the Lord's Day, and seem much concerned about their eternal welfare.

LONDON.

London Itinerant Society.

At the Annual Meeting of this Society, on the 19th of January last, a Report was made of the Proceedings of the last Year; when it was found that their disbursements had exceeded their income nearly £90; and that in consequence of expences on the chapel at Mortlake, &c. the Society were in arrear upwards of £350.

We are much concerned to learn, that their finances are so low; but, surely, the Friends of Religion will cheerfully come forward and relieve the Society from its incumbrances. By means of this Institution, which was formed in 1797, more than 1200 persons, within 10 miles of London, statedly hear the gospel, who would otherwise, probably, never have enjoyed that privilege. More than 600 children also are not

only tanght to read, but instructed in the great truths of the gospel. We are sorry to learn, that unless some considerable addition is speedily made to their funds, the Society will not only be unable to extend their benevolent efforts to other places, but be obliged, however painfully, to relinquish some of the places which they now support.

This plain Statement, it is hoped, will induce many generous Christians to afford their aid. — Donations will be thankfully received by James and Benjamin Neale, Esqs. Treasurers, St. Paul's Church-yard; Rev. W. F. Platt, Wilmot Square, Secretary. Mess. Dalton and Lane, Gutter Lane, Cheapside; and by Mr. Slate, Upper Smith Street, Northampton Square, Collector.

RECENT DEATH.

On Wednesday evening, Feb. 14, the Rev. Joseph Barber, pastor of the Independent Church, London Wall (whose Sermons on Regeneration are reviewed in page 120 of this Number) closed a life of 84 years, and a ministry of more than 60 years, in the most calm and peaceful manner, surrounded by his children and friends. The end of this good man was 'Peace!'

HALF-YEARLY DISTRIBUTION OF PROFITS.

At the Meeting of Editors in January last, the following Cases of Widows were relieved: —

Cases.	Denomination.	Recommended by Mr.	L.
M. R.	Presby.	Waugh	4
M.	ditto	ditto	4
S.	ditto	Smart	4
C.	ditto	ditto	4
B.	ditto	Platt	4
S. H.	ditto	Duncanson	4
L.	ditto	ditto	4
E. C.	ditto	R. Hill	4
E. B.	Indep.	Simpson	5
J. L.	ditto	Williams	4
A. L.	ditto	ditto	4
H.	ditto	R. Hill	5
M.	ditto	Fuller	5
V.	ditto	Buck	5
S.	ditto	Burder	5
H.	ditto	Platt	5
S. D.	Baptist	Hinton	5
J. H.	Baptist	Greatheed	5
P.	ditto	ditto	5
B.	ditto	Fuller	5
B.	ditto	ditto	5
C.	ditto	ditto	5
N.	ditto	ditto	5
G.	ditto	ditto	5
A. E.	ditto	Ryland	4
H. J.	ditto	ditto	4
S. J.	ditto	ditto	4
M. T.	ditto	ditto	4
H. F.	ditto	R. Hill	5
M. G.	Methodist	Platt	5
A. P.	ditto	Buck	5
S. W.	ditto	R. Hill	5
T.	ditto	Wilks	5
P.	ditto	ditto	5

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Donation of Wm. Gray, Esq. of York, and the Rev. Samuel Bottomley, of Scarborough, as Trustees for Religious and Charitable Purposes, under the Will of Mrs. Ann Greenwood, deceased. For the Missionary Seminary — £160 0 0			
For General Missions — 80 0 0			
	240	0	0
Legacy of Mrs. Martha Bassett, late of Newbury, Berks (duty paid by the Executors, Mr. J. Belcher and Mr. J. Compton)	20	0	0
Rev. John Scott and Friends, at Hexham, a Collection	6	3	0
An Unknown Friend, post mark Farnham, remitted to Mr. Butcher, Spa Fields —	5	0	0
Rev. Mr. Churchill, Henley, the Profits from his Jubilee Serm.	2	6	6
J. T. —	1	0	0
A few Friends, of different denominations, near Soho Square	1	11	4

POETRY.

LINES,

Occasioned by attending the Death-Bed of a beloved Wife.

HERE, in Affliction's useful school,
I'll wait, and see my Father's hand:
He governs by a righteous rule;
Each cross is by his wise command.

He speaks: and, lo! his servant Death,
Severs the dearest tie I have!
Death brings this faint, expiring breath,
And drags her to an early grave!

Sadness and Sorrow mingle here;
Each heart with tenderness is mov'd;
The husband's and the mother's tear
Must drop o'er one so much belov'd.

With hearts o'erwhelm'd we pensive stand,
To see our Mary's deathly face;
Yet even here we own his hand,
Who saves her by his sov'reign grace.

Oh! what a source of peace divine
Is brought by ev'ry dying word!
Each utt'rance makes his mercy shine,
And proves the bliss his truths afford.

In vain might human systems aim
To yield tranquillity like this, —
Our Mary loves our Jesu's name,
And hence this calm, this heavenly peace!

Long ere this last, this solemn hour,
She priz'd the gospel's joyful sound:
In early days she prov'd its pow'r,
And now in this relief is found!

Hither, ye sceptics, turn your eyes,
Nor dare insult the sacred page!
See how a true believer dies, —
The Scriptures all her fears assuage.

Turn hither, all ye sons of Earth,
Ye wand'rers from the ways of Peace,
See here the prize of real worth;
Here, see what true Religion is.

Oh! what a scene is here to view!
Lord, hear the dying patient pray:
'Why are thy chariot-wheels so slow?
'Come, Jesus, quickly come away.'

Here, by her side, I love to stand, —
Affection prompts, and bids me stay:
I'll watch her breath, — I'll clasp her hand,
Till the dear spirit flies away!

Oft has she prov'd her kind concern
To raise my joy, and soothe my care;
My loss, dear Mary, I must mourn, —
A loss this world can ne'er repair!

O Thou! whose judgments must be right,
Cause me to bow beneath thy rod;
Make thy good word my chief delight,
And thy dear self my blest abode!

By this correcting, painful stroke,
Some useful lesson make me learn,
Nor faint beneath thy kind rebuke,
Nor scorn the hand that makes me mourn.

Dear Father, now reveal thy love,
And bless thy gentle rod to me,
That I no more from Thee may rove;
But act and live alone for Thee!

In mourning her expiring breath,
Thy truth affords a sweet relief;
Eternal gain will bless her death,
And here I find 'the joy of grief.'

What, though pale Death awhile may reign,
And break a union form'd by love!
Ere long 'twill be resum'd again,
And rais'd with nobler ties above!

There sin, and death, and sorrow cease,
These storms ne'er reach that blissful shore:
The region all is joy and peace;—
There we shall meet to part no more!

Till I arrive at that blest home,
Farewell, dear wife, a short farewell!
Soon shall some heav'nly envoy come,
And we with Christ shall ever dwell!

With such rich prospects full in view,
This solemn scene has lost its gloom;
The thoughts of Heaven my joys renew,
I look with triumph o'er the tomb!

Once more, dear Lord, permit my prayer, —
Thine ear the fervent prayer receives;
Look down with thy paternal care
On the dear child thine handmaid leaves!

Be Thou his Guide, his Guardian be,
Thro' all this dreary wilderness;
Then take him home to reign with Thee,
And sing the praise of sov'reign grace!

There, in the realms of endless light,
Saviour receive us as thine own,
That we may gloriously unite
In glad Hosannahs round thy throne!

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APRIL, 1810.

MEMOIR

OF

THE LATE REV. EDWARD PIDGEON, A. B.

VICAR OF ST. JOHN AND CLARAGH.

[Extracted from the Funeral Sermon delivered by the Rev. Peter Roe, A. M. Vicar of Dungarvon, Minister of St. Mary, Kilkenny, and Chaplain to the Garrison of that City.]

Brought up under the immediate inspection and fostering care of a kind and indulgent father, Mr. Pidgeon spent the morning of his days in an abstinence from many vices of the age; and being naturally vivacious, possessing a clear understanding and much acquired knowledge, his company was courted and prized by the men of the world. At length the period arrived when he was raised to the important situation of a Minister in the Established Church. His new employment wrought no change in his heart, no reformation in his life: he was careful and anxious about the things of the world, but had no serious concern about eternity. He therefore lived as before his ordination, — caressed and admired by the world, for the world will ever love its own. — The most highly ornamented regimentals cannot inspire the heart of a coward with courage; neither can an outward plainness of dress, nor any merely outward appointment, qualify a sinner to be a teacher of the ignorant, and an example to the church of God. Happy and highly-favoured are all they who, with the outward designation to the work of the ministry, receive the sanctifying influence of the Holy Spirit. How lamentable is it to reflect upon the many candidates for the ministry, who rush into the sacred office, declaring That they are moved to it by the Holy Ghost, while they exhibit no one temper or disposition which we are taught in Scripture to regard as the fruits growing from his influence!

Living, as Mr. Pidgeon did, in the follies and pleasures of the world, we cannot wonder that his preaching was unaccom

panied by the divine blessing, and ineffectual to produce a real change in the hearts of his hearers. After preaching many years, he and his flock were as much attached to their worldly and sensual enjoyments as ever. At length this day of sin and folly drew to a close, and God, whose 'thoughts and ways are not like ours,' visited his heart with divine grace, and opened it as he did Lydia's; so that he attended to the things which were spoken by the Lord. The conversations of some pious friends, and a careful perusal of the writings of some excellent men, were made instrumental of much good to him; but the Holy Scriptures, applied by the Spirit, gave him a clear and perfect knowledge of those truths which can alone make us wise unto salvation: they settled his wavering mind, and determined him to be on the Lord's side. A most clear and satisfactory light was given him into the great subject of Redemption: he saw the doctrine of Justification, thro' faith in Christ alone, to be the great subject of the gospel, the highest display of the divine perfections, the happiest relief for his burthened conscience, and the most powerful principle of unfeigned holiness of heart and life. He was rejoiced exceedingly, — found peace and comfort spring up in his mind, — his conscience was purged from guilt, and his heart set at liberty to run the way of God's Commandments: from that hour he began to preach salvation 'through faith in Jesus Christ alone.' Great and observable was the change which took place in him; but that which ought to have been a source of gratitude to professing Christians, afforded them a ground of opposition to him and his ministry. This circumstance need not, however, excite surprize; for, as in the time of Abraham, 'he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.' A man may go through the round of worldly pleasures, waste his time, abuse his talents, neglect the best interests of his own and the souls of all committed to his care, and yet be admired by those around him, who are ever ready to plead his cause, and to applaud his motive. If he be a spendthrift, they say he is a little too generous; if he be parsimonious, and have no bowels of compassion for the poor, they say he is prudent and frugal; if he resent injuries, they say he has a proper spirit; if he appear as a duellist, and meet his antagonist in the field, they regard him as a man of honour: but, let that man be changed in heart by the grace of God, — let him be brought to a sense of his folly and of his danger, — let him forsake the company of the drunkard, the adulterer, and the man of pleasure, — let him lead a new life in righteousness and true holiness, — let him regard salvation as the free gift of God in Jesus Christ, — let him love his Bible, prayer, and the conversation of the people of God, and he will instantly meet with opposition; and perhaps his greatest enemies will be those of his own house-

hold! The more steadily a man walks in Wisdom's ways, the more boldly he rebukes sin, and bears testimony against the world that its deeds are evil, the more opposition he will meet; and Enthusiast, Hypocrite, or Fanatic, are the mildest epithets which will be applied to him! But what says Jehovah? 'Woe unto them that call evil Good, and good Evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.'

The change wrought in Mr. Pidgeon's heart was a general one, it extended itself through the whole man; and was clearly manifested in the few following *traits* of his character: —

1. His love for the Holy Scriptures, and his intimate knowledge of the important truths contained in them. — The Bible was his study and delight: he read it with intenseness in his closet, — he dwelt on its excellence in the seasons of family-worship and social intercourse with the children of God. In the pulpit he pressed the Saviour's exhortation, 'Search the Scriptures;' and shewed that they were 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness.' He was well entitled to the epithet *A Man of One Book:* he brought every opinion and every practice 'to the law and to the testimony;' and admitted not human authority to sway him in the important concerns of salvation. He read, marked, learned, and inwardly digested the word of God; his observations on it were not at random, but evidently the result of much serious reflection; and were admirably calculated to elucidate the subject, and to improve all who conversed upon it. Those who knew him in the fellowship of Christ's religion, can bear ample testimony to his spiritual discernment, and to his earnestness in enforcing the truth. Often have they listened with pleasure and profit to the genuine and unadorned eloquence of his heart, renewed and influenced by the Spirit of God. Family-worship was not in his house a dull, tasteless, and merely outward duty, — a duty performed by the force of habit, and uninteresting to those who engage in it. No; the Bible was read with constancy and attention, — prayer was offered up with all the earnestness which true faith and ardent love for perishing souls are calculated to inspire! Joshua's confirmed purpose seemed to be his: 'As for me and my house, we will serve the Lord!'

2. His boldness in preaching the gospel, and confessing Christ before men. — Filled with a deep sense of the awful responsibility of the ministerial office, he seemed to have been actuated by the same spirit which led a holy man to say,

> 'I'll preach as if I ne'er should preach again,
> 'And as a dying man to dying men!'

The truths on which Mr. Pidgeon delighted to dwell, were those which seemed most eminently designed to 'humble the sinner, to exalt the Saviour, and to promote holiness.' His preaching was in strict conformity to the Articles, Liturgy, and Homilies of the Church of England; of which he was a steady friend and a bright ornament. Free from that fearful temporizing spirit which leads many to accommodate their discourses to the prejudices of their hearers, and unawed by the opposition of the profane and the worldly, he aimed at laying the axe to the root of the tree, and 'lifted up his voice like a trumpet, that he might shew the people their transgressions, and the house of Jacob their sins.' He 'preached not himself, but Christ Jesus the Lord:' he felt for the immortal souls committed to his care: he knew that he should one day meet them before the bar; therefore, like a faithful watchman, he blew the trumpet, and was 'determined not to know any thing among them save Jesus Christ, and him crucified.'

3. His self-abasement. — By this he clearly evinced how much he was under the influence of grace; — to the last he accounted himself an unworthy servant. The unprofitableness of his life was a continual burden to him; and he was more than ordinarily abased when he reflected upon the great anxiety he had felt for several years about his perishable body. The nearer he drew to the close of life, the less was his concern about the body; and he lived long enough to have every anxious care concerning it subdued. He possessed a broken and contrite heart, and exercised an holy watchfulness over himself, that, in the discharge of his various duties, he might ever have a single eye to God's glory: he disclaimed the idea of merit; said it was an unfit word in a sinner's mouth; and that his hope of eternal life rested solely upon what the Lord Jesus Christ did and suffered. O that our hope may spring from the same source, and rest upon the same foundation!

4. His love for the people of God, and his ardent desire for the spread of the gospel. He was indeed, what every minister ought to be, 'a lover of good men;' and while his partiality for the Establishment, and his regard for those who were its true members were great and decided, he nevertheless shewed a sincere brotherly affection towards others: there was nothing in him of illiberality or narrow-mindedness. Wherever he saw the image of his Master, he acknowledged and admired it. This disposition led him to rejoice in the conversion of sinners at home, — in the spread of the gospel abroad, — and in the establishment of those societies whose object is the good of man and the glory of God. His house was open to the humble enquirer after truth; and often, at his own table, has he given a zest to the humble fare, far superior to all the joys of the festive board. In his pastoral visits he distributed tracts suited to the particular states of his parishioners; and

was peculiarly zealous in the dissemination of the Scriptures. When unable to visit, he wrote many faithful letters to those placed under his care, and seemed to bear them continually upon his mind. In personal reproof he boldly confessed his Lord: he was afraid of no man, when the interests of religion and the salvation of souls were concerned. Sensible that many general applications made in preaching were in vain, he often reproved face to face; and was enabled to say, as Nathan to David, 'Thou art the man!' By his conscientious observance of the Sabbath, by a faithful discharge of family duties, by his ardent affection for good men of every denomination, and by his zeal in making known the excellency of the Holy Scriptures, he shewed that he was a partaker of his Master's spirit.

5. His disinterestedness. — Placed by the providence of God in a situation of usefulness, and endued with a competence, he sought no more, and was content. He neither courted the favour of the great nor the smiles of the rich; nor did he seek for the applause of any man by cringing meanness, servility, or a double tongue. To his disinterestedness am I indebted, under God, for the situation I at present hold, and for the opportunity now afforded me of addressing you from this place. During my absence from home, in the summer of 1805, and without ever consulting, or giving me a hint on the subject, he formed the determination of resigning the parish of St. Mary in my favour; and had actually obtained the concurrence of our late venerable and highly-respected bishop, Dr. Hugh Hamilton, who at once acceded to his wishes. The motives which influenced him in forming this determination were simply these: — 1st, His own inability to discharge the various and heavy duties of so populous a parish; — 2dly, His desire that his successor might be known to the people, and peculiarly interested (from having laboured many years among them) in their spiritual and temporal welfare;—3dly, His conviction that the person who performed the duty was entitled to the perpetuity of the situation. It may be said, 'The sacrifice was not great,' — not indeed to a man of large income; but from him, it was generous, disinterested, and Christian-like: he had but little, and his family was young, helpless, and increasing; and this we must acknowledge, that even small sacrifices are rare, when self-interest is concerned.

6. His compassion for the poor.—He felt for their wants, and, as far as he was able, relieved them; and exerted himself to procure contributions from those who possessed the means of alleviating the miseries of the afflicted. The poor of his flock were the objects of his care and compassion; and, without ostentation, he dried up their tears and administered to their necessities. These are a few of the *traits* observable in the

character of our departed friend. It now only remains for me to make a few observations on his sickness and death.

Mr. Pidgeon was of a nervous habit of body from his youth. For a great length of time he laboured under a severe and oppressive complaint, by which it was considerably increased; and he was for many years a stranger to regular health or strength. His ministry has been, at times, suspended for many successive weeks; and two years have nearly elapsed since he preached his last sermon in the church. From that period he has laboured under a variety of complaints, following each other in quick succession: but, though weak in body, he was 'strong in the Lord, and in the power of his might.'

In the beginning of his last illness, in September 1806, he indulged the hope of recovery; and sought, perhaps, with too eager a mind, medical aid. Here the frailty of his nature shewed itself in a manner that caused grief in the hearts of his friends, and afterwards brought him to the lowest degree of self-abasement. Having for many months laboured under the torturing anxiety arising from a state between hope and fear, he at length emerged, like the sun, from behind a dark and obscuring cloud: his great nervousness subsided; and he was enabled, calmly and patiently, to await the disposal of his heavenly Father. He was confined to his room for twelve months, and to his bed for more than three; during which time he never murmured at the will of God, though, till the close of life, his consolations were not so abundant as he, and all who loved him, desired. During his whole illness, he spoke to the physicians who attended him, and to his clerical friends who frequently visited him, with as much clearness and collectedness as he ever did. I had knowledge of him by night and day: I witnessed, and can attest, from this place, the same. He was constantly engaged in prayer; and I am persuaded, that, only for the support of religion, he would have been overwhelmed by his many afflictions: but this supported him from first to last, and raised his head above the deep waters. During the three months immediately preceding his dissolution, an unusually great and pleasing change took place; which proved the wonderful efficacy of the grace of God, and seemed to indicate that the moment of his entrance into glory was fast approaching: he seemed to be completely delivered from fear, doubt, anxiety, and every other distracting temper and disposition: he was, I think, more subdued in his spirit than any one I ever saw, — he cheerfully lay in the hand of the Lord, as his willing servant, looking forward, with humble yet assured hope, to the period of his dissolution; and was enabled repeatedly to say, 'O Death! where is thy sting? O Grave! where is thy victory?' At length, on Friday morning, August 12, 1808, at four o'clock, he closed his eyes in peace, and entered into the joy of his Lord!

Thus lived and died this good man, who, by an upright walk and holy life, confirmed the doctrines that he preached. While here below, he acted with an eye to the glory of God; and now, we doubt not, is joining with the glorious company above in songs of praise that shall never end! At the death of this excellent man, let us not mourn as for one without hope. Let not the tear of sorrow flow for him; but rather let it be reserved for ourselves, the church, and the world, who, by removal, have lost a valuable member of society. Weep not, since his entrance into the celestial abodes becomes the subject of angelic congratulation; for it affords a fresh trophy to the triumphs of Immanuel's grace, and furnishes an additional testimony to the reality and divine excellence of the religion of Jesus!

CHRISTIAN LUMINARIES:

AN ADDRESS TO BELIEVERS,

including an Illustration of Phil. ii. 16.

Shine as lights in the world, holding forth the word of life.

[Continued from page 59.]

PERMIT me again to solicit your attention, my dear friends, to this singularly interesting and very comprehensive exhortation. In my last paper, I endeavoured to explain its meaning; in this I will attempt to represent its importance. If, as Dr. Doddridge and others suppose, there be an allusion in the original language of the text to *a light-house*, then the force and emphasis of the passage lie in this, That believers are bound by all the sacred authority of God, as well as compassion to the souls of men, to guide sinners over the dangerous ocean of human life, by the splendor of a holy walk and conversation. Nothing is more evident, than that the unregenerate part of the world form their ideas of the reality and necessity of spiritual religion from the conduct of its professors. This is the first; and, alas! fatally for many, the last test, by which they try the claims of the gospel upon their supreme regard. At this, however, we cannot wonder; for in addition to the consideration, that the tree is known by its fruits, and the engraving on the seal by the impression on the wax, do we not ourselves declare, "That we have obeyed from the heart that form of doctrine into which we have been delivered, or in which we have been cast, as into a mould*?" — and indeed, were we as holy as we ought to be, there could be no view taken of the reality and nature of the religion of Jesus Christ more likely

* Rom. vi. 17.

to instruct the judgment and to impress the heart, than that presented by our exemplary deportment, as the children of God and the imitators of Immanuel.

By far the greater part of mankind are instructed more by objects which appeal to their senses, than by arguments directed to their understandings. Example has frequently done much, where the most convincing reasoning has effected nothing. A sinner, morally blinded by the dreadful bandage of iniquity, can, till God enlighten the eyes of his understanding, judge of the excellence of religion in no other way than by his senses; and through this medium many a man has received the salvation of his immortal soul. Some brilliant example of spiritual religion caught his eye, and carried this conviction to his heart, that there was a something in real godliness of which he was destitute: while, on the other hand, how many, who, by some passing event, were awakened to a momentary consideration of their danger, and who began to flee for their lives, till, meeting with some professed Christian in or near the paths they were about to forsake, they received a *quietus* for their conscience, sunk down again upon the pillow of carnal security, and slept on the sleep of Death.

Since, then, your conduct must be the medium through which unregenerate men look at the gospel, consider, I beseech you, the infinite importance of maintaining that exemplary piety which shall give them a just idea of the spirituality of true religion; and here I must again insist upon the necessity of your godliness being 'visible in all your conduct before the world;' it must shine in the minutest actions of your life; and especially in those which fall under the cognizance of unregenerate men; for, as the very smallest speck upon the glass of a telescope would alter the appearance of the heavenly bodies, or the thinnest cloud floating in the atmosphere, obscure, in part, the brilliancy of the sun,—so even those parts of your conduct, which are but the slightest deviations from the dignified behaviour of a Christian, alter the appearance and hide much of the beauty of true godliness. It must, however, be acknowledged, that in the most holy and upright characters there will be spots. Still, if we would walk worthy of the Lord, we shall be exceedingly anxious that they be like the spots in the sun, lost to the eye of the observer, amidst that blaze of glory with which their situation is surrounded and their influence counteracted, and not like the dark black shadows of a total, or even a partial eclipse. And here, my dear friends, I would remind you that false ideas of religion are circulated, and prejudices against it excited, not merely by the misconduct of those who fall into flagrant impiety, although the mischief occasioned by such backslidings is incalculable: it is shocking, indeed, to behold the dreadful exhalations from human corruption, which are continually ascending into the

atmosphere of the church, beclouding its lustre, and rendering it less attractive to the eye of the unregenerate: but there are those also whose conduct, tho' less replete with flagrant impiety, is full of those minor acts of inconsistence which do incalculable harm to the cause of true religion. With what exquisite anguish has my heart been wrung, when, with a malignant and exulting sneer, I have been told of the mean, dishononrable, almost unjust, shuffling of one professing Christian, — the greedy insatiable craving after wealth of another, — the avaricious disposition of a third, — the oppressive cruelty towards the poor of another, — the proud, haughty, imperious, spirit of another, — the spiteful, angry, revengeful, temper of another. Oh, how my soul has bled to see the enemy of religion turn from such scenes as these, and, hugging his vices closer to his heart, renew his covenant with Death, and establish afresh his agreement with Hell, on the ground that any sin was more venial than hypocrisy! The inference which a spiritual mind draws from such sickening views of the imperfections of the religious world, is of a different kind: he glories to think, through how many discouraging circumstances, he can still love, — still delight in the gospel: he is drawn nearer to his God; he clings closer to his throne; his faith waxes stronger with the assurance, that the system which could outlive, not only so much external violence, but so much internal convulsion, must be divine! Not so the wicked; approaching the temple of Religion, if not immediately to worship, yet to see the nature of its service, — approaching, I say, behind an inconsistent professor; who can wonder that, shocked on the very threshold, he should determine to go no farther; and make a precipitate retreat with this language, 'It is vain to serve God.'

Remember, my dear friends, that the seemingly delightful communion with God in secret, the nearest approaches to his throne, the most profound humility, and the deepest repentance there, will not counteract the mischief of a habitually inconsistent line of conduct in public. The men you have offended by your ungenerous, dishonourable, undignified behaviour will not follow you home to the bosom of your family, to witness your prostrations before the domestic altar; nor will those, whose disgust against your own character, as a religious man, and whose prejudices against religion itself you have excited during the progress of the day, follow you into your closet at night, and there hear the gospel cleared of the blame of your conduct, by listening to those chapters which you read to your family, and to yourself, which would teach them, and ought to have taught you, that Jesus Christ, not only enjoins upon his disciples to love God with all their hearts, soul, and strength, but their neighbour as themselves. Nor are they, perhaps, present in the assembly with which you publicly worship God, to see the air of devotion, the appearance of real godliness,

which stamp your whole frame; and of what advantage to the character of your religion would it be if they were present while your conduct forced them to exclaim, 'I wish he appeared to as much advantage in the world as he does in the church!'

Consider then the necessity of Christian conduct, — of shining as lights in the world. You are not to imagine that your influence upon society extends only to the temporal concerns of your fellow-creatures. No; as it respects their eternal destiny, you touch them on every side. It is a truth little known, and still less felt, that the holy lives of Christians are one of the appointed means of God for the conversion of the world. The preaching of the pulpit is to do much, but not all, in this great work. The silent, but convincing eloquence of an exemplary life, preaching a constant sermon even to the *eye* of the unregenerate, may be expected to be eminently useful; and the only reason why there is so little of this kind of usefulness is, because there is so little of this kind of preaching. You abhor those teachers of religion, who, by suppressing every thing essential to the gospel, starve immortal souls; but are you not involved in the same condemnation? — for you can with as little excuse rob immortal souls of the benefit of a holy life, as they can of a faithful ministry; and unless you are anxiously endeavouring to shine by a holy life, you rob the world of an ordinance which God has appointed for its salvation: for, said the apostle, 'ye are bought with a price; therefore glorify God with your body and with your spirit, which are his;' and, said the Author of Inspiration himself, 'so let your light shine before men, that, seeing your good works, they may glorify God your heavenly Father.' You would tremble at the idea of taking up the pen to prove that the only difference between Christians and other men was in name. Ask at the oracle of Conscience, Whether you are not more effectually proving this to the conviction of the unregenerate, by a line of conduct which seems to establish the point at once. What would you think of the conduct of him who, with indifference, saw a neighbour mingling a cup of poison, — saw him apply it to his lips, and even encouraged him to swallow the 'liquid death?' Is he entitled to the peace of a guiltless, bloodless conscience? Apply this to yourselves. Are there none, whose spiritual, mental murder you are helping on by the inconsistencies of your own conduct? Do not, I entreat you, close the perusal of this paper without asking, In what degree your holy life and conversation have glorified God? — I will now close with mentioning an Anecdote of Louis XIV. of France: — It is recorded, that when the Eddystone light-house was building, one of his small vessels of war came so near the British coast as to take the men prisoners who were employed in rearing the fabric; who,

with their tools, were carried to France. As soon as the monarch heard of it, he ordered the men to be sent back again to their work, declaring, that altho' at war with England, he was not at war with Humanity.—My dear friends, will you be hostile to the eternal welfare of immortal souls, by extinguishing these lights which God has appointed to guide men in safety to the haven of eternal bliss? J——.

A COMMENTARY

ON A PASSAGE OF DR. PALEY'S EVIDENCES OF CHRISTIANITY.

"*Perhaps, their mode of life* [*that of the Primitive Christians*] *in its form and habit, was not very unlike the* Unitas Fratrum, *or* [*that*] *of Modern Methodists.*"—Vol. i, p. 34, 12th edit.

I HAVE been often struck with the justness of the above remark, and wondered it has not excited more attention; but perhaps the greatest admirers of Dr. Paley's writings in general, would be among the last to admire this, though I think none of his observations more true, and few of them more important.

However, before I enter on my Commentary, I would premise two things:—

1. That the words themselves evidently imply *more* than they express. When the Doctor says that the Methodists and Primitive Christians are *not very unlike* the *Unitas Fratrum*, &c. it implies that there was an evident similitude: in short, that they were *very like*; and this I shall endeavour to justify, even without the *salvo* of a *perhaps*.

2. When a parallel is thus drawn between the Primitive and Modern Christians, I remark, the former are compared *only* with Methodists and Moravians; and not with the generality of Christians of the present day. The change which Christianity made in them, says the Doctor, '*we* do not easily estimate; because *ourselves*, and all about us, being habituated to the institution from our infancy, it is *that* we neither experience nor observe;" that is, we neither experience in ourselves, nor observe in others, the change which was produced in primitive times. No; this is now only found among Methodists and Moravians.

Let us recur to our text, and observe the chief points of resemblance between Primitive Christians and the '*Unitas Fratrum*, or Modern Methodists.'

1. 'After men became Christians, much of their time was spent in prayer and devotion.' While they remained Heathens, a little ceremonious idolatry sufficed; for though they

'said prayers' to the objects of their devotion, they seldom or never expected to be heard or answered. Their gods had eyes which could not see, and ears that could not hear; but when men became Christians, religion became then a serious concern. 'Much of their time was spent in prayer and devotion,' — early and late, at home and abroad, alone or in company with each other, they prayed always; that is, they desired to preserve a spirit and habit of devotion, even in their common concerns of life. Pliny, in a famous passage, quoted at length by our author, says, 'They assembled before day and sung hymns to Christ, as to a God:' an exact description of the practice of the early Methodists and Moravians, who were remarkable for holding meetings early of a morning before the usual hours of business, as well as for singing hymns to Christ as God. Dr. Haweis has composed a volume on this idea, which he calls, in the very phrase of Pliny, *Carmina Christo.* It is remarkable, that one of the charges against the heretic bishop, Paulus Samosatenus, was that he abolished those hymns which were wont to be sung in the churches to the honour of Jesus Christ, as a novelty, and as composed by modern authors: the very reason, by the way, given by some modern Socinians, for rejecting the hymns of Dr. Watts.

2. 'Much of their time was spent in religious meetings,' particularly 'in celebrating the Eucharist, or Lord's Supper.' This they usually did every Sabbath; in which some of the Methodists have exactly copied them, and, in general, are remarkable for the frequency of their communions, most of the popular chapels having it administered once a fortnight; and, as in the Primitive Church, at different parts of the day, to suit the convenience of different communicants; and many of them once a month, *early* in the morning, as Pliny relates of the Christians of his day.

'In conferences, in exhortations.' These expressions refer evidently to the Private Meetings of the Church-Members, as described by St. Paul, in the First Epistle to the Corinthians, chap. xiv, and elsewhere. Those too have been exactly copied by the Methodists, who hold their societies and class-meetings; at which they relate to each other their religious feelings and experiences; and where the lay-preachers and gifted brethren engage in prayer, give out hymns, and deliver alternate exhortations.

5. *Frequent preaching* is another characteristic both of early Christians and the modern Methodists. The former, we are told, used to hear two or three sermons at a sitting; and sometimes different preachers engaged, both ecclesiastics and laymen. The Methodists are so fond of preaching, that it is said, Mr. Whitefield preached 15,000 sermons; and Mr. Wesley (who was the longest liver) doubtless, many more; and as to

the employment of laymen, as in the first ages, this generally forms a principal article in their reproach.

4. Much of their time was spent in 'an affectionate intercourse with one another, and in correspondence with other societies. 'See how these Christians love,' was the proverbial testimony of Heathens to the character of the Christians; and as to their correspondence, public letters from one church to another were read at their social, if not public meetings*. It is almost needless to point out how this corresponds with the conduct of the Methodists, who are remarked for their attachment to one another, — who frame numerous societies to support the cause, — who correspond with each other from country to country, and from empire to empire throughout the world; and whose social meetings are often enlivened by reading such correspondence.

It is true, that the Primitive Christians had not the means of extending their correspondence, or of forming societies on the grand scale of the Missionary and Bible Societies; but that they possessed the spirit of Proselytism to at least an equal degree, is sufficiently evident from their zeal and perseverance under the heaviest persecutions.

5. Our author presumes, that 'the institution which they preached to others, they conformed to in their own persons,' thus entering 'upon a new and singular course of life;' that is, they practised what they taught; which the Doctor seems to consider as peculiar to the Ancient in distinction from Modern Christians, — except indeed the Methodists and Moravians, to whom the Doctor very liberally ascribes the high honour of reviving Primitive Christianity in our own age.

Lastly, The profession of Primitive Christianity exposed its disciples to contempt, to ridicule, to persecution. 'Think what it was to become a Christian at Corinth, at Ephesus, at Antioch, or even at Jerusalem! How new, how alien from all their former habits and ideas, and from those of every body about them! What a revolution there must have been of opinions and prejudices to bring the matter to this!' Such was it a few years since (whatever be the case now) to become a Methodist or a Moravian at Bath, at Liverpool, or at London, — with this happy difference, that the laws are not against them. Were that the case, there would be many Plinys (in this part of his character at least) who would not hesitate to persecute, even unto death, those who were so obstinate as to refuse conforming to the religion of the State. As to reproach, slander, and abuse no Heathen priest, orator, or magistrate, ever exceeded some modern Clergymen and Barris

* King on the Primitive Church, p. 24.

ters, to say nothing of the prevailing similarity between the lower classes of all ages, who are always ready to persecute the man pointed out to contempt and scorn by their superiors.

SHEVA.

A LETTER TO A YOUNG MAN IN JAMAICA,

ON THE STATE OF CHRISTIANITY IN THAT ISLAND *.

Sir,

YOURS to your father, announcing, after a tedious passage, your safe arrival in Jamaica, fell accidentally into my hands. Under the impression which some parts of it have left on my mind, you have the following reply. If an attentive perusal of what I now write shall have any good effect, the earnest wish of my heart will be obtained. Your words are, 'There is no Sunday kept here.' Poor young man! art thou cast among mere Heathens; or among men who have nothing of Christianity except the name? 'There is no Sunday kept here!' Has Jamaica then been left out of the number of the highly-favoured isles that have so long waited for God's law? Is there not a copy of it among you? If there be, do the inhabitants, do the legislature, pay no attention to it? Are you entirely deaf, or do you resolve to rebel, when the statutes of Heaven are promulgated? Can you treat with scorn that authoritative precept so universally binding, 'Remember the Sabbath-day to keep it holy?' Can you thus set your face against the heavens, having full in your view all the judgments written in the word of God, that were inflicted on his ancient people for not hallowing his Sabbaths? Is this your kindness to your best Friend? Do ye thus requite the Lord?

'There is no Sunday kept here.' Can we give you credit? Is not that island a gem in the British crown? Does it not bow to the sceptre of a Christian, nay, of a Protestant empire? Have British laws concerning the Sabbath no place in your code? — or, if they have, with the awe of the Supreme, have you cast off the fear of human legislators? But how can I believe you, knowing that the island is divided into parishes, and provided with churches, which are filled with pastors, who have taken upon them the cure of souls? — or, Have these pastors the name, and nothing more? — do they feed them-

* We abridge this Letter from 'A Series of Letters and Essays on Important Subjects,' first published in Scotland, in the Christian Magazine, and reprinted in a duodecimo volume, by the Rev. John Parker, in 1808. The Letters and Essays are truly excellent; and that from which we extract the above, might very usefully be put into the hands of young men who go abroad into the British colonies.

selves with the fat, and clothe themselves with the wool, without giving themselves the least concern about the flock?

'There is no Sunday kept here.' — No Sabbath! No day of rest for religious services! Must I with reluctance give you credit? Were you aware of this before you took your departure? Did you make no inquiry into the state of religion in that quarter of the world? Was your mind so completely pre-occupied with the prospect of gain, as never once to think what you might lose? Did you never read and consider that most interesting question in Matt. xvi. 26, 'For what is a man profited, if he should gain the whole world and lose his own soul? — or, What shall a man give in exchange for his soul?' Could you venture to receive, in exchange for the soul, a plantation and a few slaves, — the whole island, — the whole empire, — or the whole universe? O poor exchange!

The flood-gates, then, are set wide open to every kind of impiety, and you are likely to be carried headlong by the torrent. What precept can bind the man who coolly and deliberately tramples on the fourth commandment? Which of these has he not broken, who thus offends in one point? The fear of man and of human laws may have some effect; but I am sure it is not likely that the fear of God will have much influence upon him. The other statutes of God will not be the men of his counsel. He will not search the Scriptures. He will cast off fear, and restrain prayer before God. 'No Sabbath!' If you have not a Sabbath here, do you suppose that you shall enjoy one hereafter? Is it for such that there remaineth a rest, or the keeping of a Sabbath, in Heaven? Have you no rest from business, or from carnal pleasure, during your short stay in this world? — and is it probable that you will find rest in that which is to come, though you seek it carefully with tears? What think you will be the end of your fatal career? If you now despise your God and his institutions, where will you look for support in the day of adversity? Where will you turn for consolation in the day of death? If you laugh at the institutions of God, he 'will laugh at your calamity, and mock when your fear cometh.' Prepare to hear these awful words: 'Behold, ye despisers, and wonder, and perish!'

'There is no Sabbath kept here.' This may too generally be the case. Happily, however, it does not apply to every individual in the West Indies. We can inform you, from this side of the Atlantic, that many thousands of the sable sons of Africa are learning Christ, in spite of all the opposition of Europeans to the introduction and progress of the knowledge of the way of salvation in that quarter of the world. The day begins to dawn on benighted souls, — the means of salvation seem to approach them, whose ears were never before delighted

with the joyful sound; while such as once had the means of knowledge, but rejected them, are by the god of this world blinded more and more. May we not indulge the pleasing hope, that there Christ, by his own institutions, will, amidst the wreck of souls, collect materials for the building of mercy, in the face of all the enemies of his work, in spite of every weapon formed against Zion? 'The zeal of the Lord of Hosts will perform this;' — and though, now of a long time, Satan may have had his seat in these islands, they, we trust, will yet wait for the law of the Lord.

You seem to plume yourself a little upon the attendance you have at table: 'There is a black boy to every man at dinner.' How I envy your slave! how I pity you, in comparison! He is in one sense thy equal; for 'God hath made of one blood all nations of men:' he is thy fellow, thy brother. Behold in him thy own lineaments; for there is nothing in the deeper tinge of the Ethiopian. Thou art a voluntary slave to Satan; he an involuntary one to thee, and to thy master. Which of you then can claim the superiority? You have left a Christian for a Heathen land. The only possible advantage he can have, is the probability of hearing of the Saviour, and of getting his spiritual fetters knocked off. Not, I am afraid, by your instrumentality; but it may be by the word, either read or heard.

You say, 'The white people play at billiards all Sunday, or something else of the kind.' And is this the exercise of men who were buried with Christ in baptism? Is it thus you commemorate the resurrection of him, to whose service you were most solemnly devoted? Do you prefer the billiard-table to the Table of the Lord, to that of the Gospel, and that of the Sacraments? Foolish men, to prefer that which may arouse all the angry, the tumultuous passions, to that which alone can allay them all! Oh! impious, to prefer that in which, though you were sure to gain the largest stake, you can have no true satisfaction to that which can enrich you with peace and joy in time and through eternity! What infatuation to miss in this manner the mark of the prize of the high calling of God in Christ Jesus! Are you now the votaries of Mirth? Be assured, sadness will be the result. You play for a dreadful stake indeed! The soul through eternity is laid in the balance against a trifling and transitory amusement!

The fellowship of these people seems to give you no uneasiness. This is evident from what follows in your letter: 'I never was so happy in my life!' Happy without a Sabbath! — happy without divine ordinances! — happy in the midst of dissipation and profanity! — happy without God, and without hope in the world! This language is not dictated

by the wisdom which is from above. You have not taken your estimate of felicity from the Scriptures of truth: it is drawn under the spirit of darkness and of error. He knows not one ingredient of true happiness who talks after this sort; and if ever you receive the spirit of wisdom and revelation, looking back on this period of your life, your confession will be, 'Foolish was I, and ignorant; I was as a beast before thee.'

Before I conclude, permit me to ask, Whether this be the real language of the heart? On the contrary, does not your heart sometimes for a moment misgive you? Does not Conscience sometimes reprove you? Do you not sometimes lament after the Lord? Does Jerusalem never come into your mind? Do you never think of the places where your fathers praised? If you do, cherish, O cherish these thoughts! Were you too much neglected in your earlier youth? It is possible to redeem time. Are you deprived of pure ordinances? Then take up your Bible, if you have one. Read, meditate, seek the Lord, listen to his injunctions. He commands all men everywhere to repent, and repentance may not yet be for ever hid from your eyes. Think, O think, that you are accountable to God for every thought, for every word, and for every action!—that God seeth you, that he compasseth your path and your lying down; and that there is not a word on your tongue but he knoweth it altogether! His eyes are as a flame of fire, running to and fro through the whole earth, beholding the evil and the good. Fix your thoughts on your own depravity; and if none of Christ's ambassadors announce in your hearing the glad tidings of salvation, through the mediation of the Lord Jesus, listen to these tidings as addressed to you in the written word. This of itself can make you wise unto salvation, when accompanied by the demonstration of the Spirit. However great your sins, cast yourself on mercy, as it flows through Christ. The greatest sinners have obtained mercy: the blood of Jesus Christ cleanseth from all sin. Are you surrounded with many and strong temptations? Commit yourself to him, who can keep you in the hour of temptation. Consider the worth of the soul, the shortness of time, and the importance of your work for eternity. Think on these things always. Consider them especially on that holy day, which is, according to your own information, practically abolished. That you may obtain mercy of the Lord,—that the Spirit may guide you into all truth,—that he may lead you forth by a right way,—and that your soul may be saved in the day of the Lord, is the earnest prayer of,

Sir, yours, &c.

ANSWER TO A QUERY,

Proposed in our Magazine for November last.

And the Lord spake unto Moses, face to face.—Exod. xxxiii. 11.
Thou canst not see my face, &c. — Exod. xxxiii. 20.

The Querist, J. P. complains of a seeming contradiction *.

THE apparent difficulty will vanish, if we take the first of these texts *figuratively*, and the latter *literally*. By the first is expressed the familiar manner in which the Lord made known his mind to Moses, 'face to face;' that is (as it is explained in the words immediately following) 'as a man speaketh to his friend,' in a familiar manner; and with greater *clearness* than other prophets were indulged with: in a *superior* manner also, not by dreams and visions, but, probably, with an audible voice.

The other text is to be interpreted more literally. 'Thou canst not see my face; for there shall no man see me and live.' God is a Spirit, — an Infinite Spirit; and, therefore, invisible to human eyes. In this sense, 'no man hath seen God at any time;' and were God to display his glory in such a way as might be visible to man, it would overpower his faculties, and destroy his life. Therefore, when God so far complied with the wish of Moses (ver. 18) as to 'make all his goodness pass before him' (ver. 19), he provided against the danger of such a discovery (ver. 22) 'I will cover thee with my hand while I pass by.' The manifestation of the glory of the GOD-MAN to the beloved disciple John (Rev. i. 17) was such, that 'he fell at his feet as one dead.'

There appears to me, therefore, no contradiction between the two passages. The 11th verse refers to the familiarity of the divine communications to Moses; the 20th verse to the impossibility of beholding the Divine Essence by human eyes.

B.

* A Correspondent prudently asks, 'Whether the introduction of such curious enquiries as this is beneficial or injurious to the cause of real religion? Is it adviseable, because to an individual something may appear obscure, that the minds of many others should be perplexed with difficulties, which would never have occurred to them? Would it not be better to ask the opinion of a serious minister, or an intelligent brother?'

We beg leave to add, that, for the reason suggested, we do not insert one-tenth of the Queries we receive. There are, however, other Questions of no small importance; Answers to which may be very useful. To these due attention will be paid.

The Excommunication of the French Emperor and his Adherents, by the Pope.

The following curious Paper is translated from the Latin Original, which was sent over by Mr. Hill, the British Minister in Sardinia. A Translation in French has been circulated by the British Government, for the information of the Catholic World.—We copy the present Translation, which we believe to be correct, from the Literary Panorama for March.

Apostolic Letters, in Form of Brief,

'Whereby are declared excommunicated, and *de novo* are excommunicated, the Authors, the active Agents, and the Partisans of the Usurpation on the State of Rome, and on the other States appertaining to the Holy See.

PIUS PP. VII. — *Ad Perpetuam rei Memoriam:*

'WHEN, on the memorable 2d of February, 1808, the French troops, after having invaded the other and the richest provinces of the Pontifical State, with a sudden and hostile *impetus* entered Rome itself, it was impossible that we could bring our mind to attribute that outrage simply to political or to military reasons, reported among the people by the invaders; that is to say, to defend themselves in this city, and to exclude their enemies from the territories of the Holy Roman Church; neither did we see in it merely the desire of the chief of the French nation to take vengeance on our firmness and constancy, in refusing to acquiesce in his requests. We saw instantly that this proceeding had a much more extensive view than a temporary occupation, a military precaution, or a simple demonstration of anger against ourselves. We saw revive, and again glow, and again burst out on all sides, those fraudulent and impious plots, which appeared to be, if not subdued, at least repressed; which originated among those men deceived and deceiving 'by philosophy and vain deceit, introducing damnable heresies,' and who had long planned, and formed parties to accomplish the destruction of our holy religion. We saw that, in our humble personage, they insulted, they circumvented, they attacked the Holy See of the most blessed Prince of the Apostles, in order that they might by any means overthrow it, from its very foundation; and with it the Catholic Church, although established on the most solid rock, by its divine Founder, in this Holy See.

'We had thought, we had also hoped, that the French government, taught by experience the evils in which that most powerful nation had involved itself by unreined impiety and schism, and convinced by the unanimous declarations of by far the greater part of its citizens, was truly and heartily persuaded, that its own security, as well as the public happiness, was deeply interested in the free and sincere restoration of the exercise of the Catholic religion, and in its defence against all assailants. Moved by this opinion, and excited by this hope, we, unworthy as we are, who upon earth represent the God of Peace, scarcely perceived any prospect of repairing the disasters of the Gallican church, when — the whole world is our witness! with what alacrity we listened to proposals of peace, and how much it cost us, and the church itself, to conduct those treaties to such a conclusion as it was possible to obtain: but, immortal God! in what did our hopes terminate! What has been the fruit of our so great indulgence and liberality! From the very promulgation of that agreement, we have been constrained to complain with the prophet, 'Behold, in peace my bitterness becomes most bitter.' This bitterness we have not concealed from the church, nor from our brethren the cardinals of the Holy Roman Church, in our allocution to them in consistory, May 24, 1809. We then

informed them, That, to the convention we had made, were added several articles *unknown to us, and disapproved by us the instant we knew them.* In reality, by these articles, not only was the free exercise of the Catholic religion withheld, in points of the greatest consequence and interest to the liberty which had been verbally assured, stipulated, and solemnly promised, as introductory to the convention, and as its basis; but also, in several of these articles, the doctrine of the gospel was closely attacked.

'Nearly the same was the result of the convention concluded by us with the government of the Italian Republic. Those very articles were interpreted in a manner altogether arbitrary, with highly perverse and peculiar fraud, as well as injury; against which arbitrary and perverse interpretation we had guarded with the utmost solicitude.

'Both these conventions being violated in this manner, and disfigured in whatever had been stipulated in favour of the church, — the spiritual power also being subjected to the will of the *laic*; so far were the salutary effects that we had proposed to ourselves following these conventions, that other and still greater evils and injuries to the church of Jesus Christ, we saw growing and spreading daily.

'We shall not here enumerate particularly those evils, because they are sufficiently known in the world, and deplored with tears by all good men: they are besides sufficiently declared in the two consistorial allocutions, which we made March 16 and July 11, 1808; which we caused to be made public, as much as our state of restraint admitted. From those all may know, and all posterity will see, what at that time were our sentiments on so many and great injuries suffered from the government of France, in things appertaining to the church: they will know with what long suffering and patience we were so long silent, — with what constancy we maintained the love of peace; and how firmly we retained the hope, that a remedy adequate to such great evils might be found, and that an end might be put to them; for which cause we have deferred from day to day the lifting up of our apostolic voice. They will see what were our labours and anxieties, — what our endeavours, deprecations, protestations, sighings (incessant have they been!) that the wounds of the church might be healed, — while we have intreated that new sufferings might not be inflicted upon her: but, in vain have been exhausted all the powers of humility, of moderation, of mildness, by which hitherto we have studied to shield the rights and interests of the church from him, who had associated himself with the devices of the impious to destroy it utterly, who, with that spirit had affected friendship for her, that he might more readily betray her, — who had feigned to protect her, that he might more securely oppress her.

'Much and often, even daily, have we been bid to hope, especially when our journey into France was wished for and solicited; but from that period our expostulations have been eluded by bold tergiversations and cavillings; and by answers given purposely to prolong the matter, or to mislead by fallacy. At length they could obtain no attention. As the time appointed for maturing the councils already taken against this Holy See, and the church of Christ approached, we were assailed, we were harrassed perpetually, and perpetually were demands, either exorbitant or captious, made; the nature of which shewed clearly enough, and more than enough, that two objects, equally destructive and ruinous to this Holy See and church, were kept in view; that is to say, either that by assenting to them we should be guilty of betraying our office, or that if we refused, occasion might from thence be taken of declaring against us an open war.

'As we could in nowise comply with those demands made upon us, they being contrary to conscience, from thence a pretext was formed to send, in a hostile manner, military forces into this holy city: they seized Fort Saint Angelo; they occupied stations in the streets, in the squares; the palace itself, in which we resided, the Quirinal Palace, was threatened with

all the horrors of war and siege, by a great body of infantry and cavalry: but we, being strengthened by God, through whom we can do all things, and sustained by a conscientious sense of our duty, were nothing alarmed, nor dejected in our mind by this sudden terror, and this display of the apparatus of war. With a peaceful, an equable mind, as we ought, we performed the sacred ceremonies, and the divine mysteries appropriated to that most holy day, with all becoming solemnity; and neither thro' fear, nor through forgetfulness, nor by negligence, were any of them omitted, which were appointed as our duty in such a situation of things.

'We recollected with Saint Ambrose (de Basilic. tradend. No. 17) that the holy man Naboth, the possessor of his vineyard, when called by demand of the king to surrender his vineyard, in which the king, after having rooted up the vines, might plant a vile garden of herbs, he answered him, 'The Lord forbid that I should give the inheritance of my fathers to thee!' Much less could we suppose it was lawful for us to deliver up so ancient and sacred a heritage (*i. e.* the temporal sovereignty of this Holy See, not without the evident appointment of Divine Providence, possessed by the Roman Pontiffs, our predecessors, for so long a series of ages) or even by silence to seem to consent, that any should obtain this city, the metropolis of the Catholic world, where, after disturbing and destroying the most holy form of discipline, which was left by Jesus Christ to his holy church, and ordained by the sacred canons under the guidance of the Spirit of God, he should in its stead substitute a code, not only contrary to the holy canons, but in opposition and even repugnant to the precepts of the Gospels, according to his custom, and to the new order of things of the present day, which manifestly tends to confound by consociation all superstitions, and every sect with the Catholic Church.

'Nabeth defended his vineyard, even with his own blood' (St. Amb. *ibid.*) Could we, therefore (whatever in the issue might befall us) decline from defending the rights and possessions of the Holy Roman Church, which, to promote as far as in us lay, we had bound ourselves by the most solemn of religious obligations? or, Could we refrain from vindicating the liberty of the Apostolic See, which is so intimately combined with the liberty and utility of the universal church?

'How extremely fit, and even necessary these temporal principalities are to secure to the Supreme Head of the Church the safe and free exercise of his spiritual functions, which, by the divine will, are committed to him over all the world, may be from the present occurrences (were other arguments wanting) already too clearly demonstrated. On this account, although we affected not this temporal sovereignty, neither for grandeur, nor for wealth, nor for dominion, — an unwarrantable desire, equally distant from our natural disposition and our most holy character, which from our earliest years, we have always regarded, — yet we have strongly felt that it was due to the indispensable duty of our office, from the very day of the 2d of February, 1808, to the utmost of our power amidst such constraints, to issue by our Cardinal, Secretary of State, a solemn protestation, by which to render public the cause of the tribulation under which we suffered, and to declare our resolution to maintain whole and entire the rights of the Apostolic See.

'When, in the mean while, the invaders obtained no advantage by threats, they determined to act towards us on another system. By a certain slow, but most vexatious and even most cruel kind of persecution, they attacked, with intention to weaken, by little and little, our constancy, which they had not been able to shake by sudden terror. Therefore, while they held us in custody in our palace, there passed scarcely a single day from the said second day of February, which was not marked by some new injury to this Holy See, or by some new vexation to our very soul. All the troops, which had been employed by us to preserve civil order and discipline, were taken from us, and mixed with the French bands. Our very body guards, men the most select and most noble, were imprisoned in

the Castle of St. Angelo; there they were detained many days, then they were dispersed, and their companies dissolved. At the gates, and in other places of this most celebrated city, *corps de garde* were posted. The post-office, and all printing-offices, especially that of our Apostolic Chamber, and that of the Congregation *de Propaganda Fide*, were subjected to military force and orders; by which we were deprived of the liberty of printing, or of directing others to print what we desired. The regulations for administering public justice were disturbed and hindered. Solicited by fraud, by deceit, by every kind of evil artifice, to swell the mass of what they called National Guards, our subjects became rebels against their lawful prince. The most audacious and most abandoned of them accepting the tri-coloured French and Italian cockade, and protected by that as by a shield, with impunity spread themselves everywhere, — now in bodies, now single; and, either by command or by permission, broke out into every enormity against the ministers of the church, against the government, against good men. Journals, or, as they call them, *Feuilles Periodiques*, in defiance of our complaints, were printed at Rome, and circulated among the populace and in foreign parts, filled with injuries, sarcasms, and calumnies, decrying either the pontifical power or dignity. Sundry of our declarations, which were of great moment, and signed with our own hand, or by that of our first minister, and by our order affixed in the customary places, — these, by the hands of the vilest satellites (amid the greatest indignation and lamentation of all good men) were torn down, torn in pieces, and trod under foot. Ill-advised youth, and other citizens, were invited, elected, and inscribed in suspicious conventicles, although such were most strictly prohibited, under the penalty even of anathema, by laws, both civil and ecclesiastic, enacted by our predecessors, Clement XII. and Benedict XIV. Many of our administrators and official agents, as well of the city as of the provinces, men of the greatest integrity and fidelity, were insulted, were thrown into prison, were exiled to great distances. Searches after papers and writings of every kind, in the private repositories of the magistrates of the pontificate, not even excepting those of the first minister of our cabinet, were made with violence. Three of our first ministers, secretaries of state, whom we had been obliged to employ one after the other, were carried off from our own residence; and at last, the majority of the most holy Cardinals of the sacred Roman Church, our fellows and fellow-labourers, were torn from our side, and transported afar off by military force.

'These facts, and others not less contrary to every right, human and divine, wickedly attempted and hardily perpetrated, are so well known by the public, that there is no necessity to recount them numerically, or to expatiate on them at large. Neither have we omitted, that (we might not so much as seem to connive at them, or in any manner to assent to them) to expostulate sharply and strongly according to the duty of our place.

'Despoiled in such a manner, as it were, of all the ornaments of dignity and supports of authority, — deprived of all the accessaries to the fulfilment of our office, and especially of those in which all the churches were interested, — suffering injuries of every description, — vexed by all kinds of terrors and excruciations, — oppressed so extremely, that even the exercise of both our powers was daily further impeded, — after the singular and evident providence of God, the best and greatest which has supported our fortitude, we are beholden to the prudence of such of our ministers as remained, to the fidelity of our subjects, and to the piety of the faithful, that any semblance of those powers is yet remaining.

But, if our temporal power were reduced to a vain and empty appearance, in this city and in the adjoining provinces, it was in the most flourishing province of Urbino, of March, and of Camerini, at the same time absolutely taken away. Wherefore, we did not fail to issue a solemn protest against this manifest and sacrilegious usurpation of so many states of the church; as also to admonish our beloved against the seductions of an un-

just and illegitimate government; nor did we omit to address an instruction to our venerable brethren the bishops of those provinces.

'That government, however, was not slow! How speedily did it prove by facts, and furnish decisive evidence, that in that instruction we had foretold what Religion had to expect from it! The occupation, the plunder of the patrimony of Jesus Christ, the abolition of religious houses, the expulsion of the Holy Virgins from their cloisters, the profanation of churches, the allowance of unbridled licentiousness, the contempt of ecclesiastical discipline and of the Holy Canons; the promulgation of a code, and of other laws, contrary not only to those Holy Canons, but also to the precepts of the Gospels and to the divine rights; the abasement and oppression of the clergy; the subjection of the sacred power of the bishops to the power of laymen; the force in many ways put upon their consciences; the violent displacing of them from their cathedrals, and sending them away, with other equally nefarious, equally sacrilegious atrocities against the liberty, the immunity, and the doctrine of the church in those our provinces committed instantly, as before in all those other places which had fallen under the power of that government, — these, these, are the wonderful rewards! — these the illustrious monuments of that astonishing attachment to the Catholic Religion, which, even at this day, is incessantly boasted of and promised!

For us, who experience so many bitternesses on the part of those from whom we could least expect them, already filled with them, and afflicted by them on every side, we grieve not so much for the present as for the future state of our persecutors: — 'for if the living Lord be angry with us a little [*while*, Eng. tr.] for our chastening and correction, yet shall he be at one again with his servants: but thou, who hast been the author of all mischief against the church [the Hebrews] how shalt thou escape the hand of God? God will not forgive any, neither will he respect the greatness of any: for he made both the small and great; and to the most powerful he has reserved the most powerful punishment *. Moreover, we desire, that by whatever means, even by our own life, the eternal perdition of our persecutors might be prevented, and their salvation ensured! — for still we love them; and never have we ceased to love them! We desire never to depart from that spirit of charity, that spirit of meekness † which nature has imparted to us, which our will has exercised, and that we might in future, as we have hitherto, *spare the rod*, which has been given to us, together with the charge of the whole flock of the Lord, in the person of the most blessed Peter, from the Prince of Pastors, for the correction and the punishment of wanderers, and of obdurate sheep, and for making them an example and a salutary terror to others.

'But this is not the moment for lenity. Every one who beholds cannot but see, unless he be wilfully blind, to what such atrocities tend, if they be not opposed in some manner, while it may be done. On the other hand, there is none who does not see, that there remains no hope, in any shape, that their authors either by admonitions, or by councils, or by intreaties, or by expostulations, may be rendered friendly to the church. To those means they have left no access: they neither hear them, nor answer them, but by accumulating injuries upon injuries; — nor can it be pretended that they submit to the church as sons to a mother, or as disciples to their mistress, — by those who devise nothing, who do nothing, who attempt nothing, but with intention to subject her as a servant to her master, and by subjecting her to overturn her very foundations.

'What then remains for us to do, unless we would incur the reproach of negligence or slothfulness, or perhaps even that of having wickedly deserted the cause of God! — except to lay aside all reference to terrestrial things, to renounce all fleshly prudence, and to follow the precept of the Gospel, 'If he will not hear the church, let him be to thee as a heathen man, and a

* 2 Macc. vii. 33, 34. † 1 Cor. iv. 21.

publican *.' Let them once again understand that, 'by the law of Christ, their sovereignty is subjected to our throne: for we also exercise a sovereignty; we add also, a more noble sovereignty, unless it were just that the spirit should yield to the flesh, and celestial things to terrestrial †.' Many great Pontiffs, illustrious by their doctrine and holiness, by one or other of those crimes which are subjected to anathema by the sacred canons, have been reduced to equal extremities in behalf of the church, against kings and contumacious princes. Shall we fear to follow their example even in this, after so many crimes so nefarious, so atrocious, so sacrilegious, so universally known, so openly manifest to all? Should not our fear be greater, rather to have justly deserved the accusation of having so done too late, rather than too early; especially, when by this last crime, the most wicked of all that have hitherto been perpetrated against our temporal sovereignty, we are warned, that from henceforth we shall not be more free to discharge these so weighty and necessary duties of our Apostolic Ministry?

'Wherefore, by the authority of Almighty God, and of the most holy apostles Peter and Paul, and by our own, we declare all those who after the invasion of this holy city, and the ecclesiastical dominions, and the sacrilegious violation of the patrimony of the blessed Peter, the Prince of the Apostles, by the Gallic troops (outrages complained of by us in the aforesaid two consistorial allocutions, and in many protests and reclamations published by our order in the said city, and states of the church) against the immunity of the church, against the church itself, and the rights of this holy See, and its temporal authority, perpetrated either by themselves or by others, together with all their abettors, advisers, adherents, or others in any manner concerned in the furthering of the aforesaid violences, we decree that they have incurred the

GREATER EXCOMMUNICATION,

with the other censures, and penalties inflicted by the Sacred Canons, by the Apostolic Constitutions, and by the General Councils; especially by that of the Council of Trent (Sess. xxii. chap. xi. de Reform); and if need be, we do anew excommunicate and anathematize them; we declare that they have incurred, as penalties, the loss of all and every kind of privilege, grace, and indulgence, in whatsoever manner granted to them, whether by us, or by the Roman Pontiffs our predecessors: neither from this censure can they be liberated or absolved by any, unless by us, or by the Roman Pontiff for the time being, unless in the article of death; and then falling again under the same censures in case of recovery: and further, they are incompetent and incapable to obtain the benefit attending on absolution, until they have publicly retracted, revoked, annulled, and abolished, to the utmost possible, all and every kind of outrage; and have effectually reinstated all things, or otherwise have made condign satisfaction to the church, and to us, and to this Holy See, in the premises aforesaid.

'Wherefore we decree and declare by these presents, that all those, and likewise all others, deserving of the most special mention, together with their successors in office, shall never, under any pretence, be in any degree relieved from the retraction, revocation, annulling, and abolition of all the outrages above mentioned; but shall be bound to make adequate, real, and effectual satisfaction to the church, to us, and to the said Holy See, according to these presents; yea, they are always bound under these obligations, and shall so continue, in order to the validity of whatever benefits they may obtain from absolution.

'But, while we are constrained to draw from its scabbard the sword of church severity, we do not in the least forget, that, unworthy though we be, we hold the place of him who, when he exercises his justice, does not forget mercy. Therefore, we direct and command, first our own subjects,

* Matt. xvii. † St. Greg. Naz. Orat. xviii. ad Maur.

and also all Christian people, in virtue of holy obedience, that none of them, on occasion of these letters, or by any pretext derived from them, should presume to hurt, injure, prejudice, or damage in any manner whatever, the said parties, their property, rights, or prerogatives. Even while inflicting those punishments which God has put in our power, for so many and so great injuries to God, and to his Holy Church, we propose to ourselves, above all, 'that those who now trouble us should be converted, and be troubled with us (St. Aug. Ps. liv. 1.) if haply it might prove that 'God should give them repentance to the acknowledgment of the truth*.

'For these causes, lifting up our hands to Heaven in the humility of our heart, we do again remit and commend to God, whose, rather than ours, is that most just cause which we support; and again by his grace assisting us, we profess our readiness to drink to the very dregs, on the behalf of his church, that cup which he himself first of all condescended to drink for her. We beseech and intreat him by the bowels of his mercy, that he would not despise nor reject the prayers and deprecations addressed to him by us day and night for their recovery. Certainly, no day so bright or equally joyful could shine for us, as that on which it were granted us by the Divine Mercy to see our sons, now the cause of so much tribulation and grief to us, again taking refuge in our paternal bosom, and speedily returning to the sheepfold.

'We decree that the present letters, and every thing in them contained, or deducible from them, may not at any time (even under the parties before mentioned, or any others interested in the premises, in whatever manner, or of whatever state, degree, order, pre-eminence, or dignity they may be, or otherwise; or who ought to be mentioned individually, or specially, by any other expression or term of dignity, by pleading that they have not consented, or that having been called, cited, and heard, that they have not been sufficiently convinced of the verity and justice of the occasion of these presents, or for any other cause, colour, or pretext whatever) we say, may not at any time be impeached of subreption or obreption, or nullity, or want of intention on our part, or want of consent of the parties interested, nor of any other defect whatever: neither shall they be held, impugned, infringed, refracted, questioned, or reduced to terms of right; neither shall any remedy lie against them by special pleading, or by restitution to the import of the whole, or by other evasion of right, of fact, or of grace; neither shall this remedy, having been solicited, granted, and issued of our knowledge and plentitude of power, be questioned in judgment, or out of judgment; but the present letters shall always continue firm, valid, and efficacious, and shall maintain and obtain their full and entire effect; and by those whom they concern, and for so long as they concern them, they shall be held inviolable and unshaken: so, and not otherwise, shall they be taken by all judges, ordinary, or delegate; also by the Auditors of Causes of the Apostolic Palace, and by the Cardinals of the Holy Roman Church, also by the Legates *a latere*, and by the Nuncios of the said See, and by all others enjoying or to enjoy whatsoever pre-eminence, or power; depriving them and each of them, whoever he be, of the power, faculty, and authority of otherwise judging of them, and interpreting them: declaring null and void whatever may be attempted against them by any one, whether by authority, and of knowledge, or by ignorance.

'Notwithstanding the foregoing, and so far as need be, our rule, and that of the Apostolic Chancery, *de jure quæsito non tollendo*, and the other Apostolic constitutions and appointments, and whatever other statutes and customs established by oath, or by Apostolic confirmation, or by any other corroboration and establishment, — notwithstanding all usages and styles from time immemorial, all previous privileges, indulgences, and Apostolic

* 2 Tim ii. 25.

letters; — notwithstanding all other, or whatsoever persons, and with whatever dignity resplendent, whether ecclesiastical or worldly, and however qualified, and requiring specially to be expressed, under whatever tenor and form of words, — notwithstanding, also, whatever clause derogatory of derogatories, or other efficacious of most efficacious, or insolite, or irritating, and all other decrees, purporting to be of motion, of knowledge, and of full power, whether consistorial, or otherwise, in whatever manner, contrary to these premises granted, yielded, made, and often repeated, and however often they may have been seen, approved, confirmed, and renewed, — from all and singular of them in the present instance, we derogate;—from their whole tenor general and special, specific, express, and individual, word by word, and not only by general clauses, under whatever form expressed, — according to the tenor of these presents, as if they were here inserted and explained word for word, formally, and nothing of them omitted; taking them as if they were wholly and sufficiently expressed and inserted in these presents; which notwithstanding, shall still continue in their full strength and primary effect for this special purpose; and we do expressly derogate from whatever is contrary to them; and our will is that such be derogated from.

'And whereas these present letters cannot be safely published, especially in those places where there is the greatest need, as is a notorious fact, our will is that they, or copies of them, be affixed and published at the doors of the church of the Lateran, of the Basilica of the Prince of the Apostles, also of the Apostolic Chancery, of the General Court of the *Monte Citorio*, and in the Square of the *Campo di Fiore* in this city; and that, being so affixed and published, they should be binding on all and singular who are concerned in them, as if they had been served on each of them nominally and personally.

'And further our will is, that to the same letters, or otherwise printed copies of them, subscribed by the hand of some notary public, and furnished with the seal of some person of ecclesiastical dignity, faith be given, in every place, and among every people, as well in judgment as out of judgment, wherever they may be exhibited, as if these presents themselves were there exhibited and shewn.

'Given at Rome, at the Church of Santa Maria the Major, under the Fisherman's Ring, the 10th day of July, 1809, in the Tenth Year of our Pontificate. PIUS, PP. VII.'

This curious paper, which will be memorable in the annals of ecclesiastical history, needs no comment. We may, however, readily suppose, from the well-known disposition of the French Emperor, that this bold act of his Holiness would be warmly resented. We are informed, by the public papers, that the Pope had been escorted, under a strict guard, to Savona, where he had been kept in close confinement several days. He was then removed to Grenoble, with a design, as it was supposed, of being taken farther into France; but the people flocked with such eagerness from all parts to pay homage to the unfortunate Pontiff, increasing in numbers in proportion to his progress, that the French General deemed it prudent to return with him to Savona, till further orders were received from Paris. No person is permitted to see him, but those to whose care he is intrusted.

It is added, That before he left Rome, aware of the dreadful measures to which the French Ruler might have recourse, in order to extort from him what measures his policy might require, had, in conjunction with the body of Cardinals, chosen his coadjutor and successor to the Pontificate, who is said to be the Archbishop of Palermo.

Obituary.

MR. JOHN DANDO

Was the eldest son of the late Mr. John Dando, of Dursley, in Gloucestershire, who was the principal instrument in introducing the gospel into that town; and who, after many years living an ornament to his Christian profession, died somewhat more than 30 years ago, in the full assurance of faith.

Mr. Dando enjoyed the advantages of a religious education. Very early in life he was the subject of many serious impressions; which continued for a considerable time, and were accompanied with a more than ordinary attachment to the people and ways of God. These promising appearances, however, did not continue without interruption. As he grew towards manhood, the propensities of his corrupt nature soon withered these early blossoms; and for some time, youthful folly prevailed above his better judgment: but God, by his special grace, would not permit this indifference to his best interests long to remain; for when he was about the age of 18, he was led, from motives of curiosity, to hear a Mr. Darby preach, who, at that time, was a drummer in the army; but who afterwards settled as a preacher at Witney, in Oxfordshire. During the sermon, he became enraptured and almost overwhelmed with the display of God's boundless love and goodness to sinners, through Jesus Christ. His powers were all absorbed in the contemplation of this blessed theme; and, ere he was aware, his soul became 'like the chariots of Amminadib.' In this delightful frame of mind he continued for some time, ardently longing to be released from the body of sin, and to be admitted into that ineffable state of happiness of which he now had such a delightful foretaste: but, as it is with most in the Christian course, many fears and doubts soon succeeded; together with such a view of the exceeding sinfulness of sin, as at times much dejected him, and rendered him doubtful of his interest in the everlasting covenant. These exercises, however, were abundantly blessed to him, as he was led to form a more proper estimate of the merits of the adorable Redeemer, in whose finished work he was ultimately brought to place the most entire confidence. The eternal Spirit having thus illuminated his mind, every circumstance that tended to debase and humble the sinner and exalt the blessed Saviour, gave him the greatest delight and satisfaction. Many of the energetic discourses of the late venerable George Whitfield were made very useful to him; and he has been heard to express his attachment to that great and good man in the strongest terms.

Mr. Dando was a member of the dissenting congregation, at Rodborough, in Gloucestershire, for upwards of 30 years; and when the Rev. Thomas Adams, who several years was a faithful and zealous minister at that place, died, he was appointed one of the trustees of the Tabernacle there, with a strict injunction to be watchful against the introduction of unscriptural doctrines. During his long residence in this neighbourhood, his friends will, doubtless, recollect with pleasure the many pleasant hours they have spent together,—what sweet counsel they have taken together, as they have gone to and from the house of God! They will also bear in mind the strict integrity, consistent walk, and holy conversation of their departed friend.

After Mr. Dando had lived with his first wife more than 30 years, it pleased the Almighty to deprive him of this comfort *. Altho' he was no the whole enabled to bear this great trial with tolerable fortitude, yet,

* See an account of her sudden death in our Magazine for August last.

he could not but at times feel considerable depression in the want of her society. However, it was so ordered in the course of Providence, that he should shortly after remove to Bristol with his family, where, as it respected his worldly concerns, it was his lot to move in a more elevated sphere than before; and where he soon after became acquainted with the worthy person who proved to be his second wife; but here the goodness of God towards him was remarkable, for never were two persons united more congenial in sentiment, especially on religious subjects; and few instances have occurred, wherein any two persons have more uniformly studied to render each other happy. She was admirably calculated to render his declining years comfortable; and the consideration of this circumstance would at times almost overwhelm him with gratitude to God for the care of his good providence towards him.

For about 10 years his union with this excellent woman lasted; when it pleased God to deprive him, in a most unexpected manner, of this his greatest earthly blessing. The shock, as might have been expected, was very great; but he was enabled to bear it in a manner beyond the expectation of many. With Christian fortitude he submitted to the bereavement, not doubting his heavenly Father must have had in view the accomplishment of some wise design, probably to raise his affections entirely above the world, and fit him for his own great change, which was so shortly to take place. At the grave, one of his friends told him she believed he would soon follow his beloved wife, although at the time there was no particular indication of his speedy removal. However, such was the event; for in about six months after, he was called to follow her to that bright world where sin and sorrow for ever cease; and thus, like the waters of some ample stream, severed by the piers of a stately bridge, they speedily reunited in ineffable glory!

Although Mr. D. was not favoured with that sudden transition from earth to Heaven, which his dear partner experienced, yet, there was nothing particulaly distressing in his last illness. It was happy for him that, when the time of his departure arrived, he had nothing to do but to die; yet, it must be admitted, he had some little dread of the passage through the swellings of Jordan. However, the event proved that his fears were groundless. He did not appear to endure, even in his dying moments, that excruciating torture which falls to the lot of many. The pain of body he felt during his illness he was enabled to bear with patience and resignation to the divine will. His mind was in a great degree tranquil, and his faith fixed on the Rock of Ages. The atonement and perfect righteousness of the God-man were the foundation of his hopes; and he rested fully on the veracity of that God, who hath said 'I will never leave thee nor forsake thee!'

A day or two prior to his death, one of his sons, being on the point of commencing one of his regular journies, and impressed with the thought that he should never more behold his dear father in this world, waited on him for the last time. In this interview he was anxious to ascertain the state of his father's mind; and O! how delightful was it to hear the venerable saint, at the close of such a long Christian course, express his unshaken confidence in God and his faith in the Lord Jesus! 'Many, many years,' said he, 'has it been a matter beyond a question with me, — My perfect salvation through the complete work of my adorable Redeemer. Of my interest in my blessed, blessed Jesus, I have no more doubt than I have of my existence!' In the most satisfactory manner did he thus express himself, to the no small consolation of his surviving relatives and friends; and thus was he enabled, through divine grace, to triumph in the near approach of death.

After a short illness, his happy spirit was released from the earthly tabernacle, on the 23d of November 1809, in the 67th year of his age.

A suitable oration was delivered at the interment, by the Rev. Mr.

Sloper; and an interesting sermon was preached at the Tabernacle, Bristol, on the following Sabbath evening, by the Rev. Mr. Tozer, of Taunton.

In the experience of this excellent man, we see exemplified a most important doctrine, namely, 'the final perseverance of the saints.' A strong evidence this, that where the great work is begun, it shall be carried on, and finally crowned in eternal glory! This was a doctrine dear to the deceased. It was almost a perpetual subject of rejoicing with him, in the midst of his sharpest trials. He knew that he could not miscarry, because his aid was divine. He had often occasion to lament his inward corruption and deadness; but, notwithstanding all his crosses and perplexities, he was enabled to live almost 50 years an ornament to his Christian profession, and at last to finish his course with joy.—May we also die the death of the righteous, and may our last end be like his!

REV. GEORGE GOLD.

JANUARY 29, 1810. died the Rev. George Gold, in his 66th year, having been nearly 40 years pastor of the Independent Church at West Ham, Essex. He has left a widow and a numerous family. During the last three months of his life, he was confined to his own house, heavily afflicted; but the Lord was with him. His general frame of mind was serene, — never much elevated, nor much depressed.

To a neighbouring minister who visited him (Jan. 16) he said, speaking of the salvation of Christ, 'Tell it out, — to sinners tell. He saves me without any help of mine! I am a poor helpless sinner, full of the deepest need!' When he was requested to say if he repented of the doctrines he had preached, he replied, that he could rest his all upon them, — he would not alter one of them. Concerning death, though he had a very strong impression of its awful nature, he said he had no more fear of dying than of going to lie upon a bed of down. On the following Sabbath (the 21st) he said he had been much disquieted; but in the last two or three days he had found a solid resting-place on the Rock of Ages.

He was buried on Tuesday, Feb. 6, in the meeting-house in which he had so long laboured. The pall-bearers were six of his brethren in the ministry: Mr Barker, of Deptford; Mr. Stodhart, of London; Mr. Newman, of Old Ford; Mr. Buck, of London; Mr. Parker, of Barking; and Mr. Williams, of Ratcliff. A large concourse of people attended; and Mr. Townsend, of Rotherhithe, delivered the Address at the interment: 'Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd.' — Numb. xxvii. 16, 17.

On Lord's Day, Feb. 11, Mr. Stodhart, of London, preached his funeral-sermon to a very crowded audience, from Rev. xxii. 20, 'He which testifieth these things, saith, Surely, I come quickly,' &c. Mr. Newman also, at Old Ford, noticed his death, from Zech. i. 5, 'Your fathers, where are they? — and the prophets, do they live for ever?'

RECENT DEATHS.

JANUARY 3, died at Turnham Green, Mr. —— *Campbell*, in the 84th year of his age. He was 50 years an Elder in the Scots Church, Crown Court. As a Christian, his piety and spirituality of mind were most exemplary. As an office-bearer in the church, his zeal and fidelity were conspicuous to all. On the 11th of the same month, his mortal remains were interred in Bunhill Fields. The Rev. Mr. Greig, his pastor, spoke over his grave; and the following Sabbath morning preached his funeral-sermon, from Eph. ii. 8, — the text chosen by himself many months previous to his decease.

On the 18th of the same month, died at his house in Fetter Lane, Mr. *George Pirie*, in the 60th year of his age, many years member of the church in Crown Court Besides his sincere and unaffected piety, his disposition and manners greatly endeared him to all who knew him.

On the 22d of the same month, died at his house in St. George's Fields, Mr. *George Rew*, sen. in the 57th year of his age; another of the Elders of the Church in Crown Court. In him an unusual portion of humility and self-diffidence were blended, with a great degree of that charity which thinketh no evil. He was ever ready to put the best construction on the conduct of others, while his own deficiencies were strongly felt and lamented. His funeral sermon, and that of Mr. Pirie, were both preached on the same day at Crown Court, by Mr. Greig. The former from 1 Thess. iv. 17; and the latter from Rom. viii. 31, being the last words of Mr. Pirie. At the same time the preacher noticed the death of another member of the church, subsequent to Mr. Rew's decease. To this church God has of late been speaking in loud and solemn accents. May his voice be heard! May it awaken serious reflection, and lead to an encrease of personal and family religion among the relatives of the deceased and the church in general.—Not less than eight members have been removed by death during the last three months.

Died, on the 5th of January, at Hanley, in Staffordshire, Mr. *James Greatbatch*, aged 57. He had known the precious truths of the gospel upwards of 20 years; during which period his conduct was so becoming his Christian profession, that those who knew him best, all united at his death in saying, 'He was a good man.' The principal *traits* in his character may be seen by turning to the following passages of Scripture: Matt. v. 3; Phil. iv. 13; 1 Thess. v. 12, 13; James iv. 17; 1 Pet. iii. 4 (latter part); Rev. ii. 2, 'And thy patience, &c. Thus he lived; and at his death another interesting portion of the sacred volume was eminently accomplished, viz. Psalm xxxvii. 37, 'Mark the perfect man, and behold the upright; for the end of that man is peace!' His death was improved by his son (an Itinerant Minister in Lancashire) to a very crowded and attentive congregation.

On Tuesday, January 30, died at Bicester, Oxon. aged 44, after a long and painful illness, which she sustained with exemplary patience and fortitude, Mrs. *Mary Fletcher*, wife of the Rev. R. Fletcher, Dissenting Minister of that place. The following saying will give a fair view of the general state of her dying bed:—'I feel it my happiness that I have not now a Saviour to seek; but a Saviour to enjoy!'

AWFUL PROVIDENCE.

A person of considerable property and eminence in the city of N——, who lived in habits of impiety and profaneness, was seized, a few weeks since, by an indisposition, which induced him to call in a medical gentleman; but being disappointed for a time, by his absence from home, Mr. L. fell into a violent agitation, which was vented in horrid imprecations. As soon as the medical gentleman arrived, he was saluted with vollies of oaths. The violence of his agitation broke a blood-vessel; so that oaths and blood continued to flow from his mouth till he could speak no longer; and in this situation he expired! This awful providence has much affected his medical attendant.—May it operate as a solemn warning to such impious transgressors as Mr. L. who found God 'near him in judgment,' 'for as he loved cursing, so it came unto him; and as he clothed himself with cursing, like as with his garment, so it came into his bowels like water, and like oil into his bones:' from immediate sin he was hurried to instant judgment! Bishop Hall observes, That 'suddenness of death certainly argues anger, when it finds us in an act of sin. God strikes some, that he may warn all!'

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life and Writings of John Calvin; *compiled from the Narrative of Theodore Beza, and other Authentic Documents, accompanied with Biographical Sketches of the Reformation. By* John Mackenzie. 8vo, 9s.

Biography is not less pleasing than beneficial; and when executed upon the avowed principle of the writer, viz, 'to attend to genuine and attainable excellence of character in the selection of subject:' it is calculated to excite admiration and promote our improvement. The work before us consists of an Introduction, containing a Brief Sketch of the History of the Reformation, — Memoirs of Calvin's Life, — Memoirs of his Writings,—An Epitome of his Institutes,—and an Appendix, comprizing Biographical Sketches of the other Reformers.

In the Introduction, Mr. M. properly ascribes the Reformation to the same cause as the first propagation of Christianity, namely, Divine Providence; and shews its friendly aspect to the liberties and happiness of mankind. As this sketch is comprized in 25 pages, it is, as must be supposed, very brief; but it contains some of the most remarkable circumstances in the history of the Reformation, from its dawn, in the time of Wickliffe, to the appearance of Calvin; and concludes with a description of the manner in which our Reformer promoted the cause of the Reformation, extracted from the learned translation of Mosheim.

The first section of the Memoirs gives us an account of the early piety of Calvin, with his rapid progress in literature; which, by his own inclination, was directed to Theology; but though his father procured him a benefice in the church; in which, though unordained, he frequently preached, his pursuits were changed, by his father's order, to the study of the law, as 'the most certain method of acquiring riches and honour.'. With this desire he readily complied; for having received instructions in the true religion from a relation, and having diligently perused the Scriptures, he began to be disgusted with the errors of the church of Rome, and resolved to renounce her communion. In this place Mr. M. takes an opportunity to shew the value of human learning, in its connection with Christianity, and the importance of early and persevering application to study, as a preparation for future usefulness.

We are informed that, after the death of his father, Calvin resided at Paris; from whence he fled to avoid a persecution, which was occasioned by his friend Nicolas Cap, having spoken freely against public errors in religion, which gave offence to the parliament. On this occasion we have the following just remarks:— 'How ignorant of human nature must they be who are not instructed in this most obvious truth, That opposition only strengthens opinions and confirms prejudices! — that it is equally incapable of subduing truth and of suppressing error.' P. 35

The persecution which obliged Calvin to quit Paris, favoured the enemies of Truth, and encouraged them to calumniate the reformed religion. This occasioned him to publish his Institutes, to repel their slanders; and learning that ideas were cherished in Italy favourable to the Reformation, he visited that country; but the internal vigilance of the Inquisition soon obliged him to flee, even from the court of the Duchess de Ferrare, under whose protection he was placed; but their opposition made his doctrines more generally known; for we learn, at the end of this section, that he preached at Piedmont with such success, that a pillar was erected to commemorate his arrival at Aousta; which exists to the present time; — another proof, among many, of the vanity of any attempts to prevent the progress of truth.

The second section furnishes some incidents in this important life, to

illustrate the wisdom of God in his mysterious providence; it was, no doubt, the determination of the divine will, that the immediate scene of Calvin's usefulness should be Geneva; which place he was compelled, by the war, to pass through, in an intended journey to Basil or Strasbourg; and though he was prevailed upon by the arguments of a godly minister and the desires of the Seigneurs to accept a charge in the ministry, he was, for his opposition to error and vice, banished by the influence of a faction which his piety and zeal offended. This caused him to retire to Strasbourg, where he was appointed Professor of Theology, and pastor of a French church. The influence of genuine religion in this part of the Reformer's life, is strikingly exemplified in his affectionate concern for the church at Geneva; and upon the overthrow of the faction which had procured his banishment, he accepted the invitation to return to them, though the income was very inferior to that which he received at Strasbourg.

This section describes the labours of Calvin in detailing the errors he attacked, the enemies with whom he contended, his determined and constant opposition to vice; and contains besides, a very interesting letter to Martin Luther, requesting his opinion upon an important subject.

The third section examines the Reformer's conduct to Servetus. — After presenting the reader with a correct statement of the fact from authentic documents, the author manifests his candour and impartiality in the following remarks:—

'The civil and ecclesiastical jurisprudence of the tribunals, with respect to heresy, was undoubtedly grossly inconsistent with the spirit of Christianity and the principles of equity: — but, if we could transport ourselves into that age, and contemplate the circumstances in which Calvin was placed, divesting our minds of prejudice, we should no doubt perceive that the sentence was that of the civil judges, and that they strictly followed the ordinary course of the law; that Calvin followed the judgment of all the ecclesiastics of his time, and complied with the sanguinary laws of every country in Europe against heretics.

'It cannot, however, be denied, that in this instance Calvin acted contrary to the benignant spirit of the gospel. It is better to drop a tear over the inconsistency of human nature, and to bewail those infirmities, which cannot be justified: he declares that he acted conscientiously; and publicly justified the act. Cranmer acted the same part towards the poor Anabaptists in the reign of Edward the Sixth. This doctrine they had learnt at Rome; and it is certain, that, with a very few exceptions, it was at this time the opinion of all parties. The apostles John and James would have called down fire from Heaven; — Calvin and Cranmer kindled it on earth; this, however, is the only fault of Calvin; — but "Let him that is without sin cast the first stone."—p. 91.

In the fourth section, instances are recorded to shew the inflexibility of Calvin in his opposition to vice, the firmness of his faith in severe trials, and his kindness to the persecuted. The unexampled persecution in England and France is here noticed, together with the conduct of the Reformers towards heretics; upon which the author, having referred to the punishment of Gentilis, takes the opportunity to introduce some just remarks on the right of private judgment as a first principle of the reformation, and on the absurdities as well as the wickedness of religious persecution.

'A slight acquaintance with the history of persecution might be sufficient to teach its abettors, not only its incompetency to enforce conviction, but its uniform tendency to strengthen opposition, and confirm prejudices; — but, it should seem that there is connected with the act of persecution a certain undefinable pleasure, which is, at once, the luxury and reproach of a bigotted and malignant mind. The real ground of persecution, whatever specious forms it may assume, is the native depravity of

human nature; in decidedly wicked characters, it selects for it object vital Christianity; but, where it unhappily obtains amongst religious persons, it must certainly be ascribed to ill-regulated zeal, and a mistaken apprehension of the genius of Christianity.'—p. 107.

The fifth section represents the active exertions of the Reformer during his sickness in the decline of life, in which he continued unremitting to his death. The account of his last visit to his church, whither he was carried to receive the Lord's Supper, is very affecting, and is a beautiful illustration of the peaceful end of the pious and laborious Christian, possessing a hope full of immortality.

The last section contains his Will: —humble, faithful, and affectionate addresses to the syndics and ministers of the town; which are, for their excellence, worthy the attention of magistrates and ministers: his death, funeral, and character, which is extracted from different authors, principally from Alexander Morus, with which this account closes.

The second part of the work contains Memoirs of the writings of Calvin, with his character as an Author and Commentator; in which Mr. M.'s design, expressed in his own words, is to give 'rather an exhibition of his theological sentiments than a critical review of his compositions; which, were it practicable, would in all probability be less interesting, and certainly less profitable.'—p. 163.

Our author adds various testimonies in favour of Calvin as an author, and introduces an epitome of his incomparable work, entitled 'Christian Institutes;' which procured him more celebrity than all his other performances.

The extracts, which are sufficient to furnish our readers with accurate views of the Reformer's sentiments, are on the following important topics:—The Knowledge of a God, —The state in which Man was created, — The Immortality of the Soul, — The Moral Law, Election, —Reprobation, — Original Sin, — Free Will, — Justification, — The Perseverance of the Saints. This epitome concludes with a quotation from Bishop Horsley's last Charge, in favour of Calvinism.

The work concludes with an Appendix, containing biographical sketches of Wickliffe, Huss, Jerome of Prague, Erasmus, Luther, Melancthon, Cranmer, Knox, and Beza. The account of Jerome is one of the most interesting fragments of ecclesiastical history, extracted from the life of Paggio Bracciolini, a dignitary of the Romish church, who was present at Constance when Jerome was condemned to be burnt.

We have endeavoured to give an impartial review of a work, which, from the variety of incidents it contains in the life of an active, zealous, and pious Reformer, the great and important events which it recognizes, and the many salutary truths with which it is interspersed, will, we are persuaded, afford pleasure and instruction to its readers, and the sentiment which it breathes prove highly gratifying to the friends of the Reformation, and of civil and religious liberty. It is but justice to add, that the work is handsomely printed, and embellished with an excellent portrait of the Reformer.

Sermons *on Select Subjects. By* Charles Buck. 12*mo*, 4*s*.

These sermons, fourteen in number, are on the following practical subjects: — Pure Religion, — The Mystery of Providence, — The Nature of Gospel Liberty, —Sanctified Adversity, — On Reproach, — On Divisions in Churches, — On Trials peculiar to Believers, — On the Vicissitudes of Life, — Jesus Christ the Foundation of the Church, — Bereavement of Children, — On the Promises, — On Sickness, — On the Death of Friends, and The Diligent Preacher (delivered at Mr. Hackett's Ordination).

The author assures us, in his preface, that these sermons are not published on the presumption of their superiority, but at the request of friends; and, he observes, that, in compliance with their request, he feels encouraged by the re-

membrance of past labours, which have been favourably received, and, he hopes, rendered useful. We have no doubt that these discourses will be as acceptable and as useful as any of Mr. Buck's former labours. They contain much important matter, expressed with perspicuity, and occasionally enlivened by anecdote. They sometimes descend to particulars of a practical nature, not usually noticed in public sermons, but which may have their use, — for it is preaching 'to mens' bosoms and businesses.' The sermon on Divisions in Churches, the substance of which, if we mistake not, was delivered at one of the Monthly Meetings in London, is well calculated to prevent the evils which it describes. The sermons also on Sickness, — on Trials peculiar to Business, — on the Loss of Children, — and on Sanctified Adversity in general, appear to have been derived from observation and experience, as well as from Scripture; and are well calculated to console the afflicted Christian, and to promote the glory of Him who does all things well.

We could easily transcribe many excellent passages, as specimens of the author's train of thinking and mode of expression; but we rather refer our readers to the work itself, which we think will be a useful companion for the Christian, both in his closet and family.

The Characteristic Principles of the Gospel illustrated and defended: *a Sermon for the Benefit of the London Female Penitentiary. By* John Styles. 1*s*.

The text is well-chosen: Luke vii. 39, 'Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.'

'Simon's house,' says the author, 'becomes, for a moment, a Female Penitentiary; and the proudest enemy of the returning sinner is silenced, and perhaps convinced. The conduct of Christ, in this instance, and of those who imitate him in similar circumstances, is liable to objections and reproach. To obviate these objections, and to wipe away this reproach, I shall, in the first place, exhibit the character of the gospel, as it appears in the conduct of Jesus Christ towards sinners; and, secondly, Defend Christianity from those charges which, on this ground, have been so frequently urged against it.'

In the character of the gospel, Mr. S. observes, that the first feature which we contemplate, is that of *Sovereignty*; then *Compassion*; thirdly, *Power*; lastly, *Grace*.

The author then defends the gospel from the charges urged against it, — as '*partial* and *unjust*,' — as 'holding out premiums to vice,' — as 'encouraging persons to continue in sin.' These charges are ably refuted; and he proceeds to prove, that 'the London Female Penitentiary is strictly a Christian Institution.' We should be glad, if our limits permitted, to make several quotations: the following, however, must suffice: —

'I am well aware that much has been said and written to traduce the character of this Institution. I give the persons who have so violently opposed it full credit for purity of intention, and a generous, though, as it certainly appears to me, a mistaken, zeal for the public good; for it must, I think, be evident to every impartial examiner of the subject, that the mode of reasoning adopted against the Penitentiary, is precisely of the same nature with that which has been so often employed against the grace of the Gospel. Simon, the Pharisee, felt this reasoning in all its force, when he said within himself, — "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner."

'If the principle of the Penitentiary be evil, it is the very principle which distinguishes Christianity from all other systems; and I am fully persuaded that the enemies of this institution would shudder to find themselves associated with our modern Porphyrys and Julians. They meant, I am sure, no covert

thrust at the vitals of Christianity, when they attacked the Reformatory at Pentonville. This Institution has been so ably defended in a late pamphlet*, that any thing in the form of a vindication from me in this place would appear unnecessary and perhaps arrogant; but I cannot help referring to one reason which has been employed against this charity, and which, in my opinion, is a very powerful argument in its favour. It has been said, that for every individual female which this Institution may take from the walks of iniquity, there are two waiting to occupy her place; and it is therefore argued, that, in all probability, the Penitentiary will therefore exceedingly increase the evil it is intended to remedy. If this were true, the argument is as powerful when directed against the reception of unfortunate females into workhouses as into penitentiaries; and thus militates equally against the objector's favourite scheme, and the Pentonville Reformatory. But if the moral state of society be truly as this author represents; if prostitution be an evil of such extensive influence and tremendous magnitude, it is time indeed, it is full time, to employ every method of prevention and of cure. The Society for the Suppression of Vice must increase its vigilance and its resources; parish-officers and justices of the peace should rouze from their lethargy, to restrain the insolent, the daring, and the notoriously profane; while penitentiaries ought to be established and multiplied for the reception of the weeping and the sorrowing,—the daughters of Wretchedness, who have drank the cup of misery to its dregs, and who have not where to lay their head. This Institution, my brethren, is reared on the fair supposition, that there are those, among the miserable victims of seduction and profligacy, who most sincerely desire to be restored, and who feel some yearnings after virtue. Is this too much to be expected? Is there really something so alluring in the trade of vice, and its illegitimate wages, infamy, and sorrow, that none are to be found among those that have devoted themselves to it, who feel anxiety to return to the virtuous and peaceful paths of life? Or does every unfortunate seduced female become utterly depraved at once? Do you imagine that before and after "the acting of a dreadful thing," there are no "compunctious visitings of nature?" Must Conscience sleep because it has been offended? — or, rather, in the first steps of a career of iniquity, does it not alarm and terrify? Why must the spirits be raised by artificial means? Why does the wretched creature flee from solitude and herself?—and what means that heart-rending sigh which will obtrude, in spite of the madness of laughter? Is this bosom at ease? Can that heart be peaceful and happy? Oh, no! And where can the wanderer find a refuge? For her, no asylum is provided by law: — let it then be supplied by Benevolence. We do not pretend greatly to reduce the mass of female depravity by a house at Pentonville. Let all means of prevention, and even of punishment, be resorted to that the law has allowed; but let a refuge be opened for the penitent! Every virtuous house is closed against her; every house for the reception of the sick poor; every house of industry. Let her not be denied admittance, then, to this house of mercy! — to this hospital for the heart!'

The Friends of the Penitentiary, are much indebted to Mr. Styles for this eloquent discourse.

The Pastor and Deacon examined; *or Candid Remarks on the Rev. J. Thomas's Appeal, in Vindication of Mr. Hale's Character, A Critique on Mr. Hale's Reply, and Five Letters in Confutation of his New Objections.* *By* W. Blair, Esq. 2*s*.

The sensibility of the religious public has seldom been more re-

* Mr. Hodson's Second Reply to Mr. Hale.

markably displayed than by the numerous and able advocates who have risen up to defend the Penitentiary from the attacks of its opposers. Among these, Mr. Blair and Mr. Hodson have been the most assiduous. The author of this pamphlet, in his Introduction, says, 'Although I had powerful motives for declining again to interfere in a controversy, from which I could only expect to derive further trouble, undeserved obloquy, and a sacrifice of valuable time, — yet it is gratifying to stand between the oppressor and the oppressed, — to defend an house of mercy from the assaults of misguided persons,—and to assist in yielding a gleam of hope to females, enveloped in palpable darkness, or sitting in the shadow of Death.' Mr. B. has effected his benevolent purpose with warmth and success; and has added to the many obligations under which the Institution is laid, by his former publication, and by his constant medical attention, which is *perfectly gratuitous*.

An application, it seems, had been made to Mr. Thomas, by a friend of Mr. Blair, in order to trace the origin of his indirect accusations of that gentleman; but Mr. T. declined affording any information, saying, That 'he had appealed to the *public*; and was prepared to give every satisfaction the *public* may require.' The Letters which passed on this occasion are here published; as is also a Conciliatory Letter from Mr. Blair to Mr. Hale, which does honour to the writer.

Mr. B. has inserted entire that *Critique*, printed in this Work, which had given such offence to Mr. T.; and which he had very improperly imputed to Mr. B. 'For nothing,' says Mr. Blair, 'in my opinion, but a careful inspection of that entire article, can be requisite to convince any impartial judge, how causeless and peevish were all those (Mr. T.'s) bitter complaints and reprehensions.'

Mr. B. adds Five Letters, which appeared in the Christian Guardian, in confutation of Mr. Hale's Reply; and which, tho' the author's name was then secreted, were deemed by many judicious persons very convincing and satisfactory. Some shrewd remarks are also made on Mr. Campbell's Letter, which was appended to Mr. T.'s pamphlet; and which, we think, invalidate all that Mr. C. has advanced on the subject. Towards the close, Mr. Blair has added various Remarks and Facts, in confirmation of the sentiments he formerly advanced respecting workhouses and the imprisonment of loose women; which are also strengthened by Extracts from the late Archdeacon Paley, &c. &c.

We cordially recommend this publication, together with the following, to those who may yet entertain doubts concerning the utility of Penitentiaries; who may wish to see a complete refutation of all the arguments by which they have been opposed; or a vindication of the character of those gentlemen who had previously advocated this cause of Benevolence and Religion.

A Vindication of the London Female Penitentiary, *in Reply to the Rev. Mr. Thomas's Objections to that Institution, contained in his late Appeal to the Public. By* G. Hodson. 2*s*.

This is a masterly performance; and so completely refutes the objections of Mr. Hale and Mr. Thomas, that we are almost tempted to thank those gentlemen for making them. Indeed, their opposition, and the discussion it has occasioned, will, we are persuaded, terminate in a more general approbation and a more liberal support of this House of Mercy, than it would otherwise have obtained.

Mr. Hodson very justly complains, that Mr. Thomas has passed over the arguments by which former objections had been repeatedly answered, and which unquestionably claimed his attention. Mr. Hodson, however, takes care to animadvert with just, yet temperate severity on Mr. Thomas's *strange* attack on the credit of this Institution. We quote

the following passage as a specimen: —

'Mr. Thomas, at the very commencement of his objections, makes a daring attempt to destroy the Penitentiary by a single stroke. Mr. Hale has advanced many severe things against this Institution; but his young convert has immensely surpassed him in the article of detraction. Mr. Thomas has actually compared this decently and religiously conducted Institution to the Temple of Venus, at Corinth; in which, according to Strabo, "a thousand harlots prostituted themselves for hire." This temple (says Mr. Thomas, speaking of the Penitentiary) "could only have been *equalled* by the extraordinary appearance of an *intermediate Asylum* for such characters, between this temple and the spiritual society of believers! The institution of such an asylum, the apostle Paul never imagined." This is just such an aspersion as might have been expected from the Barrister, whose chief artifice it has been to degrade the religious public, by combining with their principles and measures, ludicrous images, and impious associations. For the honour of Mr. Thomas's function, I most deeply lament that he ever made this most unjust and scandalous comparison. "How *dare* he, as an honest man, as a gentleman, as a Christian," make such a comparison? "How *dare* he" place receptacles, so diametrically opposite both to their character and design, upon an equality, or even mention them as bearing the remotest resemblance or relation to each other? Is this a specimen of 'the CANDOUR and MODESTY" with which Mr. Thomas proposed to state his Objections? Can he point out a single feature in which a likeness can be traced between the Corinthian Temple and the Asylum at Pentonville? — between a splendid and magnificent bagnio, filled with abominable impurity, and established for the most execrable purposes, and a house of Mercy and Restoration, in which neither a lascivious look, nor a defiling word is tolerated, and the religious instructions of which invariably dictate purity of thought, affection, and desire! Besides, did Mr. Thomas entirely forget, that, for *sixteen months*, he himself regularly visited this modern Temple of Venus, and benevolently, and even affectionately, addressed Christian admonitions to the "harlots" of this Temple? How happens it that Mr. Thomas, who is engaged in the same ministry as St. Paul, and ought to possess a similar spirit, "never imagined," during all this period, that he was giving his sanction to an Institution which had the Temple of Venus for its prototype? — for let it be remembered, that he says this temple 'could *only* have been *equalled*' by the Asylum at Pentonville. Admitting Mr. T.'s comparison to be a just one, I presume, even Mr. Hale will allow, 'that the *internal economy* of the Penitentiary has *something* to do with the discussion of the *principle* of it.'

Mr. Hodson, however, unwilling to incur such a censure as Mr. T. passed on the Reviewer of Mr. Hale in this Magazine, for imputing *improper motives* to him, adds the following sarcastical remark: — 'Mr. Thomas observes, in his Vindication of Mr. Hale, that "an author may *unintentionally* misrepresent an Institution, and yet shudder at the thought of *wilfully* misrepresenting it." This remark, says Mr. Hodson, is obviously just; and I shall, therefore, conclude that Mr. Thomas did not *wilfully* misrepresent the Penitentiary at Pentonville, by comparing it to the Temple of Venus at Corinth,— but that he only *unintentionally* did it!'

As much of the opposition to the Penitentiary has resulted from an opinion that an improper description of females is admitted into it, the author considers fully, in what sense the persons admitted are deemed penitents; and refers to the conduct of our Lord in his treatment of sinners, and to the spirit of the admirable parable of the Prodigal Son; which he argues is so far from being inapplicable to the Penitentiary (as was pretended) 'that had it been constructed with an express view to the vindication of such an Asylum, a person can hardly conceive that it

could have been much better adapted to the purpose.' P. 27.

Mr. Hale and Mr. Thomas are strong advocates for 'branding with infamy' these women. Mr. Hodson treats this part of the subject with great propriety. He says, page 32, 'The question is not Whether *generally* vicious characters should be branded with infamy? but, Whether this brand should be affixed upon the *particular individuals*, who renounce their infamous courses,—and that also at the very moment in which this renunciation is made?' 'I appeal to every candid reader, whether there be either wisdom, justice, or equity in such a proceeding as this?'

We lament that want of room disables us from following the author thro' the various arguments by which Mr. Hale and Mr. Thomas are, as we think, so admirably refuted; we must content ourselves with referring our readers to the pamphlet itself, which will fully repay their attention; and, if we mistake not, add more than a few to the supporters of the Institution. The conclusion is peculiarly excellent. Mr. Hodson expresses his concern that good men should be found in hostility against an Institution which bears so close a resemblance to the Gospel: this resemblance he traces with distinctness; and observes, That 'the beneficial effects which have already crowned the efforts of the Managers, have produced in their minds a very powerful and satisfactory conviction of the value of its *religious and moral economy*;' and he adds, 'If some * of the inmates of the Penitentiary, once regarded as the very dregs and feculence of society, are raised by such means from a condition in which they were a moral poison, a fatal pestilence to the community, to a condition of virtuous industry, of honourable reputation, and religious influence in their circle, what may not be expected from the due and universal use of similar means in the education of youth, who retain their native ingenuousness and simplicity?' 'I have the pleasure to say, that every successive inquiry into the subject has tended more fully to convince me of the immoveable firmness of the *principle*, and the *solid practical utility* of this infant establishment.'

The Power of Satan limited, and his Policy confounded by Christ: *a Sermon, preached at Hambledon, in Bucks, April* 16, 1809. *By* W. Eastmead. *Price* 6*d.*

This Sermon, it appears, was printed at the request of some who heard it. The author has chosen for his text Luke xxii. 31, 32; and divided it as follows:—1. Affectionate Information; 2. A pleasing Assertion; and, 3. Divine Instruction.—We confess we have both read and heard much abler discourses on the passage. The matter indeed is good; but the style will admit of considerable improvement. We suppose it is the author's maiden sermon.

Literary Notices.

The Works of the Rev. R. Cecil, in three vols. 8vo, will not appear, as was at first intended, in separate volumes; but will be published together in the course of a few months.

In the Press, A Biographical Sketch of the Rev. J. Saunderson, of Rowell. By his Kinsman, the Rev. B. Hobson, of Great Driffield.

* About half the number now in the Institution have never been upon the town.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Eshcol: a Cluster of the Fruits of Canaan. By Dr. Owen. New edit. 18mo, 1s. 6d.

The Judgment delivered by Sir J. Nicholl, in the case of the Rev. Mr. Wickes, 1s. 6d.

Interesting Particulars in the Second Voyage of the Missionary Ship the Duff. By W. H. Superintendant of the Mission. 12mo, 4s. 6d.

Memoirs of the late Rev. John Clark. By W. Jay. 5s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Anniversary of this Society will be held, by Divine Permission, on Wednesday, the 9th of May, and the Two following Days. The Rev. Mr. KELLY, of Dublin, and the Rev. Dr. COLLYER, of Peckham, are engaged to preach on that occasion. — Further particulars in our next.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held on Wednesday, May 2, at the [Old] London Tavern, in Bishopsgate Street, near Cornhill, the former place of meeting having been found too small.—The President will take the Chair *precisely* at Twelve o'Clock.

The Annual Meeting of THE LONDON FEMALE PENITENTIARY will be held on Tuesday the 8th of May, at the New London Tavern, Cheapside, at Twelve o'Clock precisely; and the Annual Sermon will be preached by the Rev. Legh Richmond, on Wednesday Evening, the 2d of May; of which further notice will be given.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held on Thursday, the 10th of May, at the City of London Tavern, Bishopsgate Street, at Seven o'Clock in the Morning. — The Committee intend to make such Arrangements for the Accommodation of the Society and its Friends at Breakfast, as, they trust, will prevent the occurrence of the inconveniences experienced last year.

AFRICA.

LETTERS have been received from Mr. Anderson, dated Cape Town, October 24 and November 27, 1809. From the former it appears, that he had received great encouragement from the government at the Cape, for the protection and support of his Missionary Station at the Great River; and that he was then on the point of returning to it. By the last Letter of November, the Directors are informed, That on his journey he was seized with a fever, which so much reduced him, that he was unable to proceed; and has been obliged to return to the Cape until his health is re-established.

Extract of a Letter from Mr. Pritchett, dated Cape Town, Nov. 27.

WE have much reason to rejoice on account of the success which has attended the preaching to the soldiers, &c. Sometimes the congregation consisted of about 150. This, and the change which has taken place in some individuals, calls for the liveliest expressions of gratitude. The respect which these men have obtained from their superiors is worthy to be noticed; and shews how the effect of divine grace, in the conduct of believers, approves itself to the consciences even of the unconverted. Indeed, the conduct of the officers towards them is altered very much for the better.

or negative, to their choice of Bishops. This is likely to oppose a new obstacle to the success of their application.

Unhappy Death of a Poor Chimney-Sweeper.

On Friday morning, November 24, Lewis Reilly, a chimney sweeper's boy, about eight or nine years of age, was sent up a chimney in the house of his mistress, in Little Shire Lane, near Temple Bar. After having been up some time, he came down, not being able to get farther up, owing to the narrowness of the chimney; and objected to attempt ascending again. The journeyman (who has since been discharged) and his mistress, however, ordered him to go up; which he did. This was, it is understood, about ten o'clock. He remained in the chimney a considerable time; and not coming down, a boy, named William Duncan, attempted to pull him down by the legs. This not succeeding, Duncan climbed up another chimney, which communicated with that in which Reilly was; and took from him his cap, and scraper. At about a quarter past one o'clock, a bricklayer in the neighbourhood was sent for, who broke an opening into the flue; through which the dead body of Reilly was taken. How long he had been dead before he was extricated, does not appear. When taken out, he had no clothes on, they having been stripped off, it is supposed, in order to make his climbing the chimney less difficult. The body, when discovered, was found sticking by the upper part of it, the legs hanging down. — A Coroner's Inquest was taken the next day, at the Punch Bowl, in Hemlock Court, Ship Yard, St. Clement Danes, — when the following verdict was delivered: —"Dead, through very great negligence of Mrs. Whitfield, and of her journeyman, John Best, in not sending for proper assistance to extricate the deceased out of the chimney flue whilst living."

We take this opportunity of reminding our readers, that a laudable Society was established, a few years ago, for the purpose of superseding the use of climbing boys, by a machinery which has, we believe, been found to answer very well. It is greatly to be regretted that this method has not been more generally adopted. The unhappy fate of poor Reilly will, we hope, operate on the humanity of many of our readers, so far, at least, as to make the experiment of the machinery.

By a Report of the Society, we learn, that the following persons are recommended by them to cleanse chimnies by the machines: — R. Johnson, 4, Baldwin's Place, Baldwin's Gardens, Holborn; G. Smart, Ordnance Wharf, Westminster-Bridge; R. Smart, 15, Bell Alley, Coleman Street,; and B. Watson, 2, Portland Street, Cavendish Square.

Exercise of Prayer for our Country.

The Exercise of Prayer for our Country, which has for several years past been held *weekly*, at the meeting-houses of many dissenting ministers in London, will hereafter be a *monthly* service, viz. on the Wednesday evening after the Second Lord's Day in every month; on which occasions an Address will be delivered by one of the ministers. — The First Meeting will be held at Mr. Gaffee's, in New Broad Street, on Wednesday evening, April 11, at half past six o'clock. Mr. Humphrys to give the Address.

The Anniversary of Hayes Chapel, Middlesex, will be on Wednesday in Easter Week. A sermon will be preached on the occasion by the Rev. R. Hill, M. A. for the benefit of a Sunday-School at that place.

Naval and Military Bible Society.

It is with great satisfaction that we learn, from the Committee of this Institution, that the applications for Bibles from the Sailors and Soldiers of the British Army and Navy, have lately been very great. At the close of the last year the funds of the Society were nearly exhausted, by the increased desire of our valiant defenders to read the word of God. In order

to enable the Society to persevere in this pious and most useful design, several clergymen, on the Fast Day, made Collections at their Churches; and we have the pleasure to state the following sums received for this benevolent purpose: —

	£	s.	d.
St. Ann's, Blackfriars, Rev. W. Goode	35	0	0
St. Swithin's, Canon Street, Rev. Mr. Watkins	37	8	1
Long Acre, Rev. J. Mann —	22	16	6
Bentinck Chapel, Rev. B. Woodd —	75	4	0
Scots Church, Rev. Dr. Nicol —	30	1	7
St. Peter's, Ipswich, Rev. E. Griffin —	10	0	0
Leeds, Rev. M. Atkinson —	34	10	0
Reading, Rev. W. Marsh —	31	4	0
St. Paul's Cray, Rev. J. Simons —	3	2	6
Weston, Rev. J. Ousby —	2	12	6

The result of other Collections are not yet received. It will be highly gratifying to every serious mind to hear, that, in a late shipwreck on the enemy's coast, the sailors, who scarcely escaped with their clothes, carried their Bibles with them to prison.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
M. E. — — —	1	1	0
Rev. R. Warren, Rector of Mecloneigh, in the County of Cork, by M. Blood, Esq. Dublin, Sterling Money	55	7	9
A Friend, by Mrs. M. — —	1	1	0
A Friend, by the Rev. C. Busk — —	1	5	0
Rev. J. Barker and Friends, Batt Lane Meeting, Deptford	42	10	6
A Friend at Bromley, by Mrs. Emerson —	1	1	0
Rev. Tim. Wildbore and Congregation, Penryn —	10	0	0
B. W. by Mr. Flint — —	1	0	0
M. A. M. — —	1	1	0
Mr. Steel, Manchester — —	3	0	0
Mr. Mulford, Basingstoke — —	10	0	0

An Elegy

ON THE DEATH OF THE REV. JOSEPH BARBER,

Minister of the Independent Church, London Wall.

OFT has the Muse essay'd the plaintive strain,
Recorded oft the gloomy work of Death.
Another stroke demands the dirge again, —
Another *man of God* resigns his breath!

Each moment as it passes bears along
The young and old, the humble and the great:
They rise, they fall, a scarce regretted throng,
Who rush promiscuous down the gulph of Fate.

The million fall, forgotten or unknown,
As falls the grass before the mower's sweep;
But when the stately oak is overthrown,
The shock is felt, and Nature's wound is deep!

Thus BARBER fell, who long had firmly stood
Amid the storms of Time and weight of years;
Belov'd while living by the wise and good,
Who o'er his grave shall shed Affection's tears!

Throughout his lengthen'd course he onward trod
In one undeviating upward way:
True to the cause of Truth, of souls, and God,
From Youth's fresh dawn, to Life's declining day!

In order stedfast, yet in ruling mild,
He felt no bigot zeal nor priestly pride;
In wisdom strong, yet humble as a child,
He broke no peace, no brother's claim denied.

Oft had he seen the restless wand'rers rove
In paths eccentric, seeking empty fame:
Yet in his noiseless track resolv'd to move,
Content with doing good and upright aim.

A true disciple of the good old school,
He stood aloof from Rome's obedience blind:
He knew no Head but Christ the church to rule;
He own'd no laws but his the soul to bind!

No trifling arts to win a giddy crowd
Disgrac'd his pulpit, or the truth defil'd;
No trick theatric, no rude clamour loud;
No gesture vain, nor notion strangely wild!

In nervous style, with gravity sincere,
He preach'd redeeming love and heav'nly grace;
With wholesome doctrine fed the chasten'd ear,
And bade the vagrant heart the truth embrace.

Ah! silent now his monitory tongue,
His lengthen'd labours and an honour'd close;
His weary'd frame now rests the dead among,
His soul, unfetter'd, flies to blest repose!

Ah! mourn not Zion, as of hope devoid,
When some dear spirit quits its mortal chains;
Tho' earth and all its tenants were destroy'd,
Your Saviour lives, your God forever reigns!

When Paul departs, or when Apollos dies,
The widow'd church shall not forsaken roam;
Strong for the work young Timothys shall rise,
And bring another race of converts home!

Oh! Zion, rejoice in your King, —
The Prince who is mighty to save!
He, dying, extracted Death's sting,
And, rising, set open the grave!
The valley indeed may be dark,
And shadows of terror appear:
Their light may decline to a spark,
Yet saints have no evil to fear!

Their bodies consign'd to the dust,
Are sown like the seeds in the ground;
Are lodg'd like a valued trust,
In spring with fresh bloom to be found.
Corruption may feed on the clay,
And dews may descend on the clod;
Yet vigour shall rise from decay,
As verdure new bursts from the sod!

Rejoice, as the season draws nigh,
When Jesus his dead shall awake,
To share in his triumph on high,
Their place in his kingdom to take.
Then, then, shall the foe be destroy'd,
And sorrow and sin be no more;
But saints be with seraphs employ'd,
In rapture to love and adore!

ALIQUIS.

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Rev.d Wm. Humphreys
late of Hammersmith

THE

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MAY, 1810.

A SHORT ACCOUNT
OF
THE LATE REV. J. BROWNRIGG,
CURATE OF ALDERSHOT, NEAR FARNHAM.

We are indebted for the following brief, but interesting Memorial of a worthy Young Clergyman, to a small anonymous Pamphlet, drawn up by his intimate friend, and printed at Reading *.

The Rev. J. Brownrigg, after having taken his degree at Queen's College, Cambridge, was ordained on Trinity-Sunday, 1806, by the late Bishop of London, to the curacy of Minster, in the Isle of Sheppey. His ministry, though short, was laborious, and blessed to the souls of many individuals. Frequent removals, for the change of air, and relapses of his disorder, marked the chequered scene of his ministerial course. At length, on the 21st of October, 1808, he arrived at Aldershot, near Farnham, to take charge of the curacy; from which time, till the period of his dissolution, his health appeared visibly to decline, his sufferings being little less all the winter than during eight weeks of actual confinement to his bed, when he endured excruciating pain.

Deeply impressed with the responsibility of his situation, and earnestly longing for the salvation of his people, he ventured to preach to a far later period than a proper regard for his health would have dictated. The last Sabbath on which he officiated, presented a most affecting scene. In opposition to all Mrs. Brownrigg's entreaties, he literally crawled to church; where a large congregation was assembled, which had been greatly encreased since his residence among them. Feeling himself unable to ascend the pulpit, he remained in the reading-desk. The text he selected was from Isa. lii. 3: 'Thus saith the Lord, Ye have sold yourselves for nought;

* Sold by Hatchard, London.

and ye shall be redeemed without money:' — from whence he took occasion pathetically to describe the miserable state of man by nature; how every one had 'sold himself,' and parted with his title to Heaven to the basest masters, — Satan, Sin, the World; and that absolutely 'for nought,' — for the poor, perishing, unsatisfying, pleasures of Time and Sense! Then, turning to the more pleasing part of the text, he expatiated in the most lively terms on the riches of redeeming grace, so free, so suitable, so complete.

In the course of his address, his languor and illness were lost in the apparent ease and energy with which he delivered himself; whilst the sad pre-sentiment, that their minister, for the last time, was now addressing them, carried home his word with an irresistible force to the hearts of his congregation. At length, after he had been enabled to give the most awful warnings, solemn exhortations, and earnest entreaties, his feelings entirely overpowered him, and he burst into tears. Nor were his hearers much less affected. A painful attention was manifest in every countenance; many mingled their tears with his, and not a few were heard even in sobs. In short, a more solemn season could scarcely be conceived. After the sermon was ended, and the people leaving the church, not a whisper was heard; for each heart was too full to take the usual notice of each other.

Fully expecting that his present illness would prove fatal, he requested that his funeral-sermon might be preached from Psalm xxvi. 8,' Lord I have loved the habitation of thy house, and the place where thine honour dwelleth;' from which words his rector afterwards delivered a very suitable and impressive discourse.

During the latter part of his illness, being informed of the arrival of some pious friends, he requested to be raised up in his bed, that he might declare unto them the goodness of God to his soul. Fearing that it might be too much for his debilitated state, they at first begged him to forbear the exertion; but he instantly replied, 'Yes, yes, I must say a few words to you, for my heart is full!' Then they raised him up; when he began in a mild pathetic tone, scarcely able to overcome his feelings: — 'Surely, goodness and mercy have followed me all my days; and I shall dwell in the house of the Lord for ever!' He then spoke much of the gracious dealings of God with him, — adored the whole of his heavenly Father's conduct towards him, although he had been a child of affliction and trial: and, with much energy, expressed a complete confidence in the truths of the gospel. 'The Lord,' said he, 'deals with me in a way of peculiar tenderness: he knows my frame, how weak it is; and that it would be greatly shaken by a succession of rapturous enjoyments, or great exercises of conflict: therefore, in compassion, he gives me to see and experi-

ence such gentle, yet rich displays of his love, that while I am lost in the heavenly meditation, it sooths my heart, and produces that desirable calm which alone my body would support in this very weak state.' Observing their concern for him, he looked earnestly at them, and said, 'I only want to weep this once over the mercy of my God; and then I will indulge myself no more, for I know it shakes my weak frame. I hope,' continued he, 'I have loved to declare the truth in the great congregation; and could have wished, had it been the will of God, to have died in the pulpit; especially the last time I preached, for I felt I should preach no more, and then it might have been by my death the Lord would have roused some to think of the importance of their latter end.' He then related to us the circumstance of Dr. Conyers, of Deptford, dying thus; and how glad he should have been to have made the same end. 'But,' said he, 'such is the hardness of the human heart, that unless God had worked by his Spirit in the hearts of men, all would have been in vain! Many, at Deptford, after the scene with Dr. C——, were impressed for the moment; but, upon the concerns and pleasures of this world being presented to them, they returned to their own evil ways; and so it might have been with *my people*. Therefore, notwithstanding that I wished that thus it might be, the Lord has wrought resignation in my soul, so as to make me content to die in *this bed*, thereby causing me to give up my will to his; although my desire to live has been great, that I might continue to speak as an ambassador from God to perishing sinners, I am willing,' said he, 'and ready to depart. "I have fought the good fight, — I have kept the faith; henceforth, there is laid up for me a crown of righteousness!" I am an unworthy servant of Jesus Christ; but he has loved me, and made me feel him a very precious Saviour! Oh, the mysterious love of Christ! — his love is free and unchangeable indeed!'—Here he spoke much of the preciousness of Christ, and so rejoiced in his glorious salvation, as to render it too affecting to stay in the room! His friends were about to leave him, when he said, 'Stay; I will not detain you much longer; — only let me sum up all in the words of the apostle: 'This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am ——' When he came to the expression *chief*, it was some time before he could utter it for his feelings. At length he pronounced the impressive word which he so deeply felt; then exclaimed, 'But the Lord is my Shepherd! I shall not, I do not want! When I pass through the valley of the shadow of Death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me!'

To one of his friends he said, a few days afterwards, 'Come and see me smile; for I am made so happy by such a gentle,

though sweet outpouring of the love of God, that I know you will rejoice with me!' His mind remained in calm resignation to the prospect of death: still saying his only desire for life was to be useful in the church of Christ below, and labour for those precious souls who, not knowing the value, were unmindful of their own. He expressed himself very much interested for the inhabitants of his village, and all his hearers; and when any spoke to him of their earnest enquiries after him, it affected him much; and seemed to revive a hope that some of them had heard with attention his dying sermon.

It will be needful for the experienced Christian, who knows what the inward warfare is, to be informed, that this devoted servant of Christ had his conflicts of soul. One whole day God saw fit to try him; and the enemy of souls came in like a flood, and caused him to go mourning, from the fear that he never had a deep heart-felt repentance, a contrite spirit, a mind changed and renewed by the Spirit of God! He that day thought, from the great alteration in his state of body, that death was fast approaching: he appeared to search deeply into the state of his soul, determined not to be deceived in any one point: he prayed aloud most fervently for genuine contrition and brokenness of heart, on account of sin, with a strong and saving estimation of the preciousness of Christ. He spent the whole day in these exercises, — Satan indeed harrassing him much by his artful suggestions; but at length he, through the blood of the Lamb, conquered him and his fears; and his Saviour manifested himself to his soul in all the glory of his great salvation. He then sent for his friends to come and receive his dying testimony and farewell. As they had left him when in a gloomy state of mind, they expected to meet him in the same; but how was their joy excited, when, instead of fears of his Saviour's love being extended to him, all his expressions were, 'Oh, that I should ever doubt his love! Oh, that I should not have relied constantly on his unchanging word! Jesus is indeed precious, — I find him so!' He then exhorted each individually, — earnestly begging them to see that they had an experimental feeling of the preciousness of Christ; and then took an affectionate and composed leave of each, — committing, and giving up his dear child to God, with a blessing, saying, 'Farewell, my little child. May the faith that was in thy grandmother dwell also in thee! Thou little knowest thou art now parting with a father, who would have been glad to have lived for thy sake; but the Lord sees fit it should be thus.' — One of his earnest exhortations was, to keep the Sabbath, in living close to God; and by no means to profane that holy day of the Lord with worldly thoughts, much less worldly occupations.

After this, he requested to be removed into the next room, pre-

ferring to die there; and in the prospect of death seemed to rejoice, speaking louder and with more cheerfulness than he had for some time before. He remarked, that his only holyday was now that he had no hope of life! Indeed, he appeared to have Heaven begun in his soul, yet blended ever with deep humility when he thought of his own unworthiness, and how much he felt himself inferior to all saints. A friend remarked to him, That an aged eminent Christian, with whom he was in the habits of friendship, would soon join him in glory. 'Oh,' said he, 'that will be a meeting! Colonel B. will be somebody to meet. Such an eminent follower of the Lamb, whose light shines brilliantly, compared with mine! I feel (to use his own words) but a rush-light beside him!'

After this he remained in a calm serene frame, hearing and talking of death with great composure, until he departed. On Sabbath morning, May 7, 1809, he quietly ended this mortal life, sweetly falling asleep in the arms of Jesus, his Saviour, and his ALL, — beginning a more glorious Sabbath with the church triumphant above, ever to enjoy it in the smiles of a reconciled God!

The following Character of Mr. Brownrigg was drawn by a Clergyman, who superintended the Early Part of his Education: —

'To me he was very dear on many accounts. The abilities of his understanding were happily united to a most tender and feeling heart; and both were conducted by prudence, which formed a character singularly guarded and good. His friendship was not more warm than it was steady; and his fortitude to encounter dangers, at the call of duty, was equal to his patience in suffering affliction, when called to take up the cross. His plans for glorifying God and doing essential service to men, he prosecuted with unwearied steps, even when his worn-out frame was falling to pieces; and when the wheels of the machine were clogged by supernumerary diseases, the spring of genuine devotion gave it an impulse which Death only could stop. His faith being unfeigned, it nobly overcame the world, and bade defiance to the last foe. It suffered awhile; but resting on his Saviour's arm, it recruited its strength to encounter new trials, and achieve new victories!

'The Shepherd of Israel being with him in the valley of the shadow of Death, he had nothing to fear: he had his Shepherd's rod and staff to comfort him. The light of grace guided him on this side the valley; nor did it set on him till he found the light of glory on the other. The cup which his Saviour filled till it ran over, sweetened the sharpness of temporal evils; and before he was aware, the bitterness of death was past. Thus blessed is the man whose hope and strength the Lord is!'

ON THE SPRING.

All hail, delightful season! thy approach seems to gladden every heart, and breathe new life into every bosom! — before thy presence the shadows fly, the wintery glooms recede, and the whole face of Nature puts on a cheerful smile. The little hills and fruitful vales rejoice, the forest glows with renewed verdure, and the gardens and orchards array themselves in their gayest attire and most variegated tints; while the sweet songsters of the woodlands warble forth their liveliest notes, as if to testify their joy at thy appearance. Delighted, I wander amidst this profusion of beauties; and to Reason's ear each seems to whisper as I pass along, 'In me behold the wisdom, power, and goodness of the adorable Creator; and let me be a channel through which thy thoughts may ascend to him with mingled emotions of gratitude, admiration, and love!'

How reviving are the warm and invigorating beams of the sun! No longer obscured by unwholesome mists and floating vapours, it appears to have acquired fresh splendor, and to shine with brighter lustre than ever! How can we enough magnify the Power that at first formed, and still preserves that immense luminary! and so amply supplies it with light and heat, that, although it has been constantly emitting both for nearly 6000 years, it still remains unexhausted and unimpaired! What should we do without it? Were there no sun, our fields and meadows would be barren, — our lakes stagnant,—our world a continual scene of darkness and dismal gloom, — and our lives, if indeed we could live at all, melancholy and comfortless! Let us then hail the resplendent planet to which we are so greatly indebted! Rather, let us adore the exalted Being who commissioned that planet to confer upon us so many benefits, and of whose glory its most effulgent lustre is but a faint emanation!

But there is another Luminary of far greater importance to the moral world, — a brighter Sun, whose beams irradiate the soul, and infuse gladness into the heart of the believer, in whose light we see light; and who is the grand source, — the inexhaustible Repository of spiritual life, health, and joy! O thou divine Sun of Righteousness! bright image of thy Father's glory! shine into my bosom, and let me feel the full efficacy of thy vivifying influence! — dissolve the ice that chills my affections, and let them flow forth in lively ardour towards thy blessed self! — dispel the mists that darken my understanding, and enable me clearly to see, and distinctly to comprehend the beauties of thy person and the excellencies of thy gospel! — and, O let thine enlivening rays, in conjunction with the gentle gales of the celestial Spirit, cause the

spices to flow forth, and the plants of grace to grow and flourish in my soul, that it may become, in some measure, a suitable habitation, in which my Lord may condescend to take up his constant residence!

I shall be enabled to look forward with triumphant expectation to another, — a far more glorious and delightful spring, when this body, after having lain for a time in the cold and dreary regions of the grave, shall awake up in the likeness of my ever-blessed Redeemer; and rise to join its former companion in the blissful realms of life and immortality! Then shall no chilling damps, no wintery storms, no gloomy nights, be ever known again; but soul and body re-united, shall enjoy a cloudless day, a perpetual spring, an uninterrupted sunshine for ever and ever! What shall be my chief delight in those climes of bliss? O, my ever-blessed Jesus, among all the enchanting representations which are given in thy word of the employments of that happy state, none appears to me half so desirable as that of lying low at thy feet, glorifying thy name, and ascribing all my salvation to thy free grace and dying love! Crowns, sceptres, and kingdoms, — streets paved with gold, and walls of precious stones, have but few attractions for me; but to behold thy smiles, to gaze on thy beauty, to hear thy gracious words, and to serve thee without any mixture of imperfection or weariness for ever! This, this is life eternal! — this is Heaven and happiness indeed!

Wooburn. SOLITARIA.

ON CONVERSION,

AS AN EVIDENCE OF THE TRUTH OF CHRISTIANITY.

CHRISTIANITY so justly recommends itself to the regards of men, by the benefits which it confers on them, that the cavils of the infidel seem to be no less the expressions of ingratitude than the indications of ignorance and pride. These cavils, however, it was the duty of the friends of religion to consider; and they have considered and refuted them. In every instance, where unprejudiced discussion has taken place, the result has been favourable to the cause of revealed truth: but though the truth of Christianity hath been established to the satisfaction of the learned enquirer, it must be recollected, that a great part of mankind have neither leisure nor ability to examine a series of arguments. They must come at truth by some shorter, some easier way. These perhaps, when pressed by the sophistry of the infidel, may be disposed to think, 'Surely, a system that must be contended for by weapons that we do not know how to use, could not be intended for *us*. We feel ourselves unequal to the dispute,

— we will not, therefore, concern ourselves about it.' It were to be wished, that for these some single, decisive, but simple argument might be suggested, — one that might appeal to the senses as well as to the understanding, — one that might defy contradiction, and that might carry the force and conviction of a miracle with it. I do not pretend to have discovered such a one, nor does Christianity need any new discoveries; for such a one already does exist, and ever has existed. All that I would aim at is, to direct the attention of the humble enquirer to it; and to beseech him not to despise it, because it is so near at hand, and offers itself so freely and so constantly to his view.

Lord Lyttleton has remarked, That the conversion of St. Paul (admitting the account of it to be authentic) affords a sufficient evidence of the truth of Christianity. This, however, involves some controversy. Some will not admit that historical evidence is sufficient in this case; but why need we ask it of them? — why refer them to a transaction that occurred some hundred years ago, when we can point them to *present* facts, — to facts that take place every day, accompanied by circumstances of an equally supernatural nature? We believe we risque nothing in asserting, that in the conversion of every notorious wicked character there is exhibited as great a display of supernatural influence as was seen in the conversion of St. Paul; and that every such conversion affords a sufficient evidence of the truth of Christianity.

In what consisted the miraculous nature of Paul's conversion? In the heavens opening? — in the voice that struck Paul and his companions with dismay? — or did it not rather consist in the sudden change of mind and difference of pursuits which he manifested? That he who just before, to use the emphatical expressions of Scripture, was 'breathing out' threatenings and slaughter against the disciples of Christ, — that this infuriated being should be made to enquire, in the language of meekness and submission, 'Lord, what wilt thou have me to do?' and that he should afterwards, by every means in his power, endeavour to promote that faith which he had once devoted himself, as it were, to destroy! — such effects, such a change indeed, could be produced by no human cause: there we distinctly recognize the finger of God, and are constrained to exclaim, 'It is the Lord's doing; and it is marvellous in our eyes.'

If then, in this instance, it be admitted, that none but an Almighty Power could produce such effects, — see that Power still exerted, and claiming of every unprejudiced mind a recognition of its reality by a display of its efficacy! — see, in the conversion of every notorious sinner, the exercise of a divine agency; for, unless any thing short of an Almighty Power can divest the human mind of its most deeply-rooted

prejudices, and eradicate from the heart those passions and propensities which, by a long indulgence, were in a manner interwoven with its every fibre, to what other cause shall we ascribe that change which we term *Conversion?* A change so complete and so extraordinary, that it may well be called *A Newness of Life*, since it affects at the same time the understanding, the will, and the affections; and gives them an impulse, not only which they had never known before, but contrary to what they had ever experienced. To what cause else shall we ascribe it, that the man who has been so long 'dead in trespasses and sins,' — so long insensible to the denunciations of the divine anger, should now be alive and awake to his danger? His danger was not recent, though his sense of it was. Why then was he not convinced of it before? or, Why was he convinced at all? Is his change of mind the result of more careful examination, of more serious enquiry? So far from it, there was nothing he so much hated, or so much avoided, as serious enquiry? How shall we account for the alteration that has taken place in his conduct? — that he, who once was the slave of the most disgraceful passions, and who was so often borne down by their violence, should express his aversion to what before had constituted the felicity of his life? and by what means was he able so easily to resist their influence? What power hushed into peace the storm that so lately raged within his bosom? Was the force of his reason able to curb the fury of his lusts? or, Had they, by their frequent indulgence, lost their power over him?

Of the insufficiency of the most clear knowledge of the nature of his moral obligations, to induce a man to the practice of his duty, how many instances continually present themselves! — It is related of Sir Richard Steele, 'who wrote like a saint, and who, in his Christian Hero, shews the strongest marks of a religious and devout heart, that he lived, notwithstanding all this, a drunkard and a debauchee;' and we need not to be reminded, that there is a certain condition in the life of man, when, to tell him to yield no longer to the influence of his passions, is the same thing as to bid his pulse beat slow when a burning fever fires his blood, — is the same thing as to bid the raging sea be still. In such a state, it will avail him but little that he is *willing* to rid himself of their tyranny: he has given them the reins too long; he has no longer the *power* to resist them, — the time when he *could* controul them has passed by. In vain he resolves and re-resolves: their violence baffles his endeavours, — his disappointed resolutions only serve to convince him of his own weakness, and he is reduced to the wretched necessity of submitting himself to their cruel influence, in defiance of the convictions of his better judgment, and long after their gratification hath ceased to afford him pleasure. Is it possible that, from such a state, any human

means can recover him? Sooner must Heaven perform a miracle in his favour! — sooner must his very nature be changed! That the Almighty really doth effect this change, — that he really doth impart to the human soul a new principle of a spiritual life, which produces the effects we have been adverting to, is a conclusion which, though human pride may be unwilling to acknowledge, it will be unable to disprove.

We do not attempt to explain the *modus* of the divine operations in producing this change, — we only assert the fact; and, in confirmation of its reality, would appeal to the subjects of it. It is not long since Colonel Gardiner and John Newton were living instances of its truth*. Concerning the former of these, it has been remarked, 'That the criminal and disgraceful indulgences to which he addicted himself, were grown so habitual to him, and he imagined he was so invincibly impelled to them by his very constitution, that he used to say, The Omnipotent himself could not reform him, without destroying that body, and giving him another; yet this man, from the period of his conversion (which took place while he was in the prime of life) during all his future years, discovered a constant disinclination to, and abhorrence of, those sensual indulgences; and was as remarkable for his piety and purity as he had been notorious for his blasphemy and lewdness!

Respecting the other instance we mentioned, we cannot better describe his character and feelings, both before and after his conversion, than in his own words. Speaking of the former part of his life, when he was not only abandoned to all manner of wickedness, but his mind had been deeply infected with sentiments of infidelity, he thus expresses himself: 'I was now, to appearance, given up to judicial hardness: I was capable of any thing: I had not the least fear of God before my eyes; nor (as far as I remember) the least sensibility of conscience. I was possessed of so strong a spirit of delusion, that I believed my own lie! and was firmly persuaded that, after death, I should cease to be!'—and, adverting to some change that took place in regard to his situation in life, which was very agreeable to him, he remarks, 'That one reason why I rejoiced in the change, and one reflection I made upon the occasion was, "That I now might be as abandoned as I pleased, without any controul;" and from that time I was exceedingly vile indeed! — little, if any thing short of that animated description of an almost irrecoverable state, which we have in 2 Peter ii. 14. I not only sinned with an high hand myself, but made it my study to tempt and seduce others upon every occasion; nay, I eagerly sought occasion, sometimes to my own hazard and hurt;' and he adds, 'I shall say no more of this part of my story, let it be buried in eternal silence;

* Mr. Howard, of Ferriby, near Hull, an account of whom was published by the late Rev. Mr. Milner, was, perhaps, equally remarkable. *Ed.*

but let me not be silent from the praise of that grace which could pardon, — that blood which could expiate such sins as mine! Yes; "the Ethiopian may change his skin and the leopard her spots," since I, who was the willing slave of every evil, possessed with a legion of unclean spirits, have been spared, saved, and changed, to stand as a monument of his almighty power for ever!' Such is the language of a man who, like Paul, was once the chief of sinners; but who too, like Paul, was afterwards the most eminent of saints. How many persons are still living, who can testify of his worth, — who can tell of his love to God, and of his usefulness to his fellow-men!

These two instances which we have adduced, were, from their situation in life, more conspicuous; but they were not more extraordinary than many others which continually occur. In the present period, indeed, when the gospel of Christ is glorified in the conversion of so many, even of 'the vilest of the vile,' every day furnishes fresh evidences that 'God hath not left himself without witness.' The Almighty hath been pleased to give a revelation to mankind, wherein he hath declared, That man is by nature in a state of alienation from him; and that until that change, which is termed *Conversion*, has taken place in him, he cannot do any thing that shall be acceptable in the sight of God, nor be admitted, after death, into his blessed kingdom of glory; and this revelation, which asserts the necessity of this change, hath also predicted the certainty of its existence. Hence the manifestations of it in the heart of man, present the most forcible evidence of the truth of that revelation which taught us to expect it. Every real Christian feels that this change has taken place in himself; and finds, in his own experience and feelings, the strongest confirmation of the divine origin of his religion; and he can no more be reasoned out of his belief than that man could, who, when pressed by the artifices of sophistry, replied, 'One thing I know, that whereas I once was blind, I now see.' This confirmation of the truth of Christianity is freely offered to the notice of men; for though some, who are the subjects of this supernatural change, have not been suffered to go to the same excess of riot as others, and on that account the alteration in their conduct has not been so conspicuous to the world, yet there are many who having once sinned with 'an high hand and an outstretched arm,' when they have been brought by the mighty power of God into a state of subjection to him, have claimed, from every observer of the astonishing transformation, the acknowledgment, 'Surely, God hath been here!'

They have indeed *claimed* this acknowledgment; but how little has their claim been regarded! In vain doth Deity make known his power and his grace! The unhappy sons of Adam are too much occupied with other concerns, to be affected by

them. Probably, the men who accompanied Paul, and who witnessed the miraculous circumstances attending his conversion, were not, after a short time much affected by them; and, probably, if even now the heavens should again open, and an Almighty voice should proclaim That 'Christianity is not a cunningly-devised fable,' a little while hence men would almost forget that such an event had ever taken place.—Fatal insensibility! They will not regard, till too late, 'the things that make for their everlasting peace.' They are left, however, without excuse ~~for it~~: when God speaks to them by the most sensible manifestations of his power, they hear him not, 'neither would they hear though one should rise from the dead.'

Bristol Academy. J. G.

ENCOURAGEMENT
TO INVITE PERSONS TO HEAR THE GOSPEL.

AMONG a variety of instances of Conversion which have come under my observation, permit me to mention the following:—'Mr. Tye, of the Barracks at Woolwich, who died lately, had been in many bloody battles, and seen many of his acquaintances fall by his side; but, notwithstanding, continued an enemy to God and to the way of holiness. Having, as a Clothier, accumulated considerable property at Woolwich, it was customary with him to employ his men in working on the Lord's Day, even though they had been idle the greater part of the week. Mrs. Tye, whom he married in America, during the American war, and whose maiden name was Evans, having been all along piously inclined, was grieved at his conduct; but could never prevail on him to go to any place of worship: his usual reply being "Bless me, cannot you let me alone! What do I care for your places of worship? Nobody hinders your going!"

Having, for several years, had a pew in the Rev. Mr. Blythe's Meeting, where several of the officers and others of the Artillery generally attend, Mrs. Tye prevailed on her husband one day to promise to accompany her thither; and managed matters so that he kept his promise. The consequence was, that from that day forward, he became pious and exemplary; nor ever after would permit his men to work on Sunday. He afterwards became an Elder of the Church; looked up to Mr. Blythe as his spiritual father; and being fond of church-music, encouraged it, and had prayer-meetings in his house. Before his death, he gave evident signs of being a child of God. Though she had no children by him, he blessed the day he first

saw his wife; and, with his dying breath, thanked her that she had persevered so long in advising him to be religious. His last words were, "Farewell, my dear Jane. Jesus is all my desire! I am going to a happier country. Do not weep, — we shall soon meet again to part no more."

St. Martin's Lane. JAMES HALL.

A LETTER TO A MINISTER,
INVITING HIM TO MISSIONARY EXERTIONS.

Reverend and dear Sir, — AFTER the conversation which passed at our late interview, you will be expecting to hear from me on the subject of the Missionary Society. Your candour allowed that you had paid but little attention to it, and that you had never heard so much in favour of missions as from my lips. It was your request that I would write you, that you might give it a fuller consideration, and also shew the letter to your friends. With pleasure I comply, and hope the result will be your zealous and unwearied patronage thro' life.

The magnitude of the object which the Missionary Society has in view, gives it a claim to the support of every disciple of Christ. It seeks nothing less than the conversion of all the nations of the earth; and while there is one destitute of the gospel, its full design is not attained.

Consider, my dear friend, the spiritual condition of mankind: it is more deplorable than words can express. I might say, that in the most favoured countries on earth, the mass of the people are ignorant and irreligious. In other Protestant lands, the purity of the Christian doctrine is exchanged for Socinianism and Infidelity. The darkness, superstition, and vice which reign in every Roman Catholic country, are truly dreadful; and the Greek church is in a still more deplorable condition; — but to pass by these, and to call your attention to the rest of the inhabitants of the earth, reflect that nearly one-third part of the human race is overspread with Mahometan delusion, and knows nothing of Jesus as the Saviour of sinners, that name alone given under Heaven by which any can be saved; — and far more than another third is plunged in gross idolatry, and ignorant of the living and true God; — and where God is not known, what can there be but ignorance, wretchedness, and misery?

Should not Christians pity this immense portion of the family of Adam, consisting of at least six hundred millions of immortal souls? To deliver them from this deplorable state, is the object of the Missionary Society: the means is that of

God's own appointment, — by preaching of the everlasting gospel. In this respect, a Missionary Society is the first of all societies: it can plead divine authority in express terms, for sending persons into all the world to preach the gospel to every creature; and is, therefore, entitled to the precedence of every other in the esteem of the disciples of Christ.

The diffusion of the sacred Scriptures throughout the world is a glorious design, and what every zealous preacher among the Heathen keeps in view; but Missionary Societies are necessary to give it the full effect. In how many hundreds of parish-churches in England has the Bible been read from year to year, with little apparent efficacy! — but no sooner does an evangelical minister enter the pulpit and preach the gospel, than the Bible appears a different book: it is read, it is felt, it now makes the people wise unto salvation. Much more will this be the case among Heathen nations, which stand in still greater need of a preacher, to enable them to understand what they read.

Missionary Societies have most immediately in view the accomplishment of the grand plan of salvation, — to fill the earth with the knowledge of the Lord as the waters cover the sea. They are seeking to carry it into execution, and should, therefore, have the co-operation of all who say in their prayers 'Thy will be done on earth, as it is done in Heaven;' for they are performing what is the second duty of the Christian church: the first is, The advancement of religion within its pale; the next is, The conversion of the world.

The Missionary Society for which I plead, with these objects in view, has a claim to your attention and patronage for what it has done during the fifteen years of its existence. It can say, That never a society in the Protestant world did so much in the same space of time. It has numerous labourers in the Lord's harvest, and they have stations in all the four quarters of the globe. They have taken possession of some of the most important fields on the face of the earth, both among civilized and barbarous nations. In China, that world of souls in itself, two missionaries are preparing to preach the gospel. Two, we hope, are entered into the Birman empire; five are labouring in Hindostan; and several in Ceylon. Barbarians, at the same time, have not been overlooked; and the Society has felt itself to be a debtor to them. The islands of the South Seas have heard the gospel, and many of the inhabitants understand the way of salvation through Christ. South Africa has missionaries among different tribes, from the neighbourhood of the Atlantic to the shores of the Indian ocean. Those too of its sable children, who have been torn from their native land, and dragged into slavery in the continent and islands of America, have there heard, from our missionaries, the joyful sound of the gospel of Christ.

If the characters of the missionaries of this Society be enquired into, it may with confidence be said, that though we have been disappointed with regard to some few, the most have conducted themselves in a manner becoming that character and office. Among these, we can reckon a class of truly superior men:—a Vanderkemp, a Cran, a Desgranges, a Loveless, a Morrison, a Read, an Anderson, to name no more, are men whom no society that ever existed need blush to own as its missionaries, to carry the gospel of Christ to the Heathen.

Of the success of the Society, it may be said, that it is, all things considered, equal to what there was reason to expect. Its operations, at first, must resemble those of the husbandman, who is sent to cultivate an American wilderness. The trees must be cut down, the underwood removed, root and branch: it must be ploughed, or digged, as the soil requires: nor till after all this toil can the seed be sown; and then he must wait for many months before the harvest arrives. Similar to this must be the labour of the missionary in the most important Heathen fields, when a language entirely new, which is to be learned; and if in six or seven years the first fruits only of the harvest are reaped, there is reason not to complain, but to rejoice. In places where the Heathen can either, from having learned the language of the missionary, or, by the help of an interpreter, understand his speech, success may be expected more speedily to attend his preaching. This has happily been the result; for the labours of our missionaries in Africa and America, have been followed with as great success as the most sanguine, if judicious, had reason to expect. If I should say that more than two hundred, probably three hundred, had been converted, I should not overrate the number; and, from such a beginning, there is ground to hope, as missions advance, for a tenfold increase.

Its exertions for the salvation of the Heathen, the Society wishes to continue and to enlarge. The stations which the missionaries now occupy, it is anxious to retain, and, where it is necessary, to strengthen them more and more. Nor is this the whole of the plan: it is desirous to enter upon new fields, and to scatter its preachers over a larger portion of the unenlightened world.

But all these things, however excellent, and however earnestly desired, depend for their accomplishment on the support of Christian friends. The Society has cause both for gratitude and for complaint. Many disciples of Christ have displayed at once their liberality and their zeal, by contributing their aid;—but too great a number have kept back from rendering their help. The prejudices of some still prevent them from coming forward; and there is as great reason to complain of the indifference of others, whom nothing has been able to rouse to co-operation. Societies too, formed

since ours, for other benevolent and pious purposes, have turned aside a part of the funds which used to be poured into our treasury.

Deeply concerned for the salvation of the Heathen, we find it necessary, on these accounts, to plead in their behalf. You have been late in coming forward to our assistance; but I hope you will now, by your zealous exertions, compensate for past neglect. Let us have all your influence thrown into the missionary scale. The weight of your character will lead hundreds to follow your example. Give us your cordial support; your congregation will, I am confident, espouse the cause with pleasure, and assist us with their contributions. The many respectable individuals in your society, we wish and hope to see in the list of annual subscribers; and it is our earnest desire, that you will exhort all the young people in affluent circumstances to patronize the cause of missions. During the fifteen years since the institution of the Society, many of our aged venerable friends have entered into rest: if the young do not come up in their places, we are undone.

Consider, my dear Sir, the peculiar circumstances in which we stand. Some other societies are patronized by the world, and supported by fashion; but it is from Christians alone that we can expect support. If, for want of support, the cause should fail, how displeasing must it be to the Redeemer of souls, — and how dreadful the consequences to the Christian church! What reason is there to fear that the Spirit may withdraw from such congregations as have no pity on a perishing world! The subject is now in broad day before mens' eyes, and if compassion for the Heathen be not felt, the sin is inconceivably great.

Permit me to ask, When you appear before the Lord Jesus at your departure out of this world, what would be your feelings if he should say, 'You professed to be a minister of my gospel: you knew that I am the Saviour of the world: you was told that the Heathen were perishing for lack of knowledge, and you was invited to assist in sending missionaries to preach the gospel to them; but you refused, and you discouraged your congregation from assisting in the work. Was this your love to your Friend, who shed his blood for your redemption? Was this your compassion to the perishing souls of miserable Heathens?'

But I am fully persuaded that, from this time, both you and your congregation will be free from such a reproach; — nor will you ever have cause to look back with grief on the day when you first stood forward as the friend of the Missionary Society. You will feel the happy effects in the direction given to the thoughts, and conversation, and active exertions of your flock; — in the blessing communicated to your own

soul; and in the augmented ardour of zeal and affection in every part of your ministerial work. With great respect and affection, I am, reverend and dear Sir,

very faithfully yours,

March 31, 1810. A. B.

THE UNION OF CHRISTIANS COMMENDED.

(Extract of a Letter from a Clergyman of the Established Church, to a Director of the Missionary Society.)

'YOUR great object, The Evangelizing the Heathen, must commend itself to the zeal of every one whom the love of Christ constrains; and the comprehension of your plan perfectly accords with my sentiments. I rejoice to see the different denominations of Christians who 'hold the Head,' and agree in the essentials of our most holy faith, striving *together* for the propagation of it at home and abroad: and the more this Catholic spirit prevails, the more encouragement, I conceive, we shall have to trust that God will be with us of a truth. The peculiar blessing which has rested on the Bible Society, has, in this view, been to me very remarkable; and the effect of it, in drawing good men of different persuasions nearer together, have already been very apparent. Real Christians need only be brought into contact, to enable them to discover that they are all 'true men,' and members of the same household of faith;' and uniformity of heart and affection, I am persuaded, is more attainable, and infinitely more important than uniformity of opinion respecting outward modes of worship.'

A CATHOLIC SPIRIT.

A SPIRIT of extended universal love to our brethren in Christ, notwithstanding some smaller distinctions, has succeeded to ancient severity and bigotry. Two Scottish Presbyterian ministers of the Secession, have lately written the lives of two ministers of the Church of England, and warmly recommended their writings. Jerment has written the Life of Archbishop Leighton, and Brown the Life of Hervey. The doctrines taught by the ministers of the Associate Synods in Scotland, are the same with those of Leighton and Hervey. This happy agreement with regard to the great articles of Christian faith, must always create esteem and affection. May they more and more prevail among the followers of the Lord Jesus Christ!

Evangelicana.

ANCIENT PENITENTIARY.

To the Editor.

Sir, — Reading Dr. Edward Ryan's History of the Effects of Religion on Mankind, 3d edition, 1806, p. 269, I observe that, 500 years ago, attempts were made to prevent Prostitution; and that Institutions similar to the Foundling, Asylum, Magdalen, and Penitentiary, were instituted: the account gave me pleasure, and it seems to me suitable to your useful Publication. I am, Sir, your well wisher, AN ENQUIRER.

'A. D. 1300. Before the reign of Elizabeth, Queen of Portugal, the gospel produced its usual effects in that kingdom, but operated in an extraordinary manner during the reign of this princess, who was distinguished for piety, charity, and humility *. She was so thoroughly persuaded of the vanity of dress, and of the idle amusements of the great, that she employed the time and money commonly spent in that way, in acts of devotion and charity. She passed her time in reading devout books, in attending divine service, or in relieving the poor, especially such as had been reduced from affluence to poverty. She visited the sick, and served them, dressed their wounds, and placed indigent females under the direction of prudent and virtuous matrons. This Queen reclaimed several prostitutes, endowed a large house for the reception of penitents, established a royal foundation for foundlings, and possessed an extraordinary talent for reconciling differences and terminating suits.

* Mariana de Rebus Hisp. xv. 18, et John de Torres.

METEORIC STONES.

Mr. Editor, — I DARE say many of your readers were not a little surprized at the relation of the Showers of Stones, inserted in your late Supplement; and some might be disposed to consider it as a mere fabulous account, especially as the facts are said to have happened at so great a distance. Your philosophical readers, however, cannot be sceptics in such matters. The following instance of a stone falling from the clouds, may, perhaps, satisfy the most incredulous, as having happened at home. On the 17th of May, 1806, as a friend of mine was travelling with his cart, a few miles from Basingstoke, he met a person who enquired of him, whether he had seen a stream of fire descend from the air, like what is called *A Falling Star*, there having been some thunder just before. My friend had not observed it; but, going on a little farther, he found a large ball or stone on the middle of the road, which he took up while it was *yet hot*, threw it into his cart, and brought it home. Its external appearance resembles a metallic substance, similar to those stones sometimes met with in fields, and denominated *Thunder Stones*. This ball weighs two pounds and a half; and is preserved for the inspection of the curious. The writer of this article is in possession of several others of the same kind.

These stones, when analysed, are always found to contain the same principles, being composed of silex, magnesia, iron, nickel, and sulphur. The late Edward King, Esq. published 'Remarks concerning Stones, said to have fallen from the Clouds, both in these days and in ancient times.' There is a paper in the Gentleman's Magazine for 1796, p. 726, on 'Stones fallen from the Air, a Natural Phænomenon,' by Mr. Bingley. — An ingenious Frenchman (Laplace) has given some reasons to shew the probability of such stones being discharged from some of those great volcanoes

which are clearly perceived in the moon.—Instead of giving those reasons to your readers, some of whom, perhaps, begin to show their *wisdom* by their smiles, I choose rather to conclude, and to subscribe myself,

Basingstoke. Sir, yours respectfully, J. JEFFERSON.
Jan. 18, 1810.

THE BLACKSMITH REFUSED ORDERS.

Mr. Editor,—MANY of your readers were doubtless amused and pleased with the anecdote of the Reverend Blacksmith, in your late Number. As a counterpart to Archbishop Usher's leather-aproned candidate, and to prevent blacksmiths, and other mechanics, from applying for holy orders without his qualifications for the work, I send two anecdotes of similar applications, which met with a different reception, the one having probably been borrowed from the other. J. J.

'WHEN Dr. Andrews became Bishop of Winton, a distant relation, a blacksmith, applied to him to be *made a gentleman, i. e.* to be ordained, and provided with a good benefice. 'No,' said the Bishop, 'you shall have the best *forge* in the county; but *every man in his own order and station.*' *Bishop Horne's Essays and Thoughts on various Subjects.*

'I HAVE read a tale of Robert Grosthead, Bishop of LINCOLN, that being come to his greatness, he had a brother who was a husbandman, and expected great matters from him in point of preferment: but the Bishop told him, That if he wanted money to mend his plow or his cart, or to buy tacklings for his horses, with other things belonging to his husbandry, he should not want what was fitting; but he wished him to aim no higher, for *a husbandman he found him, and a husbandman he would leave him.*' *Howell's Letters, vol.* 3, *Letter* 8.

CORONATION SERMON.

Sir, *To the Editor.*

IN the present eventful and awful period, the minds of many are distressed with fears respecting the safety, security, and peace of the Dissenting, Seceding, and Methodist Churches; but they are calmed and comforted by the declarations of some, that very lately our beloved Sovereign has declared, 'He remembers his coronation oath; and will not break it, but keep inviolate the religious privileges of his people; and that he will reject all innovations.'

I hope the following extract from the sermon of the Bishop of Salisbury, on September 22, 1762, at the coronation of his present Majesty, in the Abbey Church of Westminster, will be pleasing, and show the coincidence of circumstances in the kind providence that has preserved our aged Monarch and his steady recollective mind to the present time, with firmness and integrity.

The Bishop concludes thus:—'And what can be more becoming this great and solemn occasion, than to offer up the most fervent supplications with one mind to Heaven, that the Holy Spirit of that God in whose presence the King and People are preparing to declare their mutual engagements, may pour into their hearts a sincere zeal for each other's happiness, and unite them in the strictest bands of affection!—May the sacred oath which our Sovereign takes at the altar of the King of kings, ever recur to his mind as the genuine intentions of his own heart!—may the homage which we pay him in all truth and faithfulness, be bound upon our hearts and minds with the ties of duty, gratitude, and love!—and from us may unfeigned loyalty spread itself through all ranks, give a right temper to the conduct of all his subjects, and establish his kingdom.' W. T.

JUVENILE DEPARTMENT.

Sir, *To the Editor.*

The following Address from Dr. Mather's Essays to do Good, struck me as so beautiful and impressive when I lately read it, that I could not help wishing all your juvenile readers might peruse it; and as Dr. Mather's volume, though cheap, is perhaps out of the reach of some, I shall feel obliged by the insertion of this short Extract. Yours, S.

'It is the practice of some devout hearers of the word, when they have heard a sermon, to consider, What good thing have I now to ask of God with a peculiar importunity? They are also accustomed to call upon their children, and make them answer this question: 'Child, what blessing will you now ask of the glorious God?'—after which, they charge them to go and do accordingly. In pursuance of this piety, why may not this be one of the exercises which shall conspire to form a good evening for the best of days? Let it be a part of our work on the Lord's Day evening, seriously to ask ourselves the following question: —'If I should die this week, what have I left undone which I should then wish I had been more diligent in performing?' My friend, place thyself in dying circumstances; apprehend and realize thy approaching dissolution. Suppose thy last solemn hour arrived; thy breath failing, — thy throat rattling, — thy hands with a cold sweat upon them, only the turn of the tide expected for thy expiration;—in this condition, what wouldst thou wish to have done more than thou hast already done for thy own soul, for thy family, or for the people of God? Think upon this question, and do not forget the result of thy thoughts;—do not delay to perform what thou hast resolved upon. How much more agreeable and profitable would such an exercise be on the Lord's Day evenings, than those vanities to which that evening is too commonly prostituted, and by which all the good of the past day is defeated!—and if such an exercise were often performed, O how much would it regulate our lives! — how watchfully, how fruitfully would it cause us to live!—what an incredible number of good works would it produce in the world! Will you remember, Sirs, that every Christian is a temple of God? It would be of great service to Christianity, if this notion of it's true nature were more frequently and clearly cultivated; — but, certainly, there yet remains very much for every one of us to do, that the temple may be carried on to perfection; that it may be repaired, finished, purified, and the topstone of it laid with shoutings of 'Grace, Grace unto it!' As a branch of this piety, I will recommend a serious improvement of the various dispensations of Divine Providence, which we have occasion to notice. More particularly, have you received any special blessings and mercies from the hand of God?—you do not suitably express your thankfulness; — you do not render again according to the benefit that is done unto you, unless you set yourself to consider, 'What shall I render unto the Lord?' You should contrive some signal thing to be done on this occasion; — some service to the kingdom of God, either within yourself or among others, which may be a just acknowledgement and memorial of what a gracious God has done for you. This is an action to which the goodness of God leadeth you;—and I would ask, How can a good voyage or a good bargain be made, without some special returns of gratitude to God? I would have a portion of your property made a thank-offering, by being set apart for pious uses.'

Obituary.

MR. CHRISTOPHER GABRIEL

Was born at Falmouth, in 1746, of pious parents. An account, left by himself, states, That till he arrived at the age of 14, he remained in Nature's darkness; yet vainly thought that all was well; yea, so imperfect were his views, that, when in the commission of sin, he thought God looked on him with pleasure! After this he was tempted to believe there was no God; and that his parents only wished him to think so for the sake of discipline; and so strong was this delusion, that he was induced to imagine it was of no consequence what evil he committed; and that feigned sorrow would be sufficient to excuse him from the punishment due to his sin. 'Oh, what a monster of iniquity had I like to have been!' said he; 'and how great was that grace which still preserved me, while dead in trespasses and sins, amidst all the restraints of my dear parents, who guarded against every breach of the Sabbath,—instructing me in the Assembly's Catechism, inducing me to read the Bible, and bend my knees before God in prayer; and also to attend public worship. Often would my dear mother take me aside, and converse with me on the Sabbath evening, weeping while she catechized me;'—and he always acknowledged this as the foundation of his Christian knowledge.

He was put out apprentice in the same town; and then thought he would neglect the whole of the duties he had been taught to observe; but Conscience would not permit this altogether. About this time he used to go some miles from home, where he was employed with others; with some of whom he went to hear the Methodists; and the Lord, who was rich in mercy, led him to some private meetings for prayer, &c. on Sabbath evenings, among the Baptists; and there he dates his first abiding impressions. Being now alarmed, he was led to break off outward sins; and now the value of his immortal part, and the folly of neglecting its interests were perceived by him: but soon the enemy appears to have persuaded him that a moral righteousness was sufficient; and he became a Pharisee. He attended the Sacrament; and thought this was the only ordinance he had neglected to fit him for Heaven: but about this time the vile blasphemous thoughts, which were suggested to his mind, destroyed his fancied hopes, and led him to think he had sinned against the Holy Ghost. Thus he was forced to cry in bitterness of soul, 'What must I do to be saved?' Again he attended where sermons were read, there being little gospel preached at that time in the town; and thus the Lord was pleased to enlighten his mind in the way of salvation, and particularly by Erskine's discourse, entitled 'The Comer's Conflict,'—from these words, 'While the child was yet coming, the Devil threw him down and tore him.' This appeared peculiarly applicable to him: also 'Bunyan's Grace abounding' was made a blessing to him. He again went to Penryn, amongst the Methodists; from which he appears to have received benefit. He was also induced to attend the ministry of the Rev. T. Wills, at St. Ann's; and often walked 18 miles, and returned again the same evening, acknowledging he received much benefit from his preaching. On a Monday, while at work, these words were applied, with peculiar power and sweetness, to his soul: 'This is the will of Him that sent me, that ye should believe on the name of the only begotten Son of God.' 'The thrice happy, and never-to-be-forgotten moment now arrived,' saith he, 'when I was led to see it was the Father's will I should believe in Christ; and I found power to look to Him, and to rest my soul on his atoning blood for the pardon of all my sins, and to view his righteousness as mine! Rejoicing in the

Father's love, I was enabled to call this salvation mine, and to glory in the fulness of pardon manifested for guilty me. I cannot tell the joy, but reflect with pleasure how I have been delivered from Nature's darkness and distress of soul; how the false hope of my own righteousness has been destroyed, after having remained on that dangerous rock as long as I could, I was now led to see the distinguishing love which had called me, and left others! My eyes overflowed with tears of joy and love to that God who had done such great things for me; and now I went on my way, rejoicing in Christ Jesus!'

Having completed his engagements with his master, and being now about 21, he came to London for improvement, intending shortly to return, and settle in his native place; but He, whose thoughts and ways are not as ours, led him to unite with the people of God then assembled in White Street, Moorfields, Mr. John Griffiths being then their pastor. He now commenced business; and had a severe trial of his faith, occasioned by the abominable practice of the trade, in serving on the Sabbath. This, however, he was determined upon, that the word should be his guide; well knowing that the hearts of all are at the Lord's disposal: nor had he any inducement to alter his practice, finding the Lord prospered him more than others, who disregarded his holy day.

About the year 1780, he was chosen a deacon of the church; and with how much zeal and faithfulness he filled that office, those with whom he acted can readily testify. He seemed a stranger to lukewarmness; and his prayers, both in the church and family, were filled with holy fervour; and such was his even temper, that we hardly ever knew him to be angry; and during the trials of a family of nine children, six of whom died early, we never knew him to swerve from the path of duty, or slacken his exertions in religion. He was a ready visitor of the sick; and always considered the poor as his peculiar charge. In families, he was always the peacemaker; and being ready to do good to all, he was often solicited by those who had no particular regard for religion, but who esteemed his judgment and integrity. To Christians he was always a valuable companion, being ever ready to converse on experimental subjects. To ministers he always was a firm friend and advocate; and such was his diligence in the service of the church, that scarcely any weather prevented him from filling up his place in town, though he resided at Islington for several years. Thro' his abundant care over his children, we have to acknowledge some of our first impressions of divine truth, and hope we shall have to bless God for it to all eternity.

In 1806 our dear mother was seized with a paralytic stroke; but in this sharp trial also he manifested that serenity of soul which brought much glory to his Redeemer. Nevertheless, that he was sorely tried by the enemy, frequently appears from his papers, found after his decease; in which his alternate seasons of joy and sorrow are manifested; but which we have not room to insert.

A short time before his death, he writes thus: — 'For what should I wish to live another day, but to praise my God, who hath done so much for me, seeing, if I wait longer, the grave is my house, and Satan and corrupt nature will harrass and perplex me still! O may the thoughts of this lead me while I live to seek his glory, and ever feel him as my refuge!' — Thus we see how his mind was prepared for his approaching change! His last illness was but of a few days. Being in town the week before his death, he complained of a cold, and much obstruction in his breath; and having been subject to an asthma in the winter, he now felt the effects of his old complaint, which appears to have issued in an inflamation in the chest. The obstruction in his breath prevented him from saying much; and being corpulent, it was with considerable difficulty he was assisted to bed the last night: after which, he requested one of us to pray with him; and he closed with a hearty Amen! During the night,

he said, 'My meditation of him is sweet;' and to the medical assistant he replied, by uplifted hands, when the question was asked him, how precious Christ was to him! Such was his tranquillity of mind, that he expressed no anxiety about leaving his family; but was willing to depart to be with Christ, and enjoy the fulness of that presence, which was his peculiar pleasure while here on earth.

His remains are deposited near the worthy Bunyan's, in Bunhill Fields: the Rev. J. Gore, his pastor, gave a solemn address to a numerous attendance of friends and neighbours at the grave; and, on the following Sabbath, a funeral-discourse was preached at Barbican, from his last words: 'My meditation of him shall be sweet.' — The Rev. Mr. Wildbore, who had for many years highly respected him, improved the event to a crowded auditory, in Falmouth, the town of his nativity, on the same day, and from the same text.

The Experience and Death of Mrs. Alice Gabriel, Widow of Mr. C. Gubriel, the first part of which was found in her own writing, after her decease.

I was born June 24, 1743, at Soham, in Cambridgeshire, of respectable parents. My father's name was William Trowell: his father and family had been great supporters of the Independent interest at that place for many years. When I was about three years of age, God, in his providence, removed them to a large farm, nine miles distant; but they continued their attendance at Soham on the Lord's Day, tho' I was too young to attend until I was about 10 years of age. I went about that time, and heard a young man preach from Psalm xlviii. 14, 'For this God is our God for ever and ever: he will be our Guide even unto death.' He spake of the privileges of those who had this God for their God, — even Jehovah Jesus. I thought, at the time, if I were possessed of all the world, I would freely give it to be assured that Jesus was my God, and would be my Guide and Portion for ever. I had such a strong desire in my heart after a knowledge of Jesus, that I was continually praying that this God might be mine. I do not remember that I went again for some time; and, being of a volatile disposition, those serious impressions partly wore off, and I was very light and trifling, like other girls.

About the age of 13, my parents sent me to a school at Ely, where all was carnal, vain, and ungodly; but I was not without convictions; for I remember one night I had been at the card table, and had won some money, and, on retiring to bed, I knelt down to say my prayers, but my conscience was so burthened I could not pray; so I resolved the next day to buy a prayer-book; and my legal views led me to make some satisfaction to an offended God. I went on in this way until I left school, at the age of 17. At that time, I was deeply concerned about my salvation; and I often prayed God would make me what he would have me to be. I was very desirous to read God's word and pious books; and, if I could meet with any one that would converse with me on religion, I was all attention, as we had not the gospel preached in our village.

A person came to my father's one day on business, and began to talk to him on religious subjects: he said he would call his daughter, as she liked any one to speak about religion. I found he was one of Mr. Wesley's people, and told me he had preaching at his house every other week, and invited me to come and hear. I got leave to go the next week: it was at a distance of about four miles. The preacher's name was Paul Greenwood: his text was, 'Except a man be born again, he cannot enter the kingdom of Heaven;' and the word verily sounded so solemnly, that it entered into my immortal soul, and I was led to cry out, 'What must I do to be saved?' I was fully convinced that it was the word of God, and

must ever stand; so that, unless I experienced a new birth in my soul, I could never enter the kingdom of Heaven. I was in great distress for many months. About this time, it pleased God to remove my father by death. This increased my trouble. We left the farm, it being too large for us to manage.

One Lord's Day, before I was going to church, I prayed the Lord would give me some comfortable hope in himself, lest the soul he had made should fail before him. It pleased the Lord to hear my prayer, and to apply those precious words to my soul, 'Thy sins are forgiven,' Luke vii. 48. Never did I feel such light, life, and love before. I saw Jesus had shed his precious blood to atone for my sins, and that it was sufficient to cleanse me from all sins. Then did I go on my way rejoicing in his salvation, and often thought, if I had been a man, I would have preached the gospel to poor sinners. Indeed, from house to house in the village, I went, telling them what poor miserable helpless sinners they were by nature and practice; and if they lived and died in that state, they must be miserable to all eternity. I told them Jesus Christ came into the world to save sinners; and exhorted them to pray to him to give them repentance and remission of sins. It was my practice to take my Bible and Mr. Hart's Hymns, and go in the fields in the morning, and in some secret place to read and pour out my heart to God; and he has often met me, and blessed my soul with a view of his love.

One morning, when I was returning home, I saw my dear mother sitting on a bank in the orchard, crying bitterly. I thought she was weeping on account of my father's death. I went to her; and asked why she wept so. Her answer was, 'I may well weep, to see my children taking the kingdom of Heaven by violence, and I myself shall be shut out!' I was glad to hear her tell her concern after salvation; and, as well as I was able, I pointed her to the 'Lamb of God, which taketh away the sins of the world;' begging her to seek him by secret prayer; and I do believe, from that time, the Lord carried on the work of grace in her soul.

Soon after this we removed to Soham, my native place; and sat under the ministry of the Rev. Mr. Adam, a sound judicious preacher of the Calvinistic doctrine. My mother was admitted a member of the church; and, I have no doubt, lived and died a believer in Christ. When I was about 22, I came to London, to see my relations; from some of whom I met with much persecution; for I went constantly to hear the gospel; but the enemy of souls set in with their discourse to tempt me to believe that my salvation was uncertain. This led me to a throne of grace to pray that the Lord, if the work was his own, would seal my pardon afresh upon my soul. One day, praying with great earnestness that the Lord would give me a word of promise to support my tottering faith, he was pleased to bring those words with a divine power to my soul: 'I have blotted out as a cloud your transgressions; and as a thick cloud your sins.' Then I was enabled to see myself justified in the sight of God, through the blood and righteousness of Jesus Christ. Various has been my experience in the last 40 years; but, glory be to God, he is faithful, and will never alter the thing that has gone out of his mouth! My everlasting *all* I do with confidence cast upon Jesus! I know in whom I have believed, and that he is able to keep that which I have committed unto him!'

"Thus far," say her sons, "we have from her own pen; and as the Obituary of Mr. C. Gabriel will shew how the Lord led them for the last 40 years, we have but to add our testimonies of her being a kind, tender, and affectionate parent, whose prayers were constant for her children at a throne of grace. For the last three years she was much afflicted by a paralytic stroke; and the last eight months was not down stairs. Her affliction, though long and painful, was borne with Christian patience. She had been a widow only four months, when she was called to unite with her beloved partner."

REVIEW OF RELIGIOUS PUBLICATIONS.

The Judgement *delivered, Dec.* 11, 1802, *by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches Court of Canterbury, upon the Admission of Articles, exhibited in a Cause of Office, promoted by* KEMP *against* WICKES, *Clerk, for refusing to bury an Infant Child of Two of his Parishioners, who had been baptized by a Dissenting Minister. Taken in Short-hand By Mr. Gurney. Price* 1*s.* 6*d.*

THIS suit was brought against the Rev. Mr. Wickes, Rector of Wardley *cum* Belton, near Stamford, Lincolnshire, for refusing to bury the infant child of John Swingler, and Mary his wife, his parishioners; which child had been baptized by the Rev. G. Gill, a minister qualified according to law, of the denomination of Calvinistic Independents. The usual proceedings were had in the institution of the suit, and the articles were offered, detailing the circumstances of the charge. Mr. Wicks, it appears, was apprized of the fact of the baptism; but he assigned the same as the ground of his refusal, and that he was not bound to bury a person baptized by a dissenting teacher.

The articles pleaded, That the minister was required to bury this infant in the form prescribed by the Book of Common Prayer and by the Canon. The Rubric, which contains directions for the performance of the burial office, makes two exceptions: — 'It is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicated, or have laid violent hands on themselves.' The question is, Whether this infant, baptized with water, in the name of the Father, the Son, and the Holy Ghost, by a dissenting minister (qualified according to the Toleration Act) did die unbaptized within the true meaning of the Rubric. If not, he has violated the Canon by his refusal.

'To ascertain the true meaning of the law, the ordinary rules of construction must be resorted to; first, by considering the words in their plain meaning and in their general sense, unconnected with the law; and, in the next place, by examining whether any special meaning can be affixed to the words, when connected with the law, either in its context or in its history.

'The plain simple import of the word 'unbaptized,' in its general sense, and unconnected with the Rubric, is, obviously, a person not baptized at all; not initiated into the Christian Church. In common parlance, as it is sometimes expressed, that is, in the ordinary mode of speech and in the common use of language, it may be said that this person, *A.* was baptized according to the form of the Romish Church; that another person, *B.* was baptized according to the form of the Greek Church; that another person, *C.* was baptized according to the form of the Presbyterian Church; that another person was baptized according to the form used among the Calvinistic Independents; and that another person was baptized according to the form used by the Church of England: but it could not be said of any of those persons that they were unbaptized; — each had been admitted into the Christian Church in a particular form; but the ceremony of baptism would not have remained unadministered, provided the essence of baptism, according to what has generally been received among Christians as the essence of baptism, had taken place.'

Sir John then enquires, Whether there be any thing in the law itself, in its context, that varies or limits its meaning? and comments on the meaning of the terms *unbaptized*, or *excommunicate*, or *suicides*. He proceeds to say, 'The question is not, Is there any law expressly enjoining the Clergy to bury Dissenters? — but Does any law exclude Dissenters from burial? It is the duty of the parish-minister to bury

all persons dying within his parish, all Christians. The Canon was made to enforce the performance of that duty, and to punish the refusal of burial:—nothing can be more large than the Canon is in this respect. It does not limit the duty to the burial of persons who are of the Church of England; he is to bury all persons that are brought to the Church, upon convenient warning being given to him. The Canon has the single exception, expressly, of excommunicated persons. The Rubric adds the other express exceptions, of persons unbaptized and suicides. Exceptions, then, being to be construed strictly (for it is always to be presumed that if the lawgiver meant that his exception should be more extensive, he would have expressed his intention in clear and distinct words); and exceptions not being to be extended by mere implication so as to limit the general law, it would be necessary, in order to give to the exception the meaning which has been contended for in argument (namely, that of excepting all persons who have not been baptized by a lawful Minister of the Church of England, according to the form prescribed in the Book of Common Prayer) that it should have expressed it, not only by the term 'persons unbaptized,' but by the terms 'persons who have not been baptized according to the form prescribed in the Book of Common Prayer.' It has not done so, at least in express terms.

He then proceeds to consider the validity of lay-baptism; and examines the law of the Church of England on this head, in a very full and learned manner; from which it appears, that a person was not allowed to be re-baptized, even though his baptism had been very *irregularly* performed by a layman, or even by a *pagan*. He considers how the law stood at the time of the Reformation, in the days of Queen Elizabeth and James I. The latter said, 'I utterly dislike all re-baptization of those whom women, or laics, have baptized.' The two things deemed by the old law essential to baptism were, The use of water, and the form of the words, 'I baptize thee,' &c. The Rubric, as published by King James, directs, That if private baptism (in a house) had been performed, the minister should make inquiry, when the child is brought to church, in the following order:—'If the child were baptized by any other lawful minister than the minister of the parish where the child was born or christened, he shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the church do answer that the same child is already baptized, then shall the minister examine them further, saying, By whom was this child baptized? Who was present when this child was baptized? Because some things essential to this sacrament may happen to be omitted through fear or haste in such times of extremity, therefore I demand further of you, With what matter was this child baptized? With what words was this child baptized? — and if the minister shall find by the answers of such as bring the child that all things were done as they ought to be, then shall not he christen the child again, but shall receive him as one of the flock of true Christian people.'

After the Restoration, the Rubric was revised, and worded as it now appears in the Common Prayer-Book. From all which it appears, that the Church did at all times hold baptism by water in the name of the Father, and of the Son, and of the Holy Ghost, to be valid baptism, though not performed by a priest who had been episcopally ordained; or rather, though administered by a layman, or any other person. 'If that be so,' says Sir John, 'if that is the construction of baptism by the Church of England, then the refusal of burial to a person 'unbaptized,' cannot mean that it should be refused to persons who have not been baptized by a lawful minister, in the form of the book of Common Prayer.' P. 31.

'During the Usurpation, it was most highly probable that there

must have been a great number of persons, after episcopacy and its ministers had been discountenanced for a great number of years, who had received baptism from persons not episcopally ordained. Now, if those baptisms had been mere nullities, what would have been the course at the Restoration? Surely to direct that such persons should be baptized, provided they were to be considered as persons unbaptized because they had not been baptized by a lawful minister according to the form of the Book of Common Prayer. But there is no trace to be found either in the historical or controversial writings of those times, that such a measure was adopted: nothing that leads even to a suspicion of it. On the contrary, it will be found, that one of the first cares of the bishops, upon the Restoration, was to go about confirming; and confirming whom? Why, confirming the very persons who had been thus baptized; considering therefore, and necessarily considering, that though these baptisms might be held to be irregular, yet they were to be considered as valid, otherwise no confirmation could take place upon them. Not only did they confirm, but I apprehend they must have ordained in many instances upon those very baptisms: indeed, the one would seem almost of course to follow the other. They must also have buried great numbers who have been baptized in no other way.'

Sir John next observes, that when Dissenters have come over to the Church, and become ministers of it, they have never been re-baptized. The same practice has always prevailed with respect to Catholic converts and ministers.

'The Church does not refuse the office of burial to all persons who are not conforming members of it. Papists, who are considered as much more widely separated from the reformed church than Protestant Dissenters, are not only permitted to be buried, but are required so to be; and this, not by putting the body into the ground without ceremony (for the Church knows of no such indecency) but the minister is to read the service.'

The Judge then acutely observes, That the act for compelling the burying of Popish Recusants in the church-yard, was passed soon after King James's accession. The union of the two crowns had just taken place, and many of his Majesty's Scotch subjects had followed him into England; — his own children had come with him; his own children had been born in Scotland, and were baptized by Presbyterian ministers: could he ever intend that all persons, but members of the Church of England, should be excluded from church-burial?'

[*To be concluded in our next.*]

Philemon, *or the Progress of Virtue: a Poem, in Two Volumes. By* W. L. Brown, D. D. *Principal of Marischal College, and University of Aberdeen, &c. Price* 14*s.*

It was long a just subject of complaint, that the charms of Poetry were prostituted to the service of immorality; and that writers of genius and of taste employed their distinguished powers to seduce the heart through the medium of the imagination. At a period when the public mind was irradiated by the brightest corruscations of intelligence, it was polluted by the most unblushing libertinism; and true patriotism wished, for the sake of the morals of the country, that even the talent, which rendered her illustrious throughout the world, had been buried in oblivion, rather than have exerted itself to attract admiration at the expence of purity, and, by the controul which it exercised over the passions, to poison the very springs of the soul, corrupt its sentiments, and give impulse to its worst propensities; yet, amidst the general apostacy of talent from religion, and even from common morality, a few daring spirits were found, bold enough to deviate from the popular and beaten track; and possessed genius sufficient to bear them out, in their generous effort to restore Poetry to its original dignity, to refine it from its alloy, and

to renew its alliance with truth and virtue. While Milton has soared beyond all height in pursuit of a theme, borrowed altogether from the treasury of Revelation, — Young has led the mind along a sequestered path to complete, in silence and retirement, its existence and duties, its redemption and destination, — Addison has lent his aid to our devotional exercises, — Watts has swept the Hebrew lyre with the hand of Christianity, — and Cowper has mingled the sublimest strains of piety with the purest taste, the most enchanting ease, the most enlightened judgment, and the most exquisite feeling. In our day we can boast of many, who, with no small share of poetical talent, pay homage to religion. Dr. Brown is among the number of those who write to reform the morals, while they interest the feelings of mankind.

To estimate the production now before us aright, it is necessary to take into the account those principles which the Doctor endeavours to establish in his Preface; nor can any work be said to be fairly represented, unless the criticism respects the end professed by the writer. Had Dr. B. designed to produce an epic poem, he would have rendered himself liable to the rules of epic composition; and had he projected a poem purely didactic, of course, he would not have chosen a hero; above all, he would not have introduced the machinery which now appears in his performance. As he renounces both these modes of instruction, it would be unfair to measure his performance by the standard applied to either of them: as the paths of Poetry are infinitely diversified, he was at liberty to choose for himself any of those which have been already trodden, or to mark out a new one; and as he explicitly states his intention, as well as the reasons for his decision, it only remains to determine, whether he has accomplished his object, and gratified the expectations awakened by his pretensions? He says, 'That the design of his poem, and the end for which the character of Philemon is delineated, is 'to trace the progress of virtuous sentiments, principles, and opinions, in the human mind, and to exhibit them in a corresponding course of action.' We do not hesitate to say, That we think he has done this.

If Dr. B. rises not to the sublimity of a Milton, or a Young, nor discloses the fire of a Dryden, nor writes in the polished diction of a Pope, nor displays the varieties of a Cowper, he never sinks into meanness, nor disgusts by negligence. Perhaps, if at any time feebleness appears to enervate the poem, it arises from an attention to cadence too slavish, to which strength is occasionally sacrificed, and which produces a monotony tiresome to the ear, and, so far, destructive of energy. Notwithstanding we are inclined to admit, that from this blemish Dr. B. is not entirely free, we think his production possesses considerable merit; and cordially recommend it as being favourable to evangelical principles and pure morality. As a specimen of the style and sentiments, and that our readers may be better able to form a judgment for themselves, we subjoin two extracts: the first of which exhibits Dr. Brown's powers of description; the second, his attachment to religion: —

'Thus the lone traveller, from morning grey,
Has, patient, plodded thro' the sultry day,
Till, when the sun, with rapid wheels descends,
The shadows length'ning as he westward tends;
The turbid clouds assume a sable dye:
Big drops are shed: the vollied lightnings fly!
Tremendous thunder seems to rend the ground;
The forests tremble, and the rocks resound.
The beasts have fled to covert. He inclos'd
In sheets of lightning, stands alone expos'd!
Peal follows peal; — hills flame! Along their sides
Rain-swollen torrents hurl their foaming tides.
Disparted rocks are hurried in their train,
And mounds of driven earth obstruct the plain:

But, 'mid this dire suspence, the peals decay, —
The voice of Thunder dies at last away!
O'er the black vault wide azure streaks appear, —
The sun emerges from his western sphere;
The trembling leaves now glitter with his rays;
And Nature her reviving charms displays.

Vol. I, *book* vii, *p.* 202, 203.

'Next, meek Humility's clear judgment knows
What man to man or his Creator owes;
Perceives the Law all moral pride confound,
And stands on *Mercy*'s, not on *Merit*'s ground!

Vol. I, *book* i, *p.* 20.

'And now the Gospel, borne on every breeze,
Speeds o'er the land, and sweeps the rolling seas!
Her trumpet sounds from oriental shores
To regions which the western orb explores!
Lo! Superstition's altars are o'erthrown,
While pure Religion calls the world her own!
Lo! sons and daughters from remotest climes,
Confess Messiah and abjure their crimes!
Lo! holy prayers and virtuous actions rise,
Sweeter than clouds of incense to the skies!
Lust, Force, and Fraud, renounce their baneful reign,
And Man restor'd, shall Paradise regain!' *Vol.* I, *p.* 24, 25.

A Defence of Calvinism, *or Strictures on a Recent Publication, entitled 'St. Paul against Calvin.' By* W. Roby. 12*mo*, 2*s*.

A MODERN infidel has asserted, That 'the *odium theologicum*, or theological hatred, is noted even to a proverb; and means that degree of rancour which is the most furious and implacable.' It is to be deeply lamented, that the general complexion of polemical writings, and the spirit of detraction which pervades them, have, in too many instances, confirmed this observation. Perhaps, the importance of those inquiries which respect the discoveries and obligations of religion, may, in some measure, account for the warmth and earnestness with which controversialists have maintained their favourite positions. Religion derives its awful sanctions from another world; and when mortals deal with thunders and anathemas, they are apt to blend the depraved passions of human nature with feelings of a higher and purer kind. It might also be remarked, that in explaining the assertions of revelation, such explanations are not unfrequently identified with Scripture itself. It perfectly accords with all our preconceptions of what a divine revelation should possess, that its tone should be decisive, its affirmations dogmatic; and that its doctrines should appear, not in the form of logical conclusions, dependent merely on previously established reasonings, but as the explicit determinations of Him, whose will is at once the reason and the rule of our faith and practice. When fallible beings, therefore, assume the province of dictatorship in religion, and expect their intimations and ideas to possess oracular authority; when they attach to their interpretations of certain passages in the sacred volume, the claims which belong only to inspiration, it is with perfect consistency that their ardour degenerates into rancour, — that their firmness advances to obstinacy, and their opposition to inveterate resentment. Happy would it have been for the Christian church, if 'the meekness of wisdom' had conducted the forces of controversy, — if a due estimate had been invariably formed of the relative importance of disputed points; and if, on all questionable subjects, strength of argument had been blended with 'the temper which becometh the gospel of Christ.' *Fortiter in re, suaviter in modo*, should always be the motto of religious disputants.

These general remarks are occa-

sioned by the publication, entitled 'St. Paul against Calvin;' on which Mr. Roby has so mildly and judiciously animadverted in the work before us. Mr. Smyth, the author of the philippic to which we allude, is a clergyman of the Establishment, resident in Manchester. In many parts of his treatise, he appears to be a man of warm and active piety; — but, unfortunately, his zeal is not always 'according to knowledge.' 'He sets out,' observes Mr. Roby, 'with high professions of candour, complimenting his 'Calvinistic brethren,' as persons whom he sincerely regards, — whose religious principles, though in his opinion, grossly erroneous, will not exclude them from the kingdom of Heaven, — whose public ministrations, at least on some subjects, are distinguished by freedom, energy, and ability; and to whom he (Mr. S.) has listened with admiration, and sometimes with rapture.' Notwithstanding these acknowledgements, he soon discovers himself to be thoroughly conversant with the art of sophistry, in all its meanness and misrepresentation. Had Mr. S. been a 'Barrister,' we might have expected a reiteration of calumny and invective, founded on the most illiberal perversion of the sentiments and language of his opponents. He must have been well informed, from the various respectable authorities among Calvinistic writers, that they have repeatedly disavowed the constructions and consequences which he has attached to their declarations. He must know that a caricature is not a portrait; and that it is possible to present such a distortion of angelic features as to transform a celestial countenance into the appearance of a Devil.

We are glad that an able and highly-esteemed minister, against whom some personal allusions are directed with unmerited asperity, in the work of Mr. Smyth, has at length deemed it proper to expose the misrepresentations of his antagonist; and, in a strain of calm and temperate discussion, to present an antidote to the virulence of his statements. It is the design of this exposure to prove, in reply to Mr. S. 'That his statement of Calvinism is distorted, — that his arguments against it are inconclusive, — that his attack on the ninth chapter of Romans has proved unsuccessful, — that he yields to his opponents what serves to establish their sentiments, — and, that the formidable charge of irreconcileable difficulties, which he opens against Calvinism, bears with much more direct and powerful force against the opposite system.' P. 4.

It would be an easy and interesting employ to follow Mr. R. in his proofs and illustrations of these various positions; but the limits to which we are confined, preclude a minute investigation and analysis of his arguments. They are presented in a clear and perspicuous arrangement; and though the style is not distinguished by its elegance, it is uniformly chaste and appropriate. We particularly admire the temper and spirit which the author has so steadily preserved; and which display an amiable contrast to the petulance and acrimony that pervade the strictures of his opponent. The work before us is a happy exemplification of the apostolic maxim: — 'In meekness instruct those that oppose themselves.'

It could not be expected, that on topics which have been so often agitated as those at issue between the Calvinists and Arminians, we should meet with much novelty or originality. Every track has been so much beaten, and every path so well explored, that he is deservedly entitled to our commendation who only arranges more precisely, or elucidates more clearly, what others have long ago discovered. Mr. Roby's publication has this peculiar excellence, that it never contends for too much, — that it proceeds upon a just view of the limits of inquiry, with respect to the 'deep things' of God, and exhibits an accurate statement of the questions to be discussed, without any of that disingenuousness which too often disgraces polemical combatants. Mr. Roby is particularly happy in *reducing to absurdities* the conclu-

sions of his antagonist, though he always maintains his dignified composure, and never triumphs in his conquests. We sincerely wish the 'Defence of Calvinism' a circulation equal to its merits, and far beyond the limited circle to which its local reference might confine it.

The Child's Monitor, *or Parental Instruction: containing Progressive Lessons, interspersed with Moral and Religious Reflections, adapted to the Comprehension of Children. By* J. Hornsey. *Second Edition improved,* 12mo, *3s. 6d. bound.*

It is a great improvement in the modern plan of education, that the lessons put into the hands of children are adapted to their understanding, and rendered at the same time amusing. Many books of instruction, on this rational principle, have lately appeared; and the progress of learning is thereby greatly facilitated. Mr. Hornsey appears to us to have executed his task well. His Monitor is, as he professes in his title-page, 'Calculated to instruct children in reading, in the use of stops, in spelling, and in dividing words into proper syllables; and, at the same time, to give them some knowledge of Natural History, of the Scriptures, and of several other sublime and important subjects.' His divinity (sect. 9, &c.) we do not admire; we wish it had been more clear and evangelical; as it stands, no one can justly suspect it of Methodism. On the whole, however, we think it a valuable school-book.

Literary Notices.

Mr. Howe's Works are in the press; and the First Volume may be expected by the end of May.

Proposals have been issued by Mr. Davies, of Ipswich, for the Sermons of the Rev. Caristopher Love, on Grace.

Rev. Mr. Williams, Curate of Stroud, has in the press a small volume of Poems.

London Female Penitentiary. — We are happy to inform the Public, That, at a friendly meeting of Mr. Hale, Mr. Thomas, and Mr. Burder, at Mr. T. Pellatt's, in the presence of Mr. John Clayton, jun. it was agreed, That all personalities between those gentlemen should be forgotten. It is understood that Mr. Thomas retains his opinion, that the gentleman he alluded to is the Author of the Critique which appeared in our Magazine for September last; and that Mr. Burder, as Editor, is justified in neither admitting nor denying the charge. These gentlemen continue to think for themselves, upon the subject of the Penitentiary.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Works of the late Rev. Eb. Erskine. A new edition, three vols. 8vo. 1l. 4s.

Vol. 3, of Bogue and Bennett's History of Dissenters, 8vo, 10s. 6d.

Missionary Hymns, for the Use of the Annual and Monthly Meetings of Missionary Associations, much enlarged and improved, price 6d.

Missionary Transactions; containing Accounts from most of the Stations abroad. Number XXI. 1s.

A Biographical Sketch of the Rev. J. Sanderson, of Rowell. By his Kinsman, the Rev. C. Robson. 12mo.

Holloway's favourable and unfavourable Signs of the Times.

The Advantages which Religion may derive from Learning: a Sermon for the Dissenters' Grammar School. By J. Bennett, Romsey.

Essays on Controverted Subjects. By James Watt.

A Treatise against the Pope's Supremacy, by his late Majesty Edward the Sixth: new edit. dedicated to his Majesty, by Dr. Duncan, 2s

Six Meditations on the Sufferings of Christ, in View of commemorating his Death. By the late J. Clunie, with his Life, 2s. 6d.

A Letter to the Rev. Dr. Sheppard, occasioned by his attack on Methodists and Dissenters. By J. Chamberlain, Bath.

RELIGIOUS INTELLIGENCE.

GERMANY.

Extract of a Letter from J. F. Sting, Master of a Grammar-School in Balingen, a Small Town in the Kingdom of Wirtemberg, dated the 5th of August, 1809,

On the 31st of June, a flash of lightning struck a house in the suburbs of our town; and the fire spread so rapidly, that, notwithstanding the most strenuous exertions, in less than 22 hours the whole town was burned down, with the exception of a few houses. 320 houses were laid in ashes; and 630 families deprived of their habitations, and of almost all their property. Their misery and distress is indescribable. They had suffered much before from the war; which, having equally affected their neighbours, they can expect but little assistance from them.

Extract of a Letter from the Rev. Dr. Knapp, Director of the Orphan-House in Halle, in Saxony, dated the 12th of August, 1809.

Hitherto the Lord has helped us in the midst of various difficulties. Our university again subsists since Easter, 1808, though very thinly attended, to what it formerly was. That God has preserved Franck's Institutions, notwithstanding the pressure of the times, and the failure of former resources, is a wonder in our sight, and has greatly strengthened my faith. Our government has last year done more for their support than we ever could have expected. It is true, they signified to us they could not continue it to the same extent for the future; but He, who has the hearts of all men in his hands, and to whom all resources are open, can easily continue to provide for it; for one thing is evident, that the blessing of their Founder still res s upon them. In extent, they have recently increased, in consequence of an order from government, that the two grammar-schools in the town should be incorporated with them; besides which, the original schools of the orphan-house are so crowded with children, that we are distressed for room, though we can accommodate upwards of 700.

Extract of a Letter from Mr. J. T. Kiesling, Merchant at Nuremberg, dated the 10th of January, 1810, *addressed to the Rev. C. Steinkopff.*

As the different sums which you committed to our distribution have long since been exhausted, I humbly beg leave once more to recommend to the attention of your benevolent Committee, the numerous sufferers in Austria, Nuremberg, Augspurg, Tyrol, and many other places, who have been reduced to the greatest extremity by the late awful war; so that some of them are literally starving. Therefore, now the kind assistance of the generous friends in London, would prove more acceptable than ever, and be productive of the greatest blessings, for which our common Lord would richly reward them.

Oh, ye generous friends of humanity in England, could you but for a moment be transported to the cabins of Poverty in Germany, — see their distresses and hear their tales of woe, your hearts would melt within you, and you would gladly exert yourselves to the utmost to alleviate the burdens of your suffering fellow-pilgrims; and now to our blessed Lord and Saviour, I commit every thing: he has the hearts of his people in England in his own hands; and can incline them as seemeth good to himself.

FRANCE.

Paris, March 1. — Napoleon has decreed that the Edict of Louis the xivth, founded upon the Declaration of the Clergy of France respecting the Ecclesiastical Power, made in the month of March 1682, shall be a general law of the empire.

The principal point of this Declaration is, that neither the successors of St. Peter, nor even the whole

church, have received from God any power over things temporal and civil; but only over spiritual matters. The chief article is succeeded by three other articles, declaring, That, even in spiritual matters, the power of the Pope is limited by the Decrees of the Council of Constance, and by the usages and constitutions of the Gallican Church.

By a late Decree of the French Emperor, the Roman territory is to be divided into two departments: The department of Rome, and the department of Trasimene; the former to send seven deputies, the latter four, to the Legislative Body in France. The territory is to give the title of *King of Rome* to the hereditary imperial prince; and the city is to be deemed the second city of the empire.

By this decree, the Popes are to make oath never to do any thing contrary to the four propositions of the Gallican church, agreed to in the assembly of the clergy in 1682.

The decree further provides for the temporal support of the Pope. He is to have palaces in several parts of the empire, where he may wish to reside; and of course, one at Rome and one at Paris, with a revenue of two millions (we suppose of francs); but he is to have no temporal authority.

Baptist Mission, East Indies.

We are informed that pleasing accounts of the State of the Mission have lately been received. The work of grace appears to be going on among the natives; and also among some Portugueze Catholics, at Calcutta. The Missionaries at Goamalty, Dinangepore, and Berhampore, have likewise been successful. The brethren Chater and F. Carey have got into their new mission-house at Rangoon; and are so far masters of the language as to be able to meet the natives twice a week, and converse with them about religion. They have met with a book, containing *Scripture Extracts*, translated into the Burman language, by an Italian Missionary, who has been in the country five-and-twenty years. — This will be useful to them till they are able to translate the New Testament themselves.

Having finished the translation and printing of the New Testament in the Orissa language, they are about to commence a Mission to that part of India; for which purpose Providence appears to have provided suitable instruments; and the expence is proposed to be defrayed by the church at Calcutta. There have been, we rejoice to hear, several remarkable instances of converting grace among the Europeans; one of whom was a notorious infidel.

Mr. Carey, who has been very dangerously ill, is mercifully recovered; but is still indisposed.

Extract of a Letter from Mr. De Queteville, Preacher to the French Methodists, in the Islands of Guernsey and Jersey, to Dr. Coke.

[*From the Methodist Magazine.*]

Monsieur P. informs me, that the Reformed in France are in high credit: that Monsieur S—— has great interest with Napoleon, and is the friend of the Minister of the Interior; and that the sincere Methodists are much esteemed where they are known.

The Emperor has of late published a Declaration, which he has obliged the Priests to read in their several congregations, stating, that they who call themselves The Successors of Jesus Christ, and his Apostles, ought to imitate their Master; who publicly avowed, 'My kingdom is not of this world;' and who took no part in the public affairs of the state; but was wholly occupied about spiritual things. He says that he will listen to them when they speak to him on subjects connected with the salvation of his soul; but on no other!!!

You will be pleased with the account Mrs. Mahy has given me of Mr. Pontavice. She says that he arrived in Caen a little before their departure, on a visit to the Society, as he had been accustomed to do every winter; and, in the intervals, he wrote them very edifying pastoral letters: that he is much aliv

to God, preaches with great power, and sees the fruit of his labour amongst the inhabitants of Bolbec, where he statedly ministers. He is held in high estimation by the Reformed Ministers, who frequently invite him to preach in their churches, where he has crowded congregations. — The last Whitsuntide he spent at Rouen, in supplying the place of one of the ministers who was indisposed. The church could not contain the crowds of Protestants and Roman Catholics; who listened with the greatest attention, whilst he published the doctrines of salvation as they are taught amongst us.

Mrs. Mahy observes further, 'The little Society at Beuville was much affected at our departure, and shed many tears. They are very lively; as are a few others in the Commune of Conde. Two are dead; and a few have turned aside. There are eighteen in Society at Beuville, and eighteen at Perier, one of them was formerly a great opposer of the truth; but now he is a leading man; and, in the absence of Mr. M. reads sermons to the people.'

Jews in Poland.

A MINISTER of the gospel now in London, who was in Poland last year, relates the following remarkable fact: — Several of the Jewish Rabbis in that country, entertaining some apprehensions concerning the possible truth of the Christian Religion, have been known to say to some of the Jews, when attending their dying beds, and in the near prospect of eternity, 'If Jesus of Nazareth, in whom the Christians believe, be the true Messiah, may God have mercy upon you for his sake!'

Power of Conscience.

A MAN and his wife were recently executed at Augsburgh for murder, the discovery of which, after a long lapse of time strongly manifests the impossibility of eluding the all-seeing eye of Providence. The criminal, whose name was Wincze, was originally of Nurenburgh; but removed to Augsburgh in 1788; where he followed the law. In this city he became intimate in the family of Mr. Glegg, to whose daughter he paid his addresses; but the old man not sanctioning his visits, he met the daughter privately, seduced her, and persuaded her, in order to remove the only obstacle to their union, to administer poison to her father! The horrid plan succeeded, no suspicions were entertained, and their union put him in possession of the father's wealth. During a period of twenty-one years they were externally happy; but, in secret, a prey to the greatest remorse. At length, unable to endure any longer the load of guilt, the wife made confession of the particulars of the atrocious crime she had been prevailed on to commit. The husband was apprehended; and both suffered by an ignominious death.

LONDON.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held on Wednesday, May 2, at the [Old] London Tavern, in Bishopsgate Street, near Cornhill, the former place of meeting having been found too small.—The President will take the Chair *precisely* at Twelve o'Clock.

The Annual Sermon for the Benefit of THE LONDON FEMALE PENITENTIARY, will be preached on Wednesday Evening, the 2d of May, at St. Lawrence Jewry Church, near Guildhall, by the Rev. Legh Richmond, A. M. Rector of Turvey, Bedfordshire. — Service to begin at Half past Six o'Clock, precisely.

The Annual Meeting of the Society engaged in the Support of the London Female Penitentiary, will be held on Tuesday, the 8th of May, at the New London Tavern, Cheapside, at Twelve o'Clock, precisely.

Anniversary of the Missionary Society.

The Annual Meeting of this Society will, if God permit, be held in London, on Wednesday, Thursday, and Friday, the 9th, 10th, and 11th Days of May. — The Arrangement of the Services is as follows: —

SURRY CHAPEL.

Wednesday Morning, May 9, the Rev. W. B. Collyer, D. D. of Peckham, to preach.

TABERNACLE.

Wednesday Evening. The Rev. T. Kelly, A. M. of Dublin, to preach.

SILVER STREET.

Thursday Morning, May 10, the Members and Friends of the Society will meet at the Rev. Mr. Jones's Chapel, Silver Street, to transact the usual Business of the Institution, — to hear the Annual Report, and elect Officers and Directors for the Year ensuing. An Address will be delivered to the Society.

TOTTENHAM-COURT CHAPEL.

Thursday Evening, the Rev. G. Collison, of Walthamstow, to preach.

ST. BRIDE'S CHURCH, FLEET STREET.

Friday Morning, May 11, the Rev. W. B. Cocker, A. M. Vicar of Bunny and Ruddington, in the County of Nottingham, to preach.

On *Friday Afternoon*, at Four o'Clock, the remaining Business of the Society will be transacted at the School-Room of Sion Chapel.

AT SION CHAPEL.

On *Friday Evening* the Sacrament of the Lord's Supper will be administered to those Members and Friends of the Missionary Society who are *Stated Communicants* with a Christian Church (of whatever form) who produce Tickets, signed by their respective Ministers. It is hoped that no Person will be offended by the strict regard which, to prevent confusion, or the admission of improper persons, must be paid to this Regulation.

Ministers resident in town, will be pleased to send to the Secretary, 53, Hatton Garden, for Tickets, on the preceding *Thursday*, *Friday*, or *Saturday* Morning. Ministers from the Country may obtain them on *Monday Afternoon*, at No. 9, Old Swan Stairs; or on *Wednesday Morning*, before the Service, at Surry Chapel.

We are desired to say, That the Front Seats in the Galleries at each of the Chapels, being reserved for the Ministers, other persons are requested not to occupy them.

The Morning Services will commence at Half past Ten, and the Evening Services at Six. —— A Collection will be made at each place.

The Annual Meeting of the Religious Tract Society will be held on Thursday, the 10th of May, at the City of London Tavern, Bishopsgate Street, at Seven o'Clock in the Morning.

The Annual Meeting of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland, will be held on Friday, the 11th of May, at Seven in the Morning, at the New London Tavern, Cheapside.

The Annual Meeting of the General Congregational Union will be held on Wednesday Morning, May the 16th, at the Rev. Mr. Wall's Meeting-House, Pavement, Moorfields; when a Sermon will be preached by the Rev. Dr. Winter. — Service to begin at Eleven o'Clock. The Business of the Society will be transacted after the Service. —— The Members and Friends of the Union are requested to breakfast together at the New London Tavern, at Half past Seven in the Morning of the same day.

TOLERATION ACT.

In consequence of the Motions made by Lord Sidmouth, in the House of Lords, we are informed, that Returns have been transmitted by the Registrars in each Diocese, of the number of places registered therein; and also by the Clerks of the Peace of the several Counties, both of the Preachers and Places licensed therein, according to the Toleration Act, from the beginning of the year 1760, to the end of the year 1808. The totals, we understand, are as follow: —

	PLACES.	PREACHERS.
Number of PLACES registered in the Bishops' Courts — —	10,154	
Number of PLACES registered at the Quarter Sessions — —	2,007	
Number of PREACHERS at ditto —	—	3,672
Total —	12,161	3,672

We confess that the number of preachers falls far below our expectation, and seems not to afford any ground of alarm, even to those who are the most jealous on account of the supposed increase of Methodist and Dissenting Teachers.

In looking over the list of counties, the greatest numbers are, as might be expected, in the most populous places; for instance,

Yorkshire, 351 | Middlesex, 810.

If there has been any abuse of the Toleration Act, by obtaining licences by persons who are not preachers, we suspect it has been in London. We are assured, by ministers in the country of considerable information, that no case ever came within their observation of such a fraud. Indeed, such cases are so few, that it seems preposterous to ground an infringement of the Toleration Act on such a pretext. Besides, the evil, if it really exists, is already obviated, in great part, as the late Militia Bills excuse no preacher from serving, unless he be the minister of a congregation.

As to the number of places licenced, it is not very great: twelve thousand in 48 years, is only about 250 in a year; which is not five annually in every county; and if we take into the account, as we certainly ought, that, in many cases, four or five different licences have been obtained for one congregation (as a dwelling-house, a barn, a small meeting, and then a larger) the number is much reduced.

Then again, let it be remembered, that many a place has been licenced, for fear of disturbance or persecution; in which there has been preaching but once or twice, or for a very short time, and then dropped. Our brethren in the country well know this. This will reduce the number still lower; and thus, taking the above and other similar circumstances into consideration, it seems probable that not more than 5000 or 6000 places have (probably many of these are merely Sunday-Schools) in nearly 50 years, been licenced: a number by no means formidable to thinking and candid men, who wish to promote the religious instruction of the poor and ignorant.

African Institution.

THE Annual Meeting of this Society was held at Freemasons' Hall, on the 28th of March, the Duke of Gloucester in the Chair. An interesting Report was read by the Secretary; from which it appears that the Committee have diligently directed their attention to the encouragement of Agricultural, Mechanical, and Commercial Pursuits among the natives of Africa. The Report states, that the enemies of the abolition of the slave trade have been actively employed in attempting to evade the operation of the abolition-laws, by carrying on a

clandestine trade in American vessels, under some neutral flag; in which nefarious business there is reason to fear they have been too successful. By the vigilance, however, of this Institution, they have been in part defeated. A valuable ship was seized in the Thames, which has been condemned and sold; — and the produce, about eleven thousand pounds, disposed of in such a way as is likely to render the proper officers very active in making future discoveries.

A Letter was read from an African (a Prince, we believe) expressive of his gratitude for the advantages, civil and religious, which he had derived from his education in this country.

It appears that a native of Africa, named Isaacs, who had arrived at Sierra Leone, gave it as his opinion that the celebrated traveller, Mr. Mungo Park, was not dead, as had been generally supposed: he states, That he had been his guide through a part of the country; and must have heard of his death had it happened. We understand that Isaacs had engaged to go in search of him; and should he succeed in finding him, is to obtain the reward of a thousand dollars.

The Thanks of the Meeting were voted to the Committee, for their useful services. On the motion of the Marquis of Lansdowne, Thanks were also voted to Zach. Macaulay, Esq. the Secretary, for his gratuitous and disinterested exertions. Mr. Wilberforce and other gentlemen enlarged on the commendable zeal of that gentleman in the discharge of his office; and particularly in the seizure of the ship, before mentioned; and for his disinterested conduct in relinquishing a handsome proportion of its forfeiture, to which, as the detector of the affair, he was entitled. The gratitude of the Meeting was expressed by voting to that gentleman a piece of plate, of the value of £ 50.

It was truly gratifying to see noblemen and gentlemen of the first character assembled on this occasion, anxious to promote the cause of Humanity, and to repair, as far as it is possible, the mischiefs occasioned by the horrible trade in slaves. Marquis Lansdowne, Lord Gambier, W. Wilberforce, W. Morton Pitt, Esqs. were of the number.

Although it be not the direct object of this Institution to diffuse the light of the gospel among the natives of Africa, yet, by promoting civilization and commerce, we trust that the way will be prepared for the introduction of Missionaries and Bibles; and that the cause of Religion will ultimately be promoted by its laudable efforts.

We are sorry to find that the Funds of this Society are not replenished in a degree proportioned to the greatness of the objects they have in view; and sincerely hope that the affluent will come forward and generously afford their aid.

French Prisoners of War.

In 1807, the Missionary Society printed 3000 copies of Doddridge's Rise and Progress, somewhat abridged, in the French language; and caused them to be distributed among those distressed captives; which were received with acceptance, and it is hoped have been useful.

Since the above edition has been exhausted, repeated demands have been made in various quarters for a further supply; but the present state of the funds, and the extensive nature of the Society's permanent engagements, do not render it adviseable for the Directors to undertake another edition: they have, therefore, laudably declined it; which has induced a few friends to engage in printing an edition of 3000 copies by private subscription; and relying on the accustomed liberality of the religious public, they have commenced the Work; which will (including carriage to the several depots of prisoners of war) cost full £ 200.

As many of the readers of this Magazine may be desirous of contributing to this benevolent work, it has been thought advisable to announce, that Contributions will be

received by Joseph Reyner, Esq. 50, Mark Lane; the Rev. G. Burder, 53, Hatton Garden; or Mr. J. Tarn, 12, Spa Fields.

Provincial Intelligence.

Dec. 27, 1809, a chapel was opened at Stokesley, a market-town in the north riding of Yorkshire. Mr. Jackson, of Green Hammerton, preached in the morning, from Hag. ii. 19; Mr. Arundel, of Whitby, in the afternoon, from Psalm lxxxv. 8; and Mr. Muscut, of Darlington, in the evening, from Revelations xix. 12. —— A Society was formed in May, 1805, by a few ministers, in the central part of Yorkshire, for the purpose of supporting an Itinerant to be employed in that part of the county, called Cleaveland. A suitable instrument for the work was found in the person of Mr. W. Hinmers. The removal of some labourers, and the death of others, introduced him to an extensive field; which is now yielding a delightful increase, thro' the blessing of God, upon his unwearied exertions. The congregations are large, considering the incommodious places where they met, and the state of the population. The meeting place at Stokesley was an upper room: being too small for the congregation, and even dangerous when crowded, it was determined to build a chapel; for which a lady at York has given land; and the people have subscribed among themselves £140. The subscriptions, however, having fallen much short of the expenditure, the friends are constrained to look for pecuniary assistance to their Christian brethren in other parts. — We are happy to add, that another itinerant has been lately engaged for another district in the same county, who is principally supported by a gentleman who is the Treasurer to the Society.

ORDINATION.

Nov. 7. Mr. Barnes, from Hoxton Academy, was ordained pastor of the church of Christ at the Old Meeting, Westbury, Wilts. Mr. Lacy, of the same town, introduced the service; Mr. Honeywell, of Melksham, delivered the introductory discourses, &c. Mr. Stevenson, of Trowbridge, offered the ordination prayer; Mr. Jay, of Bath, gave the charge, from 1 Tim. iv. 6, 'A good minister of Jesus Christ;' Mr. Elliott, of Devizes, preached to the people, from 1 Thess. v. 12, 13; Mr. Jones, of Trowbridge, concluded with prayer. Mr. East, of Frome, preached in the evening.

We are glad to hear that a Penitentiary for the Reception and Reform of Young Female Convicts, is preparing in the City of Dublin. A Penitentiary for the Reform of Young Criminals of the Male Sex, was established in the year 1801; since which 241 persons have been admitted.—The happiest effects have resulted from this Institution.

The Meeting of the Bedfordshire Union of Christians will be held at Bedford on the 23d of May; when Mr. Hughes, of Battersea, and Mr. Castleden, of Woburn, are expected to preach.

In addition to what was inserted in our Magazine for March, of the late excellent Mrs. Clarke, relict of the Rev. Thos. Clarke, Rector of Chesham, we are desired to add, That she bequeathed the following Legacies: —

To the British and Foreign Bible Society, £100.

To the Society for Missions to Africa and the East, £100.

To the Society for the Relief of Poor Pious Clergymen, £100.

To the Sunday-School at Chesham, £50. — Besides several Small Donations to the indigent.

The executors hope to be able shortly to announce Proposals for the publication of a volume of Sermons, by the late Rev. T. Clarke.

Died, on Lord's Day Evening, March 4, 1810, aged 27, at Nottingham, in the faith, hope, and patience of the gospel, Marianne, Wife of Richard Alliot, Minister of the Word of God in that place.

Contributors to the Missionary Society are respectfully informed, That *only* Collections, Anonymous Donations, and Legacies, are noticed in this Magazine; but that the annually published Accounts contain the Name of each Individual Contributor, whose Name and Contribution has been received by the Treasurer at the date of publication.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. S. Rooker and Congregation, Bideford — —	13	0	0
Rev. R Evans and Congregation, Appledore — —	10	6	0
A Friend at Bristol, by the Rev. Mr. Thorp — —	5	0	0
Ditto, by the Rev. Mr. Fletcher, Blackburn — —	1	1	0
A Young Person, by the Secretary — —	1	0	0
A Lady, by the Rev. Mr. Wall — —	2	2	0

POETRY.

Addressed to a Minister of the Gospel on his Return from the Country.

From scenes of war and tales of human woe, —
From fields with slaughter and with carnage fill'd,
And deeply crimson'd with the thousands slain,
Heart-sick I turn, to hail the welcome day
That to my longing eyes again restores
Him, from whose lips the words of gospel-truth,
Sweet as the balmy breath of early spring,
First struck my listning ears, and reach'd my heart!
(So Hope would whisper, and her honey'd speech
I not unwilling credit) yet wilt thou,
For much excuse he needs, again forgive
One who, in verse of most uncultur'd form,
And negligent of dress, or trick'd attire,
Presumptuous seeks, unknown, to celebrate,
With no feign'd gratulation, thy return?

Soft as the gentle dew at early eve,
When sinks the day-star in the western sky,
Falls on the new-mown grass, the word of life,
From hallow'd lips outbreath'd, benignant falls,
Refreshing to the heart, that, deeply-gall'd,
Knows its own bitterness and seeks for ease:
Man, unregenerate, attends it not,
Immers'd in worldly cares or worldly joys,
And emulous to tread the dizzy heights
Of mad Ambition; or, with grov'lling art,
Ransack the bowels of the teeming earth,
To fill, with shining dross, his bursting bags, —
A perishable treasure! fraught with ills!

O, dead to all that ought to sway the soul!
Deaf as the adder to the charmer's voice,
And lost to every hope, man heeds it not!
Heeds not the voice that holds the promise forth
Of pardon'd sins, of joys beyond the grave,
And free acceptance through a Saviour's blood!

In Folly's catalogue this most creates
Mute wonder, that, to vile and earthly joys,
And transient as the gleam of winter's sun,
Misjudging man postpones th'unceasing life, —
The endless bliss, th'abundant weight of glory,
And crown of light eternal in the heavens!

O for the voice of Him who, girt with power,
And Heaven-commission'd, came precursive down
To Israel's favoured sons, proclaiming loud,
'Repent ye, for the kingdom is at hand, —
'Prepare the way, make straight the path for God!'
'Tis thine, whose life harmonious with thy words,
And each according with the book of Truth,
Reflecting and reflected, beaming round
A sacred lustre on the Christian name, —
'Tis thine to raise that voice, — to me how dear!
That, with just threat'nings on the harden'd race,
Mix'les sweet promise of a Saviour's love,
And speaks at once of Heaven, and points the way!

For me, unworthy of the sacred theme,
And least among the least, may never breath
Of early Morn, or fall of quiet Eve,
Or Midnight's solemn hour; but speak of Him
Who, full of tender mercies, died for man.
Whether amid the busy hum of men
I tread the crowded street, or seek the shade
Of rural peace for meditation fit,
And silent musing on the wond'rous hand
That form'd, benignant, the prolific scene;
Or up the rock, my native rocks and wilds,
At early morn I climb to watch the beam,
Streaking with burnish'd gold th' empurpled east,
In freshest glory bright; or catch the ray,
Steep slanting through the clouds, behind whose form
Sinks the broad orb of slow-retiring day;
In Spring's soft season, Summer's fervid noon,
'Mid Autumn's fruits, and Winter's drear domain,
Be God in all my thoughts!— God, great and good,
In all that strikes the eye or charms the ear!
Amid the wondrous scenes Creation shews:
But not in all that charms the eye or ear
Amid this wond'rous scene, his love so shines
As in the sacred page, my dear delight,
That to a sin-benighted soul reveals
Redemption, through a dying Saviour's blood!

O Love beyond compare! love most divine!
Immeasurably great! be this my theme
Of daily meditation; and when Night
Her sable mantle o'er a slumb'ring world
Throws solemn, may my thoughts aspiring rise
To those bright mansions of eternal bliss,
Prepar'd in Heaven before th' omnific word
Spoke into being from the boundless void
This beauteous order; or, resistless said,
'Be light;' — and light, obedient to the call,
Sprang forth, rejoicing! May my glowing soul,
Enkindling at the thought, unceasing, praise
Him who, in mercy to a ruin'd world,
Himself the ransom for the ruin'd gave,
And on the cross expir'd, that man might live!

To thee, his minister, whose faithful word
First to my view expos'd the wond'rous plan
Of man's redemption, this unskilful verse,
Grateful I dedicate, nor thou despise
The humble offering of a muse unknown!

Ἀγωνιζόμενος.

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Windsor

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THE

EVANGELICAL MAGAZINE.

JUNE, 1810.

MEMOIR
OF
THE REV. RALPH THOMPSON.

Mr. Ralph Thompson was born at Helmsley, in Yorkshire, in the year 1769. His disposition to serious things appeared at a period uncommonly early. He was not addicted to juvenile pursuits, as children generally are; but, instead of playing in the streets, he was observed to be constantly attentive to the Scriptures, whether at home or in the school; and so extraordinary was his attention and his memory, that, while yet a child, he had learned the whole of the New Testament by heart. The report of this remarkable attainment having reached the ears of Mr. (afterwards Dr.) Illingworth, then curate to Dr. Conyers, he was desirous of seeing and examining the child; when, to his great astonishment, he found the account he had heard to be exactly true. From this time, young Thompson obtained the name of 'The Walking Concordance.'

Dr. Illingworth having removed to London, as curate at Tottenham Court Chapel, Ralph Thompson, when 12 years old, followed him, and continued under his tuition about four years; after which he returned to Helmsley.

The following account is extracted principally from his own private statement of the gracious dealings of God to his soul, presented to the writer by his brother, the Rev. Mr. Thompson, of Bishingham, Lincolnshire.

'It was the Lord's command to the poor demoniac, whom he dispossessed of a legion of devils, to go to his friends and neighbours, and tell them what great things the Lord had

done for him, and how he had mercy on him. Thus the vilest of the vile would erect a monument of praise to the God of all grace and mercy, inasmuch as he hath had compassion on him. When the Lord was pleased to bring me under concern for my immortal soul, so great was my ignorance of the plan of redemption, that I thought nothing was wanting in me for acceptance into the divine favour. Puffed up with a high conceit of my moral righteousness, I concluded no mortal could lay any thing to my charge. Thus composing my soul to rest, I prosecuted my studies with vigour, knowing the letter of Scripture, but not the spirit and power of it as yet. It pleased God, in his gracious providence, to send the Rev. Mr. Browning to Helmsley; under whose ministry the Lord revealed himself to my soul, and brought me, like Saul of Tarsus, to seek righteousness and strength in Him alone. Now I appeared vile in my own eyes. My goodness and self-righteousness received an effectual check, and I was constrained to renounce them, as of the law, which was now become my condemnation. Here my legal and carnal hopes died, and I was left to abhor myself, and repent in dust and ashes, crying for salvation through Jesus's blood and righteousness. At length, my soul was set at liberty by those gracious words of our Lord, 'Him that cometh to me I will in nowise cast out*.' My mind now found peace, and I enjoyed the gospel, walking in the joy of the Lord, as my Strength and my Song; yet soon my corruptions, and an evil heart, aided by Satan, began to rise, and caused me great distress and painful anxiety, so as to call in question all my experience, and conclude myself a hypocrite. At seasons I could adopt the words of Paul, 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord†.' But when in the contrary state, I was ready to exclaim with David, 'I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand‡.'

'Having now tasted that the Lord is gracious, I felt a concern for the salvation of my fellow-sinners, and wished to point them to the Lamb of God; but, reflecting on my weakness and unworthiness, I concluded myself unfit for such an important office; being greatly distressed, and recollecting

* John vi. 37. † Romans viii. 38, 39. ‡ 1 Samuel xxvii. 1.

what the sacred word of God has declared, that God hath chosen the weak and foolish things of the world, to magnify the riches of his grace in them that are saved: he honoureth the most weak and feeble to be instrumental in turning many to righteousness; and thus I thought indeed it must be, if I became a minister of the everlasting gospel. After conversation with, and opening my mind on this subject to my spiritual father, the Rev. Mr. Browning, I, at length, obtained liberty to speak publicly in the name of the Lord Jesus Christ, about Christmas, 1790, making my appeal to the Searcher of hearts, that the glory of God and the salvation of precious souls was the grand and leading motive in my engaging in this important work. On Jan. 1, 1791, I was appointed to preach at Appleton; and, on April 12, I was sent to Sudbury, in Suffolk.'

Mr. Thompson was now a labourer in the vineyard of Christ, and a preacher of the gospel in Lady Huntingdon's connexion, at Sleaford, Lincolnshire; and afterwards at Woster, in Gloucestershire.

In 1796, Mr. Thompson came to preside over an Independent church and congregation at Guyhern, in the county of Cambridge. Here continuance for a series of years and great usefulness were expected; but, oh! the depth of the riches both of the wisdom and knowledge of God! — how unsearchable are his judgments, and his ways past finding out! — the Lord was preparing him for himself, and was pleased to remove him from the church militant to the church triumphant, on Sep. 1, 1806, in the 37th year of his age.

Mr. Thompson was a personable man, a good speaker, a sound and useful preacher (Calvinistic in sentiment) of pleasing manners, and greatly esteemed by his people, and by the Ministers of the Lincolnshire Association, in whom all have lost an affectionate brother, and a faithful servant of Christ.

Reflecting on the life of Mr. Thompson, many striking and important subjects arrest our attention; such as, submission to the divine will, — the evidence of the restraining grace of God on our infant years, — the insufficiency of all human attainments and exercises to produce a new creature, without the regenerating grace of God, — and the sovereignty of God in the disposal of all men and means, however accomplished, and desirable to his church and people, to the end that all should be still and know that he is God, and will alone be exalted.

Great Grimsby. W. S.

DISREGARD OF DIVINE INSTITUTIONS;

OR,

REMARKS ON A RASH EXPRESSION,

"*IT IS ALL NONSENSE.*"

[Extracted from a Letter to a Gentleman in Scotland.]*

Sir, — ALTHOUGH the estimate of your religious character, when you came to reside in our vicinity, was by no means over-rated, yet I was exceedingly struck to hear that your answer to the question, "Are you going to sermon to-day?" was, 'No: it is all nonsense!' The following remonstrance on your abrupt reply to the above friendly enquiry, is submitted to your serious perusal, without the remotest intention to give you offence.

'It is all nonsense!' Did the expression escape you when there was no watch before the door of your lips? Were you not aware of their import when applied to a divine ordinance? They cannot be excused even on this ground. Is this a subject on which we may use lightness? You are not the first, it is true, who has styled the preaching of the cross 'Foolishness.' The Greeks, so much famed for their wisdom, were many of them of your opinion; and you will be kept in countenance by the whole tribe of Deists, whether more learned or more illiterate: 'For the preaching of the cross is to them that perish foolishness.'

'All nonsense!' And are you likely to meet with credit from many who do not put even a proper estimate on gospel-preaching? How many of those who have been amused, instructed, and enraptured with the eloquence of the pulpit, will be ready to mark him down as one either wholly illiterate, or devoid of taste for rational entertainment, who, with so much confidence, talks in this manner? What must have been the original pouring forth, under the immediate influences of the divine Spirit, of such a torrent of sublime and convincing eloquence as reached the conscience of some in the first assembly in the world, when the painter and the statuary can make so much of Paul in the midst of Mars-hill? How different from yours was the opinion of Dionysius the Areopagite, of Damaris, and of others, who at the same time felt, to their everlasting satisfaction, the force of truth upon their hearts! Did they count that foolishness, which so effectually persuaded them to take up their cross and follow Jesus?

'It is nonsense!' Surely, the institution is not. Is it not well known by those who are even enemies to the cross of

* Letters and Essays, by the Rev. John Parker. — *See page 146 of this Magazine.*

Christ, to be an effectual mean of conveying instruction to the ignorant, and to them that are out of the way? Is it foolishness to lecture on languages and philosophy, on law and medicine, on politics and history? Are not multitudes, in this manner, well instructed in these sciences? and, are no means to be employed for acquiring the knowledge of divinity?

'All nonsense!' How unseemly the expression in the mouth of one who retains the name, at least, of a Christian! What consistency is there between your external profession and the sentiment by which you so rudely pour your contempt on the preaching of Christ? 'Nonsense!' After such a reflection on your own, need you be put in mind how much you insult the understanding of others, not merely of the lower orders, but of those who have been the first ornaments of their age and their country, in regard to the improvement of their minds? Will he not be reckoned more brutish than any man, who condemns that which has been so highly valued by the Boyles and the Lockes, the Newtons and Addisons of our own and of every other country?

'It is all nonsense!' What impiety in the expression, when we know that the office of the ministry is an ordinance of God ever since the Fall!—for to the Old Testament church was the gospel preached, as well as unto us. Did not the blood of every victim, laid upon the altar of God as a substitute for guilty man, impressively proclaim peace on earth, and good-will towards men? 'How beautiful (in the most remote, as well as in later times) were the feet of them that brought good tidings, that published salvation, that said unto Zion, Thy God reigneth!' Was not Christ himself given for a light to the Gentiles? In the days of his flesh, did he not preach righteousness in the great congregation? Did not his lips keep knowledge? Many found, in their happy experience, that he had the tongue of the learned. His most inveterate enemies were obliged to confess, 'Never man spake like this man.' Christ, who hath all power in Heaven and on earth, gave commission to his apostles, saying, 'Go ye into all the world, and preach the gospel to every creature; and they went forth (in obedience to his command after his ascension) and preached everywhere, the Lord working with them, and confirming the word with signs following.' Still Christ 'gives some apostles, some pastors and teachers, for the perfecting of the saints, for the work of the ministry;'—and have you the courage to call that foolishness which, by the only wise God, is appointed and blessed for the salvation of mankind?—'for it hath pleased God, by the foolishness of preaching, to save them that believe.' That the foolishness of God is wiser than men, is abundantly evident from the glorious triumphs of the gospel over darkness, error, and superstition. Jews and Gentiles can

attest the truth of this. Does not that which had so happy an influence on Mary Magdalene, on Saul of Tarsus, on the jailor at Philippi, on Manasseh, and on many others, deserve a very different epithet? Why talk at this rate of that which has been productive of the most blessed effects on the minds and on the conduct of mankind? What is wisdom, if this be folly? Where shall you find good news and glad tidings equal to these? Where is that law which can be compared to this, the spirit of which is, 'All things, whatsoever ye would that men should do unto you, do ye even so to them?' What can promote the felicity of men, both here and hereafter, if this be despised?

'It is all nonsense!' To *you*, perhaps, it may be foolishness. By repeating the assertion so confidently, will you lay us under the necessity of giving you credit, so far at least as you yourself are concerned? Though your understanding be darkened, though it be true that the natural man receiveth not the things of the Spirit of God, others may see clearly. They may know the mysteries of the kingdom. 'The spiritual man judgeth all things.' To you they may be foolishness; neither may you know them, because they are spiritually discerned. You cannot, therefore, be admitted as a judge. You know what to think of a blind man pretending to be a judge of your own art. Who would appeal to him, so far as light and shade are concerned? Who, that is a perfect master of arranging both, would believe him when he denied their existence? — and can we credit them who cannot see afar off, when they bring down to their own level the wisdom of all those who know Him that is true, who see light in his light clearly, — who know the doctrines of the gospel, who believe them, who rely on them for eternity, who would rather suffer the loss of all things than be moved away from the hope of the gospel!

'It is all nonsense!' Repeat the expression no more. Renounce the sentiment with shame and confusion. May not God have his messenger to carry an embassy of peace to them who are engaged in a desperate rebellion against him? May not the King of glory have his heralds to proclaim war against the kingdom of Satan, and to publish peace, and to say to Zion, Thy God reigneth? If this be allowed the meanest who wears a crown, who shall infringe the prerogative of Him who sits upon the holy hill of Zion, on whose head are many crowns, to whose sceptre every knee must bow!

The friends of the truth whom you revile, cordially invite you to come and sit at the feet of Christ, and hear the blessed words that proceed from his mouth. They do not preclude the closest examination of what they teach, provided it be begun and carried on with humility and candour, under a deep sense of their ignorance, with such a prayer as this, 'What I know not, teach thou me.' Go you and do likewise. Do it without delay,

with an earnest desire that God may be glorified; that your own soul may be saved in the day of the Lord; that you may be instrumental in training up the children whom God hath given you in the knowledge of the truth; that you may be valiant for the truth upon earth, in proportion to the opposition you have made to it, the contempt which you have cast upon it. Thus you shall shine as the brightness of the firmament, and the stars for ever and ever! Otherwise, your sun shall go down, — your day shall end in eternal night! You are thus addressed in Scripture-language, because, I suppose, you have not yet cast away the Bible altogether; because the light of truth hath penetrated hearts as adamantine as yours may yet be; and because the sword of the Spirit, which is the word of God, can make a conquest of yours. With an earnest prayer for your complete and eternal salvation,

I am yours, &c.

CRITICISMS.

The learned Shuckford, in his 'Treatise on the Creation and Fall of Man,' introduces a criticism on the Hebrew particle כי (*Ki*) which considerably removes the obscurity of the passage under his review. The phrase which gives rise to his criticism is the following: — 'And the Lord God said unto the serpent, *Because* thou hast done this, thou art cursed *,' &c. The particle *Ki*, it is to be observed, may either be translated *for*, *because*, or *although*, as the sense of the passage where it is used shall determine. In several places, our translators have not been very happy in their choice of the word by which it ought to be rendered. In the verse quoted above, if it is rendered *although*, instead of *because*, the phrase conveys a different meaning, and less embarrassed with difficulty than it is by our present translation: — 'And the Lord God said unto the serpent, *Although* thou hast done this,' &c.

A more glaring impropriety in translating it occurs in Gen. viii. 21; which, in our translation, carries obscurity, if not contradiction in the face of it: — 'And the Lord said in his heart, I will not again curse the ground any more for man's sake, *for* the imagination of man's heart is evil from his youth.' It occurs to every reader, that the imagination of man's heart, being evil from his youth, is the reason why God will not curse the ground any more for man's sake; whereas, he would naturally suppose that this would be the very reason why God would again visit the earth with his curse; — but if the particle *Ki* is translated *although*, as it ought to be in this passage (and as it is in the margin) the difficulty vanishes, and the meaning of the

* Gen. iii. 13.

passage is obvious and plain :—'And the Lord said in his heart, I will not again curse the ground any more for man's sake, *although* the imagination of man's heart is evil from his youth.'

In Genesis xlviii. 14, in our translation, the same difficulty occurs :—'And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left upon Manasseh's head, guiding his hands wittingly, *for* Manasseh was the first-born.' This was a reason, we should have supposed, why he should rather have laid his right hand on Manasseh's head; but the above phrase conveys this idea, that Manasseh, being the first-born, was a reason why Israel laid his left hand on him. The difficulty is entirely removed by translating the passage as follows: —'And his left hand upon Manasseh's head, guiding his hands wittingly, *although* Manasseh was the first-born.'

In Psalm xxv. 11, there is an improper translation of the same kind; but, by reading it agreeably to the above criticism, the verse is intelligible and plain. 'For thy name's sake, O Lord, pardon mine iniquity, *for* it is great.' The Psalmist surely cannot mean that the greatness of his iniquity was a reason why God should pardon it; but, by our translation, the Psalmist is made to speak this language, — a language which no theological device can reconcile to reason or to Scripture; but when translated as it ought to be, the obscurity of the passage is done away:—'Pardon my iniquity, *although* it is great.'—These remarks may entertain and instruct some of the readers of your useful Miscellany. ADJUTOR.

SUNDAY SCHOOLS.

It has been the honour of Protestant Dissenters, always to have stood forward as the decided friends of moral cultivation in the lower classes of society; and, at the present period, Providence, by enlarging their sphere of action, has extended their exertions, and encreased their success. I refer, particularly, to the establishment of Sunday Schools; but whilst I rejoice that they are become so general, and have been found so beneficial, I lament that any congregation should continue destitute of such an important institution. It appears to me a duty devolving on every minister, to attempt the formation of such a Nursery for the Church; and if every pastor used his influence with the younger part of his congregation, and gave the first impulse to the work, doubtless, many more Schools might be established, and the benefit of education be rendered more extensive.

If two or three persons in a congregation are determined to

combine their exertions, a School may soon be established. Even an individual zealous in the cause, need not despond: he may begin by instructing a few, till others are animated by his example, and induced to co-operate in his attempts. The work only wants to be begun, and a pleasing result is morally certain; and can any, who are blessed with the opportunity, refuse to labour under the Lord of the Harvest in such a promising field? — especially, when we consider *the expence is small, — the plan practicable and easy, — the advantages unspeakably great!*

Let ministers and individuals unite in exertion and prayer, — let the cause of the young and ignorant poor be espoused with zeal, and be maintained with perseverance: blessings will then attend your labours, and Heaven be propitious to your designs. The poor children may be unable to return your kindness; but your heavenly Father will not forget your labours of love, in the resurrection of the just. A TEACHER.

LETTER OF THE LATE REV. JOHN HILL

(*AUTHOR OF A VOLUME OF SERMONS*)

Sir, *To the Editor.*

The following is a Letter, written by the late Rev. John Hill, of London, author of a well-known volume of excellent Sermons. It is taken from a Sermon, preached on the occasion of his death, by the late Rev. T. Hall. As the Letter is truly excellent, and the Sermon rarely to be met with, it occurred to one of your constant readers, that it might serve some good purpose to publish it in your useful Miscellany.

ADJUTOR.

My dear Friend, *London, December, 1744, from my Bed.*

I HAVE been under a dangerous fit of sickness; yet one lesson I have learned by this affliction, which I never knew before so perfectly, at least so feelingly, is, the need and efficacy, the infinite merit and conscience-pacifying virtue of the blood of Jesus! When death and judgment appear in view, and the soul has not one good work he can call his own, were he sure he might plead it at God's bar, what must that soul do, upon the edge of an eternal world, whom the law charges with guilt, whom Conscience condemns for it, who sees Justice armed with vengeance to execute the law's curse, and himself about to fall into the Lord's hand, and to be arraigned before the bar of the living God, — who has no worthiness to recommend him to the blood of Christ, nothing but guilt and terror, sin and uncleanness, all about him? What an Hell must there be in such a

man's conscience, were there not a Christ ready at hand to help him, and had not his soul liberty, without any merit on his part, to venture upon him! Had I been sent to work, to recommend me to Christ, to make me welcome to the blessed Jesus, I had been undone! I must have called the man who had preached that doctrine no messenger, no interpreter, one among a thousand, but have judged of him as one sent to torment me before the time. Ministers know not what they do when they send poor souls to the law for life. The law is become weak, through the flesh. No man can keep the law, therefore, none can be saved by it! God's ancient eternal law is, as much as ever, the rule of righteousness, — no new law is substituted in the room of it. This law Christ fulfilled; and, by his obedience to it, must the sinner be justified. There is virtue enough in his blood to cleanse from all sin, merit enough in his righteousness to set aside all creature unworthiness! Whosoever applies to Christ, as a guilty, perishing, undone sinner, and relies on him, has eternal life! He that trusts God, honours him; and no one ever gave him credit to his own loss. This, this is the doctrine of the gospel: That there is pardon, righteousness, life, and salvation in Christ, for all that come to him; and that we may come, encouraged, not by any preparatory works of our own, any supposed worthiness we find within, but purely upon the footing of his own promise, — upon the credit of his own faithful word, as a God of truth, a God that cannot lie: that we come to Jesus for worthiness, for acceptance, for righteousness, for life. We have none of these before the venture of *faith is made upon Christ*. Blessed be God, for that for which he justifieth the ungodly! The headship of Christ is also a main-spring from which our comforts are to be fetched at all times. This is our safe retreat, and gives quiet harbour under the most gloomy circumstances. Oh, a life of faith, what glory does it bring to Christ! — what security and composure of soul to the oppressed Christian! I hope I am kept from despising the chastening of the Lord and from fainting under it. I see, I feel, the rod, and yet I love it. Not one stroke too much as yet; and if he goes on to contend, I will lay my hand upon my mouth. A friend that sticketh closer than a brother, is a mercy that tastes the sweeter the oftener it is observed. The veil is drawn aside when faith is drawn forth into action; and it is no new thing to see an open heart with him, when there is a closed hand. We are not proper judges of our own wants; but we all may joy, and in the Spirit we shall joy. —'Thou shalt chuse our inheritance for us.'

I am your assured Friend,

JOHN HILL.

THE SWEET PSALMIST OF ISRAEL*.

MEN say much, in the course of a life extended to forty, fifty, or seventy, years; but the time will come when their *last* words will be uttered; and, if those words are wise, they will be particularly noticed. The last words of David are very expressive. This prophet of the Lord was the 'sweet Psalmist of Israel;' and indeed, he was eminently so: he bore a sweet *character*, — a character for warm and undissembled piety. He was a worshipper of the true God, and a true worshipper; he was a man of undaunted courage, and a general of the first abilities: he subdued the chief of the Philistine enemies, Goliah, of Gath; he excelled in wisdom and genius, — his words were important and worthy to be written in characters of gold; he was a prophet of the Lord, and a poet of considerable talents; he possessed a sweet spirit. When Shimei cursed him, and one of the servants offered to revenge the insult, he would not suffer him; but patiently submitted, and said, 'Let him curse, for the Lord hath bidden him.' How meek, submissive, and resigned!

He composed sweet psalms for the church of God. The delight and consolation which these have afforded, in all ages, serve to demonstrate their sweetness. The doctrines which they contain are evangelical; the ideas are grand and sublime; and, in point of devotional composition, the book of Psalms has not its equal in the world! David recorded sweet encouragements. He well knew the human heart; he was well acquainted with all the trials and discouragements to which believers are subject. — Ye tried and exercised souls, come and drink at these streams, — 'yea, drink abundantly.'

It is true, that David was 'the sweet Psalmist of Israel;' yet did he meet with bitter enemies, bitter opposition, bitter trials, and bitter fears. The sweetness of his frame, his character, and his composition, did not secure him from the bitter storms of adversity. Now, if men would avoid bitter words and painful altercations in the family, in the church, and in the world, then let them make David, 'the sweet Psalmist of Israel,' their constant, their bosom companion. If men would possess sweetness in devotion, let them apply much to the Psalms of David. Read them, sing them, muse, and the holy fire will kindle and flame out in lively ardour!—May the writer duly regard this hint, and let no day pass, O my soul, without taking a live coal from this altar! It is said that Bishop Beza learned the whole book of Psalms by heart. Heart-religion makes the sweetest psalm-singer in the world!

PHILO-DAVID.

* 2 Sam. xxiii. 1.

SINKING FUND FOR BUILDING CHAPELS.

It is to be lamented that so much time and money are expended by ministers, in going about to collect for the enlargement, or new erection of places of worship; and that, after all, considerable debts remain in many places, the interest of which is generally deducted from the Ministers' salaries. To remedy this evil, and facilitate the progress of the gospel, the plan of raising money, by a separate subscription of one penny to sixpence a week, according to the ability of each stated hearer, affords an easy and certain relief.

Suppose a congregation, finding it necessary to enlarge or rebuild their place of worship, raise, on the above plan, Ten Pounds per annum (previous to the commencement of the building) and add the interest to the capital, it will appear, according to the following scale, that, at the end of twenty years, their subscription of £200 will be increased to the sum of £330 12s.

		United Collections, and Interest on last Year's Stock.		
		£	s.	d.
1st Year, collected	10*l.*			
2d ——	10*l.*	20	10	0
3d ——	10*l.*	31	10	6
4th ——	10*l.*	43	2	0
5th ——	10*l.*	55	5	1
6th ——	10*l.*	68	0	4
7th ——	10*l.*	81	8	4
8th ——	10*l.*	95	9	9
9th ——	10*l.*	110	5	3
10th ——	10*l.*	125	15	6
11th ——	10*l.*	142	1	3
12th ——	10*l.*	159	3	3
13th ——	10*l.*	177	2	5
14th ——	10*l.*	195	19	6
15th ——	10*l.*	215	15	6
16th ——	10*l.*	236	11	3
17th ——	10*l.*	258	7	9
18th ——	10*l.*	281	6	2
19th ——	10*l.*	305	7	5
20th ——	10*l.*	330	12	0

The above, with additional donations from the most opulent in each congregation, will enable them to accomplish what they need; if not, the fund may be continued. — For chapels erected for newly-raised congregations (if they are approved by the County Associations, and properly recommended) contributions must be solicited; and, if a debt remains, the sinking fund will be applicable, taking care to raise more annually than the interest of money. Example: if £100 is borrowed at five per cent. Ten Pounds per annum should be raised; and then the whole of the principal and interest will be discharged in 14 years.

GOOD ADVICE TO A YOUNG MINISTER.

To the Rev. Mr. ———.

My dear Sir,

I AM sorry that, during your stay at ——, I enjoyed so little, either of your society, or that of the church, though I confess, with concern, I then felt too little regret in being deprived of so valuable a privilege. The Lord make me more of holy David's spirit*! Had I been more in your company, I trust I should have sought spiritual improvement from you; but I should also have used the privilege of a friend to you and the gospel, in freely and affectionately pointing out what appeared to me objectionable in your ministry.

Let me, however, assure you, that, through the divine blessing, I have been edified by your public instruction; and the acknowledgment I once made to you to this effect, was from the fulness and in the sincerity of my heart. With respect to my objections, as it is now impossible for me to state them personally, I feel bound to do it by letter; and I know, that if I write under a due sense of the many imperfections and infirmities which incessantly cleave to me, I shall do it in a loving and humble spirit. It is the general testimony of your friends here, that you preach the gospel faithfully; and I most cordially agree with them. This seems to be saying all that can be wished; and you will, perhaps, wonder where my objection can arise. It is then to your *manner* of preaching I allude. This is undoubtedly an inferior consideration; but, my dear friend, I conceive it is very far from unimportant. The friends of the gospel, and those who are personally attached to yourself, can overlook many imperfections; and, to the soul that is hungry for the bread of life, 'every bitter thing is sweet:' but the case is very different as it respects the enemies of the gospel: their prejudices take deeper root; and really not without some cause; and, Why should offences to religion be multiplied, and the childrens' bread be made bitter and ungrateful to them? But to come to particulars: I fear you have often degraded the sacred and solemn subjects of which you have treated, by very unbecoming language and an unhappy mode of address.

By wishing to be familiar and plain (which is essentially requisite) you have, in some instances, descended to a coarseness and seeming irreverence, which, I must declare, has shocked me. You have talked upon the awful subject of *damnation* in a manner very unlike one who was deeply im-

* Psalm cxxii. 1. and xvi. 3.

pressed with a sense of its horrors, or with an apprehension that it would be the dreadful doom of some of your hearers. Your manner has appeared to indicate, that you rather took a kind of horrid pleasure in denouncing the sentence, than that you was affectionately solicitous for the salvation of poor condemned sinners. Far, far be it from me to conceive this of you; but, my dear friend, your unhappy manner and language have often borne strong appearances of such an unchristian temper.

With the same unfortunate levity, you have also degraded the glorious message of grace, which I, nevertheless, believe you have feelingly and faithfully delivered. One would think it impossible that any thing bordering upon merriment could arise from such a subject; but the laugh, which I have seen more than once excited among your hearers, seems to fix this charge upon you. Gloom and melancholy I readily allow are a garb totally unbecoming the religion of Jesus, — the natural effects of which are 'joy and peace;' but I conceive a tendency to the latter evil is far less dangerous and degrading than the former. I shall only mention one expression, among many, that might be noticed, which, perhaps, it will shock you to read. My dear Sir, do you conceive you contributed any thing to the dignity and glory of God our Saviour, when you remarked, with an air of uncommon levity, That 'Jesus Christ was a *downright Calvinist?*'— which, indeed, were your very words!

It is an honour to Calvin, or any other sinful mortal, to be called by the sacred name of CHRIST; but is it not highly degrading and irreverent to put the holy Jesus upon a level with one of his servants? I might notice some instances of story-telling and of coarse expression, very unworthy of your character and office; but the hints I have given, will, I am persuaded, better answer the end proposed. I shall, therefore, decline the painful task; and will only strengthen what I have said, by observing, that it is not among your enemies, but among the most zealous friends both of yourself and the gospel, that I hear these objections started. This I know is touching you in a tender part; but 'faithful are the wounds of a friend.'

In concluding, give me leave to make one proposal, to which I am sure you can have no objection:—That as you zealously conform to the *doctrines* of Jesus and his apostles, you would likewise conform to their *language* and *manner* of preaching; and then, I am convinced, the people of God will never be offended; and whatever offences arise among the enemies of the gospel, you will have the satisfaction of knowing, that their prejudice against its doctrines has neither been caused nor increased by your mode of treating them. Many of the most bitter enemies of Christ and his religion have admitted, that

his language is a perfect model for sacred instruction; and this, my dear friend, is rather a weighty argument: but I have done. May the vast importance of the character you sustain, and the station you fill, be ever deeply impressed on your heart! May you honour Him, whose ambassador you are, by faithfully and affectionately delivering his commission, and, in every respect, standing 'in his stead!' — and may you make it manifest, that your only motives for preaching the gospel, are, an experimental conviction of its infinite importance and excellence, — an affectionate desire that others may become partakers of the same blessing, and a zeal for the glory of God! My regard for you induces me to seek a further acquaintance with you; as there are very few, of my own age in this place, with whom I wish to associate. If you feel a kindred sentiment towards me, let me now and then hear from you, when you can spare time from your studies. I want such a correspondent; and I hope I shall have to acknowledge, that your communications have been instrumental to my growth in grace, and in the knowledge of my Lord and Saviour; which I am sure will afford you pleasure.

I remain, &c.

ANECDOTES.

DEATH OF MR. AVERY.

God is sometimes pleased to grant a wonderful strength and vigour of faith to his people; and he does so, especially as they draw near to an eternal world. When Mr. Richard Mather was crossing from Britain to America, in 1635, the ship was tossed by a dreadful storm, which proved fatal to many others. In that vessel there was a minister, whose name was Mr. Avery. Every moment, expecting that the next wave would be a wave of death, he lifted up his eyes to Heaven, and said, 'Lord, I cannot challenge a promise of the preservation of my life; but, according to thy covenant, I challenge Heaven!' He had no sooner spoken these words, than a wave came and swept him away. Thus he was indeed quickly wafted to Heaven. — *Dr. Gillies's Coll.*

Happy they who are thus prepared for a sudden call into the world of spirits. 'Sudden death is, in this case, sudden glory!'

THE KING'S BIRTH-DAY.

The late Rev. John Brown, in his last illness, hearing the Haddington bells ring longer than usual, on the 4th of June,

1787, asked what it meant. A relation hinted, it was the King's Birth-day; upon which he said, with peculiar emotion, 'O when will that glorious solemnity arrive, when all the artillery of Heaven shall be let off! — that day of Jesus, when angels and saints shall join a general shout to his honour! Then fires shall be in the heavens and fires on the earth, — the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up.' Sometime after, observing the bells continuing to ring, he said, 'Oh! blessed be God, however worthy our Sovereign be, we have a better King's Birth-day to celebrate. Unto us was born, in the city of David, a Saviour, who is Christ the Lord! On account of that event, the gospel-bells have been sounding for ages past; and they will ring louder and louder still! O, a Saviour! — the Son of God, our Saviour! Oh, his kindness, his kindness! — A Saviour, a husband to sinners and to me!'

VICTORY OVER DEATH.

MANY of the Lord's people are, through fear of death, all their lifetime subject to bondage. This was, in a very painful degree, the case of a person who died some time ago. He lived in the house of a pious friend; to whom he often communicated his distressing apprehensions. He was not so much dismayed with doubts concerning his interest in Christ, as terrified with the thoughts of dying; and has said, he thought he should need three or four persons to hold him, if he apprehended death was at hand. His friend proposed scriptural antidotes to this unreasonable dread; and encouraged him to expect, that as his day, so should his strength be. After several years illness of a consumption, the time of his departure evidently approached; and he often said to his friend, he wished he could always be with him. Finding himself dying, he sent for his friend to pray with him: he did so; and returned to his business: he sent for him a second time, when he prayed with him again. He felt uneasy; and said, 'Satan whispers that I have been a deceiver, and shall die a hypocrite.' He begged him to pray a third time. After which he cried, 'The Lord is come! Praise God, praise God!' He then lifted up both his hands, which, through extreme feebleness, he could scarcely raise before, and repeated many times, 'Victory, victory, victory, through the blood of the Lamb!' — and expired with the unfinished word *Vic*—— on his lips.

'A feeble saint shall win the day,
'Though Death and Hell obstruct the way!'

Evangelicana.

BACKSLIDING REPROVED.

A serious Christian once asked a great backslider, whether he really had found more satisfaction in the indulgence of his lusts, and the full swing of carnal pleasure, than he before had done in the profession of the gospel, and in the hours he had formerly spent for God. He honestly replied he had not; and that, so far from being happy, he was not even untormented, except in a state of intoxicated dissipation. It pleased God to restore him again, but not without such bitterness of soul, as all the mad pleasures he had pursued were but a poor compensation to him.

Horæ Solitariæ, vol. 2, p. 18.

At the Council of Constance (which was held about a hundred years before the Reformation begun by Luther) where John Huss was unjustly condemned to be burnt as a heretic, there were present his Imperial Majesty, several ambassadors, 3 electors, a great number of princes, 3 patriarchs, 28 cardinals, 155 bishops, besides divines and civilians from all parts of Europe; and yet, by such an august assembly of great personages was truth condemned and innocence oppressed! — There is no judgment to be formed of the good or evil of any measure, merely by the rank or numbers of those who support it.

ON PRIDE.

Of all the evils of our corrupt nature, there is none more connatural and universal than Pride: it was certainly a principal ingredient in the first sin. St. Augustine says truly, 'That which first overcame man, is the last thing he overcomes.' Some sins, comparatively, may die before us; but this hath life in it sensibly, as long as we live. It is in the heart of all, the first living, and the last dying; and it has this advantage, that whereas other sins are fomented by one another, this feeds even on virtues and graces, as a moth that breeds in them, and consumes them, even in the finest of them, if it be not carefully looked to. This hydra, as one head of it is cut off, another rises up. It will secretly cleave to the best actions, and preys upon them; and therefore is there so much need that we continually watch and fight, and pray against it.

Apb. Leighton on 1 Peter v. 5.

JUVENILE DEPARTMENT.

THE HAPPY CHILDREN.

Intended for the Benefit of our very Young Readers.

Two boys and two girls, the happy children to whom we refer, are now living in a little cottage, in the county of Lancaster. The eldest is not quite eight, and the youngest but little more than four years of age. They have such kind parents, such a good governess at their well-conducted school, and are making such improvement by these means, that we call them *The Happy Children*; and we earnestly wish that the dear little ones who may read, or hear this account, may be like them, that they may be happy also.

These children are very dutiful to their parents; for that nothing gives them so much pleasure as when they do those things which please them. Sometimes, when their mother has been poorly, they have behaved so

kindly, that she has said it has quite done her good, and almost made her well. A great deal of pains has been taken with them, to show them how much they ought to love and obey their mother; and they are all very sensible that these two things are closely connected. The youngest (a boy) has often said, entirely of his own accord, 'My dear mother, I do love you, and I will obey you.' When their father has been from home for some time, on his return he always asks, "Have you obeyed your mother while I have been away?" This practice has caused the duty of obedience to be deeply impressed on their minds; and if he finds any thing in their behaviour like disobedience to their mother, he talks to them about it till tears of sorrow flow from their eyes. Sometimes, on these occasions, they ask their mother to forgive them; at other times, they pray to God to pardon their sins; and always promise to do so no more. One of them, a little while ago, when his mother had been seriously talking to him of the evil of sin, turned away from her, and, with much concern, fell upon his knees to pray, and said to her when he arose, 'I have told God, that if he will spare me a little longer, I will be a better boy.'

They love to sing and pray. In the first of these pleasing exercises, they frequently unite together; and in the latter, they not only join, but often do it where none but the eye of God sees them; and they know very well that he always sees them. One day, two of them retired to the same room to pray; and it appeared, on enquiry afterwards, that one of them chose the darkest corner in it, thinking that it would be most proper because it was most private: the other prayed near to a window, which she set open, because she had heard that Daniel did so. They have often been much struck with the history of that eminent saint, and frequently request their parents to read it at family worship. If their father sits a little longer than usual after dinner, one of them is almost sure to remind him that thanks have not been returned. A short time since, one of them said, 'Father, I wish you would pray a long prayer, God is so good to us;' and about the same time, another observed, 'I think we should pray two prayers, when we have pudding and meat too.'

They take delight in going to the house of God. Sometimes they are overheard talking together of what they have heard and seen: this is particularly the case when the Lord's Supper has been celebrated. They are very much surprized that so few come to the 'bread and wine,' as they express it, because they know that Jesus Christ commands all who love him to do so. The two have often said, 'We wish we loved God, that we might come to the bread and wine.' To know whether they love God, frequently gives them much concern; and their father is at times much at a loss how to talk with them in a suitable manner on this interesting subject. The eldest, after such conversations, sometimes says, 'I think I do love God; but I am not sure whether I do or not.'

On the Lord's Day their conduct is such as would put some grown people to the blush. To play on that day is truly shocking to them. If any one of them is too trifling, one of the others is almost sure to ask, 'Have you forgotten what day it is?' The Lord's Day is a sacred sound to them. We think that the children who may read or hear this account, would be much pleased to hear them talk about the dear Saviour of sinners. His love and sufferings astonish and affect them very much. A few months since, when one of the sisters was reading of what Jesus suffered, her little brother stopped both his ears, signifying, by that expressive action, that he was so affected he could not bear to hear any more.

For the present, I will only add, that *they delight to talk about Heaven.* This has been particularly the case since God took a little brother to that happy world. The feeling manner in which they frequently speak of their brother since his departure, has at times almost overwhelmed their parents.—Lest this article should be too long, I will conclude, hoping that some of our young friends may be profited by this plain account of these *happy children.*

W. S.

Obituary.

MRS. SARAH HURST

Died in the triumph of faith, on Sunday morning, July 23, 1809. This amiable and pious lady was a native of Hinchley, where, for many years, she adorned her profession by an unblameable deportment. The Rev. J. Scott, late pastor of the Independent congregation there, spoke of her as one who feared God above many; and who, by an amiable temper, united with a spiritual conversation, induced others to think favourably of the good ways of God. She was member of a gospel-church for more than 70 years.

She possessed most humbling views of the depravity of her heart. Her acquaintance with the Scriptures was considerable: she was able to converse on most difficult passages with the greatest ease. This holy book was her only support, as it was also her guide to Jesus Christ, on whom all her dependence for salvation was placed. Prayer was her delight: her closet and family testified the sincerity of her mind. The cause of Christ lay near her heart: she longed for the prosperity of Zion, which she endeavoured to promote, not only by her prayers, but by her attention and support. Her attendance at the house of God was always regular; and, though she lived at a distance, never was her seat empty.

For several years past, she has been confined to her house, and was constantly longing to appear before God in his house, or to be released from her tenement of clay; yet she would say, 'All the days of my appointed time will I wait till my change come.' Her interest in the death of Jesus Christ was clear and bright through her last illness. Her resignation to the divine will was exemplary: never did a murmuring word drop from her lips; but, like a faithful servant waiting for his Lord's coming, she would often say, 'I have waited for thy salvation, O Lord!' The fervour of her holy zeal to promote the gospel of Christ was such as no disappointment quenched, no labours slackened, no opposition discouraged, no increase of years abated; — but it flamed strongest in her last moments. Thus she continued till July 23, 1809; when, without a struggle, she fell asleep in Jesus, aged 94 years.

The Rev. Mr. Gill preached her funeral-sermon from Gen. xlix. 18, 'I have waited for thy salvation, O Lord!'

Hinchley. ——— J. C.

MR. THOMAS TURNER,

Of Danbury, in Essex, died Dec. 17, 1809, in the 91st year of his age.

When he was 10 years old, he became the subject of convictions; but these soon subsided, and he walked for a time according to the course of his world. In his youth he united with others in conducting the singing; and on one occasion, hearing the congregation called upon to *sing to the praise and glory of God*, instantly began to ask himself whether he had ever thus sung; upon reflection, he found he had not. This produced keen conviction, which terminated in a saving conversion to God. — Would to God singers in general would thus reflect, for it is to be lamented that in too many places this sacred exercise is conducted by very improper persons! Having, thro' grace, given himself to the Lord, he gave himself also to the church of Christ in Chelmsford, now under the pastoral care of Mr. Cooper, where he was a member nearly 60 years.

In early life he entered into the matrimonial state. The first fruit of this union was a son. This favour from God he often said deeply impressed his mind,—from this consideration, that he had now another soul to care for. He found that his path in the wilderness was a thorny one. Many painful exercises he met with; but, through the good hand of his God upon him, he possessed much patience; and in him it had its perfect work. He had the felicity of being esteemd by all who knew him. He brought up his children in the nurture and admonition of the Lord. His son James,

after a long and painful affliction, died happy in God, Sep. 20, 1808, aged 56.

In his last illness, which lasted but a week, he was set at liberty by the Spirit of Him who came to deliver them who, through fear of death, were all their life in bondage. Nearly fifteen years ago, when he laboured under a heavy affliction, he begged of God to lengthen his days, as he did those of Hezekiah; and, had he survived till the following April, it would have been just 15 years. He chose for his funeral-text, Isaiah xliii. 1, last clause, 'I have called thee by thy name: thou art mine.' The Rev. Mr. Cooper improved his death from it; and, as some of his relations could not, on account of distance, attend at Chelmsford, at the request of his daughter, his death was attempted to be improved by J. Bain, pastor of the Baptist Church, Potter's Street, Harlow, Essex.

MRS. EDKINS,

Of Warwick, died at that place, Feb. 12, after a long illness of four years and a half, the greater part of which time she was wholly confined to the house. This illness she bore with the greatest patience, and never was known to murmur at the afflictive dispensation, but was calmly resigned to the will of God.

She was daughter-in-law to the late Rev. Mr. Turner, of Abingdon, who married her mother when she was two years old, and ever proved a real father to her, and for whom she had always the greatest affection. With a truly paternal care he formed her mind to purity, virtue, and religion, so that she was pious from her early years; and, by divine grace, she persevered in that course through life. She married early to a Mr. Flight, of London, who died soon afterwards; and, several years afterwards, to a Mr. Edkins, then of that place. She was many years a member of Dr. Rippon's church, in which she continued till Mr. E. retired from a mercantile connection to Newbury, where they lived about 11 years, and afterwards fixed their residence at Warwick. During her residence at various places, she was held in estimation by the most respectable characters;—but her natural diffidence and unassuming manners would not permit her to make any display of her piety; so that she was rather backward in talking of religion, except to her particular friends. Through the whole course of her life she exemplified the character of a real Christian, and that without bigotry or narrow attachment to party. No one was more strictly conscientious in every action and word she spoke, even in private; so that she sometimes did not do the best, thro' fear of doing wrong.

She employed her long confinement in preparing for eternity; and had a number of pious books close to her chair, that she might read and meditate on them.

She frequently said she had not a wish to live, if she was prepared to die; and her whole trust was in the mercy of God through Christ. For a year or two before her death, she was subject at times to spasms, and a gouty complaint in her stomach; but was in general as well as she had been for the last six months, till the Sunday night before her death, when she was seized with them, and was in much pain; but the doctor having given her a draught that relieved her, she went to bed composed, easy, and resigned, and desired not to be called till late next morning. Mr. Edkins went softly into the chamber soon after nine on the Monday morning, and she appeared asleep and breathing; but in going in again about ten, he found she had breathed her last; so that she died, apparently, in her sleep.—Thus this good woman obtained an easy dismission from Earth to Heaven. She has left behind, beside her husband, two amiable daughters with families.

Edmonton. W. W.

REV. JOHN HILL.

Was born in London, in 1753. His parents belonged to the Established Church, in the principles of which he was instructed; but, tho' he attended regularly her worship,

and was strongly prejudiced in favour of her tenets, till he arrived at the age of 21, he was blind to the light of the glorious gospel.

At this time he providentially went into a chapel in Cumberland-Street, when Mr. Udiburg was preaching an occasional sermon. Such were his prejudices in favour of gowns and bands, that he was shocked at the irreverence of the man being in the pulpit without them. Mr. Udiburg founded his discourse on Ezekiel xxxvi. relative to the valley of dry bones. Mr. Hill, in relating the impressions made by this discourse on his mind, shortly before his death, said, 'My self-righteous hopes were shaken. I saw myself a guilty sinner, and I was led to exercise confidence in the blood of atonement as the only ground of my hope. Often, during my life, has my faith in this blood been tried; but never could I for a moment trust to any thing else. In it I have rejoiced, and in it I now rejoice. God forbid that I should glory save in the cross of Christ!'

Continuing steadfast in his religious profession, he joined the church under the pastoral care of the late Mr. Towers; and, notwithstanding the opposition of his former friends, he was determined, in the strength of divine grace, to follow the Saviour through evil as well as through good report.

Some time after Mr. Hill's conversion, he began to enquire how he might best dispose of himself for the glory of God and the good of men. His attention was directed to the wretched state of the poor in workhouses; and here he first began to exercise his ministerial talents, till he was received into a new seminary, formed under the tuition of Messrs. Barber, Brewer, and Kello.

Having finished his studies, he first went to Preston, where he continued about one year, part of which time he preached at Elswick: hence he went to Haslington, where he laboured about three years: from hence he removed to Carlisle, where he preached for about the space of four years: hence he was called to Ravenstonedale.

This was the chief scene of Mr. Hill's labours. Here he preached the gospel of his Lord and Master for nearly 20 years, to a peaceable and pious people, who to the very last, bore to Mr. H. the warmest affection; and he tenderly loved them in return. His discourses here were made the mean of bringing many from darkness unto light. In summer Mr. H. preached three times on the Lord's Day; and, in winter, twice, and taught a sunday-school between the services. Beside which, he endeavoured to spread the knowledge of his name in the adjacent villages of Dufden, Kerby, Steven, Temple, Sowerby, Dent, and Garsdale; in some of which places he was amply rewarded, by having souls for his hire.

For about two years before his death, he felt a very sensible decline in his strength; but, though his outward man was perishing, his inward man was renewed day by day.

On the Sabbath on which he died, one of his hearers asked him how he did. To whom he replied, 'All is well! — all is well! Whether I live or die, I have nothing to fear!' A little before he expired, he, with uncommon energy, exclaimed, 'Precious, precious, precious Christ!' His daughter was standing near his bed, to whom he said, 'My dear (pointing his finger to Heaven) look up to that God who has brought me through many trials, and he will bring you thro' yours.' Then, taking Mrs. Hill by the hand, and raising his eyes up to Heaven, he gently fell asleep in Jesus, on the 26th of Nov. 1809, in the 56th year of his age. Mr. Hill has left behind him a most destitute family, for the relief of whom, we hope, the friends of evangelical truth will be ready to contribute.

RECENT DEATH.

Died of a consumption, at the Bristol Hotwells, on Wednesday, the 11th of April, aged 32, Mrs. Banister, wife of the Rev. John Banister, of Wareham, Dorset, and second daughter of the late Mr. John Innis Baker, one of the managers of the Bristol Tabernacle.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Judgment *delivered, Dec.* 11, 1809, *by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches Court of Canterbury, upon the Admission of Articles, exhibited in a Cause of Office, promoted by* KEMP *against* WICKES, *Clerk, for refusing to bury an Infant Child of Two of his Parishioners, who had been baptized by a Dissenting Minister. Taken in Short-hand By Mr. Gurney. Price* 1*s.* 6*d.*

[*Concluded from our last.*]

Sir John adds, p. 36, 'It seems by no means proper, however, wholly to pass over the view which may be taken of this subject as affected by the Toleration Act. By that act, an important change was worked in the situation of his Majesty's Protestant Dissenting Subjects; and the baptisms now administered by the Dissenting Ministers, stand upon very different grounds from those by mere laymen. There were many laws, both of church and state, requiring conformity to the church, creating disabilities, imposing penalties, and denouncing excommunications upon all nonconformity. Now, supposing that, during the existence of these disabilities, it could be maintained that, in point of law, no act of nonconformists could be recognized in a court of justice, and therefore that a baptism administered by such persons could not be noticed at all, either by the church or by the courts administering the law of the church, yet, could it be maintained *now* that such a baptism was to be considered as a mere nullity? If such could have been considered as the view of the law before the Toleration Act, yet that act would change the whole shape of the thing: that act removed the disabilities; it allowed Protestant Dissenters publicly to exercise their worship in their own way, under certain regulations: it legalized their ministers, it protected them against prosecutions for nonconformity.

'Now, their ministers and preachers being allowed by law (and, so far as that goes, they are lawful ministers for the purposes of their own worship) their worship being permitted by law, their nonconformity being tolerated, could it any longer be said that rites and ceremonies performed by them are not such as the law can recognize in any of his Majesty's courts of justice, provided they are not contrary to, nor defective in that which the Christian church universally holds to be essential, that is, provided they are Christians? This appears to be a necessary consequence of the Toleration Act.'

The judge very candidly observes, that 'Protestant Dissenters then, being allowed the exercise of their religion, being no longer liable to pains and penalties, their ministers lawfully exercising their functions, the rites of that body being allowed by the law, it can no longer be considered that any acts or rites performed by them, are such as the law cannot, in the due administration of it, take any notice whatever of; or that a baptism performed by them, when attended with what our own church admits to be the essentials of baptism, is still to be looked upon as a mere nullity; or that infants so baptized, are to be rejected from burial as persons unbaptized at all, or, in other words (though that has been disavowed by the counsel in the argument) as not being Christians; for the court finds it difficult not to concur with the learned counsel who spoke last, that *unbaptized* and *not being Christians* amount to pretty much the same thing.'

Sir John next proceeds to consider the opinions of ecclesiastical writers on this subject, particularly Hooker, Fleetwood, Watson, and *Wheatley*; and combats the sentiments of the last as erroneous; for, *W.* says, 'all persons are supposed to die unbaptized, but those whose names the registers own:' on which he says, 'To what extent, to what

monstrous lengths would this go? No foreigners, no Catholics, no persons born in Protestant countries and dying here, could be buried according to the forms of the Church of England.' He adds, That, in that case, 'none of his Majesty's Scots Presbyterian subjects could be buried here; no member of the Church of England, whose baptism has been by omission neglected to be registered in his parish,' &c. Such is the monstrous conclusion to which Mr. W.'s position leads, and which seems to have misled Mr. Wickes in the present affair!

'Now it is quite obvious,' proceeds the judge, 'that in stating this, Mr. Wheatley is not explaining the law, but he is making the law; and he is making it, not with the tolerant spirit of the Church of England, but with a considerable degree of intemperance and mistaken zeal. Does the Toleration Act, which allows Protestant Dissenters to have separate places of worship, require them to have separate places of burial? No such thing. Is it consistent with the liberal spirit of toleration, that because their consciences will not allow them to join the church in the form of administering the sacraments of Baptism and the Lord's Supper (for they hold them to be the sacraments) therefore they may not join the church in the ceremonies of marriage or burial? for they also hold those to be ceremonial only. Surely, this would be departing entirely from the principles of the Established Church. Its principle is, to bring over by conciliation, not force away by severity; — to conciliate by indulgence, not to repel by persecution; — to extend its pale, not to contract it by unnecessary exclusion.'

Sir John then asks, 'Is Mr. Wheatley's notion consistent with the principles of common justice and common equity? Dissenters are obliged by the Toleration Act itself, to pay their tithes, to pay church-rates, to pay Easter-offerings, and other dues, and to contribute to the support of the church and its ministers. Why are they to be excluded from its rites as far as their consciences will allow them to partake in them?'

Sir John observes, that this case is important both to the interests of Dissenters and of the Church. To the former, that their right of church-burial should be established, that their baptisms should be recognized, and should not be considered as nullities. He considers it also as important to the interest and dignity of the church, and especially interesting to the clergy who may be doubtful what the law is. He concludes with the following passage:—

'Upon the whole of the case, and for the reasons assigned, the court is of opinion, That the minister, in refusing to bury this child in the manner pleaded in the articles, has acted illegally. The suit is probably brought for the sake of deciding the question, rather than of punishing the individual. The minister may have acted, and, it is presumed, has acted from a sense of his public duty; for, upon his understanding of the law, it was his duty, and he was bound not to perform the service, which he might most willingly have performed if he had more correctly understood the law. The Court has, therefore, thought it proper to state its opinion, and the grounds of that opinion, the more fully, in the hope of setting the question at rest, and of putting an end to the suit. If the facts are truly stated, and the decision now given upon the law should be acquiesced in, it may reasonably be expected, from the spirit of candour which has been avowed on the part of the promoter, that he would be satisfied in correcting the error and in establishing the right, and that the suit might end here, and harmony be restored between these parties, each of them recollecting that, however they may differ upon certain points, either of doctrine or of ceremony, still they are both equally bound, by Christian charity, to dismiss as quickly as possible from their minds all feelings of animosity, and to return to the exercise of mutual kindness. The Court, upon

the grounds already stated, has no doubt at all in admitting these articles, and does admit them accordingly.'

Reasons *for declining to become a Subscriber to the British and Foreign Bible Society. By* Christ. Wordsworth, D. D. *Dean and Rector of Bocking, and Domestic Chaplain to the Archbishop of Canterbury. Dated from Lambeth Palace. Second Edition, Price* 1s.

A Letter *to Dr. Wordsworth, in Reply to the above, by* Lord Teignmouth, *President of the Bible Society.* 1s.

A Letter *to Dr. Wordsworth, also in Reply to the above, by the Rev.* W. Dealtry, M. A. *Fellow of Trinity College, Cambridge, and Examining Chaplain to the Bishop of Brisiol.* 1s.

The first of these pamphlets belongs to that class of insignificant publications, which, merely by receiving some degree of importance from their bearing the name of a reputable author, are, in part, rescued from merited neglect and oblivion, — the common destiny of productions which tend neither to admonish, interest, or inform: its object plainly is to vilify the British and Foreign Bible Society, — more particularly on account of the injury the author would represent, that it occasions to the Society for Promoting Christian Knowledge, which is connected exclusively with the Established Church. We find that it was written to a clerical friend, without any intention of publicity; and that, probably, to him we are indebted for advising its publication.

Our readers will, we presume, consider with us, that an individual, who undertakes to criminate an Institution which has received support, to an extent almost unprecedented, from every description in society, morally respectable, — from many of the highest characters in church and state, and which has been instrumental in dispensing the word of life to many thousands of our fellow-creatures, must either submit to the charge of being blindly dogmatical or wantonly mischievous, or be fortified with arguments, which, by their wisdom, shall impress, and, by their novelty, astonish. We have, however, to console them with the persuasion, that, although these pages are remarkably indigent in Christian liberality, they are by no means chargeable with presenting any very dangerous intellectual hostility. To accomplish *an undertaking of such responsibility*, the Doctor has contented himself with vague generality and epistolary declamation. As if conscious that argument was quite extraneous to his business, his pamphlet scarcely furnishes any thing specific and tangible. We are then not to murmur, that even in that part of it in which he professes to offer in form an answer to an application to subscribe to the Society in question, he, at once, assumes the position disputed; and observes, 'I am already a Member of the Society for promoting Christian Knowledge, and wish all others to be so likewise; and, therefore, the direct and baneful operation which the Bible Society has to interfere with, impede and curtail the inestimable interests of piety, peace, and true religion, commands me to withhold my hand,' &c. Page 9. Whether or not it has such direct and baneful operation, and at what points this operation is discernible, we must understand, it was entirely foreign to the Doctor's purpose to unfold; and that, in truth, he regarded the enquiry as unnecessary, is revealed in page 13; where he asserts, That this matter *can need no proof.* In fact, setting aside (as irrelevant when we are examining Reasons) all that is contained in this pamphlet, in the way of insinuation, censure, and lamentation, we may thus present the argument. 'There can be no propriety in a Churchman's subscribing to the Bible Society, since every object of utility which that Society professes to attain, is also included in the exertions of the Society for promoting Christian Knowledge. The purity of the source insures the healthiness of the streams;' and the

heterogeneous blending of the orthodox and the seceding being here happily avoided, the blessings of Heaven is of course much more likely to be secured. I will add for your warning, That although 'the direct and baneful operation which the Bible Society has to interfere with, impede and curtail the inestimable interests of piety, peace, and true religion' may be alarming enough, 'it would not be difficult to point out some evils and important deficiencies, and more possibilities of evil, extant in, and resulting from, and probabilities of great improvement, lost and precluded by, the Bible Society, even were it in a measure ameliorated, I have given but a selection of calamities; and since a complete exposure might be too tremendous, I had rather the information should ooze out by degrees, than affright you at present with the terrible remainder! We are to infer from this, that any union among those who are all the children of one Father, who partake of one common nature, who are professors of the same faith, and for whom but one Heaven is provided, but who happen to differ in a matter confessedly unimportant, is to be viewed as an evil to be deprecated by the Members of an Establishment, formed to promote the interests of the religion of 'the Saviour of all men.' It is fortunate, when notions so repugnant to every precept of the Prince of Peace are associated with so little of what can please or convince. This deficiency, and Lord Teignmouth and Mr. Dealtry having fully noticed every thing in this pamphlet in the least degree deserving attention, seasonably relieve us from the *dull* employment of further developing its contents, though altogether dull we should not, perhaps, have termed it. The observation on *the wisdom and piety of the patronage* of the Society (page 8) may seasonably have conduced to afford our muscles some relaxation. We could imagine that the author's sight, when perusing the List of its Patronage, had been injured or intercepted by a cloud of dust, or a November fog.

For the reason before stated, we should certainly have wished that so respectable an opposition had not been offered to so impotent an adversary as the Doctor's publication. It is frequently better to suffer such productions to slumber and die unheeded and unoffending, than to invite for them public attention, by investigating their absurdities.

Lord Teignmouth's pamphlet (presenting some trivial inadvertencies of haste) is written in the spirit of the Christian, with the decision and perspicuity of an advocate of truth. Mr. Dealtry's exhibits, with the tenderness of friendship, much ingenuity, copiousness, and eloquence. Both are elegant and sensible; and together form an animating display of the immense benefits flowing from this excellent Institution. To say that they have completely refuted so poor a performance, is certainly allowing them no very great commendation. Their difficulty must have consisted in this, That they had nothing but shadows to destroy. Referring to the Doctor's bitterness and excessive want of candour, his Lordship observes, with very just severity, 'If your strictures can with justice be applied to the Bible Society, its patrons have indeed incurred a dreadful responsibility; if otherwise, you have a reparation to make for the injustice of your censures, and the violation of the laws of decorum.' P. 5. Having stated, That no evidence had been adduced of the funds of the Society in Bartlett's Buildings having decreased, his Lordship adds (page 9) 'Nor is it going too far to say, That the Institution of the British and Foreign Bible Society has also an indirect tendency to increase the funds of the Society for promoting Christian Knowledge in another way, viz. by exciting the attention of the friends of religion, in all parts of the kingdom, to the infinite importance of the holy Scriptures, and by stimulating their zeal for the propagation of scriptural truth.' That such has been its tendency, is irresistibly proved by Mr. D. who has enumerated (p. 19) the receipts and subscriptions of this Society for the last nine years; from which it is

found, 'that not only have the receipts and subscriptions increased, but the *rate* of increase has been greatly accelerated since the establishment of the Bible Society.'

In page 11, his Lordship states, 'I shall take the liberty of adding, for your information, that the original idea of a Bible Society was suggested by the extreme want of Welch Bibles in North Wales, and the despair of ever obtaining them, without resorting to new and extraordinary means for that purpose.'

In page 25, Mr. D. enquires, 'Is it not the nature of all new societies to display more zeal, energy, and activity than the old?' And again, in page 7, alluding to the Bible Societies, formed thro' the influence, and partly for the aid of the Society in London, 'Observe what is passing in Dublin, in Cork, in the province of Ulster, in Edinburgh, in Glasgow, in Birmingham, in Reading, in Nottingham, in Bristol, in Leicester, in Hull, and in Manchester; and then let us enquire, by what sort of logic we are to be arraigned as the enemies of piety, peace, and true religion!'

In page 8, Mr. D. observes, 'To the example and efforts of the Society in London, we are authorized to attribute the establishment of another in Philadelphia; which, embracing the same objects, professes also the ulterior view of producing similar establishments throughout the United States of America." We have selected the above passages, merely because they alone will afford a satisfactory answer to the Doctor's epistle: our limits preclude further extracts from these interesting pamphlets.

Upon the whole, we cannot but regard the Doctor's Letter as a most contemptible effort to injure, without a scintilla of Reason, under the guise of authority, a Society, the constitution and proceedings of which one might suppose it impossible for the utmost ingenuity of detraction to assail. The motive of the author for its publication (for we presume the advice of his friend was accompanied by reasons) appears in every view so much beclouded, that we really must hesitate to scrutinize it. The Reasons being completely purged of every thing tending to convince, is a matter which we should not perhaps inexorably condemn, since the subject would not admit of what was more worthy being introduced; and while we most cordially recommend the perusal of these appropriate answers, we must feel happy in being freed from any apprehension of their leading to a source of contamination, from an assurance that, however the Doctor's epistle may violate the feelings of our readers, it affords very comfortable security of not misleading their minds.

The Transactions *of the* Missionary Society. *Number* XXI. *Price* 1s.

THIS periodical work, of which 21 Numbers have been published, affords the only complete and official record of its proceedings; and will furnish, to future historians, materials of an authentic and interesting nature; for it may be hoped that the Missionary Society, together with other similar institutions, will eventually prove the honoured instruments of diffusing the light of the gospel all over the globe.

The Number before us contains An Account of the Missions at several Stations in South Africa. That which relates to the institution of the two Albrichts, among the Great Namaquas, is singularly interesting. In this instance, as indeed in several others in Africa, we behold a complete refutation of their opinion, who maintain that it is a hopeless business to preach the gospel to uncivilized Pagans. On the contrary, matter of fact demonstrates that the gospel is rendered the most effectual means of their civilization. When we take a view of the effect of the gospel at Bethelsdorp, at the Great Orange River, and in the Two Namaquas, we may say, in the words of the late Report of the Directors, 'It is impossible to contemplate the outward state of things (especially at Bethelsdorp) without the most pleasing and grateful emotions. How remarkable is the contrast which it exhibits, to the rude and

unproductive condition in which the Missionaries found it a few years ago! What a rapid advance towards civilization has Christianity produced in so short a space! How greatly has it promoted the comfort of life, and raised the human character from the lowest state of degradation, to some degree of social order and intellectual improvement!'

This Number also includes pleasing accounts both from the East and the West Indies, and concludes with a short relation of the retirement of several of the missionaries from Otaheite to a neighbouring island; four of the brethren remaining there. The Directors, we find, are in anxious expectation of further intelligence, The extract from the Journal of the brethren in that island, evinces their steady attachment to the cause in which they are embarked, and affords some reason to hope that a good impression has been made on the minds of the natives. Should Christianity be established in that island, it is probable that the blessing would be extended to many other parts of the vast Pacific Ocean:—'a consummation devoutly to be wish'd.'

Obedience the Path to Religious Knowledge: *a Sermon, preached before the University of Oxford, at St. Mary's, Oxford, on Sunday, Jan.* 20, 1810. *By* Daniel Wilson, *M. A. Vice-Principal of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford-Row, London.*

This sermon is well adapted to the occasion on which it was delivered; and, in our opinion, does great credit to the judgment and piety of its author. The text is happily chosen: 'If any man will do his will, he shall know of the doctrine, whether it be of God,' &c. (John vii. 17); 'which,' says Mr. W. 'not only implies, that the enquirer who obeys the injunction, shall discover the nature and evidence of truth in an abstract manner: — it implies further, that this evidence shall be enlarged and strengthened by the correspondence which he will observe, in consequence of his submission of heart to God, between the whole system of Christianity and his own situation and wants: a correspondence of which the merely literary student can of course form no conception, and yet so surprizing and important, that it shall convey more solid satisfaction to his mind than a thousand speculative arguments.' The general proposition, 'or principle,' which the author founds upon the words of the text, is this, That an obedient frame of heart is essentially connected with the success of theological studies. He shews the reasonableness of this principle, by observing, 'That a cordial assent even to a moral proposition, implies of necessity the combined operation of the understanding and the affections. Bare abstract truth, such as the axioms of Geometry, where the moral duties have no place, and where in consequence there are no prejudices and passions to interfere, may be received alike by a virtuous and a vicious mind; — but every position which regulates our conduct in life, can really be acquiesced in only by a man who is in some measure influenced by the dictates of virtue.' He further confirms the principle in reference to the study of ethics, by the authority of Aristotle, who, among other things, requires from the moral student 'a virtuous disposition.' The author then justly infers, that if 'in all moral enquiries the principle be well-founded,' it must be eminently so with regard to Christianity.' This inference is supported by an appeal to the cases of Cornelius, the Ethiopian Eunuch, and the Bereans; and by several Scripture quotations, among which are the following: — 'The fear of the Lord is the beginning of wisdom;'—'A good understanding have all they that do his commandments;' — 'The scorner seeketh wisdom and findeth it not;' — 'With the heart, man believeth unto righteousness;'—'Knowledge puffeth up, but charity edifieth;'— 'Receive with meekness the engrafted word,' &c.

'In the second part of his discourse, Mr. W. proceeds to apply the principle to some of the most

interesting doctrines of Christianity; viz. The guilt and corruption of man;—justification by faith in the atonement and righteousness of Christ;—the influences of the Holy Spirit;—and also to the scriptural view of what is implied in Christian obedience. In thus applying the principle, he clearly shews the advantages which the humble, contrite, and obedient student of theology possesses over the proud, the impenitent, and the immoral.

In conclusion, Mr. Wilson recommends his auditors to look for the causes of the distorted and impious views of religious truth, which are furnished by the Infidel and Socinian, in an alienation of heart from the holiness of the gospel; cautioning them not to determine against the general plan of redemption, from the apparently unfavourable aspect of a particular doctrine, disjoined from its proper connection in the system; and to beware of taking up a prejudice against the truths of Christianity, because of the abuse to which they are exposed, in common with every other good thing, in the hands of enthusiastical, weak, or bad men. Mr. W. also repels the objection which he foresees may be derived from the occasional union of correct speculative views of religious truth with an irreligious conduct. A suitable and serious address to those 'who have neglected to do the will, and consequently have not known of the doctrine,' closes this able and excellent discourse *.

Remarks *on the Present State of the Established Church, and the Increase of Protestant Dissenters. By* An Attentive Observer. 12*mo*, *price* 1*s*. 6*d*.

The author of this little pamphlet appears to be a pious and candid Churchman, strongly attached to the Establishment, but earnestly desirous of a comprehension with the Dissenters. After stating the objections of Dissenters, and endeavouring to obviate them, he proposes several expedients, which he thinks would reconcile great numbers of persons to the Established Church. Among these are Chapels of Ease, under the licence of a magistrate, in which the subscribers, or proprietors, should choose the first minister. He proposes, in lieu of tithes, a charge on the rent of land. He recommends the revision of some expressions in the Liturgy, objected to by Nonconformists, particularly in the offices of baptism and burial; the omission of the Lord's Prayer except once in every service; and the services on the 30th of January and the 29th of May. He goes further, and proposes, not only that the Established Clergy should be allowed to officiate occasionally in any congregation willing to receive them, but that the English Dissenters and Scots Presbyterians should be permitted to officiate in any church or chapel in the Establishment, on the invitation of the incumbent, under certain conditions and limitations. By these and other regulations, the author says, 'we might effectually heal the breaches of our British Zion. Thus might we reasonably hope quickly to gain more than pristine vigour, by the great influx of piety, talent, and activity, which would flow through and replenish all our borders.'

We give full credit to the unknown author of these Remarks for his good intentions; we believe also that the alterations proposed would bring within the pale of the church many who now stand without; but we are far from thinking that the leading members, either of the church or state, entertain any desire to conciliate the Dissenters at the

* Many of our readers will recollect that an elaborate discourse upon the subject of the above article, was published above twenty years ago, by the Rev. Dr Williams, of Rotherham, in refutation of the position of the Rev. Mr. Belsham; viz. That men who are *most indifferent* to the *practice* of religion, will ever be the first to see the absurdities of a popular superstition, and to embrace a rational system of faith.

expence of such sacrifices as the author proposes. The earnest wish of many to restrain the Dissenters from the full use (now called the *abuse*) of the Toleration Act, and the alarm they seem to have taken at the inroads of Methodism, indicate a very different disposition. To us, therefore, the scheme appears to be altogether *Utopian*.

Missionary Hymns, *Composed and Selected for the Public Services at the Annual Meetings of the Missionary Society in London, and for the Monthly Meetings for Prayer in Town and Country. By Order of the Directors. Price 6d.*

It is well known by the friends of missions, that in the year 1795, when the Society was instituted, a few psalms and hymns, adapted to their public meetings, were hastily collected and published; but these having been found insufficient for the purpose, an enlarged collection has been made, comprizing many productions from other hymn books, published by Dr. Rippon, Dr. Williams, and others; including also a considerable number of truly missionary hymns by the Rev. Mr. Kelly, of Dublin, taken (by permission) from his last edition of Hymns on various Passages of Scripture. This collection, which consists of 125 hymns,—for the opening of the services, — prayer for the spread of the gospel, — prayer for the Jews,—on the glory of the latter day, — for the designation of missionaries, — praise for success, — hymns before and after sermons, &c. —sacramental hymns at collections, — Christian unity, and concluding hymns,—will be found amply sufficient for the intended purpose. The publication is neatly printed, and is certainly very cheap. It may be hoped that these hymns will tend to enliven the devotion of Christians when they meet, in various parts of our land, to implore the divine blessing on missionary exertions.

Good Thoughts *in Bad Times, and Good Thoughts in Worse Times. By* T. Fuller, B. D. 18*mo*, 2*s*. 6*d*.

We are glad to see our old friend Dr. Fuller in a new coat; for, tho' he may have a little quaintness unsuitable to the present taste, there is a weight of good sense and piety in all he says, accompanied with a smartness which will amply compensate the want of modern polish: but we refer to the strong recommendation of our worthy friend Mr. Hinton, who, in a short preface, characterizes both the author and his work; and believe that the Editor has rendered an important service to the religious world, by the re-publication of this very scarce and useful tract.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Fathers of the English Church. Vol. IV. 12s 6d

Strictures on Sandemanianism: in 12 Letters to a Friend. By A. Fuller. 12mo, 3s 6d

Sacred Allegories, or Allegorical Poems, illustrative of Subjects Moral and Divine, &c. By J. Williams, M. A. Curate of Stroud. 12mo, 4s 6d

The Apostolic Ministry, compared with the Pretensions of spurious Religion and false Philosophy: a Sermon at the Monthly Meeting, by Dr. J. P. Smith.

The Advantages of Knowledge to the Lower Classes: a Sermon for a Sunday-School. By R. Hall, A. M. 8vo, 1s 6d

The Fatal Consequences of Licentiousness: a Sermon, by J. Scott, A. M. of Hull, 1s; inferior, 6d

Scripture Directory. By the Rev. T. Jones, Curate of Creaton, Northamptonshire. 2s 3d

A Mother's Gift to her Daughters. 6d

Six Meditations on the Sufferings of Christ. By the late J. Clunie. Published by his Son. 2s 6d

RELIGIOUS INTELLIGENCE.

AN ACCOUNT
OF
THE SIXTEENTH GENERAL MEETING
OF
The Missionary Society,

held in London on the 9th, 10th, and 11th Days of May, 1810.

It was lately observed, That 'the great duty of spreading the gospel 'among Heathen and other unenlightened nations,' begins to be far better understood than formerly:' we say *begins*; for as yet, multitudes of Christians are not duly impressed with a sense of it. There never was a time wherein true believers did not love their neighbours; but they did not sufficiently inquire 'Who are our neighbours?' The concern of good people was confined within too small a circle. The narrow bounds of their own congregation, — of their own denomination,— of their own country, too much limited their exertions: but the state of things is now happily altered. That hateful narrowness of soul, which confined religion within its own contracted pale, which looked upon most others as aliens, and pitied them (to allude to an ancient fact) 'because they did not keep Easter in their way,' — that hateful narrowness of soul begins to be discountenanced; and liberal Christians begin to love and associate with all those who 'hold the head,' although they may not keep Easter in their way; that is, although their ministers wear another garb, their worship is conducted in a different order, or their discipline is administered in a different manner. 'If,' says the serious and candid believer, 'my neighbour love the Lord Jesus Christ in sincerity and truth, I will take him by the hand, as my dear brother; and I will co-operate with him, as far as I can, in every good and useful design.

This principle was avowed by the first formers of the Missionary Society. Upon this principle, the Society has acted for 15 years; and this principle still unites a great number of zealous Christians, whose zeal for the honour of the Lord Jesus Christ, and the extension of his kingdom, instead of suffering any abatement, seems to manifest itself in an increasing degree, every succeeding year.

Our readers naturally look to us for a particular narration of the Annual Missionary Meeting, which it always affords us much pleasure to detail.

On the Second Wednesday in May (the 9th day of the month) the First Meeting of the Society was held, as usual, at the Rev. Rowland Hill's Chapel, Surry Road: it was never filled at an earlier hour; and multitudes, who came rather late, returned to their habitations disappointed. The chapel was full soon after Nine o'clock. Mr. Hill commenced the service by reading the prayers of the Established Church; after which Dr. Smith, of Homerton, prayed in the pulpit; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32, 'A light to lighten the Gentiles.' From which words the preacher proposed, I, To explain the import of the text; and, II, To apply its testimony to Missionary exertions. Under the first head, the character of Jesus was considered under the image of 'Light,' — the subjects of his influences, 'the Gentiles,'—and his manifestation to the world, universal illumination; for he rises upon the nations 'to lighten them.' II. In applying this testimony to Missionary exertions, he shewed that it explains the principles on which they are

founded; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged; namely, by revelation, by experience, and by existing circumstances. — Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18, 'It is good to be zealous always in a good thing.' The preacher made some judicious remarks on Religious Zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians; and the state of the Heathen, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary Cause, assembled at Mr. Jones's Chapel, in Silver Street, the former places of meeting for the Annual Business having proved too small. William Alers, Esq. (the Treasurer being unavoidably absent) was unanimously called to the Chair. Dr. Cracknell, of Weymouth, implored the Divine Blessing by prayer. The Plan of the Society was read by Mr. Platt; and the Minutes of the last Annual Meeting by Mr. Humphrys. The Report of the Directors was then read from the pulpit, by the Secretary. After which, the acceptance of the Report was unanimously voted; and Thanks to the Directors, for their assiduous attention to the concerns of the Society. The cordial Thanks of the Meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The Thanks of the Society were also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious address, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early; and the prayers of the church were read by the Rev. Mr. Huckwell, Curate of the Chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon; which was delivered by the Rev. George Collison, of Hackney. This animated and appropriate discourse was founded on Psalm lxviii. 1, 2, 3, 6, 7, 'God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God! let all the people praise thee! Then shall the Earth yield her increase; and God, even our own God, shall bless! God shall bless us, and all the ends of the earth shall fear him.' In this prayer of the church for the Heathen nations, the preacher considered, 1, The pre-eminent importance of its object, — 'the diffusion of evangelical truth amongst the Heathen,' 'that thy way be known,' &c.; — 2, The propriety of its adoption, arising from the explicit will of God; — 3, The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c.; — 4, The glory of its accomplishment, the earth shall yield her increase, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's Church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, Curate of the Church. The Rev. W. B. Cocker, Vicar of Bunny and of Bunnington, in the county of Nottingham, delivered a pleasing discourse,

from Acts xvi. 9, 10, 'And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us; and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.' Several interesting remarks were made on this part of sacred history: — I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia; — II. A view of the present state of vital Christianity, — the deplorable condition of the Heathen,—the duty of assisting them,—and the peculiar encouragements to attempt their relief;—III. Exhortation to prayer, and to an active support of the cause of Missions; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an Adjourned Meeting of the Society, held in the afternoon at the vestry of Sion Chapel, the Thanks of the Society were voted to the several preachers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the Meetings of the Society.

Sion Chapel was filled very early. Some persons took their seats three or four hours before the commencement of the Sacramental Service. The following is the order which was observed on the occasion: — the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Titchfield. During the administration, exhortations were given by Mr. Jones, of Silver Street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

The following ministers gave out the Hymns (from the Selection just published) at the several places: — The Rev. Messrs. Slatterie, Moore, Raffles, Sait, Bryan, Kent, Platt, Creak, Styles, Cox, Clark, Mather, Evans, and Maslin.

The Bread was distributed by the Rev. Mess. Adams, Banister, Brooksbank, Dunn, Hillyard, Williams, Hopkins, C. Hyatt, James, Lewis, Macdonald, Roby, Richards, Sabine, Sloper, Steinkopff.

The Wine was distributed by Rev. Messrs. Arrow, Brick, Bryan, Cloutt, Cracknell, Hobson, Geary, Raffles, Slate, Styles, W. Williams, White, Wilkins, and Dr. Winter.

Thus ended the *Sixteenth* General Meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, 'Faith, working by Love,' seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obedience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed that, notwithstanding all they had read and heard of these Meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!' — Many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something more than before to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source

of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these Meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession: — 'Ask of me, and I shall give thee the Heathen for thine inheritance; and the uttermost parts of the earth for thy possession!'

For the purpose of being enabled to state at the Annual Meeting of the Society an account of the Receipts and Disbursements, the Directors have thought it advisable to close the account on the 1st of April, and not on the 1st of June, as formerly. The following Statement, therefore, comprizes *ten* months only, instead of *twelve*: —

	£	s.	d.
Amount of Collections, Donations, Subscriptions, Legacies, and Interest of Stock — —	5298	15	2
Expenditure on Account of the various Missions —	5579	10	9
Leaving a Balance due to the Treasurer of —	£ 280	15	7

The Collections made after the Public Services, are as follows: —

	£	s.	d.
Surry Chapel —	420	10	6
The Tabernacle —	148	16	8
Tottenham Court Chapel	174	10	8
St. Bride's Church	200	2	6
Sion Chapel —	181	12	11
£	1125	13	3

PENITENTIARY.

THE Third Annual Meeting of THE LONDON FEMALE PENITENTIARY took place on the 8th of May, at the New London Tavern; and was very respectably attended. On account of more time having elapsed, to give effect to the Society's exertions, the Report on this occasion was far more interesting than on either of the former Meetings: and the contents disclosed, fully warrant the expectation of the friends of the Institution, as to its future utility.

It appears, that there have been 130 applicants within the last year; 32 of whom have been received; 11 have been reconciled, and two returned to their friends. Ten have been put out to service, and one has died.

A very affecting Letter was read, as part of the Appendix, received (among several others) from the Mother of two of the Penitents, who, by the Society's means, had been restored to her arms, making her, as she herself expresses it, the joyful mother of two once lost children. A very pleasing Letter was also read from one now in service; which affords good evidence of a real change of heart; and among the number of those stated to have been placed out in service, in the last Year's Report, one has been married, and lives in credit and comfortable circumstances.

Two now in the house have had property left them by their parents, in the last year; and the Father of one of them has bequeathed to the Institution £ 100. They are waiting the direction of the Committee, as to their future path in life.

A young woman who lately died, was a native of the East Indies, well brought up, who, after having encountered various difficulties and trials, one day purchased an article wrapped up in a leaf of the New Testament, containing the 8th chapter of St. John's Gospel, and being induced to read it, was so deeply impressed with the compassion of our Saviour set forth in those words, 'Woman, where are thine accusers?' — 'Go and s n

no more,' as to induce her to purchase a Bible, in order to read St. John's Gospel. This produced some salutary effect on her mind. She was much distressed. While wandering one day, she knew not whither, and with every door of hope apparently shut against her, she recollected having seen the board of the London Female Penitentiary; but had forgotten the situation. She enquired for it frequently, and at length found it. In the interim of much hesitation, dreading to ring the bell, lest she should be refused, the gate was opened. She spoke to the attendant; and receiving a kind answer, she ventured in, and told all her case to the Matron, who immediately received her until she should, by her good behaviour, be entitled to be put on probation. She continued a year and a quarter in the Asylum, manifesting a humble, grateful, and a deeply penitent frame of mind, verified by the papers she left behind, which contain many pleasing evidences of a work of grace on her heart. These, with a more detailed account, are given in the Appendix. On Sunday the 8th of April, a great change took place: she expired, exclaiming with her latest breath, 'I know that my Redeemer liveth!'

The Report then gives a detail of some of the leading characterestics of the objects that have been, and still are under the care of the Society, comprehending the cases of poor orphans, who, at a very tender age, had fallen into the hands of designing persons of their own sex, and been treated with atrocious barbarity, — of some, who had moved in the superior walks of life, being neither destitute nor forsaken, had *voluntarily* abandoned their vicious courses, — of others who had become the wretched victims of their more wretched, false friends, — of a few who had made attempts at suicide; all of whom were within the walls of this house of Mercy, thankful and happy. Comprizing also accounts of some who had been discharged from workhouses, when restored to health; but, for want of character, disabled from getting their living, had sought refuge in the Asylum, — of others, who had received their first check in the very walks of Sin by means of religious tracts; also of several who had become blessings to their relations and others, by their writing to them, and exhorting them to attend divine service, — of a few brought over from foreign climes, — and of several who had been enticed up to London from distant parts of the country, by artifices, cloked under fair promises, and had fallen sacrifices to the basest conduct. More particular accounts of some of these cases are given in the Appendix to the Report; among which, we cannot forbear noticing, with great pleasure, the information given of the women having formed a Tract Society among themselves, sanctioned by the Committee; and also a Compassionate Fund for the advantage and relief of those applicants for whom there is no room in the house, supported by the sacrifice of part of their earnings, and the money they choose to receive for that purpose, in lieu of allowances of tea, &c. which they voluntarily forego for the relief of others, who are, as they once were, in destitute circumstances. It was by this means that a religious tract found its way to the heart of one, who has been since received into the house.

Some, now in the house, have been thought worthy to superintend parts of the work; and, in order to encourage the Society's labours, and to shew that the most abandoned are reclaimable by their means, under the Divine Blessing, one now in the asylum is adduced as an instance, who, after having been in the most open course of vice for eight years, is one of the most industrious in the house, as well as skilful in instructing the others in shoe-making; and by her assiduity, the women have not only made all their own shoes, but several pairs both of women and childrens' shoes for sale.

It is impossible, within our limits, to do justice to this truly interesting Report; to which, therefore, we must refer our readers for further information, being fully convinced they will be amply compensated for the trouble of its perusal. We only just add, what is noticed towards the

close of it, the remarkable circumstance of the Committee having been called to witness the happy dissolution of three young females, since the recent commencement of their labours; and that they cannot withhold their conviction, when coupling therewith the other favourable indications, that it is the work of God, to whom alone they ever desire to ascribe all the praise.

British and Foreign Bible Society.

On Wednesday, the 2d of May, the British and Foreign Bible Society held their Sixth Anniversary at the Old London Tavern, Bishopsgate Street. The Right Hon. Lord Teignmouth, President of the Society, read from the Chair a Report of Proceedings during the last year, which contained a variety of interesting information relative to the success of the Institution, both at home and abroad.

It appears that it has now produced three Societies on the Continent of Europe, and the same number in the United States of America, on a principle similar to its own: and that, as well through these as through individuals and other bodies, it is largely promoting the circulation of the Scriptures in different parts of the world. Its success, within the United Kingdom has also been very considerable. Numerous Auxiliary Institutions, in aid of its funds, and in furtherance of its object, have been established in England, Scotland, and Ireland. In England:—At Birmingham, Reading, Nottingham, Newcastle-upon-Tyne, Penryn, Leeds, Manchester, Leicester, Bristol, Sheffield, Kendall, Hull, &c. In Scotland:—The Greenock and Port Glasgow, the Edinburgh, the East Lothian, and the Scottish Bible Societies. In Ireland:—The Hibernian, and the Cork Bible Societies; and several branches from the former in Limerick, Belfast, Dungannon, New Ross, Tallymore, &c. The Parent Institution has also been greatly assisted by individual, congregational, and other contributions; among which more than £2,000 were enumerated, as transmitted from Glasgow and other Presbyteries during the last year.

Some Extracts of Correspondence were read, conveying very affecting intelligence respecting the successful dispersion of the Scriptures both by sea and land, and among Roman Catholics as well as Protestants; but for these, and other particulars, we must refer to the Report itself; which, with the Correspondence, List of Subscribers, &c. will, as speedily as possible, be issued from the Depository, 169, Fleet Street. Very impressive Addresses were delivered by the President, the Secretaries, Mr. Wilberforce, and other Gentlemen. The attendance was numerous beyond all former example, and truly respectable. Among the company present, and who took a share in the business of the day, were, beside the President, the Bishops of Salisbury, St. David's, and Cloyne, the Rev. Dr. Blackburne, Warden of Manchester, Lord Henniker, Sir Alexander Johnston, Messrs. Wilberforce, Babington, &c. The Bishop of Durham being prevented by indisposition from giving his usual attendance, expressed his regret in a Letter, which was read from the Chair. The names of the Bishops of Clogher and of Cloyne were announced as additional Vice Presidents.

On the whole, the transactions of the day excited and maintained a deep interest in the numerous assembly, which appeared to be of one heart and of one soul; and the Meeting terminated in a manner which promises to extend and consolidate the influence of this highly important and beneficial Institution.

HIBERNIAN SOCIETY.

The Annual Meeting of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland, was held at the New London Tavern, on Friday, May 11, at Seven in the Morning. The attendance was very numerous and respectable.

It appears, by the Report of the Committee, that they have begun to carry into effect a Plan, suggested at the last Annual Meeting, to instruct the Irish in their Native Language. Dr. Neilson, of Dundalk, at the request of the Committee, has compiled a Spelling-Book for that purpose; a large edition of which has been printed, and is now in circulation. It is on the Plan of the Spelling-Books used in Sunday-Schools, the Reading Lessons being chiefly taken from the Scriptures. The British and Foreign Bible Society having also undertaken to print the New Testament in Irish, from the authorized version of Bishop Bedell, it may be expected that much good will result from these measures; especially when it is considered, that, such is the attachment of the Irish to their native language, that many thousands of them may be induced to receive religious instruction through this medium, who would neither hear a sermon nor read a book in English.

The Committee have lately sent over to a much-neglected and ignorant part of Ireland, where little else is spoken except the Irish, a pious and zealous teacher, whose native language is the Gaelic. The Object of his mission is to teach the children to read either English or Irish, as their parents shall choose; and to converse with those who understand the Irish only, on the concerns of their souls. This experiment has fully answered the design of the Committee. In a few weeks, on account of the affinity between the Gaelic and Irish languages, he was able to converse with the people; who were much pleased to hear him. He has commenced the work of tuition; and has a considerable number of children under his care, chiefly Roman Catholics. He says, in one of his letters, 'It is greatly in our favour that we teach no religious book but the Bible. Your Plan is much approved by many here; that is, To have no respect of persons, whether Catholics or Protestants, and to interfere with no sentiments; but to teach all, old and young, as many as are willing to learn the word of God, in both Irish and English.'

The Committee have also engaged Four Young Men, natives of Ireland, who are now in a course of tuition, under the superintendence of a respectable clergyman, for the purpose of being qualified to officiate as Schoolmasters, in different parts of Ireland. These, it is expected, will soon be fitted for occupying the important stations for which they are designed. The Committee have judged it expedient to continue to maintain a similar number at the Seminary, to be sent out from time to time, as they shall appear qualified for the instruction of youth. The most beneficial results may be anticipated from this branch of the Society's operations.

Many respectable Gentlemen from Ireland were present at this Meeting; and it was highly gratifying to hear them express their gratitude for the lively interest felt on this side of the water, for the welfare of their native country; encouraging the Society to pursue their labours of love, notwithstanding remaining impediments, with the confident expectation, that though their progress for a time may be slow, their success will be ultimately complete.

RELIGIOUS TRACT SOCIETY.

The Eleventh Annual Meeting of the Religious Tract Society was held on Thursday, the 10th of May, at the City of London Tavern, in Bishopsgate Street; when, it is computed, that upwards of 600 persons assembled; and the season was peculiarly interesting, from the Report and Correspondence which were read, and the communications made by several gentlemen present.

The extended and increasing operation and influence of this Society must be gratifying, in the highest degree, to the mind which is expanded by the benign influences of divine grace. About 12 years ago, some individuals attempted the diffusion of divine truth, by the printing and distributing of six tracts, under the denomination of 'Village Tracts;' which shortly

after gave occasion to the formation of the Religious Tract Society, whose distribution now extends to about *a million and a half* of tracts per annum, furnishing supplies of religious instruction not only to England, Wales, and Ireland, but to the interior of France,—to the islands of the Mediterranean,—to Italy, Spain, Portugal,—to Germany, Russia, Sweden, Denmark, and Iceland, — to the islands in the West Indies and North America, — to St. Helena and the Cape of Good Hope.

When we reflect on these things, may we not truly say,' What hath God wrought!' — and, in the exercise of faith, entertain a confidence that the seed of divine truth thus extensively sown, will not be in vain; but that many a tract, like the little maid in Naaman's house, may point the forlorn enquirer in a remote nation, to that prophet, whose words 'are spirit and life.'

The influence and example of the Society has proved the happy occasion of the formation of a Religious Tract Society at Stutgard, in addition to those noticed in former Reports, as having been formed on the Continent and in the United Kingdom; each of which continues actively engaged in the distribution of Religious Tracts to a very considerable extent.

The expenditure of the Society during the last year, notwithstanding the strictest attention to economy in the management of its concerns, has amounted to the sum of £ 2452 ;. and, in the current year, it cannot be estimated at a smaller sum; to meet which, extraordinary means are necessary, as well as the ordinary supplies by Subscription or Donation. The Committee have, therefore, very properly recommended the formation of *Auxiliary Societies* in different parts of the country, which might appropriate a portion of their funds to the distribution of tracts in their respective neighbourhoods; and at the same time assist the Parent Society, by contributions to its funds, for the general purposes of the Institution.

GENERAL CONGREGATIONAL UNION.

On Wednesday, May 16, was held the Third Annual Meeting of the Members and Friends of this Institution, at the Rev. Mr. Wall's Meeting-house, Moorfields; when an excellent discourse was delivered by the Rev. Dr. Winter, on the Union of Congregational Churches. After the service, the Report of the Committee, detailing the important objects which have occupied their attention during the past year, was read, and the regular business of the Institution transacted.

The Committee's Report, with an Appendix, containing some interesting particulars, and a List of Members, are in the press; which, together with Dr. Winter's Sermon, will soon be ready for publication; and may be had, by application to the Secretaries, Rev. T. Hill, Homerton, and Rev. C. Buck, Primrose Street, Bishopsgate Street, London.

Society for Missions to Africa and the East. — On the 12th of June (Whit Tuesday) being the Tenth Anniversary of this Society, a Sermon will be preached at Blackfriars Church, by the Rev. Dr. Buchanan, who was, for several years, resident in India.—A collection will be made for the Institution. Service to begin at 11 o'clock.

Society for the Suppression of Vice.

This Society has lately circulated (gratis) an Occasional Report of their Proceedings. The objects to which the attention of the Society is directed, are, Profanations of the Lord's Day,— the Frauds and Abuses practised in selling by False Weights and Measures, — blasphemous, licentious, and obscene Books and Prints, — illegal Insurances of Lottery Tickets, — riotous and disorderly Houses, &c.

The effects of this Society have been considerable: the prosecutions, reluctantly resorted to, have amounted to nearly 600. At the suggestion and by the influence of the Society, the Master Butchers of several of the principal markets in

London, have formed an Association, for the purpose of preventing the Sale of Meat on Sundays; whereby some of the most obstinate delinquents have been brought to obedience.

Several base impostors, pretending to be fortune-tellers, have been brought to punishment. The Society has taken pains, with good effect, to prevent the manufacture of obscene and blasphemous toys and drawings, made by French prisoners at Norman Cross. A man has been convicted of exposing a very pernicious work to sale at his stall; and sentenced to two years imprisonment, and to stand in the pillory.

A person has been convicted at Horsham, for indecently exposing himself at a bathing-place (Brighton); and obliged to find security for his good behaviour for two years, with a fine of £20 if he commits the same crime again. The public ought to be acquainted with this decision, no person having a right to bathe in the front of a house or road, so as to offend against decency.

The Report contains a vindication of the Society against some misrepresentations which appeared in the Edinburgh Review for Jan. 1809, and in another publication; while they quote the far superior authority of the Lord Chief Justice, who said, That 'the Society appeared to him to deserve the thanks of all good men.'

Those who wish to promote similar exertions, may avail themselves of the knowledge and experience of this Society, by corresponding (post paid) with the Secretary, No. 34, Essex Street, Strand.

We are glad to see that a second edition is announced of a book published by the Society; and which we conceive may be of very material use: 'A Compendium of the Duties and Powers of Constables,' chiefly as they relate to the apprehending of offenders, and laying informations before Magistrates.

By the Report of 'the Society for the Relief of Poor, Pious Clergymen of the Established Church,' we find that the sum of £1310 has been distributed among many worthy men of that description, during the year 1809. The Extracts from Letters received by the Committee, are very affecting, as they disclose the heavy trials to which many of the clergy are subjected by the narrowness of their income; and at the same time that submission to the divine will, and gratitude for the donations of this Society, which do honour to their Christian character and ministerial calling.

One clergyman writes, 'My salary, from three laborious curacies, which I continually serve, is, as usual, £45 per annum. We have now *nine* children, and expect an increase.'

Another says, he has a wife and *nine* children, and his salary does not exceed £25.

Another has a wife and *fifteen* children; ten of whom are at home, and his salary for serving three churches is £75.

This excellent Institution well deserves the support of the religious public of all denominations. In the List of Subscribers, we are glad to see the names of some liberal Dissenters. — Mr. Smith, Little Moorfields.

Hibernian Bible Society.

This Society, which was instituted in 1806, has lately published their Report for the year 1809. Three new branches of the institution have been formed, viz. in Dungannon, in New Ross, and in Armagh. During the last year, the issue of Bibles and Testaments amounts to 4234; which is nearly double that of the year preceding. A desire to read the Scriptures is prevalent, and widely extending through the island.

Kendal Auxiliary Bible Society.

On the 12th of January, 1810, a respectable Meeting was held at Kendal, in Westmoreland, for the purpose of aiding the British and Foreign Bible Society in London; when several Resolutions to that effect were unanimously passed; and more than £300 have been collected for the object.

On Wednesday, April 4, the Middlesex and Hertfordshire Union held their Half-yearly Meeting at the Rev. Mr. Thomas's, Enfield. Mr. Atkinson, of Mill Hill, preached on 'Establishment in Grace.' Messrs. Berry, of Ware, Humpage, of Winchmore Hill, and Knight, of Ponder's End, engaged in prayer.—The next Meeting will be at the Rev. Mr. Whitefoot's, Enfield, on the Wednesday after the first Sabbath in September; when the Rev. Mr. Porter, of Highgate, is expected to preach on 'The Peculiar Advantages of Secret Prayer.'

On Wednesday, July 4, the Independent Ministers of the County of Kent, will hold their Annual Association at Mr. Piercy's Meeting, Woolwich. The preachers appointed are Messrs. Vincent, Townsend, and Chapman. In case of failure, Messrs. Beaufoy, Popplewell, and Parnell.

☞ The Report of the Sunday School Society, with many other Articles of Home Intelligence, are unavoidably deferred.

AFRICA.

By a vessel lately arrived from the coast of Africa, information has been received, which seems to deserve credit, That Mr. Mungo Park was alive in January last. Information to that effect had been received by the Governor of Senegal, who had ordered a boat to be immediately sent up the river Senegal for his assistance in pursuing his exertions.

It is stated in another account, That the King of Sego had shewn Mr. Park much favour: that he had passed very far along the Niger; and intended to proceed eastward, if possible, as far as the Red Sea.

MISSIONARY COLLECTIONS, &c.

This List contains only *Public Collections*, *Legacies*, and *Occasional Donations*. The Names of Annual Subscribers will appear in the List annually published, with the Report.

	L.	s.	d.
P. H. by Mr Forbes	4	5	0
A Friend, for the South African Mission, by the Rev. R. Alliot	1	1	0
Mr. Peter Septoe, Debenham	10	0	0
Rev. Mr. Saltreu and a few Friends, Bridport	5	13	0
Samuel Mills, Esq.	10	0	0
A Lady at Silver Street Chapel	5	5	0
Aberdeen Missionary Society, for aiding or co-operating in Foreign Missions, to be employed in aiding a Translation of the Scriptures into one of the Languages of India, or in the Purchase of Translations for Distribution, by the Rev. Mr. Philip	50	0	0
The Congregation formerly under the pastoral care of the Rev. G. Cowie, Huntly, North Britain, by the Rev. J. Philip	23	5	0
Rev. Donald Morrison and Congregation, Duncanston, North Britain, by the Rev. J. Philip	11	0	0
From the Church of Cabrack and Rynie, under the pastoral care of the Rev. G. Cruckshanks, with Contributions from other Friends thereof, by the Rev. J. Philips	11	1	0
From a Praying Society in the Parish of Old Machar, by the Rev. J. Philip	2	10	0
T. B. by the Rev. Mr. Wilks	0	10	6
Collection by the Congregation of the Rev. G. Gill, Market Harborough, on occasion of a Sermon preached by the Rev. A. Fuller	20	0	0
Contribution of a Young Person, by the Rev. G. B.	1	0	0
R. S. G.	1	1	0
P. W. S. by the Rev. Mr. Burder	1	1	0
Rev. Mr. Berry and Congregation, Warminster	20	0	0
Rev. R. Herdsman and Congregation, South Petherton	12	4	0
W. K. H. [Donation]	5	0	0
W. H. [Donation]	1	0	0
Miss Chubbs of Chester, by the Rev. Mr. Foster	10	0	0

	L.	s.	d.
Rev. Mr. Tracey and Friends, Yeovil —	14	18	6
From a Charitable Fund, by the Hon. Mrs. Grey —	3	0	0
Legacy of Mr. Andrew Knies, late of Wellclose Square, by J. B. Knies, J. Iller, J. Coope, and H. Batger L. 50 0 0 Duty — 5 0 0	45	0	0
Rev. D. Bogue and Congregation, Gosport —	81	8	8
W. N. — — —	2	0	0
Rev. Mr. Evans and Friends, Ford, near Kingsbridge	9	0	8
Mr. Joseph Stevens — —	10	10	0
Rev. Isaac Stoper and Friends, Beccles —	10	12	8
Rev. Mr. Weaver and Friends, Shrewsbury —	28	7	6
Rev. Mr. Boden and Congregation (Annual) Sheffield	30	0	0
Rev. Mr. Harris and Congregation, Fordham —	7	0	0
Rev. Mr. Lambert and Friends, Hull —	41	5	0
Friends at a Prayer Meeting, in Fear Street	6	10	0
Omicron — — —	100	0	0
Rev. Mr. Taylor and Friends, Colchester —	8	0	0
Rev. G. Townsend and Congregation, Ramsgate	18	13	6
Rev. Mr. Kingsbury and Friends, Southampton	58	13	8
Mrs. Thornton, Hull, by the Rev. G. Lambert	10	0	0
The Donation of a German Sugar-Baker, by Rev. Mr. Stienkopff	1	1	0
Ditto German Friend, ditto	1	1	0
Ditto Mr. Klingelman, Dover ditto	1	1	0
A Friend, with the words, 'It is the blessing of the Lord that maketh rich. The first fruits are the Lord's' —	5	7	0
A few Young Gentlemen at the Rev. W. Loyd's School, Hadley	1	11	6
Samuel Pinder, Esq. — —	10	0	0
Rev. S. Rooker and Congregation, Bideford	13	0	0
Rev. R. Evans and Congregation, Appledore	10	6	0
Rev. T. Martyn, of Pertenhall, near Kimbolton, and Friends	7	7	0
Rev. Mr. Sykes and Friends, Guestwick, Norfolk —	16	8	2
Rev. Mr. Rooker and Friends, Tavistock —	20	0	0
Rev. B. Pyne and Friends, Duxford —	15	15	0
D.F. accompanied with *l.* towards reprinting Doddridge, in French	1	0	0
Two Friends, by Rev. Mr. Start —	2	2	0
Mrs. G. Ives, Titchfield, by Rev. Mr. Hunt —	1	1	0
The Mite of a Missionary Friend (by post) —	2	0	0
Donations at the Rev. Mr. Jones's Chapel, Islington, at a Missionary Prayer-Meeting — —	2	9	6
Mr. J. Panton, of Wareham —	2	4	6
Rev. Mr. Roby and Congregation, at Manchester	45	1	0
Mrs. Walker and Congregation, Peppard —	5	1	0
Mr. Kent and Congregation, Gravesend —	13	13	6
J. Yockney and Congregation, Staines —	7	7	0
Dr. Cracknell and Friends, Weymouth	9	19	6
Mr. Surman and Friends, Chesham —	5	0	0
A Donation at Silver Street Chapel —	1	7	0
From a Society of Young People —	2	0	0
The Amount of a Subscription of One Penny a Week, by Six Persons in a Bakehouse, by the Rev. R. Stodhart	1	7	0
W. — — —	10	0	0
A Lady, near Andover — —	1	0	0
Rev. Mr. Davidson and Friends, Rochford —	6	0	0
Mr. Modby, by Rev. Mr. Bogue —	1	1	0
An Anonymous Friend, at Higham Ferrars —	0	17	8
(Omitted in a former Number) Rev. Mr. Hudson and Congregation, collected on a Jubilee Day —	15	5	0

☞ All Communications to the Missionary Society, whether addressed to the Treasurer or Secretary, are requested to be directed to No. 9, Old Swan Stairs, Thames Street, London.

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Kelso.

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THE

EVANGELICAL MAGAZINE.

JULY, 1810.

MEMOIR

OF

THE LATE MISS MARY STEVENSON,

OF CASTLE-HEDINGHAM, IN THE COUNTY OF ESSEX.

'Her God sustain'd her in her final hour!
'Her final hour brought glory to her God!' YOUNG.

THE subject of the present Memoir was well known to many of the readers of the Evangelical Magazine; and, as her early piety displayed the power of divine grace in no ordinary degree, in the hope that the record of it may prove useful and encouraging to others, especially to young persons, it is now presented to the public.

Mary Stevenson was born at Castle-Hedingham, in the county of Essex, on the 14th of February, 1784. Her parents were most anxiously solicitous to imbue her young mind with a deep tincture of religion; and so successful were the means which they employed, under the Divine Benediction, that there is reason to conclude she was under the most serious impressions in a very early period of life.

When a child, she was remarkably thoughtful about serious subjects, — talking with great earnestness to her younger sister, Sarah, upon the importance of religion. This solidity of disposition was united with an innocent playfulness and cheerfulness of temper, which peculiarly endeared her to her young associates. Her memory, which was very retentive, she was continually storing with select hymns upon the most interesting subjects. She was a most constant and attentive hearer of the word. 'O,' said she, 'with what pleasure and encouragement do I listen to my dear father, when, in presenting the bread and wine at the Lord's Supper, he repeats so many animating promises of Scripture!' &c.

How soon she began to note down the operations of her own mind, as to religious concerns, cannot be known. The

first minutes which have been found since her decease were dated in the 13th year of her age. The commencement of these minutes is dated January 1, 1797; and on the opening year, when she was not quite 13, she thus presents her pious ejaculations to the God of all grace: — 'O Lord, help me to live more than ever unto thee, since thou hast kept me, and preserved me in so many dangers! O may I live to thy glory!' — Evening of January 1, 1797. 'Help me, Lord, now to remember my Creator in the days of my youth! O may I not delay, as many others do, till it is for ever too late!'

It would too much enlarge the bulk of this Memoir to transcribe the whole of her Diary. The following short notes will clearly shew how strong and lively was her sense of religion in this very early period: —

'January 26, 1799, Sabbath morning. How sweet and pleasant are the returns of Sabbath-mornings! not only as they give rest from many of the trifling concerns of this life, but as they afford an opportunity of waiting upon God in his earthly courts, — of joining with his people in prayer and in praise; and not only his people in one congregation, but with many thousands of his dear children, who are at the same moment surrounding his throne. Delightful thought! and if this be so delightful, what will the transports of Heaven be, when they shall come from all nations, kingdoms, peoples, and tongues! O inconceivable joy! inexpressible glory!'

On February 14, her birth-day, being then fifteen years old, she says,

'Thanks, a thousand thanks, to the great Author of all good, for his merciful kindness to me, a poor frail, helpless, worthless, and polluted worm of the earth! He has preserved me to the end of another year of my life. With what shame and confusion of face have I reason to look back upon it! — what sins have I committed! — how have I misspent my time! During public service, how inattentive have I been! — how careless and thoughtless! — how little have I done for him! O what sins are in my best duties! but, Lord, if thou art pleased to spare me another year, help me to live more entirely to Him who died for sinners, and is risen again! Help me; for without thy strength enabling me, I can do nothing!'

'February 19. Hear, O heavens! and attend, O earth! listen, ye angels of his that do his pleasure, and witness the sincerity of my heart, while I desire now solemnly to dedicate myself to him, —to devote myself, my time, my talents, my youth, my all to his honour and glory! Blessed sacrifice! to whom should I go but unto thee; for thou hast the words of eternal life! Lord, accept the surrender, accept me for thine! Give me my work to do, and help me, as an hireling, to accomplish my day. May I not be of them that draw back unto perdition, but of them that believe to the saving of the soul! Do thou keep me, that my footsteps slip not!

'Feb. 2, 1800. This morning I went to the house of God, with my body; but, O my wandering heart, was too far from him! I heard an excellent sermon, from 2 Cor. vii. 10. O that I may experience that godly sorrow which worketh repentance unto salvation, not to be repented of!

'Nov. 6, 1803, Lord's Day evening. I have this day been received into the church of Christ. O what an important situation do I now stand in! — a professor of the name of Jesus! How many duties does that character involve! May I be more than ever careful to depart from all iniquity, —

more watchful against all my spiritual enemies, and more prayerful! O may my conversation be more in Heaven; but, blessed Jesus, without thee I can do nothing!

'Nov. 9. Have felt my mind very low to-day; but this evening I enjoyed such a sweetness and delightful composure of mind, as is, I trust, an answer to prayer. May it be a token for good!

'July 29, 1804, Lord's Day evening. I have been hearing two sermons to-day: one from these words (Matt. xii. 43) 'Then shall the righteous shine forth as the sun, in the kingdom of their Father;'— the other from Rom. xiii. 11, 'Now is your salvation nearer than when you believed.' But I fear I was not suitably impressed with the importance of the subjects; yet I trust that, in prayer, my heart was, in some measure, kept from those wanderings I have so often had occasion to lament. O that I might experience that my salvation is indeed nearer than when I at first believed, by my views of eternal day being more clear and bright!'

Thus it appears how early, how deep, how permanent the impressions of religion were upon her mind; and how solicitous she was of being continually influenced by a regard to the all-inspecting eye of God, especially when it is considered that this diurnal was unknown to her dearest relatives until a few weeks previous to her death. To the above strong evidences of genuine piety, may be added the following description of the state of her mind when she was received into church-communion: —

'*November* 6, 1803.

'In reply to your request, my dear father, I now sit down to endeavour to recollect some of the gracious dealings of Divine Goodness towards me, — some of those methods, by which, I trust, my heart has been, in a small degree at least, weaned from the poor, low, empty enjoyments of a vain world; and enabled to aspire after those richer, nobler, and more exalted pleasures which the gospel sets before us!

'If God has graciously opened my blind eyes in any measure, and unstopped my deaf ears, it has been in a manner so gradual and gentle, that perhaps I cannot so exactly relate the particular times and circumstances of it; yet it will be an unspeakable mercy if, like the poor man in the gospel, I am enabled to say, That 'whereas I was once blind, I now see.'

'I trust it has pleased God to bless to me the great advantages I have had in my religious education; but when I consider the very little progress I have made in the divine life, and the opportunities of improvement I have enjoyed above many others, I am filled with shame and confusion; and and am ready to say, 'Why me, Lord? — why me? Why hast thou bestowed so many favours on one so undeserving, so ungrateful, and so unprofitable as I have been?'

'For some time past my mind has, I trust, been impressed with a sense of the exceeding odiousness of sin, as being so displeasing to the ever-blessed God, who cannot look upon sin but with detestation. But, oh! how often have I to lament that my sinful heart is so prone to the commission of it! I find so many corruptions within, so much coldness and indifference, that I sometimes fear that the good work has never been begun in my soul; and that I have not had that deep sorrow on the account of sin, which worketh repentance unto salvation, not to be repented of.

'I was much pleased, and I hope profited, with a sermon which you preached some time ago from these words, 'O do not this abominable thing that I hate.' I hope I can see sin to be an abominable thing indeed; I know that the weight of only one sin would plunge me down into Hell! What must then be the accumulated weight of those innumerabl

transgressions, of which I have been guilty! The very idea of it fills me with horror:—but, behold the unsearchable riches of almighty love, which formed the wondrous plan of redemption from misery so great, so inevitable. I desire to adore the condescension of the dear Redeemer; who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich. What stupendous love and matchless grace, that he, who is the brightness of his Father's glory and the express image of his Person, should take upon him our nature, 'become bone of our bone, and flesh of our flesh,' and suffer the cruel, the accursed death of the cross for us! I hope I can see him to be a Saviour every way suitable, just such an one as so vile a creature as I am stands in need of: and I would desire to embrace him in all his offices, as my Prophet to lead me in his blessed ways; as my Priest to atone for me, and plead my cause before the Father; and, as my King, to rule over me. Blessed Jesus, do thou ever reign in my heart, take thou the absolute and entire dominion over it! 'Drive the old dragon from his seat, with all his hellish crew!' May my obedience ever spring from a filial love, and not a slavish fear; and then I shall experience his yoke to be easy, and his burden light indeed!

I have felt a desire, for some time past, to come to the Lord's Table, if I were really one who had tasted that the Lord is gracious; as it is a command of the blessed Redeemer, who has said, 'Do this in remembrance of me;' and I am persuaded that there is no service in which I can engage so pleasing and delightful, so profitable or so honourable. It having often been found to be a strengthening ordinance, is another motive; for I am sure I have great need of being strengthened. How kind and tender are his words, 'that the bruised reed he will not break, nor quench the smoking flax;' and he has promised that they that wait on the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, and they shall walk and not faint:—but yet I would desire to entertain a godly jealousy over myself, lest I should ever bring a reproach upon the name of Christ, and cause his blessed ways to be evil spoken of; lest, while I have a name amongst his people here, I should have no name in the book of life: God forbid that this should ever be my case! May I share an interest in your prayers, my dear father, that it may not,—and that he who is alone able to keep me from falling, would preserve me safely to his heavenly kingdom, there to sit down with Abraham, Isaac, and Jacob, and all the saints in the kingdom of God! Your most affectionate daughter,

"MARY STEVENSON."

Her epistolary correspondence, which was very extensive, is a strong additional confirmation of the undissembled piety of her heart. From the vast collection of her letters, one of the most early and one of her last are now selected. The first is to her sister, dated in the spring of 1799, when she was about fifteen:—

"My dear Sister,—How delightful are the approaches of spring after such a long and cold winter as we have had. That soul-reviving reanimater of nature seems to enter with peculiar sweetness. Already have the trees begun to bud, the beautiful blossom of the filbert-tree is peeping out, and those of the crocus and snow-drop have made their appearance; the birds are beginning to sing, and the charming note of the blackbird has been heard in our garden; so that I think I may fairly bid adieu to winter. Yet, even winter, stern winter, hath pleasures peculiar to itself, for what time is more fitted for social enjoyments than a long winter's evening?—and an all-wise Providence, lest the vegetable part of creation should be injured by the severity of the weather, has provided that beautiful white carpet of snow for its covering.

"What spectacle in nature is grander than when in a clear winter's evening we behold the boundless ether, filled with an innumerable multitude of stars, probably suns; with planets revolving around them! Oh, what nothings we appear in creation; we, the inhabitants of this little insignificant ball of earth! surely, we may cry out with the Psalmist, 'Lord, what is man that thou art mindful of him, and the son of man, that thou visitest him!' What power, what wisdom, what goodness, shine through the whole plan of creation! Oh, who can look at the starry heavens without loving, praising, and adoring the great Builder and Founder of them!"

In one of her last letters, addressed to her parents, Jan. 2, 1808, she says,—

"In taking a review of the past year, I find abundant matter for humiliation, gratitude, and praise. It is true that, to me, a great part of it has been chequered by painful affliction; but even this, I doubt not, I have great reason to be thankful for: yes, I trust it has been a rich blessing in disguise; affliction teaches more than a thousand lessons could do the vanity of seeking happiness in any thing below the skies. It is true, I thought I was sensible of this before; but the world, with her ten thousand temptations, endeavoured to persuade me that she likewise had happiness in her possession, and fain would have allured me to have at least divided my heart, though it were ever so small a share; but the moment affliction enters, all the creatures silently, though powerfully, exclaim, 'It is not in us.' Then Religion, with her all-soothing voice, directs us to him who is an ever-present help in time of need, and shews us how foolish and how vain to wander only for a moment from that dear centre of bliss; and I trust I now see it to be as much for my pleasure as my interest to walk closely with God; for I am persuaded that the smallest departure from him, is a departure from real happiness. How kind and how gracious was it in God to use so gentle, yet in his hands so powerful a means of calling back my wandering heart, a heart which had long since been avowed his, though not so devotedly his as it ought to have been! Instead of saying, 'Let her alone,'—that most dreadful of all conditions,— to be left of him, he calls to remembrance our first love, the day of our espousals to him! Yes, he is a jealous God, and he will have our whole heart, or none at all."

Part of the summer of 1805, she spent with her relatives at Trowbridge; from which place she made an excursion to visit her Bristol friends. This visit was made particularly useful to her best interests.

It having pleased the great Arbiter of all events to visit her with a pulmonary complaint, in the spring of 1806, her mind was frequently led to the contemplation of what might possibly be the issue. The flattering nature of the malady, a slight cough, a little hoarseness, and these very symptoms occasionally giving way to medicine, deceived both her parents and herself as to the real danger of her case;— but, in the summer of 1807, these symptoms, renewed by some little cold she had caught, began to assume a very formidable aspect. All the aid of medicine was resorted to, which either the London or country practice could supply; the change of air, and journies to distant friends were tried; but all in vain. This flower, this lovely flower, which gave such pure delight to every beholder, gradually faded; for the worm was at its root!

The afflictions with which she was exercised were very long; but the benefit which she derived from them, and the supports which she found under them, she owned to be very great. So entirely was she resigned to the will of her heavenly Father, that she told her sister, that during her illness she had not had one murmuring thought, but was enabled to rejoice in tribulation. Such was the extreme tenderness of her mind, that she feared that in the time of health she had been too much attached to the world; and was very apprehensive that, should she recover, her heart would be entangled by the snares to which young people are exposed. Firmness of mind, and a readiness to deny her own inclination for the sake of others, were conspicuous traits in her character; at the same time, earnestly desiring to be told of her faults, and taking uncommon pains with herself to correct them.

Her attention to the Sunday-school had been indefatigable for several years, and continued to the last. With her dear mother and sister, she had greatly exerted herself in the instruction of the children; in forming them into classes, and in endeavouring to impress upon their minds the infinite importance of religion. When extremely ill, she would urge her sister to attend; and though at other times unwilling to be deprived of her society, yet on the Sabbath-morning, she would say, 'You had better go; I am afraid you will neglect the school.' Many of the children will long remember the affection and ardour with which she used to converse with them; frequently aking them questions which occurred to her in reading to them. This engaged their attention; and very warmly and affectionately were they attached to her. Indeed, there is reason to hope that she was the instrument of much good to them. One dear little girl, who was in her class, said, about three years ago, on her death-bed, That she should have reason to bless God to all eternity that she came to the Sunday-school.—To be made the honoured instrument of usefulness to others was the highest ambition of her mind.

It only remains to give some account of the spirituality of her temper, and her resignation to the divine will, during her last illness; from which it will be most apparent how much this dear sufferer had been matured by divine grace for that bright world of glory into which she was so soon to be admitted. A very small extract from the pious expressions which dropped from her lips will be sufficient.

On the 8th of June, 1808, she asked her mother, Whether her recovery was probable?—to which her dear mother answered, 'I hope you will, my dear;' yet, to a person under her circumstances it was uncertain. The interesting invalid replied, 'I am very happy, and quite resigned; but this is not of myself. I have never before spent a year so comfortably as the

last, though it has been a year of great affliction. I have not a wish for any thing but the Lord's will; and all my confidence is upon the only foundation, — the Lord Jesus Christ. I go to him as a poor lost sinner, and he has promised to cast out none that come to him." She asked her sister to read the 55th chapter of Isaiah; and, upon the conclusion, added, 'There's consolation! every word is worth its weight in gold!'

Lord's Day, July 3, when under great suffering from weakness and an incessant cough, she said to her mother, who was lamenting her situation, 'Don't distress yourself, mamma! you know that it is all right, mamma!' — and the next day, her sister observing her in tears, she said, 'they are tears of joy.' Her mother, then coming into the room, was also desirous of knowing what distressed her: 'Nothing of an unpleasant nature, mamma, occasions this emotion. I find such a sweet evidence that I am the Lord's; and am surprized that he should manifest himself in such a gracious manner to one so unworthy. O, what a support the blessed gospel is!'

July 11, she said to her sister, "I do feel so happy that my mind is resigned to the will of God, that I have hardly any preference." 'I suppose, if you have any, it is for life?' She answered, "Sometimes I wish for death; but sometimes I should like to continue in life; not that I think I should be more happy." Her sister rejoined, 'Is it that you may be more useful?' "Yes," she returned, "it was. I think it natural for a young person, if it be the will of God, to wish to live, in order to live to his glory. It is a selfish wish to desire death merely to be happy, while there is any thing for me to do in life. If the Lord will condescend to make use of such a weak instrument, I am perfectly satisfied in being in the hands of God; and, if I return to health, I hope that I shall still feel perfectly resigned to his will."

One evening, sitting in the hall with her mother and sister, she broke out into the most sweet and triumphant language. The whole of her expressions cannot be recollected. The following are some of them:—'The Lord will not leave me; no, he has said he will not, mamma! How sweet are the promises! I am happy, O very happy, very happy, indeed! Had I foreseen this affliction, I should never have thought that I should have been so supported. It is, to be sure, an awful thing to go into eternity, an unknown eternity; but, O, Jesus is there! he is gone before; I shall not be alone.' Her mother then repeated that verse,

> There, on a green and flow'ry mount,
> Our weary souls shall sit;
> And, with transporting joys, recount
> The labours of our feet!

To which the dear invalid subjoined, in another stanza,

> See the kind angels at the gates,
> Inviting us to come;
> There Jesus, the Forerunner, waits,
> To welcome trav'llers home.

'I have always admired this verse when I was a child. My hope is upon the Rock of Ages. It will be but a little time before we shall all meet again." Her mother mentioned the pleasure it had given her father and herself, that they had so repeatedly sat down at the Lord's Table with her and her sister: but said dear Mary, 'how cold and lifeless have I been at those seasons.' She then spoke of the joys of Heaven, and of the blessed society there. Upon being asked by her mother, Whether she had ever thought of any text to be preached upon after her decease, she answered, 'Yes, there is one I have thought of; but I am afraid I cannot apply it to myself. "I know whom I have believed," &c. 'What a charming sermon was that,' said she, 'which we heard Mr. Jay preach at Surry Chapel: — The way of transgressors is hard.' That morning she mentioned, with much composure, the names of some of her young friends to whom she wished some little tokens to be presented after her death; — to some she wished some of her serious books to be given, hoping they might be the means of doing them good. During this conversation she appeared as composed and happy as if she had been speaking of any common occurrence that was likely to take place, and concluded with saying, 'After all, perhaps, I shall live to use them myself.'

A short time before her departure, in going up stairs one evening to bed, she said, 'A few more weary steps; but Heaven will make amends for all." At another time she said to her sister, 'Don't you think that God is displeased with me, because now I am so poorly, I cannot keep my attention to those thoughts I could wish?" She, however, was comforted, on being reminded of that passage, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." Lamenting that she could not, owing to her want of health, pray as she desired, she added, 'I do sometimes enjoy sweet seasons, as I lie sleepless on my bed. O, what consolation have I found from this text: — "Casting all your care upon him, for he careth for you:" and, how much have I been supported by another charming passage: — "We know that all things work together for good," &c. I wish to hear it preached upon. O, how faithful is God to his promises!' This text was soon taken as a subject of discourse, but she was too ill to attend.

One morning, when she was rising, she said, 'I wish I was better;' but immediately checking herself, appeared entirely resigned to the will of her heavenly Father. She would

sometimes seem apprehensive that her religion was all a delusion; but would soon rebuke herself, by saying, 'My hope is alone upon Christ, the Rock of Ages, and I know he will not deceive me!"

When she was in bed another morning, and her sister handing her breakfast to her, she said, 'In the second volume of Buck's Anecdotes, there is a charming description taken from Robinson's Village Discourses: — "O, I love the soul that must and will do good; the kind creature that runs to the sick bed (I might rather say bedstead) of a poor neighbour, wipes away the moisture of a fever, smooths the clothes, beats up the pillow, fills the pitcher, sets it within reach, and administers *only a cup of cold water*: peace be with that good soul! She also must come in due time into the condition of her neighbour, and then may 'the Lord strengthen her upon the bed of languishing;' and, by some kind hand like her own, make all her bed in her sickness."

A few days previous to her death, after she was in bed, her mother said to her, 'Do you feel comfortable, my dear?' She answered in the affirmative. Her mother continued, 'But are you comfortable in your mind, my dear?' With a firm, full voice, she replied, "Yes, very comfortable!"

Sept. 4, Sunday evening, when her sister was undressing her, the dear girl said with much emphasis, "In my Father's house are many mansions. If it were not so (says Jesus) I would have told you." The next morning she said to her father, upon his going into her chamber to enquire how she was,—"I am afraid I wish for Heaven more as a place of rest, than to be with Christ." 'It is natural, my dear,' returned her father, 'for the poor weary pilgrim to be desirous of rest; and this is one of the pleasing notions under which Heaven is represented in the divine word, "There remaineth, therefore, a rest for the people of God."—This appeared to comfort her.

On the morning of this ever-memorable day, Sept. 6, 1808, dear Mary came down stairs, as usual to breakfast, which was always in the hall during the warm season. There she also dined with the family, and ate moderately of the breast of a partridge. She even talked of riding out that afternoon behind her father, which had been her constant custom, whenever the weather was favourable; but, finding herself not equal to the fatigue of the exercise, she declined it; and, according to her usual custom, she retired into an adjoining parlour, when, having been assisted to her seat, she said, 'Don't leave the room, sister; bring my little table and cushion.' Upon which she reclined her head. The difficulty of breathing, with which she had been frequently afflicted, returning and increasing,—at last, about a quarter before four in the afternoon, without convulsion, without struggle, without pain, without the least discomposure of features, or

alteration of countenance, this much endeared daughter softly breathed out her gentle spirit into the hands of her beloved Lord; still sitting as before, and with her Father's arms around her.

Although her affliction was long, yet no murmur, no repining, no complaint ever escaped her. She was favoured, almost uninterruptedly, with the light of her heavenly Father's countenance. Scarcely a single cloud intervened; which made her say, as she frequently did, 'My affliction is a light affliction.'

The Rev. Mr. Ray, of Sudbury, delivered an impressive address at the interment in the family-vault, on Tuesday, Sept. 13; and on the following Lord's Day, Sept. 18, preached the funeral sermon from 2 Tim. i. 12, 'I know whom I have believed,' &c.

REFLECTIONS ON JAMES V. 10.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

The apostle is here exhorting believers to the exercise of resignation, and submission to the Divine Will, under the various afflictions and trials to which they were subjected in the Christian life. Our Lord Jesus Christ has indeed forewarned us, 'in the world, ye shall have tribulation;'—and we must have made very short progress on our journey heavenward, if we have not felt this prediction realized again and again in our painful experience. Since Christ's kingdom is not of this world, it is evident we greatly deceive ourselves, if we seek our happiness in earthly honours, or relations, or enjoyments. Christ himself, when he sojourned in this world, was a man of sorrows; and, surely, it is enough that the disciple be as his Master, and the servant as his Lord. Nothing is more natural, I will readily grant, than for our hearts to cleave unto some earthly object for happiness. Every one has some particular gourd, under whose agreeable shade he seeks relief from the oppressive heat, or scorching sun. All of us, indeed, would fondly enjoy two heavens; a heaven of earthly happiness, if I may use the expression, in this world,—and a heaven of spiritual glory and felicity after death: but these two objects daily experience demonstrates to be utterly incompatible with one another. The men of the world set their whole hearts on earthly happiness, and they have accordingly their portion in this life;—but, if we would attain to more exalted and durable happiness than this world can afford, then we must be willing, like Moses, rather to suffer affliction with the

people of God, than to enjoy the pleasures of sin for a season. Were it not that God sometimes caused us to feel the smart of his correcting rod, sometimes disappointed and even blasted our fairest earthly hopes, we would forget our condition and circumstances on earth; and, I am afraid, would be so much entangled with earthly cares and pleasures, as to look no farther than the present world for our supreme and ultimate portion! It is good for us then that we have been afflicted, if our affliction has served to mortify our earthly affections,—to shew us the vanity of the world and the bitterness of sin,—to quicken our steps, when we are ready to loiter on our journey,—and to strengthen our affections and desires towards that happier and better world, where our souls shall be made perfect in holiness, and the days of our mourning shall be ended!

This is not unfrequently one of the bitter ingredients in our cup of suffering,—an apprehension that we are singled out from others as objects of God's righteous displeasure; that, while others are entirely exempted, or very partially smitten, we are visited by one sharp stroke of Providence after another. Now the apostle readily admits that these suffering Christians were, in reality, singled out from others; but he reminds them, that they were singled out to be placed in the best and most honourable company,—in company with the prophets and righteous servants of God, who, as they were peculiarly dear to him, received this pledge of his infinite care and concern about their immortal interests, that they were distinguished above all others of his family for sufferings and trials during the present life. God indeed frequently reminds us, that his ways of manifesting his affectionate regard to his children are not as our ways, nor his thoughts as our thoughts; and if our souls aspire to those crowns of glory with which the prophets are now dignified, we must learn, like them, not to shrink at bearing our cross. If we would share in that immortal blessedness to which they have been exalted, we must be willing, like them, to be children of tribulation during the days of our pilgrimage on earth.

Take the prophets who have spoken in the name of the Lord, as an example of suffering affliction, and of patience. Who of the prophets (it may be asked) has not been distinguished for suffering affliction, in one form or another? If we look to Moses, or David, or Jeremiah, or Ezekiel, we will find them to have been men habituated to suffering. They enjoyed the honourable pre-eminence of speaking in the name of the Lord the doctrines of peace and consolation to their fellow-men, and God saw meet to try them with sore afflictions, that they might exemplify the supporting and refreshing influence of those doctrines in their own personal conduct. Neither

should gospel ministers, who are honoured to speak in the name of the Lord to others, consider themselves hardly dealt with, when God, in his providence, calls them to put in practice those exhortations to patience and submission to the divine will, which they have so often addressed to others. What ground have they to expect exemption from those afflictive or calamitous dispensations, under which it is an important part of their office to administer consolation to their fellow-men, and particularly when, by their own personal sufferings, they are better fitted for discharging this office, better qualified to bind up the broken-hearted, and to speak a word in season to the weary soul? — and, 'If we have the temper that becomes our office,' saith an eminent minister now in glory, 'it will greatly reconcile us to our trials to consider, that from our weeping eyes, and our bleeding hearts, a balm may be extracted to heal the sorrows of others, and a cordial to revive their fainting spirits.' It is mentioned in Scripture, as one of the reasons why Christ himself was in all points tempted like as we are, that from his own experience, in human nature, of those afflictions and sufferings to which his people are subject, he might be the better qualified to exercise tenderness and compassion towards the sorrowful and the afflicted; and surely, those ministers whom it hath pleased God to make an example of suffering affliction, and of patience, are best fitted for administering consolation to their suffering and dejected brethren. When the children of Israel are exhorted to shew kindness to the stranger, the precept is enforced by this consideration: 'For ye know the heart of a stranger, because that ye were strangers in the land of Egypt;' and they who know the heart of the afflicted, — they who remember their own pain and misery, the wormwood and the gall, must be best qualified, from their own personal experience of suffering, to exercise Christian sympathy with their brethren under similar afflictions; and also to comfort them with those consolations, wherewith they themselves have been comforted of God.

Happy is it when ministers, who have been made an example of suffering affliction, are also an example of patience to those among whom they labour. When a minister acts an unbecoming and sinful part in the day of affliction, he reflects dishonour on the service of Christ, as if the truths of his word were insufficient to impart relief to the broken and disconsolate mind; and his unworthy conduct tends also to sink and discourage the spirits of his fellow-sufferers, as the soldiers in the ranks are filled with consternation and dismay when they see the standard-bearer himself faint in the battle. 'Thou hast strengthened the weak hands,' it may be said to such a minister, 'and upheld him that was ready to fall; but now it is

come upon thee, and thou faintest, — it toucheth thee, and thou art troubled.' The consequences, on the other hand, are no less beneficial and profitable to the church, when ministers are enabled, through grace, to exemplify, in the day of affliction, that resignation to the divine will which they inculcate on others; and to glorify God under those trials, which are most painful and overwhelming to flesh and blood. This humble, this submissive and edifying conversation under affliction, will afford to their hearers a visible and palpable evidence of the reality of those things which are preached to them, will contribute, in no small degree, to reconcile them to suffering, and will excite them to fervent and earnest prayer, that Patience may have her perfect work in their souls also, that they may be perfect and entire, wanting nothing. J. H. K.

AN ORIGINAL LETTER FROM MR. HERVEY

TO A SCOTS CORRESPONDENT.

(NEVER BEFORE PUBLISHED.)

Dear Sir, — Your letter I esteem as a singular favour; which is so much the more welcome, as it is on several subjects very particular, and, on the whole, of a considerable length. For this circumstance no apology from you, Sir, but thanks are due; and sincere thanks are returned by me.

The favourable reception which the productions of this pen have met with in Scotland, is a remarkable and pleasing proof that bigotry is on the decline, and a spirit of candour flourishing beyond the Tweed. I am sure I think myself peculiarly obliged to my Scots brethren, for not suffering my connection with the Episcopal church to prejudice them against my endeavours to glorify the great Shepherd and Bishop of souls. I know the force of early prejudice; but, blessed be God, I feel it wear away and drop off, as I am become more acquainted with Christ, and drink deeper into his Spirit. I can truly say, and will freely confess, that there are things in our establishment which I wish to see reformed; but for me to spend my little strength in making any such attempt, would be like busying myself in rectifying the palisadoes, while the roof is in flames, and the foundations are falling.

I intend, if the Lord enables me, to write a treatise upon Gospel-Holiness; to recommend therein Mr. Boston's excellent book on the Covenants, and the Marrow of Modern Divinity, with his admirable notes. Those notes are, in my opinion, some of the most judicious and valuable that ever were penned. I am often inclined to regret that they did not fall

into my hands before Theron and Aspasio made their appearance in the world. There are, I am sorry to confess it, some considerable additions in the last volume. I hope my candid reader will remember the imbecility of human nature, and forgive what can hardly be avoided in a state of imperfect discernment. I found it necessary to make these additions, in order to maintain two very important points, which are opposed by many, even of my pious friends: I mean the assurance, or special application and appropriating persuasion, included in the faith of the operation of God; and that sinners, as sinners, without the preparative or condition of any good qualifications, are allowed, are warranted thus to apply Christ to themselves, by virtue of the free offer and grant made in the gospel. These two doctrines seem to me the very quintessence of grace and the rites of the gospel. They are, I am very certain, the sovereign consolation of my own soul; at least, they are the channel and conveyance of all comfort to my heart.

Your obliged and humble servant,

JAMES HERVEY.

I hope you will continue to remember me, and my intended work in your prayers, and will strengthen my hands by another letter — May you, dear Sir, have all joy and peace in believing; and abound in love, through the power of the Holy Ghost!

A HINT TO RICH PROFESSORS.

THAT season of the year is now arrived, when it has become fashionable, and is almost esteemed indispensable for the wealthier part of the community to flock from the crowded city and unhealthy street to the watering-places on the coast. Not only the gay courtier and the city beau, but many a thrifty tradesman, — many an opulent professor, is about to resume his accustomed parade on the sands of Brighton or of Weymouth, of Margate or of Worthing. Far from passing a sentence of indiscriminate condemnation on a resort so salutary and inviting, I would, however, recal the attention of the religious public to a hint which has before been given, and has been partially regarded. It may be well for those whose object is the tranquil enjoyment of natural beauty, rather than the company of the dashing and the dissipated, to consider Whether they may not both enjoy and diffuse more real good by repairing to those small and comparatively obscure towns and villages on the coast, where the cause of religion solicits encouragement, than by joining the

gay throng at the larger watering-places? By their attendance, their influence, their pecuniary help, they might, in many such instances, greatly assist newly-established interests, — promote the introduction and diffusion of truth, — encourage the efforts of an undervalued ministry, and unite the *utile* with the *dulce*, — the grand object of a Christian's desire with the innocent indulgence of his pleasures! There is another way in which truly good and zealous persons, possessing the means, may be very useful. In almost every county in England, there are several large villages, and even towns, destitute of the gospel: places where, either no attempts have yet been made to introduce it, or else it has been unable to effect a footing against the violence of Opposition, the stupidity of Indifference, or the power of Property. Supposing a rich professor were inclined to remove, or even to vary his habitation, he might very properly turn his attention to one or another of those unhappy districts; set up a respectable establishment sufficient to command the notice of the rich and the veneration of the poor; open his hall or his barn for the declaration of the word of life; patronize and protect an evangelical preacher; lay the foundation of a Christian society; and, if he thought fit, adjourn to some other scene of similar benefaction. It is easy, painfully easy, to point out such 'dark places,' even in this land of light; and in many places, where churches are formed and ministers are settled, the cause of religion is still in so low a state, as to claim most powerfully the personal and pecuniary patronage of those who glory in being designated *the Disciples of Jesus*. Ah! how obvious, in such cases, is the duty, — how diversified the means, — how rich the recompence of doing good!

Ringwood. A. B.

ANECDOTES.

A POPULAR minister was recently preaching a sermon for the benefit of the British and Foreign Bible Society, and, in the close of his very excellent discourse, related the following account: — A certain sailor, after long absence from his native country, returned home, flushed with money. As he had never been in London before, he resolved to treat himself with the sight of whatever was celebrated as great, gay, or curious. Among other places, he paid a visit to St. Paul's. This happened at the time of service. When carelessly passing, he chanced to hear the words, 'Pray without ceasing,' uttered by the officiating minister; but he passed on without any impression from the words. Having gratified his curiosity, he returned to his marine pursuits; and continued at sea seven

years without the occurrence of any thing remarkable in his history.

One fine evening, when the air was soft, the breeze gentle, the heavens serene, and the ocean smiled, he walked the deck with his feelings soothed by the pleasing aspect of Nature, when, all on a sudden, darted into his mind the words 'Pray without ceasing.' "Pray without ceasing! — what words can these be!" exclaimed he. "I think I have heard them before; where could it be?" After a pause: "Oh! it was at St. Paul's, in London: the minister read them from the Bible! What! and do the Scriptures say 'Pray without ceasing?' O what a wretch must I be, to have lived so long without praying at all!" — God, who at first deposited this Scripture in his ear, now caused it to spring up in a way, at a time, and with a power peculiarly his own. The poor fellow now found the lightning of conviction flash in his conscience, — the thunders of the law shaking his heart, — and the great deep of destruction threatening to swallow him up. Now he begins, for the first time, to pray; but praying was not all. 'O!' said he, 'that I had a Bible, or some good book!' He rummages his chest; when, lo! at one corner he espies a Bible, which his anxious mother had, 20 years before, placed in the chest; but which till now had never been opened. He snatches it up, puts it to his breast, then reads, weeps, prays, believes, and becomes a new man. — O thou blessed Bible!

THE LATE REV. MR. HERVEY.

THIS excellent person did not confine his preaching to his church alone, but took every opportunity to preach Christ. One of his constant hearers relates the following Anecdote on this head, which fell under his own observation: — Mr. Hervey had preached from Gen. xxviii. 12, 'And behold a ladder set up on the earth,' &c. This he considered as a type of Christ, as the way to the Father. After he had done his duty in the church, as he was coming down the lane leading from it to his house, his hearers, wishing to shew their regard to him, had generally used to stand on each side of the lane to pay their respects, by bowing and courtesying to him as he passed. As soon as he came to the top of the lane, Mr. Hervey lifted up his hands, and gave a short lecture as he passed, saying, 'O my friends, I beg of God you may not forget this glorious ladder that Almighty God hath provided for poor sinners! — a ladder that will conduct us from this grovelling earth! — a ladder that will raise us above our corruptions, unto the glorious liberty of the sons of God! O my dear friends and hearers, I beg you will never forget this glorious ladder; but hope you will daily meditate upon it, till you reach the third heaven!'

Evangelicana.

SAYINGS OF MR. JOHN HOOK,

ONE OF THE EJECTED MINISTERS.

(These Sayings are selected from a number of papers, put into the hands of Mr. J. Jefferson, of Basingstoke, by a descendant of Mr. Hook.)

A NEW heart consists of an enlightened mind, a renewed will, a tender conscience, and sanctified affections.

An hypocrite is in the worst condition of any man upon earth; for he is hated of the world, because of his profession; and hated of God, because he has no more than a profession.

As an encouragement to Christians to fight the good fight of faith, he would often say, 'The conflict may be sharp, but the victory is sure; the reward is great, and the crown is eternal.'

Live by the Spirit of Christ, and aim at the glory of Christ.

'Tis grace to be *in* him, and glory to be *with* him.

Some are condemned to an estate, others are exalted to poverty.—James i. 9, 10.

When the root is bitterness, the blossom will fly up as dust.'

It will go hard with men, if they be found in the guilt of the least sin, or (only) in the worth of the best duty.

We should learn to do natural things in a spiritual way, and spiritual things in a natural way.

By faith we enjoy God, by love we enjoy our neighbours, and by patience we enjoy ourselves.

ANECDOTE OF MR. JOHN HOWE.

On a blank leaf in the Bible of that eminent man, JOHN HOWE, were found two remarkable passages, written with his own hand, in Latin; of which the following is a translation.

Dublin. ADOLESCENS.

DEC. 26, 1689. After that I had long, seriously, and repeatedly thought within myself, that, besides a full and undoubted assent to the objects of faith, a vivifying savoury taste and relish of them was also necessary, that, with stronger force and more powerful energy, they might penetrate into the most inward centre of my heart, and there, being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass a sound judgment on my good estate God-ward; and after I had, in my course of preaching, been largely insisting on 2 Cor. i. 12, this very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of celestial rays, from the lofty throne of the Divine Majesty, seemed to dart into my expanded breast. I have often since, with great complacency, reflected on that very signal pledge of special divine favour, vouchsafed to me on that noted memorable day, and have, with repeated fresh pleasure, tasted the delights thereof.

But what (on Oct. 22, 1704) of the same kind I sensibly felt, through the admirable bounty of my God, and the most pleasant comforting influence of the Holy Spirit, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melt-

ing of heart, tears gushing out of mine eyes for joy, that God should shed abroad his love abundantly through the hearts of men; and that, for this very purpose, mine own should be so signally possessed of and by his blessed Spirit. Romans v. 5.

The following Anecdote is related by Mr. Sloan, in his 'Leading Features of the Gospel Delineated,' &c. page 125 : —

A GENTLEMAN, who was afterwards, for many years, a clergyman of distinguished acceptance in the Church of England, one day called upon Dr. James Foster, justly celebrated for his able statement of the Evidences of Revelation, to converse with him upon the scepticism which then oppressed his own mind. After the necessary introduction, he began to state his objections, when the doctor, with that benevolent gravity for which he was so distinguished, stopped him with this question, "Have you asked a solution of your difficulties from God this morning? Have you prayed to the Fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity on the subject of revelation, while you are chargeable with the breach of the first duties of natural religion."

TRUE CHARITY TO THE POOR.

WHEN Dr. Frank, formerly Professor of Divinity in the University of Hall, Saxony, was first settled as minister of Glaucka, he, according to the custom of charitably disposed persons in those parts, appointed one day in every week for the poor to come to his door for alms. Their miseries, but especially the gross ignorance and wickedness which generally prevail among that sort of people, very sensibly touched him; and, above all, to see numbers of children among them growing up in that dissolute manner of life, was to him a very affecting sight. This made him resolve on some attempt for their spiritual, as well as their bodily relief. Accordingly, every Thursday, which was his day for distributing alms, he took all the poor that came into his house, and there, besides giving them money, he instructed the children, in the presence of the elder persons, their parents, in the principles of religion, and concluded with prayer.

IT is credibly reported of the Rev. Nehemiah Cox, once pastor of the church at Cranfield, in Bedfordshire, and author of a Discourse on the Covenants * (printed in 1684) that he followed the business of a Cordwainer, and was persecuted for preaching the gospel as a Nonconformist. When he came upon his trial at Bedford Assizes, he first pleaded in Greek, and then in Hebrew; upon which the judge, calling for the indictment, wherein he was styled 'Nehemiah Cox, Cordwainer,' expressed his surprize, and declared that none there could answer him; and, upon Mr. Cox arguing that it was but fair that he should plead in what language he pleased, he was dismissed.

We transcribe this anecdote from the Appendix to a Funeral-Sermon, preached by Dr. Ryland, on occasion of the death of the Rev. J. Symonds, of Bedford (1788) who says, that he has frequently heard the above anecdote repeated in conversation in the town and neighbourhood of Bedford, and with this addition, that the judge should say to the counsellors, 'Well, this Cordwainer has wound you all up, gentlemen.'

* Crosby, in his history of the English Baptists, gives him the title of D. D. and calls him 'a very excellent, learned, and judicious divine.' He was called to the ministry by the church at Bedford, of which the Rev. John Bunyan was pastor, in 1656. Crosby says he was afterwards joint pastor with the Rev. W. Collins, in London.

ANECDOTE OF SIR HENRY WOTTON.

When Sir Henry Wotton was in Italy, a priest observing him standing in an obscure corner, sent him, by a boy, this question, written on a small piece of paper, "Where was your religion before Luther?" To which question Sir Henry Wotton immediately wrote under it, 'My religion was to be found *then*, where yours is not to be found *now*,—in the written word of God.'

A distinguished character, in a neighbouring nation, had an extraordinary mark of distinction and honour sent him by his prince as he lay on his death-bed. "Alas!" said he, looking coldly upon it, "this is a mighty fine thing here, in this country: but I am just going to a country where it will be of no service to me."

JUVENILE DEPARTMENT.

Anecdote of a Girl Seven Years of Age.

A gentleman in Edinburgh heard Mr. Whitefield preach in the Orphan Park, about 40 years ago. In the course of his sermon, he related an anecdote of a young girl, about seven years of age, who died about that time in the Orphan-Hospital; and the preacher appealed to many of his hearers for the truth of it. As it made a deep impression upon the gentleman's mind at the time, he begs leave to give it in Mr. Whitefield's words, as nearly as he can recollect them.

A young girl, belonging to the Orphan-Hospital, had been very poorly, and much reduced by long affliction. She often spoke on religious subjects, and particularly about her Redeemer, with great fervour and wonderful knowledge of the Scriptures. One day, having expressed a great desire to see Mr. Whitefield, the following conversation took place:—

Q. For what purpose have you sent for me, girl? A. I think myself dying, and I wished very much to see you. — Q. What can I do for you? A. You can tell me about Christ, and pray for me. — Q. My dear girl, what do you know about Christ? A. I know he is the Saviour of the world. — Q. My dear child, he is so. A. I hope he will be *my* Saviour also. — Q. I hope, my dear, that this is the language of faith, out of the mouth of a babe: but tell me what ground you have for saying this? A. O, Sir! he bids little children, such as me, to come unto him, and says, 'of such is the kingdom of Heaven;' and besides, I love Christ, and am always glad when I think of him. — Q. My dear child, you make my very heart to rejoice: but are you not a sinner? A. Yes, I am a sinner, but my blessed Redeemer takes away sin, and I long to be with him. — Q. Dear girl, I trust the desires of your heart will be granted; but where do you think you will find your Redeemer? A. O, Sir! I think I will find him in Heaven.—Q. Do you think you'll get to Heaven? A. Yes, I do.—Q. But what if you do not find Christ there? A. If I do not find Christ there, I am sure it is not Heaven; for where he dwells must be Heaven, for there also dwells God and holy angels, and all that Christ saves.

Here the worthy preacher stopped in relating any thing further that passed at this solemn and interesting visit, and took an opportunity of recommending early piety from the experience of this girl, who, though only about seven years of age, discovered that she indeed knew the Lord Jesus.—May many, in the days of their youth, enjoy the same inestimable privilege!

Obituary.

Remarkable Conversion and happy Death of Mr. Hastings John Mayhew, at the Age of 21 Years.

He was the only son of a pious father, who died when he was about 12 years of age: his mother also died during his infancy. By these losses he was often exposed to many temptations. Being wholly deprived of the advantage of a religious example and discipline, he soon became a prey to carnal company and pleasure; and the seeds of Scepticism and Infidelity were successfully sown, under the influence of Satan, by those with whom he associated, till he became an avowed enemy to God and his people; and his language and conduct gave the most affecting evidence of the enmity of his heart, by scoffing at religion, and insulting the professors of it; but, happily for him, the Lord arrested him in his career, by laying him on a bed of affliction about two years since, which proved very beneficial to his soul, and brought him, like Manasseh, to seek and know God. He discovered his awful state as a sinner, and read the Bible to learn the way of salvation through a Redeemer. He was deeply impressed with reading Swaine's Poem on Redemption. When it pleased God to restore him, he diligently attended the means of grace, both in and out of the Establishment, particularly the Rev. Mr. Crowther, whose ministry was greatly blessed to his soul. The term of his apprenticeship being expired, he sought and obtained a situation, to conduct a business in which his father was formerly engaged. He had also formed an acquaintance with a pious young person, with whom he was shortly to be united; but, how uncertain are all human prospects! He was again interrupted by complaints, which seemed to indicate an approaching consumption, and came to his relations at Barking for the benefit of the air and medical assistance. This seemed, for a time, to be successful, and his return to business was determined; but (affecting to relate!) on the evening of the day when his young friend, with one of his sisters, had been providing for their future comforts, he suddenly burst a blood vessel, which threatened his immediate dissolution; but the wise Disposer of events had otherwise determined; for he lay from that day, which was the 19th of December, till the 27th of March, a period of 14 weeks; during which time his pains and sufferings are not to be described. This will easily be conceived, when the reader is informed, that, in this short space, no less than thirteen times his dear relatives who attended him were alarmed, whilst in coughing, with fresh ruptures from the lungs, which occasioned the loss of so much blood, that his existence appeared almost a miracle; but, though it was a most distressing scene to all who visited him, it could not fail of exciting mingled sensations of sympathy, surprize, and gratitude to God for the supports he enjoyed, and the patience he manifested during this protracted affliction. I had many pleasing interviews with him, and seldom left him without reading the Scriptures, singing, and prayer. These exercises were the support and delight of his soul under his sufferings.

In one of my first visits, after expressing his apprehensions as to the event, he said, 'O, Sir! what a mercy that this did not occur some time back, when I was in my sins! I remember when I could not bear to see you. Now I wish to see none, to converse with none, but the people of God.'

At another time, when rather disposed to murmur as to the nature and continuance of the trial, he gave himself a severe check, and said, 'I wish I could think more of my Saviour, and less of my sufferings.' He would always upbraid himself when he uttered a word, prompted by excruciating pain, that had the appearance of impatience, and said,

'This does not become me.' He was visited by many Christian friends, who can bear testimony to the spiritual breathings of his soul, the patience he discovered, and the faith and hope he expressed in the dear Redeemer.

On the Saturday evening previous to his departure, as I was sitting by him with his sisters, finding it difficult to speak, and thinking him too weak to bear my praying with him, I was about to leave him, but he pointed, with an anxious look, towards the table. We could not, at first, understand his meaning; but it appeared to be for the Bible. After reading a psalm, he expressed, by sign, a wish for us to sing a hymn. We sang the 54th hymn of the Second Book of Dr. Watts, which gave him great pleasure. The day which preceded his dissolution, he appeared better than usual. We had half an hour's very pleasant conversation in the morning, and I promised to see him in the evening, which I did; but my usual engagement of committing him to God by prayer, was superceded by the unexpected, but providential, visit of a serious friend, with whom he was intimate in the more early part of life as school-fellow, and who heard of his situation the day before. This interview was singularly pleasing and striking, as will appear from the following conversation, which his friend has since given me; it is as follows:—'He mentioned to me, that he had just begun business for himself, when it pleased the Lord to visit him with this affliction; 'but,' said he, 'I don't feel at all anxious about the things of this world. I am quite resigned to the will of God.' I asked him if he wished to live: he said 'No.' He told me of his intended union with Miss S—, and added, he felt it hard to part; but he was enabled to give her up, in the joyful hope of meeting her in Heaven. He felt acute pains, and could not help crying out; but, as if angry with himself for it, said, 'I would not murmur: I hope I do not. What is all this to what I deserve.' He inveighed against his former conduct, and told me that he had been led into almost every vice; but he hoped he had now been taught better. He said he felt a sincere love to all the people of God, and they were the only company for him now. I asked him if Jesus was precious to him. 'Yes, he is,' said he: 'what should I do without him? I have no righteousness of my own. All my hopes for salvation are founded on him. I would not give up my poor hope in him for a thousand worlds.' His friend read and prayed, leaving him in a most happy frame, as appears in what he afterwards said to one of his sisters, who was to have spent the afternoon with him. He said to her, 'I should have felt the disappointment; but it has been made up, for I have had great enjoyment in Mr. A——'s conversation and prayer.'

I spent a few minutes with him about 8 o'clock that evening, and left him quite serene. His youngest sister and the nurse sat up with him, and, about half past four in the morning, after taking some nourishment, he said, 'I have had a very comfortable night. I have not been troubled so much with my cough; for which I am thankful.' He had scarcely uttered those words when another vessel burst, and in a few minutes he expired, only being able to say, during the struggle, to his sister, 'My dear, don't grieve: I am happy.'

His death was improved the following Sabbath, from John xi. 19.

Barking. J. K. P.

CAPT. D. WYNTER.

On Tuesday, April 17, 1810, died, at his house in Stonehouse, near Plymouth, Capt. D. Wynter, of the Royal Navy, after an illness of nearly three months, which he bore with truly Christian patience and resignation to the Lord's will. As a husband, father, friend, and zealous promoter of every thing praiseworthy, his loss will be severely felt. He was awakened to a sense of sin, and to the necessity of a Saviour, about 10 years ago; and, from that period, he has been a constant attendant on the means of grace in the Established Church, to which

he was attached from principle. Being called in her communion, he never left it, except when he found a discrepance between the Articles and Liturgy and the preaching of the minister; in which case, he thought it was his duty, and was not ashamed to go wherever Christ was held up as the Alpha and Omega of salvation. No man was less a bigot: he was ready to give the right hand of fellowship to all who loved our Lord Jesus Christ in sincerity; and was glad to render any help in his power to the followers of the Saviour, without enquiring to what denomination they belonged. His liberality, zeal, and love, were remarkable; and no laudable undertaking could be proposed which did not find in Capt. W. a warm friend and advocate. I mention this to the glory of God's grace, not to the exaltation of the creature. The sickness which terminated in his death, arose from a violent cold caught at Deal in January last. His indisposition increasing, he was at length obliged to give up the command of his ship, and intended to have gone to some friends near London, for the benefit of rest and change of air, being unable to take so long a journey as to Plymouth; but, through the kind superintending providence of God, his own ship was most unexpectedly ordered to Plymouth Sound, and he was brought home in her to the bosom of his friends. After his return, his decline was most rapid; but, what is of the greatest consequence, while the outward man decayed, the inner man appeared to be growing stronger and stronger. His patient acquiescence in the divine will was very remarkable, nor less so the abstraction of his mind from all worldly concerns. Being enabled to give all things into the hands of Christ, he was careful for nothing, and hence enjoyed that sweet peace of God which passeth all understanding. He was much in prayer, day and night; but, through the stupefaction occasioned by opium, could read but little. One day he expressed great joy in being able to read a chapter; and said he had not only read, but understood and received it. I had opportunities of seeing him very frequently, and was always a welcome visiter. He desired me to read and pray with him. The 25th Psalm was read to him. Being influenced by the same spirit which dictated it, he seemed to feel every verse, and sweetly commented on every passage as I read. On the Lord's Day previous to his death, I asked him if he had any doubts and fears on his mind. He paused, and then said he *had* had, but they had been taken from him for some-time, adding, 'Blessed be his name!' On the Monday, the day before his death, I found him most happy and comfortable in his mind, though evidently sinking very fast. I said to him, "I trust the Lord is with you." He answered, 'I trust he is;' and then added, 'He *is* with me.' He had not strength to say more; but, a short time after, looked on me, and said, 'All is well;' and then repeated with a smile, 'All *is* well.' His countenance bespoke the happiness of his soul. On Tuesday, the 17th of April, I saw him for the last time. On entering his chamber, I found him in the valley of the shadow of death. Low as he was, he was quite sensible, and stretched out his dying hand, and prayed the Lord to bless me. He seemed quite happy, stayed upon the Lord. A lady by his bed-side, said; "The Lord supports you." He answered, with much animation in his countenance, 'Yes, yes: Christ is suitable! — Christ is precious! — *precious!*' — this last word he repeated several times with great emphasis. He seemed to be labouring hard for life. One observed to him, that his sufferings would soon be over, and glory was at hand. He endeavoured to speak; but we could not distinguish all he said; but he repeated the word 'Glory' three times distinctly. He appeared to be much in prayer: lifting up his hand, and addressing the Lord Jesus, he said, 'Come, come, come;' and his prayer, with the ejaculations of those who were standing round his bed, for a speedy dismission, entered into the ears of the Lord of Sabaoth, and, in a few minutes, we found him in the very article of death,

and, without a sigh or struggle, he sweetly breathed out his soul into the hands of Him who redeemed it. Death seemed to be divested of all its terrors. It was an highly privileged apartment, for the Lord was there. O! how different from the death-bed of the unawakened, the careless, and Christless sinner! Let me live the life, and die the death of the righteous! and let my last end be like his! T. M. H.

MRS. ESTHER HORSEY,

Relict of the late Rev. Joseph Horsey, of Portsea, whom she survived seven years, died Sep. 3, 1809. She was eminently qualified for the situation of a pastor's wife. She had been, of late years, the subject of much mental depression, as well as of severe bodily afflictions; but when death approached, it was disarmed; and the manifestations she enjoyed of the love of God, were such as changed the shadow of death into the morning. A short time before her departure, she uttered, with great emphasis, the language of devout Simeon: — 'Lord, lettest thou thy servant depart in peace, according to thy word!'

RECENT DEATHS.

At Pantyfedwen, in Cardiganshire, Feb. 26, the Rev. *David Morgans*, aged 55. For about 20 years he has been a judicious, zealous, and faithful minister of the gospel among the Congregational Church assembling at Esgerdawe and Fald y Brenin. His ministerial labours were attended with considerable success. During several months of illness, his mind was kept in a serene and calm temper: his patience and unshaken confidence in the faithfulness of a promising God, were particularly noticed by his friends. This mournful providence was improved in two discourses, delivered at the place. The first by the Rev. T. Phillips, of Neuaddlwyd, from Heb. iv. 10, 11; the last by M. Jones, of Trelcach, from Psalm xc. 10.—The tears of a bereaved church, and the number of respectable persons who attended his funeral, loudly proclaimed his worth and usefulness as a man, a Christian, and minister. M. J.

May 15, 1810, died, at Northampton, the Rev. *Francis Hews*, aged 41. He was 14 years pastor of the Baptist Church at Dunstable; but removed, about Michaelmas, to Northampton, to take the charge of the Baptist church in that town. From the 9th he was unwell, but the stroke was sudden, as his friends had no apprehension of his death to the last day. On the 23d, his mortal remains were interred in the family vault at Dunstable; and Mr. Carter, of St. Alban's, preached his funeral sermon from John xxi. 17, the text that Mr. Hews preached his last sermon from at Northampton, on Sunday, May 6, 1810. Thus the Lord has removed a bright and shining light in the prime of life, and in the midst of usefulness; for his labours were blessed to the conversion of many souls at Dunstable, Northampton, and other places.

May 20, at Daventry, in the 75th year of his age, the Rev. *Thomas Robins*, who succeeded the late Dr. Ashworth as Tutor of the Academy for the Education of Dissenting Ministers in that town, and which was formerly under the direction of the Rev. Dr. Doddridge, at Northampton.

On Friday, June 1, Mrs. *Hill*, wife of the Rev. Thomas Hill, one of the Tutors of the Seminary at Homerton, and daughter of the Rev. Dr. Williams, of Rotherham.

Mr. Pirie's Death. — The Rev. Alexander Pirie was first ordained in the Associate Congregation of Linlithgow, in 1775, and thence translated to that of Shuttle Street, Glasgow, in 1782. In private life, the piety and good sense of this worthy man, happily tempered with affability and cheerfulness, rendered him an agreeable and improving companion; while, by his regular and faithful attention to public duty, and his general good conduct in the various departments of society, he uniformly and universally maintained an estimable and respectable character, as a friend, as a member of the community, and as a minister of the gospel. His doctrine was entirely evangelical, his life truly exemplary, and his death, though sudden, was peaceful and happy.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Advantages of Knowledge to the Lower Classes: *a Sermon, preached for the Benefit of a Sunday-School. By* Robert Hall, A.M. 8vo, 1s. 6d.

When Sunday-Schools were first established in this country, our readers will probably recollect the virulence with which they were attacked by some who ought to have known better things. To them the instruction of the poor seemed to threaten every moral and social evil, every thing disastrous to individuals and to the nation at large. Surely, they had been taught at Rome, that Ignorance was not only the mother of Devotion, but of Patriotism and Public Virtue; and they, of course, employed all their efforts to check the spirit which menaced the dissolution of her empire. Some of them, indeed, professed to be ministers of the gospel; but they had learnt the Christian religion backwards, as wizards are said to read the Lord's Prayer! In the same manner they taught it to the world, and found little difficulty in collecting around them a sect of ignorant bigots and half-witted politicians, who, for several years, raised a loud outcry against the horrid iniquity of teaching poor children to read, and to reverence the Sabbath. We are not sure whether this sect is yet quite extinct; on the decline it has certainly been for some time past. Should, however, an individual or two still remain, we request them to peruse this sermon by Mr. Hall. We know that they are not easily instructed, and that to the light of reason their understandings are in a great degree impervious; but to the hands of Mr. Hall we cheerfully commit them. If a man can read this discourse without being convinced that knowledge is of the greatest importance to the lower classes, he must be lamentably deficient either in intellect or in virtuous principle. He, surely, cannot feel the cogency of argument; and he can have little perception of moral beauty and excellence. This sermon is not, indeed, distinguished by those extraordinary flights of eloquence, which astonish and overwhelm us in some of Mr. Hall's former productions; but we perceive in it the same comprehension of thought, the same originality, the same attic elegance. If his eloquence on this occasion is not the glory and the power of the sun shining in his strength, it is the soft flowing stream, which reflects his rays with silvery brightness.

The first part of this sermon is devoted to Reflections on the Utility of Knowledge in general; and the second part is taken up in the discussion of the Value of Religious Knowledge, in particular, to the inferior ranks of life. Under the first branch of the subject, after observing that the extent to which we have the faculty of acquiring knowledge, forms the most obvious distinction of our species;—that the attainment of it mightily strengthens and improves this faculty; and that knowledge in general expands the mind, refines the taste for pleasure, and opens innumerable sources of intellectual enjoyment, Mr. Hall proceeds to enquire into the moral good which results from the acquisition of it. 'It is,' he observes, 'chiefly this:—That by multiplying the mental resources, it has a tendency to exalt the character, and, in some manner, to correct and subdue the taste for gross sensuality.' The beneficial influence of knowledge, in forming the character of industry, is stated in a remark which, for its importance, deserves to be repeated until it becomes the common property of the whole thinking population of the country. 'The poor man, who has gained a taste for good books, will, in all likelihood, become thoughtful; and when you have given the poor a habit of thinking, you have conferred on them a much greater favour than by the gift of a large

sum of money, since you have put them in possession of the *principle* of all legitimate prosperity.' This is followed by a contrast between the condition of the Irish and Scots peasantry; and the vast superiority of the latter is very properly ascribed to the influence of education.

It is under this branch of his subject that Mr. Hall combats a political objection which has been often urged against educating the children of the poor. The paragraph in which this is refuted, we feel ourselves in duty bound to quote.

'Some have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station in life, and, by impairing the habit of subordination, endanger the tranquillity of the state: an objection devoid, most surely, of all force and validity. It is not easy to conceive in what manner instructing men in their duties, can prompt them to neglect those duties; or how that enlargement of reason, which enables them to comprehend the true grounds of authority, and the obligation to obedience, should indispose them to obey. The admirable mechanism of society, together with that subordination of ranks which is essential to its subsistence, is, surely, not an elaborate imposture, which the exercise of reason will detect and expose. The objection which we have stated, implies a reflection on the social order, equally impolitic, invidious, and unjust. Nothing in reality renders legitimate government so insecure, as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in a time of public commotion, is more to be dreaded than the eruption of a volcano. The true prop of a good government is opinion; the perception on the part of the subject of benefits resulting from it; a settled conviction, in other words, of its being a public good. Now, nothing can produce or maintain that opinion but knowledge, since opinion is a form of knowledge.'

We could indeed go on quoting with increasing satisfaction; but we must refer our readers to the discourse itself. Every page presents us with sparkling gems of sterling thought, and they are so well set, that to remove them would despoil them of half their beauty. Two other short paragraphs, under this head, we must transcribe. One is on the Pernicious Effects of Ignorance; the other on the Intellectual Glory of the Millennium.

'Ignorance gives a sort of eternity to prejudice, and perpetuity to error. When a baleful superstition, like that of the church of Rome, has once got footing among a people in this situation, it becomes next to impossible to eradicate it; for it can only be assailed with success by the weapons of reason and argument; and to these weapons it is impassive. The sword of ethereal temper loses its edge, when tried on the scaly hide of this Leviathan. No wonder the Church of Rome is such a friend to ignorance! — it is but paying the arrears of gratitude, in which she is deeply indebted. How is it possible for her not to hate that light which would unveil her impostures, and detect her enormities!'

'It (the Millennium) will be a period of remarkable illumination; during which, 'the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days.' Every useful talent will be cultivated, — every art subservient to the interests of man be improved and perfected; Learning will amass her stores, and Genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love!'

Under the second head, the delightful and beneficial consequences of Christian knowledge are traced in the true style of pulpit eloquence. There are two considerations, we are told, which may suffice to evince the indispensable necessity of scriptural knowledge: — That the Scrip-

tures contain an authentic discovery of the way of salvation; and that they supply an infallible rule of life. Towards the close of the sermon, we were much gratified with the following sentiments:—

'While we insist on the absolute necessity of an acquaintance with the word of God, we are equally convinced it is but an instrument, which, like every other, requires a hand to wield it; and that, important as it is in the order of means, the Spirit of Christ only can make it effectual, which ought, therefore, to be earnestly and incessantly implored for that purpose. 'Open mine eyes,' saith the Psalmist, 'and I shall behold wonderful things out of thy law.' We trust it will be your care, who have the conduct of the school we are recommending to the patronage of this audience, to impress on these children a deep conviction of their radical corruption, and of the necessity of the agency of the Spirit, to render the knowledge they acquire practical and experimental.'

The concluding page is awfully impressive. With it we, at present, take our leave of Mr. Hall, earnestly wishing that he would more frequently favour us with opportunities of bearing our feeble testimony to his abilities and exertions in a glorious cause, which would shed lustre even on the talents of an angel.

'These are not the times in which it is safe for a nation to repose on the lap of ignorance. If there ever was a season when public tranquillity was ensured by the absence of knowledge, that season is past. The convulsed state of the world will not permit unthinking Stupidity to sleep, without being appalled by phantoms, and shaken by terrors, to which Reason, which defines her objects and limits her apprehensions by the reality of things, is a stranger. Every thing in the condition of mankind, announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence, in opposite directions; while a spirit of giddiness and revolt is shed upon the nations, and the seeds of mutation are so thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. 'Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.'

The Fatal Consequences of Licentiousness: *a Sermon, preached at Kingston upon Hull, on occasion of the Trial of a Young Woman of that Town, for the alleged Murder of her illegitimate Child. By* John Scott, A. M. *Vicar of North Ferriby, &c.* 6*d.*—*fine*, 1*s.*

It is an important part of the Christian watchman's duty, to seize such events of Providence as make a deep impression on the human mind, and levy a contribution of religious improvement from them; —to give the alarm in Zion when iniquity abounds, and erects its ghastly head.

Mr. Scott has availed himself of an awful event by which to impress on the minds of his parishioners that 'the ways of sin are hard and destructive.' A young woman, about 19 years of age, who had before maintained an irreproachable character as a servant, was seduced by some demon, under the solemn promise of marriage. She became pregnant, and was abandoned by her wicked seducer. The child was found dead, and the mother was committed to York Castle, on suspicion of its murder. Of this she was acquitted by her jury, but ordered to be imprisoned for having concealed the birth of her child. Mr. Scott, who, like a compassionate minister of Christ, had visited her before her trial, very properly judged that this was an event of such a monitory kind, as to call for the serious attention of the public. He composed this sermon on

the occasion. It was preached first in one of the largest churches in Hull; and, as many persons could not gain admittance within its doors, he preached it again to an audience equally crowded. Such was the impression produced on the minds of the people, that he thought it proper to send it from the press, in order that it might be still more extensively and permanently useful. We rejoice in his determination. We learn that 1500 copies were sold of the first impression in three days, and more were immediately called for. Mr. Scott has printed a cheap edition at 6d, and another at 1s. This sermon is so cheap and so good, that we think every servant should have one: it should be read in all female schools: the opulent and benevolent should circulate them as antidotes to prostitution; and the conductors of penitentiaries should carefully distribute them to those who have fallen a prey to seduction, and may be asking the way to reform with their faces thitherward. We give two quotations: one on the crime of Seduction; the other on the blessed Advantages of Penitentiaries.

On Seduction.—'Perhaps I have among this numerous audience, that very man who seduced her, on whose case this discourse has been founded. I know thee not by name; but I know somewhat of thy conduct. O man! what must thy feelings have been, what must they still be, if thou art not even dead and lost to all feeling! Had the injured partner of thy crimes been convicted of the murder with which she was charged, I would this night have summoned thee to answer at the bar of God for a large share, at least, of the double murder, at once of the mother and the child. Thou art not, indeed, amenable to a human tribunal; but, at the judgment seat of God, thou hast thy trial yet to meet. Think what thou hast done! See what thou hast wrought! Thou art young in years, probably, but thou art far advanced in guilt. Thou hast ruined the character of the professed object of thy affections;—thou hast planted a dagger in the hearts of her parents which shall never be extracted;—thou hast well nigh brought her to a shameful and bitter death; yea, thou hast done what in thee lay, by tempting her to sin, to murder her immortal soul, as well as to destroy her bodily life!—and all this thou hast effected, only by assuming the mask of tenderest regard; only by holding out the lure of receiving her into the most honourable and endeared relation in which a woman can stand. To what end say I these things, but to rouse, if possible, thy too torpid feelings; to awaken thy slumbering conscience; to excite thee to cry "What reparation may I make to the injured individual and her family? What, at least, may I do to testify to them my contrition for my irreparable fault?—and how, especially, may I escape the dreadful wrath of God which impends over me?" I say these things also, to warn others by thy base and criminal example.'—In a note it is observed, that at York 'there was, a few years since, a case quite of the same kind, when the woman was executed, and died, as far as could be judged, a true penitent. When that poor creature was tried, her agitation was such, that all her clothes were completely wet; yet the wretch who had seduced her was in the castle-yard at the time, and perfectly unconcerned.'

Surely, no benevolent mind can read this appeal without feeling that there is yet a radical defect on this subject in the laws of our country,—a defect which every virtuous and upright judge has felt and lamented for ages.

The learned Blackstone writes thus on the subject:—'In the year 1650, not only incest and wilful adultery were made capital crimes; but also the repeated act of keeping a brothel, or committing fornication, were, upon a second conviction, made felony, without benefit of clergy; but, at the Restoration, it was not

thought proper to renew a law of such unfashionable rigour; and these offences have ever since been left to the feeble coercion of the spiritual court, according to the rules of the canon law: a law which has treated the offence of incontinence, nay, even adultery itself, with a great degree of tenderness and lenity; owing, perhaps, to the constrained celibacy of its first compilers *.'

This pest of society, this *gentleman*, while the poor deluded object of his treachery is left to suffer, and abandoned to beggary, to infamy, to prostitution, to disease, — he, in the sight of God, is a partaker, perhaps the greatest, in her crimes, in the death of her infant, — in her own death, as a sacrifice to the laws of her country, and perhaps of her eternal misery!—and this *gentleman* is permitted to live! — suffers no disgrace, nay, is perhaps laying his snares for another artless female, who is soon to be led captive by him at his will! Comparing with this character the poor culprit who suffers for housebreaking, we must join with Mr. Scott in saying, 'That this earth supports not a more criminal or more detestable race of beings than the whole tribe of seducers; and, surely, the petty thief who dies upon the gallows, is indeed a man of honour, compared with them; and, surely, his lot in the other world will be, I had almost said, *Heaven*, compared with the Hell which is reserved for them!'

O that there were Christian virtue sufficient to form a law, which should make the *principal* in guilt a partaker, at least, of the infamy and the punishment!

Our second quotation is on the Advantages of Penitentiaries. — Much has been said against these excellent asylums for the convinced daughters of Folly; but facts speak louder than words. Mr. Scott says, 'I before intimated to you, that even the attempt to reclaim abandoned prostitutes, upon Christian principles and by Christian means, was not in vain. I have seen it made, — I have seen it succeed, in many instances. Under the ministration of my revered relative, I have actually known no very small number of such characters reclaimed, recovered, restored to society, yea, evidently converted to God, in the highest and noblest sense of the word. I have known such become, through many succeeding years, reputable and pious servants; and some of them, even valuable and honourable wives and mothers. — Some I have known walk to the end of their days in newness of life, — die in the faith and hope of the gospel, —and doubt not, therefore, obtain 'inheritance among all them that are sanctified through faith, which is in Christ Jesus.' Let those who reject the principles which form the very essence of the gospel, and supply all its heavenly energies, —let them renounce the hope of reclaiming profligates; but let us not do so: let us retain the hope, and let it add vigour to our exertions; nor let any one who has borne that character, but who now sincerely desires to 'forsake the wicked, and live,' ever indulge the fear that there is 'no hope for him in God.' No; let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon!

Jesus, the True Messiah: *a Sermon in the Jews' Chapel. By* Andrew Fuller. *Printed for the London Society for promoting Christianity among the Jews. Price* 1*s*.

We have frequently expressed our regret that the moral condition of the Jews has been so much neglected by the friends of Christianity: but it is with an opposite feeling of pleasure that we witness the numerous attempts made in our days, to convince the understandings, and impress the consciences of the degenerate progeny of Abraham. The attempts of the Missionary Society, if they have not been crowned with that degree of success to which its Directors aspired, have given an

* Black. Comment. vol. iv.

impetus to the zeal of other Christian professors, in the pursuit of this high object,—the Conversion of the Seed of Jacob; and even though the individuals who now prosecute this grand achievement may not reap the abundant harvest, we shall join in congratulating them, if they only gather in a few of the first fruits. Ours are the sentiments and feelings of the apostle, notwithstanding, in every way in which Christ is preached, we therein do rejoice, yea, and will rejoice!'

In the sermon before us, founded on Psalm xl. 6, 7, 8, Mr. Fuller observes, That 'there are three characters held up in the text as distinguishing the Messiah's coming: — That the sacrifices and ceremonies of the Mosaic law would, from thence, be superseded, — that the great body of Scripture-prophecy would be accomplished, — and that the will of God would be perfectly fulfilled.' These points he illustrates with his accustomed facility and accuracy. The discourse indeed does not bear the marks of the author's usual originality; but it is well calculated to promote the design of the Society, under whose patronage it is published; and we cordially hope that it may be instrumental in reclaiming some aliens from the Christian commonwealth, and restoring them to the true household of God. Mr. Fuller's concluding advices to Christians we transcribe, as they are of important and valuable tendency. 'I can perceive, by what I have seen of the Jewish writings, how much they avail themselves of our disorders and divisions to justify their unbelief. Let those who name the name of Christ depart from iniquity. Let us beware of valuing ourselves in the name, while we are destitute of the thing. We may yield a sort of assent to the doctrine just delivered, while yet it brings forth no good fruit in us. These are the things that rivet Jews in their unbelief. They have no right, indeed, to intrench themselves in prejudice against the Lord Jesus on account of our disorders; he is no more accountable for them than the God of Israel was for the disorders of their forefathers: but, though it be wrong in them, it is more so in those who furnish them with occasion of offence. There is a woe upon the world, because of offences, seeing they stumble and fall over them; but there is a heavier woe on them through whom they come.

'He that *winneth* souls is wise. I hope all the measures that are taken for the conversion of the Jews will be of a winning nature. If they be malignant and abusive, they must not be opposed with the same weapons. The servants of the Lord must not strive, as for mastery; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. Whatever is done, for children or adults, I trust it will be in an open, candid way, like that of our Saviour, who did good to the bodies of men, as a mean of attracting their attention, and conciliating their affection to the word of everlasting life."

The Apostolic Ministry—*compared with the Pretensions of Spurious Religion and False Philosophy: a Sermon, by* John Pye Smith, D.D. *Price* 2*s.*

It is but seldom that we enjoy the privilege of perusing a sermon of so high a character as that which we here recommend to our readers. The subject which it displays, was to have been discussed at the Monthly Association of Congregational Ministers and Churches in London, by the late Rev. Jos. Barber; but at the removal of that venerable man of God, Dr. Smith was requested to undertake the service. He has not only executed it in a manner highly creditable to his talents, but has furnished another proof that the mantle of the departed Elijah rests on the Elisha who now officiates in a school of the prophets. We devoutly wish that the youthful ministers who come from our seminaries of religion and literature, may be deeply imbued with the sentiments and spirit which breathe and glow in this valuable discourse.

The text is drawn from 1 Cor. ii.

6, 7, 8. After an introduction, rather too extended, the preacher enquires, 'What were those arrogant claims of superior wisdom which the holy apostle renounces as vain, criminal, and pernicious?' In reply, he shews that the apostle had in view the favourite systems both of Jews and Greeks. Among the characters of corrupted Jewish theology, he specifies the following: — 'Arbitrary and unreasonable modes of interpreting the holy Scriptures, — the admission of human authority in matters of religion, as equal, and even superior to the authority of God, declared in his word, — a rigorous punctiliousness in the external forms of religion, and in ceremonial observances, as a substitute for real holiness, — a spirit of high self-complacency in their national distinctions, with a haughty and insolent disdain of less favoured nations, and a bold confidence in their own imaginary righteousness, as a ground of meritorious and legal claim before the eternal Judge.' — The spurious philosophy of the Greeks is distinguished by its 'speculations on curious questions, in their nature abstruse and empty, and in their end productive of no rational advantage; — the restless passion of its votaries for novelties in speculation and sentiment; — a precipitancy of assent to plausible representations or confident assertions; — and an unreasonable reluctance to admit valuable truths, supported by plain and solid evidence, when presented in a simple and unadorned form, or when adverse to favourite notions and indulged passions.'

After an illustration of these several features in the character of the ancient perverters of truth, the author applies the description to those moderns, who may justly be deemed their successors. He then considers 'the ministry of the gospel, as it was exercised by the apostles, and as it furnishes an honourable contrast to the pretensions of corrupt religion and false wisdom.' On this interesting part of the subject, the Doctor reviews 'the evidence with which the gospel was attended, under the ministry of the apostles, — the doctrines which it announced, — the marks of probity and sincerity which distinguished its divinely commissioned heralds, — its liberal spirit, and its holy efficacy.'

In the conclusion, the author adverts to the great design of the institution, which is connected with 'the Monthly Meetings;' and for the benefit of which, they were originally established: he congratulates his audience on the privilege which they now enjoy, of hearing the gospel preached in its purity; and finishes by a solemn advice to those who are engaged in preparatory studies for the work of the ministry.

While we place a rich value on this superior discourse, we think there is a disproportion of its parts. If there be not too much amplification under the first division, there is too little under the second. Though the doctrine of divine influence is stated and implied, yet we wish that it had been exhibited with greater prominence, and its necessity argued with bolder force. This might have been done without adding to the number of pages, had the respectable author somewhat condensed his descriptions of the Jewish and Grecian systems: but with these slight exceptions, we have no hesitation in pronouncing a warm eulogy on the pamphlet before us, and we adjudge it to be one of those sermons, which will deserve a place in the library of every preacher and professor of Christianity.

Parental Duties and Encouragements: *a Sermon at Newport, Isle of Wight, Aug.* 6, 1809. *By* J. Bruce. 8*vo*, 1*s*.

It appears, from the Advertisement prefixed to this discourse, that it was 'not composed with any design to publication. It was preached previous to the public baptism of the author's infant daughter. To perpetuate the memory of an occasion so interesting to his feelings, — to keep alive the impression which it made on the minds of his auditory, — and to realize the hope that the diffusion of his sentiments, on such an important subject, may be useful beyond the circle in which

they were first delivered, are his motives for committing them to the candid perusal of the public.'

From Prov. xxii. 6, which the author chose for his text, he adduces the *parental duties* of 'discipline, instruction, example, and prayer;' and the encouragement afforded is derived from 'the force of mental habits, — the promises of God, — and the testimony of observation and experience.' Upon the whole, we consider this sermon as judicious, well written, and eminently adapted to be useful; and as such, most cordially recommend it to such of our readers as are parents.

Divine Songs. *By* Dr. Watts. *Plates.*

Dr. Watts's Songs cannot now be the subject of review; but we have a pleasure in recommending this edition as fit to be put into the hands of children in the highest classes. We are glad to find it is not mutilated, like that edited by a certain literary lady and some others, but that it contains the whole which Dr. Watts wrote, and, so far as we have observed, as he wrote them. It is handsomely printed on good paper, and every piece is ornamented by a copperplate; — in short, it is just such an edition as we conceive the Doctor would have been proud to have presented to the families of his noble friends and patrons the Abneys, the Hartopps, and the Shutes. The Beggar's Petition, however, not being the Doctor's, has no business here; nor is it, tho' well written, of a character perfectly congenial with the rest.

True Stories, *or Interesting Anecdotes of Young Persons. By the Author of Lessons in Humble Life.* 12*mo*, 4*s*. 6*d*.

These stories are neither new nor marvellous; but they are authentic anecdotes and striking facts, calculated to recommend practical religion among the intelligent and polite. We regret that, in the materials, there is so much coincidence with Murray's Power of Religion, and other similar books; but we certainly shall rejoice in the hope of its falling into hands where works of that nature have not hitherto been introduced, especially among the higher classes, from which many of these examples are selected, and for which this work, like the preceding, is evidently designed.

Literary Notices.

If any of the children of the late Rev. Moses Brown, author of Sunday Thoughts, &c. survive, it will be very obliging if they would send their address to the Editor of this Magazine.

In the press, a new and elegant edition of Trail's Works. In addition to the above, it is intended to add several Sermons, equally full and judicious, from the MSS. of this esteemed author.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Wickliffe's Translation of the New Testament. A new edition, with his Life, by the Rev. H. H. Baber. 4to, £ 1. 5s. — royal, £ 1. 11s. 6d.

Baxter's Annotations on the New Testament. 8vo, 12s.

The Four Gospels and the Acts, with Annotations and Reflections. By T. Stabbach, A. B. Vicar of Cubert, &c. Two vols. 8vo, 20s.

Letters, Essays, and Poems, on Religious Subjects. By G. Russel. 12mo, 5s.

A New Defence of the Holy Roman Church against Heretics and Schismatics. By the Author of Horæ Solitariæ. Second edition, 2s. 6d.

A Brief Statement of Facts, by the Directors of the Missionary Society, occasioned by Mr. Joseph Fox's Appeal to the Members of that Institution. 8vo, 2d.

A new edition of the Rev. Christopher Love's Sixteen Sermons on Grace, edited by the Rev. E. Davies, of Ipswich, 12mo.

RELIGIOUS INTELLIGENCE.

EAST INDIES.

The following Account of the Recovery of a great Backslider, kindly communicated by the Rev. Mr. Fuller, who received it from the Brethren at Serampore, will be peculiarly grateful to those Friends of the Missionary Society who recollect the Defection of one of their Missionaries at a station in the South Seas, several years ago.

We have lately seen the gracious hand of God stretched out in a most remarkable manner, in the recovery of a backsliding *Missionary* *, after nine years of wandering from God. This person had been chosen, with others, for an arduous undertaking; had been set apart to the great work, and had engaged in it to a considerable extent, — having acquired a tolerable knowledge of the language in which he was to preach to the Heathen. At this period he fell into open iniquity; and embraced a gloomy state of infidelity, the frequent consequence of backsliding from God. He left his brethren; and, from a hell on land, went into a floating hell on the sea. He continued, for the first part of the time of his backsliding, in a state of a great distance from God, yet feeling some degree of fear for the consequences. Several very alarming accidents at sea, and the breaking of his thigh at Madras, contributed to arouse him from this state of insensibility, and to fill him, for the time, with dreadful apprehensions of impending wrath. He attempted to pray; but started from his knees, shocked at his own baseness, despairing at the same time of meeting with a token for good at the throne of grace. In fact, he considered himself as having nothing before him but 'a fearful looking-for of judgment.' Thus was the backslider 'filled with his own ways.' When coming out of this state, he had more than once called upon us at Serampore, without however revealing his proper name or former character. Several letters passed betwixt him and one or two of the brethren. One of these, addressed to brother Ward, appeared so singular and striking, that the latter copied it into a memorandum-book. It is in substance as follows: —

'Dear Friend, *Calcutta, May* 8, 1809.

'I have been much engaged with my vessel of late; but the truth is, I have not known what to write. I might say something that would satisfy, of that perhaps which would be foreign to my feelings; but should I attempt to describe the state of my mind, I fear you, my friend, would not be altogether pleased at the picture, except you could look with pleasure upon a landscape, where the artist, in attempting to embellish the most prominent figures, had daubed it with such a collection of dark colours, that the whole piece was rendered odious. Such would be the description of my feelings, if I should say I feel daily aspirations of soul after God, and yet feel my passions chained to the earth and carnality, and my conduct such that it will not stand the test of Christianity! If prayer is at one time a pleasure, it is at others an intolerable burden; and though dreadfully convinced of the necessity, I can neglect it for days, almost without a sigh! I am convinced of the pleasure attending a constant study of the sacred volume; and yet could read almost any thing in preference! I feel a pleasure in the worship of the Most High, and yet am abashed, and even uncomfortable, in the presence of a Christian. I am perfectly convinced of the mercy that awaits a returning prodigal; yet I think God's

* Mr. Benjamin Broomhall.

glory is concerned in shutting up the avenues to it. In short, if the law of the Eternal renders it necessary that the backslider shall be filled with his own ways, may not his justice withhold those powerful operations of the Spirit, which are absolutely necessary for his return, while he keeps his conscience sufficiently awake to make him miserable, on a comparison of his present and former state? May not one in the situation above described, be deprived of every comfort, stripped of every grace, and, thro' his folly in despising the favour of the Spirit, be suffered to proceed to the last hour of his existence without enjoying these things? This letter must certainly appear strange to you; but if you had ever looked upon the Saviour as the *ultimatum* of your desires, and had really enjoyed experimental religion as a consequence, and after all had doubted his existence, — endeavoured to persuade yourself that the Bible was a forgery, — the soul mortal, and consequently *no hereafter*, — whilst your conduct corresponded with your sentiments, you would not be much surprized at it.'

Lately, this prodigal was laid on a sick bed at Calcutta, when God revealed his gracious name to him, — softened his heart, — removed those fears which he had felt lest his sins should be unpardonable, and enabled him to hope that God would pardon *him*, and that Christ was *his* Saviour. In another letter to brother Ward he expressed his confidence; and declared that he could now go to the throne of mercy with a comfortable hope of being heard and answered.

He after this wrote to brother Marshman, and spoke to brother Ward, desiring a private conference. Brother M. being at Calcutta, appointed a time to meet him. As yet, we were totally ignorant of his having been a Missionary. At the time appointed he called on brother M. at brother Carey's rooms; and after a little conversation on the state of his soul, he added, 'You now behold an apostate Missionary! I am —— ——, who left his brethren nine years ago. Is it possible you can behold me without despising me?' The effect this discovery of divine mercy, displayed to a backslider, had on brother Marshman's mind, can better be conceived than described. It for the moment took away the anguish occasioned by a note that instant received from Serampore, saying that brother Carey was at the point of death*! Brother Marshman intreated this returning prodigal to be assured of the utmost love on our part, — encouraged him in his determination to return to his Missionary brethren, and promised to intercede on his behalf, both with his brethren and those who sent him out.

This brand, plucked a second time from the fire, now feels a desire to return to his former blessed work, and to make the utmost reparation in his power for the injuries done to Jesus and his cause. Steps are taken for his being engaged again by those who sent him into the work. At present he is gone upon another voyage. Before he left us, he complained that he thought his repentance and gratitude came far short of what they ought to be, considering the depths out of which he had been brought.

* Happily, Mr. Carey was perfectly restored to health.

AFRICA.

The Annual Report of Dr. Vanderkemp and his colleagues for the year 1809, has lately been received. During that period, four have been baptized; and there are many more who may be considered as candidates for that privilege.

The public exercises of religion continue to be well attended. Boezak (a native preacher) perseveres in his zealous labours with great boldness and assiduity. He went, some months ago, to visit the farmers, to whom he had before preached. Among some, he met with opposition; and in one place, his life was threatened: but no sooner did he hear of this, than he entered the house of his opposer (contrary to the persuasions of his relations) and with such energy defended the cause of Christ, that they were

completely silenced; he then obtained full liberty to preach. He acquired such an influence over them, that they were afraid to drink a dram in his presence. He has a peculiar address; and when surrounded by a number of hearers, he rests not till most, or all of them, are bathed in tears.

In October, Brother Kicherer paid a visit to the district near Bethelsdorp. His labours appear not to have been fruitless. There has been a stir among several who heard him; and who are, by the enemies of religion, termed *Mad!* This is a favourable sign.

The knitting-school continues; but misses its founder, Mrs. Smith. The number, however, increases, and prospers beyond expectation. About 30 children have had their food in it daily, and without touching their funds; and the call for stockings and night-caps is more than can be supplied. The industry of the people increases. Mats and Caffre-baskets are made in abundance; and sold at Fort Frederic, and other parts of the country. A considerable trade has been carried on by our people in salt. Soap-boiling, sawing, and wood-cutting for waggons, is carried on to a considerable extent; by which they are able to earn a good deal of money.

The success of our harvest of 1808 gave vigour to our agriculture; so that in the months of June and July we began again; and have been able to get upwards of 40 sacks of wheat into the ground, besides some barley, rye, Indian corn, beans, peas, pumpkins, &c.; so that the wants of our people are more and more likely to be supplied.

Our increase of numbers this year has been 269: 42 children have been born. We have had seven deaths; 29 couple have been married. The greater number of births this year may be ascribed to the regular way of living; to which the Hottentots had never before been accustomed.

In April we had a visit from Lieut. Col. Collins, who brought a letter from the Governor, recommending him to Dr. Vanderkemp's attention. He requested a List of the Members of our Institution, present and absent. We found, on enquiry,

PRESENT.	ABSENT.
146 men	113 men
211 women	121 women
282 children	100 children
630	340

In all, 979.

Next day Col. Collins and other gentlemen breakfasted with us, examined the children, and made other enquiries concerning the institution. After which we accompanied him to our salt lake; where a trial was made, to the depth of 60 feet, to find coals; but none could be discovered.

Their church had long been in a bad state; and while Brother Ulbricht was preaching in it, a sudden crack was heard, which so terrified the people, that they ran out, almost trampling on each other. Soon after, a new one was commenced. The walls, of mud and strong posts, were carried up seven feet high; the roof was thatched; and, in three weeks from its being begun, we met in it for worship. The length of the church and school-house would be 118 feet; but that it might be more commodious, we have erected it in the form of a right angle, each leg being 59 feet long, — the breadth within 18 feet.

On the 9th of October Brother Vanderkemp was visited with a slight stroke of apoplexy. The Lord, however, listened to the strong cries of the people, and was pleased to restore him. Slight attacks, however, have since been felt.

The Doctor mentions the great earthquake which happened at the Cape, December 4. The terror which it occasioned there was very great. Death appeared on every countenance. All sorts of people were deeply affected; even the most wicked blasphemers and Deists were constrained to say 'This is the finger of God!' Multitudes afterwards thronged to hear the

word. Good people received great power and freedom to speak in the name of the Lord; many seemed to be pierced to the heart, and began to cry for mercy. At the Blue Mountain, on the opposite side of Table Bay, a large opening has been discovered; from which a black mud, impregnated with saline matter, has issued.

Extract of a Letter from Miss Burgmann.

A LETTER has been received from Miss Burgmann, dated April 2, Port Praya, on her way to the Cape. On the 2d of March and several following days, they had very considerable storms, and were at times in the most imminent danger. In a letter to a friend she says, 'Several hours of danger tried my faith in the Lord; but he held me by his right hand, and I felt no fear at all. When the ladies cried and trembled, I was enabled to encourage and comfort them. Some of the passengers expressed their surprize; but I told them, afterwards, the true ground of my inward peace; and it seemed to have a good effect upon them. I am glad that I previously expected difficulties and dangers, so that I was prepared. Nevertheless, the honour of my calmness is not mine, but the Lord's; for if he had not, before this, revealed himself to my soul; or, if he had not been the unchangeable Rock of my hope, on which I could safely rest, I had utterly failed.'

GERMANY.

Translation of a Letter from Mr. C. de Forestier, dated Bethelsdorp, the 14th of July, 1809, addressed to C. F. A. Steinkopff.

THE Annual Meeting of our Ministers Conference was held this year on the 31st of May. It proved to us a day of real blessing, by a lively sense of the presence of our Saviour, and of the gracious influences of his holy Spirit, who united our hearts and fixed them on the great object of our common faith, love, and hope. Your letter arrived a few days after; and, in general, all letters from England, Sweden, and America, were at this time missing; but we remembered all our absent brethren and friends in the most affectionate manner, and with many blessings, rejoicing in the assurance that they were mindful of us.

The disturbances which had taken place two days before, on the Bohemian frontier, which is only ten English miles distant from Herrenhut, and more especially a skirmishing near Zittau, on the 30th of May, made us apprehend lest the Conference should be very thinly attended, or entirely prevented; but, to our astonishment, sixty-seven clergymen and seven candidates arrived; and we sat together as in Abraham's bosom, forgetful of this world, and only mindful of that which relates to the kingdom of our blessed Lord and Saviour; — we did not even know that, during our being assembled, several wounded soldiers were conveyed through our village! Thus we were literally, as Herrenhut signifies, *in the Lord's keeping*, and enjoying his almighty protection; which has been continued to us, even unto this day. Oh, what unmerited mercy!

It afforded us peculiar pleasure to see the worthy Mr. Jannicke, of Berlin, in the midst of us; and to hear him relate the many providential escapes he and other pious people had experienced, during the late calamitous events in Prussia.

The daily provisions which he administers to so many hundreds of his suffering fellow-creatures, — the blessing that rests on his Missionary Institution, his active co-operation with the Bible Society, the success of his ministerial labours, and his unfeigned humility, stimulated the Conference to the praise of God, and to earnest supplications for the preservation of this faithful servant of Christ. From him we also heard, with grief, of the low state of religion in the Prussian dominion, tho' many sincere followers of our crucified Redeemer are still to be found in various parts, and even in Berlin. On the other hand, it was very encouraging to us to find that the number of gospel-ministers in Lan-

guedoc is on the increase; nine of whom had addressed truly excellent letters to the Conference.

According to the accounts we receive, the effects produced by the miseries under which our native country at present groans, are different. Almost everywhere luxury is restrained by distress, and many have been thereby taught to pray; yet we cannot presume to say, that the hearts of the majority are turned to God. It is a melancholy consideration, that not a few wavering minds have been strengthened in their doubts concerning God's answering prayer; and the justice of his government of the world, by the long continuance of the present troubles. On the other hand, the confidence of many has been greatly encreased by the peculiarly seasonable interposition of Divine Providence in their behalf.

One of our friends in Potsdam, who was in good circumstances, had, in addition to his dwelling-house, purchased another, adjoining the chapel, purely to prevent the meetings of our Society being disturbed by noisy neighbours. When the French came to Potsdam, the houses were so enormously burdened with the quartering of soldiers upon them, that this good man had, in the course of two years, no less than 6000 to lodge and maintain; which so reduced him, that he was obliged to sell one part of his property after the other. He parted with his plate, his furniture, and his linen, and was on the point of parting with his bed also, when the hour of help arrived. The soldiers were all removed; and he received assistance. Several of our members in Berlin have been compelled to beg; and were on the point of starving, when some providential assistance was afforded them. In a similar situation were our Silesian Congregations. Judge now of our heartfelt gratitude at the receipt of the generous donation from your benevolent Committee. Many a tear of sorrow was dried thereby, and many a sacrifice of thanksgiving was offered up unto the Lord! Mr. B———'s kind letter shall be answered by the first opportunity. Will you have the goodness in the meanwhile to express our warmest thanks, both to him and to all our benevolent friends in England.

Extract of a Letter from Malta.

A pious gentleman in Malta, expresses great satisfaction in the prospect of having the New Testament in the modern Greek, now printing by the Bible Society, to distribute among persons who may visit that island, and in other parts of the world. Many of the clergy, he says, are much pleased with the exertions of that Society. A good number of the Italian Testaments, sent to Malta, have been distributed, and have been very useful.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. S. Bottomley and Friends, Scarborough —	8	8	0
J. Paul and Friends, Thame and Chinnar —	3	0	0
Reading Auxiliary Missionary Society, by Mr. Shotter —	5	6	0
Rev. Mr. Griffin and Congregation, Portsea —	60	1	0
Mr. Scamp and Friends, Havant — —	23	5	0
Collection at Mr. Freer's Chapel, Uxbridge, by the Rev. John Townsend — — —	11	4	0
Auxiliary Society at Bethnal Green, by the Rev. Mr. Platt	4	5	1
Rev. Anthony Kidd and Friends, Cottingham —	4	12	0
T. S. — — —	0	10	6
Rev. Mr. Slatterie and Friends, Chatham —	6	6	0
T. E. — — —	1	0	0
Rev. J. F. West and Friends, Chigwell Row, Essex —	9	12	0
Rev. Mr. Smellie and Friends, Great Grimsby —	5	5	0
Rev. Mr. Miller and Congregation, Countess of Huntingdon's Chapel, Chatteris — — —	10	17	0
J. H. — — —	5	0	0

LONDON.

Sunday-Schools.

THE General Half-yearly Meeting of the Society for the Support and Encouragement of Sunday-Schools in England, Wales, Ireland, and adjacent islands, was held on the 11th of April last. — The Committee reported, That, within the last half-year, 78 schools had been added to those which were previously upon the Society's List; and assistance repeated to 37 others, formerly established. Since the commencement of this Institution, the Society has distributed 285,672 Spelling-Books, 62,166 Testaments, and 7714 Bibles, to 3348 Schools, containing upwards of 270,000 Scholars. In addition to which, the sum of £4176. 0s. 5d. has been given for the payment of such teachers as could not be obtained without pecuniary reward. — The good effects of the Sunday-Schools are everywhere apparent. In North Wales, not a single cause was brought to be tried at the last Spring Assizes, in Merionethshire, Carnarvonshire, nor Anglesey. In Ireland, particularly in the county of Cork, similar good effects begin to appear. Much, however, yet remains to be done; and it is hoped that a liberal public will enable the Society to proceed in their good work, until there is not an individual within the sphere of its patronage, destitute of the blessings of a Christian education.

Subscriptions received by Messrs. Down, Thornton, and Co. Bartholomew Lane; and by the Secretary, 19, Little Moorfields.

TOLERATION ACT.

ON Monday, the 20th of June, Lord Viscount Sidmouth, in the House of Lords, made several statements and observations on the great increase of persons who took out licences under the Toleration Act; some of whom, he said, did it for the sake of availing themselves of the exemptions it afforded them from the necessity of serving the country. Not only the Establishment was greatly injured thereby, but even Dissenters, of different descriptions, he knew, disapproved greatly of this abuse of the Toleration Act. He should, early next session, make a motion on the subject.

Lord Holland observed, That nothing but a strong case, clearly made out, could induce him to interfere with that act; by which what was JUSTICE, not *toleration*, was established. He, therefore, wished to have the Noble Lord's views explained.

Earl Stanhope concurred with Lord Holland; and asked, What were to be the *criteria* of these dissenting clergy? — their learning, character, or what else? He did not see where they were to find *proper judges* of what should be their qualifications.

Lord Sidmouth then stated, That his intention was to move, That licences should not be granted without an appointment to a congregation; and a recommendation from such congregation that the person was one whom they considered fit for such a duty.

We copy this (without vouching for its accuracy) from the Times Newspaper of July 19.

Missions to Africa and the East.

ON Whit-Tuesday, June 12, was held the Tenth Anniversary of the Society for Missions to Africa and the East. The Annual Sermon was preached at the Church of St. Anne, Blackfriars, by the Rev. Claudius Buchanan, D. D. from Mat. v. 14, 'Ye are the light of the world.' The discourse was able and impressive; and such as might be expected from one who had seen over a very large extent of country and an immense population, the dreadful effects of the debasing system of Paganism, and breathed a spirit of friendship towards similar Institutions. — The Annual Meeting was afterwards held at the New London Tavern, Cheapside; when a Report was read by the Secretary, of the Proceedings of the Society for the last Year; from which it appears, that a school of African children is established by the Society's Missionaries at the Rio Pongas; which is in a very flourishing state, and promises important benefits to the Mission. The Society has also sent out three settlers to New Zealand; and has it in contemplation to establish a Mission among the Chipeway Indians, in North America. The chairman, Thos. Babington

Esq. M. P. and several other gentlemen, addressed the Meeting in a very appropriate and encouraging manner. The collection at the church was upwards of 38*l.*; and the whole sum received on the Anniversary, including donations, &c. was about 60*l.* The Secretary, the Rev. Josiah Pratt, Doughty Street; and the Deputy Secretary, Mr. Thomas Smith, No. 19, Little Moorfields, will thankfully receive contributions for the Society.

The Annual Meeting of the Surry Mission Society will be held at Tooting, on Wednesday, Aug. 1. Mr. Waugh to preach. Service will begin at Eleven o'clock.

Provincial Intelligence.

SCOTLAND.

The illiterate Condition of many Scots Highlanders.

The British and Foreign Bible Society, agreeable to their generous plan, lately published a new and corrected edition of the Gaelic Bible and Testament. In distributing these to the Highland people, who come every year south to assist in reaping down the harvest, a minister found that not one out of eight could make any use of them at all. It appeared from this, and other proofs, that thousands of our brethren in the north are totally incapable of reading the precious book of God; they may take it into their hand, but, alas! to them it is a sealed book! What a moving consideration! — While we, in the Lowlands of Scotland, are almost all able to read the Scriptures, which make us wise unto salvation, multitudes in the north and west parts of our country are perishing through lack of the means of knowledge. The worthy and honourable Society for Propagating Christian Knowledge, have done very much in that country; but still something more is needed. What shall be done? If any means could be used to instruct the people, first, by elementary books, in their own vernacular tongue: and a sum of money raised among ourselves to support a few teachers, who would thus instruct them. This would, under the divine blessing, produce the good end, — fitting them to read the Gaelic Bible. I am the more confirmed in my opinion of the success of this means, by an extract from a letter of the worthy Mr. Charles, of Bala, in Wales, on this very subject. Writing to a Scots correspondent, he says, 'We have had Bibles in the Welch language for above 200 years; yet they were of no real utility to 99 out of 100, as whole districts were perfectly illiterate. No stir was made about learning to read. Now the children and the young people universally attend the Sunday-Schools. Hundreds of grown-up people have learned to read their Bibles within these two years; and more are coming to the schools continually. One successful school in the Highlands may be the means of creating many more, if its success be blazed abroad. Get some gentlemen who understand the Gaelic, to compose small elementary books, introductory to reading: by using these, more good is likely to be accomplished among the poor illiterate people, than by any other means.'

I hope the above truly calamitous case will affect our English friends and our countrymen, both in Scotland and England, particularly those in the metropolis.

A Scots Minister.

Buxton.—It will afford pleasure to all the friends of religion, but especially to those who have been in the habit of frequenting this place, to learn, that a suitable chapel, vested in the hands of Trustees, is now erected, in which the glorious gospel will be faithfully and regularly preached. — Many pious persons, who have visited this watering-place for the benefit of their health, have here spent mournful Sabbaths, lamenting the want of an evangelical ministry. This complaint will no longer be heard. The chapel, where divine worship has been performed for some time past, will be publicly opened early in July. Several respectable ministers in Sheffield and the neighbourhood, have agreed to supply the place, in rotation, during this season. Very liberal contributions have been made, chiefly at Man-

chester, towards defraying the expenses of the building; but a small debt yet remains, which must increase before the chapel is fully completed. To liquidate it, the aid of the wealthy friends of the gospel is earnestly solicited.

The following will, no doubt, give pleasure to the serious of all denominations: — At Wilsontown, Carnwath parish, North Britain, a Sabbath Evening-School was lately instituted by the proprietor of the iron works there. Between three and four hundred children (formerly much neglected) attend, and are taught the principles of religion. The proprietor of the works gives all suitable encouragement, waits upon the school, disperses among the scholars Watts's Hymns for Children, and, to excite them to diligence, gives premiums of religious books to those who excel. Besides the minister of the Company's chapel there, other clergymen in the neighbourhood visit the school, and preach sermons suited to the object of this pious institution. There is every reason to hope that this good design will be attended with many advantages to the children in the village and neighbourhood; and it is earnestly to be wished, that proprietors of public works in England and Scotland would follow this laudable example; — they would thereby do an essential service to religion, and to the best interests of the families more immediately under their charge.

Barton Mills. — In 1803, a respectable farmer came to reside at this place, and, finding the neighbourhood destitute of religious instruction, he opened his house for prayer and reading of sermons on Lord's Day evenings. At first, the numbers attending were small; but, at length, they so much increased, that in 1807 they saw the necessity of building a small place of worship for their better accommodation. These persons, who were principally poor, first counted the cost, and, in order to defray the expence of a place of worship, they entered into a subscription of 3d. a week, which has been accumulating to the present time. With this sum, and some small collections in neighbouring congregations, they have fitted up a neat place, which will accommodate about 200 persons; and have defrayed the greater part of the expence, and are going on to defray the rest. They now behold with pleasure the object of their desires and prayers accomplished, and are blessed with the labours of the farmer, with some assistance from neighbouring ministers. — This place was opened March 15. 1810; at which time sermons were preached by the Rev. Mr. M'Kenzie, of Isleham; the Rev. Mr. Dewhirst, and the Rev. Mr. Cole, of Bury St. Edmund.

ORDINATION, &c.

April 11, was ordained to the work of the ministry at Honley, in the west riding of the county of York, the Rev. Robinson Poole, who witnessed a good confession, and gave a most interesting account of his conversion. The work of the day was introduced by Mr. Vint, from whom Mr. Poole received the finishing part of his education, who delivered a discourse on the Nature of a Gospel Church, &c.; Mr. Moorhouse prayed the ordination prayer; Mr. Blake, under whose ministry Mr. Poole received the knowledge of the truth, gave the charge; and Mr. Cockin, sen. preached to the people, from Psalm cxxxiii. 1.

April 17, was held at the Rev. W. Chaplin's meeting-house, at Bishop Stortford, the Twelfth Anniversary of the Essex Congregational Union, for promoting the Knowledge of the Gospel in that county and its vicinity. — Mr. Fielding, of Coggeshall, preached from 2 Thess. iii. 1; Mr. Parker and Mr. Frost prayed. The Report of the Proceedings and Progress of the Society was then read by Mr. Craig, who concluded the services of the day.

RECENT DEATHS.

On Monday, May 14, died at Full Sutton, Mrs. E. Cobbet, aged 76; and on the next day, suddenly, her brother, Mr. W. Cobbet, while consulting her trustees about her funeral. They were buried together in the same grave, on Friday, the 18th.

On Friday, the 8th ult. died Nathaniel Hillier, Esq. of Stoke Park, Surry, in the 70th year of his age.

☞ Many other Articles of Domestic Intelligence are unavoidably deferred.

POETRY.

BY A LADY,

on the Thirty-fifth Anniversary of her Marriage.

HAD I a Newton's sweet impressive strain,
And easy flowing numbers, to explain
My labouring thoughts, I would to thee convey
My gratulations on this joyful day.
Thirty-and-five swift circling years have shed
Their various joys and sorrows o'er your head
Since our united hearts to each were given,
And marriage-contract register'd in Heaven!
Since we, at Hymen's altar, joining hands,
Were willing bound in Wedlock's sacred bands.

Think not, thou dear companion of my youth,
To whom I early plighted vows of truth, —
Think not, because so late I tun'd the lyre,
To humble notes my love did not aspire,
To breathe its ardent wishes to thine ear,
For special blessings on each natal year;
But the faint muse, unable to attain
The height she aim'd at, try'd her pow'rs in vain.
Vain were my efforts to convey to thee
My grateful feelings for thy love to me!
In all afflictions it was still thy care
To shield me safely, and thyself to bear
With manly firmness. Thou hast oft represt,
Or secret borne, the struggles in thy breast.

When I retrace the chequer'd path we've trod,
What thanks are due to our redeeming God
For all his providential love on us bestow'd,
While travelling onward, thro' Life's thorny road!
And not the least of mercies 'twas to smite
Our dearest idols from our ravish'd sight.
E'en in those trying seasons, made us see
Thy hand; and heard thee say, 'Fear not; 'tis me,
Who hath transplanted from the barren earth
Your lovely charmers to their heav'nly birth!
I hous'd the tender plants from ev'ry snare,
And bid them bloom in Paradise more fair;
And now seraphic notes and hymns they raise,
Shouting hosannahs to their Saviour's praise!
Pitying, they view the friends they left below;
And ardently forbid their tears to flow.

'Weep not for me,' cherubic William cries
'But haste to meet me in yon azure skies:
Spurn the dull earth, and mount aloft to join
Angelic harmony and songs divine.
A mansion fit, with robes of radiant white,
Await your coming, in the realms of light.

This pleasing vision led me quite astray,
And I forgot to dedicate this day,
By ardent pray'r, to supplicate his throne,
That ev'ry cov'nant blessing be thy own!
I have not pow'r, poetic to relate
My ardent wishes for thy happy state!
No common theme, however well express'd,
Will suit to paint the wishes of my breast:—
Expressive silence must explain the rest.

M. E.

G. AULD, Printer, Greville Street, London.



Rev.d Mr. Gurton
Canterbury.

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THE

EVANGELICAL MAGAZINE.

AUGUST, 1810.

BIOGRAPHICAL SKETCH
OF
THE REV. WILLIAM ROSS,
LATE MINISTER OF THE GOSPEL AT SALEM CHAPEL, SHADWELL.

Mr. William Ross was born at South Shields, Aug. 2, 1777. His father was a seafaring man; and the son, at a proper age, was bound apprentice to a respectable ship-builder, at his native place. In this situation, his good conduct procured him the esteem and friendship of the worthy gentleman whom he served, which he retained through life. His mind was early impressed with the importance of religion, by attending the labours of the preachers in connection with the late Mr. Wesley; and he was admitted a regular member of their society before he attained his fifteenth year. At that early period, an aged friend, who was in the habit of visting the workhouses, to impart spiritual instruction to their neglected inhabitants, took Mr. Ross with him on these errands of mercy, and persuaded him to engage in prayer. This led to other exercises of a like nature; and he was soon sent out as a local preacher. His labours, at this time, were numerous and acceptable. Though closely employed through the week, he usually preached on the Lord's Day at three places, several miles distant from each other, to which he constantly travelled on foot. He has frequently remarked to his friends, many years afterwards, how dear one of these places was to him, and what happy opportunities he enjoyed there, in conducting the worship of a number of pious pitmen.

He did not continue long in this connection. As his knowledge of divine truth encreased, he began to view some of their sentiments as doubtful, and to 'search the Scriptures daily, whether those things were so.' In this enquiry after the right way, he received great assistance from the friendly conversation of the Rev. Mr. Nipes, of Newcastle. By degrees, he obtained clearer ideas of the doctrines of grace, and, leaving the friends

of Mr. Wesley, he joined a small independent church at South Shields. This society being without a pastor, he was encouraged to preach among them; and his labours were eminently acceptable and owned of the Lord, to the good of many souls. A fall from the side of a ship, on which he was at work, however, obliged him to suspend his exertions for some time; but his confinement was greatly blessed to his spiritual improvement. On his resuming the work of the ministry, his friends, who admired his natural abilities and gifts, thought it desirable that some means of cultivation should be afforded him. The worthy gentleman to whom he was apprentice, kindly offered to use his interest to introduce him into one of the universities; but as he scrupled conformity to the Establishment, his master cheerfully gave up that part of his time which he had to serve, and furnished him with a warm recommendation to Lady Ann Erskine.

He therefore left his friends, accompanied by the unfeigned regret and sincere esteem of the church and congregation, and proceeded to the Countess of Huntington's College, at Cheshunt; where he arrived on May 2, 1798, and was well received by the worthy tutor. His application to the improvement of his mind at college was praiseworthy; and his occasional labours, as a preacher, were well received by the neighbouring congregations, especially at Enfield, where he regularly engaged when Mr. Nicholson could not attend. He left college in the spring of 1800; and, after experiencing many difficulties, determined to go abroad. He agreed with a captain, and actually embarked at Gravesend; but the profane conduct of the crew was so distressing to his pious spirit, that he landed again the same day, and relinquished his design.

On his arrival in London, he found Mr. William Gregory, late Missionary to the South Seas, who had heard of Mr. R.'s character, and was desirous of a connection with him. They obtained possession of Salem Chapel, Shadwell, which had then been for some time shut up, and agreed to unite their exertions in preaching the gospel. The curiosity of the neighbours was excited, the attendance was encouraging, and the word was made effectual. A church was soon formed, and the labours of Mr. Ross were peculiarly useful. Circumstances, however, in a little time, induced Mr. Ross and his friends to leave Salem Chapel, and their connection with Mr. Gregory. Almost the whole congregation followed Mr. Ross to Mill-yard, where they worshipped till Mr. Gregory left the country, when they returned again to Salem.

Here Mr. Ross continued his labours for several years with encreasing usefulness. Many were added to the church; and the number of regular members, at the close of 1808, amounted to upwards of forty. He began to be better known to the professors of religion, and especially to neighbouring ministers;

and was by all more esteemed as he was better known His congregation and church receiving daily proofs of his disinterested regard to their temporal and spiritual welfare, grew every day more gratefully and tenderly attached to him. He had projected plans of benevolence* among his hearers and connections, and rejoiced in the prospect of their success, when the Lord, whose ways are sometimes in the great deep, saw it right to put an end to his services on earth.

Towards the close of the year 1808, his mind appears to have been led in a peculiar manner to contemplate the shortness and uncertainty of human life. When celebrating the dying love of the Redeemer with his people for the last time, as it afterwards proved, he observed, that, probably, some of them might be called away before they met again on a similar occasion, and that perhaps it might be the speaker. A few days afterwards, observing to a friend that he felt his earthly house decaying, and being advised to omit the afternoon service, he replied, 'I can by no means indulge the thought: I am willing to die in my Master's service.'

On Monday, December 11, his two children were seized with a fever; which, for some time, appeared to threaten a fatal issue. Though his parental affections were strong, yet he could recognize an object still more worthy of his regards. On the Wednesday evening, he delivered a discourse, which has been recollected by his friends with much pleasure, from Col. iii. 2, 'Set your affections on things above, not on things on the earth.' This was his last sermon. On the Saturday following he was seized with a violent complaint in his bowels; which encreased, in a few hours, to an alarming degree. In a short time, his disorder appeared to be very dangerous, and his pains were extremely acute; but he bore all his own sufferings, and beheld the sufferings of his dear children, with patience and resignation. As his end evidently approached, and all hopes vanished, his mind seemed to be more steadfastly fixed on the Rock of Ages. To a minister, who called on him the day before he died, he observed, 'My friends are running to procure me one thing and another; but we have all things in Christ.' To his partner in life, to whom he had been a most affectionate husband, he said, 'My dear, the Lord is about to remove me; but I am perfectly resigned to his will!' A short time before his departure, a sister asked him how he felt; and he

* He established a Society among his friends for Visiting and Relieving Poor Lying-in-Women, and furnishing them with necessaries during their confinement, under the name of *The Sympathizing Daughters of Salem.* He attended the meetings of the benevolent females who conducted and supported it, addressing suitable encouragement to them, and giving appropriate exhortations to the objects relieved, endeavouring that the temporal assistance afforded them might be made instrumental to their spiritual edification.

replied, 'Hanging on the Atonement.' His mother remarking that much of his life had been spent in the ways of God, he interrupted her, by exclaiming, 'O mother, I have no dependence on that!' Singing had always been his delight, from his first setting out in religion; and during the latter part of his illness, which lasted only seven days, he frequently repeated, and requested his attendants to sing hymns that were suited to his circumstances, and dwelt on his mind. These sweet songs of Zion afforded him great consolation, and were almost constantly on his lips during the last two or three days of his life.

A few hours before his departure, a medicine which he had taken caused a degree of delirium, which, however, soon subsided. He was perfectly sensible of his circumstances, and met the king of terrors with composure. His friends surrounding his bed, he took an affectionate and solemn leave of each of them; and desired to be remembered to an absent brother. He observed, 'I have lost my voice, and cannot now sing hallelujah;' and then composing himself, a friend was requested to pray with them. His friend complied; and while he was engaged in this sacred exercise, Mr. Ross breathed his last, without a sigh or groan. He died December 23, 1808, aged 31 years, more than half of which had been employed in the ministry. A disconsolate widow and two young daughters were left to mourn the loss of a very affectionate and tender husband and father. The church and neighbours sympathized deeply with the afflicted relatives; and several of his brethren in the ministry bore public testimony of their respect to his memory. The Rev. John Thomas, of Founders' Hall, at the desire of his friends, improved the affecting stroke at Salem Chapel, from Psalm xc. 12. The Rev. Mr. Vipond preached a sermon on the same occasion at Wandsworth, from 2 Cor. v. 1; and Mr. Hornby paid the same tribute of respect to his memory, at Milton, from Rev. xiv. 13.

In the discharge of social and relative duties, Mr. Ross was exemplary. As a husband, a father, a master, and in every other relation, his affection, prudence, and fidelity were a blessing to his connections and an honour to his profession. As a minister, he enjoyed the cordial esteem and friendship of his church and congregation, in a degree which, we fear, is not common. This regard to the memory of one who was made the instrument of forming the church at first, whose attention and care had conducted them, from small beginnings, to a degree of order and stability, has been expressed in various ways, and still continues.—May his worthy successor deserve and obtain the like esteem!

This respect for Mr. Ross's character was not confined to his own congregation. When he left college, Providence called him to labour occasionally at Wandsworth; and his ministry and conversation gained him the high regard of many in that

village. This regard was continued and increased by occasional visits to the end of his life; and his death was as sincerely lamented at Wandsworth as at Salem Chapel. He had extended his ministerial excursions to Milton; and there likewise his character was held in high estimation. Mr. Hornby, minister at that place, and Mr. Ross, had agreed to exchange pulpits on Christmas Day, 1808; but we may better conceive than describe the sensations of a congregration who valued him highly, and several of whom had come many miles in hopes of hearing him preach, when, instead of seeing him in the pulpit, a letter was read, announcing the unexpected and affecting tidings of his death. The effect was truly solemn and impressive; and will long live in the memories of those who were present.

Mr. Ross was an instance of what may be done by a person stimulated to exertion by love to God and man. Though dependent on his industry for support, with a young and increasing family, he served the church over which he presided gratuitously. He knew that their circumstances enabled them to do little more than defray the unavoidable expences of conducting the worship of God; and thought it no disgrace to minister to his own wants. He carried on business as a stationer and bookseller, and was particularly connected with the shipping; yet in his secular engagements, he did not forget his great work. He seized every opportunity of promoting the spiritual as well as the temporal interests of that valuable part of the community, the officers and seamen belonging to trading vessels. He dropt a word of exhortation in his shop, — conveyed religious tracts on board their ships, — invited and encouraged them to attend the means of grace when on shore, — and when circumstances warranted the freedom, corresponded with them when abroad. With the same view, he published a small pamphlet, relating a singular instance of the interposition of Divine Providence in preserving the crew of a merchant vessel that was wrecked in the North Seas*. His exertions for the good of British seamen, produced correspondent sensations in their ingenuous breasts. Many of them entertained sentiments of high esteem and gratitude towards him; and his widow received proofs of their affectionate attachment to his memory from distant parts of the world.

Our deceased friend was in the habit of drawing spiritual reflection and instruction from the common occurrences of

* This pamphlet was called 'Monuments of Sparing Mercy; or a Narrative of the Loss of the Brig Ann, of Newcastle, R. Potter, Master, on a Voyage to Archangel, July 30, 1807, when he and his Crew were most miraculously preserved, after being at Sea in that Frozen Clime 22 Days, in an open Boat.' Price 6d. — He likewise published, in 1802, 'God's Wonders in the Deep;' containing the Life, Experience, singular Deliverances, and great Afflictions of W. Grant, late Captain in the Merchants' Service.'

life; and though the analogy might, in some instances, perhaps, be rather fanciful, yet it proved the relish of his mind for holy contemplation. 'I was this morning,' he observes in his Journal, June 4, 1798, 'awakened by the ringing of bells. The sound was solemnly pleasing, and struck me with surprize; but I immediately recollected, that it was his Majesty's birth-day. It is well to see patriots displaying their attachment to a good Sovereign; but if such reverence and honour be due to an earthly prince, how much more to King Jesus! On the day of his birth, angelic beings sang the best anthem that ever was heard by mortals: Peace on earth, and good-will to men. Christ made peace by the blood of his cross, and reconciled a guilty world to God.— May his birth-day ever be revered by me!'

Fearing to exceed due limits, we here close this plain account of a man who did much for his Saviour and fellow-creatures, in a station comparatively unfavourable for exertion. —May others, in similar circumstances, be induced, by his example, to go and do likewise! — and may those to whom Providence has given greater advantages, be stimulated to a proportionable improvement of the talents entrusted to their trust!

LETTER FROM THE LATE REV. MR. GENTLEMAN, OF SHREWSBURY, *TO A YOUNG MAN.*

Having, I hope, derived benefit from the inclosed Letter, addressed some years since to a young Christian, and being desirous that it should have a more extended influence than it can possibly while only circulated among a few individual friends, I send it you for the purpose of insertion, — should its adoption be compatible with the arrangement of the Evangelical Magazine; for the continued success of which useful work you have the humble wishes of

Somers Town. your Friend and Servant, F. B.

I RECEIVED your kind letter the day before I set out on a long journey; from whence I am but lately returned, or I should have answered it sooner.

I bless God that any serious impressions have been made on your mind; — the deeper such convictions are, the better — the more you will see of the evil of sin, the infinite value of Jesus, and the beauty of holiness. My dear friend, take great care how these serious convictions wear off, lest, when you find yourself easy, you should find yourself careless. Have they led you to hate sin? — have they driven you to Jesus as your only Saviour? — have they excited your earnest desires

and endeavours after universal holiness? Head-knowledge will ruin your soul, if it does not influence your heart. Take care, lest you think yourself something, while you are nothing. Pride, self-conceit, and vanity, are the peculiar sins of youth, and slay their ten thousands. I speak from experience, not to discourage you, but as my dear brother, to warn you. Let me faithfully ask you, Sir, do you see your nature corrupted, your heart deceitful, and desperately wicked? Do you see the justice of God in your condemnation? — and does your soul adore the rich mercy that has spared you, and kept you from Hell? Is Jesus in every character? is he altogether precious to your poor soul, and honourable in your eyes? Have you committed *all* into his hands? Are you depending upon him for a full and free salvation, and daily, yea, hourly, praying that he may be made unto you wisdom and righteousness, sanctification, and redemption? You once lived to yourself, — do you now live to him? Do you aim at his glory in all things? Say, are you become so conscientious, that whether you eat, or drink, or whatever you do, you have in all a view to the glory of God, in the name of Jesus Christ? Do you hunger and thirst after righteousness, and esteem the means of attaining it more than your necessary food? You once feared pain, sorrow, death, &c.; — but now do you most of all dread a wounded conscience? Do you fear secret sins? — fear the least degree of guilt? — fear to offend others? — fear being a scandal to your profession? &c. Your greatest joy was once in earthly pleasures, indulgences, &c. Does your joy now spring from God, from Christ, from the Holy Ghost, from prayer, from the promises, from ordinances, &c.? You once resolved to oppose this or the other sin; do you now oppose every sin? Can you say as Balaam to Balak, 'If thou wouldst give me thine house full of silver and gold, I would not again transgress the commandment of the Lord?' You once resolved to do all these things in your own strength; are you now deeply sensible that, without Christ, you can do nothing? Are you constantly looking to him, and depending on him for grace to help in every time of need? Are you praying that he would make his strength perfect in your weakness?

Now I beseech you get by yourself; examine your heart on these particulars; see how far all old things are done away, and all things are become new. Can you say this change is passed upon you? Can you say you earnestly and constantly desire and pray, and strive that it may? Then take courage, — Jesus is at your right hand; ye shall not seek the Lord in vain! He is exalted to give repentance and forgiveness of sins; — ask, and ye shall receive them; seek, and ye shall find them. If he tarry, and hide his face for a while, yet wait for him. Say, why art thou cast down, O my soul! Hope thou in God, for thou shalt yet praise him. Sorrow may continue for a night, but

joy will come in the morning. I pray you be more concerned after holiness than comfort. Cry earnestly for a clean heart and a right spirit. If we have not the Spirit of Christ, we are none of his. I entreat you never to neglect private prayer, and see to it, that your heart be engaged in that work. Apostacy begins at the closet-door. I charge you beware of your company. A companion of fools shall be destroyed. Take great care to improve your Sabbaths well. Do not indulge yourself in the wretched, pernicious custom of taking your pleasure on the Lord's Day; nor in the other wretched practice, which so much prevails in London, of running from morning till night from one sermon to another: — if you do not secure time to reflect on what you have heard, to apply it to your own conscience, and pray it over at the throne of grace, I am sure you will find little or no benefit from it.

My dear friend, think on these things. Now is the time, while youth and opportunities last, to attend to your everlasting concerns. You will probably never enjoy such advantageous seasons again. If you neglect them now, you will probably be ruined for ever. If you attend to them now, you will probably, through divine grace, be happy in both worlds; — happy for evermore! Amen.

I have written in a hurry; I have very little time for letters. I pray God to bless this to your soul, and entreat you always to pray for Your very sincere friend and wellwisher,

ROBERT GENTLEMAN.

THE UNCHANGEABLENESS OF JESUS *A COMFORT TO HIS PEOPLE.*

Jesus Christ the same yesterday, and to-day, and for ever. Heb. xiii. 8.

THE Christian in his journey Heavenward is exposed to many evils, distresses, and enemies, which often alarm and discourage him; but his Lord is mighty, and therefore they cannot prevail. He is able to save to the uttermost, and therefore the believer need not be discouraged or cast down by the most formidable opposition. The unchangeableness of their Jesus bears them up and comforts them, all their journey through.

It comforts and encourages the saints to think that Jesus is the same yesterday, and to-day, and for ever in his *worthiness*. The hope of the Christian rests on the perfection of Christ's work, and the sufficiency of his atonement. Through this they are justified, because thereby divine jusice is satisfied. Hence they shout 'Worthy is the Lamb that was slain!' But as his merits procured for all the saints that have entered Heaven,

admission into that holy place, so they remain undiminished still, and shall continue unimpaired. The devil will often try to obscure the sufficiency and perfection of this work, and to shake the confidence and joy of the saints in depending on it; — but when they recollect that he is the same yesterday, and to-day, and for ever, he cannot fail, nor they be endangered. 'His merits must be sufficient for all that will come to him, if they were ever sufficient for any; for as he is a divine and unchanging Saviour, he must be always worthy.

It must afford comfort to the Christian, to find that Jesus Christ is the same yesterday, and to-day, and for ever, in his *love* to his people. The Christian often manifests unsuitable and unbecoming conduct to his Lord. This darkens his prospect, hides his heavenly Father's face, and renders the sense of the Saviour's love to him less evident and lively. When they discover the evils that are in them, they are cast down; and perceiving more clearly their own unloveliness, they feel such apprehension, as makes them perhaps imagine that the Saviour has ceased to love them, or has never loved them at all. The arch deceiver is ready to harrass them, and tell them their hopes are vain, the Saviour never loved them, and they are too black, too vile, for him ever to love them; — but when from themselves, their fears, and their enemies, they apply to the meritorious Saviour, he dispels their apprehensions, by the proofs of his disinterested love to them, in giving himself for them, and by shewing his unchangeableness, as one that resteth in his love; so that whom he loveth, he loveth to the end.

It comforts the Christian also to find that Jesus Christ is the same yesterday, and to-day, and for ever, in his *wisdom* to direct his friends, and to baffle his enemies. The saints often labour under much remaining ignorance and darkness. This not only often obscures their own evidence and prospects, but often perplexes their minds as to what is their Father's will and their own way, while it enables their enemies to attack them with advantage. 'When, however, they discern not their way, and cannot unravel the designs, stratagems, and temptations of the enemy,' and are at their wit's end, and know not what to do, the Lord sets them at liberty, by drawing them to himself, to unbosom all their griefs, and make known all their difficulties. They find that in him are laid up all the treasures of wisdom and knowledge. They confide in him, and follow his directions in his word; and the way is made plain, and no lion therein. They find that his wisdom directed his people, with his eye set upon them, in former ages, and that he is as wise now to direct and guide all that believe, and will remain the same for ever.

It must comfort the Christian to find that Jesus Christ is the same yesterday, and to-day, and for ever, in his *ability* to support and deliver all his people. It might weigh with the

Christian, under distresses and discouragements, that Jesus, tho' once able to save, might ere now have exhausted his strength. Or it might be apprehended that he had too much upon his hands, to be able to inspect and take care of the whole, and support and deliver every one of his people;—but my friends, all that he has to attend to is not too much for his care, his vigilance, and his ability. He is able for the whole. He was able to deliver his people who trusted in him in former ages, and proved himself a glorious Conqueror over all his enemies; and he will manifest still that he is the same to-day as he was yesterday for supporting, and comforting, and delivering his people. He will shew his ability also hereafter and for ever. None shall perish that trust in him. When the Captain of salvation is once foiled, then the saints may begin to fear. As this cannot take place, for ever, let them rejoice evermore.

It also affords comfort to the Christian, to find that Jesus is the same yesterday, and to-day, and for ever in his *glory*. Our Lord is highly exalted, and has unsearchable riches; but if his glory could come to an end, or his treasures be exhausted, our expectations might be damped, and our hearts discouraged; but as this cannot take place, we have no cause for apprehension. He says 'Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world.' The Saviour shines conspicuous in yonder world, the unclouded and unsetting Sun in the celestial firmament, while all the saints ascribe salvation to him that sitteth upon the throne, and to the Lamb for ever.

Believers, cast all your cares and burthens on the Lord: he will sustain you! You see where your great strength and unchanging security lies. Be not afraid of your enemies. Only trust in the Lord and steadfastly follow him, and you are safe!

Fit Friend. URIEL.

IMPROPER USE OF FIGURATIVE LANGUAGE IN PREACHING THE GOSPEL.

THE continuance of the preaching of the gospel of Christ is a wonderful manifestation of the goodness of God, and a strong proof of its being from Heaven. It is the appointed means for saving sinners;—'and, without controversy, great is the mystery of godliness. God was made manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' Jehovah may, and sometimes does, employ other means to alarm sinners, but the soul that is fully convinced of its danger, is anxious to hear the preaching of the gospel as the

ordinance of Heaven for his salvation. Thus it may truly be said of all the elect: 'It hath pleased God, by the foolishness of preaching, to save them that believe.' How great then is the responsibility of those to whom is committed the ministry of reconciliation! A minister of the gospel of Christ is the greatest character on earth; his work is the most arduous, the most important, the most honourable, which man was ever called to perform. He, in a peculiar manner, is the minister of God for good. No office requires greater preparation, — more constant dependence on God; — such unremitting diligence, — so great talents. The grand objects of the gospel still are, 'Glory to God in the highest, and on earth peace, good-will towards men;'— and the preacher who has not these in view, is unworthy the title, Minister of the Gospel of Christ.

I have been induced to make these observations, by reading SHEVA's important Essays on Doctrinal, Practical, Experimental, and Allegorical Preaching, given in volume xvi of the Evangelical Magazine. He has illustrated his ideas on those subjects in a manner which evinces his knowledge of their high importance. These Essays more immediately respect the *matter* of preaching: the one on Allegorical Preaching, respects the *language*, or *manner*. This last Essay (except the quotations) I read with nearly as much pleasure as the others; but, as I consider the subject to be of great importance, I could have wished he had treated it more fully. As a counterpart to what he has said, may I beg leave to make a few remarks on the 'Improper Use of Comparison and Metaphor,' being persuaded the too frequent use of figurative language, is very hurtful to the right preaching and hearing of the gospel! Perspicuity and accuracy, as comprehending purity, propriety, precision, unity, and strength, are the fundamental qualities of all good style; and in no species of composition are they more indispensable, than in the public ministrations of a Divine. Every means should be used, in the composition and delivery of every sermon, to engage all the faculties of the soul to the subject; consequently, the greatest care should be taken by the preacher, that nothing in his dress, his action, his pronunciation, his language, or the arrangement of his discourse, shall disturb the attention of his hearers.

The frequent recurrence of figures, particularly metaphor, comparison, and allegory, have this effect, as they invariably draw the imagination to the objects with which they are connected. Often the figure is so incongruous, that it has not the least relation to the subject: frequently it is so faint, that it requires considerable thought ere it be discovered. This will be best shewn by an example, which I beg leave to take from the Essay on Doctrinal Preaching. Speaking of Election, the author says, 'Good Mr. Newton used to consider this doctrine like sugar (an article which all his friends knew he was fond

of) in his tea: it should relish (he would say) the whole, but not be found anywhere in the lump.' I have read this quotation frequently, but cannot yet say I fully understand its meaning. How any minister who believes that God is infinite in knowledge (of which election is the necessary consequence) should object to this scriptural and self-evident doctrine being preached by itself, I know not. Be this as it may, comparing the sublime doctrine of Election to sugar liquefied in tea, is so degrading and inconsistent, that, highly as I revere the memory of that wonderful man of God, I cannot but regard this simile as contemptible. It displeases both the imagination and the judgment*. Very different is the effect produced by an elegant and appropriate comparison, with which Sheva, in his Essay on Experimental Preaching, has illustrated an important truth! Treating of the variety of experience in the saints, he says, 'Great as are the distinctions of human minds compared with each other, they are little in the sight of God. How high do the mighty mountains of Switzerland, or Italy, tower above the little eminences of our comparatively level country!—but, were the sun an intelligent being, how small would the difference appear to him!' Here the beauty and force of the comparison are seen as soon as stated. Great objects are compared, and the mind contemplates both at once without distraction. Indeed, the whole paragraph, of which the above is part, is an assemblage of grand ideas.

But even the finest figures should be used sparingly. They often amuse the imagination, without affecting the heart. That plain, neat, concise, and nervous style, which almost every person thinks he could easily write, is the very best for the pulpit. Of all styles, however, it is perhaps the most difficult to acquire.

The preacher who possesses this style in perfection, pleases every class of hearers. He expresses his ideas in a manner highly interesting to the judicious and learned. They are often surprized at the clearness, depth, and sublimity of his thoughts, expressed in a style so simple and correct, that the weakest capacities easily understand him. Conscious of the awful importance of his office, as the messenger of God to man, he addresses the understanding and the heart; and tho' he thinks it beneath the dignity of the gospel to preach chiefly to the imagination and the passions,—yet nothing escapes him that can displease the most fastidious critic. He places the truths of religion in so luminous a view, that his hearers wonder they never perceived them so clearly before;

* We beg leave to remind our Correspondent and our readers, that the simile referred to was not used by the excellent Mr. Newton in a public discourse, but in a familiar conversation. Mr. Newton, in his public discourses, was not chargeable with using low similitudes.

and are surprized that he gives them so many ideas in so few words. How vastly superior is this style to that figurative expression, the mere tinsel of language, of which many are so fond! The former bears a considerable resemblance to the simple, but forcible language of holy writ, and is suitable for the most sublime, as well as for the plainest truths of religion: the latter is as improper for religious subjects, as it would be for a minister to appear in the pulpit dressed like a harlequin. It is vain to think, by any combination of words, to give us higher ideas of Jehovah and his works, or more humiliating ideas of ourselves, than are given in Scripture. It were much better for ministers, and those who write on religious subjects, to be content with, and endeavour to elucidate the numerous proper, and often sublime figures of Scripture, than to enlarge their number by those which are inconsistent, erroneous, and absurd.

It is a good rule given by critics, that figures should not be sought, but only adopted when they present themselves naturally. Even this rule should be limited. Sometimes more sound judgment and refined taste are discovered in rejecting even a good figure, and giving the idea literally. Whether this be admitted or not, it is essentially requisite to the proper use of all figures, particularly comparison, metaphor, and allegory, that we carefully ascertain what is the literal idea we mean to convey, and what advantage it will receive by being expressed figuratively.

If figures should be natural, and should illustrate and elevate, as well as beautify the thought, those which degrade and vilify should be severely censured, how great soever may be the characters who have used them. A beau-parson, treating of the everlasting love of God, after he had preached a great deal about nothing, said of the elect, 'Their minds have been swept with the *besom* of imputed righteousness!' A forcible, but inelegant reasoner on the Deity of Christ, speaking of the manner in which Socinians pervert those Scriptures which reveal and establish this fundamental doctrine of our faith, and true source of our hopes, writes thus:—'They put out Messiah's two *eyes*, the Old and New Testament!'—The degrading absurdity of these comparisons is too obvious to require illustration. They are, however, exceeded by the one which follows. A popular preacher, lately rebuking his congregation for drunkenness, of which some of them had been guilty, concluded thus:—'An excellent antidote for this is, to take a *dram* of the Holy Ghost in the morning!'—Who that heard him could fully understand his meaning, or believe he was serious! What language could more fitly have been employed to vilify the Spirit of Jehovah! It is worse than absurd; it is blasphemous.

PLEBEIUS.

THOUGHTS ON 1 CORINTHIANS III. 9—15.

For we are labourers together with God, &c.

'THE most profound philosopher,' says the late ingenious Dr. G. Campbell, 'will be most ready to acknowledge, that there are phænomena in nature for which he cannot account; and that Divine, whatever be his attainments, hath more arrogance than either knowledge or wisdom, who will not admit that there are many texts of Scripture which he cannot explain.'

Methinks, every candid examiner of divine revelation is compelled to adopt this sentiment; nor will he be ashamed to confess it. He ingenuously declares, that the meaning of many passages of holy writ lies far beyond his ken. 'We know but in part. We now see through a glass darkly.' But we rest in full assurance of hope,' that what we know not now, we shall know hereafter.' This concession is no reflection on the understanding of the Christian minister; nor does it in the least militate against the perspicuity of divine revelation. The most important parts are easy to be understood.

Not ignorant of the difficulties which attend the explication of this portion of Scripture, and sensible also of the weakness and fallibility of the human intellect, I would give my thoughts upon it with a degree of jealousy, lest, by wresting the word of God, I should pervert it.

The opinions of expositors and theologians on this passage, are various; and among them there appears some contradiction. It refers, in the opinion of some persons, to a 'middle state of souls;' 'in which,' according to Pope Pius VI. 'remain the souls of those persons who have not lived so innocently as to pass straight to Heaven from this life; nor yet so ill as to be doomed to everlasting flames.' This is the opinion of the Roman Catholics, by which they attempt to support the doctrine of a purgatory.

The Protestants, who deny a purgatory, or 'middle state of souls,' have adopted more specious expositions of this text. These, in general, have applied it to the imperfections of Christians. Most of them understand by the wood, hay, and stubble, *erroneous doctrines*; others have referred these expressions to *failures in the practical parts of religion*; and a few have made them speak the language of *spurious experience*. Such ideas as these, which every one must have frequently heard and read, are certainly calculated to do serious injury to the cause of truth. It would not be treating these sentiments too severely, in my opinion, because they are not intended by the sacred writer, should we class them with the Popish doctrines of venial sin, indulgence, and purgatory. To plead for error, imperfection, and falsehood is dangerous. Error should always be condemned.

To understand the meaning of the 15th verse, it will aid us not a little, if we bear in mind the great design of the writer

in this epistle; and attend to the whole of the preceding paragraph, from where the church is called *God's Building*.

The design of the apostle in this epistle, 'was to correct various criminal disorders and irregularities, which existed in the church at Corinth.' From the whole of this epistle, till we come to the 15th chapter, I perceive no charges of erroneous doctrines. The Corinthians did, however, prefer one minister to another; but this does not imply difference or variety of doctrinal sentiments. Their principal error was a toleration of ungodly members among them. It is impurity of communion the apostle intends to correct.

This being the apostle's design in the epistle, we shall now examine how far this paragraph corresponds therewith. The apostle Paul had been the means of bringing the gospel to Corinth; and there formed a Christian church. This society, probably in allusion to the temple, he represents under the metaphor of a building; of which Christ is the Foundation, and the members thereof make the several parts of this sacred edifice. The employment of his successors in the Christian ministry was the edification of this building. Since the apostle's declaration and caution, 'according to the grace of God, which is given unto me as a wise Master-builder (αρχιτεκτων) I have laid the foundation; and another (αρχιτεκτων) buildeth thereon: but let every *man*, rather (αρχιτεκτων, architect) take heed how he buildeth thereupon.' The insertion of the word *man* (where αρχιτεκτων is evidently understood) has contributed, in no small degree, to the obscurity of the whole passage. The apostle's caution to his fellow-architects, refers to the materials with which they ought to build. Let every architect take heed *how*, rather with *what*; for πως signifies *what* he builds.

That this is its acceptation in this place, appears from the apostle's explanation in the following verses: 'For other foundation can no *man* (αρχιτεκτων) lay than that is laid, which is Jesus Christ. Now, if any *man* (αρχιτεκτων) build upon this foundation, gold, silver, precious stones, wood, hay, stubble,' &c. These expressions are intended to point out the different characters of those persons who might be admitted as members of the church. These emblems are used to distinguish between the righteous and the wicked. By the gold, silver, and precious stones, we understand persons possessed of genuine piety. By the wood, hay, stubble,—ungodly, though, perhaps, moral, decent persons, but unconverted.

The apostle assigns a very important reason why ministers should be cautious in the admission of persons into the bosom of the church. 'Every *man*'s (αρχιτεκτων) work shall be made manifest; for the day shall declare it, because it shall be revealed,' &c. Every minister's work shall be put to the test. The persons he admits to Christian fellowship shall all be tried. Then will it appear what is their real character; 'for the day shall

declare it. The word *day* is used for any indefinite portion of time. Time will make the character appear what he is; or more particularly, it may refer to the day of trial, as explained in the following sentence, for they appear to refer to the same thing: — 'Because it shall be revealed by fire; for the fire shall try every *man's* (ανθρωπου) work, of what sort it is.

Fire is a common test for the trial of metals. In allusion to this, the word *fire* is used, both in the Old and New Testament, as a test of character. It may, therefore, signify any thing which makes known a person's real character. Hence it signifies *affliction, temptation, persecution*, &c. The καυμα πρωσις, 'a burning among them,' evidently signifies *persecution*, which was to try them. This fire of persecution is designed for the trial of every minister's work, — to prove the character of the members he added to the church. How persecution could try the purity and excellency of mens' sentiments is difficult to say; but every one will readily admit, that it is a good test of character.

The apostle enforces his caution to the ministers of the gospel, to take heed what kind of persons they admit into the church, from the consequents that are inseparably connected therewith. 'If any *man's* (ανθρωπου) work abide which he hath built thereupon, he shall receive a reward.' If he build with gold, silver, and precious stones, then will he stand the fiery trial. He will be abundantly rewarded by beholding the faith, fortitude, and patience of his children. 'Now we live, if ye stand fast in the Lord.'

On the contrary: 'If any *man's* (ανθρωπου) work shall be burned, he shall suffer loss.' If he build with wood, hay, or stubble, the fire will consume them; like the stony ground-hearers, they will not stand the trial. Ungodly characters will abandon religion through the force of persecution. The minister in this case, will suffer loss, — all his former labour bestowed on them is in vain, and to no purpose. He is greatly disappointed, — he is grievously afflicted by their instability and infidelity; yet he himself, *i. e.* the minister, shall be saved. The apostacy of his hearers will not prevent his salvation. 'Though Israel be not gathered, yet shall I be glorious in his eyes.' This may afford the minister of the gospel consolation, when he meets with disappointments in his work; 'yet he himself shall be saved, yet so as by fire:' he shall be brought thro' the fiery furnace. God may, as a correction of his impropriety in admitting ungodly characters into the church, send a fire among them to purge and try them. The good minister shall be sacred, though his supposed converts apostatize. Ministers may hence learn the necessity of caution in the admission of members into the church. Through a neglect in this, have not many ministers been severely corrected? Godly and ungodly men can never unite together. There will always be divisions among them.

NEOS.

TRUST-DEEDS.

It is with great pleasure we present to such of our readers as are connected with Dissenting Places of Worship, the following Form of a Trust-Deed, drawn up by an eminent Conveyancer, and sanctioned by that respectable body of gentlemen, the Committee of Deputies. We consider this paper as peculiarly valuable; and trust, that by giving it extensive circulation in this work, we shall render an important service to the cause of religion, and further the benevolent design of the Committee in producing it. — We copy this from a small pamphlet of 16 pages, lately printed (but not sold) by the Committee; and which Ministers and others may, we apprehend, obtain by applying to —— Webster, Esq. their Secretary and Solicitor, Queen Street, Cheapside; or to any of the Gentlemen who compose that Committee *.

The Form of a Trust-Deed for Dissenting Meeting-Houses, &c. recommended by the Committee of Deputies of the Protestant-Dissenters, of the Three Denominations, in and near London, appointed to protect their Civil Rights.

This Indenture †, made the day of and in the year of our Lord One thousand eight hundred and , between (*donor*) of the one part, and (*trustees*) of the other part, witnesseth, That, for promoting the Christian Religion, as professed by Protestant Dissenters of the denomination of at ; and for enabling the professors of the same religion, of the denomination aforesaid, more conveniently to exercise the forms of their religious worship, and other ordinances of their persuasion, at aforsaid; and also, in consideration of five shillings ‡ of lawful money current in Great Britain, to the said (*donor*) now paid, the receipt whereof is hereby acknowledged, the said (*donor*) hath given, granted, bargained, and sold, and, by these presents, doth give, grant, bargain, and sell, unto the said (*trustees*) § and all other persons (if any) parties hereto of the second part, their [*heirs, executors, or administrators*] and assigns, all [*here describe the parcels, omitting the usual clauses of reversion, &c. for the sake of brevity*] to have and hold the said and hereditaments, hereby bargained and sold, with their appurtenances, unto and to the use of the said (*trustees*) and all other persons (if any) parties hereto of the second part, their heirs and assigns for ever ‖, upon the

* *A List of the Committee of Deputies for the Year* 1810.

W. Smith, M. P.	W. Titford, Esq.	J. Hardcastle, Esq.	G. Hammond, Esq.
J. Gurney, Esq.	S. Jackson, Esq.	H. Waymouth, Esq.	T. Stiff, Esq.
J. Gutteridge, Esq.	W. Esdaile, Esq.	J. Esdaile, sen. Esq.	J. Luck, Esq.
J. Collins, Esq.	E. Johnston, Esq.	W. Pearce, Esq.	J. Benwell, Esq.
B. B. Bedome, Esq.	J. Addington, Esq.	W. Freme, Esq.	J. Wilson, Esq.
J. Towle, Esq.	N. Bromley, Esq.	J. Stonard, Esq.	T. Wilson, Esq.
J. Bunnell, Esq.			

† An Indenture is essentially necessary; and this deed must be executed in the presence of two or more credible witnesses, and be inrolled within six calendar months at the latest, to comply with the statute of 9th Geo. II. ch. 36, and within six lunar months when lands of freehold tenure, and for a freehold estate are conveyed, and no lease for a year is used, thus complying with the statute of inrollments of bargains and sales.

‡ No other consideration must be introduced, except when there is a purchase of land; then the consideration should be expressed, and the purchasers should, in all cases, be directing parties.

§ These words are inserted to guard against the accidental omission of one of many names.

‖ Freeholds and leaseholds may be comprized in the same deed, and even in the same clause of grant: but there should be two clauses of *habendum*, one for the freehold, the other for the leasehold; and all the estate of the grantor must

trusts, and for the ends, intents, and purposes, hereinafter expressed, declared, and contained, of and concerning the same; and it is hereby declared and agreed, That the said hereditaments so [*bargained and sold*, or *surrendered*] as aforesaid, are respectively [*bargained and sold*, or *surrendered*] upon the trusts hereinafter declared, that is to say, upon trust, that the trustee or trustees for the time being, shall, from time to time, and at all times hereafter ‖, permit the said [*meeting-house*] and premisses to be used, occupied, and enjoyed as a place of public religious worship for the service of God, by the Society of Protestant Dissenters, of the denomination called ; and also, by such other persons as shall hereafter be united to the said Society, and attend the worship of God in the said meeting-house; and also, at all times for ever hereafter, permit the said room, called *The Vestry-Room*, to be used with and be appendant to the said meeting-house, as a vestry-room; and the said piece of ground, called *The Burial-Ground*, to be used with and be appendant to the said meeting-

pass: no estate, rent, or benefit, by way of condition or otherwise, may be reserved. See 9th Geo. II, ch. 36.

When there are leaseholds, let the *habendum* be to the trustees, their executors, administrators, and assigns, henceforth, for and during the residue of a certain term of years, which the said (*donor*) hath therein (being a term which was created by indenture) bearing date on or about the day of one thousand eight hundred and and made between of the one part, and of the other part, at the yearly rent of and to be computed from the day of

When there are copyhold, add *And this Indenture further witnesseth*, That, for the considerations hereinbefore expressed, the said did, on the day of the date of these presents, being a surrender in effect, but an indenture in form, prepared for complying with the provisions of the act of parliament, made in that behalf, personally go before steward of the manor of in the county of and did, out of court, by the rod, surrender out of his hands, into the hands of the lord of the said manor, by the hands and acceptance of the said steward, according to the custom of the same manor, ALL, &c. to the use and behoof of the said, &c. and other persons (if any) parties hereto, of the second part, their heirs and assigns for ever: nevertheless, to be held by them upon the trusts, and for the ends, intents, and purposes hereinafter expressed, declared, and contained, of and concerning the same.

‖ *Forms frequently required are the following*: —

Permit a Meeting-house, Vestry-room, or other offices, to be built on the said piece of ground: and to be used, occupied, and enjoyed as and for a place of public religious worship, &c.: such meeting-house and other erections to be built at the expence of such members of the said society of Protestant Dissenters, and such other persons as shall think fit to subscribe to the same, and according to such plan as the said society, or the trustees thereof, shall adopt for that purpose.

Permit and suffer the said piece of ground to be from time to time, and at all times hereafter, used as a Burial-place for the interment of deceased members of the said Society of Protestant Dissenters and others, according to the regulations to be prescribed by the majority of the men-members for the time being, of the Society attending the said Meeting-house, being subscribers thereto, and communicants therein, and being present at a church-meeting to be convened for that purpose.

If the premisses are intended to be used as an Academy, then say,

Permit and suffer the said messuage, or tenement, and hereditaments, hereby [*bargained and sold*, or *surrendered*] to be used, occupied, and enjoyed, as and for an Academy, or School, or Place of Classical and Religious Instruction for Young Men, devoted to the Ministry among Protestant Dissenters; or otherwise, in such manner, and under such regulations, and with full power to alter and vary such regulations as the major part of the trustees for the time being, together with the major part of the men subscribers for the time being to such Academy, who shall have been subscribers thereto for twelve preceding calendar months, shall, at any public meeting to be convened for such purpose, and held after a week's previous notice thereof, from time to time, order and direct.

house as a burial-ground; and the said to be used and inhabited by the officiating minister for the time being, for his residence, or otherwise to be let, as the major part of the men-subscribers to the said meeting, being members thereof and communicants therein, shall, at a meeting duly held for that purpose, declare; and permit such person or persons as shall be nominated by the men-subscribers for the time being to the said meeting-house, or the major part of them, being members of the said society and communicants therein, at any meeting for that purpose duly assembled, to receive and take all such voluntary subscriptions, and other sums of money as shall, from time to time, be paid or subscribed by any person or persons whomsoever, towards the support of the public worship of God in the said meeting-house; and for defraying the expences and charges attending the same, or as shall be contributed for the benefit or support of the minister for the time being officiating therein; and permit to officiate in the said meeting-house such person or persons, of the denomination of Protestant Dissenters, called as the said subscribers, or the major part of them, men or women, being members of the said society and communicants therein, at a meeting duly assembled for that purpose, shall from time to time elect, to officiate as their minister or pastor, in the said meeting-house, according to the usual order and customs of societies of Protestant Dissenters of the denomination aforesaid.

[*To be concluded in our next.*]

Evangelicana.

CHARACTER OF MARTIN LUTHER.

BY BISHOP ATTERBURY.

Martin Luther's life was a continual warfare: he was engaged against the united forces of the Papal world; and he stood the shock of them bravely, both with courage and success. After his death, one would have expected, that generous adversaries should have put up their pens and quitted, at least, so much of the quarrel as was personal: but, on the contrary, when his doctrines grew too strong to be shook by his enemies, they persecuted his reputation; and, by the venom of their tongues, sufficiently convinced the world, that the religion they were of, not only allowed prayers for the dead, but even curses too. He was a man certainly of high endowments of mind, and great virtues: he had a vast understanding, which raised him up to a pitch of learning unknown to the age he lived in; his knowledge in Scripture was admirable, — his elocution manly, — and his way of reasoning, with all the subtilty that those honest plain truths be delivered would bear: his thoughts were bent always on great designs; and he had a resolution fitted to go through with them. The assurance of his mind was not to be shook nor surprized; and that παρρησια * of his (for I know not what else to call it) before the Diet at Worms, was such as might have become the days of the apostles. His life was holy; and, when he had leisure for retirement, severe: his virtues active chiefly, and humilitical; not those lazy sullen ones of the cloisters. He had no ambition but in the service of God; for other things, neither his enjoyment nor wishes ever went higher than the bare conveniences of living: he was of a temper particularly averse to covetousness, or any base sin; and charitable even to a fault, without respect to his own occasions. If among this crowd of virtues a failing crept in, we must remember that an apostle himself has not been irreproachable: if, in the body of his doctrine, one flaw is to be seen; yet the greatest lights of the church, and the purest times of it, were, we know, not exact in all their opinions. Upon the

* Boldness of speech.

whole, we have certainly great reason to break out in the phrase of the prophet, and say, 'How beautiful upon the mountains are the feet of him that bringeth glad tidings!'

OBSERVATIONS ON THE BURIAL OF CHRIST.

[*From Dr. Gill's Body of Divinity.*]

1. The fine clean linen in which Christ was wrapped, may be an emblem of his innocence, purity, and holiness; who, notwithstanding all appearances and changes, was holy, harmless, and as a lamb, without spot and blemish; and likewise of his pure and spotless righteousness, now wrought out and brought in by his active and passive obedience completely finished, called *fine linen*, clean and white, which is the righteousness of the saints *; and in which his dead members, his people, who are in themselves dead in the law, and dead in sin, being enwrapped, or having his righteousness imputed to them, it is unto justification to life.

2. As Jacob, the patriarch and type of Christ, was honourably buried by his son Joseph; so Christ, the antitype of him, and who is sometimes called *Israel*, was honourably buried by another Joseph, and he a rich man; which fulfilled the prophecy in Isaiah liii. 9.

3. As sin was first committed in a garden, whereby Adam and his posterity came short of the glory of God, so sin was finished in a garden. There he was buried, — there the last act of Christ's humiliation for it was performed, — and hereby way was made for our entrance into the garden of God, the heavenly Paradise above!

4. A garden is a place where fruit-trees grow, and fruit is in plenty; which may direct us to think of the fruits of Christ's death, burial, and resurrection, who compares himself to a grain of wheat, which, unless it falls into the ground and die, it abides alone; but if it die, it brings forth much fruit †, such as redemption, reconciliation, pardon of sin, &c. As also, that as Christ's removal from the cross was to a garden, so the removal of saints at death, will be from the cross of afflictions and tribulations to the garden of Eden, the Paradise of God, where there are pleasures for evermore!

5. To Death. — A very convincing proof of the truth and reality of Christ's death: 'Christ was taken down from the cross, and buried, not by his enemies, but by his friends, who would never bury him alive.'

Dublin. ADOLESCENS.

* Rev. xix. 8. † John xii. 24.

MAXIMS.

Adversity lives next door to Prosperity.

The brightest sky may speedily be overcast with clouds.

The most violent storm is usually succeeded by the sweetest calm.

Our greatest disappointments on earth are often none of the least of our mercies.

If we cleave closely to God, no enemy can hurt us.

JUVENILE DEPARTMENT.

TO YOUTH.

Her ways are ways of pleasantness, and all her paths are peace.
Prov. iii. 17.

One of the most successful engines employed by the powers of darkness against the younger part of mankind, is the misrepresentation of the religion of Jesus Christ. The followers of the Saviour are slandered as

gloomy and unsocial, and the worship of God as only suited to dull bigots and enthusiasts.

As real religion can yield no pleasure to the Prince of the bottomless pit, he instigates his emissaries in every quarter to be violent against it; and as those who have never made the trial of Wisdom's ways are more easily deceived, various are the means he employs to prevent the young from paying any attention to the *one thing needful*, as if experimental religion was the only thing unnecessary.

The experience of every true Christian attests the sublime pleasure of vital religion. If the testimony of all the redeemed of God that are now before the throne, and all on earth, who have tried both the ways of sin and the paths of wisdom, were to be given, it would be, 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

Sooner shall all the stores of celestial happiness above be exhausted, than that the followers of Christ shall remain miserable. The Lord Jesus is their Saviour, Jehovah their God, holy angels their attendants, the redeemed of the Lord their company, the shadow of Omnipotence their protection, the fulness of the everlasting covenant their supply, the Sun of Righteousness their light, and the prospect of unfading glory is before them in view.

Come then, ye favoured youths, who are seeking substantial pleasure, hear the language of the royal psalmist, 'O taste, and see that the Lord is good!' — and again, 'In thy presence (even on earth) is fulness of joy; and at thy right hand (in glory) are pleasures for evermore!'

Dublin. A FRIEND TO YOUTH.

The Infant's Glory.

PARENT, ever kind to me,
I bow before thy throne;
Thy mercies, manifold and free,
I thankfully would own:
And while I leave my foolish play,
Lord, teach a little child to pray;
O guide my feet, and show the way
To glory!

Guardian of my infant days,
Whose pow'r preserves my breath,
Thy love and goodness claim my praise,
Nor shall it end in death;
For when the grave shall hush my tongue
In gloomy silence sad and long,
My soul shall sing th'enraptur'd song
In glory!

While in this dreary wilderness
My weary way I plod,
O may thy providence and grace
Conduct my thoughts to God!
Thy providence sustains me still,
Thy grace subdues my stubborn will;
With both I climb the rugged hill
To glory.

Daily bread to me is given
By the same bounteous hand
That show'rs the bread of life from Heaven,
Like manna o'er the land.
O may my soul depend on thee,
And grow and flourish like a tree,
Till thou shalt call me home to see
Thy glory!

By thee my limbs are all array'd
And cover'd from the cold.
O may the robe that Jesus made,
The robe that ne'er grows old,
Upon my naked soul be found!
Then shall my gratitude abound,
Then shall thy praises swift resound
Thro' glory!

I dwell beneath this lowly cot,
That crumbles and decays;
But there's a house that moulders not,
Eternal are its days!
'Twas built by God, — 'tis in the skies;
My soul would to that mansion rise,
And dwell with wonder and surprize
In glory!

Lord, I would come a little child,
And ask thy daily care.
'Subdue my sins, my passions wild,'
Shall be my constant pray'r.
I cannot of thy goodness doubt,
I cannot but thy praises shout,
I cannot, — must not, be shut out
From glory!

TEMPO.

Obituary.

To the Editor.

Rev. Sir,

The following short account of Mrs. Hoare, is extracted from a much larger one published by the Rev. W. Thorpe of Bethesda Chapel, Dublin. Its insertion in your Magazine, will oblige your constant reader,

ADOLESCENS.

MRS. HOARE.

ON Lord's Day morning, April 9, 1809, died Mrs. Hoare, the beloved wife of the Rev. W. Hoare, of Limerick. At the period of their union (1805) neither Mr. nor Mrs. Hoare knew the gospel of our Lord Jesus Christ. It was not long, however, before the Lord, in his mercy, opened Mr. Hoare's mind to receive the love of the truth. Nor was this mercy confined to him; Christianity having once gained admission into a family, almost uniformly makes progress. She prepares instruments, and then employs them in her service: and her first conquest is generally a step to many more. It was so here. Mr. Hoare's office, as a minister of Christ, led him to hold forth the word of life in public; and, no doubt, he was still more earnest in the circle of his family, where love enforced the call of duty His labour was not in vain. The Lord, who formerly opened the heart of Lydia to attend to the gospel as preached by the apostle Paul, directed the thoughts of Mrs. Hoare to the things which belonged to her everlasting peace. She diligently examined the Scriptures, and compared what was addressed to her with their testimony. In this state she continued for a considerable time; neither receiving the gospel, nor shewing any remarkable dislike to it; still availing herself of every opportunity of instruction from books, the conversation of religious friends, and public preaching. She seemed particularly happy to see and hear those ministers of the gospel who occasionally visited at her house. In the mean time, she fell into a declining state of health. Her constitution, originally very delicate, was completely shattered by frequent and severe bilious attacks. As, however, she had considerable intervals of ease, in which she was able to go out and mix with society, the danger of her case was concealed from herself and her friends. During the last year of life, her state of health became evidently more critical: and, about the commencement of this period, the Lord informed her judgment and changed her heart, by the enlightening and sanctifying influence of his word and spirit. Various evidences of such a gracious work, appeared from time to time. Formerly, while she acquiesced in the truth and importance of the gospel, she had expressed doubts as to the propriety of the plain and decided mode of preaching which Mr. Hoare has seen it his duty to adopt; and frequently seemed apprehensive of the consequences. Now she could not bear any other than the most unequivocal statements of divine truth, convinced, as she said, that nothing else could pull down the strong holds of Satan. She appeared to have a very clear view of divine truth; and its transforming influence was evident in various parts of her conduct. Love to the people of God, is laid down by the apostle John, as a distinguishing characteristic of those who have passed from death to life. Her attachment and kindness to such were remarkable. She also spoke of, what are called, the Innocent Amusements of the world, in strong terms of disapprobation. Formerly she had been partial to them; but now she saw their inconsistency with the Christian character; and the danger of trusting ourselves in scenes where, to say the least, there are such strong temptations to evil.

Shortly after this, her illness increased exceedingly, and she was brought to Cork for medical advice. While there, it appeared she had received one of the most humbling and

offensive doctrines of the gospel of our salvation. At family-prayer, a petition was offered up, that God's people, whom he had given to his Son, might shortly be gathered out of the world; or, as the funeral-service admirably expresses it, 'that the Lord would shortly accomplish the number of his elect, and hasten his eternal kingdom.' This prayer seemed to give her the greatest pleasure and delight. After this journey, her sufferings increased, until they became almost intolerable. The Lord, however, enabled her to bear them patiently; for, as they abounded, so also did her consolations. A few evenings after her return home, on Mr. Hoare's going into her room to call her to tea, she said she was sorry he had disturbed her; adding, 'Oh! I am now ready to depart at any moment. At other times my inquiry has been, How soon shall I be able to go out?—but now the Lord's will be done.' From this period she seemed to resign herself entirely to the Lord's disposal. She rejoiced greatly when she heard of any who had embraced the gospel; and appeared particularly happy at Mr. Hoare's telling her, on Easter-day, of a lady who had just died in the faith. She spent a very indifferent night; and the following morning, as the servant walked across the room, she complained that the spring in it was very disagreeable: 'and yet,' said she, 'there was a day of my life when this circumstance would have been its highest recommendation: but I would not exchange this moment for the happiest (as I then accounted it) of my life.' An abscess, which had long been forming in her liver, burst the following day. She had just discharged its contents when Mr. Hoare went into her room. 'Well,' said she, smiling, 'you see I am nearer dying than you imagined. But I am not afraid to die. Death has no terrors for me: for sin, the sting of death, is removed. The Lord Jesus Christ the righteous, has said it. Mr. Hoare spoke to her of the inestimable value of the Fountain which God had opened for sin and uncleanness. 'Oh yes (said she) one drop of it applied to me, makes me as white as snow.' Her sister read the 22d of Rev. in the course of which she exclaimed, —'God himself will wipe away my tears: this saying is faithful and true.' She continued in this state the greater part of the next day, and in the evening she became quite confused in her mind. The two following days her mind was still confused, yet she always asked a blessing when any thing was offered her. About 12 o'clock on Saturday night Mr. Hoare read the 17th chapter of John; and she became quite collected, and joined in the prayer he offered up. 'Well,' said she, 'my dear Louisa, the hour is come. I am not afraid to die. 'It is finished;' Jesus Christ! Jesus Christ!'—These were her last words. She survived them about twelve minutes, and then fell asleep in Jesus.

MISS ESTHER PASCALL,

NORWOOD.

[*Extracted from her Funeral-Sermon by the Rev. B. Kent.*]

About a month previous to her death, I visited Miss Pascall, and found her extremely weak; but, upon enquiry, she told me she was happy and resigned to the will of God. 'I can see my interest clear,' said she, 'in a dear Redeemer; but I want to love my heavenly Father more, and enjoy more of his presence.' In a few days I called again, and discovered an increasing degree of inward happiness. She expressed, with a heart overflowing with gratitude, the pleasure that she had often felt in coming to the house of God. 'O! what a mercy,' said she, 'that I have not been left to break the Sabbath, and spend the days of my youth in sin! What a mercy that I have been blest with religious parents, who took me to the house of God, and not to plays and fairs. I can truly say, 'I have felt a pleasure in waiting upon God.' After this, her strength for a few days revived, her appetite and rest returned, and her friends seemed to indulge flattering hopes of her recovery. Her mind, however, was not elated; but her language was, 'Let him do with me as seemeth

good in his sight. If I am spared, I hope it will be to glorify God: I had much rather die, than live to dishonour him. These promising symptoms soon vanished, and her weakness returned; and from that time continued to increase. On the day of her relapse, she rose up from her chair, and after embracing her dear mother and sister, whom she loved as her own soul, she said, 'Can you give me up?' they answered 'If it be the Lord's will, we hope we shall be enabled to do it.' She then lifted up her hands and eyes towards Heaven, saying, 'Here I am; Lord take me or let me stay; I am willing to live or die. Thy will be done.'

The next day she was so low that her friends expected her death every hour; but, as often as she could speak, she expressed her inward joy and assurance of her interest in Christ. 'Death' (said she) 'is no terror to me; I can look upon the shroud and the coffin without the least fear.' When her friends wept over her, she said 'you must not weep; you have abundant reason to rejoice.' From that day which was about a week before her death, she was almost continually in a heavenly frame of mind. Whenever her strength would permit, she would constantly be wanting to engage in spiritual conversation, prayer, and singing. It is impossible to describe the heavenly appearance of her countenance. Almost a constant smile was upon her face, except when it was distorted by convulsions. Several times, when these came on so sharp as to alarm every one around, she said, 'This is not hard work to me; I am perfectly happy in my mind.'

On the Monday morning previous to her death, she was as low as I ever remember to have seen a person in dying circumstances; yet, while her father and myself were standing by her, she charmed us by singing the following verse:—

'There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

I asked her if she knew that she had been singing. She answered, 'O, yes! and I shall sing sweeter in glory soon!' After this, she exclaimed, 'O! the preciousness of Jesus! O! invite sinners to come to Jesus! O! this is what I wanted, — a sweet foretaste of glory!' In this state she continued about twenty minutes; after which the scene changed; a dark cloud came over her mind, and she began to weep. Upon enquiry, she told me that she had lost the presence of her heavenly Father, and that the enemy was troubling her. This dark interval lasted but a short season, and she expressed her gratitude that God should favour her with such a refreshing season, to prepare her for the conflict.' The next day she was extremely low, and could say but little. In the evening her countenance changed, and she appeared in much pain. When her sister enquired the reason, she replied, 'It is only the struggle of death.' A little after this she sung the following verse:—

'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.'

Within two hours of her death, she gave very serious charges to her nurse and the servant-maid. After which her speech went from her, and, in about half an hour, she fell asleep in Jesus, Jan. 25, 1810, aged 23 years.

AWFUL DEATH.

In February last died Mr. D——, of P—— M——, after a short indisposition. He ordered, by his will, that two bottles of wine were to accompany him to the grave, one to be placed under each arm.— If Pleasure is man's god, how extensive, arduous, and unabating is his worship! Here let Christians find a model for their imitation. 'The children of this world are wiser in their generation than the children of light.'

REVIEW OF RELIGIOUS PUBLICATIONS.

Strictures on Sandemanianism: *in Twelve Letters to a Friend.* *By* Andrew Fuller. *Price* 3*s.* 6*d.*

As our work was not designed to entangle in the thorns of theological controversy, we have felt some reluctance to notice the publication, which we now submit to the view of our readers: but on its perusal, we have been induced to form so high an opinion of the correctness of its sentiments, and of the spirit which it breathes, that we think it would be an act of injustice to the author and the public, not to give our decided opinion in its favour; for we conceive that it is calculated at once to afford clear and explicit views of the subjects it discusses, and to expose the errors and inconsistencies of the scheme which it explodes. The narrow limits indeed, to which we are confined, would be sufficient to prevent our entering fully into the more controversial parts of this volume: but we frankly avow, that if we had ample room, such is not our intention. We purpose only to furnish with an analytical notice, and to subjoin a few reflections, recommendatory of this valuable series of letters.

In the first of them, Mr. Fuller offers some introductory remarks; and in the second, proceeds to a general view of the system which he appropriately denominates *Sandemanianism*, pointing out its difference from the systems which it professes to oppose. The third comprizes a more particular enquiry into the consequences of Mr. Sandeman's notion of justifying faith; and in this there are several observations worthy of attentive notice, as well as in the fourth, where some useful hints are thrown out on the faith of devils and nominal Christians. Upon the connection between repentance and faith, between knowledge and disposition, upon the necessity of Regeneration to believing, and upon the doctrine of Justification, our author displays his usual originality and strength of mind. In the Ninth Letter, he adverts to a variety of New Testament practices; some of which he ascribes to the peculiarity of oriental customs, — such as washing the feet, the salutation, uncovering of the head, &c. The tenth consists of an enquiry into the principles on which the apostles proceeded in forming and organizing Christian churches. Here Mr. Fuller disavows all contention for an Erastian latitude in church-government; but maintains that the apostles only furnished with general principles, comprehending, but not specifying, a great variety of particulars. At page 204, we meet with the following illustrative paragraph: —

'The sum is, that church-government and discipline are not a body of ceremonies, but only a few general principles and examples, sufficient for all practical purposes; but not sufficient to satisfy those who, in New Testament directions, expect to find an Old Testament Ritual. It is not difficult to perceive the wisdom of God in thus varying the two dispensations. The Jewish church was an army of soldiers, who had to go through a variety of forms in learning their discipline: — the Christian church is an army going forth to battle. The members of the first were taught punctilious obedience, and led with great formality through a variety of religious evolutions; but those of the last (though they also must keep their ranks, and act in obedience to command whenever it is given, yet) are not required to be so attentive to the mechanical as to the mental, — not so much to the minute observation of forms, as to the spirit and design of them. The order of the one would almost seem to be appointed for order's sake; but in that of the other, the utility of every thing is apparent. The obedience of the former was that of children; the latter of sons, arrived at maturer age.'

After several just observations, in the eleventh epistle, on the Nature of Christ's Kingdom, the twelfth concludes with some strictures on the Spirit of Sandemanianism. Mr.

Fuller contrasts it with that of pure Christianity; and makes some excellent distinctions; in which he discovers his accurate acquaintance with the human heart, and with the constitution of society. In speaking of the affected courtesy and tranquillity of manner which some have assumed, he justly affirms, 'There is a *calmness*. I acknowledge, in the advocates of this doctrine, which distinguishes their writings from the low and fulsome productions of the English Antinomians: but calmness is not always opposed to bitterness: on the contrary, it may be studied for the very purpose of concealing it. 'The words of his mouth were smoother than butter; but war was in his heart: his sayings were softer than oil, yet were they drawn swords.' Again,

'There is a zeal which may properly be denominated *Catholic*; and one which may as properly be denominated *Sectarian*. It is not supposed that any man, or body of men, can be *equally* concerned in promoting Christ's interest in all places. As our powers are limited, we must each build the wall, as it were, over against our own houses. Nor are we obliged to be *equally* concerned for the prosperity of all religious undertakings, in which the parties may be in the main on the side of Christ. It is right that we should be most interested in that which approaches the nearest to truth and true religion: but true catholic zeal will nevertheless have the good of the universal church of Christ for its grand object; and will rejoice in the prosperity of every denomination of Christians, in so far as they appear to have the mind of Christ. Those who builded the wall against their own houses, would not consider themselves as the only builders; but would bear good-will to their brethren, and keep in view the rearing of the *whole* wall, which should encompass the city. As it is not our being of the religion of Rome, nor of any other which happens to be favoured by the state, that determines our zeal to be catholic,—so it is not our being of a sect, or party of Christians, or endeavouring with Christian meekness and frankness to convince others of what we account the mind of Christ, that gives it the character of Sectarian. It is 'a being more concerned to propagate those things wherein we differ from other Christians, than to impart the common salvation. Where this is the case, we shall so limit the kingdom of Heaven to ourselves, as nearly to confine our good wishes, prayers, and efforts to our own denomination, and treat all others as though we had nothing to do with them in religious matters, but in a way of censure and dispute. Wherein this kind of zeal differs from that of the Pharisees, that compassed sea and land to make proselytes, but who, when made, were turned to them rather than to God, I cannot understand.'

We are much indebted to the respectable author of this production. — It is the unfeigned wish of our bosoms, that the work may be attentively perused by those professors of religion especially, who have imbibed some of the peculiarities, both of sentiment and spirit, which belong to the disciples of Sandeman. Not unfrequently have we had cause to mourn over those disturbances in religious societies which they have produced; and at this moment, a tear is ready to trickle from our eyes, while we think on the angry divisions which owe their origin to the tortuous advocates of this scheme. We deem it to be no connivance at any thing wrong, either in principle or practice, to say, That there are minor points, more particularly on the subject of Church-Government, on which good men may innocently and calmly differ in opinion. This is the province in which sound and scriptural candour may be exercised, — the sphere in which that divine charity, which 'vaunteth not itself,' may shine forth in all her benign and gentle radiance; and though we should deprecate nothing more than a peace founded in error and corrupt discipline, yet we offer it as our clear and deep-rooted opinion, That if the churches of Christ are to be incessantly vexed with querulous disputes about modes and terms of government, which are not most ex-

pressly of divine appointment, that judicial mark will, ere long, be stamped upon them : — Ichabod, the glory is departed.

Thoughts *on the Sufferings of Christ. By* The Author of the Refuge. 12*mo*, *Price*

A partiality for certain phrases, derived from a scholastic theology, is the only defect we perceive in the Thoughts of this very respectable author. The terms *vicarious*, *substitutionary*; *satisfaction*, *with a view to atonement*; *punitory and vindicatory justice*, and *federal relation*, should always be defined; because the complex ideas they convey are apt to encumber and perplex the simple doctrine, which they are designed to explain.

Atonement by the sufferings of our Lord Jesus Christ, is the foundation-truth of the gospel. That his sufferings were of infinite value; — that they were endured in consequence of sin being reckoned to him, as if he had been the sinner, — that it is for the sake of those sufferings believers are pardoned and accepted, — are truths in which Christians of every denomination agree; — that more than this can be deduced from the Scriptures we confess ourselves reluctant to admit. The Author of the Refuge is of a different opinion. He thinks the doctrine of Atonement is, in effect, denied by those 'who affirm our blessed Lord was not *punished*.' P. 5. He grants that there are 'difficulties connected with the investigation of this solemn subject;' but maintains, That 'had the unworthy objects' of the 'merciful regard' of our Lord 'been more numerous,' his 'sufferings would have likewise been augmented;' and thinks that, on the 'important fact' for which our Lord was *punished*, depends our everlasting happiness. His arguments are ingenious; and what hypothesis cannot the Author of the Refuge ingeniously support! If the important facts above alluded to be denied, then he thinks it follows, that there must be as much moral evil in a few transgressions as in many, — that the doctrine of Atonement claims affinity with General Redemption, — that it confounds all our ideas of distributive justice, — has a tendency to extenuate the guilt of sin, and depreciates the sufferings of Christ. On the contrary, some persons would reply, that punishment supposes *criminality*; and as Jesus was not, in any sense, criminal, he was not punished, — that criminality cannot be imputed, — that the sufferings of Christ, although they avert punishment from others, were not inflicted in displeasure against him, — that debts are transferrable, but crimes are not, — that metaphorical language may be carried too far, — and that satisfaction for sin was made not on *pecuniary*, but *moral* principles.

It would lead us far beyond the limits of our Review to pursue the argument through all its bearings; but we think the Author of the Refuge has conceded enough to confute himself.

He says, 'A sense of sin and obnoxiousness to divine displeasure, are essential to divine punishment.' Now, if the language in which this is expressed, mean any thing, it is, That Christ *deserved* punishment; — and this we cannot admit.

The piety diffused through these Thoughts, more than compensates for the polemic cast they have assumed. — The argument combated by our author, may be seen fully and ably stated in Mr. Fuller's Essays.

A Biographical Sketch of the Rev. Jonathan Sanderson, *formerly Minister of the Gospel at Rowell, in Northamptonshire. Compiled from Authentic Family Documents, with Extracts from his Diary, Letters, and Correspondence, from Drs. Doddridge, Conder, and others. By his Kinsman*, Benjamin Hobson, *of Great Driffield, Yorkshire. 8vo, 2s, 6d.*

This incorrect title-page should not prejudice any one against the volume. The worthy minister of Great Driffield drew up a Memoir of Mr. Sanderson, his maternal

uncle, for the Biographical Department of the Evangelical Magazine: but finding the work grow under his hands, and judging that our limits would forbid the insertion of some of its most useful passages, he laid it aside, till he was advised to give it to the public in the present form. We are now happy to announce and recommend the work, as calculated to serve the best of causes in the most effectual way, by promoting religion in the hearts of young ministers. The subject of this Memoir retired to his rest at the early age of 29 years; but if maturity of wisdom, sanctity of character, abundance of labour, eminence of usefulness, and experience of trials, place a man among the veterans in the host of Immanuel, Mr. Sanderson belonged to that honourable corps. He was early taught of God; and went, with a heart panting for usefulness, to study for the ministry at the academy, of which Homerton is a continuation, then under the superintendence of Mr. Eames, one of the best scholars of his age. Though invited to settle as pastor of what was called *the greatest Church in London*, his self-denial and disinterested regard for the interests of the Redeemer's kingdom, induced him to settle at Rowell. Here the trials he endured from a party, who canonized their crude, defective notions of Calvinism, under the name of *Superior Attachment to that System*, might induce some to conclude that he mistook the path of duty: but we know Him that said of one whom he delighted to honour, "I will shew him what great things he must suffer for my sake;' and we conclude, that the same voice said to Mr. Sanderson, 'Go, stem the Antinomian torrent at Rowell.' He who called him to trials, supported him with friends, comforts, and usefulness; and having enabled him to live fast in the noblest sense, gave him an early and 'abundant entrance into his everlasting kingdom,' April 18, 1747. To students and younger ministers, who have happily discovered how much they are in danger of losing 'the simplicity that is in Christ,' while laudably diligent in the study of languages and science, or the cultivation of taste, we affectionately recommend this little book as an antidote to an insidious, but deadly poison.

Literary Notices.

A Third and Last Volume of 'The Temple of Truth' is just ready for publication, under the title of 'Additional Studies.'

Rev. S. Elsdale, curate of Surfleet, near Spalding, is about to publish a second edition of his Poem, entitled 'Death, Judgment, Heaven, and Hell,' with other pieces. The profits devoted to the Lunatic Asylum, Lincoln; to which we understand £20 have been paid from the first edition.

Rev. J. Spence, late assistant curate of Spalding, Lincolnshire, is about to publish his farewell-sermon to that parish.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Boothroyd's Biblia Hebraica, with various Readings, &c. Part I. 5s; fine, 7s.

The Practice of Piety. A new edition, 12mo, 4s bound.

A Remedy for Duelling: a Sermon, by L. Beecher, A. M.; with the Resolutions, &c. of the Anti-Duelling Association, New York. Printed at New York. 1s.

The Qualifications and Work of a Christian Pastor: a Sermon, before the Members of the Baptist Academical Institution. By W. Newman.

United Exertions for the Dissemination of the Gospel: a Sermon to the Devon Union. By W. Vowles.

Marriage and Adultery considered: a Sermon, by T. Jackson, Stockwell. 1s. 6d.

The Traveller's Directory: a Sermon, preached at Dr. Collyer's, by John Clayton, jun.

Hymns for Infant Minds, by the Authors of Original Poems, &c. 18mo, 1s. 6d. half-bound.

Alice Pierson, or the Advantages of a Religious Education. By the Author of Mary Westley, &c. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A GREAT number of pleasing Communications have been made to the Directors during the last month; of which we are able to present to our Readers only the following short Account. More ample details may be expected in the ensuing Number.

EAST INDIES.

A LETTER has been received from Mr. Loveless, at Madras, dated February 3, 1810. He continues to labour in the Male Asylum. A Plan has been proposed for the Erection of a New Chapel.

A Letter has also been received from Mr. Lee, who, with his family, had arrived safely at Vizagapatam. — Mr. Gordon intended to continue for a short time at Calcutta.

Ananderayer, the converted Bramin, was on a visit to his relations, for whose conversion he ardently thirsts. He is accompanied by *another* bramin, who has given great satisfaction as to the sincerity of his attachment to the cause of Christ. The brethren intend to baptize him when he returns. Many hundreds have heard the gospel, and several are enquiring the way to Zion.

Mr. Desgranges is proceeding with the translation of the New Testament into the Telinga language. He has got as far as the end of St. Paul's Epistle to the Romans. He has received another sum of money from the Bible Society in Calcutta, towards the expence of translation, &c.

It is with great satisfaction we state the safe arrival of the brethren Pritchett, Brain, and Hands at Madras. An opportunity was presented, immediately upon their arrival, for proceeding to the Birman Empire; but the rumour of an expected civil war in that country, on account of a disputed right to the crown, would probably make them pause before they came to any determination.

Letters have also been received from Mr. Palm, in the island of Ceylon; an account of which may be expected in our next.

Communications also of a very pleasing nature have been received from Demarara; where the work of the Lord appears to be in a progressive state.

The whole affords abundant encouragement to the Missionary Society, and to all the Friends of Missions, to proceed with vigour in a work which the Lord is pleased abundantly to prosper.

SOUTH AFRICA.

OUR readers will recollect that Dr. Vanderkemp has long entertained a wish to carry the gospel to the much-neglected island of Madagascar, unless he could obtain permission to visit the nation of the Tambookees; for which purpose he had applied to Lord Caledon. His Lordship, however, has thought proper, for the present, to decline the Doctor's offer; but is willing to afford him assistance if he goes to Madagascar. On this measure, therefore, Dr. Vanderkemp has at length decided; and though, at his time of life, and in the present state of his own health and that of his family, it is a very arduous undertaking, yet, 'not consulting with flesh and blood,' and earnestly desiring the salvation of the poor Heathen, he is taking measures to visit that great island. He will be accompanied by Mr. Ulbricht, and probably by one or two more of the brethren. — Let

them be followed by the ardent prayers of all the good people in the United Kingdom!

A Letter from the Rev. Mr. Vos, at the Cape of Good Hope, dated February 1, 1810, mentions, that ever since the 4th of December last, when a great earthquake happened, they have had frequent alarms of a similar kind; and that there is a great flocking together of persons to hear the gospel, and a spirit of prayer seems to be poured out upon many; but they are in very great want of Dutch Bibles, with which we hope they will soon be supplied.

A pleasing Letter has been received from Mr. Pacalt; who, with Mr. Wimmer, arrived safe at Bethelsdorp, on the 27th of February. Mr. Wimmer intends to accompany Dr. Vanderkemp to Madagascar. Though these brethren were detained much longer at the Cape than they wished, having an earnest desire to enter upon the duties of their mission, yet their stay was by no means useless. Also on their journey from thence to Bethelsdorp, they stopped seven weeks at the house of a Mr. W——, three days journey from the Cape; where they frequently preached. The people came together from all quarters; so that they have had sometimes thirty waggons standing about the house, when they preached four times in the day: — such was the eagerness of the people to hear the word! One family came near 50 miles. On the last Sabbath, they were obliged to divide themselves: one preached to the Christians in a dwelling-house; and the other to the Heathen in a barn. Much affection was discovered; and there was reason to believe that some will have cause to bless God to all eternity for this occasional visit.

GERMANY.

Translation of a Letter from the Religious Society at Basil, in Switzerland, dated March 30, 1810, addressed to the Directors of the Missionary Society.

After having long been compelled to painful silence, by the awful events of our times, we now enter, as it were, into the midst of your Annual Meeting, composed of so many active friends of Christ of different rank, condition, and denomination. We fall upon our knees with you in spirit, and unite with you in humble adoration to God, for what he has done by you and your labourers among the Heathen, in so many different parts of the world. Blessed be the Lord God, the God of Israel, who only doth wonderous things; and blessed be his glorious name for ever! With cheerful confidence in Him who has said, 'All power is given unto me in Heaven and on earth; go ye, therefore, and teach all nations:' we call upon you in the name of thousands of our Christian friends in Switzerland and Germany: 'Brethren, be not weary in well-doing; be instant in prayer. Let no difficulties discourage you; but rather heighten your zeal, — fix your eye and heart on the eternal reward, entirely rely on the strength of the Lord; and be firmly persuaded, together with us, that your important and extensive labours, as long as they are in conformity with the word of God, will evidently be attended with his blessing. It may indeed happen, that of many of your labours, you will see the fruit only in eternity; but by this your faith becomes more exercised, and your thanksgivings will abound before the throne of God; yet what has been already done by Vanderkemp, Kicherer, Albricht, and other Missionaries, in collecting congregations from among the Heathen, affords, as it were, a pledge for the future; and even in Otaheite, where the seed of the gospel seems to have found the least entrance, you will experience, like the United Brethren in Greenland, that your patient labours will be crowned with final success.

We often admire their Mis-

sions; and rejoice that, in our days, so many other Christian Societies have imitated their excellent example. Among these you stand distinguished; for to your Society the Missionary Societies in Rotterdam, Elberfield, and also the Berlin Seminary, owe their origin. The latter has already produced several useful Missionaries, as the brethren Albricht, Nylander, Butscher, &c.; and our highly esteemed friend Mr. Jannicke continues to preside over it with the most unwearied attention, notwithstanding the pressure of the times, and his own numerous ministerial duties. We, therefore, consider it incumbent upon us to assist him with those contributions which we receive from time to time. This good man sincerely laments that some of his pupils, who seemed to promise well, have disappointed his expectations; but, painful as such occurrences are, who can entirely prevent them? — who knows what is in man, but He who searcheth the heart and trieth the reins, and who alone can, with infallible certainty, discern the vessels of honour and of dishonour! We are convinced, dearest brethren, that you view things in the same light with ourselves, and that you will not disown the whole seminary because a few of its members have failed. We, therefore, recommend it most earnestly to your continued attention; and add our urgent request, that you would soon call some of its students (several of whom have been no less than five years in the seminary) and place them, at least, as assistants to some experienced Missionaries, in one or other of your Missionary stations.

We are often asked, Why no more of the Berlin students are called by the London Society, though, from several of its Missions in Africa and the West Indies, the most pressing applications have been made for additional labourers? Should no more regard be paid to the Berlin Seminary, it must of course drop; and the interest of many of our German friends in the Missionary Cause would be greatly diminished.

Now there are thousands, both in Switzerland and Germany, who are animated with the liveliest zeal for the success of your Missions; and are willing to contribute their mite, according to the best of their ability.

Only a few weeks ago, we re-received 300 florins (about £ 30) from a venerable old friend, Mr. Steinman, in S. Gallen; so that altogether, we now have 1500 florins (about £ 150) for the further support of the Berlin Seminary. Your sending (as you have so kindly hitherto done) your Transactions, Sermons, and Magazines, will also greatly contribute to the keeping up of the lively interest which so many of our Swiss and German friends take in your Society. We add the pleasing intelligence, that our Society, which has now subsisted these 30 years, and has members in Switzerland, Germany, Prussia, Holland, and Denmark, pursues its silent, but successful course; and annually increases in numbers, both among the higher and lower classes of people; which often encourages us, when cast down by the prevailing spirit of infidelity. It is our most earnest wish and constant endeavour to cherish that spirit of love and union among all parties, of which you have set us so excellent an example; and we are happy to say, that our labours have not been entirely in vain. How glorious will that period be, when there will be but one fold under one Shepherd!

In the meanwhile, let us mutually recommend to our faithful Lord every institution that promotes his glory, and the salvation of immortal souls; and most earnestly entreat him to preserve, bless, and enlarge them, till at last we shall flow together into one great assembly, — if not on Earth, in Heaven!

As a pledge of this, we give you, in the most respectful and affectionate manner, the right hand of fellowship; and, assured of your love and faithfulness in the cause of the Lord, we remain, with the wish, that 'the peace of God, which pass-

eth all understanding,' may fill our hearts and minds,

your humble servants and friends,

The Members of the Basil Religious Society.

In their Name,
signed by the Two oldest Members,
JOHN WERNHARDT HERZOG, D. D.
aged 83½ years;
JOHN RUDOLF BURKHARDT,
aged 71,
Rector of St. Peter's Parish, Basil.

DEMARARA.

Extract from Mr. Wray's Letter, dated Demarara, April 17, 1810.

I CAN assure you that I have a great deal more to do than I possibly can effect; and I am of opinion, that there is work enough in Demarara for more Missionaries. It is indeed laborious employment to instruct the ignorant slaves in the principles of the Christian religion, so as to enable them to understand it. Indeed it cannot, in my opinion, be done by preaching only;—catechizing appears to me to be the principal way; and the Catechism, if possible, must be learnt by heart; and it ought to contain every thing necessary to salvation; and the easiest answer must be repeated in general upwards of one hundred times over before they can remember it. It requires patience, strength, and a great deal of time to teach 5 or 600 persons; and unless they be taught in this way, they cannot understand what is said in a sermon.

I have not much to communicate to you at present from Demarara, only that the work of the Lord continues to prosper; the people are still very attentive to the word of life; and our congregation increases, especially on the week-evenings. You have heard that I have lately been preaching at Mahaica-ferry, where another establishment is likely to be made; and I cannot help telling you, that my soul was stirred within me, when, just after preaching, I beheld, I suppose, upwards of 500 negroes assembled together, selling their fowls, yams, &c.; for here they have a market, the same as in Staebrook.

All is going on well: a very great number of people attend in town. A gentleman is going to build a new meeting for Mr. Davies. I preach every Thursday evening, when I am well, in the house of a lady of colour. Many people attend. The greatest thing we want is help. Had we another person here, one of us could go to Berbice, and other places, to try to obtain an entrance; but it would not be well to leave the people here long together. Besides, if we could obtain no more places than we have, here is enough to do for another Missionary. I have at present plenty of Dr. Watts's Catechisms. A few of the Assembly's, with Proofs, would be very acceptable; and also a few of Dr. Watts's Second, with Proofs; and likewise a few Primers, the same as you sent before.

JERSEY.

We are informed, that in the islands of Jersey and Guernsey, the ministry of the gospel has lately been well attended.

April 23d, a large and commodious chapel was opened at St. John's, in the island of Jersey. In the morning, Mr. C. Perrot preached from 1 Sam. ii. 35; and in the afternoon, Mr. F. Perrot, from Mat. vi. 10. The congregations were much too large for the place, although it will contain nearly 500 persons. It is situate in the centre of the island; and has been erected entirely at the expence of the French Congregational Church at St. Helier. The great Head of the Church has abundantly blessed the labours of his servants in that part of his vineyard, and much good is still doing to the praise of his name.

At St. Aubin's also, good appears to have been done. Evangelical books, in the French language, are much wanted. The translation of Doddridge's Rise and Progress of Religion is very acceptable. We are glad to hear that a minister of the gospel is now translating Boston's Fourfold State into French.

Provincial Intelligence.

WALES.

The Address of certain Ministers of the Independent Persuasion, &c.

'By the divine blessing, the Redeemer's interest has of late years had considerable success in the principality, by an accession of Members, and the formation of several additional churches, which require a proportionate addition of ministers. Notwithstanding the great kindness and liberality of London Friends, in supplying many congregations with literary pastors, we are still deficient in numbers; and the aged among us are bending under infirmities. We have many young men of promising talents, who wish to be useful in the Lord's vineyard, and stand in need of proper instruction, who cannot be admitted to enjoy the necessary support, and are unable to support themselves under a course of education; and who, perhaps, from their habits of life, cannot sustain a period of four years of constant sequestration and study. On these accounts, you are now earnestly invited to make a common cause of the matter, by cordially joining to support a Private Academy of your own, in some convenient country place, in which such Young Men may be educated, under a qualified Tutor, for the space of Two Years, in the English Grammar, in a proper Pronunciation and Habit of Speaking, in Writing and Arithmetic, in Church History, in Logic, and an Introduction into the Classics; and, at the end of that term, good proficients may be promoted into a Public Academy, for further degrees of Literature.

RESOLVED,

I. That the said School shall begin October 1, 1810, at Neuaddlwyd, Cardiganshire.

II. The Rev. J. Maurice, formerly Master of the Grammar-School, Carmarthen, to be Classical Tutor; and the Rev. T. Phillips Divinity Tutor.

III. That none but those of unquestionable piety and of evangelical principles be admitted on this foundation.

IV. That each student shall have £10 per annum allowed him out of the Fund.

V. That no Member of a Congregation, which doth not contribute towards the support of this Seminary, be admitted on the Foundation.

VI. That a Committee be appointed to manage the concerns of the said Institution, viz. B. Evans, of Trewen; P. Maurice, of Ebenezer; J. Jones, of Rhydybout; M. Jones, of Treleach; and T. Jones, of Saron.

VII. That George Thomas, Gentleman, of Landyssil, be appointed Treasurer and Secretary of this Institution.

January 18, 1810. Mr. T. Davies was ordained pastor of the Independent church at Bethania, Carmarthenshire. Mr. Davies, of Alltwen, began the service with reading and prayer; Mr. Bourn, of Neath, delivered the introductory discourse, and proposed the usual questions; Mr. Davies, of Swansea, offered the ordination-prayer; Mr. Peters, of Carmarthen, gave the charge, from Col. iv. 17; Mr. Davis, of Lanyhi, preached to the people, from Rev. xxii. 21; Mr. B. Saron preached the preceding evening, from Rom. v 5.

March 29. Mr. W. Jones, late student at Wrexham, was ordained pastor over the above church; and another assembling at Brymneyn, Glamorganshire. On the morning preceding, at Brymneyn, the service was opened by Mr. W. Baynon. Mr. T. Davis, of Bethania, preached from Rom. viii. 8; S. Davis, of Maindy, from Heb. vii. 26. In the afternoon, service recommenced with prayer, by W. Thomas, of Largonwyd; G. Hughes, of Groswin, preached from Heb. ix. 23. D. Davis, of Swansea, from Ezek. ix. 4. — At Bridge-End, that evening sermons were preached by T. Bowen, of Neath, from Psa. cxxii.; Mr. Jones, of Merthyr, from Jer. l. 5. Next morning the service begun with prayer and reading the Scriptures, by Mr Davis, of Godwrhos; Mr. Davis, of Swansea, discoursed from Acts xiv. 23, on the Form of a Christian Church, &c.; Mr. Bowen offered the ordination prayer; Mr. Hughes gave the charge, from

1 Thess. v. 12, 13; Mr. Morgan, of Deptford, preached to the people at large, from John iii. 3. The congregations were numerous, and the services peculiarly impressive.

The Annual Glamorgan Independent Association was held at Swansea, April 25 and 26. On the former day, two sermons were preached in the morning, by Messrs Jones, of Bridge End, and Bowen, of Saron: and two in the evening, by Mess. Griffiths, of Glandwr, and Williams, of Builth. A conference was held in the afternoon. Next day six sermons were preached, by Messrs. Davies, of Bethania; Peters, of Carmarthen; Hughes, of Croswen; Jones, of Trelech; Jones, of Merthyr; and Davies, of Maindy The auditors were numerous, and the services interesting.

June 15. A new Independent Meeting-house was opened for public worship, at Bridge-end, Glamorganshire. The service began with reading and prayer by the Rev. W. Williams, of Newton; Mr. Hughes, of Groesw, preached, from John iii. 16; Mr. Davis, of Alltwen, from Haggai ii. 9; Mr. Davis of Swansea, from Titus ii. 14; Mr. Bourn engaged in prayer; Mr. W. Jones preached the preceding evening, from 2 Cor. xiii. 5. The congregations were respectable and attentive.

June 19. Mr. Roberts was ordained pastor of the church of Christ at Ceirchieg (Anglesea) and Bodedern. Mr. A. Jones, of Bangor, introduced the service: Mr. J. Powell delivered the introductory discourses: Mr. Evans, of Amlwch, asked the questions, and offered the ordination prayer; Mr. Griffith, of Carnarvon, gave the charge, from John xxi. 16; and Dr. Lewis preached to the people, from Phil. i. Messrs. Williams and Lewis engaged in the afternoon; and Messrs. Jones, of Bangor, and Trawsfynydd, preached the preceding evening.

April 3, in the afternoon, a convenient building at Wetton, near Ashbourn, previously fitted up as an independent meeting-house, was opened by the Rev. Mr. Johnson, of Leek (late of Hoxton Academy) who preached from Psalm lxxix. 15; Mr. Sleigh, of Newcastle under Line, also preached in the evening, from Joshua xxiv. 15. The congregations both times were large and very attentive; and there is every appearance of much future success. This infant cause owes its origin to the exertions of Mr. Tunstall, resident in that village for the last three years; who has likewise, without the smallest remuneration, formed a very thriving Sunday-School, for the benefit of the many poor children therein; and by whom the future services are to be conducted.

April 10. Mr. M. H. Williamson was ordained to the pastoral office over the Associate Congregation of North Sunderland, parish of Bamburgh, county of Northumberland, by the Rev. the Members of the Associate Presbytery of Coldstream. Mr. Campbell, of Stockbridge, introduced the service of the day by prayer, and preached a sermon from Acts xvi. 17; Mr. R. Hall, of Kelso, asked the usual questions, &c.; Mr. Campbell offered up the ordination prayer: Mr. Robertson, of Wooller, delivered the charge; and Mr. A. Thompson, of Coldstream, preached from 1 Cor. i. 18; Mr. D. Patterson, of Alnwick, and Mr. Robt. M'Clauren, of Coldingham, assisted at the ordination. The house was crowded during the whole of the service. —— This meeting-house was opened by the above ordination. It is about ten years since the gospel was first introduced into this place: first, by the ministers of the Wesleyan connection; it was afterwards supplied by the Independents; and, lastly, by the Associate Presbytery of Coldstream. Mr. J. Anderson first supplied a house to preach in; and afterwards gave to the congregation, on a lease of 99 years, a piece of ground for building this new meeting-house upon, for a small gratuity, by way of acknowledgement; and the Rt. Hon. Earl Grey gave consent for quarry leave, with his usual liberality. The meeting-house is not quite finished. The congregation has been much aided by charitable Christians; and take this opportunity of returning thanks.

April 11. The Rev. R. Brackstone, late student at Homerton, was ordained over the Independent church at Vicar Lane, Coventry. Mr. Eagleton began the service by reading the Scriptures and prayer; Mr. Jerard delivered the introductory discourse, and asked the questions; Mr. Burkitt, of Kenilworth, prayed the ordination-prayer; Mr. Brackstone, sen. of Ashford, Kent, gave the charge, from Heb. xiii. 17; and Mr. Hartley, of Lutterworth, concluded the morning-service. In the evening, Mr. Burkitt introduced the service by prayer; Mr.

Brewer, of Birmingham, preached to the people, from 1 Thess. v. 12, 13; and Mr. Franklin, of Coventry, closed the exercises by prayer. The services were conducted with the greatest solemnity; and it appeared to be a time of refreshment, 'from the presence of the Lord.'

The Annual Meeting of the Sussex Mission Society was held at Heathfield, April 18. Mr. Fisher preached in the morning, from Rom. x. 1; Mr. Kerby in the evening, from Isa. xi. 10; Mr. Finley the preceding evening, from Ps. cxxii. 6. The devotional parts of the services were conducted by Messrs. Ottaway, Hall, Gore, and Martell. The Meetings were well attended; the Report of the Committee satisfactory; the business of the Society conducted with unanimity, and crowned with an abundant blessing.—The next Half-yearly Meeting is to be held at the Rev. John Styles's Meeting, Brighton, the last week in September.

April 19. The Rev. R. Slate (late student of Hoxton Academy) was ordained over the Independent church at Stand, near Manchester. Mr. Jones, of Bolton, began by reading the Scriptures, &c.; Mr. Fletcher, of Blackburn, delivered the introductory discourse, &c.; Mr. Blackburn, of Delph, offered the ordination prayer; Mr. Charrier, of Liverpool, delivered the charge, from 2 Cor. iv. 2; Mr. Evans, of Stockport, preached to the people, from 1 Thess. ii. 12; and Mr. Roby, of Manchester, concluded with prayer.

April 24. The Rev. T. Scales (late of Hoxton Academy) was ordained to the pastoral office, over the church and congregation meeting in Princes Street, Wolverhampton. Mr. Barber, of Bridgenorth, introduced the service with reading the Scriptures and prayer; Mr. Dawson, of Dudley, described the Nature of a Gospel-Church, and proposed the questions; Mr. Grove, of Walsal, offered up the ordination-prayer; Mr. Brewer, of Birmingham, delivered a solemn and impressive charge, from Ezek. iii. 17; Mr. Edwards, of Wem, addressed the people, from 2 Cor. i. 24, 'For, by faith, ye stand;' and Mr. Richards, of Stourbridge, concluded with prayer. Mr. Theodosius, of Gornal, preached in the evening; and Mr. P. Edwards the preceding evening.

The Associated Ministers of the county of Dorset, held their Half-yearly Meeting at Lyme, April 25. Mr. Vickery and Mr. Banister engaged in prayer; Mr. Collins preached from Ps. xc. 11; and Dr. Cracknell recommended a liberal contribution towards the County Fund for propagating the Gospel, and concluded with prayer.—The afternoon service began with prayer, by Mr. Herdsman: Mr. Winter, of Chard, preached from Rom. viii. 15; and Mr. Small concluded with prayer. The Evening Lecture by Mr. Saltren, from Luke viii. 1; Mr. Rogers began with prayer; and Mr. Crook concluded. A sermon was preached the preceding evening by Mr. Banister, of Wellington; Mr. Keynes prayed.

The 23d General Meeting of the Lincolnshire Association was held at Sleaford, May 16. The morning-services were opened by Mr. Gladstone, in reading the Scriptures and prayer; Mr. Jeanes preached from Mark viii. 38. In the afternoon, Mr. Thompson prayed; and Mr. Gladstone preached, from Col. iii. 3. In the evening, Mr. Woodward prayed, and preached from 2 Cor. i. 24; and Mr. Keyworth concluded. After which Mr. Smelle opened the service of the Lord's Supper; and Mr. Thompson distributed the elements, and concluded the solemn opportunity.—At this Meeting Mr. B. Jeanes, of Market Deeping, was proposed and accepted as a Member of this Association; and his case of the chapel at Market Deeping was also approved, &c.—The next Meeting of this Association to be held at Mr. T. White's, Huttoft, on the Second Wednesday in October ensuing.

May 16, the Rev. W. Durnford was ordained pastor of the Independent Church at Winsham, Somerset. Mr. Winton, of Chard, prayed; Mr. Heudebourck, of Bishop's Hull, delivered the introductory discourse; Mr. Golding, of Fulwood, asked the questions, &c.; Mr. Saltren, of Bridport, offered the ordination prayer; Mr. Herdsman, of South Petherton, delivered the charge from Acts xviii. 27; and Mr. Pyke, of Broadway, concluded. In the afternoon, Mr. Jones, of Birdbush, preached to the people from Deut. iii. 28; Mr. Small, of Axminster, and Mr. Toms, of Chard, prayed. Mr. Golding preached in the evening from Heb. xiii. 13. Mr. Bannister, of Wellington, preached on the preceding evening.

May 17th, a small neat chapel was opened for divine worship at Walkern, near Stevenage, Herts. Dr. Draper, of Cheshunt College, preached in the morning, from Psalm lxxxix. 15; Mr. Stodhart, of Pell Street, preached in

the afternoon, from Luke xiv. 23. Messrs. Towne, of Royston, Maslen, of Hertford, and Dobson, of Chishill, engaged in the other parts of the services. A large congregation attended throughout the day. This chapel is at present supplied by the students of Cheshunt College.

May 17. The Rev. S. Johnson, from Hoxton Academy, was ordained pastor over the Independent church at Leek, Staffordshire. Mr. Williams, of Stone, commenced the service by prayer and reading; Mr. Gawthorn, of Derby, delivered an introductory discourse, &c.; Mr. J. Johnson, of Warrington, offered up the ordination-prayer; Mr. Roby, of Manchester, gave the charge, from Titus ii. 15 (last clause); Mr. Boden, of Sheffield, preached to the people, from 1 Cor. xvi. 10; Mr. Browning, of Macclesfield, preached in the evening from Isa. xlix. 22; Mr. Johnson, of Warrington, on the preceding evening, from Eph. ii. 7. Messrs. Brook, of Tutbury, Rose, of Hales Owen, Glossop, of Chinley, Thompson, of Burslem, and Sawyer, the County Itinerant, were engaged in the other parts of the service. The prospect is more pleasing in this town than for many years past.

May 22. The Rev. Jacob Martell was ordained as co-pastor over the church of Christ at Heathfield, in the county of Sussex. Mr. Sabine, of Tunbridge, read the Scriptures and prayed; Mr. Styles, of Brighton, delivered an introductory discourse, on the Nature of a Gospel-Church, and asked the questions; Mr. Kerby, of Lewes, prayed the ordination-prayer, with imposition of hands; Mr. C. Hyatt, of London, delivered the charge; Mr. Evans, of London, prayed the general prayer; Mr. Fisher, of Lewes, preached to the people; and Mr. Gilbert, the venerable pastor, concluded in prayer. It was a good day, and many found it a time of refreshing, from the presence of the Lord. — Mr. Gough, of Brighton, preached on the preceding evening; and Mr. Sabine, of Tunbridge, the same evening.

On Wednesday, May 30, the Somerset Association, which was to have been at Winsham, for convenience was held at Mr. Winton's, at Chard. Mr. Tracy, of Yeovil, preached from Gen. xii. 3: Mr. Major, of Glastonbury, Mr. Golding, of Fulwood, and Mr. Heidsman, of South Petherton, prayed. In the afternoon, Mr. Saltren, of Bridport, preached from Jer. xxiii. 28; Mr. Winton, sen. of Exmouth, and Mr. Wheaton, of Lyme, prayed. Mr. Thorpe, of Bristol, preached from 2 Cor. iii. 18; Mr. Tozer, of Taunton, and Mr. Prankard, of Somerton, prayed. The preceding evening Mr. Bannister, of Wellington, preached. — The pleasure of the day was much interupted, by the breaking out of a fire in the afternoon; which destroyed a large brewery, and four dwelling-houses.

June 6. The Rev. S. Jackson (late student at Newport) was ordained at Old, in Northamptonshire. Mr. Bull, jun. commenced the service with reading and prayer; Mr. Whitehead, of Creaton, delivered the introductory discourse, asked the questions, and received the confession of faith; Mr. Toller, of Kettering, prayed the ordination prayer; Mr. Bull, sen. gave the charge, from Gen. xliii. 29; Mr. Washbourn, of Wellingborough, preached to the people, from 2 Cor. vi. 11—13; and Mr. Horsey, of Northampton, concluded the morning service. In the evening, Mr. Hillyard, of Bedford, preached from Ruth i. 16, 17; Mr. Hartley, of Lutterworth, and Mr. Chater, of Kibworth, engaged in prayer.— The services were numerously attended; and there appears a pleasing prospect of much good being done in this newly-raised interest.

Same day. The Association for Buckingham and its vicinity, was held at the meeting-house of Mr. Reynolds, at Nash, near Buckingham. In the morning, Mr. Scraggs, of Buckingham, began by reading the Scriptures and prayer; after which Mr. Denham, of Towcester, preached from Heb. x. 6; and Mr. Richards, of Banbury, from Heb. xi. 6. Mr. Gardner, of Potter's Pury, preached in the afternoon, from Rom. iii. 24. — The next Meeting is appointed for the First Wednesday in June, 1811, at Mr. Scragg's Meeting, Buckingham.

June 14. The New Independent Meeting house at Stourbridge, Worcestershire, was opened for divine service. In the morning, Mr. Jay, of Bath, preached from Isa. liii. 10; and Messrs. Helmore, Grove, and Barber prayed. In the evening, Mr. James, of Birmingham, preached from Rom. iii. 31; and Messrs. Theodosius, Dawson, and Cooper, were engaged in the devotional parts of the service.

Mulgrove, Oxon. — Through the commendable exertions of a lady and gentleman in the vicinity of this populous village, a place of worship has been engaged; and was opened Lord's Day, June 24. Mr. Raban, of Wal-

lingford, preached on the occasion, from Rom. xv. 20, 21, to a very numerous and attentive audience. His assiduous labours in this destitute neighbourhood have led the way to a student from Hackney being stationed there, who now preaches at four villages, to crowded congregations, who seem anxious to hear the word of life.

The Old Baptist Meeting-house at Chalford Bottom being rebuilt, and considerably enlarged, was opened June 27. In the morning, Mr. Hawkins, of Eastcomb, read and prayed; Mr. J. Williams, senior, preached from 1 Kings viii. 27; Mr. Davies, of Tetbury, closed with prayer. In the afternoon, Mr. Winterbotham prayed, and preached from Zech. viii. 23, and concluded in prayer. In the evening, Mr. Williams prayed; Mr. Burchel, of Tetbury, preached from Eph. iii. 8; and Mr. Jones, of Chalford, closed the day with prayer. The house was full each time, though it was a very wet day: All had reason to say, It is good to be here.

July 4. The Independent Ministers of the County of Kent, held their Annual Association at Mr. Percy's Chapel, Woolwich; when Mr. G. Townsend preached in the morning, on the Passover; and Mr. Chapman in the evening, on the Holy Tendency of the Doctrines of Grace; Mr. Beaufoy preached on the preceding evening, on the Sanctification of the Sabbath. — The next Meeting to be held at Sheerness or Chatham; of which notice will be given.

The little chapel at Ryegate was reopened last Michaelmas; and worship has constantly been kept up since that time (except when illness prevented); but the evening services have been frequently interrupted by the rudeness and indecent behaviour of some persons who entertain violent prejudices against the Dissenters. They have often been so much interrupted as to be obliged to stop in the midst of the service; and one evening, some persons had the audacity to force a poor ass into the house. Soon after the innocent creature was turned out, a man came into the place, sat with his hat on, spoke to the minister, and entirely disturbed the worship. He was requested to leave the chapel; and afterwards, with great difficulty, conducted out. This was a case which, it was thought, required immediate attention; and an application was made to a magistrate (Mr. Burkitt) who readily granted a warrant; and behaved to us with the utmost impartiality through the business. The offender was bound over to the quarter sessions, when the grand jury found a true bill; and next morning the culprit appeared in court, where he pleaded *guilty*; and was fined, as we are informed, the penalty of 20*l.* to the King. — The Deputies of the Dissenters in London conducted the prosecution.

Awful Warning. — At a village a few miles from London, where some serious persons attended on the Lord's Day, to teach a Sunday-School and exhort a few plain people who attended, a young woman frequently came, because, as she said, she loved to hear the singing. One day she came accompanied by two or three gay young men, who, together with her, laughed, and behaved very indecently during the prayer. After the prayer was concluded, one of the friends, who officiated as clerk, seriously reproved the young woman and her companions, for their very improper behaviour; and solemnly reminded them, that they were not too young to die, &c.

The young woman, who treated this admonition with disdain, when reporting it to a neighbour the same evening, prophanely added, 'I wish I may have the small pox and die' (the small pox was then very rife in the neighbourhood). Sad to relate, it pleased God to take her at her word: she was very shortly after seized with the small-pox, and died in ten days; and there is reason to fear, without discovering any signs of repentance!

One of the young men before mentioned, was called to carry her to the grave, and was deeply affected with the event; and afterwards attended the preaching of the gospel; but removing to another place, it is not known whether his convictions ended in conversion or not.

The fate of this young woman should be a warning to young persons not to ridicule serious things, or dare to invoke the judgments of God.

RECENT DEATHS.

On the 9th inst. died at Wallingford, Mrs. *Pentycross*, the amiable,

benevolent, and pious relict of the Rev. T. Pentycross, late Rector of St. Mary's, in that town. The fear of death was happily removed; and she died waiting and praying for her admission into the abodes of bliss.

A few hours previous to Mrs. P. died at Cholsey, near Wallingford, Mr. *Melony*, Assistant Preacher to Mr. Lovegrove, of the latter place. The preceding day was to him a happy prelibation of the eternal Sabbath. During a long and painful affliction, he enjoyed a degree of patience, gratitude, and joy, which would meet with very few parallels in the record of modern Obituaries. He has left a widow and several young children, to whose case a benevolent public are referred. — *See the Advertisement on our Cover.*

LONDON.

The Third Half-yearly Meeting of the London Society for promoting Christianity among the Jews, took place on the 13th of June, when two sermons were preached: that in the morning, at St. Lawrence Jewry, King Street, Cheapside, by the Rev. T. Scott, M. A. Rector of Aston Sandford, Bucks; and that in the evening, at the Jews Chapel, by the Rev. Henry Draper, D. D. late of St. Edmund's Hall, Oxford; when 11 adult Jews, and 14 Jewish children, were baptized. The services were solemn and impressive; and the congregations, which were numerous and respectable, appeared most deeply affected.

On the 14th, the friends of the Institution dined together at the City of London Tavern, in number 260; which was composed of Christians of different denominations.

After the Report was read, the children were introduced; three of whom delivered suitable addresses, and concluded by singing a hymn, which made a strong impression.

The amount of the Collections, Donations, and Annual Subscriptions, after the sermons and the dinner, including a Legacy of £200 left to the Society, by the late Rev. Mr. Pickersgill, amounted to £820 8s. 6½d. — Donations to the Fund for building a House of Industry for Adult Jews, £134 16s. 5d.

HOXTON ACADEMY.

June 20. 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: — The Atonement of Christ, Mr. J. Burder; — The Necessity of the Operations of the Holy Spirit, Mr. Stennor; — The Influence of the Gospel on the Temper and Conduct, Mr. Spencer. Mr. Turnbull and Mr. G. Clayton engaged in prayer. The next morning there was an Association of the Ministers educated in this Academy; and many interesting accounts were given of the success of their labours. In the evening, the Rev. J. Slatterie preached on the Union of Zeal and Prudence in the Christian Character, from 1 Cor. ix. 22. Mr. Kent, of Gravesend, and Mr. Smith, of Brentwood, engaged in prayer. — Before the commencement of the evening service, an old man was detected in stealing a Bible; which he secreted in his hat. As he begged hard to be forgiven, he was placed in a pew near the pulpit; and at the close of the sermon stood up before the whole congregation, while Mr. S. addressed him in a solemn manner, on the enormity of his offence.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Rev. A. Redford and Friends, Windsor — —	10	18	3
A Collection at Heckmondwike, Yorkshire, on occasion of a Meeting of Ministers there, by the Rev. T. Hale — —	43	7	6
Rev. Mr. Bennett and Congregation, Romsey —	47	3	6
H. Davies and Congregation, Great Wigston, Leicestershire	15	0	0
Collection at Devizes, Wilts, by the Rev. Mess. Sloper and Elliott	23	0	0
Friends, by the Rev. W. Howell, Knaresborough —	4	0	0
A. H. — — —	2	0	0
A Friend, by Mr. J. Honywill, Melksham — —	20	0	0
Ditto, by Mr. Mackie — —	0	10	6
Ditto, by the Rev. Mr. Hopkins (received some time since) —	10	0	0

POETRY.

FAITH'S ESTIMATE OF LIFE.

What is your life? — James iv. 14.

'SAY, venerable Sire, whose hoary head,
'White as the almond's bloom, bespeaks thee near
'The grave, — that dreary mansion of the dead!
'How many are thy days, and what the joys of each revolving year?'
Thus to good Jacob Egypt's monarch spake;
And thus the aged patriarch reply'd:—
'Great King, my days have few and evil been,
'Clouded with sorrows, and defil'd by sin;
'Nor have my feeble footsteps measur'd o'er
'The paths my fellow-pilgrims trod before.'

Ah! much-lov'd Israel, with thee I'll stand,
And trace the leadings of Jehovah's hand;
Bending beneath Affliction's heavy load,
I'll lean upon my staff and worship God:
Great Cov'nant Angel, who redeem'd my soul,
Who gave me life, and made my spirit whole,
Thy bounteous hand hath fed me all the way,
Thy pow'rful arm preserv'd me to this day!
Still, O my Saviour, to my heart be nigh;
Nor leave me when I bow my head and die!

Ye blooming youths who sport in Folly's train,
Attend the faithful monitory strain.
'Tis true, your health still blooms, your morning's bright;
And hence you think not of th' approaching night:
But seize the pleasures of the passing hour,
Nor know 'the righteous Judge is at the door,'
Behold, your emblem in the prophet's gourd,
And hearken to the counsel of the Lord: —
'Turn ye at my reproof; so shall ye know
'Those joys which from the living fountain flow!
'Grace shall sustain you through Life's devious road,
'And Glory crown you with a smiling God!'

Sons of Ambition, who of empire boast,
Dealing destruction round from coast to coast,
Add crown to crown! See suppliant princes bend,
And fawning sycophants your train attend;
But know your transient glory soon shall end!
An arm divine will break your iron rod,
And the whole earth acknowledge *He is God!*
While you will lie forgotten with the dead,
And all your laurels wither on your head!

Poor sordid slaves of Earth, whose anxious sight,
Impatient waits the op'ning morning's light,
Who eat the bread of Care, and late take rest,
Not to diffuse your blessings, nor be blest;
But make your gold the idol of your trust, —
Regardless of your souls for glitt'ring dust!
Your barns are full, — heaps upon heaps are seen;
Yet still an aching void remains within!
O seek those treasures that can ne'er decrease, —
Which yield a present and eternal peace!

Thrice happy man, whose heart and hopes arise
Center'd on Christ and joys beyond the skies!

Thine, though a trying and a thorny way,
Leads to the regions of eternal day!
Kept by the pow'r of Jesus, strong to save
From sin, and death, and the devouring grave,
Thy Lord, the Lamb, shall be thy glorious light,
Nor sorrow grieve thine heart, nor veil thy sight;
With all the ransom'd hosts thy soul shall shine,
And one bright, holy, endless day be thine. PHILEMON.

CHRISTIAN FORGIVENESS.

'I WILL be *even* with my bitterest foe,'
Revenge exclaims, and then returns the blow. —
"I'll be *superior*," should the Christian say;
"And kind *forgiveness* readily display." J. J.

On *seeing the Print of Samuel at Prayer, after a Painting by Sir Joshua Reynolds.*

WHEN I survey this holy child,
With bended knee and count'nance mild, —
With eyes and hands uplift in pray'r,
Th' approving ray from Heav'n there;

What that implies, O could I be
Where'er to God I bend the knee!
Thus fervent, reverent, and meek,
When I for heav'nly blessings seek!

But ah! I have a foe within, —
No print can shew the pow'r of sin!
This cools my fervour and desires, —
This unbelief and dread inspires.

O for thy Holy Spirit, Lord!
This to my prayers shall life afford!
With Samuel's faith my soul supply,
Where'er I to thy throne draw nigh!
Westminster. S——.

ON PSALM CXIX. 94.

I am thine, — save me!

LORD, in thy gospel I behold
Thy truth and mercy shine;
And thus inspir'd, I urge my plea:
'O save me! — I am thine.'

Oft Unbelief against thy love
Suggests it is not mine;
Yet, Lord, thy promise cannot fail:
'O save me! — I am thine!

Satan persuades my faithless soul
This grace is not divine;
But from the guilt of unbelief
'O save me! — I am thine.'

Sin and the World's deceitful charms,
In their false lustre shine;
But from its flatt'ring pois'nous snares
'O save me! — I am thine.'

Then in the blissful realms of light,
With saints redeem'd I'll join,
To give the glory due to grace,
And be for ever thine!
H. W.

The wicked shall not live out half their days. — Psalm lv. 23.

''Tis Mirth and Wine that feast the soul,'
Cries Hellus; 'fill the jocund bowl,
'And wreathes of roses twine;
'To eat, to drink, to revel high,
'Surpass the glories of the sky,
'These pleasures still be mine!'

He spake; and in the wily snare
Revell'd a while devoid of care,
Of reason, and of grace:
Decency, maid of modest mien,
And Prudence fly the horrid scene,
Where Wisdom finds no place!

Now Riot opes her brazen lungs,
And rants with Folly's clashing tongues,
While Vice sits lowring by.
When lo! they wrangle: words for blows
Are soon exchang'd, and friends for foes:
The victims bleed and die!

Ah! Hellus, had thy nobler mind
Disdain'd these joys of baser kind,
And soar'd to those above!
Long hadst thou liv'd to bless thy friends,
Possessing peace which never ends;
Given from the God of Love!

Angels had hail'd thy kindred soul,
And borne from Earth, without controul,
The precious prize away!
Where dazzling glories beam around,
Where harps divine ecstatic sound
In everlasting day!
Greenwich Road. E. R.

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Revd. John Cockin
Holmfirth

THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1810.

BRIEF MEMOIR
OF
JONATHAN EDWARDS, D. D.

Dr. Jonathan Edwards, President of Union College in Schenectady, was the second son of President Edwards, of New Jersey, and was born at Northampton, May 26, 1745. In his childhood he was a boy of great promise; but his early life was attended with very discouraging circumstances. He was afflicted with an inflammatory weakness in his eyes, which prevented his learning to read until a later period than is common. This complaint resisted many and long-continued medical applications. At length, by the repeated shaving of his head for long continuance, the inflammation in some degree abated, so that he was able to apply, in a moderate degree, to the rudiments of learning, and to revive in his anxious parents a hope that he would not be entirely lost, even to the literary world. It was during his childhood also, that the unhappy contest at Northampton was at its height, between his father and the church there, which terminated in a final separation; whereby the assiduous attention of his affectionate parents was necessarily much diverted from him.

When Mr. Edwards and his family removed from Northampton to Stockbridge, his son Jonathan was but six years old. There was no school in the settlement but one, which was common to the Indians and the white children; and there were so few of the latter, either in the school or the town, that he was in danger of forgetting entirely the English tongue. However, whilst here, he learned the language of the Mohekaneew, or Stockbridge Indians, so perfectly, that the natives frequently observed he spoke exactly like an Indian. This language he retained in a good degree through life; and some interesting remarks upon it were communi-

cated by him to the Connecticut Society of Arts and Sciences, and published at their request.

His father had a strong desire, in subserviency to the openings of Providence, and growing evidences of grace in this beloved child, that he might become a missionary among the Aborigines:—a noble wish, worthy of so great a mind, and so benevolent a heart! Accordingly, in October, 1755, when he was about ten years of age, he was sent, with the Rev. Gideon Hawley (since of Mashpee, on Cape Cod) to Oughquanga, on the Susquehannah River, in order to learn the language of the Oneida Indians. Oughquauga was in a wilderness, at the distance of about one hundred miles from any English settlement. At this place he continued about four months, by reason of the war which broke out between England and France, and extended itself into their colonies. Whilst he was with these Indians he made rapid progress in acquiring their language, and in engaging their affections. They were so much pleased with his attainments and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure.

His father died in 1758; but it was not till he had almost completed his fifteenth year that he seriously commenced the study of the Latin language, at a grammar-school in Prince-town, New Jersey; but he made such progress, that, in September, 1761, he was admitted a member of the college over which his father had presided for a short time before his death; and, in Sept. 1765, he received the degree of Bachelor of Arts.

While he was at college, and during the time of a general awakening in Princetown, he obtained a hope of his reconciliation to God, through Jesus Christ, under the impressive preaching of the late Dr. Finley, then President of the College.

The following Dedication of himself to the service of God, which was made by him at that time, was found among his papers after his decease:—

Nassau Hall, Sept. 17, 1763.

'I, Jonathan Edwards, Student of the College in New Jersey, on this seventeenth day of September, 1763, being the day before the first time I proposed to draw near the Lord's table, after much thought and consideration, as well as prayer to Almighty God for his assistance, resolved, by the grace of God, to enter into an express act of self-dedication to the service of God, as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation.

'Eternal and ever-blessed God! I desire, with the deepest humiliation and abasement of soul, to come in the name and for the sake of Jesus

Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But, notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, through Christ thy Son, to vouchsafe thy presence with me, and acceptance of the best sacrifice which I can make. I do, O Lord! in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined, in thy strength, to renounce all former lords who have had dominion over me, every lust of the eye, of the flesh, and of the mind, and to live entirely devoted to thee and thy service. To thee do I consecrate the powers of my mind, with whatever improvements thou hast already, or shalt be pleased hereafter to grant me in the literary way; purposing, if it be thy good pleasure, to pursue my studies assiduously, that I may be better prepared to act in any sphere of life in which thou shalt place me. I do solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory.

'To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things, and not mine, be done! Use me, O Lord, as an instrument of thy service! I beseech thee number me among thy people! May I be clothed with the righteousness of thy Son! Ever impart to me, through him, all needful supplies of thy purifying and cheering Spirit! I beseech thee, O Lord! that thou wouldst enable me to live according to this my vow, constantly avoiding all sin; and, when I shall come to die, in that solemn and awful hour may I remember this my covenant; and do thou, O Lord! remember it too, and give my departing spirit an abundant admittance into the realms of bliss! — and if, when I am laid in the dust, any surviving friend should meet with this memorial, may it be a means of good to him; and do thou admit him to partake of the blessings of thy covenant of grace, through Jesus the great Mediator; to whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed by saints and angels! Amen.'

When he had finished the usual course of studies at college, he entered more particularly upon the study of divinity, the favourite study of his life, under the instruction of the late Rev. Dr. Joseph Bellamy, at Bethlehem, in Connecticut.

In October, 1766, he was licenced to preach the gospel by the Association of the County of Litchfield; and, in 1767, was appointed a Tutor in the College at Princetown, where he continued two years.

During his residence here, he was invited to preach to the Society of Whitehaven, in the town of Newhaven, in Connecticut, and ordained to the pastoral charge Jan. 5, 1769; and continued there until May, 1795, when he was dimissed by an Ecclesiastical Council, at the mutual request of the pastor and the society, after a residence among them of about six-and-twenty years. For several years previous to his dismission, some uneasiness had subsisted among them, arising from a difference of religious opinions. The peculiar sentiments whence the uneasiness originated, and which were adopted by some of the leading men among his parishioners, were of a nature quite opposite to his own sentiments, and indeed to those of the same society at the time he was ordained among them. This may be justly considered as the *principal* cause of the separation between Dr. Edwards and his

people, though others of inferior moment had their influence: but the *ostensible* cause assigned by the society was, their inability to support a minister. Dr. Edwards did not continue long in this unsettled state; for, in Jan. 1796, he was installed pastor of the church in Colebrook, Litchfield County, Connecticut. Here he continued administering the word and ordinances to a very affectionate people for above three years. In this town he intended to have spent the remainder of his days; and it was much his wish to pursue his favourite study of theology in a less confined manner. To this the retired situation of Colebrook greatly contributed, and a change of audience would render the weekly preparations for the Sabbath somewhat less laborious. So favourable an opportunity was not neglected; but his continuance in this desirable retreat was not of long duration.

In the summer of 1799 he was elected President of a college in the town of Schenectady, in the state of New York, which had lately been instituted and endowed. His election thus made, was immediately communicated to him, with an invitation to remove as soon as he conveniently could. In consequence of this, he was again dismissed by an ecclesiastical council from his pastoral office, in the month of June; and in the July following, removed to Schenectady. From which time his talents and attention were appropriated, with uninterrupted assiduity, to the concerns of this newly instituted seminary.

In this situation he continued only two years; for, about the middle of July 1801, his labours were suspended by an intermitting fever, unattended with any immediately alarming symptoms. This was probably occasioned by his fatigue on the preceding Sabbath, in going to preach for Mr. Coe, of Troy; the day being very hot, and having walked, as well as rode, more than usual. About eight days before his decease, nervous symptoms shewed themselves, and indicated his approaching dissolution. The progress of the disease from this date, was very rapid; and he experienced its impairing effects so much, that within three days he was almost entirely deprived of his speech, of the regular exercise of his limbs, and, at intervals, of his reason. Thus he continued regularly to decline; and on August 1, 1801, he expired. By the effects of his disorder, he was unavoidably prevented from expressing his views and feelings on the approach of eternity for the five last days of his life. In the early stages of his illness, however, he expressed his entire and willing resignation to the pleasure of God; and that he satisfactorily acquiesced in the gospel way of salvation, through a divine Redeemer.

In about twelve months after Mr. Edwards was ordained to the charge of the Whitehaven Society, he married Miss Mary Porter, daughter of the Hon. Eleazer Porter, of Hadley, in

Massachusetts. By her he had four children; three of whom survived him,—a son and two daughters. Their eldest daughter married Mr. Hoit, a respectable merchant in Schenectady. Their youngest daughter was married to the Rev. Mr. Chapin, a gentleman of respectability, settled in Stepney, seven miles below the city of Hartford. Their son, Jonathan Walter Edwards, Esq. was educated in Yale College, regarded as an excellent scholar, and afterwards a tutor in it. After this he became a counsellor at law, in the city of Hartford; and, to use the words of a respectable American gentleman, 'is perhaps not exceeded in abilities or reputation by any practitioner of the same standing. The vigour of mind for which his father and grandfather were distinguished, seems to have descended in a very liberal measure to him.' Both the daughters, it is apprehended, are members of Christian churches; and the son appears an uniform and strenuous advocate for the cause of Christianity, and a constant and serious attendant on the worship of God. 'They are all in easy circumstances, and have ever sustained an unblemished and respectable character.'

Mrs. Edwards, the excellent mother of the persons now mentioned, was drowned in June, 1782. The circumstances of this affecting event were these: — The Doctor and Mrs. Edwards were taking an airing in their chaise, in the north-eastern part of Newhaven, when, at some distance from home, the Doctor was called away to attend to some necessary business. As Mrs. Edwards was returning, she suffered the horse to drink at a watering-place, in a small river, with the depth of which she was wholly unacquainted. The horse suddenly plunged, fell, and threw her from the chaise into the river, where she was drowned.

Dr. Edwards was married a second time; and the object of his choice was Miss Mercy Sabin, of Newhaven; whom he left to deplore his loss. As a husband and parent, he was kind, faithful, and affectionate. As a brother, he merited and possessed the esteem and affection of all his brethren and sisters. When a child, he was eminently dutiful to his parents; and manifested a most affectionate and conscientious disposition of mind through life. By nature, however, he was of an ardent and irritable disposition; of which he appears to have been early conscious; and whilst he was quite young, formed a resolution that he would uniformly, and with unabating watchfulness, withstand this propensity until it should be subdued; and such a blessing attended his diligent and indefatigable vigilance, as enabled him to possess an unusual command over his passions, and to pass through a life attended with many trying circumstances, with the reputation of an uncommon equanimity. He knew what it was to be abased and to abound; but in prosperity and adversity he appeared

the same. His fortitude, under trials, was great: a fortitude founded on a constant reliance on Providence, and in resignation to the will of God: — a temper of mind as different as possible from the frigid apathy of a Stoic.

About the time that he first made an explicit dedication of himself to the service of God by a written covenant, he began a Diary of his religious life. This he continued a few months only; and it does not appear that he resumed it afterwards. This, however, is no uncommon thing. Christians, while young, have more need of such helps than when they have made greater progress, — as young students need common-place books. Besides, when persons are engaged in public situations, they are often obliged to abridge their time of *writing*, at least concerning themselves. From what he has written, by way of diary, he appears early to have determined to strive against sin and temptation, — to live in a manner becoming his holy profession, — and to devote himself wholly to the service of God. The blessing with which it pleased God to accompany these pious exertions, was visible throughout the remainder of his life.

As a man of learning and strength of mind, 'he probably had not a superior in the United States; and but few in the world.' His logical powers were pre-eminent; and little, if at all, inferior to those of his father. Being generally favoured with good health, he improved this and his other valuable talents for the defence, the support, and the advancement of that cause in which he was engaged. In his own country at least, his name will be long remembered with respect and honour; and is already placed in the department of divinity beneath very few, probably none, except that of his father. A more industrious man in whatever he undertook, and a character less soiled with human imperfection is not easily to be found. His Answer to Dr. Chauncey, his Reply to Dr. West, and his Sermons on the Atonement of Christ, are in America extensively regarded as standard works; and will most probably never be refuted.

Considered as a preacher, in his manner of delivery he was bold and animated; but he addressed the understanding and conscience, rather than the passions of his audience. All who had the pleasure to hear him, will acknowledge with readiness, that in his own mode he was rarely, if ever, exceeded. His reasonings were strong and conclusive; and in his writings especially, from such a mind, he closely confined himself to his subject, — always presenting something new, original, and instructive.

His constitution and health admitting it, he generally rose early; and immediately began his regular diurnal *routine* of duty and business, which he observed through life with great uniformity; and from which he was not easily diverted. He

considered his immediate duty to his Creator as requiring his first obedience and attention; and then the relative and social duties of life were not neglected. His exercises, studies, and other concerns, as far as was consistent with his parochial duties, were conducted with regularity, upon a well-formed system, whereby each duty was attended to in its proper season. — He possessed and merited the respect and affection of an extensive literary and ministerial acquaintance. The latter looked to him, under God, as to one of the firmest pillars and ablest defenders of the genuine interests of the church in a day of declension and infidelity; and in his death, the cause both of science and religion has sustained a loss not easily repaired. A correspondent of his observes, 'I never knew Dr. Edwards's equal for impartial enquiry after truth: he always seemed thankful for any thing that could be urged against any peculiar sentiment of his own. His modesty and humility were very remarkable.'

Dr. Edwards died possessed of an independent estate, as that subject is estimated in America. Mrs. E. also, the widow, had considerable property of her own, whereby she was placed in easy circumstances. This favourable distinction, in the order of Providence, contributed much to relieve his mind of solicitude, both when coping with difficulties among his flock, and in the prospect of being removed from his family by death.

His literary productions are small, compared with those of his father, we mean in *bulk*, though rather numerous. Their general titles we shall subjoin below *. Dr. E. inserted many excellent pieces in the New York Theological Magazines, signed T. or O. It is not believed that he has left many manuscripts; but he proposed, long before his death, to write two works; the failure of which has been much regretted.

* *A Catalogue of Dr. Edwards's Publications:* —

1. The Salvation of all Men strictly examined, &c. in Answer to Dr. Chauncey. A masterly work, but little known in this country.
2. A Dissertation on Liberty and Necessity.
3. Observations on the Language of the Mohekaneew, or Stockbridge Indians; communicated to the Society for Arts and Sciences, and published at the Request of the Society.
4. Brief Observations on the Doctrine of Universal Salvation.
5. Three Sermons, on the Atonement.
6. A variety of Occasional Sermons, separately published, viz.

1783. An Ordination Sermon, for Dr. Dwight.
1791. The Injustice and Impolicy of the Slave Trade.
1792. An Ordination Sermon, for Mr. D. Bradley.
—— Ditto, for Mr. W. Brown.
—— The Marriage of a Wife's Sister considered.
1793. A Funeral Sermon, for Mr. Senator Sherman.
1794. The Necessity of the Belief of Christianity to Political Prosperity.
1795. Ordination Sermon, for E. D. Griffin.
1797. A Future State and the Immortality of the Soul, illustrated from Scripture and Reason.
1799. A Farewell Sermon to the People of Colebrook.

They were intended to be examinations of the doctrines of Socinians and Infidels. There is the less reason, however, for regret in this country, because this 'lack of service' has been ably supplied by Mr. Fuller, in his Calvinistic and Socinian Systems compared, and, The Gospel its own Witness: works very similar in design with those projected by Dr. E.; and which have been stamped with the approbation of the religious public.

We are indebted for this Memoir to the Third Appendix to the Life of President Edwards, prefixed to the valuable edition of his Works, now publishing by Dr. Williams and Mr. Parsons; and *they* acknowledge their obligation for its principal materials to a writer in the *Connecticut* Evangelical Magazine.

THE PROVINCE OF REASON,
IN CONTROVERTED POINTS OF RELIGION.

My dear Sir, *To the Editor.*

THERE certainly is no subject which more forcibly claims our attention than that of Religion. This opens to us, as rational and immortal beings, the most pure source of pleasure; and lays the only solid ground of our hope as sinners. You have well studied the evidences of Christianity; and, from the most decided and rational conviction, admit that its origin is truly divine. You are deeply convinced of your state as a sinner, of your relation to God, and your accountableness to him for all your spiritual advantages. Under these impressions, you deem it of vast importance to ascertain the meaning of the *particular* parts, no less than the *general truth* of the gospel. I am not surprized at your solicitude to arrive at an accurate knowledge of truth, after admitting, so fully as you have done, the *moral* influence which truth or error has over the *mind*, and consequently, over the *conduct* also. We *act* under the influence of our passions; these again are moved by our views and sentiments; and consequently, we cannot, even as friends of morality, think the pursuit of truth a trifle. The importance of this is strongly marked in our Lord's language, "Sanctify them by thy truth." The sins of the Jews are often charged on their misunderstanding the word of truth.

I have long had reason to think you a sincere disciple of Jesus, willing to submit your understanding to the dictates of his word, and your heart to the influence of his Spirit. It was not, however, without considerable pleasure, that I heard you lately make so explicit an avowal of your belief, on the testimony of Scripture, in the divinity and atonement of Christ. Yet this avowal was attended with the expression of a sentiment which has seldom, if ever, been maintained by any but the avowed enemies of these doctrines. I was considerably struck with it at the moment; but had not time to

animadvert on it. You will pardon me, therefore, for giving you my opinion on paper.

We had, you remember, spoken of ———, who had adopted and violently maintained Socinian sentiments. You said, "All these mistakes seem to have arisen from a wrong *fundamental* principle, which is, — to make REASON the standard and evidence of truth, and to reject whatever is contrary to reason." You added, in the course of conversation, that though you admitted the Deity and Atonement of Christ, yet you received them as matters of pure revelation: but *as really opposite to reason.* In this, I apprehend, you either mistook the exact meaning of the term as united in this proposition, or, that you are mistaken in the principle itself. That we depend for our knowledge of these truths on revelation, I readily grant; but, utterly deny, that they are 'contrary to reason.'

That principle, which you consider as a fundamental error in the interpretation of Scripture, I am bound to admit as fundamentally right. Nothing, in my opinion, can be more self-evident than that a religion from God must, as the offspring of eternal wisdom and truth, be perfectly reasonable. Nor can I conceive that God, who has imparted to man the noble faculty of reason, should deny its exercise, — its full and most vigorous exercise, — in that subject which, above all others, justifies and demands it. On the avowal of these sentiments, you will easily imagine, that, in my opinion, every part of religion, so far as it is known, must accord with reason; and that what is not yet known, must, in its own nature, be equally reasonable. Many good men have uttered strong common-place and contracted condemnations of reason; which, however just, as they *meant* them, ought either to be fully explained, or, if incapable of a fair explanation and defence, retracted; for it should be remembered, that whatever I do not receive, unavoidably, as an intuitive perception, I must admit on the ground, and through the medium, of reasoning. The denial of this would lead to the grossest absurdities. These your good sense will readily suggest, and I may, of course, spare myself the trouble of an illustration.

Suppose then, my dear Sir, that you grant them their fundamental principle. What does Socinianism gain by the concession? According to your assertion, indeed, they would gain every thing; — but the truth of that assertion I must beg leave to deny. Would it follow*, on the admis-

* Did the Bible contain any thing really contrary to reason, I should consider that no trifling objection against its inspiration: nor is this at variance with any part of the above letter. That the Atonement is reasonable, see Butler's Analogy.

sion of their principle, that we are allowed to reject whatever is incapable of solution? The province of reason unquestionably is, 'to ascertain the truth and meaning of revelation. Having ascertained that Christianity is from God, — and that Christianity is contained in the New Testament, which was written by men divinely inspired, I am bound to receive implicitly whatever that book asserts. I should, after such an admission, deem it most unreasonable to torture any passage for the purpose of making it accord with my preconceived system; and equally or more unreasonable to expunge the difficult text altogether. Nothing could be more reasonable than to receive as true, however new and incomprehensible, whatever God, who cannot lie, had revealed; — and I really can call no Christians *rational* but those who, on admitting the truth of revelation, give up their judgments, in matters of doctrine, to its sole determination and guidance. My reason for believing many things in the New Testament is, because God has said it; — and it should be remembered that our firm belief of many extraordinary things in common life, rests solely on the supposed or known integrity of the narrator. "If we believe the testimony of man, the testimony of God is greater."

The fact is, my friend, their fundamental error consists in rejecting, or pretending to reject, whatever they cannot account for; — and this I consider the height of irrationality. What! must I reject, as opposed to reason, whatever baffles or transcends *my* reasoning powers? On this principle, the Emperor of Japan acted perfectly rational in disbelieving the existence of ice, though it was asserted by many competent witnesses, and witnesses who could have no motive for deceiving him. He could not comprehend how it was possible that water should become solid. I am, on this principle, bound to disbelieve any testimony to a thing which at the time is incomprehensible to me. My child, who cannot conceive that the world can be globular, must suspend his belief, even in the presence of a circumnavigator, till he is able to comprehend it! My understanding must form the limits of my assent!

No man can for a moment imagine, much less assert, that his comprehension of a thing determines its existence, or the reverse. My power to comprehend how a thing can be, has nothing to do with the truth or falsehood of an assertion, to which my assent is claimed. It is, in itself, independently true or false; — and, where my own senses do not determine for me, I must depend for my conviction on the credit due to the narrator. The attestation of *one* honest man to an extraordinary fact, whose truth he could and did ascertain, would be sufficient to secure my assent, while the testimony of *two*

villains or liars, even in an ordinary case, could not so effectually convince me. Let us then readily believe God.

You should remember that things may, in their own nature, be incomprehensible to all but an infinite mind. In admitting the Being of a God, I only chuse the less of two difficulties. The *admission* of his Being has insurmountable, inexplicable difficulties; but the *denial* of his Being is replete with strong absurdities. Yet there is no proposition to which I give a firmer assent than to this, "There is a God!" — There are other things, in their own nature comprehensible, which, however, may to us be inexplicable; either because there is nothing within the compass of our knowledge analogous, and capable of affording an illustration; or, because all the reasons of the thing may not be known. You may apply the former to the Deity of Christ; and the latter, if you are not satisfied with the luminous reasoning of Butler, to the Atonement; — and the whole will at length be resolved into this, that "all their objections are really owing to the weakness of their understandings, and are founded on their inability to comprehend."

To assert and take for granted, as Socinians do, that our doctrines are contradictory to reason, is completely begging the question. We may assert, that they are not so: and then the whole argument will revert to its proper ground, and must be determined as matter of fact, "Is it revealed, or is it not?" — and, on this ground, you readily admit these glorious doctrines stand firm.

May you, my dear Sir, feel, experimentally and unceasingly, the importance of truths which enter, as they do, into the foundation of our hopes and holiness! Yours, &c.

LETTER FROM THE LATE REV. S. WALKER, *OF TRURO.*

Dear Sir,

YOUR kind favour of July 26th had not been so long unanswered, but that I was willing to get what subscriptions I could for the *Christian Oratory*: — a book which, tho' I never saw, I can easily believe to be excellent in its kind, from the undertaking yourself and friends are engaged in respecting it. I will desire to have eighteen copies; which please to deliver to Mr. Conder. If at the same time you should be disposed to send me any other books, they will be thankfully accepted; and I have reason to hope your bounty will not be misplaced. I thank you, Sir, heartily for those you have already sent me. Indeed, we have much need of books, there being a good deal of impression on the minds of many about us, who therefore much need such helps, which nevertheless we are not able to

supply them with. The churches here are poor, though we live in, perhaps, the wealthiest county of the kingdom. Not many rich are called. Not more than two or three in this place are able to do any thing in the way of liberality; and it is worse everywhere else. Yet I know not of any but ourselves through whom useful books are likely to be dispersed. The most useful tract I know is the *Compassionate Address*; a number of which I had some time since from your Society, through Mr. Cruttenden. It was particularly well received, seems peculiarly calculated to awaken and instruct, and, from the great desire of very many to have it, I could wish it in the number of those you have been publishing.

The state of vital Christianity bears a more favourable appearance in these parts. We have a zealous young clergyman added to us lately; and no unpromising hope of some others of the younger sort. This gentleman has a happy mixture of zeal and prudence; the latter remarkably beyond his age. The Lord is blessing him already; and my confidence is great that he will be a considerable light in his day. Dear Sir, pray for us; pray that the Lord may send forth labourers. Especially pray, I intreat you, that he would not be provoked by the hardness of those to whom I minister to take his Spirit from us. That he may bless you abundantly in your own soul, and in your endeavours for his glory, is the earnest request of, Dear Sir,

your much obliged and affectionate servant in Christ,

Truro, Sep. 21, 1756. S. WALKER.

ON THE SOCINIAN VERSION OF *THE NEW TESTAMENT.*

Sir, *To the Editor.*

As some of your readers may have met with that edition of the Socinian version of the New Testament which contains the translator's notes, it may probably have excited as much surprize as regret, to find the names of Beza, Doddridge, and some others, appealed to in support of the sentiments of that work. Having examined but two of the passages to which they refer, and found them both virtually false, I have sent you the Notes of Beza, to whom they appeal, on John xx. 28, 29, 'And Thomas answered, and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed.' The note of the Socinian version is, 'These words are usually considered as a confession.' Beza says, 'that they are an exclamation, *q. d.* My Lord and my God, how great is thy power!' A reference is added to Ephesians i. 19, 20, 'According to the exceeding greatness of his power,

which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the 'heavenly places;' which seems designed to prove that Thomas addressed the exclamation to the Father: 'O my Lord and my God! how great is thy power in raising Christ from the dead!'

Astonished to find Beza quoted in support of this pitiable perversion, I turned to his annotation on the verse, which I will first give in his own words: — *Et αυτω. Hæc igitur verba quæ sequuntur, non sunt tantum admirantis Thomæ, ut hunc locum eludebant Nestoriani, sed ipsum illum Jesum ut vere Deum ac Dominum suum compellantis.* 'Thomas answered, and said TO HIM. The following words, therefore, are not the language of Thomas, merely wondering, as the Nestorians used to say, in order to elude the force of this passage; but he is here addressing this Jesus himself as truly his Lord and his God.'

If any should ask, How it was possible for a person, with this declaration of Beza's sentiments before his eyes, to mention his name as favourable to the Socinian turn given to the text, they should be informed, that Beza, referring to the word *Lord*, which, in the Greek, is in the nominative ὁ Κυριος, defends his rendering it into the vocative of the Latin, *Domine*, by saying, *Exclamatio est, rectis vocativi vice positis.* It is an exclamation, as the nominative case is sometimes put for the vocative. Availing themselves of this word *Exclamatio* as a hook, they have used Beza's name as a bait, to catch the ignorant in the belief that the celebrated reformer maintained the words of Thomas to be a mere exclamation of wonder at seeing Christ alive again; and though he had so explicitly rejected that opinion, as a Nestorian evasion, and maintained that the words, *he said to him*, were a proof that Thomas was not merely wondering, but addressing Jesus as truly his Lord and God.

The sentiment which pervades this *soi disant* 'improved version' is, that nothing done or suffered by Christ is of any avail for our acceptance with God, since, in defiance of the apostolic assertion, 'That by the deeds of the law shall no flesh be justified in the sight of God,' these translators or commentators are neither afraid nor ashamed to say, 'That we can only be justified by our own works of obedience to the law.' Now this law says, 'Thou shalt not bear false witness;' and it extends to the thoughts and purposes of the heart, condemning a virtual evasion with as much severity as an open and literal infraction; and what impartial judge would not decide, that a man, who had given such false testimony in a court of justice, as here given concerning Beza's sentiments, was worthy of the pillory? What, tho' he might be able to prove that one word which he gave in evidence was really spoken by

the person whose language he professed to repeat, would he not be reminded, that Justice required him to state the *whole* truth? Would not every upright mind pronounce, that such a testimony as was designed to produce a false impression on the court, was a false testimony? The ingenuity which continued to avoid the form, would only aggravate the guilt which imposed on men with the essence of a lie. I have deemed it a duty thus to expose the dishonest report of those who have often inveigled the unwary by a pompous profession of exclusive candour, liberality, and impartial pursuit of truth, without caring whither she may lead.

Before I take my leave of your readers, I would ask the learned among them, Whether Beza may not be mistaken in supposing that the nominative here, as in Mark xv. 34, is put for the vocative? Is it not rather an ellipsis of the substantive verb (ει) which is so common both in Greek and Hebrew, and indeed in most languages? We have the same ellipsis in Rev. xv. 4, ὁτι μονος ὁσιος, *scil.* ει *. Thus the address of Thomas here corresponds with that of Nathaniel, in the commencement of this gospel, in John i. 50, συ ει ὁ βασιλευς του Ισραηλ, συ ει ὁ υιος του Θεου. 'Thou art the Son of God, — thou art the King of Israel.' The eagerness of Thomas to confess his Lord, produced, as is natural, the elliptic form of expression, when he said to him, 'Thou art my Lord and my God.' — Let the reader remember the answer of that Lord and God: 'Thomas, because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed!'

* *Bos Ellipses Græcæ.*

AN ORIGINAL LETTER

FROM THE REV. G. WHITEFIELD TO MR. J. S.

AT WISBEECH.

Dear Sir,

As your letter breathes the spirit of a sincere follower of the Lamb of God, I am sorry that it hath lain by so long unanswered; but bodily weakness, and a multiplicity of correspondents, both from abroad and at home, must be pleaded as excuses. Blessed be God, our salvation is nearer than when we believed! It should seem that you have now served three apprenticeships in Christ's school, and yet I suppose the language of your heart is, 'I love my Master, and will not go from him;' and oh what a mercy, that whom Jesus loves, he loves to the end! Do you not begin to long to see him more

than ever? Do you not groan in this tabernacle, being burdened? Courage, courage; he that cometh will come, and will not tarry. Oh that patience may have its perfect work! Many in this metropolis seem to be on the wing for God: the shout of a King is yet heard in the Methodist Camp! Had I wings, I would gladly fly from pole to pole; but they are clipped by thirty years feeble labours. Twice or thrice a week I am permitted to ascend my gospel-throne. The love of Christ, I am persuaded, will constrain you to pray that the last glimmering of an expiring taper may be blessed to the guiding of many wandering souls to the Lamb of God. That their latter end may greatly increase, even with all the increase of God, earnestly prays, Dear Sir,

yours, &c. in our glorious Emanuel,

Sept. 25th, 1766. G. WHITEFIELD.

A CASE OF CONSCIENCE.

How ought a Christian (male or female) to act, whose present place cannot be retained, except by complying with a family rule, to dispose of goods by sale on the morning of a Sabbath-day, and who, by abandoning such a station, would probably be involved in difficulties? — and if a person so situated comply with that rule, and, under such circumstances, wishes to join a Christian Church, ought the members thereof to receive such a person into their society?

ANECDOTE.

Matter of Regret to the celebrated Mr. Hervey, when he thought himself on the Borders of Eternity.

'WERE I to enjoy Hezekiah's grant, and have 15 years added to my life, I would be much more frequent in my applications to a throne of grace. We sustain a mighty loss by reading so much and praying so little. Were I to renew my studies, I would take my leave of these accomplished trifles,—the Historians, the Orators, the Poets of Antiquity, and devote my attention to the Scriptures of Truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ, and him crucified! This wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death,—this I would trace, this I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testament!'

TRUST - DEEDS.

[*Concluded from page* 316.]

And upon this further trust, That the said trustee or trustees for the time being, shall, at any time or times, when thereunto requested by the major part in number of the men-subscribers for the time being, members of the said society and communicants therein, and who shall be attending at a meeting duly assembled for that purpose, raise such sum or sums of money as shall be directed by the men members present at such meeting, or the major part of them, by a mortgage of all or part of the said trust-estate; and make any [*conveyance, assignment, or surrender**] for that purpose; and also, when thereunto requested by the major part in number of such men-subscribers, being members and communicants as aforesaid, attending at a meeting duly assembled for that purpose, absolutely make sale of the said trust-estates, or any part thereof, unto [*fee simple and inheritance thereof, or residue of the term therein*] either by public auction or by private contract; and in such manner as such men-subscribers, being members and communicants as aforesaid, or the major part of them for the time being, attending such meeting, shall think fit; and [*convey, assign, or surrender*] the same trust-estates, when sold to the person or persons who shall agree to become the purchaser or purchasers thereof; and also, at any time or times, at such request as aforesaid [*convey, assign, or surrender*] the said trust-estates, or any part thereof, to any person or persons in exchange for, or in lieu of any other hereditaments, to be situate within miles of (*the town*) aforesaid, as to the said trustee or trustees for the time being, with the consent of such men-subscribers, being members and communicants as aforesaid, or the major part of them, present at any meeting convened for that purpose, shall appear more convenient for the purposes aforesaid, or any of them; and upon this further trust, That the said trustee or trustees for the time being, shall stand and be [*seised* or *possessed*] of the hereditaments (if any) which shall be taken in exchange as aforesaid, upon the same or like trusts, and to and for the same or the like ends, intents, and purposes, as are hereinbefore expressed and declared concerning the hereditaments hereby [*bargained and sold*, or *surrendered*] or as near thereto as may be, and the nature of the hereditaments to be so taken in exchange, and the purposes of convenience for which they shall be taken in exchange, will admit; and upon this further trust, that the said trustee or trustees for the time being, shall stand possessed of the money, which, from time to time, shall be received on any sale, or mortgage, or exchange, which shall be made under the trust hereinbefore declared, upon trust, to invest, lay out, or dispose of, the same, in such manner, and for such purposes, for the benefit of the said Society of Protestant-Dissenters, of the denomination aforesaid, or for the improvement of the Trust-Property, or the enlargment, repair, or rebuilding, of the Trust-Premisses, or any of them, or otherwise, as the major part, in number, of the male subscribers, being members of the said Society and communicants therein as aforesaid, and present at a meeting, to be called for that purpose, shall direct; and upon this further trust, that, in case the said Society shall be totally dissolved or dispersed, and the public worship of God in the said Meeting-house discontinued for the space of two years together, then the said trustee or trustees for the time being, shall [*convey, assign, or surrender*] and assure the said Trust-Estates, hereby [*bargained and sold, or surrendered*] and also the hereditaments, to be received in exchange as aforesaid, unto such person or persons in such manner and for such purposes, either religious or civil, as two-thirds in number

* The words in a parenthesis are to be used thus: — *Conveyance*, if the premisses are freehold; *Assignment*, if leasehold; and *Surrender*, if copyhold.

of those men-members of the said Society of Protestant-Dissenters, who, at the time of such dissolution or dispersion, shall be, and, for one year then next preceding, shall have been, subscribers to the support of the public worship of God in the said Meeting-house, and during the like period shall have been members of the said congregation and communicants therein, shall appoint by any writing under their hands; and the said *(Donor)* doth direct, and the other parties do hereby agree, that the person or persons who shall become the purchaser or purchasers, or take a mortgage or mortgages of all or any part of the said Trust-Estates, his, her, or their heirs, executors, or administrators, shall not be obliged to see to the application of the money to be advanced or paid by him, her, or them, respectively, as the consideration of such purchase or purchases, mortgage or mortgages, nor be answerable or accountable for the misapplication or non-application of the same money, or any part thereof, after the same shall have been paid to, or to the order of, the said trustee or trustees for the time being, under these presents; and that every receipt which shall be given by the said Trustee or Trustees for the time being, for such purchase or mortgage money, or any part thereof, shall be a good, valid, and sufficient acquittance and discharge for the sum or sums of money which therein or thereby respectively shall be acknowledged or expressed to or to have been received; and that every sale and mortgage which shall be made, and contract for sale which shall be entered into, and conveyance which shall be executed, by the said trustee or trustees for the time being, pursuant to the trusts herein before declared, shall be binding and conclusive on all persons claiming any benefit or interest under the trusts hereinbefore contained. Provided further, and it is directed, That when and as often as, or at any time after, there shall be only five acting trustees of the said trust-estate, the vacancy in the number of trustees shall be supplied by the appointment of so many additional persons, being Protestant-Dissenters by profession, as will make up the number of thirteen trustees; such appointment to be made by the major part of the men-subscribers to the said Meeting-house, being members and communicants as aforesaid, who shall be present at a meeting convened for that purpose, and with the consent and approbation of the surviving and continuing trustees or trustee; and that all such conveyances shall be made and executed (at the expence of the trust-estate, or the funds of the congregation attending the said Meeting-house) as shall be necessary or deemed adviseable for vesting the said trust-estates in the then acting trustee or trustees, jointly, with such additional trustees; and that, of every meeting, for the purposes aforesaid, there shall be public notice given on the Sunday preceding, during the time of divine service; and that the meeting shall not be held earlier than the Wednesday succeeding such Sunday, and that no person shall be entitled to vote on any of the matters aforesaid, unless such person shall have been a subscriber to and a member of the said Society, and a communicant therein, twelve calender months prior to such meeting; and that the trustee or trustees for the time being shall be entitled to deduct and retain all the costs, charges, and expenses, of and attending the execution of the trusts reposed, or to be reposed, in him or them, under or by virtue of these presents. In witness, &c.

This Draft is drawn in the most concise form. It must be varied in the trusts as circumstances and the intention of the donor may require. The deed must be enrolled within the limited time; and all the circumstances required by the statute of 9th Geo. II, ch. 36, must be observed. Covenants (if any are deemed necessary) should be inserted in a separate instrument.

Richard Preston, Inner Temple

Evangelicana.

Young Ladies and Popular Preachers.

An Extract from Dr. Hunter's Sacred Biography, Lect. XI.

Sir, *To the Editor.*

The following Observations in one of the Lectures of the late Dr. Henry Hunter, struck me so forcibly, and appear to be so applicable to the circumstances of the present day, that I cannot but recommend them for insertion in your valuable Miscellany. They certainly exhibit a very important subject in its proper colours; and should teach us, in our just partiality for distinguished and popular individuals, not to wound the feelings, or injure the usefulness of those who have not the less merit, because they do not happen to be objects of this world's idolatry.

I am, Sir, yours, &c.

The cloud departed from off the tabernacle; and behold Miriam became leprous, white as snow; and Aaron looked upon Miriam, and behold she was leprous. — Numb. xii. 10.

'A SHOCKING example of divine displeasure against one of the most odious of crimes! My fair hearers, let me whisper an advice in your ears. I am no common-place declaimer against your sex; I honour it, and I wish to improve it. You must hear me with the greatest attention, and mark what I say. You lie under a general imputation respecting vices of the tongue; but general imputations are for the most part unfounded. I do not mean, however, to insinuate, that you are totally innocent, or more so than the other sex; for your affections are eager; and what the heart feels, by the eyes or the tongue, you will express; and that expression is sometimes too strong for either piety or prudence. I mean to caution you, at present, on a particular fault of the tongue, which affects my own profession, which is far from being foreign to the subject, and in which I deem myself both qualified and entitled to advise you. Women, among other favourite objects, have their favourite systems of religion, and their favourite preachers; and, following perhaps the impulse of an honest affection, they are for establishing their favourite object on the ruins of every competitor. What is the consequence? In the event of difference of opinion, or of attachment, one man is unmercifully, unrelentingly run down; and another is, with equal want of reason, magnified and exalted. Women, young women, good young women, think they are only yielding to the impulse of a pious affection when they applaud or censure this or that public character: but what are they doing indeed? Blowing up one poor vain idol of straw into self-consequence and importance; and piercing thro', on the other hand, an honest heart with anguish unutterable; perhaps robbing a worthy happy family of its bread, or, what is more, of its peace and comfort. I am no stranger to what is by some termed Religious Conversation; and I am seriously concerned about the topics of it: it generally turns upon persons, — not upon things. Now it ought to be just the reverse. Persons always mislead us, for no one is wholly impartial; but Truth is eternal and unchangeable. Apply then the test: — Does the conversation dwell upon this man or his neighbour, his rival or his enemy, check it, away with it, — what have the interests of Piety to do in the case? Had he never been born, 'the foundation of God' would have stood as it does, without his feeble aid. Call no man Master in sacred things, but Christ; and take care that you measure neither orthodoxy, sense, nor virtue by the imperfect, fluctuating standard of your own caprice, affection, or understanding. Were similar punishment instantly to follow the vices of the tongue, as in the case of Miriam, I shudder to think how many a fair face, now lovely to the sight, must by to-

morrow morning stand in need of a veil; but not for the same reason that the face of Moses did, on his descending the mount, to temper its lustre,—but to shroud its loathsomeness and deformity! Consider what hath been said, and 'set a watch on the door of your lips,' and 'keep the heart with all diligence.'

ILLUSTRATION OF 1 KINGS II. 9.

For want of attending to the frequent use of a small Hebrew particle, this passage has generally been misunderstood, and the character of David misrepresented. Dr. Delany, in his Life of David, observes, 'That the particle VAU, rendered in our translation *but*, should have been rendered, as in similar cases, not connectively, but disjunctively, *nor*. For instance: Agur (Prov. xxx. 8) beseeches God to keep him from the extremes both of poverty and wealth. If the VAU were to be rendered connectively, the petition would run thus: 'Give me not poverty *and* riches;' which is absurd. In the same analogy, this verse, rightly rendered, will stand thus: 'Now, therefore, hold him not guiltless (for thou art a wise man,' &c.) *nor* 'his hoary head bring thou down to the grave with blood;' that is, as Parkhurst observes, for his *past* offences against David. Accordingly, Solomon held him not guiltless, by confining him to Jerusalem, under pain of death; and when he violated this condition, to which he himself had expressly assented and sworn, Solomon, for this *fresh* offence, as a wise man, caused him to die; and so Jehovah eventually returned Shimei's wickedness against David on his own head. This interpretation fully explains the text; and acquits David of the charge of cruelty and treachery in his conduct towards Shimei. — *See Parkhurst's Heb. Lex. p.* 186, *third edit. Dr. Kennicott's Remarks on Select Passages of the Old Testament, p.* 131.

JUVENILE DEPARTMENT.

EDMUND JEFFERIES,

born July 1, 1795, *died August* 22, 1809, *aged* 14.

Dear Sir, *To the Editor.*

I am happy that you have devoted a portion of your valuable Magazine to the Instruction of the Young. The following Narrative may be useful in your Juvenile Department, — the case coming under my own knowledge when on a visit last year to Bristol and Kingswood; and affords another proof that the Lord has not forsaken his church. had the pleasure to preach a funeral sermon for the youth who is the s bject of it, at Kingswood, among the Colliers; and I think a more affecting sight I never beheld. There were at least 7 or 800 young persons from the surrounding neighbourhood present on the occasion; and their serious and attentive manner was truly delightful. If you will have the goodness to insert it, you will greatly oblige yours, respectfully,

Brixton Place. T. JACKSON,

It was Edmund's privilege to be born of pious parents, and to be trained up from his infancy in the good ways of God. At a very early period he experienced serious impressions, and was very circumspect in his conduct: he was remarkably afraid of telling a lie. When he was not more than five years of age, a young man in the neighbourhood died. His mother observed, she hoped he was gone to Heaven. He replied, 'O, mother, we are all sinners! and there is no way to Heaven but by the merits of Christ!' When he was about eight years of age, his parents resided at Bath; where he was exposed to temptations and childish follies, from the number of boys around him. This, however, only afforded an

opportunity for them to discover the state of his mind; for he would never associate with any one who was in the habit of using bad words; and if he heard swearing, or any improper conversation in the streets, he would turn away from it, and make some serious remarks on its sinfulness. He would, at this early period, often exhort his sister; telling her, that if she was wicked, where Christ was she could never come. When he was about ten years of age, he began to be afflicted with an abscess; which eventually occasioned his death. Under this long and painful affliction, the power of divine grace upon his mind appeared conspicuous. He manifested much patience and resignation to the divine will; often saying, he believed his heavenly Father had afflicted him in mercy. About two months before his death he was greatly exercised about the safety of his state; and often said, he feared he was not personally interested in the blood and righteousness of Jesus. He was convinced, that unless he was born again, he could not enter into the kingdom of God: he said this was a truth he had often heard from the pulpit; but now he felt the need of it. He was very constant in his attendance on social prayer-meetings in the neighbourhood; and would often lament that he could not pray like those who took the lead in these exercises. When he could no longer walk to the tabernacle at Kingswood, where his family worshipped, and being very desirous of attending public worship, his father, being a wheelwright, readily procured him a conveyance. Thus while many thoughtless youth around him, who were blessed with health, were profaning the Sabbath, would he beg and entreat that he might be conveyed to the house of God. There, he used to say, he could learn the good and the right way. He would often, upon his return, complain of wandering thoughts under the word; and would shut his eyes when hearing, that he might not be diverted by any external object. When those who visited him expressed their satisfaction as to the safety of his state, he would say, he often doubted for himself, for he had committed sins enough to damn him. His affliction increasing, he manifested increasing solicitude about the salvation of his soul; saying, he was not anxious whether he lived or died, if he did but know his interest in Christ. As his end drew near, his doubts and fears subsided. On one occasion, when some medicine was administered to him, he requested that he might not have any more, saying, 'I desire not to live, for I am in Heaven already;' exclaiming, 'O what should I do now, if Christ had not suffered for me! I should have been lifting up my eyes in everlasting burning! Some time after this, the enemy of souls was permitted to buffet him; and he expressed his fears with much solicitude. His sister, of whom he was very fond, being from home, he wished to see her before his departure; and one of his friends observing him apparently somewhat agitated, informed him his sister would soon arrive: upon which he replied, 'No, no: I love my sister; but Christ is at this time more precious to me than any one else!' When his heart and his flesh were failing, his mother expressed a hope that he would revive; — upon which he replied, 'O mother, I shall revive in Heaven!' Some time after, his father asked him if he still feared Christ would not save him,—he answered, 'No; he will save!' but in so low a tone of voice, that he could not be distinctly understood. The question being repeated, he appeared to summon up the little strength which remained, and answered, with much energy, 'O yes, he will save me! he will save me! he will not cast me off!' This confidence continued until the last. Reviving a little, he said, 'O dear, I am afraid I shall live till the morning! I long to depart, and to be with Christ,—I long to be gone.' Then clasping his father's hand in his own, he exclaimed, 'Come, come, come!' In a few minutes after, he said 'He is coming, he is coming!' and fell asleep in Jesus. — What a lesson does this short narrative (which contains only a small part of what he expressed) teach to every young person!—May you, my young readers, go and imitate his example, and seek an interest in his Saviour, is the sincere wish of yours, affectionately, T. J.

Death of ROBERT DONALDSON, *a pious Boy, Ten Years of Age.*

He was an amiable, sensible, serious youth, — an only son, and the only surviving child of his parents. His days, though few, were marked with wisdom and piety, which would have done honour to mature age, and not have disgraced the hoary head. A delicate state of health, and the retired habits of his parents, tended to produce reflection and sedateness, and were favourable to the growth and vigour of his mental faculties. Of no common capacity, and thirsting after knowledge, he soon learned to read; and the Bible held the first place in his estimation and perusal. — Young Robert manifested deep reverence for God and divine things; and secret prayer was his daily practice and pleasure. It might be expected that such a child would honour and obey his father and mother; and towards them his conduct was most exemplary. Mild and placid, courteous and kind, his manners were engaging to all; and he discovered a sense of propriety and delicacy far above his years. He had a particular dread and abhorrence of lying; and carefully avoided the company of immoral and mischievous school-fellows; but took great delight in well-behaved and good children. Fond of public ordinances, and devout on attending them, he might have furnished a pattern to grown men. Such was his acquaintance with the book of God, that when a passage of Scripture was quoted from the pulpit, tho' the chapter and verse were not mentioned, he could easily find it out; and his little fingers were often engaged in this employ. A small book (Jerment's Early Piety) was precious and useful to his soul.

During an illness of five months, his gracious principles and temper shone with a heavenly lustre. In the time of sore trouble here was the faith and patience, the hope and love, of the pardoned, adopted, renewed child. He never tasted food or medicine, without expressing thankfulness to God, and imploring the divine blessing. Even when but one expression of apparent murmuring dropped from his lips, it touched his religious sensibility to the quick. Desirous, as was natural and lawful to him, he became, by divine grace, wonderfully reconciled to death; and could hear of it with composure, and even with satisfaction. The last sermon which this dear youth heard, was on a subject which he had begun to apply particularly and closely to himself, and which had lost all its terrors to his soul: 'David, after he had served his own generation by the will of God, fell asleep, and was gathered to his fathers, and saw corruption.' — Strong was his wish to see the Lord's Supper celebrated in Oxendon chapel, on the second Sabbath of April, this year; but he was too distant and too weak to attend.

The day before his death, the pious and patient sufferer being scarcely able to speak, gave, by appropriate signs, satisfying answers to questions proposed by his minister concerning his dependence on Jesus Christ, love to the Saviour, and a desire to be with him. Sensible that the time of his departure was at hand, he requested the 25th chapter of St. Matthew might be read; and distinguished it by the Parable of the Virgins. Indeed, during his illness he frequently desired that portions of the book might be read; and when asked 'What portion?' — he uniformly replied, "Read about Christ, — read about Christ!' Early in the morning of the day on which he died, he said, 'None can enter Heaven till they are washed in the blood of Christ:' an evidence on what subjects his mind was musing and resting, in the agonies of dissolution. Fervently he prayed 'God be merciful to me a sinner!' — and not long thereafter exclaimed, 'Bless the Lord, O my soul, who forgiveth all thine iniquities!' Within an hour of his death he requested his father, who was sitting sorrowful and silent, to speak about Christ: a request readily granted; and the redeemed soul passed from hearing and believing to seeing, possessing, and enjoying for ever. His death was improved at Oxendon chapel the following Lord's Day, May 15, in a discourse from Matt. xxv. 13, 'Watch, therefore,' &c.

Obituary.

ELIZABETH SUMMERLAND

Was born at Ebley, in Gloucestershire: her mother was a pious woman, much esteemed by the excellent Mrs. Ellis, of that place, who took the charge of bringing her daughter up. When about 12 years old, that good woman, who had been without her sight some years, being removed to her heavenly home, a poor man, with a large family, in the clothing business, took her into his house, she having been taught to do something in that line of business. From this new scene, where her fare was hard and uncomfortable, having only the cloth to lie upon for her bed, she was obliged to remove, thro' the attempts made to seduce her, by a young man in good circumstances; and she fled to her sister, who was a poor married woman, settled at Salisbury. There she was received into the service of a kind mistress, who recommended her to a situation with a friend in London, to avoid the importunities of a tradesman in that town, whom she could not love well enough to marry. Here she learned that her father was still alive, and settled at Wandsworth; to which place she soon after removed. After living some years in a respectable family, she married Mr. Summerland. They now attended a chapel, where the church-prayers were read, to which they were partial; and sometimes went to hear Mr. Best, whose faithful preaching was, in the beginning of 1795, blessed to both, and nearly at the same time; so that they began to call upon the Lord without any hindrance from each other, having before that time lived without family-prayer. Being much afflicted in child-bearing, losing two infants, and having several miscarriages, she fell into so weak a state, that when they removed to London, in 1800, she was almost a perfect skeleton; so that her case was considered hopeless by all who knew her. In answer to prayer, however, she was restored; enabled to go her full time; favoured with a very healthy son, which the father, in the extacy of his heart, devoted to the Lord, and pleased himself with the fond hope of his being a Missionary. At this time they supported her poor father, who was past labour; and had great reason to hope the ministry of dear Mr. Newton was blessed to him. His removal was very sudden. After rising from his knees, he took a few steps to reach a candle, fell down, and in a few minutes expired. No sooner had she weaned the child, than she was again afflicted; and after bearing another son, who died in a few days, her nerves became much affected: distressing fears of death prevailed upon her mind almost continually. Their dear son would often say to her, 'Don't cry, mother, the Lord will make you better.' But her distress was greatly encreased, when it pleased the Lord to remove him, by an inflammation on his lungs, in 24 hours, at the age of six years and a half old. — This trial, in addition to her dreadful nervous affection and a bilious complaint, caused her to loathe almost every sort of food. One physician after another prescribed for her in vain; and on Tuesday, May 8, 1810, she was removed from this vale of tears, and Earth exchanged for Heaven. About noon, on the day before, when she was thought dying, she revived again; and was enabled to say, several times, 'My Lord and my God! Lord save me! Lord have mercy upon me!' Similar expressions coming from her lips, till about eight o'clock, when, after taking some medicine, she fell into a slumbering state, from which she did not awake; and, a quarter past three in the morning, her spirit departed without a groan. Her deadness to the world was greatly manifested through an experience of 15 years; and her love to and delight in serving the Lord's people was always a peculiar *trait* in her character, even to the injury of her own health. So stored had her mind

been when young with sweet hymns, that scarcely any from the old collections could be sung but what she recollected. A verse, much blessed to her mind in her affliction, was

'His way was much rougher
And darker than mine;
Did Jesus thus suffer,
And shall I repine!'

Upper Thames Street. T. S.

MARY ILET

died at Stratford, April 16, 1808.

About nine years before, she was bereaved of her mother, who endured a long and painful illness, with good evidence of divine teaching and support, which excited much surprize in the family, who made no profession of religion. Mary, the eldest daughter, and the subject of this Obituary, was of a delicate frame and consumptive habit. Her temper was naturally irritable and perverse; and in the early stage of her disorder, she could not be prevailed on either to regulate her diet, or take proper medicine. Thus her complaint increased till her cough became very bad, and her whole frame debilitated; but notwithstanding these circumstances, she flattered herself she should be better when the spring came. She had some convictions at times, which she stifled; and discovered a strong aversion to religious subjects, and to any serious conversation. About a fortnight before she died, perceiving her disorder rapidly increasing, she asked her father whether he thought she might recover. He replied, 'I should be glad if that were to be the case; but from that which I see in you, and have seen in others, I fear you cannot.' She said, "If it be so, I think it is time for me to have some one to visit me, who can instruct, advise, and pray with and for me. Do you know a suitable person?" Her father said, 'It is too late to night: I will attend to it early in the morning.' In the morning, she asked again; and he sent for the writer of this narrative.

On being sent for, I cheerfully went to see her; and found her in a very weak state of body, and somewhat alarmed by conviction of some sins, and by reflection on her general conduct in the prospect of death. She expressed a hope she might yet recover; and requested my opinion. I said her complaint was a very flattering one; and advised her not to encourage any hope of recovery. She mentioned this again, on my second visit. I told her she could not recover; and begged she would not think any thing more of it; and from that time she gave up all thought of living, nor did she express any desire of it. When I first saw her, she acknowledged she was a great sinner, and appeared concerned about the pardon of her sins: but she knew nothing about the way of obtaining it. I therefore pointed out the divine revealed character as 'a just God and a Saviour;' and held up to her the encouraging words of our Lord: 'Seek, and ye shall find,' &c. I exhorted her to prayer. She said, she did not know how to express herself; and requested me to assist her, by praying with her. She said she had found a prayer, in a book I lent her mother, which she thought suitable; but she wanted information and assistance. She found herself encouraged; and, on my taking leave, she begged me to come again soon. I went to see her every day, and sometimes twice a day, for near a fortnight before she died. Her father perceived a revival and return of spirits and strength, and a pleasing alteration, with respect to the peevishness, impatience, and dissatisfaction she had discovered heretofore; and she no longer obstinately refused any medicine adapted to relieve her. Finding her so much revived, and capable of sitting up in her bed, I advised her to read, whilst her strength would admit, some part of that best of all books, the Bible; and some of Mr. Burder's Village Sermons. These she read; and thought them very suitable, and was thankful for them. They proved a mean of much speedy instruction respecting herself, and of the only way of salvation. She now saw, that if ever she was saved, it must be freely by the grace of God, in Christ. She re-

grotted the loss of her mother; and being left so much to herself, without restraint: she trusted her affliction was for her good, — appeared thankful she had a space allowed her for reflection, and for the friendly assistance I afforded her. On the following Lord's Day morning I called, and spent some time in prayer. I afterwards told her I was going to public worship; and said, 'If you were well, you would be glad now to go to some place of worship.' She answered, "I should indeed!" I told her, 'Wisdom's ways are ways of pleasantness,' &c. She said, "I see it is so, — I see it is so! If I had been restored, I hope I should have been enabled to walk in those ways!" I called again in the evening, and conversed a little on what I had been hearing; but on account of her weak state I did not stop. No material alteration took place till the following Wednesday, at noon; when she perceived a change, and apprehended she should die about the same time at night. On this she expressed a desire to see me. She told me her apprehensions; and asked me some questions respecting her state. I said, I can only point out your danger, and whither to flee for refuge, and judge according to circumstances; but I do hope that it will go well with you. I mentioned the prayer of the publican as very suitable; and again reminded her of the way in which mercy is manifested to the guilty and miserable. As she seemed persuaded she should die in a few hours, I was much affected; and once more affectionately commended her to the Father of Mercies in prayer. I said I would call again late in the evening. I then found her in a very weak state, propped up on a pillow, resting on the arm of a relative, and to all in the room apparently in dying circumstances. She had been lying quite composed, and took but little notice. Perceiving I was in the room, she said, 'I will not talk till Mr. G. comes: I shall not live much longer, — I hope Jesus Christ will receive me! I thank Mr. G. for his kind attention to me, and all friends.' It being late, I left the room; and, contrary to all expectations, she revived in the morning, and desired to see me again. I expressed some surprize on seeing her so much better. She said she found such a change the day before and in the evening, that she concluded she must be near death: she had been a little alarmed at the near view of it; but some lines of Dr. Watts which I mentioned ('A poor, a weak, a helpless worm,' &c.) came across her mind, and she seemed enabled to leave herself in the arms of the Saviour; and lay composed, waiting, and expecting her removal. She continued much the same this day and the following; and frequently requested my praying with her.

The next evening I found her very weak. On conversing a little, on the sovereignty and freeness of divine grace, I reminded her of the account of the converted malefactor on the cross, and of our Lord's promise: 'This day thou shalt be with me in Paradise,' — "Ah!" said she, with great energy, "I hope I shall be with Christ in Paradise this night!" But she lingered on two days longer.

On the following Saturday morning I called, in my way to London, and perceived she was really dying. She was very sensible and composed. I commended her to the Lord; and taking her by the hand, bade her Farewell. She, with a composed, earnest, and expressive countenance, replied, 'Farewell, farewell.' She continued sensible to the last; and about five in the evening requested a relative to raise her a little higher; on so doing, she said, 'I am going, I am going;' and expired.

I pretend not to decide on this case; yet I think it an hopeful one. It is, however, capable of improvement. O that the young, who witnessed this event, and others who may read this statement of facts, may be taught to number their days, so as to apply their hearts betimes unto wisdom!

E. G.

The Four Gospels and Acts of the Apostles, *illustrated by Maps and a Genealogical Table of the Family of Herod; with Annotations, Critical, Explanatory, and Practical, chiefly selected from the most able Commentators, and accompanied with Reflections. By* T. Stabback, A. B. *Two vols.* 8vo, *Price* £ 1.

THE manifest design of this work is unostentatious usefulness; and to answer this design it is, upon the whole, well calculated, though our duty will compel us to mention some exceptions. The sacred text is introduced in portions of various length; and each portion is followed by an annotation. The explanatory part of the design appears to be, upon the whole, executed in a sensible, perspicuous, and interesting manner. The worthy and modest author does not make a display of his learning; but, with an amiable plainness and simplicity, he puts his reader in possession of its valuable fruits, in his elucidations of the New Testament narrative from the phraseology, prevailing opinions, customs, laws, history, topography, and other antiquities of the Jews and connected nations. He is often happy in unveiling, and placing in an advantageous point of view, those more hidden beauties of charming propriety and heavenly wisdom which mark the incidental and least observable parts of the adorable Redeemer's conduct and discourses. His sentiments on the great essentials of saving truth, are evangelical; and tho' they are not strictly Calvinistical, we think that most serious Calvinists will find little to condemn, and much to approve. The Deity and humiliation of the Saviour, the preciousness and the efficacy of his atoning blood, the renewing and sanctifying work of the Spirit, and the immense obligations of holiness, which result from these truths, are maintained in a feeling and interesting manner. The Reflections are appended to each chapter; and partake of the same affectionate, practical, and serious character. We shall give a brief specimen of both.

Matt. v. 38—42. 'Among the statutes in the book of Deuteronomy, the judges were directed to give 'an eye for an eye, and a tooth for a tooth,' if the injured party *demanded* it, and would accept no inferior satisfaction; but the scribes explained it as if it had authorized private revenge, and even required people to exact this severe retaliation. To check this furious and revengeful spirit, our Lord delivers the precepts contained in these verses, couched in strong proverbial and figurative expressions, certainly not to be taken literally (as we learn both from our Lord's example, and that of his apostle St. Paul. See John xviii. 23; Acts xvi. 37); but intended only to inculcate that peculiar temper and disposition which the gospel requires,—that patience, gentleness, moderation, and forbearance, under injuries and affronts, without which, on one side or the other, provocations must be endless, and enmities eternal. All therefore, that is here required of us is, that we should not suffer our resentment of injuries to carry us beyond the bounds of Christian charity; and that we should patiently submit to any tolerable affront or loss for the sake of peace, rather than excite a litigious disposition. What a useful lesson to preserve the peace of the world, is inculcated in these divine injunctions! What our Lord says, in respect of being compelled to go a mile, alludes to a custom which prevailed, of pressing or obliging persons to go on public occasions. Among the Jews, the disciples of these wise men were exempted from these services; but our Saviour advises his disciples not to insist on the exception.'

We object to Mr. S.'s saying, That 'our Saviour *advises*.' The expression savours too much, though we believe undesignedly, of the Popish doctrine of evangelical counsels. Jesus, our Lord and Sovereign, did

not give advices or counsels; but he *commanded*, with a supreme and unabating authority. Neither does the last sentence of the Annotation rise to the full import of our Lord's precept; which clearly is, that we ought not merely to come up to the point demanded; but that our disposition to render kindnesses and services should extend farther than the immediate requisition which friends, or even strangers, may make upon us.

Mark ii. REFLECTIONS.—'As the very end of Christ's coming was to call sinners to repentance, he was unaffected by the reviling of those who conceived themselves righteous; and were much farther from the kingdom of Heaven than the very sinners whom they despised. With a malignant and jealous eye they marked the condescensions of Jesus; and wanted to cast a reflection on his character, as though he were like the men with whom he mixed; but to us the Redeemer appears peculiarly amiable in such a circle as this; compassionately conversing with objects that must have been most hateful to his pure and holy nature; and indeed our Lord gives a full vindication of his conduct to the haughty Pharisees. He came into the world, he tells them, as the great Physician of souls: sinners are his unhappy patients, who groan under their spiritual maladies, incurable but by his healing grace; and those who feel their miseries, and apply to him, he is ever ready to relieve; but the wilfully ignorant and the self-righteous, who know nothing of their guilt and sinfulness, and conceive themselves whole, — these, as they experience no want of him, and will not come to him that they may have life, are left to the delusions they have chosen. The conversion of sinners being the sole work of Christ on earth, he was fully justified in receiving them into his company, that he might acquaint them with his salvation. Had man been naturally righteous, he never had needed a Redeemer; and those who fancy themselves such, have nothing to do with him who came only to seek and save that which was lost. The Saviour's errand is to sinners, even the most worthless, to invite them to return to God, with promises of pardon purchased by his blood. Who then should despair, from the consciousness of his unworthiness, when he beholds such glorious instances of condescending grace?'

From the title and preface we are informed, that it was a part of the author's intention in this work, to unravel intricacies, and to remove difficulties. This object, we regret, he has very imperfectly attained. A work professing to illustrate the Scriptures, however valuable for its regard to the grand essentials of faith and holiness, is materially deficient if it does not reach this point. It appears to us a dangerous opinion, that a studious reserve upon such matters should be maintained towards that most important class of Christians, usually called *plain serious people*. This class embraces the majority of the followers of Christ in all ages. Often have we been grieved to hear them treated as if they had neither penetration to discern a difficulty, nor understanding to receive its solution. The case is, in our opinion, altogether the reverse of what some, who seem to affect a monopoly of knowledge, are in the habit of representing. The general mass of plain Christians have both the disposition and the ability to understand the Bible well; and they only want a wider extension of an informing, as well as an affectionate, style of preaching, and the more familiar use of suitable books. In fact, it is among this class that doubts, questions, and perplexities are most apt to occur. The serious and reflecting, but unlettered, believer, is often distressed with difficulties, which have no existence in the minds of his better educated, or more informed brethren.

For these reasons, we are sorry that we cannot recommend the work before us, as generally adequate to the removal of those difficulties, in the criticism and interpretation of the evangelical narratives which are likely to occur to the reader from his own reflections, or which may be suggested by adversaries, in order to subvert his

faith. Certainly, as we have before observed, many obscurities in phraseology and allusions are cleared up, and some difficulties of other kinds are occasionally obviated; — but texts which involve the most important and well-known questions of a critical or controversial kind, are usually passed without even a slight notice of the difficulty contained. As instances, we may mention the following passages: — The initial chapters of Matthew and Luke; Matt. vi. 13; xix. 17; xxiii. 31, 32; Luke ii. 2; John vii. 53; viii. 11; Acts iv. 32; xiv. 23; xx. 17, 28.

In vol. I, page 163, we have this assertion:—'In the New Testament we find many essential improvements of the moral law.' Probably, our author meant in the way of exposition and application; otherwise the assertion would be very erroneous. It is the doctrine of both the Old and New Testament, that the Moral Law is so perfect, as to be unsusceptible of improvement; and so unchangeable, as to be incapable of abolition.

We had supposed that few Biblical scholars, in the present day, doubt that the original of St. Matthew's Gospel was in Syro-Chaldaic: yet our author says (vol. I, p. 1) 'This opinion has been combated by some of the most judicious and learned critics among the moderns; and the Greek copy is now generally esteemed the original.' We suspect that he has derived this assertion from some obsolete source.

The style of the Annotations and Reflections is plain, and usually perspicuous; but it is not entitled to the praise of neatness or accuracy. The two maps are clear and handsome, but defective in the laying down of places mentioned in the New Testament. On the second map, the first and second apostolical journeys of St. Paul ought to have been traced. In the printing of the text, the supplemental words of the translators are not distinguished from the rest: this is a serious fault; — yet, notwithstanding these minor exceptions, the work is valuable, and we hope it will be instrumental of much good.

Intolerance *the Disgrace of Christians, not the Fault of their Religion. By the Rev.* Christopher Wyvill. *8vo,*

This well-written pamphlet was designed to be the *avant-coureur*, to prepare the public mind 'for the introduction of a petition to Parliament, formed on principles of toleration, unlimited as the benevolence of the gospel.' A perspicuous and comprehensive glance at the evidences of Christianity, forms the Exordium. Mr. W. then observes, That, after spreading rapidly in the first centuries, the gospel has, for many ages, rather lost than gained ground; 'while persecution, in a more or less heinous degree, has been the practice of Christian communities; or, to speak more justly, of nominal or inconsistent Christians, by whom these communities were governed.' The reasons for the repeal of the Test Laws are urged with the united force of argument and eloquence. He boldly admits that the abolition of intolerant tests, with which the church is guarded, would lead to applications for internal changes; but contends that this would be a grand advantage; but the inefficacy of all attempts to compel men to be orthodox, is manifest by Mr. W. and multitudes who think with him, being found in an enclosure surrounded with fences, designed to keep them out. Though we argue from very different premises, we admit the comfortable conclusion of this amiable writer, — That every desirable alteration must finally be effected in the church, in spite of the intrigues of the interested, and the bigotry of the ignorant; — but, as we should pronounce intolerance the fault of a depraved nature, filled with arrogant conceit, unfeeling selfishness, and a traitorous propensity to usurp the rights of Deity, the only lord of conscience, we beg leave to recommend Mr. W. (advanced as he says he is in years) to reflect seriously before he passes the Rubicon, whether there be any effectual cure for the evil which he so

worthily opposes, and for all others, which expose the souls of men to hazard, till men are taught by experience the truth of the Baptist's axiom, 'A man can receive nothing, except it be given him from above.'

Hymns for Infant Minds. *By the Authors of Original Poems, Rhymes for the Nursery, &c.* 1s. 6d.

The superior efforts of minds which are of the first order, should not operate as discouragements to the humbler attempts of those who may not have reached equal attainments. That the Divine Songs of Dr. Watts stand unrivalled in the pious department of juvenile poetry, we presume no one will doubt; but we have the pleasure to introduce to our readers this little volume before us, as approaching near these excellent originals. These hymns are well adapted, by their simplicity, to the opening faculties of childhood; and the subjects which they exhibit are calculated at once to inform the understanding and improve the heart. If our limits did not prevent, we should gladly furnish a few extracts; but we shall be satisfied with expressing our hope, that every mother will place this production of genius and piety in her nursery, and endeavour to give it as wide a circulation as its extensive merits claim.

The Jews *a Blessing to the Nations, and Christians bound to seek their Conversion to the Saviour: a Sermon, preached before the London Society for Promoting Christianity among the Jews. By the Rev.* Thomas Scott, *Rector of Aston Sandford, Bucks.*

The solid sense and benevolent piety which are apparent in this discourse, must commend it to the approbation of every judicious and devout reader. It affords us a refreshment of spirit, to see such men as Mr. Scott throwing their weight of influence into plans of religious utility; and we hope that this address will tend to rouse the body of Christians to more holy and energetic exertions, that the wandering children of Abraham may be brought back to their Father's house, where there is bread enough, and to spare.

Six Meditations *on the Sufferings of Christ, in View of commemorating his Death. By the late* J. Clunie. 2s. 6d.

These Meditations are descriptive of a mind embalmed with the Spirit of Jesus. The author considers, 1, The person who suffered; — 2, The sufferings he endured; — 3, The manner in which he suffered; — 4, The place where he suffered; — 5, The time when he suffered; and, 6, The design of his sufferings.

The Rev. John Clunie, son of the deceased, has given such a specimen of filial piety in his pathetic Memoir of his father, as cannot but interest every parent in the success of this publication.

'This Memoir,' the editor observes, 'has been composed, and these Meditations, corrected under severe indisposition, which has confined the editor from his more public engagements. This will draw the veil of charity over every imperfection discovered by the liberal and sympathetic reader. A humble attempt has been made to imitate such men as Baxter and Watts, who employed their pens for God, when disease sealed their lips. Should it be suggested, that Partiality has thrown too much colouring into the picture which has been drawn of the amiable author, while the editor conceives he has done little more than sketched the outlines, and by no means given that portrait which he could have wished, he frankly acknowledges, his hand was guided by the strongest affection of a son for a father, to whom, under the divine blessing, he is indebted for his first participation in the blessings of the present and future life, — 'whose name will be 'held in everlasting remembrance' when the hand that records its worth, and the heart that feels its influence, shall have long since mouldered into dust; and whatever be the issue of his affliction, he hopes to enjoy the satisfaction of having 'done what he could' to rear a monument of filial affection for a dear and an honoured father. To

the blessing of a gracious God, and the favour of a religious public, the whole is affectionately recommended.'

The Excellency of the Gospel: *an Ordination Sermon, &c. By* John Arundel, *of Whitby. Price* 1*s.*

We think that Mr. Arundel has been unfortunate in the title which he has prefixed to his discourse, as there is no reference either in the text (2 Cor. iii. 18) or in any part of his sermon, to an Ordination. It exhibits, however, a fair display of good sense; and conveys, in neat language, a clear statement of evangelical truths.

Literary Notices.

A Fourth Volume of Mr. Cecil's Works will be added to the Three already announced.

Proposals are in circulation for a Volume of Discourses on the Peculiar Doctrines of the Gospel, by the Rev. D. Saville, A. M. —— Mr. Hyatt, of the Tabernacle, is also preparing a Volume of Sermons for the press.

In the press, and shortly will be published, Dr. Hawker's Poor Man's Evening Portion;—the third edition of the Morning Portion;—a second edition of Dr. Hawker's Life of Mr. Tanner, of Exeter;—the sixth edition of the Antidote to the Miseries of Human Life;—and a third edition of Mr. Moseley's New Token for Children.

By recent Intelligence from the United States, it appears that the American Press teems with New Publications, and Reprints of the best productions of the mother country. Among the former, are Dr. Turnbull's General History of the United States, Dr. Miller's Letters on the Christian Ministry, and a great number of smaller publications. Among the latter, the Works of Gill, Scott, Newton, Milner, and Shuckford; beside Select Pieces of Romaine, Hawker, and other English Divines.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The First Volume of the Works of Mr. R. Baxter, containing his Notes on the New Testament complete, 8vo, boards, 12s.

Vol. I. of the Works of the Rev. John Howe, by Mr. Hunt, 8vo, 9s; royal, 12s.

Sermons, by the late Rev. R. De Courcy. Second edition; to which is added An Essay, on pure and undefiled Religion, with a portrait, 9s.

De Courcy's Christ Crucified, the distinguishing Topic of the Gospel, &c. second edition, 9s. boards.

Intercession and Thanksgiving for Kings: a Discourse, delivered in the Parish-Churches of Nettlebed and Pishill Oran, Oct. 25, 1809. By the Rev. R. Gauntlett, 8vo, 1s.

Burn's (Col.) Christian Officer's Complete Armour. Third edition, 4s. 6d. bds. Also, Who fares best, the Christian or the Man of the World? By the same Author. Third edit. 2s. 6d. boards.

An Essay on Infant Baptism; containing a History of the Controversy, &c. 12mo.

Walker's (of Truro) 52 Sermons on the Baptismal Covenant, Ten Commandments, Creed, &c. Two vols. 8vo, new edit. 16s. boards.

The Conciliatory Address of Abraham to Lot: a Sermon at the Baptist Monthly Association, at Mr. Bradley's, Hackney, by T. Hutchings, 8vo, 1s.

A Letter addressed to Mr. Henry Paice; containing Answers to his Queries on the Mode of Baptism, 8vo, 1s.

A Tract for Church Members, or the Mutual Rights and Duties of Pastor and People considered: a Sermon, at the Ordination of the Rev. John Furnie, by W. Moseley, Hanley. 12mo, 8vo, 1s.

The Christian's Duty and Encouragement in Times of Distress: a Sermon, preached at the Tabernacle, Aug. 5, 1810. By J. Hyatt.

The Ship Launch: the Substance of a Sermon preached at Deptford, on Occasion of launching the Queen Charlotte, July 17, 1810, by J. T. Barker.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

CEYLON.

The Directors have received a Letter from their Missionary, Mr. Palm, dated Tillipally, Feb. 9, 1810; from which the following is an Extract:

'In the arduous but divine work in which we are engaged among this people, we derive our daily support and encouragement from the great and sure promises of our God: — 'My word shall not return unto me void,' &c. says the Lord. This and such like declarations are refreshing to our hearts, under the trials and opposition we have to struggle with, and in seeing that the word of salvation seems to prevail so little on the hearts of our fellow-creatures. — We have frequently been disappointed in our pleasing expectations of some, whose hearts seemed to be moved by the proclamation of the love of God, revealed in his only begotten Son. It was a refreshment to us; we felt our hearts encouraged to pray more fervently for them, that the Lord would be pleased to make his word more fully unto them, as a 'fire and as a hammer;' but alas! with heartfelt grief we observed, that even those who promised, with tears in their eyes, no longer to reject the word of life, and to forsake their idols of wood and stone, being convinced that they could not profit them, forsook us; and when I afterwards met with them, and kindly remonstrated with them, shewing them that by their conduct they offended God, and deceived their own souls, they would reply, 'We are Tamulers, and do right in living according to the custom of our country. Our bramins, who are holy men, in great favour with God, assure us that our state, after this life, will be far more happy than that of many Christians, who are the disturbers of our happiness here. Our forefathers lived in peace and plenty in this country; but since the Christians captivated us, we have lost our happiness!' — Such is the influence of the bramins! In answer to their objections, I mention the invaluable benefits which God has bestowed upon them since they were under a Christian government; and remind them, that their forefathers did not live in peace; but were frequently at war among themselves, and with their neighbours the Cingalese, &c. — that they robbed and killed one another in quarrels, — that they had no such protection for themselves and their property as they now have under a Christian government, by which good order prevails among them; and that they would derive important benefits if they endeavoured to answer the intentions of the government, &c.

'I am obliged frequently to discourse with them in this manner; and certainly it might be much better with them if it were not for the stumbling-blocks occasioned by the conduct of some Christians. O dear brethren, remember this mission in your fervent prayers, that the word of truth may prevail in spite of all the hindrances and obstacles which oppose it; and which are more than I am able to describe.'

Mr. Palm informs the Directors, that he has succeeded so far as to erect a school; containing, at present, 20 boys; of whom some have made a good progress in learning, and in the knowledge of the gospel.

At Jaffna Town, Mr. Palm says the word is heard with general attention. He preaches there sometimes on the Sabbaths; but chiefly on Wednesdays and Thursdays, and sometimes catechises the children; in which exercise he feels much satisfaction.

On the whole island of Ceylon there is now only one Dutch minister, viz. at Columbo; so that the greatest part of the Dutch Christians are totally destitute of the word, and are reduced to a very miserable state: but

Brother Ehrhardt is useful in the instruction of the Christians and their children at Matura.

By the same Letter the Directors are informed, that Mr. Ringeltaube resides at Fort Oodagherry, in Travancore, where he had established six small congregations; and is greatly encouraged by English gentlemen, who are friends of Christianity.

CHINA.

A LETTER, dated Canton, Dec. 4, 1809, has been received from Mr. Morrison, who is diligently proceeding with his translation of the Scriptures into the Chinese language. He says he has no prospect of being able to proceed to Pekin; nor does he perceive that there would be any utility in it. He observes, that there appears to be no taste among the Chinese for the philosophy which is so much esteemed in Europe; and that his philosophical apparatus is nothing more to them than a mere *raree-show*. The disposition of the empire seems not to be very favourable towards the English.

TRINIDAD.

MR. ADAM resides at Port of Spain, the principal town of this island; in which there are from 8000 to 10,000 slaves, many of whom it is hoped will have the privileges of hearing the gospel, in a place about to be erected. A liberal subscription is commenced for that purpose. Some of the slaves speak English, others Spanish, but the greater number French. Tracts in all these languages are wanted. Bibles and Testaments have already been transmitted, through the generosity of the British and Foreign Bible Society.

DEMARARA.

MR. WRAY, in a letter to the Secretary, says, 'The cause of Christ prospers among the people, — they appear more and more desirous of learning the way to Heaven. Our congregation is much larger than ever it was since I have been in the country. On the Tuesday and Friday evenings the place is generally full, and sometimes a seat can scarcely be had. Many of the negroes begin to pray with great fluency, and remarkably in Scripture language.

'The white people in general are more favourable to the instruction of the slaves than they were. A proprietor, who was very much against it, lately told me he now thought it would be a great blessing to the people, *and that they would soon have no occasion for drivers!* — A manager says, that when I first came, if the owner had been from home, he would have flogged the negroes for coming to hear; but if he had an estate of his own, he would now flog them for not coming. Both these, however, are extremes.

'I have received notes from proprietors, who were once against preaching, desiring me to baptize their negroes. One of them of them says, 'I am informed that you consider my driver Apollo, and his wife, as nearly prepared to receive baptism. You have my free consent to baptize them when you please. To my certain knowledge they have lived together as man and wife these ten years. He is a dutiful good driver, and studies to give me satisfaction; and more so, since he attended your chapel. His wife Nelly is a capital working slave; I never heard any thing bad of her, except her tongue (like many women) sometimes rather too fluent.' This gentleman was some time ago about to write to me, to complain that I had spoiled his slave, by making him leave off swearing.

'Mahaica Ferry, into which the gospel has lately been introduced, is about 17 miles further up the coast than Le Resouvenir: it is like a small village in England, containing about 200 inhabitants, and has several estates

near it. A subscription is begun for building a chapel here; and several white carpenters have offered, in turn, to superintend the building. One gentleman has given the ground; and about 40 others have subscribed five *Joes* each. The subscription already amounts to about £ 1000.

Letters have been received from Mr. Bicknell and his companions, now on their way to Port Jackson. They touched at St. Jago, April 20, where they took in fresh water, oranges, &c.; and arrived at Rio Janeiro, June 2, and intended to proceed on the 10th. Mr. B. preaches to the convicts every week; and pains are taken with them by the other Missionaries also; but they are in general extremely abandoned, and appear as yet to receive but little advantage from instruction.

AMERICA.

Extract of a Letter from a Minister in Massachusets.

'The state of religion in this part of our country is encouraging to the friends of Zion. The Theological Seminary, lately established at Andover, for the instruction of students in divinity, has already received 50 within its walls. They will come forth the supporters of sound sentiments. Several of them actually contemplate a Mission to Africa or India, under the direction of your excellent Society in London, if the Directors are willing to accept of their services. They have been educated at one of our colleges; and deliberately made up their minds to go among the Heathen.'

We greatly rejoice in this information. What may we not hope for, if a number of pious, intelligent, and well-instructed young men are willing to consecrate themselves to the Lord? We trust that the example of the students at Andover will be imitated in other countries.

The Baptist Association was held in Philadelphia, October 3, 4, and 5, 1809. The Members of the several churches, in connection with this Association, are stated to be 4110; of whom 227 have been baptized since the last Meeting.

In South Carolina, it appears there are six Associations, in which, taken together, are more than 10,000 communicants.

By the Vermont Evangelical Magazine it appears, that there has been a recent revival of religion at Middleburg, particularly among young people; of whom above 20 belong to the college. The like evidences of a work of grace have appeared at Concord; and at Guildhall, about 25 miles from Concord.

A Letter from the Rev. And. Gray, Missionary among the Tuscaroras, states, That those Indians have made considerable advances in civilization and agriculture, and are very friendly to the preaching of the gospel. — The following Anecdotes are peculiarly interesting: 'Not long since,' says Mr. Gray, 'I preached from these words: "For as many as are led by the Spirit of God, they are the sons of God." This discourse seemed to have made a singular impression on the mind of the head Sachem, who immediately, upon the close of the service, arose and addressed his nation with a long harangue. Whilst he was engaged, I descended from the pulpit, and took a seat among his hearers. For a considerable time he seemed very earnest; at last, to my surprize, his voice faltered, he sighed deeply, resumed his seat, leaned his face on the head of his cane, and the tears rolled abundantly down his tawny cheeks. I enquired the cause; and was informed by Cusick, that the import of his talk was, exhibiting to his people the great benefits himself had received from his faith in Christ and his gospel; counselling them to open their hearts, and receive like privileges; complaining of, and mourning over their stupidity and obstinacy. — Another instance of the same nature, though of a later date, happened in my presence also. Paulus, a professor of Christianity, on the Sabbath morning before service, undertook (as he often does) to address his friends on much

the same topic. After continuing his talk for a considerable time, he fell into a deep fit of mourning; and eventually weeping, over the hardness and obstinacy of the unbelieving part of the nation. His distress he exhibited in somewhat of a singular manner, by voice, gesture, and shedding of tears.'

A LETTER from the Rev. Gideon Blackburn to Dr. Morse, of Charlestown, states, That a survey has lately been taken of the Cherokee nation; by which it appears, that there are 12,395 Indians; of which the females exceed the male about 200. The whites in this nation are 341; about one-third of whom have Indian wives. There are also 341 negro-slaves, 19,500 head of cattle, 6100 horses, 19,600 hogs, and 1037 sheep.

They have in active employ 13 grist-mills, 3 saw-mills, 3 salt-petre works, and one powder-mill. They have 30 waggons, nearly 500 ploughs, 1600 spinning-wheels, 467 looms, and 49 silversmiths. These advantages have been mostly obtained since 1796, and have very rapidly increased since 1803. The number of Bibles and Testaments circulated in the nation, including those of the children taught in the schools, is above 600; beside a variety of other books. On their roads they have many public-houses; and convenient ferries on their rivers. They learn different trades, according to their inclination. 'But as yet there is no church erected; and few feel the impressions of grace.'

Provincial Intelligence.

The West Kent Union Half-yearly Meeting was held at Mr. Popplewell's, Marden, April 17. Present, Mess. Knott, Gooding, Bentliff, Slatterie, Popplewell, Sabine, and Beaufoy, ministers; also Mr. Luckhurst and C. Warburton, Esq. visitors. The forenoon was introduced with prayer, and then devoted to the business of the Society. In the afternoon Mr. Slatterie preached, from 1 Tim. i. 11; and in the evening, Mr. Sabine, from 3 John 2. The other devotional services by other ministers present. — The next Meeting is to be held at Mr. Goodwin's, Lenham, Oct. 9, 1810. Mr. Kent to preach in the afternoon; but in case of failure, Mr. Knott; and Mr. Bentliff in the evening, or in case of failure, Mr. Ralph. The forenoon for business.

The Hampshire Association held their Half-yearly Meeting at Andover, April 18; when Mr. Bruce preached, by appointment, on the Mercy of God. Three other sermons were preached by Messrs. Bogue, Davies, and Griffin, from John i. 50 ('Thou shalt see greater things than these'); Jer. xliv. 4; 2 Cor. iv. 10. (The former sermon is printed.)

On the 20th, a new place of worship was opened at Ludgershall; and three sermons preached, by Messrs. Bennet, Hunt, and Elliott. — The next Meeting is to be held at Havant, on Wednesday, Oct. 10: Mr. Alfred Bishop, of Ringwood, to preach, on the Patience of God.

The East Kent Association held their last Half-yearly Meeting at Mr. Cramp's, St. Peter, April 18, 1810. Mr. Start, in the morning, preached from 1 John ii. 1, 2; Mr. Giles, in the evening, from Psalm cxii. 6; and Mr. Gurteen, the preceding evening, from Acts xxviii. last verse. — The next Meeting is to be held at Mr. Gurteen's, Canterbury, Oct. 17. Mr. Cramp to preach in the morning, Mr. G. Towsend in the evening, and Mr. Mather the preceding evening.

June 20. The Rev. J. Blundel, late of Bristol Academy, was ordained pastor of the Baptist church, College Lane, Northampton. The service was introduced by Mr. White, of Cirencester, with reading and prayer; Mr. Sutcliffe received the confession of faith, &c.; Mr. Heighton preferred the ordination prayer; Mr. Fuller delivered the charge, from 1 Tim. iv. 15, 16; Dr. Ryland preached, from 1 Thess. iii. 8. Mr. A. Cox preached in the evening. The congregation was numerous,

serious, and gratified on the solemn occasion.

June 21. The Rev. S. Adams, late at Bristol Academy, was ordained over the Baptist church at Kislingbury, in Northamptonshire. Mr. Cox, of Clipstone, began with reading and prayer; Mr. Fuller delivered the introductory discourse, &c.; Mr. Nichols, of Collingham, offered up the ordination-prayer, with the laying on of hands; Dr. Ryland gave the charge, from Rev. ii. 10; Mr. Sutcliffe addressed the church, from Ps. cxxii. 6; and Mr. Buck, of Sapstone, concluded with prayer. Mr. Heighton, of Road, began with prayer in the evening; and Mr. Norman, of Braunston, preached from Rom. i. 16. The gospel has been preached occasionally in this and the neighbouring villages for 30 years, the congregation has gradually encreased, and the place has been twice enlarged. The church was formed by an amicable separation from that in College Lane, Northampton.

June 27. The Rev. G. Norman (late of Sutton, Ely) was ordained pastor of the Baptist church at Soham, Cambridgeshire. The service was introduced with reading and prayer, by Mr. M'Kenzie, of Isleham; Mr. Freeman, of Bedford, received the confession, &c.; Mr. Tall, of Swaey, offered the ordination prayer; Mr. Fuller, of Kettering, gave the charge, from 1 Tim. iv. 15, 16; Mr. Farey, of Bluntsham, preached to the people, from Ps. cxviii. 25; Mr. Ingle, of Romsey, concluded the service with prayer. In the evening, Mr. Arrow, of Godmanchester, engaged in prayer; and Mr. Audley, of Cambridge, preached from Rom. i. 16.

July 4. The Rev. Mark Robinson (late student of Hoxton Academy) was ordained pastor of the Independent church at Steeple Bumpsted, in Essex. Mr. Bowers, of Haverhill, began with prayer and reading; Mr. Fielding, of Coggeshall, delivered the introductory discourse, &c.; Mr. Bass, of Halsted, prayed the ordination-prayer, with laying on of hands; Mr. Chaplin, of Bishop Stortford, gave the charge; Mr. Stevenson, of Castle Hedingham, preached to the people; and Mr. Jennings, of Thaxted, concluded with prayer. In the evening, Mr. Dunn, of London, preached; and Mr. Hopkins, of Newport, engaged in prayer.

An Annual Association was held at a new Independent Meeting-house, called Salem, near Conway, North Wales, July 4. The service began at nine o'clock, with reading and prayer, by Mr. H. Williams, of Cheltenham; Mr. Lewis, of Bala, preached from 1 John iv. 9; and Mr. B. Jones, of Pwllheli, from 2 Pet. i. 10. In the afternoon, Mr. W. Jones, of Wern, preached from Rev. xxii. 20; and Mr. Lewis, of Llanuwchllyn, from Heb. ix. 28. In the evening, Mr. Dan. Davies, of Rhes y Cae, preached from Luke xxii. 31; and Mr. Hughes, of Bryn y Bedda, from John x. 27. Mr. T. Jones, of Newmarket, and Mr. D. Jones, of Holywell, preached the preceding evening.

July 5. A neat and commodious chapel was opened for divine worship at Frome, in Somersetshire. Mr. Bogue, of Gosport, preached in the morning, from Hag. ii. 7; Mr. Jones, late of Plymouth, in the afternoon, from Ps. lxxiv. 22; and Mr. Berry, of Warminster, in the evening, from Isa. xliv. 35. Messrs. Stevenson, Lewis, Davis, Murch, Innes, Mantel, and East conducted the other parts of the service.

July 18. A new chapel was opened at Buxton, for the use of the inhabitants and numerous persons who resort thither for the benefit of the waters. Two sermons were preached, by Mr. Bradley, of Manchester, from Ps. xxvii. 4; and Mr. Boden, of Sheffield, from Rev. ii. 1. Mess. Mather, of Sheffield, Boothroyd, of Pontefract, and Cole, of Bakewell, engaged in the devotional parts of the service. It is hoped, that those who frequent Buxton, and love the cause of Christ, will use every exertion to countenance and support this new interest.

July 31, was held the First Anniversary of the opening of Mr. Collet's Meeting-house, at Swanbourne, near Winslow. On this occasion

three sermons were preached: by Mr. Reynolds, of Nash, from Ps. cxxxii. 15; Mr. Scraggs, of Buckingham, from Ps. xxxi. 19; and Mr. Seymour, of Tring, from Rom. viii. 14, 15. Mess. Tomlins, Gardner, Donner, Johnson, and Pickett, engaged in prayer. Each service was well attended. — The above infant cause owes its origin, and much of its present support, to the generous exertions of Mr. Dawney, of Aylesbury; and there is a pleasing prospect of success.

Aug. 1. The Rev. S. Neale was ordained over the Independent church at Thirsk, Yorkshire. The service was opened by Mr. Cook, of Rethe, with prayer and reading the Scriptures; Mr. Cockin, of Halifax, delivered the introduction, asked the questions, and prayed the ordination-prayer; Mr. J. Cockin, of Holmfirth, gave the charge, from 1 Tim. iv. 11—16; Mr. Vint preached to the people, from 1 Thess. v. 15; and Mr. Thurgoland, of York, concluded with prayer. Mr. Cook preached in the evening. The attendance was respectable, and the people expressed considerable satisfaction with the services of the day, which were the more impressive, as most of the people had never seen any thing of the kind before.

Aug. 8. The Rev. J. F. West, from Hoxton Academy, was set apart to the pastoral office at Chigwell Row, Essex. Mr. Smith, of Brentwood, commenced with prayer and reading; Mr. Atkinson, of Mill Hill, took the introductory part and asked the questions; Mr. Simpson, of Hoxton, offered the ordination-prayer, with imposition of hands; Mr. J. Townsend, of Rotherhithe, gave the charge, from 1 Tim. ii. 7; Mr. Ford, of Stepney, preached to the people, from Col. ii. 6; and Mr. Knight, of Kingston, concluded. The cause in this place commenced some years ago, by the occasional preaching of the late Messrs. Bryson and Morston. Since 1801 it has been supplied by students from Hoxton. In 1804 the present chapel was erected, at the sole expence of the late excellent Miss Tomkins, whose property was long employed in doing good, both to the bodies and souls of men.

Aug. 9. A neat Meeting-house was opened at Bottesham Load, in Cambridgeshire. Mr. Tall, of Swansey, read and prayed; Mr. Harris, of Cambridge, preached the sermon, from Exod. xx. 24. In the afternoon, Mr. Tall preached from Heb. vi. 12, to a large congregation, considering the badness of the weather. — This infant cause owes its origin to Mr. Thomas Reynolds, resident in that place.

Aug. 15. The Rev. Mr. Creak, late student in the Congregational Academy at Homerton, was ordained to the pastoral charge over the church of Christ assembling at Burnham Westgate, in the county of Norfolk. Mr. Ray, of Sudbury, delivered the introductory discourse; Mr. Townsend, of Bermondsey, addressed the minister, from the concluding clause of 2 Tim. iv. 5; and Mr. Carter, of Mattishall, stated the Duties of the Church towards their Minister, from 1 Thess. v. 12, 13. The devotional parts of the service were conducted by Messrs. Brown, of North Walsham; Johnson, of Fakenham; and Hull, of Norwich. Mr. Ritchie, of Wrentham, Suffolk, preached the preceding evening; and Mr. Hull in the evening of the day of ordination.

The Autumnal Association of Independent Ministers in Gloucestershire, will be held at Bristol, on Tuesday, the 18th of the present month. The morning service will be held at Mr. Thorpe's Meeting, at eleven o'clock; and in the evening, at Mr. Lowell's, at seven. — On the preceding evening there will be a sermon at Castle Green; after which there will be an open Committee in the vestry, for auditing the accounts of the Independent Benevolent Society.

The next Half-yearly Meeting of the Associated Ministers of Dorsetshire, is to be held at Blandford, on Wednesday, Sept. 12: Mr. Jones, of Birdbush; and Mr. Wheaton, of Lyme, to preach.

By the Report of the Committee of the Hull Society for the Suppression of Vice, &c. it appears that a considerable check has been given to the profanation of the Sabbath in that neighbourhood, particularly in driving of cattle and slaughtering beasts on that day. Some have been convicted of cock-fighting, and other scandalous offences. The disorders which used to attend Easter, Whit-Sunday, &c. have been suppressed. Dram-shops and hair-dressers have been shut up, partly at the request of some of the more respectable of the latter profession. Particular attention has been paid to check prostitution; and punishment has been inflicted on those who kept disorderly houses. The Committee conclude, That though 'less has been effected than might be wished, as much has been done as could reasonably be expected in so short a time.'

A CIRCULAR Letter has lately been transmitted by the Bp. of Hereford (Dr. Luxmore) to the Clergy of his Diocese, requiring from them a particular Account of the State of Religion within their several parishes, and comprehending principally the following subjects, respecting which a distinct answer is to be given to certain queries: — 'How, and how often the services of the church are performed, especially on the Lord's Day? — Whether the incumbent resides in his parish, or leaves it to the care of a curate? — The reason of such non-residence? — The annual stipend of the curate? — What are the seasons for catechizing the children? — What number of Dissenting places of worship there are in the parish, and of what denomination?'

HIBERNIAN SOCIETY. — The Rev. Thomas Gordon, who has for some time past been labouring successfully at Youghall, in Ireland, under the patronage of the above Society, was, on Friday, July 6, solemnly set apart, by the imposition of hands and prayer, to the pastoral office over a church recently formed in that place. Mr. Thomas, of Chelmsford, Essex, began the service by reading and prayer, described the nature of a gospel church, and asked the questions; Mr. Fleming, of Cork, prayed the ordination prayer, and gave the charge, from 1 Tim. iv. 16.; Mr. Thomas preached to the people, from 1 Thess. v. 12, and concluded with prayer. The whole of the service was peculiarly solemn and impressive, the congregation large and very attentive; and it is hoped that the good effects of this day's service will be seen for a long time to come.

EDINBURGH BIBLE SOCIETY. — By the First Report of this newly-formed Society, it appears that they have been very active, both in raising funds and distributing Bibles. Danish, French, and Dutch Testaments have been given to the prisoners of war in Scotland, and English Bibles to the army, navy, and poor families. They have presented 300*l.* to the British and Foreign Bible Society, 200*l.* to the Hibernian Society, 200*l.* towards the Oriental Translations, and 100*l.* to the Icelandic. More than 1700*l.* has been raised for the benevolent purposes of this Society within the year.

SLAVE TRADE. — A cause, of no small importance to the interests of humanity, was lately decided in London, by the Commissioners of Appeals, &c. The *Amedie*, a vessel under American colours, with slaves from Africa, was captured in Dec. 1807. The owners pleaded that she was bound to Charleston, South Carolina, where the importation of slaves continued to be lawful until the end of that year; but that, having been detained on the coast, there was no prospect of reaching Charleston before January 1, 1808, when the Slave Trade was to be totally abolished in the United States; the master, therefore, bore away to Cuba. This claim, however, was justly overruled, and the judgment of the Court was,—'That the claimants could have no right, upon principles of universal law, to claim the restitution, in a Prize Court, of human beings carried as slaves.' — On this decision depended, not only the pro-

perty of the vessel, but the liberty of the slaves; and we trust that it will give a death-blow to the contraband trade in human blood, which has been secretly carried on under the colours of different nations.

Aug. 7. A Meeting was held, at the New London Tavern, Cheapside, of about 60 gentlemen, for the purpose of enlarging, and more fully establishing, *a Society*, which has existed for some time past, *for Promoting the External Observation of the Lord's Day, and for Suppressing Public Lewdness.* By a Report which was read, it appeared that, in about the space of 12 months, the few active members who composed the original society, had convicted more than 200 persons for exercising their callings on the Lord's Day, among whom were some persons of consideration. It may be hoped that, by the accessions which are likely to be made to this Society, very important advantages to the state of public morals may be obtained. The following gentlemen were chosen as the foundation of a Committee, with power to add to their number: — Andrew Birch, Esq. Treasurer; the Rev. Messrs. Gurney, Harper, Wilcox, Jones, Saunders, and Shenstone. Also, Messrs. Myers, Hardcastle, Butterworth, Masset, Robinson, Mitchell, Bridgeman, Sergeant, Hebdite, Allen, Brown, Dury, and Calender.

Cheshunt College. — The Rev. J. J. Richards (late of Hull) has been appointed Tutor of this Seminary, in the room of Dr. Draper, now Minister of Camden Chapel, Camberwell.

A new chapel is about to be erected at Ryde, in the Isle of Wight. — Two friends of the gospel lately purchased a piece of ground in a central part of Ryde, and have offered it gratuitously to build a new chapel, if money can be raised to accomplish a desirable a work. The importance of this is, therefore, submitted to the consideration of the religious public, who, ever zealous to advance the Redeemer's kingdom, and promote the eternal good of immortal souls, it is humbly hoped, will cheerfully render their aid on the occasion. — *See the Advertisement on our Cover.*

Recent Deaths.—Aug. 15, died the Rev. *Richard Cecil*, M. A. many years Minister of St. John's Chapel, Bedford Row, London. He has been laid aside from his beloved work for more than two years, having been greatly afflicted with palsy. On the evening of the 14th he was attacked with a fit of apoplexy, which totally deprived him of motion and sensibility. In this state he continued until the evening of the 15th, when he expired without a struggle, and apparently in a profound sleep. Mr. C. was in his 63d year, and has left behind him a widow, with two sons, and four daughters, to lament, with the religious public at large, the loss of a most excellent man. We hope to procure, and to present to our readers, a full account of this valuable and useful servant of Christ, who was certainly one of the best preachers of his time.

June 10, at Manchester, the Rev. Dr. *Barnes*, a Dissenting Minister, in the 64th year of his age.

Lately, at Gosport, Miss *Shepherd*, who, for many years, boarded the Missionary students there, under the care of the Rev. Mr. Bogue. She was an amiable and useful person, whose loss will be regretted by many. Some account of her may be expected shortly in our Obituary.

Sunday Morning, Aug. 12, the Rev. *David Jones*, Rector of Llangan, died at Manorowen, near Fishguard. He had been at Langeitho Association, where he preached about ten days preceding his death; and we believe only reached Manorowen, where he resided part of the year, the day before he died.

HALF-YEARLY DISTRIBUTION OF PROFITS.

July 18. At the Meeting of the Editors of the Evangelical Magazine, the following Cases were admitted, and Relief voted: —

Cases.	Denomination.	Recommended by Mr.	L.
M. K.	Presby.	Bogue	4
J. G.	ditto	Ewing	4
F.	ditto	Waugh	4
Y.	ditto	ditto	4
B.	ditto	ditto	4
R.	ditto	ditto	5
C.	ditto	Buck	4
J. C.	ditto	Dr. Smith	5
S.	ditto	Fuller	5
J. P.	ditto	Duncanson	4
B.	Indep.	Simpson	5
C.	ditto	Platt	5
G.	ditto	Wilks	5
J. D.	ditto	Buck	5
M.	ditto	Fuller	5
A.	ditto	ditto	5
A.	ditto	Burder	5
E. H.	ditto	Clayton	5
U. R.	Indep.	Wilks	5
J. C.	ditto	ditto	4
A. A.	ditto	ditto	5
M. P.	ditto	Dr. Smith	4
M.	Baptist,	Hinton	5
J. S.	ditto	ditto	5
M. C.	ditto	ditto	5
S. D.	ditto	Buck	5
P.	ditto	Townsend	5
M. M.	ditto	ditto	5
B.	ditto	Fuller	5
B.	ditto	ditto	5
M. M.	ditto	ditto	5
A. E.	ditto	Dr. Ryland	4
E. E.	ditto	ditto	5
J. R.	Methodist,	Dr. Ryland	5
J. B.	ditto	Wilks	5

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
A Friend, by Mr. Evans, Carmarthen — —	2	2	0
Rev. G. Ford and Congregation, Stepney — —	70	0	0
A Friend, by the Rev. Mr. Lake, Worcester —	1	0	0
N. M. St. Helen's — —	1	1	0
A Friend, by the Rev. Mr. Lewis — —	0	10	6
B. K. Uppingham — —	2	2	0
S. M. C. — —	1	1	0
Rev. Mr. Longmire and Friends, Hargrave, Northamptonshire	5	0	0
Three Friends — —	1	0	0
Collected at the New Tabernacle, Plymouth, after a Sermon preached by the Rev. W. F. Platt — —	12	0	0
A Friend, at Stonehouse, by the Rev. Mr. Burn —	1	1	0
Rev. Mr. Allen and a few Young People at Lynn —	2	5	0
T. Bingham and Congregation, Whitchurch, Hants —	1	13	6
A Friend, by the Rev. Mr. Ewing, Glasgow —	2	2	0
The late Mrs. Mutch, by the Rev. Dr. Draper —	5	5	0
A Friend, by the Rev. J. Guard, Liskard — —	1	0	0

Collections after Sermons preached by the Rev. Mr. Bogue.

			£			
Rev. Mr. White's Congregation,		Chester		23	0	0
Mr. Stuart's	ditto,	Liverpool		11	6	8
Mr. Charrier's	ditto,	ditto	—	53	1	0
Newington Chapel,		ditto	—	31	10	0
Rev. Mr. Johnson's Congregation,		Warrington		15	0	0
Mr. Steill's	ditto,	Wigan	—	17	10	0
Mr. Sowden's	ditto,	Bolton	—	18	3	0
Mr. Fletcher's	ditto,	Blackburn		22	10	6
Mr. Bowden's	ditto,	Darwin		11	1	6
Mr. Bradley's	ditto,	Manchester	*	124	14	6
Mr. Jack's	ditto,	ditto				
Collection at Millbank		ditto		7	17	10
						335 14 7

* The separate amounts (not yet received) will be inserted next Month.

POETRY.

SIN LAMENTED.

[*From the New York Christian's Magazine.*]

Why swells my full heart, with sad presage o'erflowing,
As lonely I muse o'er life and its woes?
The storm's howl without, and the winds loudly blowing,
Are calm to the feelings that break my repose.

Ah, why busy Fancy, in haste to transport me
O'er the wide peopled earth to find sources of grief?
Why to War's sanguin'd plains thus incessantly court me,
When thou, even thou, canst not picture relief?

Why lead me to prisons, to dungeons, to gallies,
And show me the victims of tyrannic power,
Where haughty Ambition and Passion's wild sallies
Make life's lengthen'd mis'ry the sport of an hour?

I need not thy visions to swell the sad measure,
Or point out the source of our pains and our woes:
In each beating bosom lies hid the dark treasure,
Whence spring all the sorrows that break my repose.

Sin! parent of evil of ev'ry description,
From thy baneful influence our miseries flow;
Though 'fools make a mock,' and pronounce it a fiction,
To thee all our tears and our anguish we owe.

In the childhood of Nature, in Eden's fair bowers,
Pale Care was a stranger while thou wast unknown;
On Joy's tranquil bosom soft stole the sweet hours,
Ere Sin was engender'd and Innocence flown.

How sad the reverse! Ah, how chang'd man's condition!
Now evils unnumber'd crowd life's little span;
While, urg'd by fell Malice and wanton Ambition,
Man plunges his sword in the bosom of man!

Ye children of Folly's enchanting delusions,
Do no secret terrors e'er break your repose,
While ye harbour the fiend, whose destructive intrusions
Are the source of all crime, and of all mortal woes?

But, oh! shall a soul that has tasted of pardon,
Has wept for the sorrows and sins of mankind,
On Calv'ry's sad mount, in Gethsemane's garden,
Seen Justice and Mercy so sweetly combin'd!

Shall a soul so enlighten'd, so favour'd of Heaven,
Admit the foul monster, Humanity's stain?
Tear open the wounds by stern Justice once given,
And crucify Jesus again and again?

Heart sickening picture! yet let me review it
Till the veil shall be drawn from my own darken'd soul;
Till, humbled in dust, sov'reign grace shall renew it,
And the Spirit of Jesus enlighten the whole!

Then hasten, dear Jesus, our nature befriending,
To purge thine own children, and conquer thy foes;
To Earth's utmost limits thy banner extending,
O sign release to Humanity's woes!

LINES

to the Memory of a much-lamented Friend.

Oft have I heard the sullen tempest roll,
And seen the gathering clouds begirt the sky,
Give day's meridian orb a long control,
And draw a veil o'er Nature's laughing eye;
Yet the revolving hours with int'rest large repay
Charms which a short lived frown had borne away.

But when the awful flash of fell disease
Precedes the long resounding peal of Death,
Ah! not th' uplifted heart, or beaded knees,
Avert the stroke, or stay the flutt'ring breath!
Then God is deaf to prayer! — Rash mortal stay,
Revolving years will bring the Resurrection Day!

Then will that mystic volume be unseal'd,
Which we in vain have sought to open here;
And sov'reign love and wisdom be reveal'd
In scenes where unbelief read wrath and fear:
And where our distant view suppos'd a tottering base,
Behold a fabric to Jehovah's praise!

That heart with pure philanthropy which glow'd,
Those lips whence Wisdom's heavenly dew-drops fell;
The head, the hands, which ceaseless toil bestow'd,
The baneful seeds of vice in youth t' expel;
The vital current chilled, no more they move
In works of sacred piety and love!

Ah, fatal stroke! — Ah! why in life's full pow'r,
Must such a friend to virtue, grace, and truth,
Enter his rest ere yet the evening hour?
Who now shall watch, and warn, and guide our youth?
Recall that question! God, that grace who gave,
Still lives, still reigns, omnipotent to save!

Well may we weep, and such a loss deplore;
Insensibility were here a crime:
But Faith's strong optics stretches to explore
Bright realms of bliss, beyond the lapse of time;
And though a pious, active, gen'rous mortal dies,
Seeks to the fount of bliss for new supplies!

My soul, the sad, the solemn stroke revolve, —
Let sober recollection trace the past,
With holy grief, but with a wise resolve,
His course to follow, while the day shall last;
Catch the celestial fire, its influence find,
To expand, enlighten, rectify the mind! M. Y.

Farewell to the World.

Farewell poor world! with all thy toys,
And all thy transitory joys;
For ever may our friendship cease,
For in thy all I find no peace!

Farewell, poor world! for aye farewell!
No more in my affections dwell;
For ever hostile be my heart
To all, poor world, thou canst impart.

Farewell, poor world, I want no more
Thy fading glories to adore;
To seek for happiness in thee
In future, be it far from me!

Farewell, poor world, farewell to all
That thou dost Peace or Pleasure call!
In Christ I've pleasure, peace, and joy:
Thou canst not give, nor canst destroy.
A. A.

G. Auld, Printer, Greville Street, London.



Ridley Sc.

Rev.d Rd. Pearsall.

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THE

EVANGELICAL MAGAZINE.

OCTOBER, 1810.

BRIEF MEMOIR
OF
THE LATE REV. RICHARD PEARSALL.

Richard Pearsall was born at Kidderminster, in Worcestershire, August 29, 1698: he received his academical education at Tewkesbury, in Gloucestershire. The first ten years of his stated ministry were spent at Bromyard, in Herefordshire; from whence he removed to Warminster, in Wiltshire, where he continued 16 years. His last abode in our world was at Taunton, in Somersetshire; at which place he was minister about 15 years, when he finished his course with peace and holy joy, Nov. 10, 1762. Where he was known he was respected as a man, beloved as a Christian, and revered as a minister. Few men have been more honoured with usefulness through life; and being dead, he yet speaketh in his valuable and highly-esteemed writings. As the design of this Memoir is not so much to eulogize the man as to glorify God in him, we will present our readers with a few extracts from his Diary.

The following description of his views and feelings, in the prospect of engaging in the Christian ministry, we would earnestly recommend to the attention of students in similar circumstances: —

'Dec. 18, 1718. As I am now setting out as a candidate for the sacred office of the ministry, I would set apart this day for prayer, that God would be pleased, out of his infinite goodness, to make me an instrument in his hand of promoting his honour and glory, and the good of souls! I am sensible of my own weakness and inability to perform this office aright: I am insufficient of myself to do any thing good or acceptable in the eyes of God, — I can be the author of nothing but sin! How much of that pollution, guilt, and sin, that naturally cleaves to every one, do I experience in every religious duty! If then I am not able to perform any good work of myself, how much less to perform so great a work as that

which lies before me! Who is sufficient for these things? I would not, therefore, presume to undertake it in my own strength, or depend upon what I can do for the success of it. I am as well able to remove a mountain, and cast it into the sea, as convert a soul by my own means; for it is God that worketh in us both to will and to do of his good pleasure. I would this day implore the grace and assistance of thy blessed Spirit, O my God, in the discharge of every duty that has any relation to the sacred office I now undertake! May he who first moved upon the waters, move upon my soul! May he direct me in all my preparatory studies! — and since I live in a miserable, divided, distracted church, — since there are diversities of opinions, every one contrary, contradictory, destructive to each other, I would pray for and search after truth: I would wholly commit myself, O God, to thy guidance! I would endeavour to make enquiry after truth and the right way, as if there was no Spirit to guide; and after I have sufficiently, as I think, enquired, I would depend upon the influence and assistance of thy Spirit, as if I had not made the least search. O lead me and guide me in the way thou wouldst have me walk in! — and whenever I am at a loss, may thy Spirit be as a voice behind me, saying, 'This is the way, walk in it!' I would further humbly implore such a degree of health of body (which naturally is weak, and of a languid constitution) such vigour of mind, and such communications of grace and heavenly wisdom, that I may go thro' this work with alacrity and joy, ambitious of being made an instrument in the hands of my God of doing a great deal of good in my day; and that I may have many, who may at the great day of accounts be my joy and crown of rejoicing; and as I now undertake part of the office of a minister, I resolve, as long as God shall give me ability to prosecute it, to aim at his honour and the good of souls! Now, Lord, what wait I for? Truly, my hope is in thee! Accept a poor humble prodigal at the footstool of the throne of thy grace, who desires nothing so much as to be made capable of doing good. Would God honour me so far, I should be content. Let others take corn, wine, and oil, and all earthly good things they possibly can attain, I am satisfied.'

The following extract will shew his feelings in the review of his ministerial exercises: —

'*August* 30, 1725.

'Yesterday I finished and began another year; and I desire now, with seriousness and solemnity, to set apart a few minutes to look backward and forward. Looking backward, I must own, I have the greatest reason to be in a thankful frame; for what a stream of mercy has constantly attended me through the wilderness! Wherefore is it that such a worm, a poor rumber-ground, has been so long continued! Many, stronger

than myself, are cut off before my age; and yet I am mercifully spared, — many, that might have done much more for God than I have done, or have the prospect of doing! Blessed be that God, in whom are all my springs, that I have been able to go through my ministerial work with any measure of comfort, as to my bodily strength; while some, who have bodies stronger than mine, have seemed to groan under it. O what an engagement should this be to lay out myself to the glory of the God of my life and strength, and all my enjoyments! — And may I not humbly hope, it is to some good purpose that I am spared, when it seems, by the natural constitution of my body to be somewhat remarkable; and, O that the next year, and all the remainder of my life, may shew that my hopes are not vain? I will then, through grace, offer the praise of all to the name of my God, and will not sacrifice to my own net. And, surely, looking backward, I have not less cause to be humble than to be thankful. How many things crowd in upon me, and stare me in the face! — enough, more than enough to affright me, and throw me in the dust before God; and now having finished another year, I must say, How many precious years have I (not lived, but) loitered away? — How many in these years have done much for God and souls, and been very ripe for Heaven themselves! But, alas! how little usefulness can I discover! Upon this account blush, and be ashamed, O my soul! I have been shamefully slothful; I have abused my Master's talent. What meanest thou, O my sleeping soul, thus to act the sluggard! No wonder thou hast not been more successful, when so lazy! Where has been thy zeal for God and precious souls? Where has been thy travailing in birth to see Christ formed in the souls of those thou hast had to do with? Thou hast neither been fervent with souls in preaching, nor fervent with God in prayer for them, as thou shouldst have been. O blush, and be confounded before God on this account! Well mayst thou wonder thou wast not long ago among the wicked and slothful servants in Hell! — and what if, after thou hast preached to others, thou thyself shouldst be a castaway! What if, thro' carelessness and carnality, thou shouldst perish thyself, and draw upon thee the blood of other souls! O tremble at the thought, and be sensibly apprized of the danger! — and let a fear thereof spur thee on to diligence and activity in thy great work, to approve thyself faithful to God and souls!'

This extract shews the humility which characterized this good minister of Jesus Christ; but other parts of his Diary express his gratitude to God for that zeal and affection which he had inspired in his soul; and which were exemplified in the pulpit and in his pastoral visits. The writer of this has often heard it remarked by those who were familiar with him at Taunton, That his public labours were equally dist'n-

guished by close thought, luminous arrangement, and pathetic address. Few men have possessed such a talent for introducing spiritual subjects into familiar conversation, or of deducing religious instruction from passing occurrences. A great portion of his usefulness was attributed to the manner in which he conducted his visits to the people of his charge. While he endeavoured to acquire personal information from even the meanest of his people, through an explanation of their several engagements, he always repaid them by a word in season fitly spoken.

What was the basis of his hope as a sinner, and what were his reflections and anxieties as a minister in his last moments, may be collected from a letter, which he wrote to his congregation a little before his death, and which was read to them soon after his decease. It is prefixed to his 'Meditations on Select Passages of Scripture *.' The following extract will fully express the state of his mind in that interesting period:—

'How far you dwell on my heart, He only knows who searches it; but I trust I may say, Ye are witnesses, and God also, that I have a real and lively concern for you, especially for that prosperity of yours which is most important in itself, and which it is peculiarly my province to promote, that you may, as a church, be a flourishing society, a nursery for Heaven, a name and a praise unto the Lord in the earth; that your respective persons may share in the special favours of the Most High; that your bodies may be in health, as far as the wisdom of your heavenly Father sees consistent with soul-prosperity; that your trade may flourish; that peace may be within your walls; that all those blessings may be bestowed upon you which are contained in the presence of God, and are experienced by that gospel-church which shall be called *Jehovah Shammah*, because the Lord is there.

'Would you know my heart without disguise while in the views of death, judgment, and eternity? I tell you most seriously, that as my preaching among you was extracted from the ever-blessed gospel, and I daubed not with untempered mortar, so I now stand to the doctrines I so often delivered, and make them the basis of my hope and humble confidence in a fainting, dying season. The more near, the more distinct and awful views I take of the future scene, the more suitable I see those doctrines which are peculiar to the gospel, to be to the nature of God, the wants of my soul, and necessary to every fallen creature.'

His advice to the church at Taunton, respecting their choice of a minister to succeed him, claims the attention of all bereaved congregations; and with this we must conclude.

* Mr. Pearsall was also the author of two volumes of very pious and pleasing Meditations, on the Ocean, Harvest, &c. a good deal in the manner of Mr. Hervey.

'I am soon to be gathered to my fathers. When this event shall take place, there are two things which I would now, as on my bended knees, entreat you to be especially mindful of. Walk in love, and steadily adhere to one another, as members of the same body. Take care, upon such an occasion, that nothing be done through strife or vainglory: be humble and condescending mutually. Sacrifice every little thing to your settlement in a future minister, as much as may be every way proper. Let soundness in the faith, and true holiness, be the first things you look at; — embellishments, as far as is consistent, are worthy your regard. That it may be so, be much in prayer; and let social prayer, as a church, be made use of. Be not so in a hurry as to preclude proper consultation among yourselves, and with those you know are Christian friends, are established in the truth, and persons of judicious and distinguishing abilities. Be not so slow as to give room for faction or parties to rise up. If you thus walk in love, you may humbly hope that the God of love, of grace, and peace will be with you.'

THE ACCUSATION OF

The Bible *against* J. Neglectful,

MADE BEFORE JUDGE *CONSCIENCE:*

Begging his Interference, in endeavouring to rescue him from a degraded and dangerous Situation.

My Lord,

—

The person of whom I complain, became acquainted with me many years ago. His attachment to me at that time, and for several years afterwards, was exceedingly strong; he loved me as he loved his own soul, and often declared his willingness to suffer martyrdom in my defence. I was then his most intimate companion; seldom did he travel, but he took me along with him. When riding, or walking, he often consulted me upon the most important and interesting concerns; and I always gave him infallible direction; nor was he ever disappointed when he faithfully attended to my advice. We were almost constantly together, and the strictest friendship subsisted between us; even David and Jonathan were not more sincere in their attachment to each other. I was his beloved companion in the field, in the garden, in the chapel, and in the closet; indeed, in almost every place, I was suffered to accompany him; nor would he at any time hear me traduced by an enemy, without, in the true spirit of a friend, vindicating my reputation. He has often been so greatly affected with the seasonable advice I have given him, and with the 'exceeding great and precious promises' which I have made to him, that he has bedewed some of my pages with his tears of joy;

and then he would place me in the sun, or by the fire, to dry me, lest I should sustain the smallest injury. He well knows that I have never given him the least occasion to neglect me; I have never at any time, in the least degree, slighted him; but have always been his *steady friend*. He never consulted me in any difficult matter, but I immediately gave him the *best* advice. He never applied to me for assistance, but I cheerfully assisted him. Often have I given him *milk, meat, honey*, and whatever he needed to comfort, to encourage, and to strengthen him.

After what I have stated to your Lordship, it will evidently appear that I do not complain without cause, when I inform you, that, for some time past he has treated me with the greatest disrespect. He has passed by me as though I had been a total *stranger* to him, and has avoided me as if I had been his avowed *enemy*. Instead of taking me along with him from place to place, as once he did, I am always left at home. Instead of consulting me in his difficulties as heretofore, he listens to the advice of an impostor. Instead of making me his companion at breakfast, he has formed an acquaintance with one whose name is *Newspaper*, who often ridicules and laughs, both at me and my best friends. Indeed, he seems much better pleased with almost any company than with mine: especially if they are *witty*, and abound with *trifling anecdote*. Shakespear, Rambler, Tatler, and others of their fraternity, are his bosom friends. My case is truly pitiable; I am almost buried in *dust*, and am become they prey of an enemy, whose name is *Moth*. If I am not speedily rescued from my perilous situation, I shall be totally consumed. I hope, my Lord, you will lay the matter before our King, and that you will exert all your influence in endeavouring to restore mutual friendship between us. You well know that I have given no occasion for this neglect of me; and you know too, that *Neglectful* was much happier when I was his companion than he now is, or can possibly be, till our acquaintance be renewed.

Mr. Editor, — It is said that the CLOSET intends to bring a serious charge against NEGLECTFUL. If this should be done, you shall have a copy of it sent the first opportunity. yours, &c. ZAIR.

ON EVIL-SPEAKING.

Speak evil of no man.

THE sad propensity to propagate scandal, and to spread evil reports derogatory to the characters of many upright men, is an evil not confined to the 'world that lieth in wickedness.' The old leaven worketh much in this way, even amongst those who think they have a claim to the holy appel-

lation of 'Children of God.' The unhappy divisions, which are not, I am grieved to say, uncommon amongst the members of different churches, may, I am persuaded, trace up the evil to this fruitful source of iniquity. The writer of this article has, for several years, been a member of (he hopes) a church of Christ; and, from the bad effects, he has had the pain to witness, produced in the society to which he belongs, by busy-bodies and tatlers, he is induced to make the following observations, and to affectionately warn professed followers of Jesus against the anti-Christian practice. There are many, I doubt not, who fall into this practice from inadvertency, and want of consideration; they are not, at first, aware of the depth of the iniquity; and, perhaps from carelessly indulging themselves in *hearing*, they at length contract the unhappy habit of *spreading* the envenoming poison. Others, from a *love of talking*, catch this dangerous infection. Fond of associating with a few of the members of the same church, they love to go to each other's houses, and discuss the defects, or supposed defects of their brethren. I could particularize how, in many cases, the pastor, deacons, and private Christians, have alternately become the object of animadversion; but I hope the bare hint will be sufficient to those who have thus fallen into the snare of the devil. Should any of this class cast their eye upon these remarks, I conjure them seriously to pause, and reflect upon the injustice they are doing to their brethren; and immediately to relinquish an employ only fit for fallen spirits. The quotation I have made from Titus iii. 2, for my motto, is of universal application, and every Christian would do well to carry it into daily practice; for 'How good and how pleasant a thing it is, for brethren to dwell together in unity!' Come, my dear fellow-traveller, and contemplate the place which thou art hoping to inhabit; and remember, it is written, That nothing' that defileth or maketh a lie shall enter in.' Could the backbiter, with his present disposition, enter the blissful gates of that holy place, it would be no heaven to him; and canst thou indulge in that which makes thee so unlike the spirits made perfect? Are we not called upon to walk with the family of God as dear children? But how unlike a sympathizing brother is he who privately deals in slander! Forget not that Christ came to redeem unto himself a peculiar people, zealous of good works; but how can that man have any just claim to a place in the family of God, who delights in speaking to the injury of his brother? Can it be said of him, that he is of this peculiar people, and zealous of *good* works? Is he not rather demonstrating, that he is in the gall of bitterness, and in the bonds of iniquity? Again: Is it not commanded, that the children of God put on bowels of mercies, and be kindly affectioned one towards another? But is he in the exercise of mercy who meets with a party to pub-

lish faults, which, perhaps, have no existence, but in his own disordered imagination? Can he have any affectionate regard for his brother, who delights in emblazoning his spots? —Further; it is laid down as a certain truth, that 'if any man have not the Spirit of Christ, he is none of his;' and, what the fruits of the Spirit are, the apostle gives us a very clear and succinct account in Gal. v. 22—24. I cannot forbear transcribing them, lest the character I wish to correct should shrink from the duty of referring to his Bible. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' How completely is the evil-speaker at war with all the characteristics of a real child of God! I must not forget to affectionately recommend the frequent perusal of 1 Cor. xiii. and Rom. xii; and I would also wish to impress upon the mind of every Christian the following maxims: — 1. Never, on any account, mention the name of an absent brother or sister, unless it is to commend the grace of God in them; studiously avoid to say any thing to lessen them in the opinion of their brethren; — 2. Let every opportunity be embraced to suppress the evil in others, — always, in the true spirit of the gospel, warning every man to walk circumspectly; — 3. On all occasions, adopt the directions of the great Head of the church, in Matt. xviii. 15—18, 'If thy brother shall trespass against thee, go and tell him his fault, *between thee and him alone*: if he shall hear thee, thou hast gained thy brother; but if he *will not* hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established; and if he shall neglect to hear them, tell it unto the church,' &c.—That peace and unanimity may more prevail among the churches of the saints, is the sincere prayer of their brother,

ANTI-REVILER.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

NO. I.

[We have been favoured with a Series of Papers, of which this is the first, from an old and highly-respected Correspondent; and we give them to the Public with much pleasure, without making ourselves responsible for every sentiment they contain.]

THOUGH the years of the present century which have elapsed are few, the changes we have witnessed in the political and evangelical state of the nations have been great. To consider the signs of the times is worthy the meditation of every truly wise man; and to seize and improve all the advantages presented to him for the glory of God our Saviour, and the

good of his fellow-creatures, is his first line of duty. With this view, the following pages solicit the attention of all who love our Lord Jesus Christ in sincerity.

The events we have lately seen, and the present appearances in providence and grace, encourage the hope, that the time of the fulfilment of prophecy speedily approaches, when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. Never, in our day, have such strange things been brought to pass as of late, tending to remove the grand obstacles to the spread of the everlasting gospel;— never have such exertions been made to diffuse the knowledge of the truth as it is in Jesus, at home and abroad; — never before were such steps taken to disseminate the oracles of God, in their several languages, to all the nations of the earth;— never have we known such a desire expressed, and such efforts made to evangelize the Heathen, by various associations formed in different nations, and in many parts of our own, on the noblest and most liberal principles; — never hath such an host of self-devoted men, from all denominations of Christians in Protestant countries, presented themselves to encounter the perils by land and sea, in order to convey the glad tidings of salvation to those who sit in darkness and the shadow of death; — and eminent have already been the fruit of their labours! The gift of tongues hath been in part supplied by unwearied diligence to learn the languages of the nations where Providence hath appointed their station; and wonderfully have they succeeded, in various publications, but especially in their translations of the Bible into several languages, spoken by large bodies of men, who never could have heard the word of life but by such means. The blessing attending their ministrations, which will be more explicitly detailed as we proceed, encourages every just expectation, 'that the knowledge of the Lord shall cover the earth, as the waters cover the sea;' and if, in some instances, the rapidity of their progress may not have corresponded with the expectations of the sanguine,' the faith which doth not make haste,' continues to sow the seed, which, springing up, fixes its roots; and, growing night and day, expects the former and the later rain of the divine benediction to ripen it into a glorious harvest.

In order to present a distinct, and I hope encouraging view on this subject, I shall endeavour to trace a short, but authentic sketch of what hath lately been done, is doing, and is meant to be done, for the diffusion of gospel light and truth through the earth.

Europe, Asia, Africa, and America, with the later-visited regions of the Southern Ocean, will each afford materials for this interesting investigation; and if the research warms my own heart, and communicates a spark of the sacred flame of

Missionary zeal, kindled by a living coal from between the cherubim to others, then shall not the labour be in vain in the Lord.

I. EUROPE.

This highly-favoured region of the earth hath been long distinguished for peculiar eminence in science of every kind. From hence chiefly have the bright beams of wisdom, knowledge, and true religion shone forth to the surrounding nations. *Hinc lucem et pocula sacra.* Since the Reformation, the pure word of God hath freely circulated through a large portion of this quarter of the globe; and though the intolerance and power of the Romish church hath long and grievously suppressed the diffusion of the unadulterated word of truth in all the kingdoms under her obedience, a variety of circumstances hath of late concurred, to annihilate the dominion of this proud hierarchy over the consciences of men. A spirit of infidelity, produced by a horde of ungodly and philosophic men, engendered in her bosom, hath undermined the foundations of Popery, discovering and exposing her nakedness. In many of the countries brutishly enslaved by Rome, and formerly professing implicit obedience to her faith and dictates, all reverence for her is fled, and her institutions have been treated with contempt and ridicule. The superior ranks of life, the *literati*, and no small body even of the priesthood, emancipated themselves from the shackles of a degrading superstition, unveiled the mysteries of their *bona dea*, and loosed all the bands of blind obedience. After a series of struggles, the most sanguinary and inhuman, in France, the *focus* of the rebellion, a singular character arose, whose ambition, craft, and cruelty, reducing every power in the state to his dominion, and extending as despotically to the nations around him, completed the fall of this Colossus. Having swallowed up Germany, Italy, and nearly subdued Spain and Portugal, he chose to concentrate all dominion in himself; and seizing the ecclesiastical states, as a resumption of the gift of Charlemagne, whose succession he claims, he hath chosen to take possession of the whole, to strip the triple crown of all temporal dominion, and reduce the Pope himself to vassalage. By this loss of territory, power, and veneration, the Pope is reduced to the nominal bishopric of Rome, and left a mere cypher, *magni nominis umbra:* his anathemas are despised, his authority annihilated, and he is suffered only to remain to be a passive tool in the hands of this extraordinary man, whom God hath raised up to make his power known, in the vessels of wrath fitted for destruction.

Universal toleration best corresponds with his principles of infidelity and irreligion; and, as a political measure, strongly attaches a vast body of subjects, Jew and Gentile, to the person

of an Emperor, professing to protect alike all who peaceably submit to his government, without interfering with their opinions of religion. This highly praiseworthy conduct opens a door for the freer admission of the word of God, and the preaching the gospel, than could have been otherwise hoped or attempted; and however horrible have been the steps which have led to this happy result, God, who can bring good out of human evil, will assuredly over-rule this also, for the more speedy diffusion of divine truth in those regions of Popish blindness and bigotry, where her bright beams would not otherwise have been suffered to penetrate. If report is to be received, every man throughout France, and her subject nations, may now worship God publicly, as well as privately, according to the dictates of his own conscience. Jansenists, Lutherans, Hugonots, and even Methodists, are permitted to minister in their several places of assembly, alike under the civil protection; and no impediment appears to remain in the way of those who choose a different mode of religious profession from what before they made, while they continue peaceable and obedient subjects to the existing government;—and who doth not owe submission for protection? The circumstances must be strong indeed, that can justify resistance, even under oppression or persecution. As matters stand, under the present despotic ruler, it would cease to be a wonder, after the strange scenes we have witnessed, if a Protestant church should assemble within the precincts of Rome itself.

I am not sufficiently informed, whether there be any considerable revivals of real evangelical religion in France; but from the number of Protestants in the south, the Jansenist clergy, the secret ones, that have such an opportunity of declaring themselves, as never before in our day was afforded them, I cannot but be confident, that faithful men, zealous for the glory of their divine Master, in many places exert themselves, and improve their opportunities publicly, and from house to house, to preach and teach Jesus Christ.

Bavaria hath manifested a like spirit of toleration; and even the bigotted *Austria*, now so humbled, hath relaxed in her severities towards her Protestant subjects. Our German correspondents however, full of complaint of the universal poverty and desolation, express their grateful sense for the relief their brethren in Britain have ministered to their distress, assuring them that God hath not utterly forsaken his church and people; but that many, under the severest pressure of want and affliction, cleave to the Lord with full purpose of heart; and that the gospel is preached, and the word of life circulated in their native tongue, through the bountiful supply of Bibles which have been afforded them. How much do they owe to that noble institution among us, *The Bible Society!* Melancholy and deeply afflictive as have been the calamities which have

visited Germany, through the inordinate ambition of the present Ruler of France, the issue of the scourge may be looked for, as it regards the gospel, with good hope through grace. The very sufferings themselves tend to soften the obduracy of the human heart, and stamp 'Vanity of vanities, all is vanity!' on every thing beneath the sun. Thus the judgments that are in the earth are ordained by the all-wise Governor, as the most effectual means to lead its inhabitants to learn righteousness.

We have indeed to lament the wide spreadings of infidelity through every nation; but even these have done more to bring down the high looks of proud Popery, than all the efforts of Protestantism. Like the arms of the blind Sampson, they have pulled down the temple of Dagon and his worshippers; and the Israel of God should seize the occasion to emancipate themselves from the yoke of the Philistines. Respecting the final issue of the conflict, we entertain no apprehensions. *Magna est veritas, et prevalebit.* Whoever stumbles on this stone shall be broken; but on whomsoever it shall fall, it will grind them to powder. When the axe of the infidel hewer, and the saw of Despotism itself, have done their appointed work, though proudly boasting against him that shaketh them, they shall be consumed together; 'for the mouth of the Lord hath spoken it.'

In the still fearfully blind and bigotted countries of *Spain* and *Portugal*, though no ray of spiritual light seems yet to have dawned on their superstitious mind, by the present bloody contest, some mountains are levelling, some vallies exalting, 'to prepare the ways of our Lord, to make ready in the wilderness the highway for our God!' Even the presence of the heretical English defending them from their enemies, may soften down some prejudices, though I fear the example or profession of soldiers is little edifying; and very few of them disposed or able to promote the knowledge of pure and undefiled religion. The effort indeed hath been happily made. The Spanish prisoners were sent home, with Bibles in their hands; which they received with thankfulness, and read with avidity; and more have since been distributed in Spain and Portugal. An opportunity is thus afforded to many to search the Scriptures in their native tongues; and wherever they are dispersed, they are 'able to make men wise unto salvation, thro' faith, which is in Jesus Christ.' The day of small things is not to be despised; and when the final result of the subsisting awful conflict shall be seen, some greater facilities will be afforded, it is to be hoped, for the admission of the pure light of truth, to dispel the clouds of ignorance, idolatry, and superstition.

In *Sicily* and *Malta*, whither horrid War hath led our brave countrymen, a few gracious souls we know are found among them. These, like the leaven hid in the measures of meal, may

cause some pleasing fermentation. At *Gibraltar* there was a very lively little band, who assembled to confirm, establish, and strengthen each other in the faith as it is in Jesus. All this indeed is but as the morning spread upon the mountains; but even thus, how much more hopeful than darkness and no light!

In the north of Europe, in *Denmark*, *Norway*, *Sweden*, *Finland*, *Iceland*, *Greenland*, and *Lapland*, the vital spark is not extinct. The book of God hath been dispersed among them, and faithful labourers fan the feeble flame; while the noble exercise of British charity extended to the poor, ready to perish for want by the ravages of war, hath drawn down upon their benefactors the most grateful acknowledgments.

In *Russia*, the Greek church maintains the doctrines of Truth in her creeds, and reads the Scriptures in her assemblies; and though abundantly overloaded with the worship of saints and the virgin, and the fooleries of superstition, a living seed will no doubt be found in the midst of them; and one branch of Dissenters, the *Roskalniki*, is said to adhere to a purer worship. To the honour of this government be it recorded, that our Moravian brethren at Sarepta, and several German colonies of the Lutheran church settled on the Wolga, have met with every encouragement and protection; and even an English Mission at Karass, under Mr. Brunton and his companions, hath been patronized and highly-favoured by the Emperor, and some of his nobles. The cloud is indeed no bigger than a man's hand; but if the Lord pleases to spread it over the heavens, it will portend and produce abundance of rain.

[*Britain in our next.*]

ORIGINAL LETTER
OF THE LATE REV. J. THOROWGOOD.

My dear Sir, *To the Editor.*

The inclosed is a Letter of the late Rev. John Thorowgood, of Barking in Essex, to a Lady, who had complained to him of the decay of spiritual affections. If you think it adapted for general usefulness, you are at liberty to insert it in the Evangelical Magazine. I am yours, &c.

Dunmow. **R. F.**

My dear Sister, — I WOULD have written an immediate answer to your mournful letter, had not other necessary engagements prevented me. My first moments of leisure are devoted to you; for indeed from my heart I pity you, and sympathize with you; and much do I wish that it were in my

power to say any thing to comfort you. Your complaints do not surprize me. I naturally expect something of this kind in the first years of Christianity; and, as soon as the first fervour of religious affection declines, it is usual, — it is general, — it is almost universal; and perhaps I should not go too far if I were to say, that something of the kind seems even to be *necessary*. In order to explain myself (before I make any particular remarks on the contents of your letter) you will permit me briefly to represent the usual progress of religion in the heart of man. There are, indeed, many exceptions, and much variety is to be observed in the work of the Holy Spirit; but, in a multitude of instances, we have found its progress to be something like the following: — The work of grace is usually commenced with terror, though in very different degrees, and of very different duration. Hope, peace, comfort, is at last (whether sooner or later) obtained; and when the soul is enabled to lay hold of the divine promise, and to make self-application of it, it may be expected that love and joy will be the effect of it. Those who have much forgiven, will love much. Those who were deeply sensible of their guilt, will naturally feel a proportionable degree of gratitude; and while the sense of mercy is fresh and new, it may be expected that it should give birth to the most lively and warm emotions. At such a time, how does the world appear? It is not worth a thought; and even its necessary employments, as far as they divert the mind from better things, are burthensome and disgusting.

What then are the objects of popular pursuit? They are vain and empty; and it appears astonishing how any persons can think them objects of importance. Are there difficulties, are there sufferings in the way of duty? The animated Spirit soars above them. Far from interrupting the course, they give additional life and fervour in it. Nothing then seems too much to be done, or to be borne, for the sake of Christ. It is even sometimes a wish that some peculiar trials might occur, and furnish an opportunity for the discovery of the ardor of affection. This is a sweet season; but it is not a lasting one. Perhaps it never was durable, and never was intended to be so. I can see the wisdom and kindness of God in granting such seasons; and I think, also, there appears to be wisdom and kindness in interrupting them. There are many lessons to be learned, which cannot well be learned unless we descend into the valley of Humiliation. It is proper that we should know ourselves; for instance, the corruption of our hearts, — the inconstancy of our affections, — our weakness and our deadness, and our absolute dependence upon God; — and, in order to this, it is necessary that we should go through a variety of exercises, and be in different frames. How little, in comparison, does that person know of himself,

who is in the sunshine of spiritual prosperity! He seems to fancy that his resolutions cannot be shaken; that his fervour cannot decline. He is ready to imagine that his corruptions are dead, and will never more shew themselves; and too ready is he to censure those who walk in a state of darkness, and even to refuse them a place amongst the people of God. A very eminent believer once said, in his prosperity, That he should never be moved; but the Lord hid his face, and he was troubled. That we may know ourselves, and pity others; that we may learn to trust the Lord when we cannot see him, and to live in entire dependence upon him, it seems necessary that we should be acquainted with spiritual affliction; and we find, accordingly, that believers, in general, have been acquainted with it. It is proper that this should be kept in mind, that we may not think our situation singular, or be surprized, as if some strange thing had happened to us. Our great concern should be, to conduct ourselves properly under the various dispensations of our heavenly Father, and to glorify him by our faith, our love, our fixed attachment, and our unwearied service, in every situation in which he may think proper to place us.

The representation which you have given of your case, is indeed a melancholy one; but I apprehend, in some things, you have expressed yourself too strongly; at least, you will permit me to observe, that your account is not quite consistent with itself. You speak of great deadness and insensibility, and yet you are exceedingly distressed, which you could not be, if you were without life and spiritual feeling. You complain of a want of reverence of God; and yet his terrors make you afraid! You mourn his absence; and yet you are not sensible of love! I can easily account for such inconsistencies, at the same time that I think it appears from them, that you are under some mistake; but I will not insist upon them. I perceive that, before I have well begun, it is almost time to conclude. I will, therefore, be as brief as possible in what remains. You complain (1st) of the power of corruption; — but it is not because your heart is now more filled with it than formerly, — it is, I trust, because you are now more sensible of it than in past times. If it be really your burden and your grief, — if you do not entertain or cherish it, but conscientiously strive against it, your present state, in this respect, may be considered as an improving one. God is now humbling you, teaching you, and leading you to a more full conviction of your unworthiness and vileness. — You next complain of your coldness and deadness; and this indeed is a proper subject of complaint. It is indeed to be lamented, that our hearts are so little affected by those great things that are revealed to us, and that have been done for us: but a coldness that is felt is not a mortal coldness, — the sense of it is a proof that there

is life with it. You wish however, and you cannot but wish, that it were removed; and that the vigour of life and love were restored to your soul. You know who it is that quickens; and your applications must be made to him; and while you are diligent at the throne of grace, I would wish you to use other proper means of restoration. When your mind was formerly impressed and affected by spiritual things, in what light did you view them? What were the particular considerations that affected you? Endeavour to bring back the same ideas. Think closely of the wretchedness of your condition; — meditate upon the wonders of redeeming love. Consider what the Lord has done for you; and do not content yourself with hasty superficial thoughts; but apply your mind to these things, — follow them as far as they will lead you; and probably you will find your former affections return. This is the very thing that is recommended in Rev. ii. 5. The heart, like wax, usually requires some time to soften it; and the reason why spiritual considerations commonly fail to move us, is often because they are not pursued far enough. Perhaps, we drop them, as the heart begins to soften under them: if we follow them a little farther, they would have their effect upon us. I have sometimes found it very useful to meditate with a pen in my hand; — to converse with my own soul by writing. This way is, at least, attended with one good effect,— it fixes the thoughts, and carries them on from consideration to consideration. Together with this, you should guard against long intervals between one religious exercise and another. Endeavour to keep alive a sense of spiritual things at all times: do not let the iron be quite cold before you again apply it to the fire. It is much more easy to keep up affection than to renew it; and our intercourse with God should therefore have but short intervals, though it be kept up only by occasional and ejaculatory applications to him. Public improvement depends in a great measure upon private frames. Sometimes, indeed, it is otherwise; but in general, if our hearts are serious, and we are desirous of improving all that the Lord says to us when we enter his house, we may hope for, and shall often find his presence with us. For my own part, I can say, that when my soul has been near to God, I have never heard a sermon, however mean, from which I did not derive some profit; but when it has been otherwise with me, the best o fmeans have been attended upon in vain; but I cannot enlarge: a treatise would not be sufficient fully to discuss these subjects. I will only add, that the third of Lamentations, if you closely consider the directions, as well as the encouragements which it contains, will perhaps much assist you.— That the Lord may restore to you the light of his countenance, and enable you to walk under a sense of his love, is the prayer of your friend and brother,

J. T.

Extracts from the Diary of a Minister lately deceased.

Nov. 10, 1762, Lord's Day. Reflecting on the distress I often feel on the Lord's Day, I looked up to the Lord, and endeavoured to find out its nature, cause, and cure. I found its *nature* to be a fear of displeasing man when speaking in public; its *cause*, too much love of esteem and honour among men; its *cure*, due consideration of the emptiness of every thing in man respecting my happiness, and of the vast importance of pleasing God.

27. In closet prayer, I enjoyed nearness to the Lord: took his word for my rule, — his promises and perfections for my encouragement; my sins appearing great, drove me from self-dependence; the satisfaction of Christ to the law and justice of God appeared sufficient, and I was enabled to exercise faith in him. The duty was pleasant; and the work of God, though difficult before, appeared most delightful.

29. Observed that a person, generally reputed wise, was too much carried away with the company of rich though weak persons.—Learn never to desire or seek the company of any persons, from choice, but those truly religious.

December 3. Set apart some time in my closet for meditating on Death, its nature, certainty, nearness, forerunners, and consequences. My mind was affected; and once more looked to the blood, righteousness, and grace of Christ for the present and future salvation of my soul. I thank thee, O Lord, for these thoughts! — and I call thee to witness to my throwing my soul into the arms of Christ for the sake of its salvation. O stir up my sleepy soul to activity in thy service! — and as I have an opportunity of speaking for thee to many souls, give me the tongue of the spiritually learned! — open my mouth, and my lips shall shew forth thy praise. My soul, keep the moment constantly in view in which thou goest from working for God to reckoning with God. Thou soon wilt stand before his judgment-seat; and hear from his mouth thy final sentence, which will be immediately attended with thy entering into exquisite joy or sorrow. No more hope nor fear; but full enjoyment of the object hoped for, or suffering of the evil feared. Lord, sanctify these thoughts!

December 16, 1762. In my studies felt great distress of soul: feared for my state, trembled at my work, and could not fix my mind on any particular duty; but, in the midst of this distress, I was inclined, I trust by the Lord, to attend to the immediate concerns of my own soul. I viewed my soul as utterly lost by sin, — believed Christ every way suitable to my wretched condition; and, in a solemn manner, cast myself upon Christ for the whole of my salvation. I have no other hope of salvation but what arises from the undertakings of Jesus of Nazareth, the Son of God. Thou knowest, Lord, the actings of my mind; and when I hereafter stand at thy bar, I shall be able to tell thee, that I have this day committed the keeping of my soul to thyself. I believe there is no Saviour besides thee, nor do I desire any other, — thou art enough! I am satisfied of thine ability, and I have hope in thy willingness. I think that one day thou wilt entirely free me from sin, and bless me with perfection in holiness. Hasten the time; but thy will be done.

28. Late hours out of my lodgings are attended with no pleasure or profit; but, on the contrary, make way for barrenness and distress of soul. Let me avoid it in future.

Jan. 4, 1763. Fixing on subjects for conversation before I visited friends, was of great use to me; and I trust followed with a blessing! Let me never sit long with any of my people who do not talk about their souls. —I saw that the flourishing state of the church exposes me to temptations, to pride, and delight in the esteem of men; and, therefore, set apart some time to seek the Lord for humility and assistance.

7. In a walk, which was improved by prayer and praise to God, I had more pleasure, and was more fitted for other duties, than when I have made the greatest acquisitions in language or science.

10. A person's directing, in matters that did not properly concern him, appeared very odious. A person's resenting what did not appear to be ill-designed, rendered him disagreeable. A person's refusing a favour, but shewing a reason for such a refusal, appeared engaging.

18. Visited and prayed with T. P. who talked like a man converted to God; and desired me to preach his funeral-sermon, from Ps. lxxvi. 13, 'For great is thy mercy,' &c. The Lord met with him, so as to awaken his conscience, when persuading his son to tell a lie to his mother, in order to excuse his father's drunkenness!

May 15. Preached three times. Thinking that the discourse on Psalm cxix. 34, would discover more ingenuity than either of the others, I determined yesterday to deliver that in the evening, when I expected the greater number of hearers, as well as the most polite, being too fond of the esteem of men; but the Lord, who resisteth the proud, and will hide glorying from man, was righteously pleased to leave me in the evening to an unusual degree of barrenness. Lord, help me henceforward to aim at thy glory in every sermon; teach me my dependence on thee for freedom in thy work; and help me to set light by the esteem of men, so that I may not be elevated if I attain it, nor sinfully dejected if I should lose it.

Aug. 5. I find that a person's talking about the pleasures of religion, when that person's conversation has not been pious, is very disagreeable. Therefore, look well to thine own life, if thou wouldst have persons regard thy discourses, about the pleasures and advantages of a religious life.

19. A consciousness of the importance of my work, and of the Lord being my Master, has a very happy tendency to compose the mind when speaking in public, and to deliver it from the slavish fear of man. A minister's talking of the great God, and the important things that relate to the eternal salvation of immortal souls, in a rough unaffected manner, appears very disagreeable. Lord, do thou, therefore, be pleased always to enable me to speak of these momentous subjects with suitable savour and seriousness.

Sept. 18. Being about to set out on a journey early to-morrow, and not knowing what Providence has determined concerning me, whether I am to return hither again or not, I endeavoured this night to surrender up myself into the Lord's hands, thus signifying my total reliance on Christ for all my salvation. Holiness I love, and esteem as a necessary meetness for Heaven; but I make mention of the righteousness of Christ alone for my justification before God. Lord, if it is thy holy will that I should return, I beg it may be to glorify thee; but if I am to go into another world, I beg, through Christ, that it may be to enjoy thee there for evermore. My friends, when you see this, consider me as speaking to you from another world; and if you would listen to the last advice of one who would do you good, seek to please God in all you do, aim at the advantage of one another's souls. Remember, there is no true holiness without the Holy Spirit, nor any salvation but in Christ!

21. Any difficult service, if evidently a duty, should be attended to the first opportunity; because hereby the mind is freed from fear and temptations to omit; whereas if we let the first proper opportunity slip, Satan may afterwards more easily prevail to occasion an entire neglect of future opportunities.

23. I find the company of carnal persons, though they may not be very immoral, injurious to my mind. Nothing so much supports my mind under disappointments in providence, as the consideration of God's working all things after the counsel of his own will.

Oct. 8, 1764. Proposed spending a considerable part of this day in enquiring into the depravity of my nature, in order to my prizing more the Lord Jesus Christ, an all-sufficient Saviour. My enquiries have not been

so extensive as proposed; yet I hope the examination I have been enabled to make, has had some influence on my mind to produce deeper humiliation. Lord, give me a deeper sense of my sinfulness, that I may fly the more eagerly to my refuge, which thou hast set before me in the gospel!

Oct. 9. I retired into the garret over the meeting-house, to examine into the affairs of my soul, and plead with the Lord for his blessing; for I found my doubts respecting my state numerous and strong. My easily-besetting sin appeared to be 'seeking the praise of men;' which seems to be proved by my immoderate grief when my fame is diminished, and my immoderate and unlawful joy when I apprehend it is by any means augmented. I sought to know what my pursuit should be; and was soon led to conclude, that pleasing the Lord was the greatest thing. In this I was confirmed; because this end is God's own (Prov. xvi. 4); it was Christ's (John viii. 29); it is the end commanded us (1 Cor. x. 31. 2 Tim. ii. 15); it was the end of the first and best ministers of the gospel. 1 Thess. ii. 4, 6. Moreover, seeking to glorify and please God in all I did, appeared the likeliest way, both to do service to others and to increase my own knowledge, holiness, and comfort; for those who honour God, he will honour. The means of pleasing God are (1.) Faith in Christ, — (2.) Dependence on the help of the Holy Spirit, — (3.) Sincere endeavours to conform to his revealed will in faith and practice. Reasons against seeking the praise of men: — (1.) It is empty in itself, — vanity; — (2.) Seeking it is offensive to God; and, therefore, injurious to my own soul; — (3.) It is displeasing to men; and so the certain way of missing such a degree of respect from men as may be desirable. I trust I mingled frequent and ardent prayers to God, through Christ, for the greater blessings. Lord, help me now to wait for an answer.

Oct. 10. I find corruption is pleased with the exercise of gifts in social duties; but in secret duty, where no creature can observe the exercise of gifts, there corruption disinclines to any care about the manner how God is treated.

11. Speaking for the Lord is best performed when the mind is most impressed with a sense of his perfections and grace. Retirement and earnest intreaties with God are useful in succeeding public exercises. Remembering that I am speaking for the great God, and about what all will soon acknowledge to be most important, wonderfully emboldens my mind, and loosens my tongue in public services.

12. In secret prayer, I had one of the sweetest seasons I have felt a long while. Observing pride and excessive self-indulgence in a professor of religion, I was thereby influenced to disesteem that person. Learn hence to avoid every thing of the kind thyself.

13. Having such subjects under consideration for to-morrow, as led me to think more of Christ than usual, I felt more pleasure than ordinary in my work. Observe this in future preparations for public services: the more of Christ there is in what thou thinkest, sayest, and dost, the more comfort art thou likely to experience in thine own mind, and the more good art thou likely to do to souls.

17. Heard that the imprudent conversation of a Calvinist, about some of the sublime doctrines of the gospel, so prejudiced the mind of one who was under concern of soul, as to make him shun the company of that imprudent person afterwards. Learn, as not to betray cowardice, by shunning to declare, at proper seasons, the whole counsels of God, so not to injure the truth by a froward and dogmatical contention about it, especially in the company of persons just awakened to a sense of sin.

Oct. 12. Had poor frames all day; yet heard that several persons were profited. Never, therefore, desist from duty, however barren thou mayest be in thyself; and learn to depend on that blessing of the Lord for success in thy labours, and not on thy supposed good frames.

Evangelicana.

BIBLICAL CRITICISM.

And the key of the house of David will I lay upon his shoulder.
Isaiah xxii. 22.

Commentators have been much embarrassed as to the meaning of this passage of Scripture, not understanding how a key can be carried on the shoulder, it being by no means applicable to the keys which are now in use. Perhaps it is not yet generally known, that, in the early ages, they made use of certain crooked keys, having an ivory or wooden handle. These were placed in the holes of doors; and by turning them one way or the other, the bolt was moved forward or backward, in order to open or shut the door. — This is evident from the testimony of Homer, where he says (Odyss. 21) That Penelope wanting to open a wardrobe, used a brass key, very crooked, hafted with ivory. This kind was very ancient, and differed from those having several wards, which have been invented since. According to Eustathius, they were in the shape of a sickle; but not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as the reapers at this day do their sickles. Hence the above part of Scripture may be clearly understood.

Sarah.

ILLUSTRATION OF RUTH IV. AND PSALM LX. 8.

Mr. D'Israeli, in his Curiosities of Literature, vol. i, p. 462, observes, That the word (נַעַל) which we render *shoe* in the above texts, the Chaldee Paraphrase, in the latter of them, renders *glove*; and Causabon explains it of the *clothing of the hand*. Though Mr. D'I. does not himself adopt this explanation, he traces the antiquity of gloves up to the times of Xenophon and Homer. He shews the giving of a glove was, in the middle ages, a ceremony of investiture in bestowing lands and dignities. In A. D. 1092, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward II. the deprivation of gloves was a ceremony of degradation: but as there seems no sufficient authority for rendering the Hebrew word in the above texts *glove*, is it not probable that the taking off a *shoe* or sandal, was formerly a method of transferring inheritances among the Hebrews. — Castell (Lex. Polyg. col. 2342) mentions, that the Emperor of the Abyssinians used the *casting a shoe* as a sign of dominion. Then the meaning of the Psalmist will be, 'Of Edom will I take possession,' — wherefore he adds, 'Who will lead me into Edom? Wilt not thou, O God!'

INTERPRETATION OF PARABLES.

Chrysostom has said (Hom. 65, on Matt. xx) too much attention should not be bestowed on the individual parts of a parable, nor ought it to be wrung out, as it were, for its sense; but when we have learned what is intended in a parable, let us regard the useful instruction conveyed in it, and make no attempt to investigate any thing more.

Salmeron (tom. vii. tract 3, p. 16) illustrates this idea by the example of a knife, with which we cut our bread and our meat. 'A knife,' says he, 'cuts but on one side: it is not made to cut neither with the handle, nor with the blunt edge, nor with the point; and yet the handle the point, and the blunt edge, are all necessary in a knife. Thus are many things introduced in parables, which, though they have no spiritual meaning, are necessary and conducive to convey the spiritual meaning intended. A plough, in like manner, cuts the soil by its share alone; but this must be fixed in something, and possess other parts, that it may be adapted to its

purpose: so too in stringed instruments of music, the strings alone are struck, and these give out the sound; but to adapt them for this, they must be fixed in some other parts, which are thus necessary, not for producing harmony, but that it may be produced from the strings.

If we were to propose an interpretation for every part in the parables of Jesus Christ, we should run into profaneness and absurdity, *e. g.* Luke xii. 3. Christ compares himself to a thief; but this, in one respect only, viz. the suddenness and secrecy of his second coming (Luke xvi) he commends the *prudence* of the unjust steward, but not his intention to defraud his master.

PUBLIC CHARITIES.

Orphan Working-School, City Road.

The Orphan Working-School, and House of Reception for Necessitous Children, was instituted by Voluntary Subscription in the year 1760. About 60 Children of both sexes are maintained and educated in the building, which is very capacious, and in a peculiarly airy situation. The boys and girls are lodged in distinct wings, and carefully kept apart, except when they assemble for family worship: they are instructed in reading, writing, and arithmetic. The boys, when of an age that permits them to labour, are employed in weaving List Carpets, in working for the Net Trade, in making Shoes, and in other branches of Leather Manufacture. The girls, in addition to the usual school learning adapted to their situation, are taught sewing and knitting, besides the Household Business, which they are capable of performing. When 14 years of age, the boys are usually apprenticed to some handicraft or manufacturing trade; the girls, most of them to service in respectable families; and the utmost care is taken to place them under the protection of masters and mistresses where their morals and religion will not be endangered.

In the present state of society there is not any charity more necessary or desirable than that which takes the children of the indigent poor out of the way of those vicious impressions to which their associations naturally lead, and implants in their minds the principles of sobriety, industry, and religion. Stated hours of prayer and reading are every day observed; and the strictest regard is paid to the proper behaviour of the children, which is enforced by the visitation of a Committee, who regulate the internal management of the house, and attentively examine the children every week. Since the Institution of this Establishment, nearly 600 children have been taken out of the house. It is hoped, there are many who owe their comforts in this world, and their prospects of final happiness, to the instruction they have received under this fostering roof: — many an industrious tradesman has here acquired habits of regularity and sobriety; some in a distant land, serving their king and country, have, in sickness and danger, derived their support and courage from the religious knowledge here implanted in their minds; and others have in after-life been employed in dispensing to Christian Societies those glorious truths of the gospel, in which they were first initiated by the kindness of the Governors of this house. In the Female Department, though less the subject of public observation, many valuable and useful servants, as well as many affectionate and attentive parents, have borne testimony to the utility of the Institution. The income of the capital for the support of the Orphan Working School, invested in the public funds, together with some small rents and the annual subscriptions, doth not amount to more than £ 760 annually; which, without the aid of legacies and occasional benefactions, would be wholly inadequate to the maintenance of the children now in the house. The Managers, therefore, feel it their duty to call on the liberality of the public, in order to prevent the decay of a noble and useful charity: it is their anxious wish, not only to continue the present Establishment, but to extend its utility, by the Admission of as many Children as the building can contain; which is calculated to be at least one-third more than the present number.

In order to induce, if possible, a considerable addition to the number of Annual Subscriptions, they have resolved to reduce the sum to Two Guineas only (without any deposit of Five Guineas on commencement, which has been heretofore customary); and also to admit a part of the children by ballot of the Governors at large, until the present Governors have each nominated; when it is proposed, That all admissions shall be by the same mode. In thus lowering the subscription to a sum which, it is hoped, will not be an object of consideration to the well-disposed and benevolent, and by pursuing a plan which has been very successful in other charities, they trust they shall excite an interest in the minds of those who wish to serve the destitute poor. The applications for admission are almost innumerable; if the patronage of this house should by these means happily be extended, it may be hoped relief will be afforded to many parents who are anxiously looking at their families, doubtful of a supply of daily bread, much more of moral and religious instruction.

Subscriptions and Benefactions to this charity are received by Ebenezer Maitland, Esq. the Treasurer, King's Arms Yard; and the following bankers, Messrs. Fuller and Co.; Fuller, Chatteris, and Co.; Rogers, Olding, and Co.; Langston, Towgood, and Co.; and Mr. Harrison, the Collector, 20, Goswell Place, City Road.

JUVENILE DEPARTMENT.

Sarah Moore Callaway, of Bristol,

Was a child of keen feelings; but in her temper, all through her life, very reserved. It had been remarked of her, for some years past, that she was not fond of playing, as other children of her age; for when at home, though she had many sisters and a brother, and when at school, while the other scholars were playing at meal-times, she was either to be found working or reading. It pleased God to send a slow decline upon her, which lasted three years, or more; but her reserved temper kept her friends from hearing any thing remarkable from her for a long while, — her parents constantly addressing a throne of grace on her behalf, and endeavouring to instruct her in the knowledge of the salvation of Jesus; but a few days before her death, the reservedness of her temper seemed to be taken away. When her mother, speaking of a person that had been talking to her, said, 'My dear, why did you not speak to Mr. Waters? — the Lord's people speak often one to another; and David says, "Come unto me all ye that fear God, and I will tell you what he has done for my soul;' — she replied, "I do think that people ought to keep it to themselves, as, I am afraid, when they say so much, it is not all true." A female friend, who slept with her one night, asked her if she was afraid to die; — she answered, 'Yes; because I am a sinner against God.' Being told of the love of Jesus to poor sinners, she could take no encouragement till within a short time of her death. The Sabbath before her departure, talking about Death and Heaven, she was much affected; and some time after, said, 'I should not mind dying to-night, if I was sure God would take me to Heaven;' and some time after she added, 'I think he will.' She was often asking her parents to read to her. Being asked what she would have read, — she said, 'The Bible; for that is the best book.' — Monday, being in very great pain, she said, 'The Lord is a long while coming!' Being told to pray for patience, for the Lord's time is best, — she answered, 'It is; but the sooner the better for me!' The same day, talking to a friend, she said, 'If I was to live, I would not wish to get well; if I was, I am afraid I should grow wicked again.' All night and the next day her pain was very violent. At night, as she used to be very fond of reading the Pilgrim's Progress, her father asked her if she recollected who helped Chris-

tian and Hopeful thro' the river of Death;—she answered,' Shining ones, the angels.' Her father said, "My dear, little children are God's lambs: he takes them into his bosom; I hope you will pray him to take you into his dear bosom.' She answered, "I have, father, I have!" Being told what a mercy it was that Jesus Christ came into the world to save sinners, — she replied, "Why, when he came, he had none but sinners to save!" In the night, her father giving her something to take, and thinking she did not recollect him, said, 'It is your father, my dear. You love your father, don't you?' She answered, "I do; but I love Jesus Christ a great deal better!"

Wednesday. She still continued in great pain; and being quiet, her mother drew near her bed, when her eyes were fixed towards Heaven, and her hands on her breasts as though very earnest in prayer, the sight so affected her, that she wept. When she looked, and saw her mother, she said, 'You must not weep; if you do, you will make me worse.' On Wednesday night she became very restless, and in very great soul-wrestling for the Saviour to come, and take her to himself, saying,' Jesus, come and take me to glory, to Heaven!' About twelve o'clock she said, 'Glory be to God and the Lamb for ever! Amen.' After which she began to sing, which she could not do for many weeks past, part of a hymn, which she used to be fond of, which concludes,

'Amen, they cry, to him alone,
'Who deigns to fill his Father's throne:
'They give him glory, and again
'Repeat his praise, and say Amen.'

She continued very restless the remainder of the night; and when her strength would permit, was crying, 'Precious Jesus! look on a poor sinner! Precious Jesus, take me into your bosom!' At four o'clock on Thursday morning, when her hands were dead, and her pulse ceased to beat, she was most remarkably earnest, with a loud voice, saying, 'Precious Jesus, faithful Jesus, come and take me into your bosom!' Then, as if correcting herself, she said, 'Patient Jesus, give me patience! Lord Jesus, into thy hands I commit my spirit!' A little time after she prayed, saying, 'Precious Jesus, now answer my request, and take me into your bosom!' — and so continued crying till her breath was almost exhausted. When her eyes failed her, a little before her death, her aunt asked her if she could see the person who gave her something to moisten her mouth,— she calmly said, 'No;' and then, with a loud voice, 'Precious Jesus, take me into your bosom, that I may see thee and thy dear little children.' — She seemed to make an effort to have proceeded, but her breath and voice failed her; and God answered her request, and took her to himself, about half past five in the morning, Dec. 17, 1807, aged eleven years and eight months.

W. C.

HYMN FOR A CHILD.

[*From Hymns for Infant Minds, just published.*]

OUR FATHER, WHICH ART IN HEAVEN.

GREAT God, and wilt thou condescend
To be my Father and my Friend?
I, a poor child, and thou so high,
The Lord of Earth, and Air, and Sky!

Art thou my Father? Canst thou bear
To hear my poor imperfect prayer?
Or stoop to listen to the praise
That such a little one can raise?

Art thou my Father? Let me be
A meek, obedient child to thee;
And try in word, and deed, and thought,
To serve and praise thee as I ought!

Art thou my Father? I'll depend
Upon the care of such a friend;
And only wish to do, and be
That which seems right and best to thee.

Art thou my Father? Then at last,
When all my days on earth are past,
Send down and take me, in thy love,
To be thy better child above!

Obituary.

REV. THOMAS ALLEN,

PITTSFIELD, NORTH AMERICA.

[*An Extract of a Letter from his Son to a Gentleman in London.*]

In receiving a letter from a son of the Rev. Thomas Allen, of Pittsfield, you will probably anticipate the reason of the substitution of another's pen for that of your aged friend: you will naturally conclude that he is no longer able to address you. It is my melancholy duty to inform you of this fact. My dear father is not now among the living upon the earth. After a gradual decline for two or three years, he expired at Pittsfield, on the 11th of February last, in the peace, hope, and triumph of the Christian, knowing in whom he had believed. He was confined to his house but five days; and during that period, was fully convinced of the near approach of death: but the king of terrors did not alarm him. That blessed Saviour, whom he had diligently served in the gospel, gave him support and comfort as he descended into the grave. — He relied, with unwavering assurance, on the merits of the Redeemer's blood. His disorder, which was attended with excessive difficulty of breathing, did not permit him to say much: but the ardent expression, 'Come, Lord Jesus, come quickly!' would frequently burst from his lips. He was chiefly anxious lest he should be impatient, and should not exhibit a suitable acquiescence in the will of God. As eternity was in his view rapidly approaching, he felt more powerfully than ever the importance and efficacy of prayer. While no doubts hung upon his mind, he would yet frequently request those who were about his dying bed to pray for him. At length, when his faith was tried according to the will of God, he gently breathed his last: he fell asleep in Jesus, and entered into his rest on the morning of the Christian Sabbath. On this event, and on similar occasions, the pious soul will be ready to exclaim, 'Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them!'

It pleased the wise and righteous Disposer of events to deprive me (being on a visit to New York) of the inexpressible privilege of soothing the last sufferings, of receiving the last blessing, and of witnessing the triumphant faith of a dying Christian parent; but I was allowed to enter his tomb, and to gaze on the white hairs and unchanged countenance, pleasant even among the dead, of him who begat me. His spirit, I trust, now mingles with the spirit of my deceased sister, whose lingering hours of sickness were cheered by the kind offices, and whose gentle flight to Heaven was aided by the fervent prayers of a truly Christian friend. It can hardly be necessary to inform that friend, that my dear father remembered him with the highest affection and respect; and to assure him, that the surviving members of the family feel towards him sentiments of the warmest gratitude. It is their prayer, that the rich favour and covenanted mercy of God may attend him in life and for evermore!

RECENT DEATHS.

May 17, aged 74, died Mr. *Thos. Rankin*, who had been a preacher in the connexion of the late Rev. J. Wesley about 50 years. His zeal for the glory of God and his love to souls suffered no abatement; but he continued to preach till near the close of his life as often as he was able; and his last ministrations were more than usually acceptable. His funeral was attended by many of the preachers and many hundreds of the Society. Mr. Benson preached his funeral sermon at the City Road Chapel, from 1 Pet. i. 3, 4.

Aug. 23d, died Mrs. *Matthews*, relict of the late Mr. Matthews of the Strand, in the 67th year of her age.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, *preached in London, at the 16th General Meeting of the Missionary Society, May* 9, 10, 11, 1810; *also the Report of the Directors, and a List of Subscribers.* 8vo, *Price* 3*s.*

LITTLE did the friends of Missions anticipate, either the variety of topics that the great subject would bring forward, or the variety of talent which would be employed in their discussion: a variety which every year shews more and more to be inexhaustible. Though this is the sixteenth year in which discourses of this kind have been regularly delivered, those of the present year (especially including that of Dr. Buchanan for another Society) will yield to few or none of the preceding in eloquence, argument, or unction.

Of these sermons we gave some account in our sketch of the Missionary Proceedings, with analyses, which were rendered very defective by their brevity; we must, therefore, to do them tolerable justice, retrace our steps; and we begin with the admirable discourse of Dr. Collyer. The subject of this sermon is 'the Light of the Gentiles;' and the text on which it is founded Luke ii. 32. The exordium states an important question, Whether Missions can be justified on principles of reason and revelation? — to which the discourse is an able and complete answer; in order to which the preacher, 1st, Explains the terms, in which it is not necessary for us to follow him; and, 2dly, Applies its testimony to Missionary exertions. 'Let us examine,' says the Doctor, 'first, the principles on which they are founded. These are of the highest order; and from them the greatest effects may be anticipated. They are founded in *nature*,' *i. e.* in natural affection;—'in *reason*, — that reason which connects the means with the end, and employs means apportioned to it; — on the purest principles of *patriotism*, *humanity*, and *religion*; and on these latter topics the preacher rises to sublimity, and charms, as well as edifies us. He next considers the various sources of encouragement to Missions in the present day. These are, The Prophecies of Revelation, — Past Experience,—and the existing Circumstances of the Society and the World; and here we shall beg leave to transcribe the closing page, which, while it displays the splendid talents of the preacher, is admirably calculated to awaken a Missionary spirit *.

'Such are the encouragements to Missionary exertions; nor ought we to be disheartened at the narrowness of our means, when contrasted with the immensity of our design. From a source which the traveller might dry up with his foot, the mightiest rivers have arisen; and while their spring might lie in the hollow of the hand, swollen by ten thousand tributary streams, they have rolled a flood, which fertilized and enriched with commerce a mighty empire. The celebrated river which was to Egypt in the place of rain and of dew, buries her seven tides in three obscure fountains, which the man, who had traversed inhospitable deserts, and carried his life in his hand to unveil her source, overstepped with ease. Who that had seen Rome a mean and paltry village, scarcely containing a thousand huts, tenanted by savage and brutal inhabitants, could have conceived that he beheld there the future seat of learning, and the germ of an empire co extended with the world! Who that had seen Jesus, followed by twelve men of the

* We beg leave to apologize to the friends of Dr. Collyer (to him it is unnecessary) for the delay which has taken place in reviewing his popular Lectures on the Facts and Prophecies, which will now speedily be brought before our readers; but indeed merited a much earlier notice than we have been able to give them.

lowest order, could have divined, from such a commencement, such a progress as Christianity has already made, and such a consummation as that to which it hastens! 'It was a corn of wheat falling into the ground to die, that it might bring forth much fruit.'

'At this advanced period of your time, we will not pass again over all the principles and encouragements of Missionary exertions, in order to stir up your cordial concurrence with the views of this Society, and your liberal support of its measures. It is enough that you contrast the state of the world as it has been represented, and as it really is, with your own happy situation, in order to move all your humane and Christian sympathies. Let the disciple of the tender and compassionate Jesus, in this assembly, calmly behold the progress of moral evil, the parent of Calamity, without making one effort to arrest it in its furious and malignant course, — if he can. Let him exult in his personal advantages, and see others perishing for want of them, unmoved, — let him say, with benevolent John, 'We know that we are born of God, and the whole world lieth in wickedness,' but not in his compassionate tone, and with his bowels of tenderness, — if he can. Let him with selfish appetite sit down to a board covered with religious plenty, — to the elements, the pledges of his Master's death, without sending one morsel to the poor Heathen, or affording them the crumbs which fall from this table, — if he can. Let him contemplate the spirit and the purpose of his Master, and withhold his hand from the work, — if he can; and then will we, at the second appearance of our Lord, tell, before Heaven and Earth, that we pleaded a cause for which Jesus shed the last drop of his heart's blood, — and pleaded in vain!'

The second sermon was delivered by Mr. Kelly, of Dublin, a gentleman of family, and some time since a minister in the Establishment; which situation he relinquished from conscientious principles. His subject is 'The Excellency of genuine Zeal;' and is founded on Gal. iv. 18. This we believe has not before been discussed on any of these occasions. The leading object of the discourse is to mark those characteristics which distinguish true zeal from false. 'False zeal is noisy and ostentatious; true zeal modest and unassuming. — False zeal is gratified with the contemplation of its own imaginary excellence; genuine zeal is always accompanied by humility. — False zeal is easily discouraged by difficulties; true zeal steady and persevering. — False zeal has often an ambiguous object disguised under the sacred name of Religion; true zeal aims only at the diffusion of the gospel in its saving efficacy. — Lastly, False zeal 'stands unsupported by those other graces that constitute the character of a Christian;' true zeal necessarily requires uniform consistency of character.' — The preacher next proceeds to consider the different motives from which true and false zeal originate. The latter may spring from natural activity of mind, the love of distinction, connection with party, philanthropy of disposition, self-righteousness, or human sympathy, — instead of that holy principle peculiar to the subjects of divine grace.

In the next place, Mr. K. proceeds to justify the character here given of the gospel, as that *good thing* which peculiarly merits all our energies, particularly in the cause of Missions; this leads him to enumerate a variety of objections, which the want of zeal has raised against such exertions, and which he repels with a forceful brevity; and concludes with urging our Missionary Zeal by an ingenious application of a passage in the book of Esther to this purpose.

'With respect to the Heathen, such an occasion seems now evidently before us; so much so, that I would be disposed to apply to the people of God in these countries, what was once said by Mordecai to Esther: 'If thou altogether hold thy peace at this time, then shall their enlargement and deliverance arise from some other place.' If the means of sending the gospel be with us, and we do not avail ourselves of them, the work of God will not be

less done than if we were the voluntary instruments in its accomplishment; but the guilt of the neglect lies at our door; and, in that case, we may expect not merely that we shall be deprived of the honour of executing the Lord's purposes, but that we shall feel his displeasure, on account of our refusal to be employed by him; as we find in the case already alluded to, in which Esther is not only informed that the work she refused to do would be assigned to another, but that the consequence of her refusal would be her own destruction. 'And who knoweth,' says Mordecai,' whether thou art come to the kingdom for such a time as this?' Has the Lord given to Britain the dominion of the sea, to gratify the national vanity, or to augment the public revenue, or for any secular purpose? Is it not, rather, that the means might be furnished of visiting and exploring distant countries with facility, and ultimately of conveying the gospel to them? No country can do what Britain can do, on account of her wealth and naval power. Of the national wealth the people of God have a share; and of the naval power they can take advantage, in various ways, for the purpose of diffusing the knowledge of the gospel, particularly among the Heathen, with whom they enjoy a free intercourse; but how soon could the Lord transfer all these resources to another nation, and strip us at once of all our advantages, — making us feel that he setteth up and pulleth down as he pleases! In truth, our best security for the continuance of national blessings, is the faithful application, on the part of the people of God, of those talents with which they are entrusted; and although such a consideration be entitled only to a subordinate place in our esteem, it should not be entirely overlooked.'

Though we cannot compare this discourse with the preceding, in respect of the elegance and neatness of the composition, it certainly is not deficient in ratiocination, evangelical truth, or appropriate application.

[*To be concluded in our next.*]

A Sermon, *preached at the Parish Church of St. Ann, Blackfriars, June* 12, 1810, *before the Society for Missions to Africa and the East. By* Claudius Buchanan, D. D. *Also, the Report of the Committee, &c.*

It is surely a lovely sight, even to the eye of Deity, to behold different denominations, who used to spend their energies in civil war between themselves, now marshalled together in battle array against the common enemy; or, to speak without a figure, those who used to harrass and persecute each other, now emulous who shall 'spend and be spent' with most zeal in propagating the gospel among the Heathen. Go hide your little heads, ye meagre souls, who wish to excite jealousies and animosity between Churchmen and Dissenters; and blush to see how much better the first men on both sides are occupied in the service of their common Master!

Dr. Buchanan comes before us with uncommon claims on our attention. He does not derive his information on the subject before us from books, or from the information of others; he comes before us in the language of an apostle: 'Those things which our eyes have seen, declare we unto you.' We have, at different times, noticed the travels and enquiries of this zealous and ingenious divine, who has been particularly inquisitive as to the existence of copies of the originals and versions of the Scriptures in Eastern Countries; but our present business is with the discourse before us.

The Doctor's text is Matt. v. 14, 'Ye are the light of the world;' and the preacher opens his subject with stating Christ, as exhibited in the gospel, to be the true Light of the world, and the Fountain of that light, which it is the object of the Christian ministry, and of Missionary Societies, to diffuse among the Gentiles.

Having explained in what sense the first preachers were to be considered as the 'light of the world,' the Doctor properly remarks, —

'At that time there were many illustrious characters in the world; — men of great eminence, who flourished in Greece and Rome, and enlightened mankind by their science and learning, whose names are renowned at this day; but our Lord said to his unlettered disciples, 'Ye are the light of the world.' At that time too, there were many in Judea who had the revelation of God in their hands; 'to whom were committed the oracles of God,' and who conceived themselves to be the church and people of God; yet, when our Saviour came, he did not find one fit instrument for his ministry among the priesthood of the Jewish Church; and he turned to his disciples, and said, 'Ye are the light of the world.'

Having thus introduced the subject, the learned preacher lays down two propositions:—1. If you would be instruments of light to the world, you will draw it from Christ, and send forth preachers bearing the character which he hath delineated; — 2. If you be instruments of the true Light, you will be diligent in using those means of diffusing it which Christ hath appointed.

Under the former proposition, the Doctor enquires, 1st, What 'degree of *learning* Christian Missionaries ought to possess?' and on this subject, tho' he acknowledges every branch of learning useful, yet he considers as the most essential, 'a knowledge of the Scriptures in the vernacular language, and an acquaintance with the history of nations in any language.' Such is the judgment of the venerable Swartz, though it appears, by the same high authority, that even these attainments are not in all cases previously necessary, but may be acquired in the scene of action, while the missionary is labouring to acquire the language of those among whom he is to labour. 'If, therefore,' says Dr. B. 'you cannot engage learned men, you must send men of inferior attainments; for the gospel must be 'preached to all nations.' Some men must go forth to be the light of the world. Let it be your care that the men whom you do send, possess the disposition which our Lord has enjoined. Let them be *men of the Beatitudes*.' The Second Question relates to Ordination; which the Doctor considers (in one form or other) indispensable to those appointed to minister in the word and sacraments; though, after all, he admits that the most useful and necessary men in the infancy of a mission, are laymen, who go as catechists and schoolmasters.

The preacher introduces his 2d Proposition (on the Means of Diffusing Light) with a brief account of the darkness which at present universally prevails. 'I have indeed seen that darkness; but it is not easy to describe it. No man can know what it is who has not seen it. It is no less dreadful than when the Israelites beheld at a distance the thick darkness of Egypt, from their dwellings in Goshen, where there was light. I have been in what the Scripture calls 'the Chambers of Imaginary' (Ezekiel viii. 12) and have witnessed the enormity of the Pagan idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, 'The dark places of the earth are full of the habitations of cruelty' (Psalm lxxiv. 20). I have seen the libations of human blood offered to the Moloch of the Heathen world; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name.'

Beside Pagan darkness, the Doctor describes Popish darkness, as reigning through a great extent of eastern country, under the raven wing of the Inquisition; and a corruption of Christianity, if possible, still more horrid, where the 'rites of Moloch are blended with the worship of Christ! This spectacle I myself have witnessed (says the preacher) at Aughoor, near Madura, in the south of India.'

Among the means of diffusing light, Dr. B. enumerates, — providing ships for the conveyance of missionaries, — maintaining a regular correspondence with them, — promoting mutual intercourse, and facilitating the communications with

them. These are recommended in the strongest terms. The union of all denominations in supporting this great object, and the Bible Society, is hailed with the spirit of Christian liberality, which indeed breathes through the whole discourse, and is expressed in a bold and energetic style of eloquence, unembellished indeed, and disdaining meretricious ornament.

From the Report and Appendix we shall take the first opportunity to make some extracts in our department of Intelligence.

A Letter *to the Right Hon. Lord Viscount Sidmouth, occasioned by the Notice he has given of his Intention to propose certain Measures affecting the Dissenters. By* A Dissenter.

Religious liberty is a blessing which gives this country the pre-eminence above every other in Europe. It was secured by the glorious Revolution in 1688; has ever been considered as one of the fundamental principles of the British Constitution; and since the accession of the illustrious house of Hanover to the throne, has been enjoyed without interruption to the present day.

Lord Sidmouth's late motion in parliament, which appears to have for its object to limit or restrain the exercise of religious liberty, has excited no small degree of anxiety in the minds of many, and, among others, of the author of this pamphlet, which is written with ability, and with great moderation and respect.

Professing all that regard for the character and station of the mover which his Lordship could wish, this Dissenter pleads, that any diminution of religious liberty is unnecessary; that it has every appearance of being unjust; that it is contrary to the dictates of sound policy; and will be peculiarly inimical to the honour and interests of the Established Church.

These remarks he illustrates with much good sense and force of argument; and concludes with expressing his hope, that Lord Sidmouth will desist from pressing the business farther on the attention of the legislature.

If his Lordship should, however, persevere in his attempt, every thing proper will be done by the Dissenters in London to preserve religious liberty on its present basis, without a hair-breadth's alteration. Any public steps taken by the Dissenters in the country, are therefore needless, and would prove injurious to their cause.

Let it be supposed, though the supposition is extremely improbable, that all opposition should be vain, and that Lord Sidmouth should succeed in procuring an act of parliament to repeal or abridge what is commonly called *The Toleration Act*, the Dissenters will be placed in a most distressing dilemma; for they must either break the laws of man, or grievously offend God. That there are many thousands of people in England ignorant of the gospel, and multitudes living in open wickedness, none can deny. That it is the duty of Christians to seek their instruction and conversion; and that the civil government has no right to prevent them, are axioms in moral science disdaining proof; for who will say, That a Christian ought not to endeavour to make the ignorant wise unto salvation, and that God ever authorized civil rulers to establish ignorance and wickedness?

In case of the infringement of religious liberty, the duty of the Dissenters is very plain. They are bound by the authority of Christ to proceed in the execution of every plan for the advancement of religion, as they do now, *maugre* any act of parliament to the contrary. While they are thus employed, let them pay the greatest reverence to the magistrates, and not utter one disrespectful word against them. Should they be seized, and put in prison, let them remember that thousands of Dissenters have been there before for the same cause; and bear with patience their sufferings for Jesus's sake.

Perhaps, a view of the effects of the infringement of religious liberty may convince the legislature of the impolicy of the measure, and hasten its repeal: but should the Dissenters have to endure fines and imprison-

ment for many years, as their forefathers did, there is no reason to doubt but the great Head of the church will over-rule all for good, and make the sufferings of his disciples eminently to advance the success of his cause: the final issue will undoubtedly be the establishment of religious liberty on a surer foundation and a broader basis; and the more extensive propagation of divine truth as the glorious result.

The Dissenters will have one source of consolation, namely, that their sufferings are for religion alone. — During the years that are past, while efforts have been made in every direction for the spread of the gospel, not one instance has been found, in which itinerating ministers have swerved from religion into politics: they have kept to the gospel, and the gospel only. In the name of Truth and Wisdom, why should such men be disturbed in their laudable attempts? Let us hope that the rulers of our land will discourage measures which can do no good, but may do immense injury.

An Introductory Discourse, *by the Rev. G. Ford; a Charge, by the Rev. E. Williams, D. D.; and a Sermon, by the Rev. N. Jennings, delivered at the Ordination of the Rev.* J. Hawkesley; *together with a Confession of Faith.*

The youthful minister, at the ordination of whom the several pieces which compose this pamphlet were delivered, is successor to the late venerable Joseph Barber, whose memory is blessed in the churches. We wish that a double portion of the Spirit which abode in that departed pastor, may rest on the person, and succeed the labours of Mr. Hawkesley; and that his evangelical Confession may contain in it both the instrument and pledge of future usefulness. Mr. Ford's discourse is simple and appropriate. In Dr. Williams's Address the reader will find much valuable matter; and one short paragraph, on the Importance of the Ministry, we shall insert:—

'You labour for immortality in a far higher sense than the painter or the sculptor, the architect, or any secular artist. The labours of the mathematician, the mechanic, the astronomer, and the naturalist, of the subtle philosopher, the diligent historian, the ingenious poet, of the agriculturist, the navigator, the politician, and the man of science, when not subservient to Religion, all perish with time. 'The fashion of this world passeth away..' The Earth, and all its works of Nature and Art, must soon perish in one common ruin, and the elements melt with fervent heat; but the soul never dies; and the happiness of which it is capable, and which is permanent, depends upon religion: that religion of which you are a minister, and which requires of all its professors diligence and fervency of spirit; while its public servants should ever be ready to declare to the people of their care,'I will very gladly spend and be spent for you.'

Mr. Jennings's Sermon contains solid sense and apposite illustration; but it is marked with one material defect, which preachers on particular occasions should studiously endeavour to avoid: it has too little in it directly applicable to the service of the day on which it was delivered.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A Door opening into Everlasting Life. By the late Rev. A. Gray. Recommended by the Rev. Mr. Olerenshaw. 12mo

Divine Justice: a Sermon before the Hants Association. By S. Sleigh. 8vo, 1s.

Spirit and Principles of a genuine Missionary: a Funeral-Sermon for J. C. Barbeth. By T. Scott, Rector of Aston Sandford. 8vo, 1s.

The Maniac, with other Poems, by J. Lawson. 8vo.

The never-failing Foundation. By the Rev. T. Davies. 1s.

Hints on Toleration: Essays, addressed to Lord Sidmouth. 8vo, 12s. boards.

A Funeral-Sermon for Mrs. Hill, of Homerton, by R. Winter, D. D.; to which is added, A Memoir of the Deceased. 2s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

The Members and Friends of the Missionary Society will doubtless recollect, that, a few months ago, we communicated to the public the painful information that, in consequence of a civil war which had broken out in Otaheite, the greater part of the Missionaries judged it to be their duty to withdraw from the fury of contending parties to Huaheine, a neighbouring island. The Directors have long continued in anxious suspense respecting the result of the conflict, and the circumstances of the Missionaries. They have, however, recently received information, that in consequence of the repeated defeats of Pomarre, the king of Otaheite, and the total loss of his authority, the four single brethren, who continued there after their companions retired to Huaheine, were under the necessity of following them; and after waiting there several months, without the probability of being able to resume their labours, the whole body of the Missionaries, two excepted, left the island, October 26, 1809, in a ship from Port Jackson; and arrived there Feb. 17, 1810. The following Extracts will more fully narrate this afflicting event: —

Extract of a Letter from the Missionaries, dated Sydney, New South Wales, Feb. 24, 1810.

You have probably been informed that a civil war had occasioned the removal of most of us to Huaheine, in November 1808; and a short letter was sent at that time, giving an account of our circumstances, by the Perseverance, — the vessel which providentially afforded us the means of saving our lives, and some of our property, by giving us a passage to Huaheine.

The open rebellion broke out at Taheite, in the district of Matavai, in the night of November 6; and soon spread thoughout the island. The families, together with the single brethren, Davies, Tessier, and Warner, made their escape. The brethren Hayward, Nott, Scott, and Wilson, staid with the king; but were soon obliged to flee to Eimeo, where the king shortly after followed them, having been defeated in an engagement with the rebels.

By this time our houses were burnt, our gardens and plantations demolished, our cattle seized, and a great quantity of the Society's property, which could not be put on board the Perseverance in time, plundered and carried away. In the course of a few months, the brethren at Eimeo joined those at Huaheine, brother Nott excepted, who staid with the king.

After the departure of Pomarre and the Missionaries, the Taheitans resolved to seize the first vessel that should touch at their island, in order to get powder, &c. In the execution of this resolution they have been but too successful; for the Venus, from Port Jackson, fell into their hands. They killed the first mate, and threw all the rest of the crew into the sea; but afterwards saved their lives, and made them prisoners. Capt. Campbell, formerly of the Harrington, but now of the Hibernia, retook the Venus, and ransomed the crew: he himself narrowly escaped being murdered; and the Hibernia would have fallen into their hands but for a letter written by the brethren and the king while at Eimeo.

The king, having returned to Taheite in the Hibernia, again engaged the rebels; and was again defeated, with the loss of 24 of his warriors. After

the battle, which was fought in the district of Farna, he retreated to Pare; and resolved to act on the defensive, and keep his ground, if possible, till the arrival of a reinforcement from Raeatea and Borabora, which he was the rather induced to do, as there was a great scarcity of food at Eimeo.

Taheite being in such a distracted state, and it being very probable that Pomaree would never recover his authority, but that anarchy and confusion would spread through the Society Islands,—the consideration also of our little success, together with the many other discouragements, determined our minds; and it appeared to us to be the plain path of duty to take a passage in the Hibernia for New South Wales.

This mysterious and perplexing dispensation cannot be more grievous and trying to our friends and connexions than it has been to us. Our voyage, likewise, has been most tedious and dangerous. We embarked at Huaheine, Oct. 26, 1809; and arrived at Port Jackson, Feb. 17. Among the Fejees we were often in imminent danger; and on the night of the 11th of November were shipwrecked on a reef. The vessel remained on the rocks, after we had quitted her, about 14 hours; and it was almost next to a miracle that she was saved. We also met with much bad weather, and had great scarcity of provisions on board.

On our arrival in the colony, we immediately informed his Excellency Governor Macquarie with our circumstances and views; and received a very favourable answer. His Excellency promising us the privilege of settlers as soon as it could be done; recommending also, that some of us should be employed in the education of youth. Commodore Bligh also (the late Governor) has treated us with great kindness. — Praying that the present dispensation may be over-ruled for good, and that we may be guided and directed in what is before us, we remain,

honoured Fathers and Brethren,

your unworthy Brethren and Servants,

JOHN DAVIES,

for the Missionaries.

To the Directors of the Missionary Society.

A subsequent Letter, dated New Sydney, March 5, 1810, has likewise been received; from which the following is an Extract: —

HAVING a few days ago written to you, giving an account of the causes of our removal from Taheite and the Society Islands, and our safe arrival in this colony, after a tedious and dangerous voyage of 16 weeks, by the way of the Fejees, we now add a few particulars to be sent by the present conveyance, reserving our Journals till the next opportunity, when Commodore Bligh sails for England, as he has kindly promised to take charge of them.

We anchored at Sydney Cove, Feb. 17; and on the 24th of the same month, the Northumberland Schooner (Mr. Halford, master) returned hither from Taheite and the Society Islands; by whom we received some letters and property, which had been forwarded from hence for the Taheitan Mission.

Of the property we have received a part, but in a damaged condition, the cases having got wet on board. Brothers Nott and Hayward (who continued at Huaheine) have kept a part for themselves, as will appear in our Journals.

The Dowdeswell, a vessel by which we understand sundry articles were sent for us, has not been heard of, neither here nor at Taheite.

On the 26th of February, the Rev. Mr. Marsden arrived in the colony, by whom we have received a letter from the Directors, dated July 31, 1809. —— And now we are *here*, we are willing to wait to know your mind on the subject, and to return to our former station, in case such measures are adopted as are likely, in the common course of things, to secure the permanence of the Mission. It is with grief of heart we look back, and review the many years we have spent in it, — the dangers we have gone through, — the labour we have bestowed, — and the expences that have

been incurred, and all, apparently, to no purpose! — May the good Lord sanctify this painful dispensation both to you and us! This is the sincere prayer of, honoured Fathers and Brethren, &c.

The following letter from Messrs. Hayward and Nott, the two brethren who continued at Huaheine after the rest of the Missionaries quitted it, will throw further light on this interesting event. It was written about a month after their departure: —

Huaheine, Nov. 24, 1809.

A SMALL vessel, the Northumberland Schooner, Mr. Thomas Halford, master, arrived here from Port Jackson, Nov. 7. By this vessel we received letters from England. We are sorry to inform you, that all the Missionaries, except brother Hayward, left this island in the Hibernia, Capt. Campbell, a fortnight before the arrival of the schooner. We can add little information to what is contained in our Journals, which the brethren have taken with them, and which, no doubt, will be forwarded to you the first opportunity.

As for ourselves, we are inclined to remain here a while longer; and if the Directors think proper to adopt suitable means for the establishment of the Mission, we shall be ready to continue our services; and, in all probability, some of the brethren, now gone to Port Jackson, would, in that case, return.

We have sent the letters and property to the brethren, except some articles which we have retained for ourselves; an account of which we have also sent to them.

Peace continues at Taheite at present; but how long it will last is uncertain. The chief of Raeatea is about to sail for that island with a fleet, when, it is probable, that another attack will be made upon the rebels. Should this terminate in favour of the king, he will be re-established in his government.

We hope the Directors will not fail to write to us by the earliest opportunity, that we may know their mind respecting the Mission. We shall also take every opportunity of communicating all the information we can respecting the state of Taheite, &c. Hoping that the divine blessing may attend every effort made for the conversion of sinners and the increase of the Redeemer's kingdom, we remain, &c. JAMES HAYWARD,
HENRY NOTT.

INDIA.

WE have seen an interesting paper, circulated among the Members of the British and Foreign Bible Society, containing a Correspondence concerning the various translations of the Scriptures, which are now preparing in India.

Mr. Desgranges, who is engaged (with the assistance of Anandarayer, the converted bramin) in translating the New Testament into the Telinga language, observes, That '*that* language prevails on the sea-coast from Ganjam to Madras. By drawing a line from Madras to Toonibudra, thence to this side of Hydrabad, thence to Ganjam, within the Ghauts, the extent of country within which the Telinga prevails may be ascertained as nearly as possible: but the knowledge of it, either in speaking or writing, is not confined within these lines: it is well understood, spoken, and even written, by numbers in Madras, Mysore, &c.

The Rev. Messrs. Kohloff and Horst, in a letter to the Rev. Mr. Brown, at Calcutta, dated Tanjore, Nov. 17, 1809, express the most lively emotions of gratitude for the help of the British and Foreign Bible Society, in enabling them to diffuse the light of the Scriptures among the thousands who are perishing for lack of knowledge. They say, 'There are no Mis-

sion-presses at all, either at Trichinapoly or at Tanjore. The Rajah has indeed a Mahratta press; but that is managed by his brahmins, and destined for the glory of his gods and the propagation of his religion. We are in the utmost want of Tamul Bibles, and likewise of the Portugueze, though not to the same extent. The number of native Protestants, belonging to the Tanjore Mission alone, including the Tennevally district, amounts nearly to *twelve thousand*; none of whom (the native teachers excepted) has any Old Testament; and not one in two or three hundred has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their Heathen and Popish neighbours. Our Portugueze Christians are likewise in great want of Bibles. If we had three presses, with Tamul and English types sufficient for three sheets, the one might be employed in printing the Bible in Tamul; the other Tamul New Testaments, Psalters, and single parts of the Bible; and the third to print all the above in Portugueze.

'These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your Society into effect, and the probable expence attending it. The means are printing-presses, completely provided with every requisite. If we are favoured with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice; out of which the bookbinders can also be paid, &c. We shall regularly transmit exact accounts to your Committee.'

Nathaniel Sabat is engaged in the translation of the Scriptures into the Persian and Arabic languages. 'The valuable qualities of our Christian brother Sabat,' says the Rev. Mr. Martyn, 'render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him; and the rigid adherence to the original a point of duty. As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of health renders it impossible to say exactly when the work he has undertaken will be finished; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the course of two years. In the Persian he has advanced nearly to the end of the First Epistle to the Corinthians. In the Arabic, only the Epistle to the Romans and First Epistle to the Corinthians are done, with a few chapters of St. Matthew's Gospel.'

The Committee of the Bible Society, considering the vast importance of promoting these translations, have resolved to aid the funds of the Corresponding Committee in India, by granting annually the *further* sum of £2000 for the years 1811, 1812, and 1813; assured that the friends of the Society will strengthen their hands in that work, which the providence of God has prepared for them in the populous regions of the east.

A very satisfactory distribution has been made of the sums already transmitted to India; one half having been voted to the translations in the hands of the Missionaries at Serampore; and the other appropriated to those carrying on by other persons in various parts of India.

INDIAN INTOLERANCE.

During the late celebration of the grand Annual Festival of the Hindoos at Benares, some tumults took place, occasioned by the mutual antipathy of the two great religious bodies, — the Mahommedans and the Hindoos; manifested on the part of the former, by an insult offered to a Hindoo procession. These tumults were more serious than any which have

for a long time been witnessed in the British dominions in India. About *two hundred* lives are said to have been lost in the different affrays.

The origin of this affair has been traced to the dream of a bramin, who pretended to receive, in his sleep, a divine commission to build a new temple on a certain spot. Measures being adopted for this purpose, a dispute arose between the two bodies, concerning the ground; and the seeds of animosity which were thus sown, at length burst forth on the part of the Mahommedans, in an attack on the Hindoo procession. One mosque was destroyed, and another narrowly escaped. All the Mussulmen weavers and artizans were afterwards discharged by their Hindoo employers. The destruction of a Hindoo pillar of great sanctity and celebrity, still rankled in the breasts of the bramins; but the prudent precautions which had been adopted, prevented further outrage, and promised a gradual reconciliation of the adverse parties.

CANNIBALS.

Homo homini Lupus.

By a paper, published by authority in the Sydney Gazette, New South Wales, it appears, that a Mr. Smith, second officer of the ship Favourite, Capt. Campbell, was made prisoner, with seven others of the ship's company, at Highlea, one of the Fejee islands, in October last. No injury was offered to them; but he had the extreme pain of witnessing the horrible cruelty of Bullandam the chief, and his people, who were then making war with the inhabitants of the neighbouring island of Taffere, or Taffela. Having succeeded in their attack, they cruelly massacred the defeated people, without the least regard to sex or infancy. Many dead bodies were dismembered of their limbs, which were suspended on the bougas of trees, in readiness for cooking. Part of a human leg was offered to Mr. Smith, which he rejected with abhorrence, though he had not broken his fast for five days. Multitudes joined in the horrible festivity, which continued the whole night, and was conducted with rude peals of acclamation.

For the credit of human nature, we should be glad to find this account false, or, at least, exaggerated; but it appears to rest on good authority, and adds to the proofs, already too numerous, that 'man is a wolf to man.'

Chinese Pirates. — These desperate robbers have increased to a most formidable number. A British ship was attacked by 300 sail of pirate-junks; but at length repulsed by her artillery. This evil has attained such a pitch, that if some efficient remedy be not soon applied, there will be no security to vessels sailing to China.

Rome.—The power of the church of Rome appears to be gradually reducing by the decrees of Bonaparte. By a late decree, eighteen of the thirty-two bishopricks of Rome and Trassimene are suppressed, as are also all the abbeys in the said departments. Among the reasons alleged for this measure, it is stated, 'that seventeen of the bishops had put themselves out of the Emperor's protection, by refusing to take the oaths to his Majesty; and that only fourteen of them had performed that first of duties recommended by Jesus Christ, namely, submission to the established powers.' — The Pope, it should seem, is still in confinement; the priests are banished from Rome, and the cardinals from Paris: it is said they are ordered into confinement at Ham.

Earthquake. — Repeated shocks were felt in July last, in various parts of Hungary. At Neusick, several houses were overthrown, and six lives lost. In the neighbourhood of Moor, Altenmark, and Stein, the shocks were so dreadful, and created so much alarm, in consequence of the destruction of 60 houses and several churches, that the inhabitants had begun to emigrate.

Explosion.— May 9. 300 houses were destroyed at Newhaussl, in

Hungary, by the explosion of a powder magazine. 80 persons were killed; and 200 dug out of the ruins, dreadfully bruised.

AFRICA.

The friends of humanity and civilization cannot but wish success to those who explore the unknown regions of Africa, especially as the discoveries of travellers may make way for the future introduction of the gospel: we therefore insert, with pleasure, the following Extract, which affords increasing hope that Mr. MUNGO PARKE is still alive:

Extract of a Letter from Colonel Maxwell, dated Government-house, Senegal, July 6, 1810, to the Secretary of the African Institution.

'I HAVE just received information from Goree, that Mr. Laporte, of that island, was, on the 27th of March last, at C——; and had there met with a Toucaloor, who informed him, that a month before, he had seen Mr. Mungo Parke in a village, the name of which had escaped the memory of Mr. Laporte; that he was very well, but alone, having lost all his companions; that he intended to return to the coast by Galem to Senegal, it being a shorter route from where he was, than by the Gambia. If he is really in existence, and has been seen by the Toucaloor, he probably adopted this resolution, owing to the disturbed state in which the upper part of the Gambia is, on account of war between the ——.

'It is much to be lamented that Mr. Laporte was not more precise in his enquiries. There was another inhabitant of Goree with him, who, he says, has more particulars than himself, as he speaks the language of the Toucaloor. This person, Mr. Pignand, has not yet returned from Gambia. I will transmit to you the earliest intelligence on the subject which I receive. If this rumour is true, I shall feel particularly obliged to have the pleasure of receiving Mr. Parke, and forward him to his native land.'

LONDON.

Methodist Conference.

[*From the Methodist Magazine for September.*]

THE Sixty-seventh General Conference of the people called *Methodists*, late in connexion with the Rev. John Wesley, was held in London, by several adjournments, from July 30 to August 16, 1810.

'The number of preachers present in the course of the conference, was about 250.

'The first week of the Conference was taken up principally in considering Which of the preachers, who had been employed four years as probationers, had so approved themselves to God, their brethren, and people, as to be judged proper to be received into full connexion? Which of those, who had not yet travelled four years, were proper to be continued on trial?—and, Which of those who were recommended from their respective circuits and district meetings, were qualified to be received on trial? This business being dispatched, and an account being taken of the preachers who had died during the preceding year, and an appropriate character of each being drawn up and recorded, the Conference, proceeded to enquire, What objections had been, or still were made, against any of the preachers who had been stationed the last year in their respective circuits, with regard to the doctrines they had preached, their attention to our discipline, and the spirit and conduct which they had manifested?—In these important enquiries, which took up a considerable time, the brethren were faithful to each other, and to the cause which they have so much at heart; and where any thing blameworthy was found, just censure or punishment was inflicted.

'On Monday, August 6, the Plan of the Stations was read over in full Conference. The consideration of this subject took up the greater part of the following week.'

We perceive that the various stations occupied by the preachers in

England and Scotland, amount to 283, besides 28 in the West Indies, Nova Scotia, &c. The whole (in Britain) are included in 26 districts.

Towards the conclusion of the Conference, several Regulations were made, from which we subjoin the following extract: —

'*Q.* 13. As several complaints have been made of great impositions practised upon some of our simple people by quacks and empirics, especially such as pretend to cure all diseases in the eyes,—What is the Opinion of the Conference on this subject?

'*A.* We are unanimously of opinion, That no countenance or support should be given to such persons; and we earnestly exhort all our preachers, both itinerant and local, and all the members of our societies, to have no intercourse or connection with them.

'*Q.* 18. How may we transact the Business of our future Conferences with greater expedition?

'*A.* The Chairmen of our districts are required, not only to examine very minutely in their district meetings all persons proposed to travel as preachers among us,—but also to report distinctly in their District Minutes, for the consideration of the Conference, the Opinion of the District Meetings after such examination, respecting their health, piety, and moral character, ministerial abilities, belief of our doctrines, attachment to our discipline, and freedom from debt, as well as from all secular incumbrances. In the same District Meetings, the preacher who recommends any candidate shall state his age, and sign a recommendatory character of him, which may forthwith be copied, if the Conference receive such candidate upon trial, into the book provided for that purpose.

'The result of an Enquiry into the Spiritual State of our Societies was particularly pleasing. It appears that, in the course of the past year, 5811 new members in Great Britain, and 1966 in Ireland, have been added to our Societies; and about 12,000 in the United States of America. These, we have reason to believe, are, in general, resolved to forsake the world and sin, and to take the Father of our Lord Jesus for their God and portion; and we hope pure and undefiled religion is increasing among our people in most places.'

At the close of a short account of deceased preachers, a note is added, which deserves the attention of all religious persons who occasionally entertain itinerant ministers: — 'It is much to be desired that all our friends would take due care to have the beds in which they put the preachers perfectly dry.

Aug. 15. The Trustees and Friends of the Countess of Huntingdon's College, at Cheshunt, held their Anniversary at the College. The Rev. T. Jones, of Oat-hall, opened the meeting with prayer; after which, the students read some part of the church-service, with psalms and lessons selected for the occasion. The Rev. J. J. Richards, the tutor, then addressed the congregation briefly, in order to introduce the orations; which were to be spoken by three of the senior students, on given subjects. The first was on the Mysteriousness and Unsearchableness of the Divine Providence, by Mr. J. Bloomfield. The second, on the Wisdom, Righteousness, and Equity of the Divine Government, by Mr. Francis Marvin. The third, on the Duty and Benefit of a calm Resignation and quiet Submission to the Will of God in his Providential Dispensations, by Mr. John Williams. These being ended, the Rev. E. Lake, formerly a student in this college, preached a sermon, from Numb. xxiii. 24, 'What hath God wrought!' The Rev. R. Stodhart, minister of Pell Street Chapel, concluded with prayer.

We hear that the late Mrs. Pentycross (relict of the Rev. Mr. Pentycross) of Wallingford, has left £100 stock, 4 per cents, to the Missionary Society; — £100 ditto, to the Society for Missions to Africa and the East; — £100 ditto, to the British and Foreign Bible Society; besides several other Legacies to Funds, for

the Education of Ministers, and the Support of poor and pious Clergymen.

Provincial Intelligence.

Feb. 11. A convenient place of worship was opened at Cromer (an excellent bathing-place) in Norfolk, by Mr. Beard, of Worsted; who has, with the kind assistance of neighbouring ministers, preached there once a fortnight on Lord's Day evenings. Many of the inhabitants of Cromer and its vicinity attend with evident seriousness, and it is hoped with a divine blessing.

On Good Friday, April 20, was opened a new and commodious place of religious worship at Knottingley, when Dr. E. Williams preached from 2 Cor. iv. 6; Mr. Kidd, of Cleckheaton, from Zech. viii. 23; and Mr. Bruce, of Wakefield, from 1 Kings viii. 28, 29; and other neighbouring ministers engaged in the devotional parts of the service. The discourses were suitable to the occasion, and a liberal collection was made towards defraying the expences incurred. — This populous place, consisting chiefly of lime-burners and persons employed in the inland and coasting trade, was remarkably deficient in the means of religious instruction; and, though this infant cause has had some peculiar difficulties to encounter, the attendance continues to be respectable; and it is hoped that the labours of the students from the academies of Rotherham and Idle, and the visits of many stated ministers, have already been blessed to the spiritual profit of the people.

The Devon Association met at Totnes, June 10. Mr. Mends preached from Isa. x. 15, 16; and Mr. Rooker, of Bideford, from Luke iii. 16. The annual address on Irreligious Society was drawn up by Mr. Windeatt. Mr. Judson preached on the preceding evening from Rev. v. 12; Messrs. Pinchback, Small, Varder, Winton, Sprague, of Bovey; Cope, of Launceston; and Gleed, of Teignmouth, prayed. Mr. Cope preached an occasional sermon in the afternoon, from Heb. x. 32. The Association joined the Congregational Union, and nominated an open committee of five persons, which will meet at Ashburton on the Wednesday after Christmas, and to whom those petitionary cases are to be referred, which may occur before the meeting of the next Association. Encouraged by the success of their present itinerant, the Association intend to employ another, when a suitable person offers.

Sep. 5. The Middlesex and Herts Union held their half-yearly Meeting at the Rev. Mr. Whitefoot's, Enfield. Messrs. Wiliams, of Edmonton, and Cox, of St. Alban's, prayed; Mr. Porter, of Highgate, preached on the Peculiar Advantages of Secret Prayer; and Mr. Morrison, of Barnet, concluded. Their next meeting will be held at Barnet, on the Wednesday after the first Sabbath in April, 1811, Mr. Cox, of St. Alban's, to preach on the Mutual Obligations between Pastor and People; or, in the event of his absence, Mr. Knight, of Ponder's End.

Sep. 12. The Associated Independent Ministers of Dorset, held their half-yearly Meeting at Blandford. — In the morning service, Messrs. Collins and Bannister prayed; Mr. Jones preached from John v. 39; and Dr. Cracknell concluded by prayer. In the evening Mr. Rogers prayed; Mr. Wheaton preached from John i. 29; and Mr. Loader concluded with prayer. Mr. Durant preached the preceding evening. The next half-yearly Meeting will be held at Weymouth, on the Wednesday in the Easter week.

The same day, a new chapel was opened at Brasted, in Kent. Mr. Hyatt, of the Tabernacle, London, preached in the morning, from Psa. cxviii 25, last part; Mr. Williams, of Gate Street Chapel, London, in the afternoon, from Psa. cxxxii. 13—16; Mr. Hyatt preached again in the evening. The chapel has been erected at the expence of an

individual; and the attendance and liberality manifested at its opening, encourage us to hope that it has not been erected in vain.

The Wilts Association intend to hold their next Meeting at Warminster, on Thursday, the 18th of October. Mr. W. Priestley to preach in the morning, on Christian Conversation; Mr. C. Sloper in the afternoon; and Mr. Elliott in the evening.

Value of the Bible in a Prison.

An Englishman, who was confined in the prison at Malacca for piracy, began to reflect on his state, and was very desirous of procuring a Bible; for which purpose he sold his shirt, jacket, &c.; but great was his mortification when he found that no Bible could be procured there; nor did he obtain one till he was removed to Calcutta, where he has obtained his desire; and there is reason to hope that he is now a changed man. He had been sentenced to die for his crime; but his life has been spared, and he will be sent to New South Wales.— The Missionary who relates this, suggests the propriety of furnishing all the prisons in the British possessions abroad with Bibles.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. W. Moorhouse and Congregation, Huddersfield —	107	7	6
Rev. Mr. Harrison and Congregation, Bury, Lancashire —	20	5	1
B. by Mr. W. Clapham, Leeds —	0	10	6
U. G. —	3	3	0
A Mite, from Weymouth —	1	0	0
A Friend, by the Rev. Francis Perrott —	1	1	0
From a few Servants —	0	12	0

Further Collections after Sermons preached by the Rev. Mr. Bogue.

Addition to the Collections in Lancashire.

Rev. Mr. Ely's Congregation, Bury —				8	3 4

Collections in Yorkshire.

Rev. Mr. Cockin's Congregation,	Halifax —	£	38	7	0	
Mr. Taylor's ditto,	Bradford		22	0	11	
Mr. Calvert's ditto,	Kipping		6	0	0	
Mr. Laird's ditto,	Pudsey —		6	6	0	
Mr. Blake's ditto,	Osset —		10	5	2	
Mr. Eccles's ditto,	Leeds —		26	14	1	
Mr. Parsons's ditto,	ditto —		48	10	0	
Mr. Bruce's ditto,	Wakefield —		33	14	0	
Mr. Rayson's ditto,	ditto, —		31	2	1	
Mr. Toothill's ditto,	Hopton —		21	19	3	
Dr. Williams's ditto,	Rotherham		101	17	6	
Mr. Boothroyd's ditto,	Pontefract		12	0	0	
Mr. Thurgarland's ditto,	York —		9	6	0	
Mr. Bottomley's ditto,	Scarborough		31	0	6	
Mr. Davidson's, ditto,	Bridlington		11	7	10	
Bridlington Key —			10	11	1	
Rev. Mr. Hobson's Congregation,	Great Driffield		13	14	2	
At George Street Chapel,	Hull —		11	11	0	
Rev. Mr. Lambert's Congregation,	Hull —		36	8	6	
Dagger Lane Meeting,	Hull —		17	15	6	
Rev. Mr. Cockin's Congregation,	Holmfirth —		30	0	0	
						530 10 7

☞ Of the £ 124 14s. 7d. collected at Manchester, as inserted in our last, £ 65 12s. was received from the Congregation of the Rev. Mr. Bradley, and £ 59 2s. 7d. from that of the Rev. Mr. Jack.

POETRY.

Lines on the Death of Mr. James Hay, aged 28 Years.

FAIN would the Muse her humble tribute pay
To thee, thou Son of Science, pious Hay;
O'er thy cold tomb would shed the pitying tear,
And mourning say, 'A genius lieth here!'

His youthful mind, imbu'd with classic lore,
With ease could scan the ancient writers o'er;
Appreciate Homer's beauties, or admire
The softer music of the Roman lyre.

While Science thus adorn'd his early days,
Religion o'er him shed her heav'nly rays;
Taught him, while young, in Wisdom's paths to stray,
'Allur'd to brighter worlds, and shew'd the way.'

She cheer'd him, when by sickness long confin'd,
And when by grief oppress'd, she sooth'd his mind:
She taught him still a gracious God to own;
And smiling say, 'Father, thy will be done *!'

As sinks the sun, at close of summer's day,
Behind the western hills, and fades away,
Then rises beauteous at the morning's dawn,
Regilding with his beams the verdant lawn:—

So did he sink,—so may he glorious rise,
Crown'd with immortal life and heav'nly joys!
While his triumphant spirit wings her way
To the bright realms of everlasting day!

TYPOGRAPHUS.

* These were his last words. He died with the Greek Testament in his hand.

AFRICAN DISTRESS.

BY THEODORE DWIGHT,
Student of Law, Connecticut.

[*From the American Museum.*]

An Attempt to represent the Anguish of a Mother, whose Son and Daughter were taken from her by a Ship's Crew.

HELP, oh help, thou God of Christians!
Save a mother from despair;
Cruel white man steal my children:
God of Christians hear my prayer!

From my arms by force they're rended,
Sailors drag them to the sea;
Yonder ship at anchor riding,
Swift will carry them away.

There my son lies pale and bleeding,—
Fast with thongs his hands are bound;
See the tyrants, how they scourge him!
See his sides a reeking wound!

See his little sister by him,
Quaking, trembling, how she lies!
Drops of blood her face besprinkle,—
Tears of anguish fill her eyes!

Now they tear her brother from her,
Down below the deck he's thrown;
Tho' agoniz'd with pain,—still silent
Save a single death like groan!

Hear the little daughter begging,
'Take me, white man, for your own;
'Spare, oh spare, my darling brother!
'He's my mother's only son!'

See upon the shore she's raving,—
Down she falls upon the sands;
Now she tears her flesh with madness,—
Now she prays with lifted hands!

'I am young, and strong, and hardy;
'He's a sick and feeble boy:
'Take me, whip me, chain me, starve me,—
'All my life I'll toil with joy!

'Christians, who's the God ye worship?
'Is he cruel, fierce, or good?
'Does he take delight in mercy?
'Or in spilling human blood?

'Ah! my poor distracted mother!
'Hear her scream upon the shore!'
Down the savage captain struck her,
Lifeless, on the vessel's floor.

Up his sails he quickly hoisted,
To the ocean bent his way.
Headlong plung'd the raving mother,
From a high rock, in the sea!

G. AULD, Printer, Greville Street, London.



Rev. Cornelius Wildbore
Falmouth

THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1810.

MEMOIR
OF
THE LATE REV. JOSEPH MILNER.

THE Rev. Joseph Milner was born in the neighbourhood of Leeds, in 1744. The circumstances of his father were so injured in the rebellion of the following year, that he had little to spare, from the demands of his family, for the education of his children. Joseph's constitution had been impaired by the measles, and his bodily infirmities are said to have prevented him from mixing with his schoolfellows in their diversions. While they were acquiring strength by exercise, he was amusing himself in the closet with a book, and preparing for the lessons of his schoolmaster, the Rev. Mr. Moore, then usher, and afterwards master, of the grammar-school at Leeds. Milner soon discovered talents; and Moore cultivated them with success, in Greek and Latin. He now began to step out of obscurity, and became the favourite and boast of his master. It seems, that when he was about 15 years of age, he was very seriously impressed with the importance of practical religion. He studied the Scriptures, meditated on their essential doctrines, and experienced much conflict of mind. His excellent mother at the same period was become very earnest in religious concerns; and was herself intelligent in the practical parts of religion. Mr. Milner always ascribed his first religious emotions, under the direction of Providence, to the example, exhortation, and admonition of his maternal parent. His father disapproved this. On the contrary, he was disposed to ridicule *enthusiastic and over-religious persons*, as he called them; and his great object at that time was to divert the attention of his son Joseph from subjects which he conceived might give a gloomy cast to his mind, and injure his rising fame as a scholar. He had no great difficulty in carrying his point: Joseph's extreme seriousness was not of long duration. He continued sound and orthodox in the faith: he

read the Scriptures daily in their original language; and grew wise in all critical enquiries respecting them; but he ceased to trouble himself with what he afterwards used to call *Vital and Practical Religion*. His heart was panting after literary fame; and this passion must have been afterwards fed to no small degree by his success. Mr. Moore had for some years entertained hopes of sending his favourite scholar to the university; but the premature and sudden death of Milner's father, seemed to blast every expectation of that kind. However, the ardour of friendship, when thoroughly in earnest, is not easily damped by untoward events. Milner was already well known in Leeds; and had begun to teach grown-up children of both sexes, in some opulent families, grammar, and the art of composition in the English language. This laudable employment procured him a good supply of ready money, while several parents, to whom he had given much satisfaction by his industry and his skill in teaching, sympathized exceedingly with the youth who had just lost his father, and with him, to all appearance, his prospect of a university education.

At this favourable moment, when the disposition to serve young Milner in any way that should be deemed practicable, was pretty general, — when the purses of the wealthy were ready to be opened in his favour, the tutor of Catherine Hall, Cambridge, an old acquaintance of Mr. Moore, wrote to him, to say, — 'The office of chapel-clerk with us will soon be vacant; and if you have any clever lad, who is not very rich, whom you wish to serve, send him to us.' Mr. Moore instantly communicated this proposal to several of the liberal gentlemen above alluded to, who all cheerfully concurred in it.

At 18 years of age, but, from ill health, in appearance a child, Milner entered the university; but from this period to the age of 22, the native vigour of his constitution showed itself, and he began to grow taller and stronger. Here he was diligent and successful; for in taking his degree, he was the third senior of time.

The Chancellor of the University gives annually two gold medals to the best proficients in classical learning, provided they be found at degree-time among the *senior of times* for mathematical and philosophical knowledge. From the first moment that Milner heard of these honours, he secretly set his heart upon obtaining one of them; and accordingly read Thucydides and Sophocles, Cicero and Horace, day and night. Dr. John Law, the present Lord Bishop of Elphin, and Joseph Milner obtained the two medals.

Joseph Milner would now have gladly remained in the university, and increased his literary reputation; but there was no opportunity of electing him fellow at Catherine Hall, and he was already somewhat in debt. He had lost his affection-

ate schoolmaster; and the management of Milner's slender finances was transferred from the economical hands of Mr. Moore to those of a careless and dissipated person. He was not old enough for deacon's orders; and it became absolutely necessary that he should look out for some employment.

He now became assistant in a school, and afterwards in the care of his church, to a worthy clergyman, the Rev. Mr. Atkinson, of Thorp-Arch, near Tadcaster. In this new, and to him delightful situation, he was faithful to his engagements, and exemplary in the discharge of his duties, according to the knowledge he had of himself and of the Scriptures; but in fact, he was at that time, as he used afterwards to say, worldly-minded, and greedy of literary fame. He did not long remain here. While retaining deacon's orders, he happened to observe an advertisement in a provincial newspaper, for a head-master to the grammar-school of Hull. He instantly applied, and obtained it; and was soon afterwards chosen afternoon-lecturer to the principal church in that town. His easy success in these applications was owing, partly to the splendor of his character, and partly to the recommendation of his friends at Leeds. Under his auspices the school, which had dwindled almost to nothing, soon acquired a very considerable celebrity, which it retained for many years. With the increase of scholars the master's salary received proportional augmentation; and Mr. M.'s income now amounted to upwards of £ 200 per annum.

It is both useful and pleasing to observe how he acted on this great change of circumstances. His youngest brother Isaac, when a little boy of six years old, had begun to accompany his brother Joseph every day to the grammar-school; and at ten, could construe Ovid and Sallust. The premature death of the father before mentioned, had ruined all the prospects of Isaac's advancement in learning. His mother was obliged to abandon the prosecution of her husband's plan; and that her son Isaac might acquire a livelihood by honest industry, she wisely employed him in learning several branches of the woollen-manufactory at Leeds.

'But the bowels of Joseph yearned upon his younger brother;' and as soon as we find him in a situation to do him service, and to prosecute the excellent system of his father, he loses not a moment's time; but instantly releases him from his engagements at Leeds, and takes him under his own tuition at Hull. Those of our readers who are acquainted with the high literary character of Dr. Isaac Milner, and know that the dignified stations he fills and adorns as Dean of Carlisle, and Master of Queen's College, were bestowed on him without solicitation, and as the reward of superior merit, will be much gratified by the unaffected manner in which he acknowledges his obligations. To the kindness of

were reformed, and the town assumed a new appearance. Great numbers were awakened under his ministry. The sick sent for him to their chambers; and when he returned home, he found his house crowded with visitors, who had the same object in view. Mr. Milner's labours were not confined to the town of Hull: he was curate, for upwards of 17 years, of North Ferriby; and afterwards vicar of the same. On the Sunday mornings, in summer, before the regular service, he heard the children repeat the catechism; and explained it to them, in familiar language, many grown-up persons attending. After the morning-service was ended, he returned to Hull to preach in the afternoon. He continued this laborious practice for many years, and as long as his health permitted him.

As he believed the Articles of the Church of England in their plain, literal, and grammatical sense, all his sermons were penned according to that interpretation of Scripture which they contain and express. With such persons as are unacquainted with the history of religious controversy in these kingdoms, it may seem a paradox how such sentiments could, on the one hand, produce all this dislike and persecution from some of the people, and resentment from many of his clerical brethren; and, on the other hand, occasion such flocking to his churches. It may be sufficient to suggest, 'That our author certainly did believe and maintain, that the clergy of the establishment, in general, had very much deviated from the principles to which they subscribe their assent, — that the reading-desk and the pulpit were often at variance, — and that, instead of setting forth to the understanding with plainness, and pressing upon the conscience with energy, the great and peculiar truths of the gospel; such as Original Sin, — Justification by Faith, — and Regeneration by the Holy Spirit, as stated in the Articles and Homilies of the Church of England, the clergy in general were substituting in their place a system of little more than Pagan ethics.' Mr. Milner had never the least hesitation in owning that he himself, during the first years of his ministry, was as deeply involved as any person, in this charge of departing from the genuine religion of the Bible, and of the establishment to which he belonged: that he had been active and earnest in corrupting the most important passages of Scripture and articles of faith: that, though his own conscience never, in the smallest degree, accused him of insincerity or hypocrisy, yet his zeal had been without knowledge; and that he had, before his conversion, explained away the peculiarities of the gospel, and misguided his audience; and that, in fact, he did not then understand the nature of Christ's salvation, — had never experienced its humbling operation on the mind of a truly penitent sinner; but was building an edifice, both of religious doctrine and practice, on a self-righteous foundation.

This storm of opposition began to subside after the first seven or eight years, owing to the steady, upright, persevering, disinterested conduct of the preacher, — the practical manner in which he preached the doctrines of the gospel, and rebutted the charge of licentious instruction. Several persons, who, in the vigour of health, had displayed a bitter enmity against Mr. Milner and his doctrines, were staggered in their opinions at the prospect of the grave. Some of this description sent for him; and found the *uncharitable parson* their wisest and most faithful adviser. By these and other causes Mr. M. was replaced once more in the esteem of the inhabitants of Hull. He did not return to them, — they came over to him. In fact, the sentiments which he defended in the pulpit, became so fashionable, that no clergyman was well received there who opposed, or did not support them.

This laborious servant of God neither courted nor desired the praises of the world. His eye was single. He used to lament, that his endeavours were less effectual in the latter years of his ministry, when he was become a sort of favourite again, than in the former, during the violence of opposition. He said, That talkers about religion abounded; but there was little heart-work. All were become approvers of Christian doctrine; but numbers, in the midst of their profession, remained too much like the rest of the world, — ambitious, greedy of gain, followers of pleasure. He complained also, that many heard the gospel so long, without bearing fruit, that they were hardened and incurable.

Mr. Milner continued labouring to advance the Redeemer's kingdom to the 54th year of his age, 27 years after his conversion. He just lived to receive that very ample and decisive testimony of esteem which was shown to him by the Mayor and Corporation of Hull. Upon the decease of the Rev. Mr. T. Clark he was chosen Vicar, almost unanimously; but he survived that event only a few weeks. His health had for years been declining. When questions were directly put to him in prospect of death, little more could ever be drawn from him than — 'I cannot say much! I rely on the promises for strength in time of need! Most probably, my dissolution is at no great distance. There was a time when I should have been very unhappy to have had so little of sensible comfort; but I have seen reason to believe, that one of the most acceptable exercises of the true Christian faith, consists in patiently waiting God's time, and in relying confidently on the written word. For many years I have been endeavouring to live from day to day as a pensioner on God's bounty. I learn to trust to him; and he sends the manna without fail!' — He died on the 15th of November, 1797. An elegant monument, executed by Mr. Bacon, was erected to his memory by some of his pupils.

PARDON PROCLAIMED TO SINNERS.

Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. lv. 6, 7.

How amazingly infatuated are the children of men! They will disregard their highest interest and privilege for the pursuit of the merest trifles! The favour and mercy of God are blessings of the highest magnitude; — they are highly interesting, and absolutely necessary for every one of us: yet how prone are the sons of men to look after that which cannot profit, and to pursue after iniquity, which certainly destroys, rather than believe in the Son of God, and engage in Jehovah's service! We can only obtain an interest in the favour of God by believing in his Son; but all who believe in him shall enjoy it forever, and shall never be left to forfeit it any more. Let sinners take warning, and remember that the time is short, and iniquity unrepented of, and unpardoned thro' the blood of the Lamb, certainly destroys the soul for ever. The matter must not be trifled with, for unbelief is big with ruin. Serious attention then to the subject, when the Lord proclaims pardon, and makes known a way of escape, is highly incumbent on guilty sinners.

Sinners are here kindly directed to a gracious Friend, who will deliver them. 'Seek ye the Lord while he may be found: call ye upon him while he is near.' Seek the Lord: seek him as your Friend and Portion, — your Support and your God. Seek to be reconciled to him, and to be blessed with his favour. He is offended with you because of sin; but he will have mercy upon you and welcome you, when you come to him depending on his Son. In his Son he will be found of you, and bestow upon you, for his sake, all that you need, and deliver you from all that you fear. 'Seek, and ye shall find.' Yes; the Lord may now be found of poor sinners. He is made known in the gospel, and manifested, in his gracious character, as a God of mercy in the sending of his Son. God was therefore in Christ Jesus, 'reconciling sinners unto himself, not imputing unto them their trespasses.' He is inviting you and intreating you to come to him, thus fully making known that he may now be found. Come then, sinners, unto him, while he is ready to receive you! 'Now is the accepted time, to-day is the day of salvation,' therefore come. Do not trifle, — do not linger. 'To-day, therefore, if ye will hear his voice, harden not your hearts.' O! remember a period approaches, when he will be found of you in mercy no more, — when you shall 'seek him early, but shall not find him!' Do

not delay then, but immediately flee for your life to the God of salvation.

'Call ye upon him while he is near.' The Lord is near!—what a mercy! The Lord is at hand!—within call, as it were, ready to deliver us when we apply to him. He is near in a preached gospel, in a continual providence, and in his offered mercy. It becomes us to apply to him who can help us, and to call upon him who is ready to hear our cry, and send us deliverance. He says, 'Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel, my glory.' He is near, for he is warning you, intreating you, and striving with you. Call then upon him while he is near. A period will come when he will not be near to deliver you. If you defer till then, and he cease to strive with you, your case will be dreadful indeed. Then, when you begin to call, he will not answer. Call upon him now for the blessings of salvation, pardon, peace, and eternal life. Seek these blessings for Jesus' sake. You may well rely on this Saviour. 'Ask and you shall receive.' You cannot be heard but in his name; but, pleading in that name, you will prevail;—for he himself says, 'If ye shall ask any thing in my name, I will do it.'

Perhaps these thoughts may be read by some who never call on God at all, and who, perhaps, disdain to do it. Allow me for a moment to reason with you, and lend an unprejudiced attention. You are a stranger to prayer. This shews that you are a stranger to salvation, — that you do not know yourself as a ruined hell-deserving sinner,—and that you do not believe in Jesus, nor know him as a Saviour. We do not say, 'Pray, and whatever you do, your praying will save you;'— but we say, "Your being prayerless shews you are Christless, and therefore you are not saved." If you felt or understood your disease, and discovered any thing of the character or skill of Jesus, the great Physician, you could not refrain from prayer, but must of necessity apply to him, and he would heal you. This has been the case with all those who have had their eyes opened to the importance of these matters. When the publican felt his disease, he cried out, 'God be merciful to me a sinner!' When the thief on the cross discovered the character of his fellow-sufferer, he applied to him immediately, saying, 'Lord, remember me when thou comest into thy kingdom!' and the Saviour answered, 'Verily, I say unto thee, To-day shalt thou be with me in Paradise.' When Saul of Tarsus obtained a discovery of him in the way to Damascus, he said, 'Lord, what wouldst thou have me to do?' Were any of these rejected? No; they were all graciously heard and answered. Remember also, there are none in Heaven who went thither without prayer. Your being prayerless

then, is a proof that you are not in the way to Heaven, but are walking in the way to Hell. Do not think of continuing as you are, or of going on your present way. 'Seek the Lord while he may be found: call ye upon him while he is near.' Our Lord is able and ready to deliver you; for in the Lord alone is your help.

We have here also described to us a dangerous way, which sinners must forsake; and a Refuge pointed out, to which they must turn for safety. 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, even to our God.'

Man is naturally an enemy to God; and his very nature is enmity against him: his thoughts and his ways are but so many acts, or proofs, of rebellion against his Maker: he needs a change; therefore, 'Let the wicked forsake his way.' The wicked!—but who is he? Every one is naturally inclined to assign the character to his neighbour, and put it past himself. Men are generally disposed to look around, if they can find any outwardly worse than themselves, the shades of whose character wear a deeper tinge, or assume a darker aspect than their own, and at once they mark such down to be wicked; but fancy themselves to be free. Alas! this is not the way of judging aright! It is not necessary that we go out and walk the streets to hear men blaspheming God's name; that we enter the taverns, and listen to the song of the drunkard; or that we go through the lanes of the city; that we look into the gardens, or traverse the fields around on the Sabbath-day, to witness the authority of the Most High trampled under foot by multitudes following their usual employments or amusements, as it were, in derision of the appointments of Heaven, and in defiance of the vengeance of the Almighty, in order to discover who are the wicked. These are beyond a doubt wicked, and evidently walking in the broad way to destruction; but if we confine the character to the unblushing and avowed servants of Satan, we should certainly pass over a vast number to whom it belongs. All are wicked and unrighteous who do not believe the gospel of the grace of God, and who are not justified by the faith of Jesus;—all who are not renewed by the Spirit of God, and redeemed from iniquity by the blood of the Lamb, and made holy, as God is holy. Let all the wicked, therefore, forsake their ways. The way the wicked walks in, is that line of conduct he is disposed to pursue. This way is pleasing to his depraved mind. It is his own way,—the way which he naturally chooses, which he delights in, and in which he expects happiness. The course of action he is engaged in, manifestly leads away from God, from his law, and from his grace, and leads him to pursue after iniquity, to indulge in

every evil, and to plunge into endless misery at last. This way must be forsaken; for the man that perseveres in it dies.

Not only are the ways of the wicked wrong, and necessary to be forsaken, but their hearts are wrong, and therefore these must be changed. 'Let the unrighteous man forsake his thoughts.' The heart is so wicked, that sinful thoughts without number are produced in it. Respecting such it may be said, 'God is not in all their thoughts.' The thoughts of the unrighteous dwell upon scenes of wickedness and madness; they lead them to devise schemes for the gratifying of the depraved dispositions and desires of their natures; and often lead them to ensnare and injure their fellow-men, and even to imagine themselves safe while rebelling against God. The Lord bears with sinners; and this sometimes emboldens them to go on more undauntedly in the ways of folly. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Thus they become more and more blinded and hardened. These their ways and thoughts must be forsaken; — but what shall they turn to? To the Lord our God. He will be a Refuge and a Friend. The Lord is all-sufficient to deliver every sinner who comes to him; and he is ready to do it. We must have him for a Friend, or we shall perish. He is able to save us from every enemy, and none can pluck us out of his hand; — but there is no other deliverer. If sinners have him for an enemy, they are indeed in an evil case, for they cannot escape. None can deliver out of his hand; for, 'though hand join in hand, the wicked shall not be unpunished.' Turn to the Lord then, sinner; for if He be on your side, who can be against you? You are safe if Jehovah be your Hope and Stay.

We have also Jehovah's promise of pardon, for the encouragement of sinners in drawing near unto him. To him that returns to him, he says, 'He will have mercy upon him; yea, he will abundantly pardon him.' This is enough. Mercy is what he needs, and it comprehends *all* he needs. God's word is passed that it shall be given; and his Son has shed his blood that it might be given. God is greatly glorified then in bestowing mercy and pardon on sinners, coming to him through Christ. Mercy, therefore, shall be built up for ever. Upon our application to Christ for divine mercy, pardon and peace are freely bestowed upon us. Come to him then, sinner, and be not afraid: he will abundantly pardon. When he delivers sinners at first from the reigning power and condemning influence of iniquity, and when he blots out the guilt that cleaves to them in every stage of their journey, and when he completely frees them from the whole of it at last, when they pass through the Jordan of death, where they leave it all behind them, with the garments of mortality, in the

stream, he may be said abundantly to pardon. This is what he does to all who come to him through Christ, therefore they have an abundant entrance administered unto them into God's eternal kingdom. Come to him, sinner, for this blessing; he is as ready to bestow it on you as on any who have received it: it is free and sufficient. 'He will have mercy upon you; he will abundantly pardon you.'

Falkland. URIEL.

ON THE HEBREW VAU.

Sir,

The following Short Compendium of Mr. Grenville Sharpe's Rules, respecting the Conversive Power of the Hebrew Vau, appears to me to deserve a place in your Magazine. Yours respectfully,

SELINÆ.

GENERAL RULE.

WHEN *vau* (ו) is prefixed to a future or preter tense, it is conversive.

EXCEPTIONS.

1. When one or more futures or preters, having prefixed *Vaus*, are preceded in the *same sentence* by a verb of the *same tense*, WITHOUT a prefixed *vau*. Example, Genesis xxiv. 57, ונשאלה *and enquire*. *Vau* is *not* converted.

2. Should a verb in the imperative mood, or the interrogatives מה מי ה precede a future tense, having a prefixed *vau* (example in Gen. xxiv. 3, ואשביעך, *and I will make thee swear*) it is *not* converted.

3. *Vau* does *not* convert a preter following a converted future.

REMARKS.

A sincere desire of being useful to my brethren in the ministry, and other Hebrew students, is the only reason of my troubling you with the above extract; to which I take the liberty of adding some instances of the accuracy of the Rules above stated. I shall begin with the 44th chapter of the book of Genesis,

Verse 1. ויצו (this *vau* is conversive. See General Rule) 'and he commanded,' &c.

—— 2. וישע (a future, converted to the preter. See General Rule) 'and he did,' &c.

—— 4. In this verse there are two instances of the General Rule; but these are so frequent, I pass them for the Exceptions.

GEN. xxiv. 3. ואשביעך (considered above. See the Second Exception) 'and I will make thee swear.'

—— 51. ותהי (not converted, because the imperative לך precedes. See Second Exception) 'and she shall be.'

ISAIAH ii. 3. And many people והלכו (converted by General Rule) 'shall go' ואמרו (converted by General Rule) 'and shall say,' לכו (an imperative) 'Come ye,' ונעלה (not converted, the imperative preceding. See Second Exception) 'and we will go up,' &c. ויורנו (not converted, on account of the preceding imperative) 'and he will teach us of his ways,' ונלכה (another future, not converted, on account of the preceding imperative) 'and we will walk,' &c.

PSALM iv. 9. 'I will lie down' ואישן (a future, not converted; because preceded by a *future*, without a *vau* prefixed. See First Exception.) 'and will sleep.'

—— iii. 6. ואישנה (an instance of the same word and tense, but converted) 'and slept;' — *שכבתי*, though preceding, and without a *vau*; yet it does not remove the conversive power, because it is *not* in the same tense with אישן.

—— vii. 15. 'Behold, he will travail with iniquity' והרה (conversive, the former verb, though in the same sentence, and without a *vau*, not being of the same tense) 'and will conceive mischief.'

—— ii. 3. 'We will break their bands asunder' ונשליכה, 'and *will* cast away,' &c. — The *vau* is not conversive, because preceded by (נתקה) a future, without a *vau*. See Exception 1.

—— 8. 'Ask of me' ואתנה (see Exception 2) 'and I *will* give,' &c.

—— 12. 'Lest he should be angry;' ותאבדו (Exception 2, יאנף being a future without a prefixed *vau*) 'and ye *should* perish,' &c.

—— v. 4. 'I will direct my prayer unto thee,' ואצפה (Second Exception; אערך being a future preceding, and without a prefixed *vau*) 'and *will* look up.'

—— vii. 5. 'If I have rewarded evil unto him that was at peace with me,' ואחלצה (not the Second Exception; because גמלתי, though in the same sentence, is not of the same tense) 'but I have delivered,' &c.

—— 6. 'The enemy shall persecute my soul,' וישג (not converted; because ירדף is of the same tense, in the same sentence, and without a prefixed *vau*. See Exception 1); 'and *shall* take,' וירמס (Exception 1); 'and shall tread down my life upon the earth,' &c.

—— 13. 'He hath bent his bow' ויבוננה (an instance of the General Rule; for דרך is not of the same tense, though in the same sentence; consequently Exception 1st does not apply); 'and *made* it ready.'

—— 18. ואומרה (the *vau* is not conversive, see Exception 1st; for אודה is of the same tense, and in the same sentence without a prefixed *vau*) 'and will sing praise.'

Here we may observe with what wonderful accuracy the sacred language is framed. *Vau* misplaced, would throw the

whole sentence into confusion; but placed properly, all is clear. — A few striking instances of this wise and exact distribution of the sentence, and I have done: — Genesis xliv. 4. ויוסף אמר 'and Joseph said.' As the words stand, all is plain: the *vau* being prefixed to the noun, prevents its affecting the verb, which therefore remains in its proper tense, the preter; but had this phrase been written thus: ואמר יוסף 'and Joseph will say,' it would have been confused. Had the sacred writer chosen to attach the *vau* to the verb, he would have written it in such a tense as, when converted, would express his meaning thus, ואמר יוסף 'and Joseph said' (see General Rule); which form he does use in a subsequent part of this very chapter (verse 15) ויאמר להם יוסף 'and Joseph said to them.' It is true, we generally find the *vau* prefixed to the verb rather than the noun; but that the placing before the one or the other is evidently optional: yet not so the tense; for if the *vau* be attached to the verb (except in the three cases mentioned before, as the only exceptions from the General Rule) it is put in a tense which requires conversion to make sense; but, on the contrary, if annexed to the noun, the verb is (except *perhaps* in some very rare instances) put in its proper tense.

Psalm ii. 5, ובחרונו יבהלמו 'and in his sore displeasure he will vex them.' The more usual method of expressing this sentence is thus, ויבהלמו בחרונו (the *vau* converting the preter to the future. See General Rule) 'and he will vex them,' &c.; but never is this or a similar sentence (unless one of the three exceptions apply to it) written thus; ויבהלמו בחרונו —We have a remarkable proof of the situation of the *vau* in a sentence being optional, in Psalm vii. 6, where there are three conjunctive *vaus*; the two first joined to verbs (but not converting them, because of the First Exception applying to them) the last joined to a noun.

Another instance of the surprizing accuracy of the sacred writings and of Mr. Sharpe's Rule, occurs in Lev. xxvi. 11, 30. In the former verse we read, ולא תגעל נפשי; the *vau* being separated from the verb, and, therefore, a *future* used. In the latter we find וגעלה נפשי; the *vau* joined to the verb, and converting it; and, therefore, a *preter* used. Had this latter sentence been written with the *vau* prefixed to the noun, or the former with the *vau* prefixed to the verb, each would have been confused and unintelligible.

Until our author made the discovery contained in the above Rules, the arrangement of verbs in the Hebrew Bible appeared an inexplicable mystery, or rather a confused jumble; for though the points *generally* shew in what tense the verb is to be translated, yet they left us without a *reason* for it; and none could be given, but the *will* of the Massorets.

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 389.]

NO. II.

BRITAIN, Queen of Isles, to thee our regards are turned; compassed around as with a shield, thy land exhibits, amidst all the horrors of war, and the prostrate nations around thee, a front of Majesty serene, that defies the malice and power of thy enemies! Thou art the barrier alone that stays the ravages of military despotism, and puts bounds to insatiable ambition! Like the rocks which encircle thy sea-girt shores, against thee the rage of Corsican malignity foams, dashes, and impotently retires. Oh, that He who ruleth sea and land, who can say to the storm, 'Peace; be still,' and stay the madness of the people, may still compass thee about with songs of deliverance!

Amidst the clamours and strivings of contending politicians within, and the combined hosts of enemies without, this land, through a gracious Providence, hath continued to enjoy a state of comparative rest and growing prosperity; and by the palm it spreads, under all the heavy burdens which the necessity of the times imposes, Plenty smiles on our fields. The extensive improvements of every kind, from our populous cities down to our meanest villages, in buildings, furniture, and mode of living, proclaim unequivocal displays of wealth and general affluence, — the genuine offspring of Commerce and Liberty! I often hear the croakings of gloomy politicians; but look around me, and wonder at the ingratitude which refuses to God, and, under him, to the happy government we enjoy, the tribute of praise for blessings so great and multiplied, heightened by the contrast of miseries in the nations which surround us.

The more prominent object of our enquiries, is the state of vital Godliness in the midst of us, and the generous efforts made to communicate the blessings we ourselves enjoy to all mankind, — barbarian, Scythian, bond or free. The history of Britain furnishes no period of time more auspicious on this behalf than the last ten years. The wall hath indeed been built in these troublous times; and never appeared a more cordial disposition, in all denominations among us, laying aside all lesser differences, to unite our efforts for this most desireable end. If I mention the London Missionary Society, as distinguished in giving a fresh *momentum* to Missionary Zeal, which had long languished, I shall only give honour to those to whom honour is due. The Westleyan Methodists, the Antipædobaptists, the Society formed for Missions to Africa and

the East, all move in parallel lines, and pursue the same magnanimous object. With what success they have been favoured, their Annual and Periodical Reports give the fullest information. In the subsequent pages, a statement will be found of the Missionary brethren employed by the London Society, — the extended fields they cultivate, — the several congregations under their immediate superintendence and care, — and of the many instances of those who, having tasted of the grace of God in truth, have been baptized unto Christ, and put on Christ.

In addition to these gracious efforts, two singular transactions have marked these auspicious years, sufficient to give celebrity to any age or nation, — the Abolition of the Slave Trade, and the Formation of the British and Foreign Bible Society. By the former, the national reproach under which, as Christians, we have so long groaned, is rolled away, and a noble example set to other nations, which ought to be followed universally, and should be insisted on by us, as an article in every new treaty with foreign powers, for the honour of general humanity. By the latter, the gift of tongues is in a measure supplied, in a way becoming a highly enlightened and Christian nation. The noble and truly amazing exertions of this Society, have already effected what the most sanguine, at its erection, could scarcely have dared to hope. The word of God has already, by their means, been published in nearly thirty different languages, and circulated among the several nations, and the list is daily increasing. The Burman empire, and the islands of the Pacific Ocean, may expect shortly to hear and read the sacred oracles in their mother tongue. More than an hundred thousand copies of the word of God have been dispersed to the four quarters of the earth; and the distribution annually enlarges with the growing ability of the Society, from the vast contributions of a generous public. The whole earth thus will be furnished with the means of coming to the knowledge of the true God, and Jesus Christ, whom he hath sent; and other lands have been 'provoked to jealousy,' to form similar societies; and have received from us encouragement in liberal assistance to promote their endeavours. To this diffusion of light and truth the naval greatness of Britain eminently contributes, —facilitating conveyance into all lands, and the most distant isles of the sea. The communications already made by their foreign correspondents to this Society, demonstrate the highly beneficial effects produced by their zeal and liberality; and cannot but warm the heart of every Christian indeed to praise, pray, and open the hand in generous supply of the funds destined to such noble purposes. — What may not be hoped from such auspicious beginnings!

While every kingdom, nation, and people may thus search the Scriptures, and examine their truth, importance, and di-

vine authority, a noble body of Missionaries, with this Bible in their hands, and Christ in their hearts, are gone forth to proclaim the glad tidings of salvation, and to engage the natives everywhere to search the Scriptures; assuring them, that in these oracles of God they may find eternal life; for they are they which testify of Jesus, — the only name given under Heaven among men, whereby we can be saved. Can we then but go courageously forward, and humbly expect that the next ten years shall shew us still greater things than these?

Our internal state of activity hath been no less eminently distinguished. Numberless have the attempts been to communicate the unadulterated word to every dark and neglected corner of our own land. England, Wales, and Ireland witness the exertions which have been made for this blessed purpose. Much as we have to lament the irreligion, false religion, immorality, dissipation, luxury, and infidelity which still too awfully prevail, — against this ungodliness, that hath come in like a flood, the Spirit of the Lord hath lifted up the standard of the everlasting gospel. A vast increase of places for worship have been erected; an host of labourers thrust forth into the harvest; multiplied schools for religious instruction of youth opened; and diligent teachers, in many of them *freely*, employing their time and talents to give a right direction to the opening faculties of the rising generation. The Bible, and millions of religious Tracts, have been distributed throughout; the military, the navy, the prisons, and the workhouses have been liberally furnished with them; and our numerous foreign captives have been particular objects of attention in this respect. The Welch, the Irish, the Manks, have received the Book of books in their own dialects; and truly blessed have been the effects; and whilst all denominations among us have concurred in pursuing the same noble object, the very union produced is a favourable symptom of the progress of vital godliness.

In the Established Church, a vast body of evangelical clergy hath arisen; and especially of younger labourers in the Lord's vineyard, whose zeal, fidelity, and diligence in their several cures have been attended with the most blessed effects. The deserted churches have been filled with hearers; and many added to the true church of such as shall be saved. It is grievous to observe, however, that they have often received frowns, instead of favours, from their superiors; and with all their endeavours to escape the reproach of *Methodism* (the present cant term under which real religion is now generally designated) by the most exact conformity and regularity, they have been obliged to submit to the cross, the offence of which cannot cease; and they have laboured, and not fainted; and so we trust will continue to do, — hailing reproach, and welcoming shame in the faithful discharge of the ministry, which

they have received of the Lord to fulfil it; — and if this be to be vile, they will dare to be viler still.

The different bodies of Dissenters have exerted themselves in their several spheres, encreased their numbers, and formed unions together for more enlarged diffusion of the word of truth; and those more particularly bearing the name of *Methodists*, whether in the Calvinistic or Arminian connection, exert great activity, and are blessed with abundant success, especially among the poor of the flock 'rich in grace, and heirs of the kingdom.' In this, every truly spiritually-minded man cannot but rejoice, and draw the bands of Christian love nearer, in prayer and good wishes for each other; for whatever partial differences may subsist respecting some particular tenets, or modes of worship, wherever Christ is made all and in all, in wisdom, righteousness, sanctification, and redemption, we may agree to differ in matters of inferior moment, love one another out of a pure heart fervently, and rejoice in each other's success as in our own. Wherever, or by whatever means the sons and daughters of men are turned from darkness to light, and from the power of Satan unto God, I therein do rejoice, and will rejoice; yea, and should any undue asperity remain in those who differ from us, we will not cease to rejoice in every good thing which is in *them*, — to bear all things, to believe all things, to hope all things! Blessed be God, this spirit of true charity hath apparently greatly increased among us; and, perhaps, nothing hath more effectually contributed hereunto than associating together in the great Societies before mentioned, as helpers together of the truth.

[*To be continued.*]

Evangelicana.

THE OPPRESSED SUPPORTED.

A young man, on a journey of business, having occasion to dine with a company of travellers, thought fit to refuse a toast which was given by the chairman, on account of its indecency. The chairman, who was nearly intoxicated, demanded his reason. The young man replied, he had a strong objection to it. Upon which the chairman ordered him to be turned out of the room, unless he would sing the company a song. The young traveller declared it was impossible for him to do that, as he had neither voice nor ear for music. The young man refusing to leave the room, the chairman himself endeavoured to push him out, when one of the travellers interposed, appealing to the company whether any person could be obliged to leave the room without the majority were desirous of it. It was then put to the vote; and not one person, except the chairman, was in favour of it. The deputy-chairman then proposed, that the chairman himself should be turned out of the room for his improper conduct;

which was unanimously agreed to; and he was thrust out of the room, swearing in a dreadful manner.

This anecdote may serve to encourage young travellers to follow the dictates of their consciences, and to resist the artifices of designing men; which, if they do with a becoming spirit and manly resolution, they need not fear meeting with men who will take the part of the persecuted and oppressed.

WORTH OF THE BIBLE.

Afflictions teach us the worth of our Bibles. The Bible is but an insipid book before afflictions bring us to feel the want of it; and then how many comfortable passages do we find, which lay neglected and unknown before! I recollect an instance in the history of some who fled from this country to that then wild desert America. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former tables in England, would have been a dainty to them. Necessity drove the women and children to the sea-side to look for a ship, expected to bring them provision; but no ship for many weeks appeared. However, they saw in the sand vast quantities of shell-fish, since called *Clams*, a kind of muscle. Hunger compelled them to taste; and at length they almost fed wholly on them; and, to their own astonishment, were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day, after they had all dined on clams, without bread, returned thanks to God for causing them to 'suck of the abundance of the seas, and of treasures hid in the sand,' a passage in Deuteronomy, till then unobserved by the company, but which ever after endeared the writings of Moses to them.' — *R. Robinson.*

The Offensiveness of Faithful Ministers to Worldly Hearers.

Mr. Editor,

As I was recently perusing Mrs. Grant's 'Memoirs of an American Lady,' I was struck with the following Anecdote, which relates the curious manner in which a religious society dismissed their minister.

'Early one Monday, after the Domine had, on the preceding day, been peculiarly eloquent on the subject of Theatrical Amusements and Pernicious Innovations, some unknown person left within his door a club, a pair of old shoes, a crust of black bread, and a dollar. The worthy pastor was puzzled to think what this could mean; but had it too soon explained to him. It was an emblematic message to signify the desire entertained of his departure. The stick was to push him away, the shoes to wear on the road, and the bread and money a provision for his journey.'

This singular instance, however, is one proof, among many others, of the dislike which is entertained by gay and secular characters to those preachers who enforce the apostolic exhortation, 'Be not conformed to this world.' So long as they will connive at the compliance with vain, worldly, and sinful customs, — so long as they will 'prophecy smooth things' to a degenerate people, their congregations will bear with their saintly presence: but if it be represented that the same persons, who 'walk after the course of this world,' are described by the apostle as subjects of Satan, who 'rules in the hearts of the children of Disobedience; if that admonition be given, 'Come out from the unclean, — be ye separate, and touch them not,' the enmity of the carnal heart is roused; and the minister must expect various intimations of contemptuous indignation. The resentment of worldly people is often discovered in the curious modes which it adopts to injure and persecute those who have ventured to denounce the scriptural woe against such as are 'lovers of pleasure, more than lovers of God.'

The Transitory Nature of Human Greatness.

Henry the Fourth, Emperor of Germany, after fighting threescore battles, was reduced to such poverty, that he petitioned for a Prebendary at Spire, to maintain him in his old age; but was denied.

Valerian, the Roman Emperor, being taken captive by the King of Persia, became a footstool when his enemy mounted his horse.

Philip de Comines affirms, that he saw the Duke of Exeter, though he had married the sister of Edward the Fourth, begging his bread, barefooted, in Flanders.

A credible traveller reports, That he saw at Constantinople, a descendant of the Emperor, of the family of Paleologi, who wore the crown when the Turks conquered it, a *common porter*, ready to run upon any errand for a small reward.

Sesostris, King of Egypt, having taken many neighbouring kings prisoners in his wars, had the pride and presumption to oblige them to draw his chariot. One day, Sesostris observed that one of these royal slaves, as he was drawing, kept his eye fixed on one of the wheels; and upon being asked the reason of his doing so, he answered, that the falling of that spoke lowest, which the moment before had been highest, put him in mind of the instability of Fortune. Sesostris, pausing upon this answer, would never be drawn in that manner any more.

Such is the transitory nature of human greatness; but the Christian, who hath 'made the Lord his refuge, even the Most High his habitation,' has for the place of his defence the munition of rocks. 'The world passeth away, and the fashion thereof; but he that doeth the will of God abideth for ever.' — 1 John ii. 17.

THE GREAT CHANGE.

The Wife of Charles the Fifth, Emperor and King of Spain, was one of the most celebrated beauties of her age; but when she died, her corpse became so extremely deformed and ghastly, that those who had known her best could scarcely affirm that it was the same person, and were obliged to turn aside from the offensive object. The Marquis of Lombay, however, who had always been a great admirer of her person, could not forbear looking upon her; and the great change which Death had made in her body, became the means, in the hand of God, of effecting a greater change in his soul; for, from that moment he resolved upon a new life; and shortly after, forsaking his great estate, he retired from the pleasures of the world, led a holy life, and made a suitable end.

Sandoral's Life of Charles V, p. 341.

JUVENILE DEPARTMENT.

The following Extract, from a Sermon to Young People, by Dr. Romeyn, of New York, will be the more acceptable to our Juvenile Readers, as it is not printed in this country.

'Obedience to the will of God, as contained in the Scripture, constitutes the rule of our conduct, and the standard of our duty. It is enlightened by the Holy Spirit, testifies of the Saviour, and leads the sinner to God, the Father of all. This, young people ought to read and study, not as the word of men, but as it is in truth the word of God: they ought to treasure up its contents in their memory, embrace its truths in sincerity, and regulate their lives by its precepts.

'Thus to remember their Creator in the days of their youth, removes sorrow from their heart, and puts away evil from their flesh. Their reli-

gion and morality make them happy here, both in mind and body, and afford them the well-grounded prospect of eternal happiness beyond the grave!

'They are happy here. They have found the chief good they need, in an experimental acquaintance with the *Lord* Jesus Christ. Their passions are under the controul of Reason, and their reason is enlightened by the Spirit of God. They thus understand and follow after their real interest, the salvation of soul and body, for time and eternity. They store their minds with useful knowledge, and fortify their hearts by the grace of God: they may meet with misfortunes, with sickness, with afflictions; but they are supported: they may be called to encounter temptations, but they are enabled to overcome them. If their lives should be spared to old age, when evil days draw nigh, and years, in which they shall say we have no pleasure, even then they will find an interest in Christ, an overflowing fountain of good to their souls. The grace of God within them will triumph over every difficulty, and afford them that peace in believing, which the world by its smiles cannot give, nor by its frowns take away. Having fled to Christ as their refuge, they look to him for strength in trial, comfort in distress, and joy in death. Nor do they ever look in vain. He is to them a present help in every time of need. How happy then those young people, who, in their youth, remember their Creator!

'They are happy in the prospect of eternal glory. They can contemplate death without alarm, and rejoice in hope of Heaven! My mind here recollects with pleasure a recent instance, in which the grace of God enabled a young and tender female to triumph over death and the grave. She remembered her Creator in the days of her youth; and her Creator, in the days of her trial, came to her aid. She enjoyed peace in believing, and joy in the Holy Ghost, in the conflict she sustained with the last enemy. I design not to pronounce her eulogium; but I wish to exhibit her Saviour to view, through whose love she was comforted, and cheered with the good hope of the gospel, which maketh not ashamed. She was in herself a poor sinful worm of the dust; and acknowledged this truth with the deepest impressions of humility. Her covenant God, however, put his comeliness on her, as a vessel fitted to show forth the divine glory.

'A fortnight before her death, to console her mother, she told her, "When you see my body carried to the grave, only think that my soul is in Heaven with my Redeemer!" To a dear friend, hopefully acquainted with the truth, she said, "Whenever I look at you, and compare your present state with your former one, I cannot but feel how good God has been to you. You once thought your only happiness was to be found in the world. How thankful ought you to be, that God has been pleased, in his infinite mercy, to call you out of a world that lieth in wickedness! Continue to press forward, — beware of drawing back. The most important advice I can give you, is, to go often to your Saviour; put all your dependence on him; trust not to self-righteousness, but to the righteousness of that dear Redeemer who died for you, and on whose merits alone you must rest for salvation! View him stretched on the cross, and ask your heart if you can refuse to give yourself wholly up to him, who suffered so much for your sake. Difficulties and doubts proceed from unbelief; — banish them from your mind, and trust to the promises; — seek for companions those who love the Lord."

'A few days before her death, to two female relations, she said, "I have put all my trust in the blessed Jesus! He has supported me hitherto; and *I know* he will support me to the very last, and will never leave nor forsake me! I recommend to you not to go much in the world: you need not expect to find happiness there,—it is vain to try! Endeavour to have the Saviour for your Friend. Seek the Lord while he may be found. Don't put off 'the one thing needful' to a dying hour or a sick bed: you may then not have sufficient time or strength granted you. Remember,

now is the accepted time, — now is the day of salvation! Youth is the time to serve the Lord!"

'In many other ways did she manifest the faithfulness of Jehovah, her Saviour, and the power of his grace to support and comfort his dying people. Within a few minutes of her death, she articulated the following broken sentences:—'Rejoice! I am happy! I am supported, — I fear no evil! I shall not want; I am supported to the end! Receive my spirit! — come quickly!'

'Verily,

'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!'

'Who, on contemplating such a scene, does not exclaim with Balaam, "Let me die the death of the righteous, and let my last end be like his!"

'Is this your wish, my young friends? Be ye then "followers of those who, through faith and patience, inherit the promises." Realize that life is valuable, merely as an entrance into eternity; and that every thing in life is only valuable as it prepares us for Heaven. Will the novels, the romances, and plays you have read, — the idle words you have spoken, — the dissipated gay company in which you have delighted, — the theatre, and parties of pleasure you have diligently attended, — the chance games and sinful sports in which you have indulged yourselves, either separately or conjointly, answer this great end? In that awful moment, when heart and flesh shall fail you, will the recollection of these enjoyments support you? Will it cheer you in the prospect of that tremendous judgment which awaits you after death? Will walking in the sight of your eyes qualify you for appearing before your God? If not, why do you persevere in such a course of life? Is present gratification, which is transient, to be compared with future rest, which is eternal? Can that be called Happiness which pours no light on the grave, — which affords no hope of a heavenly inheritance?

"Oh," said the dying saint of whom we have already spoken, to a friend, "Oh, that I could make every body feel the importance of preparing for death! Make your preparation now, whilst you have health and strength! Do not put it off to a dying hour. What should I do now, had I not an interest in Christ!" Solemn impressive question! Young people, what will you do in your last moments, if you have not an interest in Christ? Will the world comfort you then? Will it soothe your consciences, or make peace with God? Let the testimony of our departed friend on this subject have its due weight on your minds. On the borders of Eternity, she warned her friends against the influence of the world, as injurious to religion and to our best interests. Be directed by her advice, and live above the world. Neglect not the salvation of your souls any longer. No more forget God, lest he forget you in the end. Then, as you go down to the land of Silence to mingle with the congregations of the dead, the piercing cry of Despair will burst from your convulsed lips, "The harvest is past, the summer is ended, and we are not saved!" Oh, beware of trifling with Him who has the keys of Death and of Hell! Cast yourselves on his free and sovereign mercy, lest he dash you in pieces with his rod of iron. Escape for your lives from his righteous indignation; flee to the city of Refuge, that you may be safe from the overwhelming flood of vengeance which shall be poured on the ungodly. I speak to you as your friend and your brother; bone of your bone, and flesh of your flesh. — Your welfare here, your eternal salvation hereafter, are the objects I desire. The truth has been told you: God is witness. "To him I commend you; and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen.'

Obituary.

A Short Memoir of the late Mrs. Banister, of Wareham, with Extracts from her Diary. Taken from the Close of her Funeral-Sermon, by the Rev. T. Durant, of Poole, from 2 Cor. v. 18.

— 'That Death, however formidable in itself, has, in some cases, lost its terrors, — that the removal of Christians, however painful to us, is pleasing to them, we learn from the language of Paul in our text; and the same truths have just been taught us in the peaceful, the triumphant death of that eminent Christian, whose removal has filled this house with mourners. Were you not most intimately acquainted with her elevated piety,—her deep humility, — her equanimity amidst trials, various and distressing to an almost unequalled degree, I should certainly exhibit her full character, both for the purpose of urging you to higher attainments in religion, and to excite your admiration of that grace to which she most readily and gratefully ascribed all her attainments, — all her hopes! — But it will be sufficient to furnish you with the bare outlines of that life, the latter part, though not the very last moments, of which was spent among you.

Blessed with parents who made the religious instruction of their children their first care, it is impossible to trace with precision the manner in which divine truth operated upon her mind. There never was, perhaps, a period within her recollection, in which she was a total stranger, either to the great truths of the gospel, or to serious impressions of their importance; but, at the age of 14, her hitherto unformed character became fixed. The ministry of the late Rev. G. Durant was rendered useful in rouzing into full action those truths to which she was no stranger; but which, as in too many other cases, were *opinions*, rather than *principles*. When brought to an experimental acquaintance with the gospel, she soon united herself with the church of Christ meeting at the Bristol Tabernacle; among whom she walked most holily and unblameably, till Providence removed her to Wareham; where, as the wife of your excellent pastor *, you had opportunities innumerable of seeing and admiring 'the grace of God in her.'

'What her feelings were during her illness, and on the evident approach of death, may be learned from her own Diary; with Extracts of which I am now able to furnish you: —

Extracts from Mrs. Banister's Diary.

"Lord's Day, July 23, 1809. — My spirits much depressed to-day, from having, for the fourth time, brought up some blood. Knowing the general turn of my constitution, and the various ways in which consumptive complaints begin, I felt very low. Many thoughts occurred to my mind respecting it. Imagination pictured many gloomy things: I felt it difficult to give up my dear husband and children. — Created objects entwined about my heart; and the thought of leaving my two dear girls (and perhaps an infant) motherless, quite overwhelmed me: but, Lord, if thou seest fit speedily to remove me, grant me a spirit wholly resigned to thy will.

"Sat. Aug. 19. Another week has rolled round; but how little has it been improved! Why do I not live more in the exercise of prayer and praise? I have daily and hourly matter for both, — much to ask for, much to thank for. I long for more of the spirit of religion, — more of the power of it upon my heart and conscience. Reign, dearest Lord, without a rival! Suffer not my attention to a body of sin and death to engross all my thoughts and time; — let not a tenement of clay be my first concern! 'Tis true, I find it weak, and requiring care; but oh! let me remember the soul!

* Mr. Banister was not present at the delivery of the sermon

— the precious soul is of infinite value!

"Sat. Aug. 26. Had many serious thoughts this morning as to the state of my health. May all be well at last, for soon I may be called to stand at the bar of God! Perhaps I may have but a few more days to live. Where shall I then appear? The symptoms I feel are solemn warnings: I would, therefore, lay these things to heart, and remember that at most 'the time is short,'— that I must very soon give up my account. Then may I be found in Christ, not having on my own righteousness, but clothed in the immaculate robe of a spotless Saviour. He is all my salvation, and all my desire!

"Lord's Day, Sept. 24. Again I raise my Ebenezer! The Lord has graciously heard and answered prayer. Notwithstanding the weakness of my frame, I have been preserved in the trying hour of Nature's sorrow. May the son given me rise up to be a blessing in the family, in the church, and in the world! May all my children be the Lord's children!—adopted into his family, —set apart for himself!

"Lord's Day, Oct. 29. The Lord has seen fit to place me again in the furnace of affliction. I believe my friends have many fears respecting me, and perhaps not without some ground for them. I feel extremely weak. May the Lord lay underneath me his everlasting arms! He alone can support.

"Monday, Nov. 13. The faculty and my friends having recommended a change of air, I this day left home. It has been a trying day; perhaps the most so of any I have ever experienced. I took leave of my dear, dear children, under the full persuasion, in my own mind, that I should never see them more. May the Lord be better to me than my fears! Methinks I now feel their tender cheeks, and my tears running on them, while they look up and wonder, strangers to all that passes!. What a mercy to have a God to leave them with! If I did not trust them in his hands, I should be miserable:—but he is a God of providence as well as of grace.

"Bristol Hotwells, Friday, Nov. 17. What are my feelings on arriving here! When I first retired into my chamber, those words darted across my mind, 'Going the way of all flesh.'

"Tues. Dec. 26. Brought to see the return of my birth-day. Surely, I must conclude it is the last I shall ever spend in the body; but the Lord reigns!

"Lord's Day, Dec. 31. Another year has passed away! Is it not most likely to have been my last? Solemn thought! Who can tell what is included in an exchange of worlds? Who can form an idea of what it is to shut the eyes on every thing here, and open them in an eternal state? May I be built upon the Rock of Ages!

"Monday, Jan. 1, 1810. Little did I think last November that I should see the dawn of a new year! I enter upon it; but how uncertain the advance I shall make! May I live every day keeping eternity in view! What is the world! Leaving out my family and connections, it is to me as nothing and vanity.

"Thursday, Jan. 11. My two youngest children ill. Dear babes! they have no mother near them to nurse, direct, and do for them what affection points out! — but they have a GOD, the great Physician, who can do them real good! May I lie passive, and wait his will!

"Sat. Jan. 20. Received pleasant tidings of the health of my children. I felt it a mercy that I might go to God in behalf of them as well as myself; and often read, with peculiar interest, the accounts of the parents in the New Testament, who went to Jesus on behalf of their children, and 'he heard them.' What has God wrought! Affliction brought me to his footstool, may Gratitude keep me there!

"Monday, Feb. 5. This day, when taking something particularly pleasant to moisten my mouth when thirsty, it immediately struck me my Saviour said 'I thirst;' and he had nothing to satisfy *his* thirst but vinegar and gall. I hardly knew how to proceed in taking it, when I considered what He suffered; but how many temporal mercies fall to

my lot, though I have deserved eternal sufferings! I possess not merely the comforts of life, but those which sickness peculiarly calls for. What shall I render to the Lord for all his benefits?

"Thursday, Feb. 8. I sit by the window, and observe the tide gently flowing down, day after day, and think what an emblem of myself! The stream of life seems to be gliding gently along, and in time will bring me to the lowest waters. In a dying hour may I have no waves and billows to encounter! May I then find the river shallow! Often have I said, 'How shall I do in the swellings of Jordan?'—but I venture my all on the Rock of Ages.

"Lord's Day, Feb. 11. O! for holy resignation, — a submissive spirit! I would not murmur for ten thousand worlds! The Lord *must* do what is right; and he has been too gracious and merciful to me, for years that are past, to suppose that he would now be unkind: yet to be weaned from those that are near and dear to us; to be enabled to say, with David of old, 'My soul is even as a weaned child,' is no small attainment.

'The hardest task the Christian's heart can know,
'Is to relinquish all it loves below.'

"Friday, Feb. 23. Billow upon billow! Surely, the Lord is about to try me to the very uttermost. The furnace of affliction is afresh heated. Is there real gold enough to stand the test? My dear babe dangerously ill: how soon the fairest flower fades! Nothing short of real religion can now support my mind. May I be enabled to cast my cares on the Lord! 'Tis at present a heavy burden I have to bear; but the Lord has promised, 'My grace is sufficient for thee.' I would trust in the precious promises of the gospel, and lie passive in the hands of Him who is a Sovereign, and reigns supreme, to the joy of every real Christian! Yes: all must be well, for 'the Lord reigneth!"

'These extracts will serve to confirm, were confirmation necessary, the high opinion and affectionate esteem entertained for the ever-to-be-valued writer. Oh! that the contemplation and constant remembrance of her eminent devotedness to God, may stimulate our sluggish souls to follow her as she followed Christ*!" —— 'Her diary was necessarily closed on the 25th of February, for, from that time she was confined to her bed; but the same heavenly-mindedness which shines so conspicuously in that, continued to the moment of her death.

'The death of her only son† deeply affected her; yet she bore the heart-rending intelligence with holy resignation, saying, 'The Lord's will be done.' She seldom spake of him afterwards; but when she did refer to her heavy loss, she constantly added some expression, by which she gave her friends to understand that, even in her view, 'all was for the best.'

'In her last days she said but little, stating distinctly that her natural feelings, in prospect of leaving her beloved husband and children, were too strong to be trusted. What little she did say, proved that she was blessed with peace and joy in the Holy Ghost.

"In our last interview," says her afflicted husband, "on my enquiring after the state of her mind, she answered, 'Quite composed!—quite happy! I find Jesus Christ is indeed the same yesterday, to-day, and for ever. He is my all in all.' On Wednesday night, April 11, after a short struggle of two minutes, she calmly departed, ascending to Him who was all her desire, and all her hope.—May our life and death be like hers, then will it be our happiness also, when 'absent from the body, to be present with the Lord!'

* Mr. B.'s letter from Bristol to Mr. T. D.

† She refers in her diary to the child's illness; but his death took place after the diary was closed, and while Mr. B. was, through a cruel necessity of circumstances, detained in London. This unavoidable separation compelled her, for a time, to bear the burden alone; but eventually tended to illustrate more fully the strength of her faith and patience.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons *and other Discourses. By the late Rev.* Samuel Lavington, *of Bideford. Two vols.* 8vo,

It would be alike uninteresting and useless to detail the reasons which have influenced us to delay the noticing these devotional volumes. The peculiar talent and character of their deceased author were so well known and appreciated in the sphere round which he moved for many years, that our encomiums were quite unnecessary *there*, to secure a favourable reception for his posthumous pieces. His religious fame had extended also far beyond the limits of his own circle, and had rendered numbers anxious to peruse his productions, who were totally unacquainted with his person, and had never shared in the pleasures of his friendship. The venerable pastor, having finished his mortal labours, has entered into rest. Angels, prophets, apostles, and martyrs have witnessed his coronation. To him human applause appears like an empty bubble, which thoughtless children blow about for their pleasure, and at which the wise will scarcely deign to glance: but if our feeble testimony in favour of those works which he has left behind, can avail to spread their circulation, or increase their utility, we can say, with perfect sincerity, that it shall be most cheerfully borne.

Originality may characterize a mind which may not be invested with remarkable strength. Its thoughts may be conceived in a new shape, and may be thrown out in a novel aspect, though they may not be particularly vigorous. Such a mind was Samuel Lavington's. He was not a man endowed with potent intellectual energy; but he certainly was an original. His discourses often commence in a striking manner; and are illustrated in a method which cannot fail to fix the attention, and rouse the passions of the soul. Too much uniformity is discovered in the introductions to his sermons, which tends, in some degree, to diminish the effect; but still they bear the marks of a mind which could act freely and independently of the ordinary shackles of customary form. To illustrate this by a specimen, we extract the following exordiums. The first is from vol. i, serm. 11, on this text: 'The Lord is my portion, saith my soul; therefore, will I hope in him.'

'Say this, my fellow-worshippers, and abide by it, — and what have you more to desire? I shall be happy in the success of my labours; and you will be happy in the enjoyment of God. The painful task of warning and reproving every man will be over; and I shall have nothing to do but to exhort you to make the best improvement you can of so excellent a treasure. I shall then have no need to caution you against labouring for the meat that perisheth, or minding earthly things only, or principally; for, possessed of such a portion, the kingdoms of this world, and all the glory of them, will seem trifles not worthy of your notice. While the rich man glories in his riches; and says to the gold, Thou art my hope, and to the fine gold, Thou art my confidence, conscious of your superior wealth, you will look down with contempt on his heaps of shining dust; and with secret exultation say, 'Thou art my portion, O Lord!' I shall have no need to caution you against being too much dejected at the prospect, or under the pressure of outward calamities, whether personal or public. If God's judgments be in the earth, and the thunder come nearer and nearer; or if the fig-tree do not blossom, and the labour of the olive should fail, — if Death deprive you of those who were your delight and dependence, or Poverty rush upon you like an armed man,—in such circumstances you will not sink into despair. When others are cast down, you will possess your souls in patience, knowing you have in Heaven a more enduring substance. I shall have no need to caution you against sin and sin-

ners; for, possessed of such a treasure, you would be jealous of every thing that would expose it to danger. You will abstain from all appearance of evil; and when sinners entice, you will not consent. Should they endeavour to persuade you to cast in your lot among them, as if they were the only happy men in the world, you would be deaf to all their solicitations, and say, 'Rejoice, O young man in thy youth, and let thine heart cheer thee in the days of thy youth; but remember, that the pleasures of sin are but for a season; but the Lord is my portion, saith my soul; therefore will I hope in him.'

The 19th sermon, on these words, 'If there be any consolation in Christ,' opens thus: 'Did the apostle doubt it? Was it a disputable matter with Paul, who had obtained such singular mercy? Did he, who had been caught up into the third heaven, and had tasted of that joy which is unspeakable and full of glory, put the the question as if it were doubtful whether there were any consolation in Christ or not? Impossible! The Lord had never a warmer advocate than this zealous apostle. He scarcely ever mentions his name but with rapture; and frequently digresses from his subject to indulge the overflowings of his grateful heart, in the praises of his best-loved Friend and Redeemer. Far from intimating any suspicion, he seems to mention it as a thing which no one could question,' &c.

In the discourses of Mr. Lavington, we have observed two features which many persons affect to despise; but on which we place a high value, especially in addresses from the pulpit. We mean *simplicity* and *spirituality*. The former renders the preacher universally intelligible; and this is of considerable importance, when it is recollected how little time the great mass of auditories have to devote to the purpose of mental improvement; and what numbers are found among the poor, many of whom have never enjoyed the privilege of education. The latter gives to sermons a flavour, which every devout hearer will relish; nor do we hesitate to employ the term *flavour*, for fear of being charged with enthusiasm, any more than a literary man would object to it when describing the immediate cause of that pleasure which he derived from the perusal of the classics, or works of taste. Whose heart that knows what devotional feeling is, does not vibrate and glow at such passages as these! — 'Imagine a poor criminal, convicted, condemned, and the day fixed for his execution at hand. Go to him, and tell him that the king intends to visit him. He hears you not; or at least heeds you not. Tell him that the nobles, princes, and kings of the earth are present: they are all beggars to him, whose mind is full of the King of kings, before whom he is shortly to appear. Dress him in all the gaudy trappings of majesty: put on him a purple robe, set a crown of gold on his head, and lay the treasures of the Indies at his feet; — none of these things move him, — the world cannot furnish a temptation which will divert him for a moment! The frightful instruments of death, and the still more frightful consequences of death, have so entirely engrossed him, that he sees and thinks of nothing else: but let him hear the distant footsteps of a friend, crying 'A pardon, a pardon!' — he is all ear, he leaps up, he runs, he embraces him, he faints, and almost dies for joy. Thus, and infinitely more welcome will Christ be, when he comes and preaches deliverance to souls that have been long bowed down with a sense of guilt, and terrified with the hourly dread of death and damnation. If Satan should take up such sin-distressed souls into an exceedingly high mountain, and shew them all the glories of this world, and say, 'All these things will I give you,' they would stop their ears, and drown his enticements with 'None but Christ, — none but Christ!'

In the funeral-sermon for the Rev. Mr. Wills, of Appledore, after having depicted in high colours the blessedness of the celestial state, our author breaks out into this animated language: — 'God forgive the imperfections of this descrip-

tion! — 'for eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them that love him!' If he whose death we are now lamenting (if I must not say, whose triumph we are now celebrating) who hath often from this place entertained you with the 'clusters of Eshcol,' and presented you with the 'earnests and first fruits' of your future inheritance; — if he were present, and would undertake this subject, how we should all hang upon his lips! — Come, happy spirit, if thou canst bear so long an absence from the mansions of glory, — Come and tell us some of the peculiarities of that state and world! — Come and tell us of those things which are to mortal eyes invisible, and by mortal tongues unutterable, if they are not by mortal minds utterly inconceivable! — Come and tell us what it is to be with God; and how it is that thou art not overwhelmed with the dazzling splendors of his presence! — come and give some clearer description of the New Jerusalem, and explain to us the 'golden streets' and 'gates of pearl!' Tell what is meant by that strange expression, 'To him that overcometh, will I grant to sit with me on my throne;' and what unknown blessedness is intended in that mysterious prayer, 'I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.' But it must not be. The laws of that world forbid thee to disclose its secrets. However, we know so much, that we wonder not at thy saying, 'If ye loved me, ye would rejoice; because I said, I go unto the Father.'

With one more short extract we shall present our readers, as it may serve to remind them, at the present autumnal season, of their great obligations to the great Lord of the harvest, who has crowned this year with his goodness; and while it affords another sample of our author's style, may carry the thoughts forward to a period of exalted and perfect enjoyments, of which all secular pleasures are but faint and fugitive representations.

'Earthly harvests yield but a short-lived joy: the husbandman has no sooner housed his corn, and allowed one day to grateful merriment, but he must begin again the toilsome round of tillage: but in Heaven it is always harvest-time. There we shall be to all eternity reaping the blessed fruits of our present labours and sufferings. Then it will be no argument of folly to say to our souls, 'Soul, take thine ease, thou hast goods laid up for many years. God will then pull down these earthly houses of our tabernacle. I say, he will down those barns, and build them greater; he will change these vile bodies, and enlarge the capacities of our souls, to receive more plentiful emanations of divine goodness and glory. Then what is sown in corruption shall be raised in incorruption, — what is sown in dishonour shall be raised in glory, — what is sown in weakness shall be raised in power, — what is sown a natural body shall be raised a spiritual body; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'

We shall defer a few remaining observations on the Sacramental Discourses and Meditations, till the publication of our next Number.

Four Sermons, *preached in London, at the 16th General Meeting of the Missionary Society, May 9, 10, 11, 1810, &c. 8vo, Price 3s.*

(*Concluded from our last.*)

We return with pleasure to the review of these discourses. Mr. Collison, justly considering the spirit of prayer as the soul of Missionary exertions, calls our attention to a prayer for the universal diffusion of truth and righteousness: for, however the psalmist, when under the sovereign controul of the prophetic Spirit, might be constrained to the denunciation of judgments against the Heathen, when, as an individual, he was permitted to express the

feelings of his own heart, dilated with the spirit of devotion, his prayers comprehended the whole human race, without restriction, either as to age or country; and he anticipated their accomplishment when he uttered the language of the text (Psa. lvii. 1—3, 6, 7) 'God shall bless us; and all the ends of the earth shall fear him.'

In adapting the psalm before him to the subject of the day, the preacher calls upon us to consider 'the importance of its object, — the propriety of its adoption, — the beauty of its principles, — and the glory of its accomplishment.'

We cannot enter into a full analysis of this discourse; but, under the second head, we were struck with the following passage, as breathing the genuine spirit of pulpit-eloquence. Speaking of the objection of natural impossibility in diffusing the gospel through the earth, he exclaims, 'Natural impossibilities, Sirs! Tell our soldiers and sailors of natural impossibilities, — tell our navigators and our merchants of natural impossibilities! Languages are difficult: they learn them. Climates are obstacles: they endure them. Sacrifices are to be made: they make them. Have they not penetrated every land? Commerce yokes the very winds to her car, and transports herself to the ends of the earth. It only requires that the children of light be as wise in their generation as the children of this world; that the love of Christ become as powerful a motive as the love of gold, and the command will eagerly be exemplified. The will of God is clear; you know it, you approve it, your Society has adopted it; and here I might close this part of my subject, but I crave a moment's indulgence. . . . . .

In times when the wreck of nations is floating all around us, a voice from the exceilent Majesty, crying 'All flesh is grass, and all the glory of man is as the flower of the field,' reminds us of the superlative worth of the gospel, which abideth for ever. Unaffected by all the changes in science, in laws, in governments, and in empires, because totally distinct and separate from them, it stands pre-eminent and immutable: incapable alike of receiving glory from their splendor, or injury from their decay: like the sun, its brightest emblem, it moves on in its majestic course, shedding heavenly radiance, and bestowing its good and perfect gifts on men of all nations; nor shall it fall from its celestial sphere, — it shall go forth in its strength, until the whole earth is filled with its glory'

In examining, under the third head, the principles of this inspired prayer, Mr. C. enumerates genuine piety, regret for former neglect, the union of patriotism and benevolence, and a desire not only to be blessed ourselves, but to be made blessings to others.

When the preacher considers, under the last head, the accomplishment of the prayer, he is again animated and sublime: and the Missionary Anecdote, at p. 57, must have electrified the hearers. Upon the whole, we consider this discourse as equally excellent and appropriate, — equally honourable to the talents of the preacher, and the choice of the Society.

The Annual Services concluded as usual with a discourse in the Established Church; for it has been a primary object with the Missionary Society to shew that their exertions are not directed to the support of a sect; but, on the contrary, have a direct tendency to subdue party-spirit, and promote, as well the cause of Benevolence as of Religion.

In the choice of his text (Acts xvi. 9, 10) Mr. Cocker is peculiarly happy. 'Come over and help us,' whether the cry come from Macedonia, or Africa, or India, is in itself a cry so pathetic, as not to need, and scarcely to admit, encreased effect from the powers of oratory. It is a cry that, while it expresses all the anguish of a distressed Heathen, thrills the heart of a Christian, and touches all its sympathies. The preacher, therefore, after introducing the subject by an exposition of the context, finds nothing before him, but to explain the miseries which thus loudly call for our attention, and the imperious demands

they have upon our exertions. He then concludes with a proper caution, in our zeal for the salvation of the Heathen, not to neglect our own; and here the example of the Macedonian converts is perfectly suitable, and in point: 'They first gave their ownselves to the Lord; and this accounts for the riches of their liberality' to others.

Some Interesting Particulars *of the Second Voyage made by the Missionary Ship, the Duff, which was captured by the Bonaparte Privateer, in the Year* 1800. *By* W. H. *Superintendent to the Mission.* 12*mo*, *price* 4*s*. 6*d*.

Mr. Howell, of Knaresborough, the modest and worthy author of this volume, apologizes, in his Preface, for its publication, especially as the facts it contains have already appeared before the public; but, he observes,' It is his leading design to render the events referred to more interesting, by frequent remarks superadded to their recital; and to suggest those reflections on the dispensations of an all-wise Providence, in which all are more or less concerned. In a word, to set before the reader a selection of afflictive and gracious interpositions, which may be advantageously applied to all the circumstances of human life. — We may more frequently think on the perils of water, to which others are exposed, while we are enjoying safely and undisturbed repose on land; and be as often stirred up to remember their case at the divine foot-stool.'

Mr. H. has very minutely detailed the circumstances of the voyage, especially the distressing affair of the capture of the ship, the sufferings of the Missionaries, and the goodness of God in giving them favour in the eyes of those who could afford them assistance; — every leading circumstance is followed with pious reflections, which, though sometimes carried a little too far, are calculated to gratify a religious mind.

In the close of the work the author recommends it to serious persons to pray much for Missionaries, and to be liberal in the pecuniary support of Missions. We think the work, though not possessed of great literary merit, will be read with pleasure and profit by the genuine friends of the gospel.

Sacred Allegories, *or Allegorical Poems, illustrative of Subjects Moral and Divine. By the Rev.* John Williams, M. A. *Curate of Stroud.* 12*mo*, 4*s*. 6*d*.

Much as we approve of the devotional spirit which breathes throughout this small volume, we cannot bestow great praise upon the poetry which it contains. Many of the sports of fancy, like the pastimes in which a father plays with his little children, should be confined to our habitation, or immediate circle, and not exhibited abroad. They may amuse at home, where the partialities of affection overlook all literary defects, but they will not extend our fame in public, where there are so many competitors who expose every imperfection which they can discover. We place a high value on Mr. Williams's sentiments and temper. His prose writing is preferable to his poetic: but we certainly wish him to study, with closer accuracy, the nature of tropes and figures, before he publishes more 'Sacred Allegories.'

Letters, *Essays, and Poems, on Religious Subjects. By* G. Russell. 12*mo*, 5*s*.

This little Work contains 47 Letters, and 11 Essays, beside the poetic effusions, which form the conclusion of the volume. The Letters we consider as the most valuable part of the work: they are written with ease, and a strong savour of piety. The Essays also contain a number of valuable hints, particularly that on Prayer-Meetings; and the whole discover the best intentions: but the author seems to be a young man, and has fallen into some expressions which, we hope, in a second edition, may be corrected. The Essay on Dancing is particularly unguarded. That the advocates for dancing are all members of the 'Laodicean church,'—

and that parents who permit their children to learn this accomplishment, are 'more cruel than the Heathen women, who abandon their babes to the crocodiles of the Nile,' is, to say the least, very harsh and improper language for a young man. We are not advocates for this amusement, and are sensible of its dangerous tendency; but the most innocent recreations are liable to abuse; and none we believe would be more careful to guard against this in mature life, than many parents and preceptresses, who consider it an indispensable accomplishment in the genteeler circles of children. Whether the danger may not overbalance the advantage, is another question, on which we pretend not to decide. — The Essay which spiritualizes a guinea is very puerile; and among the poetical pieces, we are sorry he has degraded himself by an *acrostic* on his own name. Upon the whole, however, with these abatements, we can cordially recommend the volume, especially to young persons.

The Practice of Piety: *directing a Christian how to walk in Order that he may please God. Enlarged and improved by the Author. 70th edition*, 12mo, 3s. 6d. *bound.*

This excellent Compendium of Practical Religion was written by Dr. Lewis Bailey, formerly Bishop of Bangor, and a native of Carmarthen, South Wales; where the work is very popular, and, we are informed, has been very useful; which we can easily believe, notwithstanding it contains a few quaint expressions, not suited to the taste of this refined age. That the work, however, has intrinsic merit, it is enough to say, that it is recommended in the Works of the great Mr. Howe; and has gone through 69 editions.

Literary Notices.

The Rev. Mr. Fawcett, of Ewood Hall, is about to publish a Devotional Family Bible, two vols. in 4to. The Notes partly original and partly select.

A new edition of Dr. Ellis's scarce and valuable work, on 'The Knowledge of Divine Things from Revelation,' is in the press.

The Rev. Mr. Brown, of Whitburn (author of Mr. Hervey's Life) would feel much obliged to any person who can direct him to any unpublished Letters of Mr. H., particularly his Correspondence with several young men; of which the first Letters appeared in the 4th volume of the Gospel Magazine. — They may be conveyed through the Editor of this Magazine.

A new edition of Theron and Aspasio is intended at Edinburgh, with the last corrections of Mr. Hervey; many of which are of great importance, but have never yet appeared.

A new edition is also about to appear at Glasgow, of the smaller Pieces of the late Mr. Brown, including his Christian Pastor; which has been long out of print.

Several MS. Sermons of the late Mr. Boston, particularly on Sacramental Occasions, remain in his family, sufficient to make a 12mo volume; and any bookseller willing to engage in their publication, may apply to Mr. Brown, of Whitby.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Hunt's Edition of Howe's Works, Vol. 1, 9s. demy; 12s royal.

Edwards's Works, Vol. VI, 10s 6d

Lamont's Sermons on the most Prevalent Vices, 3 vols. 8vo, 24s bds.

Two Sermons, occasioned by the Death of the Rev. Mr. Cecil, by the Rev. D. Wilson, A. M. 2s. 6d.

An Important Case argued; to which is added, A Lash at Enthusiasm, &c. 8vo, 8d.

Fuller's Narrative of Facts at Salem, 12mo, 6d.

Scripture Geography, by J. Toy (with 5 maps) 8vo, 6s. boards.

Eight Lectures, delivered in 1809 and 1810, at Saffron Waldron, by J. Wilkinson, 12mo, 4s.

Scott's Lives of the Scottish Reformers, royal 8vo, 10s. 6d.

Hannam's Pulpit Assistant, 4 vols. 18mo, 16s.

Necessity and Utility of Instruction: a Sermon to Sunday-School Teachers. By R. Alliott. 12mo, 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

EAST INDIES.

A LETTER has been received from Mr. Loveless, dated Madras, April 26, 1810; in which he mentions a letter which he had received from the brethren Pritchett and Hands, who inform him, that they had mercifully escaped the horrors of a fire, which began in their ship while they were at sea, on their passage to Rangoon, in the Birman country. They had safely reached that city on the 22d of March; and were then lodging at the house of Messrs. Chater and Carey, in the suburbs of Rangoon; so that they escaped the dreadful conflagration which had destroyed nearly the whole of the city within the walls.

A letter has also been received from Mr. Hands, dated Madras, March 28, 1810. His original destination was to Seringapatam; but as no access could be had at present to that place, he was advised by the brethren in India, to direct his attention to Bellary, situated about 120 miles to the north of Madras; for which place he set out on the 26th of April.

A Letter and Journal has come to hand from Mr. Ringeltaube, dated January, 1810. He continues to labour at several places in Travancore, particularly Magilandy, Tamaracoolam, Tengamboor, Anticada, Covil-villey, and Betaunmoly. He has baptized 165 persons. Several striking providences, he says, have occurred, which prove the work to be of God. His Journal contains many very interesting and affecting accounts of the customs and superstitions of the natives; some of which will probably appear in a future Number.

Mr. Davies, of Demarara, has lately paid a visit to the neighbouring colony of Essequibo; where he was well received, and preached to about 200 negroes and others. It is hoped that a Mission will be established there, a gentleman having made a generous offer towards its support.

An Application has been made to the Directors of the Missionary Society, from the inhabitants of the district of Johnstown, in the province of Upper Canada, signed by 127 persons, earnestly requesting that a faithful minister of the gospel may be sent to them. The greater part of the inhabitants are said to have been destitute of the gospel for more than 20 years.

AMERICA.

A Narrative of the State of Religion within the Bounds of the General Assembly of the Presbyterian Church, in the United States of America, during the Period of Time intervening between May 1809 *and May* 1810.

The Committee appointed to collect and digest into a connected Narrative, the information received in the free conversation concerning the State of Religion, submit the following Report: —

'THE General Assembly having heard a Narrative of the State of Religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care; and we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances, the arm of the Lord has been made bare; the Prince of Peace has displayed the power and glory of his grace, in the edification of his people, and the conversion of sinners. 'Not unto us, O Lord, not unto us, but unto thy name be the glory.'

'The state of the church upon the whole is favourable; and in particular parts, the Spirit of God has

been poured out in copious effusions. In many towns, within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New Hampshire, the gospel of Christ is seen to be the 'power of God, and the wisdom of God to salvation.' Zion is there putting on her beautiful garments, — there is, flowing with a full stream, that river which makes glad the city of our God; and the great Shepherd is leading his flock to the green pastures, by the living waters.

'Advancing towards the south, we see the footsteps of our glorious Redeemer, within the bounds of the Presbyteries of Long Island, Hudson, and New York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New York, particularly in the newly settled regions, the progress of religion has been great; that desert buds and blossoms as the rose; and promises, under the auspices of grace, to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of 11 years the number of ministers of Jesus, in that country, has increased from two to nearly 50.

'Although the revival in New Jersey, of which the Assembly made report to the churches last year, has, in some degree, declined, — yet we are delighted to hear that the precious fruits of it remain, — that apostacies are very rare, — that they who name the name of Christ, appear generally to walk worthy of their vocation; and that, although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

'In the Presbytery of Philadelphia the work of the Lord goes on, in the congregations of Cape May and Fairfield. Many souls are there brought from darkness to light, and from the power of Satan unto God.

'There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

'The Assembly are happy to learn that the fruits of the great revival in some of the southern states, which took place years ago, still remain; that there also apostacies are very rare, and professors of religion appear to have their conversation in Heaven. In some instances, professional characters, formerly notorious for their adherence to the principles of infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and the doctrines of Christianity.

'With pleasure we have received the information, that several seminaries of learning have been favoured with the special grace of God; and some of those youths who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

'In addition to this general view of the good things which God has done for us, it is remarked, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The gospel has been carried to destitute places, and the Sun of Righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past; and now, in several places, there is an earnest cry for the stated preaching of the gospel, where, ten years ago, there were none who cared for these things. The Missions to the poor blacks in our country, have also been, in some degree, blessed by the Head of the church; and even the heart of the savage has been melted by the all-subduing grace of God.

'It is pleasing also to remark, that in some places, where Infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The im-

pious heresy of Socinianism, which reduces to the level of a mere man our blessed Lord and Saviour, has been also, in some instances, considerably diminished.

'The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the Scriptures, which alone are able to make men wise unto salvation, to the poor and needy; and we anticipate with joy the happy effects which it is hoped will result from these institutions. It is our most ardent prayer, that they may be increased, until all who dwell upon the earth shall be favoured with the word of God, 'the only infallible rule of faith and practice.'

'The Assembly also acknowledge with joy the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years in a few of the western churches.

'In producing the happy effects which have been just detailed, God has done honour to his word and ordinances. As the Assembly cannot recognize as *genuine* any work in the hearts of men bearing the name of Religion, but that which is produced by the instrumentality of truth, acknowledges and honours that truth, so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion at the present sessions. In those parts of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the gospel, viz. 'the total depravity of human nature, the divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of divine grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners,' have been decidedly received and honoured.

'The means, in addition to the preaching of the word, which God has owned and blessed, are, catechising and prayer-meetings; and the Assembly hail it as an auspicious omen, that, upon many of his people and churches, God has poured out a spirit of grace and supplication. We rejoice in being able to say, that praying-societies have considerably increased in the last twelve months. Let those who have been favoured with the effusions of the Holy Spirit, persevere with increasing diligence in the use of those means which it has pleased God to bless; and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because, although the state of the church, on the whole, is prospering,—yet, in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing! Let the friends of Jesus, throughout our land, united in one purpose, and animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, their talents, and their all, be devoted to the cause of God and of Christ. God has done and promised enough to encourage our hopes, and animate our labours. The time is approaching when Jesus will come in the glory and majesty of his grace, — proceed from conquest to conquest, and fill the whole earth with his salvation! Try then, brethren, the utmost efficacy of prayer, and let every soul with fervour cry, 'Even so, come quickly, Lord Jesus! Amen.'

Attest, JACOB J. JANEWAY,
Stated Clerk.'

NEW YORK.

A Gentleman in New York, writing to a friend in London, says, That the ministry of the Rev. Dr. Romeyn, who has laboured in that city for two years past, has been eminently blessed. Dr. Milledoller,

another minister in New York, also has been remarkably successful, especially in that part of the city where the ship-builders reside.—About 40 communicants were lately added to his church, most of whom were awakened under his preaching.

We learn also with pleasure, that many useful institutions are formed among the people. 'We have,' says our correspondent, 'a Bible Society, a Tract Society, a Christian Friendly Society, a Young Man's Assistant Missionary Society, and a Youth's Assistant Missionary Society, besides many others.—The number of our prayer-meetings is increasing, both here and in Philadelphia.

Sale of Negroes.

[*From a Gazette published in the West Indies.*]

FOR SALE, on Tuesday, the 3d day of July next, *fifty negroes*; among whom are thirty who have always been employed as a *jobbing gang*. Not less than ten will be bargained for. Those unsold by the 8th of the same month, he will put up to sale one by one. — At the same time he intends to sell the property left by the late F. S.; consisting of a house, &c. *a very able young negro man, five young women, and two children!*

Provincial Intelligence.

Whit-Monday last (June 13) was held the usual Anniversary, at Mr. Walker's, Peppard. The Rev. Mr. Kingsbury, of Southampton, preached in the morning, on the Iniquitous Practice of Revelling, from Prov. xiv. 12—14; Mr. Castleden in the afternoon, from 1 Cor. xv. 58; and Mr. Lovegrove in the evening, from Luke xv. 7. Messrs. Churchill, Redford, Eastmead, Watkins, and Wood, assisted in the various services of the day. The children of the school, with about 50 poor people, were dined and supplied with provisions for the day; and the crowning of the whole was the presence of the Lord, which made it a pleasing and profitable opportunity.

July 26. Mr. D. Davies was ordained to the pastoral charge over the Independent church at Rhesycae, Flintshire. Mr. Evans, of Ruthin, began the service; Mr. Griffiths, of Machynlleth, explained the Nature of a Gospel church, from 1 Cor. xiv. 40; Dr. Lewis, of Llanuwchllyn, asked the questions; Mr. Jones, of Holywell, offered up the ordination-prayer; Dr. Lewis delivered the charge, from Col. iv. 16; Mr. J. Jones, of Liverpool, preached to the people, from 1 Thess. v. 12; Mr. Williams, of Wern, and Mr. Lewis, of Bala, preached in the evening; and Mr. Jones, of Llanpeter, the preceding evening. Mr. Jones, of Newmarket, and Mr. Thomas, student from Wrexham, engaged in the devotional parts of the services. The congregations were far too numerous for the chapel, and appeared (as usual on such occasions) very serious and much affected. — The Members of this Society were heretofore a part of the Independent church at Holywell, who, after Mr. Davies accepted their call, separated, and formed a distinct Society. — Mr. Jones, of Holywell, has preached in this neighbourhood for more than seven years; and Mr. Davies has laboured in this place for the last 15 months with much acceptance.

Sept. 5. Mr. Abr. Toothill (only son of the Rev. J. T. of Rainford, Lancashire) travelling for a respectable house in Manchester, lost his life, as supposed by accident, in one of the lakes of Westmoreland. He was a young man of serious and amiable character, having just attained the age of 21. A Bible was found in his pocket. His remains were interred at Rainford; and a funeral-sermon preached by Mr. Kenworthy, of Horwich, from Job i. 24.

The Sussex Mission Society held their Half-yearly Meeting at Brighton, on Sept. 26. The sermon in the forenoon was preached by Mr. John Burder, from 2 Cor. v. 19, at Mr. Styles's Meeting; Mr. Ottaway preached in the evening, from Acts v. 42, at Mr. Gough's Meeting; Mr. Griffiths preached on the preceding

evening, at the Countess's chapel, from Luke xxiv. 47. The devotional exercises were conducted by Messrs. Mather, Styles, Fisher, Gough, and Kerby. The business of the Society was transacted after the morning service; and very flattering prospects were unfolded. — The next Annual Meeting is to be held at Chichester, in the second week of April, 1811. Mr Burder's sermon, we understand, is to be printed, with the Report of the Committee annexed to it, at the request of the Ministers of the Association.

An Institution has been formed at Forest Dean, for the distribution of Bibles and other religious books; and schools have been opened, which are attended by upwards of 100 children. Subscriptions and Donations of Money or Books, are received by the Rev. J. Horlick, of Mitchell Dean; the Rev. W. Bishop, Gloucester, &c.

A West Lothian Bible Society has been lately instituted. They first met in Baligate; but now meet in Linlithgow, the county-town. The magistrates have been so polite as to give them the council-chamber for their place of meeting. They amount already to 100 of the most respectable inhabitants in that part of the country.

LONDON.

CONGREGATIONAL ASYLUM.

To the Ministers, Officers, and all other Members and Friends of the Congregational Churches in England.

Christian Friends,

It has been allotted to us to live in a day in which the activity and zeal of our churches have been called forth with an energy, and to an extent seldom witnessed heretofore; and the various measures which are still pursuing to diffuse the blessed gospel, greatly exceed those of all preceding periods. Who that loves the souls of men, and sincerely desires to see the extension and establishment of the Redeemer's kingdom, can look back upon the few last years, and not rejoice in the highly beneficial efforts which have been used to disseminate the Bible, and enlighten the Heathen nations abroad; and also to promote Sunday-Schools and Itinerant Preaching at home?

The writer of this paper would most sincerely regret if he were to say or do any thing that would, in the smallest degree, tend to the injury of these truly important operations. It is, however, needful to be on our guard, that, whilst we are suitably occupied with these great objects, we do not forget other duties, which, though of much less magnitude, are, in some measure, connected with them; and in regard to which it may be truly said, 'These ought ye to have done, and not have left the other undone.' Whilst our ministers have taken a most active and liberal share in these works of faith and labours of love, and some even beyond their ability, it is evident to the writer, as well as to many others, that something is needful to be done towards supplying their necessities and lightening their cares. Some of them have already spent, and others are cheerfully and laboriously spending their time, their strength, and their talents, for the cause of God and the advantage of their fellow-men, whilst the interests of their own families are not adequately provided for. Much has been said upon the subject, and many ways proposed for their relief; but it is time that something of an adequate and permanent nature was actually done.

The advocate of this new object has long had his eye and his heart fixed upon this work of mercy; but the time and labour required to nourish and bring to maturity his first and darling child, have hitherto prevented *. Providence having now accomplished that object, far beyond his most sanguine expectation, he has determined, by the assistance of the Almighty, to devote all the time and strength which can be spared from other necessary and important avocations, to the formation of an institution to be dene-

* Asylum for Deaf and Dumb.

minated *The Congregational Asylum;* to embrace, 1st, The educating and boarding (and clothing, if possible) of 80 or 100 Children of Ministers of the above denomination; and, 2d, To provide a comfortable retreat for 10 or 12 aged Ministers, worn out in the honourable and arduous service of the Christian sanctuary †.

In proportion as the exertions in favour of religion increase and prosper, and the churches of course are multiplied, the number of our public teachers must also increase; and it is a fact too well known to need any enlargement or proof in this Circular Letter, that the pecuniary circumstances of the generality of our ministers are far from being what they ought to be; but few of them can provide for their families more than food and raiment; some scarcely these. As to any surplus to lay by to meet the peculiar necessities of old age, or decently educate their children, with too many it is utterly impracticable.

The children of Dissenting Ministers are shut out from all those schools which are under the influence of the Establishment. Is it not then much to be regretted, that as yet there has been no better provision made for them among their own denominations? The want of this accounts for their being generally so ill-educated. As to Dissenting Ministers teaching their children themselves, that is next to impossible, owing to the multitude and variety of their avocations; and to provide them with suitable private schools is nearly as difficult, arising, in general, from the smallness of their incomes.

Although the individual who, in an humble dependence upon God, has taken upon himself the laborious task of raising and establishing this temple of mercy, and on whose exertions and zeal it must materially depend, at least for some time, is a minister of that denomination for whose advantage it is formed,—yet he feels great satisfaction in being able to say, that Providence has placed him out of the reach of deriving any advantage from it himself, either now or in future: he is of course necessarily exonerated from even the suspicion of having any interested motive in devoting himself to this needful and important service.

In making this appeal to the liberality of Christians, the writer thinks he may especially and most confidently reckon upon the zealous co operation, not only of the ministers and officers of Congregational Societies, but he also hopes that the rich and affluent among the laity in general will show a prompt zeal (as they have done upon so many other occasions) not merely by their own individual subscriptions, but by endeavouring to influence all within their neighbourhood, to whom Providence has afforded the means of doing good. What may be done by strenuous exertion and persevering application, and that in a short period of time, has been so abundantly demonstrated to the writer in the case of the Asylum for the Deaf and Dumb, that he feels no hesitation in persuading himself that ample and growing success will attend this work also. J. Townsend.

Jamaica Row, Bermondsey,
Sept. 25, 1810.

Ministers of the Congregational Denomination, who intend to make application for the admission of children, should send an account of their number and age to the writer of this paper, together with the names and residences of such Annual Subscribers and Benefactors as they may procure. Subscriptions are also received by the following Bankers: — Down, Thornton, and Co. Bartholomew Lane; Fuller, Chatteris, and Co. Lombard Street; Hankey and Co. Fenchurch Street; Rogers, Olding, and Co. and Mainwaring and Chatteris, Cornhill.

The following Case of the Rev. G. Bullock, is submitted to the Attention of the Benevolent.

Mr. Bullock was a student in the late institution at Mile End, under Dr. Addington. He passed through his studies with respectability; and

† The nature and extent of this part of the plan must depend on circumstances.

the first place at which he statedly ministered was Kibworth, in Leicestershire: from whence, more than 20 years ago, he removed to Ashley, in Northamptonshire; where he laboured till the distressing event occurred which occasions the present application. Ashley, as the centre of a number of villages, was an eligible place for the meeting-house; but the minister usually resided at Wilbarston, a larger village, three miles distant. Previous to Mr. Bullock's settlement at Ashley, public worship on the Lord's Day was at Ashley in the morning; and the minister, the other parts of the day, preached at Weldon and other places. In the afternoon, a meeting for prayer, reading a sermon, &c. was held in a private house at Wilbarston. By Mr. Bullock's exertions at Wilbarston, there was so considerable an increase of hearers, that a meeting-house was found necessary. By the assistance of friends one was erected; and he has continued since that time to preach there, at least once every Lord's Day, and frequently twice; and the stated regular hearers are now upwards of 250.

In January 1809, Mr. Bullock was visited by a violent attack of the palsy, which was succeeded by another stroke the July following; and by a third in March, 1810. — Since the first attack he has been, still is, and, to every appearance, will be utterly incapable of resuming his ministerial labours, or of engaging in any employ for his support. He has a wife and six children; five of whom are under seven years of age: his present resources are, only the house which he occupies, valued at £ 150; and a small grocery business, carried on by Mrs. Bullock.

Some friends, taking the above into consideration, presented the Case before the Half-yearly Northamptonshire Association of Independent Ministers, held at Welford, the 26th of April, 1810, for the purpose of having some Plan formed for securing permanent relief to Mr. Bullock during his life, and to his Wife and Family, in the event of his removal by death; and the ministers and friends assembled at Welford, doubt not but this most affecting case will suitably interest their attention.

Subscriptions will be thankfully received by the Rev. G. Gill, or T. Inkersole, Esq. banker, Market Harborough; the Rev. Mr. Toller, Kettering; and Mr. Couder, Bookseller, Bucklersbury; or Messrs. Rogers, Olding, and Rogers, Freeman's Court, Cornhill, London.

Oct. 7. The chapel at Vauxhall Turnpike was opened; when two sermons were preached; that in the morning by the Rev. D. Orme (of his Majesty's household) from Rom. xii. 1; and that in the evening by the Rev. Dr. Collyer, from Isaiah lxii. 2; when the place was so crowded, that numbers could not get within the doors; and we hope good will be done. — Mr. Orme has engaged to supply the mornings; and the evening lecture will be supplied by respectable ministers of the Independent denomination.

We are requested to remind the Members of the Protestant Union, That if their subscriptions are not paid within one month after they become due, they are subject to the forfeits, according to the class to which they belong; and which must be paid, as the Society's funds suffer by not attending to that rule.

Forty years having elapsed since the death of that eminent servant of Christ Mr. Whitefield, the Rev. Matthew Wilks noticed the circumstance in a sermon at the Tabernacle, on Sunday, Sept. 30, in a discourse, from Deut. viii. 2, 'Thou shalt remember all the way which the Lord thy God hath led thee these *forty years* in the wilderness.'

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. Mr. Harrison and Cong. Bethel Chapel, Bury, Lancashire	20	5	1
Mr. Raffles and Congregation, Hammersmith —	30	0	0
Mr. Rogers and Congreg. Beaminster (received in May)	5	8	0
Mr. Kemp and Congregation, Swansea —	19	0	0
Mr. Clark and Friends, at Brigg and Wraby —	9	6	0

POETRY.

Bernardi suave Canticum, &c. Witsii Exercitationes Sacra in Symbolum.

O Jesu, mi dulcissime,
Spes suspirantis animæ,
Te quærunt piæ lachrymæ
Te clamor mentis intimæ!

Jesus dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet charitas.

Jesu, mi bone, sentiam
Amoris tui copiam,
Da mihi per præsentiam,
Tuam videre gloriam.

Quem tuus amor ebriat,
Novit quid Jesus sapiat.
Quam felix est quam satiat!
Non est ultra quod cupiat.

Jesu, decus angelicum
In aure dulce canticum,
In ore mel mirificum,
In corde nectar cælicum.

Desidero te millies
Mi Jesu, quando venies?
Me lætum quando facies?
Me de te quando saties?

Jam quod quæsivi video,
Quod concupivi teneo;
Amore Jesu langueo,
Et corde totus ardeo.

BERNARD'S SWEET SONG TO THE BLESSED JESUS.

Translated into Verse from the Latin, in the Sacred Exercitations of Witsius on the Creed.—Exercitatio ix, *p.* 136.

Most lovely Jesus, dearest Friend,
To thee my longing hopes ascend;
With pious tears and holy voice,
My inmost pow'rs in thee rejoice.

From thee my heart a sweetness draws,
Which makes me happy in thy cause;
Thou art the living Fountain, where,
For life and comfort, I repair!

Thy beams a heavenly light impart,
To guide my foolish wand'ring heart;
Thou dost my breast with joy inspire,
Surpassing ev'ry vain desire!

When I thy gracious smiles enjoy,
Thy truth appears without alloy:
I hate the world with all its charms;
And love divine my bosom warms!

Jesus, my soul's eternal good,
My light, my life, my heav'nly food,
With grace descend, my passions move,
To know and feel thy boundless love!

Thy various beauties, how they shine!
How pure, how perfect, how divine!
Thy presence, Lord, on me bestow,
And all thy matchless glories show!

Thou know'st, and dost with joy approve
The soul enraptur'd with thy love;
Its choicest savours open lie
To thine all-penetrating eye!

Happy the man that's well supply'd
From thy dear wounds and bleeding side!
Thy blessing eases ev'ry pain,
Nor shall his wishes prove in vain!

Thy glory angels love to view!
It strikes my ear with music too;
My mouth with choicest honey fills;
With nectar rare my heart instils!

With thousand wishes thee I seek;
O when wilt thou in mercy speak!
When on my soul thy favours pour,
And fill my heart for evermore?

What I once sought I plainly see;
And once desir'd, abides with me;
But still to feel thy love I pine:
May it burn thro' this heart of mine!

O beatum incendium
Et ardens desiderium!
O dulce refrigerium,
Amare Deum filium!

Tu mentis delectatio,
Amoris consummatio;
Tu mea gloriatio,
Jesu mundi salvatio.

Tu verum cœli gaudium,
Jesu cordis tripudium,
Tollens omne fastidium
Mel, nectar, melos, suavium *.

Jesu corona martyrum,
Et flos perennis virginum:
Tu casti cordis lilium,
Tu decertantis præmium.

Exaudi preces supplicum,
Nil extra te quærentium.

* 'Mel, nectar, melos, suavium,' are figures expressive of the happiness which the presence of Jesus affords.

O holy flame, celestial fire!
Lord, give to me this pure desire:
That with its influence shed abroad,
My soul may love thee, O my God!

Jesus, thou Saviour of Mankind,
In thee my chief delight I find:
My love is perfected in thee, —
No object has such charms to me!

Thy presence fills all Heav'n with mirth, —
Raises my dancing heart from earth;
Does Pride and ev'ry lust exclude,
And fills my soul with all that's good!

Thou art the martyr's *crown* in truth,
The only lasting *flow'r* of youth:
The *lily* of each heart that's pure,
And each contender's *prize* secure!

O Jesus, hear a suppliant's cries,
Whose best desires toward thee rise!
For thee I seek, for thee I sigh,
Dear Lord, my wishes satisfy!

Fonder's End. J. K.

Consolatory Lines to a Friend.

YES, child of Sorrow, hard's thy lot,
That Poverty invades thy cot;
But He who wills it, hope has giv'n, —
A hope no mortal can destroy,
No fleeting transitory joy, —
A rich inheritance in Heav'n!

Confiding in the great Supreme,
To Him thy morn and evening theme
Still dedicate, and humbly bow.
Whate'er his wisdom may design,
Receive submissive, nor repine,
Though many are thy sufferings now.

Soon shall transplendent scenes arise,
And clouds receding, brighter skies
Disclose, thy soul oppress'd to cheer;
His sacred word to thee shall prove
His chast'nings tokens are of love,
Nor less evince his guardian care!

Tho' years revolving on their wing,
Bring not to thee one genial spring,
In Nature's fairer form array'd,
Yet shall thy summer's sun arise,
Sublimer prospects greet thine eyes,
And welcome be life's ev'ning shade.

W. WETHERILL.

ON JOHN XIX. 30.

'TIS finish'd,' cry'd our dying Lord:
Hell was appall'd to hear that word.
To man what hopes does it afford,
'Tis finish'd!

Redemption's wise mysterious plan,
Salvation for apostate man,
Which God devis'd ere time began,
Is finish'd!

Enough was done that wond'rous day,
God's love and hatred to display;
With joy and grief combin'd, we say
'Tis finish'd!

Sin how abhorr'd, but man how dear,
By all thy suff'rings, Lord, appear;
We sing with rapture, shame, and fear,
'Tis finish'd!

The holy law has had its due,
Now God his sov'reign law can shew;
Apollyon his defeat shall rue:
'Tis finish'd!

Now all the arduous work is done,
Vict'ry complete our Lord has won;
He has to take the spoil begun:
'Tis finish'd!

Did he who died the conquest gain?
What shall he do who lives again?
He mounts above all Heav'ns to reign;
'Tis finish'd!

Abaddon, yield thy trembling prey!
Away, ye hosts of Hell, away!
Rise, rise ye dead, to endless day!
'Tis finish'd!

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G. AULD, Printer, Greville Street, London.



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Rev.d Mr. Luke.

Pub.d by T. Williams Stationers Court 1st Dec.r 1810.

THE

EVANGELICAL MAGAZINE.

DECEMBER, 1810.

MEMOIR
OF
THE LATE REV. WILLIAM COOPER,
OF BOSTON, IN NEW ENGLAND.

THE early years of Mr. Cooper were distinguished by presages of that eminence which, in future life, he actually attained. A vigorous mind, intense application, and an ardent thirst for knowledge, marked his childhood. Blessed with a religious education, he exhibited, even at this period, hopeful evidences of piety, — evidences which brightened with his years, till all who knew him were convinced that the grace of God had taken possession of his heart. At his father's death, his lovely and afflicted mother found in him 'a son of consolation' indeed. His tender and sympathetic attentions in this trying scene, were mingled with a seriousness which gave them a double value.

His progress in the branches of knowledge usually taught at schools, was rapid: but the Bible was his chosen companion; and with the greatest assiduity, he stored his mind with its sacred truths. He had early set his heart on being a minister of Jesus Christ; and from this choice he never swerved.

At seven years old, while hearing a sermon of Mr. Colman, with whom he afterward was colleague, he was so attracted by the eloquence of his manner, that he went home with a determination to read like him: a circumstance which drew from that venerable man (who survived him, and preached on his death) the following affectionate and humble remark: — 'I ought to thank God,' says he, 'if I have served any way to form him for his since eminent pulpit services; and in particular, his method of preaching Christ and Scripture. *So a torch may be lit at a farthing candle.*'

Mr. Cooper's youth, though passed in the midst of temptation, was exemplarily pure. He was grave, but not gloomy, nor austere; discreet, but not precise; and cheerful, with innocence. Study was his recreation. He accurately discriminated, and ardently cultivated those branches of science which were most useful and important. Every literary pur-

suit was sanctified by prayer, and every human acquisition rendered subservient to the knowledge of God and religion.

Though he entered the desk young, it was not without the advice of the most eminent ministers in Boston. Their expectations were high; but they were exceeded. In the opinion of the ablest judges, his first exhibitions stamped him with the character of an accomplished and eminent preacher.

The church in Brattle Street, of which he was a member, soon chose him, with great unanimity, as co-pastor with the Rev. Mr. Colman, afterward D. D. The ordination, which, at Mr. Cooper's request, was deferred for a year, was solemnized May 23, 1716. From this period to that of his death, his ministerial gifts, graces, and usefulness, seemed regularly and uninterruptingly to increase; and the more he was known, the more he was esteemed, loved, and honoured, as one who eminently fulfilled the ministry which he had received from the Lord Jesus.

As a preacher, he was 'mighty in the Scriptures; and contended earnestly for the faith once delivered to the saints.'—He was an able and zealous advocate for the distinguishing doctrines of the gospel. Christ, the *alpha* and *omega* of the Bible, was ever the prominent object in his discourses. On the doctrines of Grace, he insisted much; considering them as not only constituting the sole foundation of a sinner's hope, but as exhibiting the capital aids and incentives to holiness of heart and life. Hence his preaching was practical as well as evangelic. It inculcated obedience upon Christian principles, and by Christian arguments.

His sermons were composed with care; easy and natural in method; rich in important truth; plain, but not grovelling in style; solid and argumentative, yet animated with the spirit of devotion. They were calculated at once to enlighten the mind, impress the conscience, and warm the heart. In explaining the profound and sublime truths of the gospel, he had the singular felicity to be intelligible to the ignorant, instructive to the well-informed, and edifying to the serious. In prayer he remarkably excelled. Always ready, always serious and animated, with a mind stored with scriptural ideas and expressions, and a heart fired with devotion, he seemed to *converse* with his God, and bear along his fellow-worshippers to the very gate of Heaven. He had a voice at once powerful and agreeable, an elocution grave and dignified; while a deep impression of the Majesty of that Being, whose mercy he implored, and whose messages he delivered, was visible in his countenance and demeanour, and added an indescribable solemnity to all his performances.

In his discharge of his pastoral duties, he was exemplarily diligent, faithful, and affectionate. His preaching being very acceptable to other congregations beside his own, scarce a

Sabbath passed in which he did not preach both parts of the day; in addition to which, he frequently performed at stated and occasional lectures.

Nor were his abundant labours in the gospel without important and happy effect. God was pleased to grant the desire which was nearest his heart, — to make him an instrument of saving-good to many, who loved and revered him as their spiritual father. He was an eminent instrument and promoter of the great revival of religion which took place towards the close of his life. With a heart overflowing with joy, he declared, that, since the year 1740, more people had sometimes come to him in concern about their souls in one week, than in the preceding 24 years of his ministry. To these applicants he was a most judicious, affectionate counsellor and guide. Some indeed stigmatized those remarkable appearances as nothing better than delusion and enthusiasm. Nor did Mr. Cooper himself fail to bear a decided testimony against the spirit of Separation, and other irregularities which mingled themselves with the religious commotions in some parts of the land. Yet, nobly disregarding human censure and applause, where he thought the honour of God was concerned, he invariably declared his persuasion that a remarkable work of divine grace was going on. The numerous instances which met him, in his own circle, of persons affected, either with pungent and distressed convictions of sin, or with deep humiliation and self-abhorrence, or with ardent love to God and man, or with inexpressible consolation in religion, perfectly satisfied him that the presence and power of the divine Reprover, Sanctifier, and Comforter was among them.

In the private walks of life, he displayed the combined excellencies of the Gentleman and Christian. In conversation, he was equally entertaining and instructive; and while he was courteous and kind to all within his sphere, he was especially valued and endeared in the relations of husband, father, master, and friend.

He lived in great affection and harmony with his colleague, serving with him as a son with a father. 'If in any particular point,' says that great and good man, 'I could not act with him, yet he evidently appeared to me to act as he professed, — as of sincerity in the sight of God, and as his conscience commanded him.'

In the sermon occasioned by Mr. Cooper's death, Dr. Colman expresses himself in this remarkably affectionate style: 'This I can truly say (as I said in tears over the dear remains, on the day of interment) that had I the like confidence of my own actual readiness to be offered, I would much rather, for your sake, and the churches through the land, have chosen to die in his stead, might he have lived to my years, and served on to the glory of God.'

Mr. Cooper was truly an honour and blessing to his country. Scarce any minister was more esteemed and loved by his brethren, or by the community at large. In the year 1737, he was chosen by the Corporation President of Havard College; but when the vote was presented to the Board of Overseers, he declined the honourable trust. Near the period of his death, his reputation for piety and learning was rapidly extending, and several divines of the first character in England and Scotland sought his correspondence*.

His dissolution was sudden and unexpected to his friends, but probably not to himself. He had frequently expressed his expectation of an early death. Immediately on his being seized with an alarming complaint, his church, anxious for his valuable and important life, spent a day in humiliation and prayer. The assembly was numerous, and deeply affected; ardent supplications, mingled with many tears, were offered to Him who is able to save: but the time was at hand when he must be removed to that better world; for which, by his illustrious piety and unwearied diligence in his Master's work, he was now mature.

The nature of his illness deprived him, in great measure, both of speech and reason; yet in some lucid intervals, he was enabled to declare that 'he rejoiced in God his Saviour;' and likewise to signify, by raising his hand, in reply to questions which were proposed to him, that 'he cheerfully resigned his spirit into the hands of Christ, — that he had the peace which passes understanding, and could leave his dying testimony to the ways of God.'

He departed December 13, 1743, in the 50th year of his age, tenderly mourned by his bereaved family and congregation; sincerely regretted and highly honoured by the town and the whole community.

* Mr. Cooper was the author of a small volume of excellent sermons, on 'The Doctrine of Predestination unto Life.' They were first printed in Boston, in 1740; and recommended by Messrs. Colman, Sewell, Prince, Le Mercier, and Webb. About the year 1760, they were reprinted in London; and recommended by the most eminent dissenting ministers of that day. We believe they have lately been printed again, in a cheap form, in Scotland. They are admirably fitted to be put into the hands of serious persons who feel any difficulties on that important doctrine.

SPIRITUAL DARKNESS.

Of all the representations which the sacred Scriptures furnish us of the state of the unconverted, that of *darkness* is one of the most impressive. The apostle Paul, in congratulating the Ephesians, as truly converted persons, fixes our attention upon this mode of representation: 'Ye were sometimes *darkness*, but now are ye light in the Lord.' In order to con-

vince our readers of the misery of an unconverted state, we shall take up this metaphor, and shew in what sense *darkness* is a term highly appropriate to the state of an unconverted sinner. Darkness suggests to our minds the ideas of *misery*, *danger*, and *fear*. These ideas are applicable to the state of all who remain in an unconverted state: — 1st, It is a state of *misery*. We read that, for the space of three days, there was darkness over all the land of Egypt, even darkness which might be felt. During this time, in what a comfortless wretched state must have been the inhabitants, who, for their sins, were deprived of the cheering blessings associated with light and heat! But much more unhappy, much more miserable, is the state of that sinner, whose soul is plunged in a pit of spiritual darkness, where he enjoys not those animating, those heart-reviving blessings, which are associated with the light and power of the glorious gospel! In what a miserable state would this world be plunged, were the sun to be darkened, and the moon turned into blood! Much more wretched is the state of the unconverted sinner; inasmuch as the want of spiritual light is a greater evil than the want of natural light. It was a circumstance that, no doubt, added very much to the deplorable condition of St. Paul and his companions, when they were exposed to shipwreck, that neither sun nor stars for many days appeared. This circumstance indeed banished the faint glimmerings of all hope that they should be saved: but much more deplorable is the condition of those who are weathering the storms of life without the enlightening rays of the Sun of Righteousness, and the bright appearing of the morning star. They are indeed in darkness; and, therefore, miserable in their condition. The way of peace they have not known. The service of Satan is a *hard* service, and the wages of sin are *hard* wages.

2. It is a state of *danger*. The state of that traveller is much to be pitied, whose path lies near snares and pits, — who has to encounter precipices and rocks; and, under these circumstances, has no light to direct his course; every step must consequently involve danger and expose to ruin. Since the introduction of sin, no less dangerous is the way of man. The enemy of souls has laid many snares, — he has prepared many pits; and dangerous indeed is the condition of that man, who walks through a world like this without the aid of divine light. Oft are his feet entangled with the snares of sin, — oft does he fall into the pit of Infidelity; and in this state of mental feeling every step he takes involves the danger of his immortal part, and exposes him to the dreadful wrath of God.

3. It is a state of *fear*. The condition of an unconverted sinner is a fearful condition. On every side he is encompassed with terrors. It must indeed be admitted, that many such persons seem to live without any fear. Apparently, at least, they

have no apprehension of danger; but that they can live without any fear, who are, in reality, surrounded by the terrors of sin, the terrors of Satan, and the terrors of Hell, can only be accounted for upon this principle, That they are insensible of their true state; and of course in darkness. Whilst Belshazzar was drinking wine, and praising the gods of gold and of silver, of brass, of iron, of wood, and of stone, he seemed to fear nothing; but in that same hour, when the fingers of a man's hand came forth, and wrote over against the candlestick, upon the plaster of the wall of his palace, announcing his real state, *then* the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Such, in point of fact, is the state of every unconverted sinner, — he is weighed in the balance, and is found wanting! The sinners in Zion are afraid, fearfulness hath taken hold of the hypocrite; and if grace prevent not, their fear will come as a desolation, and their destruction will come as a whirlwind; then will distress and anguish overwhelm their soul. Unconverted sinners then are, doubtless, in a state of darkness: they are slaves to sin, — and this is the *work* of darkness; they are servants to Satan, — and he is the *prince* of darkness; they are exposed to wrath, — and this is the *fruit* of darkness; they are in the road of Hell, — and this is the *place* of darkness.

Are any of our readers in this awful state, who manifest this by the wilful indulgence of any open or secret sin? O that the day-spring from on high, which, through the tender mercy of our God, has visited us, may give light to them that sit in darkness and the shadow of death, and may guide their feet into the way of peace! Let them apply to the Lord Jesus Christ, who is the light of the world; and in whom, whosoever believes, shall not walk in darkness, but shall have the light of life. What abundant reason have we all to be thankful for the inspired volume that testifies of Christ, and proves a light that dispels the thickest clouds of mental darkness! Let us ever rejoice in the light it imparts, — in the remedies it provides, — in the consolation it contains, and in the prospects it opens. Let us also, in our different spheres of action, endeavour by every means to diffuse this glorious light. — Let us fervently pray for the prosperity, and cheerfully assist in the operations of those benevolent institutions which have for their express object the circulation of Scripture-truth. The last Report of the British and Foreign Bible Society excites the liveliest sentiments of gratitude; and encourages us with the most ardent expectation to look forwards to a period when the Father of Lights will say unto every nation, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' Amen.

L. H.

WHETHER A POWER TO REPENT BE NECESSARILY IMPLIED *IN A CALL TO REPENT.*

SEVERAL ministers, of various denominations, being some time since in company together, one of them casually remarked, That he feared the doctrine of *repentance* was more frequently overlooked by some preachers of the gospel than most other articles, on which so much is said in the Scriptures of truth.

These ministers were of different opinions, not only respecting the most scriptural form of church government, &c. but also concerning some, at least, of the five points on which the Calvinists and Arminians are divided.

Though the person who made the preceding remark neither builds his faith upon Calvin, nor would be unwilling to acknowledge many who are called Arminians as brethren in Christ, yet he is ready to avow himself a decided Calvinist.

His observation, however, occasioning some farther discourse on the subject, a very worthy man, who takes the Arminian side of the controverted points, rejoined, That he durst say this Calvinist, as well as himself, taught his hearers, 'that whenever God called sinners to repentance, he always gave them power to repent.'

The Calvinist did not think it expedient, in that company, to introduce a long dispute upon subjects wherein it was well known that they did not agree; but he afterwards thought, that to write down a few animadversions upon this position, might possibly be of service to persons who take the opposite sides in the Arminian Controversy.

Had he accounted it seasonable to make a reply, and give a brief statement of his own ideas, it would have been to the following effect:—

'You apprehend I must allow, that God would never call any man to repentance, unless he gave him *power* to repent; but before I can assent to your proposition, you must let me examine its meaning; for unless you explain it differently from what I suspect to be your intention, though you may think it self-evident, yet I shall refuse my assent; for the word *power* seems to me, in this connection, a very vague and ambiguous term, by which many are misled or bewildered.

'I am aware, indeed, that some, who suppose themselves to be Calvinists (but are as far from true Calvinism on the one side, as you are on the other) would readily agree with your axiom, though they would draw from it an opposite conclusion.

'*You* say, Whenever God *calls* a man to repent, he certainly gives him *power* to repent; therefore, as he calls all men everywhere to repent, so doubtless all men have power to repent; — while *they* say, Whenever God *calls* men to repent, he always gives them *power* to repent; therefore, as men in general have not power to repent, so repentance can be the duty of none but of those that are effectually called.

'Now, Sir, after considering this subject with much attention for many years, I am persuaded the axiom, in which you both agree, is a mere sophism; and that your inferences on both sides, deriving all their force from the ambiguity of the word *power*, are invalid.

'Yet I believe, at least as much as *you* do, That it is the duty of every sinner in the world, and a duty to be especially enforced on all that hear the gospel, to repent heartily, truly, universally, and in such a way as no man ever did who finally perished; — and I believe, at least as much as *they*, That no sinner ever did or will repent, without a special and efficacious influence exerted on his heart by the Holy Ghost; as nothing else can bring the most docile sinner in the world to forsake sin and return to God, though this gracious influence can infallibly produce genuine repentance in the most obstinate sinner upon earth.

'If Joseph had been devoured by an evil beast, which had no rational capacity, and was incapable of forming any idea of God, of his law against murder, of Joseph's moral character, or of the importance of his life to society, that beast could not have been bound to repent of killing Joseph; — or, if Nebuchadnezzar, during the time that he was totally insane, had killed Daniel, though he might have been very sorry for it when he recovered his reason, yet he could not properly *repent* of it as sin for which he ought to condemn and abhor himself, as he was bound to do for his pride and other evils, in which he had indulged himself previous to his distraction.

'But it was no excuse for Joseph's brethren that they hated him so, that they were not able to speak peaceably to him (*Lo jalu dabero leshalom*); and if they actually repented of it after a godly sort, when they met with him in Egypt, they certainly would not dare to say, "Well, it is right to repent now; but it was not our duty to repent before, because God did not give us power to repent any sooner."

'We need not attempt exactly to explain the expressions used in Exodus concerning Pharaoh's heart being hardened; it is sufficient here to observe, that they are the strongest that ever are used, on such a subject, in the word of God; and yet this man was not at all excuseable in his impenitence, on account of God's not giving him power to repent; for thus said Jehovah, the God of the Hebrews, to him, "How long wilt thou refuse to humble thyself before me?" Exodus x. 3.

'Moses did not mean to excuse the Israelites when he told them *, "The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." Though he plainly suggested that God could have done this without violating any established law of Nature, or rendering their virtue of no worth; yet he evidently considered their external advantages as more than sufficient to render them inexcusable.

'When the prophet Jeremiah said, respecting some of his cotemporaries, "Behold, their ear is uncircumcised, and they *cannot* hearken (*Lo jukelu lehakshib*); nay, they were not at all ashamed, neither *could* they blush †,"—he seems to have had no suspicion that they could ever turn this reproof into an excuse for their impenitence, and ask in return, 'Why then does he expect us to hear him? or, why does he call upon us to repent and be ashamed?'

'The Arminian idea of an impenitent sinner's having a *power* given him to do what he still neglects to do, and even hates to perform (without which power they suppose God would never call upon him to repent) has no foundation in the Bible;—and the notion of the Pseudo-Calvinists, that unless men possess this self-determining power, nothing truly good can be the duty of a sinner, but all the commands, exhortations, and invitations of Scripture must be explained away, or be supposed to signify nothing more than what sinners *can* perform, without special grace, is equally unscriptural.

'The terms *natural* and *moral* ability, or inability, which have been used by judicious divines on this subject, seem to me well adapted to express a most useful and necessary distinction; but whether men will call it by these names or not, the distinction itself certainly exists in the nature of things, and is plainly observed in the word of God.' ש ב

* Deut. xxix. 4. † Jer. vi. 10, 15.

HUMAN LEARNING SUBSERVIENT TO RELIGION.

On this subject extremes are common. The disciples of Mr. Hume consider religion as a sort of national *thunderbolt*, useful only to terrify "the mob" into submission; while many valuable and well-meaning Christians, misled by education, prejudice, or a total want of taste and judgment, view learning as almost incompatible with true religion; and, when connected with the gospel ministry, as a base and dangerous alloy, which sinks the dignity, lessens the value, and hinders the progress of divine truth. Let us endeavour to answer the usual objections against human learning when united with religion.

1. *It feeds human pride.* Many disgusting instances in this way doubtless occur; but surely they must not be ascribed to solid learning as such. 'Shallow draughts intoxicate the brain,' and swell the breast; but substantial acquirements have a contrary effect. It was wisely said by Lord Bacon, to the following purport:—'A smattering in philosophy may leave a man an Atheist; but a proper acquaintance with it will humble him at the footstool of Almighty God.' Great gifts and grace are often occasions of arrogance and vain-glory; yet who calls them useless, insignificant, or dangerous to religion? A mortal worm, swoln with conceit and self-importance, displays not the bad effects of learning, but the want of it, and of common sense too. A fop and a well-bred man, though wearing a similar dress, are characters essentially different; so are a pedant and a man of sense.

2. *It deadens our spirituality.* There is *some* force in this objection; but we need only reflect, that it is the abuse and misapplication of learning, not the thing itself, that produces such consequences. If a man have no companions in his study but natural philosophers, his heart may well be cold in religion; but that extensive learning and great spirituality are not incompatible, appears from the lives of Witsius, Owen, Doddridge, Watts, Hervey, and many others. A multiplicity of worldly cares deadens the mind, as a touch of the torpedo does the nerves; yet it is not considered as unlawful, or unsuitable for a holy man to engage therein.

3. *It has introduced and prolonged many unprofitable, dangerous, and shameful controversies.* This is true only in part. It has served as an instrument of inflaming human passions; but has it not also settled many disputed and essential points? Has it not made Infidelity ashamed, and Impiety blush? It is not learning itself that is blameable, but the fiery tempers of those who have used, or rather abused it. In case of murder, we blame not the weapons, but the furious hands which wield them. It is the want of learning that gives birth to controversy; for as genuine knowledge advances, mankind will 'dwell together in unity.'

4. *The fishermen of Galilee had it not.* They had as much as enabled them to compose histories and epistles, which all the world admires for simplicity and acute reasoning; 'but they were inspired." This very much favours the connexion between learning and religion; for, surely, the Holy Spirit would not give its sanction to any thing which was inimical to the gospel. If the 'fishermen' were originally unlearned, Moses, Solomon, David, Elijah, Elisha, Daniel, and others, were not so. Solomon, as a preacher, sought out 'acceptable words,' which every sensible man knows to be so very important, and no easy part of human learning.

5. *The Scriptures rate it very low, and the plain Bible is best.* Surely, this objection is weak. They justly place it beneath

religion; but where do they forbid a union? The apostle Paul, though he exclaimed against the abuse of learning in the church at Corinth, gloried in and commended its acquirements. Those who make this objection should well consider that the precious Bible is the most learned and most difficult book in all the world; and that, but for human learning, they would have had no Bible to read, nor any commentators to explain it. How strangely inconsistent it appears to decry human learning as dangerous to religion, and yet extol the Bible, which is among the noblest displays of it ever exhibited to mankind!

6. *God and religion can do without it.* This borders on rashness. God being infinite in power, is not confined to any means, nor needs he the aid of men or angels; but to say that religion has no need of learning, is saying that God does not work by means, and that his stupendous plans are accomplished without the instrumentality of subordinate agents. 'God can do without it!' But, has he ever done any thing very remarkable without it? Has he ever promised to do so? Whatever God may have done without it, we are sure he has done much more with it. 'God and religion can do without it!' Then Ignorance is the Mother of Devotion; and a barren uncultivated mind more suited to the growth of divine principles than an enlightened understanding. On the contrary, the history of the Reformation testifies that a revival of learning promotes a revival of religion; and were the former banished into some solitary island, the latter would follow, and claim her as a powerful and necessary associate.

Two or three reflections shall conclude this paper. Human learning, notwithstanding all her advantages, may become highly injurious by misapplication, excessive attachment, or want of watchfulness. A man may pore over metaphysics and science at large, till he is bewildered rather than informed, till his religious affections are cold as ice; till he contract a stupid apathy, which unfits him for the church and for the world; and, if he be a minister, it will have a most fatal influence on his labours. All who value their spiritual affections should drink cautiously at these streams; and while we allow that Learning prudently managed may prove a useful servant to Religion, let us beware of raising her to an equality with it. Let us make a wise choice of knowledge, and acquire that most suited to our station, without gathering every gay flower at random. Finally, Let us never forget our weak capacities, and the need of divine instruction; while we esteem the gospel of Christ infinitely above all the lores of all the world, since its glories are too grand and sublime to be acquiesced by human exertion, comprehended by human minds, or overthrown by human invention.

West Melton. W. M. Jun.

THOUGHTS ON ITINERANT PREACHING.

VARIOUS methods have been employed for some considerable time past, to facilitate the spread of the gospel to a greater extent both in this and other countries, which have been owned of God for much more usefulness than any thing which has been known within the same length of time for centuries before. These exertions, however, have been employed of late years, principally in foreign countries*. Perhaps some large districts in this kingdom have not been cultivated with all that diligence and labour which might have been used, with no great trouble and with comparatively small expence. Whether the following plan to spread the savour of the Redeemer's name more generally in England, may be thought eligible; how far it may be practicable, or how it may strike those ministers and congregations which are meant to be comprehended in it, I am not certain; but I may be allowed to say, that it has rested upon my mind, for some time, with considerable weight.

In the six northern counties, with which the writer is more particularly acquainted, and some parts of which are distinguished for the knowledge of the gospel, there are large tracts where the light of truth has not shone, or where its enlivening rays have been but few and very feeble. It is very probable that the state of things is much the same throughout the kingdom. It is true, attempts have been made, and are still making, in some of these places to diffuse the word of life; but the whole of what has been done is but little in comparison of what might be done; and what is of importance in this case is, it might be done in a way which appears to be more likely to succeed.

Our Itinerants are, most of them, young men who have enjoyed but small means of instruction, and who have had but few opportunities of being acquainted with men and things. The writer does not in the least doubt their sincerity, or their zeal; and he hopes it will not be thought that he feels the most distant idea of weakening their hands, or of damping

* We apprehend that our worthy correspondent is not quite correct in stating that the exertions of religious persons have of late years been directed principally to foreign parts. It is true, some considerable exertions of that sort have been made, and very commendably; but these have borne no proportion to the exertions made at home. It is true, also Missionaries have been sent abroad; but how many hundreds, including Itinerants and stated ministers weekly itinerating, have been employed at home! We shall rejoice to see more done at home; but let no discouragement be given to exertions abroad, which may be encreased an hundred-fold more than ever, without lessening those at home.

their ardour; his object is to strengthen and encourage them, by endeavouring to bring into their range such men as are best fitted to awaken and rouse, and by this means to enlarge their sphere of operation.

The scheme which is now suggested with the utmost deference and submission to the public, if it be thought worthy of their sanction, is, that the most popular and lively preachers in the kingdom be requested to Itinerate one month in the year, forty or fifty miles round their respective residences, as circumstances may require. Of the inclination of these ministers there can be no doubt; for those who possess not a disposition to this, can hardly be thought to have much of the spirit of the gospel. The chief difficulties of this plan appear to be in our congregations, and in the means of carrying it into effect. Those congregations, which are served by ministers of a suitable cast for Itinerants, it may be supposed are of that sort who would readily consent to an object so truly evangelical. Perhaps, it might not be quite so well to leave the management of this concern wholly to the ministers and congregations themselves, as it might create some suspicion that a minister was prompted by an undue desire to leave his charge more frequently than he ought; but such an idea would be obviated if the Missionary Society, or any other respectable body of men, were to request the several congregations to give up their ministers for the time for so laudable a purpose. In some places, indeed, suitable supplies to fill up such vacancies as would be made, might be difficult to be obtained; but this objection can have no great weight, if it be considered that in most parts of the country where there is an evangelical ministry, there are persons who could and would lend their assistance, either at such places as were immediately in want, or at others, who might need them in a secondary way. Where there are academies within reach, the difficulty ceases. What belongs to the temporal part of this scheme, falls within a narrow compass. Conveyance from place to place appears to be the most material thing; for in most places, entertainment, better or worse, with which a man in this employment ought to be content, might be had;—but if the expence should happen to be as much as the full demand, there are obvious ways of obtaining all that would be required.

The advantages of this plan present themselves with considerable force. The result of any thing is very material towards a vigorous prosecution. It is true we cannot go on the ground of absolute certainty; but where there is strong probability, and the prospect is reasonable and extensive, it rises to moral certainty,—which is all the encouragement that can be had in such a case. All means are in the hand of God, whose prerogative it is to bless the weakest as well as the most

powerful; but, on close inspection, it will be found that, in general, those means which are the best adapted are the most extensively useful.

To send out the most able and popular ministers, whose talents lie in awakening the mind to a proper sense of religion, and who have abilities to speak with propriety and force, might call a more extensive attention to the word, and remove some of those prejudices which are so prevalent in places where the gospel is not understood. It might also give some idea of the respectability of the connection to which such ministers belong, and of course it would bring the evangelical interest into greater notice among such inhabitants of a neighbourhood as might have considerable influence in the promotion of the general cause. It would likewise encourage those pious young men who are already employed in the good work, who feel the pressure of the service, and who may be tempted to think that their brethren leave them to serve alone. They would certainly go on with more pleasure when they knew that such ministers as were esteemed, were willing to enter into their labours of love, and to participate in their trials. A plan of this kind, subject to such amendments and modifications as might be suggested, would bring the Itinerant course into more respect, and make it more general through the country, and consequently enlarge the sphere of usefulness to a very considerable extent;—it may be added, that it would be an imitation of the example of such worthy men as have been most eminently useful, and who have given abundant proof of what might be done in this way. The examples of these men have a most powerful claim upon our imitation, as the blessing of God upon their labours has furnished us with some of the best materials for building up our churches. Nor would the benefits of this plan stop here; the ministers and people of our several congregations would feel the advantage. The love of God and sinners would burn with brighter flame; zeal in the divine cause would be quickened by such motion; and ministers and their friends would meet again with new energy, and a stronger impulse on their spirits. By such a practice it seems possible to unite the advantages both of a stated and Itinerant ministry, and to make the one subservient to the other. The services of a man whose mind is matured by a close application to study, would be received abroad with much more respect; and at home, the zeal of the Lord, which prompted him to such disinterested and painful labours, would strongly recommend him to greater love and esteem; — but the best argument is, the probability of success. Every minister of Christ feels this to be the first object of his heart. To go out in the way which has been recommended, would give fuller scope to these feelings, and

an opportunity of preaching the glad tidings of salvation to such as never heard them before, and who may by this means find 'the Pearl of great price.' Some spacious field may open on his view, where he may sow the seed of the kingdom which shall produce a plentiful harvest.

It is with pleasure I have seen some of our leading characters go through the country in favour of the funds for Missionary Exertions. Nothing, perhaps, could be better adapted. Where money is in the case, the best means readily occur; and there is commonly a prompt and animated execution. Is it not possible to improve by this hint? If an itinerant excursion, performed by an able man, is thought to be the best way of working on the mind to accomplish one desirable purpose, is it not, on the same ground, the best method to send the best preachers to win souls? Men are wrought upon by argument and affection in all cases. Such means as answer for one religious purpose would answer for another. It is true, we may not have a *Bogue* in every part of the country; but we have men of piety, zeal, and activity; and if they can be sent out in search of new discoveries, and to convert souls, we have every reason to expect success in proportion to the means we employ.

EUMENES.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

[*Continued from p.* 434.]

NO. III.

Respecting the state of the different denominations among us, it may be difficult to be accurate and impartial. The *Methodists*, generally so called, subsist under the two great divisions, with minor differences in each. Mr. Wesley and Mr. Whitefield were both of the established church, in origin and by ordination; and took, as is the case with many in the church, different sides, in the *Quinquarticular Controversy*. Mr. Whitefield adhered to the Articles in the sense called *Calvinistic*; I believe generally admitted as the literal and grammatical one; and such as almost all our first reformers and bishops, till the time of Charles the First, held. Mr. Wesley, as the generality of the modern clergy of his day had done, was more inclined to the Arminian scheme and interpretation. This naturally divided their followers into Calvinists and Arminians, though neither professed to take either Calvin or Arminius as their master universally; but, in their general opinions, were more correspondent with the one than the other. Indeed, the line of division is so strong, that on whichever side you stand in general sentiment, there must be a se-

paration. During the lives of these two leaders, each professed to desire no separation from the church, though the methods they pursued in preaching, and forming societies, necessarily led thereto. They and their followers would have preferred an episcopal regimen; at least, they had no conscientious objection to subscribe and conform to the established church, if they could have secured to themselves the preaching of the gospel in the places they had erected; and, unto the death of their leaders, and in several of their chapels to this day, they preferred the Liturgy as a form of public worship. The impossibility of maintaining their several congregations, and pursuing the object of spreading the gospel diffusively through the land, without a ministry, and no hope being entertained of being admitted to episcopal ordination, they were necessitated to have ministers ordained in some other mode, and to form a separation from the established church, without any conscientious objection either to her Articles or Liturgy; so that at first made Dissenters from circumstances, not by choice; and despairing of obtaining ordination in the established church, they have settled into a new sect of Dissenters, and are grown into a body of some hundred thousands; and from the torpid and formal state of the ministers in the establishment, their numbers, zeal, and activity continue to attach to them a multitude, especially in all the great manufacturing towns, and the populous regions of the mining country. They continue, as they began, two distinct bodies, moving in their different orbits, but tending to the same centre, — Jesus Christ.

The Westleyan Methodists being formed on the original plan of their great leader, have continued a more firmly united body; not under a superior, but a Conference of all their Ministers, annually associated; and are distributed into districts, by rotation, according to a settled plan. Their labours have been very successful; and are extended to Ireland, America, and the West India Islands; in all which, as in their own country, they have formed numerous congregations. Their Annual Reports speak strongly of the zeal and diligence which animates them to enlarge their sphere of usefulness. The number of their stated and local preachers is very great; multitudes of new places of worship are erected, and opened by them every year; their societies enlarge; and, though chiefly from the inferior ranks of life, the liberality of the affluent, and a small weekly collection from every member, supply their multiplied expences at home, and maintain their missions abroad:—a pleasing proof of their industry as well as of their Christian liberality. These all maintain close union and correspondence with each other.

[*The Review of Europe will be concluded in our Supplement.*]

Evangelicana.

DR. GILL ON THE MORAL LAW.

The law of God is good, 'if a man use it lawfully.' It is used *unlawfully* when men seek to obtain life and righteousness by it; for the law cannot give life, nor is righteousness by it, nor can men be justified by the works of it before God; for no man can perfectly keep it. There is not a just man upon earth that does good and sins not: but it is used *lawfully* when obeyed in faith, from a principle of love, with a view to the glory of God, and without any selfish or sinister ends.

The law is useful to saints and true believers in Christ. 1. To point out the will of God to them, — what is to be done by them, and what is to be avoided; to inform them of and to urge them to their duty, both towards God and man; for in that the whole of it lies. — 2. To be a rule of life and conversation to them, — not a rule to obtain life by, but to live according to; to direct their steps, and to preserve them from going into bye and crooked paths. The wise man says, 'The commandment is a lamp, and the law is a light;' and David says, 'The word is a lamp unto my feet, and a light unto my paths.'

3. It is as a glass, in which a believer, by the light of the Spirit of God, may see his own face, what manner of man he is, how carnal, how corrupt and deformed when compared with this law, and how far short of perfection he is in himself. 'I have seen an end of all perfection,' says David; 'but thy commandment is exceeding broad, to which the imperfect works of men are not commensurate.' Hence good men are sensible that their own righteousness is insufficient to justify them before God, — it being but as rags, and those filthy ones. Hence, 4th, They are led to prize the righteousness of Christ, since that is perfectly agreeable to the holy law of God; wherefore they desire to be found in Christ, not having on their own righteousness, but his, who is 'the end of the law for righteousness to every one that believes.'—Now the law of God continues under the present dispensation for the said uses. Christ came not to destroy it, and to loosen mens' obligation to it; but to fulfil it. Nor is the law made void through faith; but established by it. However, it is certain, believers are not under the law as a covenant of works, but under grace, as a covenant of grace. It does not continue as a terrifying law to believers, who are not come to mount Sinai, but to mount Zion, and to all the privileges of a gospel-church state. They are not awed and urged by its menaces and curses to an observation of it; but are constrained by the love of Christ to run with cheerfulness the way of its commandments; they serve it not in the oldness of the letter, but in the newness of spirit, or as they are renewed by the Spirit of God. Nor is it a cursing and condemning law to the saints, Christ having redeemed them from the curse of it, being made a curse for them; and they shall never enter into condemnation. Yet it continues as a rule of life and conversation to them, as before observed; and is to be regarded by them as in the hands of Christ, by whom it is held forth as a King and Lawgiver in his church. Believers 'are not without law to God, but under the law to Christ,' and obliged to regard it; and the rather as he was made under it, and fulfilled it; and therefore it may be viewed and served with pleasure.

Gill's Body of Divinity, 8vo, *vol.* ii, *p.* 39—41.

HOW TO SPEND WINTER EVENINGS.

The harvest being over, and winter coming on, it is of importance that professors of the gospel, who are busily employed all the day, should know how to spend their evenings. As I take it for granted, that such

persons attend public worship two or three times every Sabbath, and a Lecture or Prayer-Meeting once in the week, I shall give no direction respecting those evenings. I have therefore only to propose the best way in which the *majority* of week-day evenings may be spent in families, or amongst females who work together. For this purpose, I shall first mention what are the most suitable books for reading; and then point out how they should be read.

As to books, none can be proper that contain any thing contrary to the gospel; nor is there any need to read mere moral essays, as I shall mention some which are equally instructive and entertaining, and yet upon the plan of the gospel. As the British Classics, and especially the Spectator, are written in a good style, they are generally read; but as they recommend plays, and in other things not strictly agreeable to real religion, they are not suitable for this purpose, unless the reader has judgment to make a selection from them. There are only three works that I shall mention at present, as peculiarly suitable and unexceptionable; namely, Buck's Anecdotes, 2 vols. 12mo; the Christian Mirror, 1 vol. 12mo; and especially the Christian Classics, 2 vols. published about two years since. The reading of these works, allowing for intermissions, would take up the evenings in one winter. The articles are not long, the language in each is good, and the sentiments consistent with the truth as it is in Jesus.

With respect to the method of reading, where several persons in one room sit together, and can hear reading, I would propose that the best scholars should read to the rest; and that there should be an English Dictionary at hand to consult for a better understanding of difficult words which may occur. To relieve the breath of the reader, and to promote improving conversation, the book should be laid aside several times in an evening; and questions arising from the subject proposed and conversed on. In this manner families, or select companies, may spend their time during the long winter evenings in a pleasing and profitable manner. May I not add, that if professors would form Reading Societies of this kind, instead of loitering away their time, or during winter evenings, wandering from house to house, much slander would be prevented, and they would become more judicious and comfortable in their minds. G. G. S.

Buckingham.

APOLOGUE.

'HAVING, in my youth, notions of severe piety,' says a celebrated Persian writer,' I used to rise in the night to watch, pray, and read the Koran. One night, wholly engaged in these exercises, my father, a man of practical virtue, awoke while I was reading. Behold (said I to him) thy other children are lost in irreligious slumber, while I alone wake to praise God.' "Son of my soul," he answered, "it is better to sleep, than wake to remark the faults of thy brethren." — *Sadi.*

JUVENILE DEPARTMENT.

MISS SUTCLIFFE.

As the present age is particularly marked by an attention to the rising generation, it is probable the following Narrative may not be destitute of interest. Yours, &c.

Mary Ann Sutcliffe, the subject of the present Memoir, betook herself to secret prayer from between two and three years of age; and from that early period evinced the possession of real religion. By select reading, by the sacred Scriptures, and by a uniform course of devotional service, she manifested the existence of those evangelical motives which discovered themselves

by a prompt reverence for parental authority, a submissive readiness to the divine will, the most inviolable regard to truth, an undisguised attachment to the people of God, and a growing love to the order of Lord's Day exercises. Hence arose a pleasing prospect of usefulness in the domestic circle (she being the eldest of a numerous progeny) which furnished the parents with the fond expectation of extensive and permanent felicity; but He, whose thoughts and ways are higher than theirs, had appointed otherwise. It pleased the all-wise Ruler of the Universe to implant a consumptive disease, which, by steady and deliberate steps, accomplished the divine purpose. During the last few weeks of her pilgrimage, she exerted herself beyond her natural powers in the acquirement of important information; and the principal source from which she derived it was from the Scriptures. Here, with 'ever fresh delight,' she was disposed to ruminate; observing, with Job, 'But he knoweth the way that I take; and when he hath tried me, I shall come forth as gold.' She was repeatedly earnest with her endeared parents to pray for her; and upon enquiry for what they should pray, — she replied, 'That God would forgive all my sins, and all mine iniquities: that he would give me an assurance of his favour, an interest in the merits of his beloved Son, and to know more of him.' The period of her dissolution approaching, she renewed the expressions of attachment to her parents in the most remarkable language, which will not be forgotten by them; and intreated them once more, having excluded all enquiring friends (for solitude was now her reigning choice) to pray for, and to read to her many passages of Scripture and extracts from hymns, which appeared to be suitable to her circumstances. At length she suddenly exclaimed, 'I am going! I am going!'—to which a question was suggested, namely, "Where are you going, my dear?" 'To Jesus!' she instantly replied; and in a few seconds slept in perfect peace, on the evening of August 14, 1810, aged 10 years and six months.

About God, who made the Sun and Moon.

[*From Hymns for Infant Minds, p.* 3.]

'I saw the glorious sun arise
From yonder mountain grey;
And as he travell'd thro' the skies,
The darkness fled away.
And all around me was so bright,
I wish'd it would be always light!

'But when his shining course was done,
The gentle moon drew nigh;
And stars came twinkling, one by one,
Upon the shady sky.
Who made the sun to shine so far,
The moon and every twinkling star?

MAMMA.

"'Twas God, my child, who made them all,
By his almighty hand:
He holds them, that they do not fall,
And bids them move or stand:
That glorious God, who lives afar
In Heaven, beyond the highest star!'

CHILD.

'How very great that God must be,
Who rolls them thro' the air!
Too high, Mamma, to notice me,
Or listen to my prayer!
I fear he will not condescend
To be a little Infant's Friend!'

MAMMA.

"O yes, my love! for tho' he made
Those wonders in the sky,
You never need to be afraid
He should neglect your cry;
For, humble as a child may be,
A praying child he loves to see!

"Behold the daisy where you tread,
That useless little thing;
Behold the insects overhead,
That gambol in the spring:
His goodness bids the daisy rise,
And ev'ry insect's want supplies.

"And will he not descend to make
A feeble child his care?
Yes! Jesus dy'd for childrens' sake,
And loves the youngest prayer!
God made the stars and daisies too,
And watches over them and you!"

Obituary.

MRS. TYRRILL.

Was the daughter of a Mr. Lloyd, of Cheshunt, where she was born. Both her parents appear to have been pious persons. She lost her father when she was under five years old. Her mother was left with seven children, besides being pregnant at the time of his death. Notwithstanding her circumstances were not affluent, she was enabled to bring up her family with decency, as well as piety.

As Mrs. T. was brought up in the use of the means of grace, she made a point of attending them after she was removed from home; she lived, however, like the rest of the children of Adam, a total stranger to vital godliness, until about 5 years before her death, though often visited by affliction, her constitution being very delicate. She has been repeatedly led to admire the goodness of God to her for his sparing mercy, particularly about 5 years before she was married, when she was given over by the faculty; as at that time she was totally unconcerned about her immortal soul; — but it pleased God gradually to open her eyes; and, after her marriage, her understanding being under the influence of the Holy Spirit, she became very deeply convinced of her sinful state, both by nature and practice, and saw a beauty in the Lord Jesus Christ, and his method of salvation, though often distressed with the fear she was not interested in him, though every one who knew her could not but observe her soul was in the pursuit of the great object her heart was set upon. She omitted no opportunity of attending the means of grace when her health permitted. Often have I found her, either with her Bible, some good book, or the Evangelical Magazine before her. She was very partial to the Obituaries, as in them she often saw her own features; and, amidst all her doubts and fears, a hope would arise that she should, one day or other, be able to rejoice and say, 'Behold, God is my salvation.' — She was admitted a member of Mr. Platt's church in May, 1806; and from that time was enabled to give up herself to the Lord, in the ordinances of his house; and never, except prevented by illness, omitted celebrating the dying love of Jesus at his table. In December, 1806, she was brought-to-bed of her first child, and from that time never was well, although she lived to be the mother of two more children: of the last she died in child-bed, as we all had reason to fear she would. She was consumptive for six months before she was brought-to-bed, and was under the necessity of having a person always with her; yet, through the whole of her affliction, she was never heard to complain, though her sufferings were very severe at times. In reading the 4th chapter of the 2d Epistle to the Corinthians, she dwelt particularly on the words 'Weight, — eternal weight of glory.' 'What then,' said she, 'are all my sufferings light, —light indeed!'

Oct. 17, 1809, she was delivered of a sweet little boy, which appeared likely to live; but it soon followed its mother. The goodness of God to her, in her speedy delivery, filled her mind with gratitude; and when her doctor intimated there was no hope of her getting up again, she received the message without dismay, and was enabled to say, 'I know in whom I have believed.' When desired to compose herself, that she might get a little rest, she replied, 'I am going to that rest which remaineth to the people of God.' She said soon after, 'I trust I am building on the right foundation, for Jesus is *my* Foundation and chief Corner Stone; and, dearly as I love my husband and child, I can freely give them up;' and then repeated, with great energy, the three last verses of the 17th Psalm (Dr. Watts's) 'This life's a dream,' &c. — One day, during her illness,

at leaving her, I said, "I trust, my dear, you will be kept looking to the hills, from whence cometh your help." — 'O! what a mercy,' she said, 'that I have been enabled to look there! I feel, if my happiness depended upon a death-bed repentance, I should have no hope, as I have no power to lift my heart to God but as he gives me strength so to do; but, blessed be his name, I can trust in him, and long to be with him. Once, I hardly believed that I could give you up, but now I can freely resign you to his care.' Anticipating her being released from this body of sin, she said, 'There shall I meet my two dear little girls, and perhaps, in a few weeks, this dear little fellow' (looking at the child as it lay beside her); which proved to be the case.

She enjoyed, in general, much of the light of God's countenance; and as her flesh and heart failed her, she found him 'the strength of her heart, and her portion for ever;' — but, at intervals, Satan was permitted to try her faith; but the Lord gave her some sweet views of her personal interest in his covenant, and this was all her salvation and all her desire. She was much refreshed when any Christian friend engaged in prayer for her, which my father often did, whom she was always anxious to see, observing, 'He is a man of prayer.' The visits of her minister were very profitable to her; and she lamented he could not repeat them oftener.

Two days before her death, she desired me to read the 19th Hymn in the First Book of Dr. Watts; which I did. She continued to repeat many sweet portions of the word of God, and many verses of hymns, expressive of her own feelings. Thus she continued until the 28th of October, when, without a struggle or a groan, she took her flight to Heaven; and the desire of my eyes was taken away from me. One child after another died, and I am left alone; but while my heart bleeds for my loss, I desire to be thankful that she is now, through faith and patience, inheriting the promises. W. T.

MR. J. CURLING.

(In a Letter from his Widow to the Rev. Mr. Waugh.)

Rev. Sir, — From the time my dear husband joined the church, his attendance there was constant, as a stated ministry was, in his view, a great privilege, till his health was so much impaired, and his cough so bad, as to prevent his attendance; but as his outward man decayed, his inward man was strengthened. The Lord was pleased, at an early period of his complaint, to manifest himself to him as God in Christ, reconciling his soul to himself, which, in his darkest seasons, he never lost sight of; for he then would say, if the Lord meant to destroy him, he would never have shewn him such things as these (Judges xv. 23). He always had very humble views of himself. His patience under his affliction, from first to last, surprized every one who witnessed his sufferings. His faith in Christ was steady: he said he knew in whom he had believed, and could commit his soul into his hands, as a God in covenant with him. He had no will of his own, as it respected his recovery: he always said 'it is well; just as it should be.' When any one wished him better, he would say, 'Do you? I would have it just as it is; there is a needs-be for it, or it would be otherwise.' When it was remarked that the support of his wife and six small children depended on his health, he said, 'Dearly as I love them, I can cheerfully commit them to the care of a faithful God.' — About six months ago, when the physician apprized me of his danger, and I acquainted him with it, he cheerfully replied, 'Well, my love, I believe, when I leave the body, I shall be for ever with the Lord.' He was favoured with a sweet calm on his soul. He said one day, 'My joys don't rise so high as some; but this I feel, I can depend upon a covenant-keeping God, for he is *my* God, and I shall find him so to the end.' He said to me one day, 'David might well sing as he was on the rock.' I said, "So are you, my love.' He said, 'Bless God I

am; and he that fixed me there is the same yesterday, to-day, and for ever!' About a fortnight before he died, at three o'clock one morning, he was seized suddenly with a vomiting of blood; and brought up near a pint, before he could take any thing, in order to prevent it: I said to him, with anxiety, "My dear, this is hard!" As soon as he could speak, he said, with great emphasis, 'This! this is nothing, this is nothing, when I think of what Jesus suffered: he bled, groaned, and died for me!' — "I know," I answered, "strength is promised equal to the day; but ——" '*But*,' said he, 'will you put a *but*, when God has not. He *has* promised it, and it *shall* be given to me.' When speaking of the righteousness of Christ, he said, 'It is in that robe I hope to be found!' To some friends who called on him a few days before he died, he said, 'What a mercy, I have not got to seek a God now, for I am too weak; but he that gave me the seeking spirit, enabled me to find himself.' About two nights before his departure he called me to his bed side, and said, 'My time here will not be long; I commit you, my dear, and my dear children to God: he is a great God and a Saviour, and a great Saviour!' He cheerfully added, 'I shall behold his face, and never, never sin!' He continued in that serene state of mind till his death. About an hour and a quarter before he left the body, he wished to sit up in a chair, as his breath was got so short he could not lie down. We were alone. It was half past three in the morning. — When he was up, he said, 'I am very faint. Lord Jesus have mercy upon me!' He took a little wine and water, which revived him. We conversed about spiritual things. I said, "My dear, you will soon hear that voice say to you, as once to Martha, 'I am the resurrection and the life.'" He said, 'Yes.' Again he complained of faintness; and said, 'Well might Paul desire to be delivered from this body of sin and death. Lord, give me patience; but thy will be done!' Uttering these words, he laid his head on my shoulder, and fell asleep in Jesus.

Thus died a sincere Christian, who supported his profession by a life of the correctest morals; and whose widowed wife and six destitute little children will, we trust, through the considerate sympathy and kindness of God's people, experience the fulfilment of the promise, in the faith of which the husband and the father died: 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.' — Any persons wishing to alleviate this distress, may learn particulars by applying to Mr. Walker, Baker, George Street, Portland Square.

RECENT DEATHS.

Sudden Death. — Oct. 17, 1810. *G. S. Willsher*, aged 16, son of Mr. W. surgeon, of Weathersfield, and pupil of Mr. Cribb, surgeon, of Bishop's Stortford. While busy in the shop, and in conversation with his master, he dropped down suddenly senseless, and expired immediately. He was an obedient son; deservedly respected in his master's family, and among all his friends and companions in the town. — It is hoped, his sudden death will make a suitable impression on their minds.

The same day, died Mrs. *Wilson*, aged 58, wife of the Rev. Mr. W. of Matlock (late of Drayton) after a long and trying illness. She strongly expressed her faith and hope in the Redeemer, and departed calling upon his name.

Oct. 31st, died, at her son's house in Spital Square, in her 83d year, Mrs. *Addington*, relict of the late Dr. Addington, formerly minister of Miles's Lane, and Tutor of the Academy at Grove House, Mile End.

Nov. 6. Died the Rev. Mr. *De Lasselle*, aged 84, who has for upwards of 30 years officiated at the burial-ground of Spa-Fields chapel; and is supposed to have interred more persons than any minister in the kingdom: it is supposed not much short of 40,000.

Also lately, the Rev. Mr. *Newton*, of Norwich, at an advanced age; and the Rev. Mr. *Burnham*, of London, Baptist Minister, whose funeral was attended by a great number of his congregation and friends.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, *and other Discourses. By the late* Rev. Samuel Lavington, *of Bideford, &c.*

(*Concluded from page* 444.)

In drawing our observations on these profitable volumes to a conclusion, it only remains that we offer a few remarks upon the sacramental meditations and discourses which the first of them contains. The former were delivered to the church over which the author presided, when the members were engaged in celebrating the eucharistic festival; and the latter were spoken to those individuals who, for the first time, commemorated in that ordinance the love of the deceased and risen Redeemer. Simple and unadorned by rhetoric arts, as are these addresses, yet they are admirably adapted to kindle a spirit of devotion and holy affection, while they serve to impress the minds of church members with the nature and obligations of those specific duties which devolve upon them in their sacred association. We wish that their contents were more practically regarded than they are, by many who enter with too little cautious thought into visible relation to Christian Societies. Whether it be owing to a relaxed discharge of pastoral duty, or to the superficial modes of religious discipline which have lately assumed a more ostensible ascendency in the churches, we presume not to determine; but the fact is too apparent, that those peculiar duties which believers owe to each other and to their pastor, are sadly overlooked and neglected.—We make no apology, therefore, for the length of the following quotation, which, with all its plainness, gives a fair exhibition of these important relative engagements:—

'I choose rather at this time to remind you of your duty as members of a church, which may be particularly considered as a vineyard of the Lord. As a minister of Christ, and a steward of the mysteries of God (although unworthy) I expect your diligent attendance upon the word, and all other ordinances divinely appointed. I am far from wishing to lord it over God's heritage. I would rather obey in my temper and conduct that precept of my Master, 'Whosoever would be chief among you, let him be a servant to all;'—but this was the apostle's advice, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as those that must give an account; that they may do it with joy and not with grief, for that is unprofitable to you.' As Christ himself, and all his faithful ministers in every age, have been opposed and hated, and frequently persecuted, it is your duty to stand by your minister in every trial; you are to afford him all the countenance, assistance, and encouragement in your power; and carefully to avoid every thing that would weaken his hands, or be a hinderance or discouragement in the discharge of his duty. With particular earnestness, I wish to exhort you to pray for your minister. You are not aware with what difficulties he has to contend,—therefore, 'brethren, pray for me, that utterance may be given me; that I may open my mouth boldly, to make known the mysteries of the gospel;' that the pleasure of the Lord may prosper in my hands, and that he who soweth, and they who reap, may rejoice together. With regard to your fellow-members, cherish brotherly love. Look upon them as children of the family,—as redeemed with the same price,—and as heirs to the same eternal inheritance. Bear with one another's infirmities. Do not harshly censure, nor hastily expose the weakness of each other; but put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing, and forgiving one another; and, above all these things, put on charity, which is the bond of perfectness. Watch over one another with a godly jealousy; and if any be overtaken with a fault, restore such

an one in the spirit of meekness, considering thyself, lest thou also be tempted. Be faithful and tender in reproving others; be humble and thankful when you are reproved. Be always ready to sympathize with the afflicted; and, as far as you are able, to give them assistance. Take every occasion for spiritual conversation and social prayer, and follow the things which make for peace, and whereby one may edify another. Do all you can to preserve the purity of divine ordinances, and to maintain the honour and privileges of the church to which you have united yourselves;—but I especially exhort you, as a duty which you owe to Christ, to the church, and to yourselves, that you 'let your conduct be as becometh the gospel.' By the grace of God, and by your profession this day, you are as lights set upon a hill; and as the eyes of the world are upon you, the smallest defect will be observed and exposed. There are men who will endeavour to betray into sin, and then publish and exaggerate every failing. Come out, therefore, from among them, and be separate, having nothing to do with sin, and as little as possible with sinners. Some of the deepest wounds which religion has ever received, have been given in the houses of its friends; for the crimes of professors, as they imply singular guilt, so they are always particularly injurious to others. — 'Whatsoever things, therefore, are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, if there be any virtue, and if there be any praise, think on these things.' — The difficulty of these duties will be no excuse for your neglect; for he that sent you into his vineyard, will assist you in his work; and if you be true to him, he will be ever attentive to you. 'My grace is sufficient for thee,' is abundant encouragement to the weakest of his labourers.'

There are some theological works which are more particularly interesting to the students of the original languages in which the sacred Scriptures were written; there are others which attempt the explanation of prophecies, — and these afford pleasure to persons who chiefly contemplate the dispensations of Providence. Publications on religious controversy are the feast of one man, while another is charmed with such as present to his view novel speculations in doctrine; but whoever is desirous to possess a work calculated to advance his knowledge of 'the things that are excellent,' to improve the best feelings of his heart, to stimulate his practical obedience, and animate his hopes of immortality, let him purchase and peruse these volumes by Samuel Lavington.

Christ Crucified, *the distinguishing Topic of the Gospel. By the late Rev.* R. De Courcy, *Vicar of St. Alkmond, Shrewsbury, 2d Edit.* 8vo. 9s.

Sermons, *by the late Rev.* R. De Courcy, &c. *To which is prefixed, An Essay on the Nature, &c. of Pure and Undefiled Religion. 2d Edition.* 8vo. 9s.

Mr. De Courcy possessed considerable talents as a writer; and, as preacher, a good degree of popularity. The spirit and vigour of his language well comported with the zeal which gloried within his heart; and, if at any time the former became pointed and severe, it was but the ebullition of an ardent mind, jealous for truth and righteousness. His sermons on 'Christ Crucified,' have long been admired and sought after, for they were extremely scarce, and will well reward the perusal. This is indeed the constant theme of his discourses; a theme always new, when the preacher's talents and the hearers feelings are attained to the pitch of evangelic truth.

The other volume has been already noticed by us with approbation (vol. xiii. p. 369); and we are glad to see it reduced within the usual price of modern publications, which is, indeed, necessarily much higher than, for the sake of truth and literature, we could wish.

To the latter volume is prefixed a fine portrait, in the stroke-way, by Mr. Collyer; and both volumes are printed in an uniform and handsome manner.

Select Poems, &c. *by the late* John Dawes Worgan, *of Bristol, who died on the 25th of July*, 1809, *aged* 19; *to which are added, some Particulars of his Life and Character, by an early Friend and Associate; with a Preface by* W. Hayley, Esq. *London.* 12*mo.* 7*s*

Although the plan of our publication obliges us in general to pass by what are usually termed Works of Taste, yet we cannot forbid ourselves the gratification of noticing the literary effusions of an amiable youth, who appeared desirous of consecrating all the talents he possessed to the service of true religion.

An Extract from the Preface, and from one of the Letters written by our author to Mr. Hayley, will give the reader a just idea of his pursuits and prospects.

'The very amiable youth,' says Mr. Hayley, 'whose early compositions appear in the present volume, became known to me by letters a few years ago. I had observed, with pleasure, the modest ingenuous spirit with which he endeavoured to surmount all impediments that might preclude him from literary distinction, for which he panted, with the natural ardour of a youthful poet. I had admired the grateful docility with which he acquiesced in the advice of friends, who, when he was preparing a juvenile volume for the press, had cautioned him against the dangers of too early publications. I had applauded the spirit and the prosperity with which he appeared as the public eulogist of his beneficent patron, Doctor Jenner; and I entertained a lively hope that my young friend was on the point of beginning a highly promising career, as a student in the University, when the following letter unexpectedly announced to me the overthrow of all his earthly expectations, and led me to contemplate the dying youth with unmingled emotions of sorrow and admiration, and (to speak of him in a phrase of Dryden's) as a probationer of Heaven.'

To William Hayley, Esq.

Bristol, June, 23, 1809.

My dear Sir, — 'With much weakness and incapacity, I once more engage in the ever agreeable employment of writing to you, to return my very grateful though long delayed acknowledgements for your kind packet and affectionate letter of the 7th of March. A few days after their arrival, it pleased the divine Providence, in its infinite wisdom, that I should be attacked with a violent spitting of blood, with its concomitant complaints. For the ten weeks that I remained under Dr. Jenner's roof, his attention and kindness were unremitting; but finding all in vain towards my recovery, he recommended my return home, where I at present am residing with my mother, a candidate for the eternal world, and humbly awaiting the time when this mortal body shall no longer be the frail imperfect residence of the immortal spirit.

'I must candidly confess that the messenger of death was a fearful and unwelcome visitant. The anxieties which had harrassed my mind for a considerable time, were removed by the exertions of my friends, a few days previous to my seizure. I was about to enter the University, with the hope of an honourable and successful course. The pleasures of reciprocal affection (of which you speak in your last letter) were mine in their fullest extent; and I had raised a goodly fabric of renown, in fancy; in contemplating which I often amused my melancholy, but which, unless it be completed by some friendly hand, must fall to the ground, and oblivion must prey upon my name. Bright were my prospects; but they were the prospects of earth, and rapidly overcast with clouds. Heaven has taught me to lift my hopes, and desires, and views to an eternal land, where what I am to leave in this perishable spot shall be infinitely counterbalanced and overpaid. The prospects now before me shall never be clouded. The conciousness of innate depravity indeed I cannot but feel; but I feel also, and I believe and know, that the salvation which was wrought out through the death of the Redeemer of mankind; an atonement was effected to expiate the transgressions of the world. In this divine atonement I have sought for pardon

and holiness, and new life and light; and I have cause to foster an humble hope that I have not sought in vain. Thus then, as a pardoned sinner, even on the couch of sickness, I can exult with celestial hope.

'Oh! how does the world sink in estimation, when compared with the idea of those good things which God has prepared for those who love him! I bid it, and all its endearments, farewell, without a sigh, when I contemplate the blessed mansions of immortality, in which, though the boundless compassion of my God, and the propitiatory merits of my Redeemer, I have a good hope, thro' grace, that this fluttering spirit of mine will shortly have its abode. It is a dread thing; and the frequent source of a gloomy awe to my mind, to appear in the presence of the living God; but this is my consolation, that the Ruler of the skies is He who was crucified on earth, whom, therefore, we may approach, not only as our God, but as our Saviour; and knowing that our sins have been cancelled in his piacular blood, we may not only banish dread, but cherish unutterable joy. 'O Death! where is thy sting? O Grave! where is thy victory?' I know in whom I have believed. I know that my Redeemer liveth!'

These extracts having already exceeded our limits, we can only gratify our youthful readers with a short sonnet, which the juvenile poet composed in his 15th year; and must refer them to the work itself, which we feel persuaded will be read by them with much interest and instruction. We will only add, that the truly amiable author has left a widowed mother, who very much stands in need of the emoluments that may be derived from the sale of this publication.

'Long has my heart, devoid of anxious fears,
Danc'd o'er the winding valley's flow'ry green;
But now Discretion's arduous mount appears,
And I must quit the vainly pleasing scene.

'Slow up the steep ascent, with trembling mind,
My weary feet the sadd'ning road pursue;
Nor shall my heart unsullied pleasure find,
Till Salem's turrets meet the raptur'd view.

'O Thou, whose arm with guardian mercy led
My wandering feet through childhood's giddy maze,
Extend thy sacred buckler round my head,
While opening Life her various form displays!
Till by thy grace I tread the blissful shore,
Where dangers, griefs, and fears alarm no more!'

A Charge, *delivered to the Clergy of the Diocese of London, by* John, Lord Bishop of that Diocese, *at his Primary Visitation in* 1810.

The delivery of this charge occasioned so strong a sensation among those who heard it, and others to whom its contents were reported, that we are happy to see it before the public; who will certainly form their opinion of it for themselves. Some persons will doubtless exult when they find that his Lordship has given the Methodists 'a good drubbing;' while others will sincerely lament that the dignified author has held up to contempt some of the most laborious and useful ministers in his own communion.

His Lordship first takes a general view of the political situation of the nation, as connected with the present state of his diocese; and comments on 'the miseries of revolution and change' which have visited other countries, recommending a just estimation 'of the blessings which remain to us, in the immunity from domestic war, the security of our lives and property, the enjoyment of a free government, equal justice, and uninterrupted commerce;' but whether for these we are indebted to 'the prudence of our rulers,' or 'to our own *good fortune*,' his Lordship seems to hesitate. Notwithstanding both these, 'dissatisfactions still prevail among us,' for which

his Lordship proceeds to account; and, after enumerating various other causes, observes, that 'errors in religion have a share in our distractions.' He gives his opinion, that, although the cause of infidelity has declined, yet 'it has contributed to unsettle the minds of many, and to incline them to dangerous licentiousness of opinion, or indifference in religion;' but 'the extreme into which others have run, shocked at this growing evil, has been (it seems) *equally* prejudicial to sober and sound religion;' that is, Methodism is an evil equal to licentiousness and infidelity!!!

The persons of whom his Lordship complains, are charged with neglecting 'the evangelical doctrine and grace of repentance;' but, surely, none of the class of people commonly called Methodists, whether in or out of the church, can be charged with this neglect: on the contrary, 'Repentance toward God, and faith in our Lord Jesus Christ,' are the standing themes of their ministry. Nor do they insist on '*new* and *unheard-of* conversions;' they maintain the ancient doctrine of Protestant churches on this subject; and as to the 'mysteries and depths of Calvinism,' in which, his Lordship says, 'they have bewildered themselves and their followers,' those who adhere to that great Reformer, once highly honoured by the Church of England, do not find themselves at all 'bewildered.' Mysteries and depths there are in the word of God, but they receive them as matters of faith, as essential parts of the 'simplicity of the gospel.' On the great doctrine of Predestination, they think and speak exactly as the Church of England does, in her 17th Article; to which his Lordship, and all his clergy, have, in the most solemn manner, subscribed *ex animo*.

But the Bishop of London must know that a very large body of the people to whom he alludes (the followers of Mr. Wesley) dislike Calvinism full as much as his Lordship himself; and severer things cannot be uttered by him, than have fallen from the lips of Methodists themselves.—Let such, therefore, at least, be exculpated from the charge of being bewildered in the depths of Calvinism.

His Lordship complains of a 'new schism, halting between the church and *dissention* from it.'—[N. B. Not *Dissent*, as it used to be called; but a word, the sound of which is more obnoxious, lately preferred by our ecclesiastical writers for obvious purposes.] — There certainly are some persons strongly attached to the Establishment, who, in many places, not being able to hear the pure gospel in the church, resort to chapels and meeting-houses for that purpose; and it seems to us, it would be good policy in our governors not to treat them as schismatics; but rather to win them, if possible, to a closer connection with the church, by providing for them pastors who preach according to the literal and grammatical sense of the Articles, and not as frittered away by modern refinements.

His Lordship unkindly, and, as we conceive, unjustly insinuates, that the evil does not stop here; for he says, 'Nothing more than this has contributed, in aid of other civil causes, to shake the just subordination of ranks amongst us;' and he adds, that 'the notions of sudden conversion, absolute election, and the *utter insufficiency of our own righteousness*, are certainly not the means of producing Christian innocence and simplicity of life; but contain within them the seeds of pride, dissention, and mutual animosity, and for that reason, if for no other, are justly to be suspected; nor can any one shew that we are enjoined in the gospel to teach men so. Speculative persons, on the deep things of these questions, as deep things there are, may lean to the one or the other side without blame, and perhaps without danger; but the gospel to be preached to the *poor* is not of this guise or sort.' The *poor* then, we presume, are to be taught to rely upon the *sufficiency* of their *own* righteousness, without regard to electing mercy or converting grace.

From these sentiments we must beg leave to differ. Knowing the people alluded to far better than

his Lordship can, we venture to assert, That, instead of the evils which he ascribes to the doctrines of grace, multitudes are 'turned from darkness to light, and from the power of Satan to God;'—multitudes, once the servants of sin, and to every good work reprobate, are now sober, industrious, peaceable men; good servants, good masters, and good subjects; and we can inform his Lordship, that were those who profess these principles to behave disorderly, they would be excluded from the communion of those churches which they have joined. As to the doctrines in question being subjects only fit for speculative men, we humbly conceive that God has revealed no doctrines which ought not to be preached, and preached to the poor too, who have understandings as well as their richer neighbours; and the ministers alluded to hope, that when they shall be called to render an account to their divine Master, they shall be able to say, 'We have not shunned to declare the *whole counsel* of God.' We think, therefore, to use the elegant phraseology of the learned prelate, that the gospel to be preached to the poor 'is of this *guise or sort*.'

His Lordship is extremely ill informed respecting 'the number of the Old Dissenters.' 'These,' he says, 'have long since been either stationary, or on the decrease.' The number of Presbyterians, we mean not those of Scotland, resident in London, but of those who have imbibed Arian and Socinian sentiments, is certainly not increased; but his Lordship should know, that the number of Independent churches in his diocese is doubled within these few years; and that the *Anabaptists*, as he calls them, are also greatly increased.

His Lordship, referring to the *old* Dissenters, admits 'there was honest ground of dissent;' and the terms of communion not being altered, it should seem that 'honest ground' remains. 'In the fundamental doctrines of the gospel,' however, his Lordship says, 'They did not differ *from us*.' If his Lordship means, that they did not differ from *his* doctrine respecting human righteousness, we beg leave to refer him to their writings for better information; but if his meaning is that they did not differ from the fundamental doctrines of the established church, we can assure him, the same of the great body of Dissenters in the present day; for however they may be supposed to 'bewilder themselves' in the 'deep questions of Calvinism,' they keep within the bounds of the Articles and Homilies; which are, or ought to be the standard and the bounds of the church's doctrine. Let any man, open to conviction, read the late Mr. Toplady's 'Historic Proof of the Calvinism of the Church of England' (a book never yet refuted) and then deny, if he can, that the Church of England is *bona fide*, and to all intents and purposes, truly Calvinistic. His Lordship farther complains, that these modern religionists know not what denomination to give themselves,—they know not what style or name to assume; yet he adds, 'Among them you will find the strange terms of Pædobaptists, Anti-pædobaptists,' &c. &c. — Had this complaint come from an illiterate Methodist, we should have supposed it originated in his ignorance of Greek; but that *these* names should be thought *strange* by the Margaret Professor of Oxford, is *passing strange* indeed! particularly as the term *Pædobaptists* includes his own church, and all who practice infant baptism; and the opposite term (*Anti-pædobaptists*) applies to all who reject that practice. That the leaders of sects assign the denomination to their followers, is, we believe, not generally the fact; at least, we are pretty confident, that 'the Whitefieldians and Westleyans' are indebted to the reproaches of their adversaries for those marks of distinction, rather than to 'their love of vanity, novelty, and distinction.' Admitting, however, the correctness of his Lordship's information, it is strange that the said teachers should be at a loss for terms to denominate their flocks, when they have such appropriate ones at hand!

The Bishop further complains,

that 'attempts have *lately* been made to introduce preachers of *this stamp* (surely not *non-descripts* and *Protestant Dissenters!*) as lecturers into the London churches.' This, however, is no *new* attempt; it has been made successfully for half a century. Mr. Romaine, Mr. Jones, and many others of 'this stamp,'—men stamped with the image of our holy religion, have been introduced, —have filled our churches, and have converted many a sinner from the error of his ways; and while the parishioners, who choose these lecturers, distinguish and love the truth, his Lordship's hope, that this evil 'will be obviated,' is not likely to be accomplished. —— Differing, as we are obliged to do, from this learned prelate, we are happy to concur with him in some of his concluding observations. We rejoice with him, that the 'clergy are not without encouragement;' and we say with him, 'If they can light up in the breasts of men the spirit of true religion, it will be the best fulfilling of the duties of their civil station.' 'If they can teach men to give an account of the hope that is in them, they strike at the root of the prevailing evil in our ecclesiastical state, which owes its growth chiefly to ignorance and unsettled opinions.' We rejoice also, that the government of our country has liberally augmented the small livings of the clergy, which, in many instances, were shamefully deficient. We shall be glad also to witness that exertion of Christian zeal so warmly recommended by his Lordship,—the increase of places of worship in and near the metropolis, where the growing population appears to demand it; only, we hope that his Lordship and the proprietors of new chapels, will take care to furnish them with truly evangelical preachers, or they will still be mortified to find, that 'meeting-houses and tabernacles spring up on every side.' The only way to prevent which is to provide the church with that very sort of preachers, which it is a principal object of this Charge to disparage.

The Ship-Launch: *a Sermon preached at Deptford, on Occasion of the launching of the Queen Charlotte, July* 17, 1810. *By* J. T. Barker.

This is a commendable attempt to improve an event which occasioned much public attention at the time. The preacher takes his text from James iii. 4, 'Behold also the ships;'—from which he directs his readers to learn to regulate the temper and tongue, — to think on the amazing powers of the human soul, — to reflect on the original pattern of ship-building, the Ark, — to rejoice (in our naval defence) with trembling, — to behold a picture of human life, — to regard an emblem of a good man, — to observe the advancement of science, — to notice some of the most striking illustrations of divine Providence,—to contemplate the rich displays of divine grace, — and to look forward to that blessed period, when navigation shall be restored to its original design.

These topics are treated in a manner that manifests the pious spirit of the writer; and may be useful in affording spiritual instruction, especially to persons in our sea-port towns, where the launching of a ship (an interesting spectacle) often occurs.

Literary Notice.

Proposals for printing An Entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, in a variety of measures now in general use; with Original Prefaces, and Notes, Critical and Explanatory, are just published, by the Rev. W. Goode, A. M. Rector of St. Andrew, Wardrobe, and St. Ann, Blackfriars. The work is to be finished in two vols. 8vo; and as it is already completed, will be put to press as soon as a sufficient number of Subscribers is obtained; which the author intimates, he trusts, from the encouragement already received, will be effected in a short time.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

NEW SOUTH WALES.

Mr. Hassal, of New South Wales, in a Letter to the Editor, dated May 9, 1810, says, 'We find, by a vessel just come in from Otaheite, that the war is still continued; and that it is dangerous for any ship to visit the island; for the rebel party are determined to take every vessel that falls in their way, as they have a great aversion to the English, on account of the attachment they have shewn to Pomarre.' He adds,' There have been great breakings-out at New Zealand. Tippahee, the king of the island, has committed great cruelties, destroyed the ship Boyd, and killed all the officers and crew, save two or three.—For particulars, I refer you to the Sydney Gazette.'

NEW ZEALAND.

Many of our readers know that the Society for Missions to Africa and the East have entertained a design to establish a Mission in New Zealand; and have actually sent out, with the Rev. Mr. Marsden, three persons, who were intended to settle there as artificers. We are, therefore, extremely concerned to learn that a party of the natives, under the direction of their chief, Tippahee, who once paid a visit to Port Jackson, and appeared to be very friendly to the English, have seized upon and destroyed the ship Boyd; and killed (it is also said, devoured) most of the crew. We were willing to suspend our belief of the reports which, some months ago, reached us of this tragical event; but now fear that it is but too well authenticated, as will appear by the following Intelligence, copied from the Sydney Gazette: a newspaper published by authority in New South Wales.

'On Friday, March 2, 1810, arrived the colonial ship King George, Capt. Chace, with skins and oil, having been at the entrance of the Bay of Islands 18 days previous, — Mr. Chace being prevented from entering the bay, by information from the Ann, Capt. Gwynn, in company with the Albion, Skelton; from which she received the melancholy information of the Boyd's capture by the New Zealanders, under Tippahee; and the massacre of every one on board, except a boy, two women, and a child, at a place called Whangarra, about 20 miles from the Bay of Islands; which unhappy communication was received by the Ann, from a letter left by Mr. Berry, of the City of Edinburgh, with a friendly chief named Tarrahee, who delivered it to Capt. Gwynn.

'From this letter it is reported, that Capt. Thompson had contracted with Tippahee for a supply of spars; the delivery of which was protracted for some days by plausible excuses, until at length the treacherous chief, who was assisted by his son Mytye, prevailed on Capt. Thompson to send two of his boats manned to a distant part of the island, under a pretext of getting the spars on board.

'Shortly after the departure of the boats, in one of which Capt. Thompson went himself, the passengers and seamen left on board were attacked; and those on deck being prostrated, Tippahee, with a speaking trumpet, invited six seamen, who had gone aloft, to return on deck, with a promise of security, if they would cut the sails from the yards; and being terrified into compliance, they were immediately bound hand and foot, and sent on shore, for the purpose of being slaughtered and devoured:—which sad destiny unhappily fell upon them after protracted sufferings.

'The City of Edinburgh sailed, shortly after the rescue of the four persons already mentioned, for Otaheite, being unable to procure spars at New Zealand, which was the intention of her calling here, owing to the ferment which existed among the natives themselves.'

DESTRUCTION OF THE SHIP *BOYD*.

The following Copy of the very interesting Letter left at New Zealand by the City of Edinburgh, and transmitted by Captain Swain, by the way of Norfolk Island, contains the original Account of the fate of the Boyd; some particulars of which we have already had the melancholy occasion to detail:—

'All masters of ships frequenting New Zealand, are directed to be careful in not admitting many natives on board, as they may be cut off in a moment by surprize.

'These are to certify, that during our stay in this harbour, we had frequent reports of a ship being taken by the natives in the neighbouring harbour of Wangaroa; and that the ship's crew were killed and eaten. In order to ascertain the truth of this report, as well as to rescue a few people who were said to be spared from the general massacre, Mr. Berry, accompanied by Mr. Russel, and Matengaro (a principal chief of the Bay of Islands, who volunteered his service) set out for Wangaroa with three armed boats on Sunday, the 31st of December, 1809; and upon their arrival found the miserable remains of the ship Boyd, Captain John Thompson, which the natives (after stripping of every thing of value) had burnt down to the water's edge. From the handsome conduct of Matengaro they were able to rescue a boy, woman, and two children, the only survivors of the shocking event; which, according to the most satisfactory information, was perpetrated entirely under the direction of that old rascal Tippahee, who has been so much, and so undeservedly, caressed at Port Jackson. This unfortunate vessel (intending to load with spars) was taken three days after her arrival. The natives informed the master on the second day, that they would shew the spars next day. In the morning Tippahee arrived from Tippuna, and went on board; he staid only a few minutes, and then went into his canoe; but remained alongside the vessel, which was surrounded with a number of canoes that appeared collected for the purpose of trading; and a considerable number of the natives gradually intruding into the ship, sat down upon the deck. After breakfast, the master left the ship with two boats, to look for spars; and Tippahee waiting a convenient time, now gave the signal for massacre. In an instant, the savages, who appeared sitting peaceably on the deck, rushed on the unarmed crew, who were dispersed about the ship at their various employments. The greater part were massacred in a moment; and were no sooner knocked down than cut to pieces while still alive. Five or six of the hands escaped up the rigging. Tippahee now having possession of the ship, hailed them with a speaking trumpet, and ordered them to unbend their sails and cut away the rigging, and that they should not be hurt: they complied with his commands, and came down;—he then took them ashore in a canoe, and immediately killed them. The master went on shore without arms, and was, of course, easily dispatched. The names of the few survivors are, Mrs. Morley and child, another, a girl, and Thomas Davis (boy). The natives of the spar district in this harbour have behaved well, even beyond expectation; and seem much concerned on account of this unfortunate event; and dreading the displeasure of King George, have requested certificates of their good conduct, in order to exempt them from his vengeance;—but let no man after this trust a New Zealander. We further certify, that we gave Terra, the bearer of this, a small flat-bottomed boat, as a reward for his good conduct, and the assistance of getting us a cargo of spars.

'Given on board the ship City of Edinburgh, Captain Simeon Pattison, Bay of Islands, January 6, 1810.

(Signed) 'S. Pattison, Master.

'A. Berry, Supercargo, J. Russell, Mate.'

'Terra behaved very well, and all his tribe; for that reason I gave him several gallons of oil. I came in January 17th, and sailed the 28th, 1810.

(Signed) 'W. Swain, Ship Cumberland.'

The expected Journal of the Missionaries having not yet come to hand, we copy from the Sydney Gazette some Particulars respecting the War in Otaheite.

'The cause of Pomarre's dethronement appears to have been the imperfection of his policy in governing, and his imposing upon his people the most grievous burdens. Without any regular mode of levying contributions by a fair and equal taxation, the disposal of all property was vested solely in his own arbitrary will; as he could, with or without the plea of emergency, and without any formality of procedure, seize upon the property of any of his subjects, whether chief or commoner, without offering any reason whatever: and, as it mostly happens, the persons delegated to execute his oppressive mandates, instead of inflicting the unmerited penalties of sequestration with delicacy or reluctance, generally evinced their obedience by unnecessary brutality and insult. Under this system of government, the body of the people were kept for ever in a state of miserable penury; and from which they could never hope to emerge as long as the system itself continued; for, independent of the miseries entailed on particular families by every such act of confiscation, a still greater calamity was inflicted upon the general body, by the total extinction of that industry, on which the happiness of every nation so much depends.

'After the first general engagement, Pomarre and his mother Edea continued to reside in the island about seven months, without any apprehension of attack from the rebels, who shewed a disposition rather to avoid than to come to an action, as most of the muskets were then in the king's possession; but many of these were unfortunately lost in a subsequent engagement, and by which he is rendered (almost) hopeless of ever regaining the island. In the last action, he was assisted by the chief of Huaheine, with an armament consisting of twelve double canoes, capable of containing 60 or 70 men each. This army shared the fate of Pomarre's own, and the chief himself narrowly escaped.

'Pomarre did not command in person, it being contrary to their usage for the king to expose himself to personal danger; — and to his absence from the field of battle, the defeat was in a great measure attributed.

'The chiefs of Ulitea and Bolabola were latterly preparing to assist him with their whole force, to which they were stimulated less by any wish to serve Pomarre than to check a system which may extend itself throughout the islands, and overthrow their own governments: but as the insurrection was general, much doubt was entertained whether any aid they could afford would render probable a successful issue.

'In the last encounter, Pomarre is said to have brought into the field between three and four hundred men, besides dependents, who accompany the army chiefly for the sake of plunder.

'The schooner Venus, belonging to Sydney, calling at Otaheite for pork, and not suspecting that the rebels had possessed themselves of the government, was unexpectedly attacked, and taken by the natives as soon as she came to an anchor in the Matavai Bay. This outrage they endeavoured to justify on the plea of necessity, as they were in want of ammunition. — The captured vessel was dragged ashore into one of their Morais, or sacred places, with an intent to be plundered, and afterwards demolished, in honour of their deities.

'On the arrival of Captain Campbell, in the brig Hibernia *, he received

* It was by this vessel that the Missionaries left Huaheine, and were conveyed, by the way of the Fejee Islands, to Port Jackson. By the Sydney Gazette, of Feb. 24, we learn that a vessel had just arrived from Otaheite, which brought further accounts of the anarchy which prevailed in that island, in consequence of Pomarre's expulsion; which, it is added, 'is the more to be regretted, as he had ever evinced an inviolable attachment to the British interests.' So far from relinquishing his claim to the sovereignty of the island, however, his exertion to

a letter informing him of what had happened; but, previously to this, he was suspicious of something amiss, from the appearance of the place, the Missionaries being absent, and their houses burnt. The natives went on board, and appeared as friendly as usual, with a view to capture his vessel also by surprize and treachery; but Captain Campbell's caution and firmness were superior to their designs, so that he not only saved his own ship, but succeeded in recapturing the Venus, which he afterwards repaired and got off.' *Sydney Gazette, Feb.* 17, 1810.

'In confirmation of the melancholy account received from Captain Chace, of the King George, of the capture of the Boyd, at the Bay of Islands, and the atrocities attending that melancholy event, Capt. Wilkinson states, that he was under repeated apprehension of attack from the natives at Mercury Bay; from whence he went for the Bay of Islands, in hopes of finding protection from Tippahee; from whose conduct it was no less observable that hostility was intended. A watering party from the ship was once entirely surrounded by armed natives, who endeavoured to get possession of the arms in the boat; from which they were, however, prevented by the precautions that were observed.'

Sydney Gazette, March 31, 1810.

ARABIA.—The Weehabites, to the number of 120,000 men, advanced during the month of June last to Bussora, on the Persian Gulf. The Pacha of Bagdad, at the head of 40,000 men, is said to have repulsed them, and driven them back to Arabia. Nevertheless, they still retain possession of the holy cities of Mecca and Medina, which they have pillaged. When the Turks shall be relieved from the pressure of the war against Russia, the most vigorous measures are intended to be taken against these enemies of the Mahometan faith.

During the last five years, the caravans of pilgrims to the holy cities have entirely ceased.

AMERICA.

Extract of a Letter from a Gentleman in Concord, Vermont, to his Friend in New York, dated 11th January, 1810.

'IT is with much satisfaction I have to inform you, that your prayers have not only been heard, but have been answered beyond our expectations, in crowning the work the Lord has begun in this town *. A considerable number of persons have come forward and joined the Church here: last Sabbath week, there were nearly *forty* at the communion, and a number of persons are propounded; indeed, the impression is general. Our minister is truly faithful. We have service in the forenoon, afternoon, and evening, on Sabbath; and conferences, two, three, and four evenings in the week, in different parts of the town. There are, however, as may be expected, some opposers; but some of these, it is believed, are struck with conviction.

'I have also to inform you, that much greater work has taken place in the town of Guildhall, about twenty-five miles from here. A minister was settled there about a year ago; he had formerly been a Methodist, but is now a Congregationalist. When he was first settled, he had but one person that came forward in assisting him; but there has been, within a few weeks back, an astonishing revival. 42 new communicants were admitted at the last, and 13 at the preceding communion; and it is said, there is scarcely a person in the town who is not under deep concern. There are two judges and two attornies in the place, who have come forward in the cause; and, at the conference meetings which are held there, it is said they plead more powerfully for the cause of Christ

regain it were indefatigable; and his expectations were considerably heightened by the hope of eventually deriving effectual assistance from our adventurers, as faithful allies, bound by the ties of friendship and reciprocal esteem.'

* A place where, not long ago, the Sabbath was hardly known.

than ever they did at the bar. They have all joined the church, except one of the attornies and his wife,—who will join it at the next communion.'

Account of the late Revival in Middlebury.

[*Extracted from the Vermont Evangelical Magazine for March*, 1810.]

On the 26th of October, 1809, a day which will long be memorable in Middlebury, a large party of young people was formed in the village for the purpose of a ride, to visit one of their friends a few miles distant, and spend a joyful evening. The occurrence foreboded evil, but was overruled for good. Though most of the party felt no unusual impressions, some individuals, sensible that the event was not calculated to make a thoughtful person more serious, experienced such secret reproaches of conscience, that, could they have been exonerated from obligations of previous engagement, they would rather have spent the time with their Bibles in their closets. One young lady resolved, —a resolution worthy of perpetual and universal observance,—'to say nothing for which she expected to be sorry;' and that, on arriving at the destined place, 'she would introduce the subject of religion to the first person who should take a seat by her.' She made the latter resolution with trembling anxiety, and many suspicions of her own firmness; but God enabled her to keep her vow. Though she little suspected it, the person to whom she addressed herself, was predisposed to hear and to converse; and secretly resolved never again to retire to rest till he had implored the Author of his existence to have mercy on him. In such a manner, as not to attract the attention of the company, the young lady proposed to several female friends to visit her on a certain afternoon of the next week, with the view of having a party, in which no conversation should be introduced but on religious subjects. Some of her friends were thunderstruck, not only at the novelty of the meeting, but at the singularity of the place, at which it was proposed. They, however, mostly, if not all, consented to attend. Though to appearance there was not any very extraordinary impressions on the minds of this party, during the evening, several returned with wounded spirits, and most of them are now members of the church, or contemplate a union.

At a conference, October 31, a gentleman was present, who had been formerly excommunicated from a neighbouring Church, for embracing corrupt sentiments and disregarding religious institutions. On the preceding Sabbath, he had exhibited to that Church a satisfactory confession, and been restored to a regular standing. His offence having been notorious, he proposed, unsolicited, to read his confession at the conference. As he had formerly been a preacher of the Gospel, he very familiarly, while reading his confession, interspersed such remarks as were calculated to excite the Christian to watchfulness, and to alarm the secure sinner. Save the occurrence of the preceding week, perhaps no event has been instrumental in the conviction of more persons than the exhibition of this confession. From about this time the revival progressed in the village with a rapidity which is almost without a parallel. Never before had I witnessed such solemnity as appeared in the countenances of the assembly on the following Sabbath, Nov. 5. A spectator would scarcely believe it the same congregation which had met for worship upon preceding Sabbaths. How difficult to conceive the impression which was made by reading, at the opening of the morning service, the second chapter of Acts! It appeared as if indeed it were the day of Pentecost! as if, during the exercises of the day, every person put himself into a posture to hear, nor changed his attitude, save at the close of the paragraph. For a number of weeks subsequent to this period, religious meetings were frequently attended, much thronged, and generally blessed. The revival has continued to progress till the present time, and still prevails in some parts of the

town; but in the village, few new cases of conviction have occurred since the commencement of January.

On reviewing God's providential dealings with this town, for five months past, many scenes present themselves, which are calculated to awaken the liveliest sentiments of gratitude and praise. Sacramental Sabbaths have been peculiarly interesting, particularly Lord's Day Jan. 7. Though the travelling was very unpleasant, never before had such a numerous congregation assembled in town on the Sabbath. At the close of the afternoon sermon, 43 persons, of whom 34 were young people, mostly between the ages of fifteen and twenty-one, presented themselves in the centre aisle, for admission into the church.

Respecting the number who have already been the happy subjects of the present revival, man cannot speak with precision: God only can distinguish the wheat from the chaff. I should, however, compute the number who habitually attend on the meetings of the congregational society, at upwards of one hundred. About thirty of this number are members of College. Besides these, twenty of the students are professors of religion; so that about 50 young men of religious character, in the eye of Charity, are now acquiring an education in this town.

During the revival, an unusual disposition to attend religious meetings, chastened by a strict regard to proper hours, has prevailed; — and, as always heretofore, there has been in all respects, that pleasing regularity, without affectation, which, it is thought, ever accompanies just conceptions of the great doctrines of the Gospel, and humbling views of the majesty, purity, and universal providence of God.

The subjects of the work were mostly young, between the ages of 14 and 25. Very few had advanced as far as 40. The greater proportion had experienced the advantage of religious instruction in youth; been dedicated to God in baptism; generally attended public worship on Sabbath; were persons of regular habits; and respected religion and its ordinances. God, however, to show his sovereignty, has taken some who were 'stout-hearted, and far from righteousness.'

How marvellous have been the dealings of God with this people! How great the change within ten years! The church, then consisting of but a handful of members, is now increased to upwards of 280, with the prospect of shortly being still increased to upwards of 300.

The revival has extended from Middlebury to the neighbouring towns; and prevails in Shoreham, Cornwall, Salisbury, Orwell, and Whiting. It is understood that, in these five towns, between two and three hundred persons have become subjects of divine grace, within three months.

Provincial Intelligence.

Aug. 30. Rev. John Gleed, from Hoxton Academy, was ordained at Teignmouth. Mr. Pinckback, of Plymouth, began with prayer; Mr. Allen, of Exeter, the introductory address; Mr. Winton, of Exmouth, offered the ordination-prayer; Mr. Mends, of Plymouth, gave the charge, from 2 Tim. iv. 1 and 2; Mr. Cobbin, of Crediton, prayed; Mr. Lawrie, of Budleigh, preached from 1 Thess. ii. 19, 20; Mr. Crook, of Newton, concluded. Mr. Windeat, of Totness, preached in the evening.

Sept. 9, the gospel was introduced at Bagnall, a village about three miles from Hanley, Staffordshire, by the Hanley Itinerant Society, established at the Tabernacle. The house being too small for the number of people who assembled, the sermon was preached out of doors to a very attentive congregation. — This Society commenced its operations by forming a Library of Tracts and Religious Books, to be lent from house to house in the neighbouring villages. The books are left at farm-houses and cottages for a month; at the expiration of which, they are exchanged for others. — The result of this novel plan of doing good has exceeded the most sanguine expectations of the Members of this Institution; for, besides the congregations raised at Bagnall, an-

other of nearly 100 persons, beside a Sunday-School of 60 children, has been established at Eaves Lane, Milton, where there is a chapel in connection with the Tabernacle, Eaves Lane and Badley Edge are supplied by the Society every Lord's Day, and Bagnal every other.

The Gloucestershire Association of Independent Ministers was held in Bristol on the 17th and 18th of September; and three appropriate sermons were delivered by Messrs. Lewis, of Wooton; Bennett, of Romsey; and Bishop, of Gloucester. The devotional parts of the several services were conducted by Messrs. Phillips, Richardson, Daniel, Spilsbury, Tyreman, and Lacey. — This Association was very numerously and respectably attended, and was rendered peculiarly interesting by a resolution which was unanimously adopted, for supporting a Missionary to preach the gospel in such of the dark and populous villages, within the county of Gloucester, as are most destitute of religious instruction. The Rev. Mr. Lowell, of Bristol, is appointed Secretary for the affairs of the intended mission; and steps are taking for obtaining a suitable minister for the purpose.

The Annual Meeting of the Independents in North Wales, was held the 19th and 20th of September, at Moelfre, in Denbighshire. On the 19th, the service was opened by Mr. Jones, of Liverpool; Mr. Lewis, of Bala, preached from Micah ii. 7; Mr. Hughes, of Dinasmowddu, from Heb. iv. 16, and concluded with prayer. At a conference held in the afternoon, it was reported, That a considerable addition had been made to the churches during the preceding year. At 6 o'clock, service recommenced with prayer by Mr. Davies, of Rhesycae; Mr. Griffiths, of Machynlleth, preached from 1 Corinthians xv. 24, 25; Mr. Griffiths, of Carnarvon, from 1 Tim. i. 15, 16, and concluded by prayer. On the following day, sermons were preached by Dr. Lewis, from Eph. v. 2 (Mr. Jones, of Treleach, being absent through indisposition); Mr. Phillips, of Neuoddlwyd, from Isa. lii. 12; Mr. Smacraen, of Llanbadarn, from 2 Tim. i. 10; Mr. Griffiths, of Glandwr, from 1 Peter i. 12, last clause; Mr. Jones, of Liverpool, from 1 Cor. vi. 12; Mr. Lewis, of Wrexham, from Psalm xci. 1; and Mr. Jones, of Pwllheli, from Rom. xiii. 11. Mr. Williams, of Wern; Mr. Jones, of Trawsfynydd; and Dr. Lewis, engaged in prayer. This interest commenced in the year 1802, by the labours of Mr. T. Jones, minister of the place; the church was organized in the year 1803,—Mr. Jones was ordained in the year 1804,—and the chapel built in 1805. The prospect of success is truly encouraging. Several doors have since been opened in the neighbourhood; and a church has been formed in one place, which is considered as a branch of that at Maelfre. The next yearly meeting will be held at Carnarvon the last Wednesday and Thursday in September, 1811.

Sep. 21. Mr. Lewis Powell, late student at Wrexham, was ordained pastor of the Independent church at Llanrwst, Denbighshire. Mr. A. Jones began with reading and prayer; Mr. J. Lewis, of Bala, discoursed on the Nature of a Church of Christ; Mr. Phillips, of Neuoddlwyd, proposed the usual questions, &c.; Mr. Hughes, of Dinasmowddu, offered up the ordination prayer; Mr. Powell's father, from Anglesea, delivered an impressive charge; Mr. B. Jones, of Pwllheli, addressed the church. On the preceding evening two sermons were preached, and four in the remaining parts of this day, by different ministers from North and South Wales. As the old chapel was not sufficiently large to contain the people, the Baptists kindly opened their chapel; but a spot of ground is purchased, on which a new one is to be erected.

Sept. 25. Mr. T. Griffin was ordained pastor of the Particular Baptist Church at Kidderminster. Mr. Trotman, of Tewkesbury, introduced the service; Mr. Mason, of the Coppice, described the Nature of a Gospel Church, &c. and received the confession of faith; Mr. Muckley, of Brittle Lane, offered up the ordination prayer; Mr.

Edmonds, of Birmingham, delivered the charge from Mark xvi. 15, 16; Mr. Draper, of Coseley, addressed the people from Acts xv. 36; and Mr. Elmore, Independent minister in the town, in whose chapel the service was performed, closed with prayer. Mr. Trotman preached in the evening. The Baptist interest in Kidderminster is quite in its infancy. Mr. Griffin, of Bewdley, has preached to them for four years *gratuitously*, in a private house; but a friend has offered a piece of ground, if the friends of the gospel will assist them to build a meeting-house.

In March last, Mr. Slatterie's old place of worship, called the *Great Meeting*, in Chatham, which was a wooden building, and had been standing upwards of 100 years, was pulled down, that a new one, double the size, might be erected on the same scite of ground. On the 30th of that month, the foundation stone was laid by the Rev. Rowland Hill, who delivered an appropriate address to a large concourse of people on the occasion. Since that time, the new place, which is 70 feet by 50, with galleries all round, and will contain about 1500 persons, has been so far completed, that it was opened for divine worship on September 26. As previous notice of the opening had been circulated, a large congregation assembled at an early hour. In the morning, Mr. Ralph, prayed; Mr. Waugh preached from Zech. ii. 5; in the afternoon, Dr. Collyer preached from Rom. viii. 34. In the evening the place overflowed, and many were obliged to go away. Mr. Jay preached from John xx. 17; Messrs. Jackson, Platt, and Raffles, engaged in prayer. About 30 ministers were present. The collection at the doors amounted to £108. The congregation had before raised upwards of £1700; and many friends to the cause of Christ in London had liberally contributed towards defraying the great expence that had been unavoidably incurred, by erecting so large a place, suited to the great population of Chatham and its neighbourhood.

Oct. 2. The Independent Ministers of Cornwall held their Half-yearly Meeting at Penzance. Mr. Angear, of Looe, preached in the morning, from Acts v. 31; Mr. Cope, of Launceston, in the evening, from Gal. iv. 18; after which the Lord's Supper was administered. The Scriptures were read, and prayers offered up by Mr. R. M'All; Mr. Smith, of Penzance; Mr. Moore, of Mevagissey; and Mr. R. Cope. Mr. Wildbore, of Penryn, preached on the preceding evening, from Rev. iv. 3.

LONDON.

Death of her Royal Highness the Princess Amelia.

On the morning of Friday, the 2d of November, her Royal Highness the Princess Amelia was removed by the hand of Death from a state of excessive suffering. Altho' this termination of her affliction had been long expected, it was most severely felt by the Royal Family; and, notwithstanding her Royal Highness had herself resigned the desire of living, such was the affection towards her existing in the hearts of her illustrious relatives, that they beheld, with inexpressible sorrow, the certain advances of that dissolution for which the Princess herself prayed. The King and Queen, always exemplary as the most affectionate of parents, suffered all those pangs which, under such circumstances, parents only can feel. In the loss of this amiable sister, the members of the royal house were deprived also of a friend most tenderly beloved, whose estimable qualities and endearing manners, — whose invariable attachment and agreeable temper, made her their idol while living; and have sealed upon the hearts of her family a remembrance which can never be effaced, now that she is dead. The tears which were shed upon her bier were the tributes of true paternal affection; and those of the family who were not present on that awful occasion, mourned in secret with no less sincerity. Her filial affection has been always most ardent; and her last expression of it, in placing

a ring, with her own hair, on the finger of her Royal Father, with her own hand, as a memorial of the attachment of a dying daughter, overcame the fortitude of his Majesty, whose constitution was unequal to the shock which his heart had received. The attendants of her Royal Highness bear the most decided testimony to her uncomplaining patience, her persevering resignation, and her devotional spirit, during her protracted and severe illness. It is now closed; and while the removal of the youngest of the Royal Family has had a voice to those of them who survive, it speaks also to the higher classes of society, in language to which they can scarcely refuse to listen: it reminds them that earthly distinctions are vain, as shields against sorrow; and that earthly glory terminates in the oblivion of mortality. To the young, this visitation is peculiarly addressed,—since neither youth nor beauty, — neither estimable qualities nor amiable manners, —neither royal birth nor ornamental acquirements, — neither family affection nor universal esteem, could snatch from the grave the Princess Amelia, at the age of twenty-seven! While every heart sympathizes in the bereavement of the Royal Family, let every Christian remember them with affectionate ardour in his prayers. Her Royal Highness was born Aug. 7, 1783; died November 2, 1810, at Windsor. The poor of that place, to whom she was a most liberal benefactress, will deeply lament their loss.

Her Royal Highness was interred at eight o'clock, on the evening of Tuesday, November 13, in a (temporary) vault of the Chapel Royal, at St. George's, Windsor. The funeral was attended by the Prince of Wales and the Duke of Cambridge: the latter as chief mourner. These royal personages were deeply affected on the solemn occasion. The body is to be removed to a vault preparing for the purpose, in the adjoining chapel of Cardinal Wolsey.

Oct. 31. The Rev. John Haslock, from Hoxton Academy, was ordained at Kentish Town. Mr. Hooper began the service with prayer; Dr. Winter gave the introductory address; Mr. Ford the ordination-prayer; Dr. Nichol the charge, from 1 John xv. 16, 17; Mr. Hyatt preached from 1 Cor. xvi. 10, 11; Mr. Morrison, of Barnet, concluded. Mr. Liefchild, of Kensington, preached in the evening.

Nov. 7. A large and commodious place of worship, in the New Road, near Somers' Town, called *Tonbridge Chapel*, was opened for public worship; when two sermons were preached: by Mr. Clayton, sen. in the morning, from Matt. xviii. 20; and Dr. Winter in the evening, from Isa. liv. 2, 3. Messs. Goode, Townsend, Ford, Waugh, and Lewis engaged in prayer.—This chapel has been erected by the united exertions of several gentlemen desirous of promoting the cause of God and truth in a very increasing neighbourhood.

Sunday School Society.

By the last Half-yearly Report of this very useful Institution, we learn, that since their Meeting in April, 1810, *fifty-five* Schools have been added to the Society's List.

Since the commencement of the Institution, 292,832 spelling-books, 63,565 New Testaments, and 7764 Bibles have been distributed among schools, containing upwards of 270,000 scholars.—Persons disposed to aid their benevolent exertions, may apply to the Secretary, Mr. T. Smith, 19, Little Moorfields.

Manchester School.

We are happy to learn, that the friends of religion and literature, in the neighbourhood of Manchester, have just established a Grammar-School and Academy; which, we hope, will be of eminent advantage to the rising generation and to the church of God. The Rev. George Phillips, A. M. has accepted the office of Classical Tutor; and the celebrated Mr. J. Dalton will superintend the Mathematical and Philosophical Department in this seminary. — *See the Advertisement on the Cover of this Magazine.*

Edinburgh Gratis Sabbath School Society. — At the 13th Anniversary of this Society, held April 22, it appeared that there are 38 schools now under their care; which are attended by about 1500 children. The Committee are very desirous of extending the benefits of this Institution to a far greater number of the poor, ignorant, and careless children of Edinburgh, &c.; and, therefore, earnestly solicit the prayers and contributions of all who love the Lord Jesus.

Edinburgh Lancastrian School Society. — A Society with this title has lately been instituted, for the purpose of facilitating the invaluable blessing of a good education, by establishing and supporting one or more schools, as may be found necessary, on the plan practised by Mr. Joseph Lancaster, in St. George's Fields, London.

Hibernian Sunday-School Society. — A respectable Society has been formed in Ireland, to promote the establishment, and facilitate the conducting of Sunday-Schools in that part of the United Kingdom. They design to procure and disseminate the most approved plans of conducting these seminaries, — to supply them with spelling-books and copies of the sacred Scriptures at reduced prices, — and by contributing to defray the expences of such schools, where necessary, without interfering with their internal regulations; and as to religious instruction, confining themselves solely to the sacred Scriptures.

At the head of this laudable institution, we see the names of the Bishop of Kildare, several noble Ladies as Guardians, and a respectable Committee of Ministers and Gentlemen. — Subscriptions are received by the Right Hon. David La Touche and Co. Dublin.

We rejoice at the commencement of an Institution so essentially necessary to the welfare of Ireland; and hope it will meet with the most effectual support.

Schools in the Highlands and Islands of Scotland.

The exertions of the Society in Scotland, for propagating Christian Knowledge, during the past century, it is well known have been attended with the most beneficial effects in the Highlands and Islands. Many thousands of our countrymen have been taught to read the Scriptures, and prepared for occupying important stations in the various departments of society, who, without the education received at Society Schools, must have been entirely excluded from these advantages. By the last Report, which has been published, it appears, that the number of children of both sexes annually attending these schools, amounts to nearly 16,000 The revenue of the Society is completely exhausted by the annual expenditure; yet there are many extensive districts where schools are greatly wanted, to which the Society has it not in their power to extend their aid. With a view to remedy this evil, and to diffuse more widely the benefits of education to the rising generation in the Highlands, the Directors of the Society have it in contemplation to bring forward a plan, by which they may be enabled to accomplish this object, without infringing on the funds appropriated to the support of their ordinary establishment. The funds to be raised by a voluntary subscription, and placed under the management of the Society; not to be accumulated, but completely expended every year; and Accounts of Receipts and Disbursements to be regularly published. It is proposed that the teachers shall devote their attention exclusively to teaching children to read: that unmarried persons only shall be employed in this service; which will preclude the necessity of those accommodations which the Society are accustomed to demand for their ordinary teachers. These are a few of the outlines of the Plan, which is not yet sufficiently matured to be laid before the public; but, it is hoped, it will be prepared in time to be submitted to the General Meeting of the Society.

☞ *Missionary Collections in the Supplement.*

POETRY.

ON THE DEATH OF *THE PRINCESS AMELIA*, *and the Indisposition of the* KING.

WHAT sounds of joy can Britain hear,
When low in death Amelia lies?
What foreign storm can call her fear
From fate careering in the skies?

In vain may Gallia's tyrant boast, —
She heeds no more his idle threat;
And Wellington's victorious host
But mingles joy with her regret.

Her valiant sons have drawn the sword,
And conquest on their side appears;
But till her patriot-King's restor'd,
She can but thank them with her tears!

Around Amelia's royal hearse,
No feigning heartless mourner weeps;
No hireling hand shall write the verse
Upon the tomb where greatness sleeps!

A nation feels the Monarch's grief, —
A Princess dead, the country mourns;
Nor can Britannia find relief
Till to her Sovereign health returns.

Behold, we bow beneath the rod, —
The nation weeps, but not despairs;
Succour must come from thee, O God!
Our sins forgive, accept our prayers!

W. B. C.

An Hymn for Charity-Children.

OUR God, our Father, and our Friend!
Oh, hear a youthful band,
That in thy presence now attend
At Gratitude's command!

Thy pow'r, that form'd our mortal frame,
Still guards our tender age:
Then let the praises of thy name
Our lips and hearts engage!

Thy love our gen'rous friends inspires,
And bids their bosoms glow:
All that our helpless state requires
Thy lib'ral hands bestow!

Thus while thy mercy, day by day,
Our earthly need supplies,
Help us to seek that peaceful way
That leads above the skies!

Defend us thro' Life's dang'rous road,
From ev'ry tempting snare:
Oh, make us fit for thine abode, —
And then receive us there!

So when these weak, expiring tongues,
Shall faint beneath thy praise,
Our souls may join th' angelic throngs,
And strains immortal raise!

HENRY.

Hymn for Sunday-Schools.

TUNE,

Guide me, O thou great Jehovah!

GOD, our Father, great Creator,
At thy feet we humbly bow,
Gratitude for boundless favour
Shall in praise for ever flow!
Great Jehovah,
Praise to thee is ever due!

Gracious Jesus, mighty Saviour,
Hear our lispings to thy praise!
Thou didst bless such little children,
And invite them near thy face.
Son of David,
Loud Hosannas to thy name!

Holy Spirit, take thy dwelling
In these wretched hearts of ours;
Purify us by thy graces,
Sanctify our inmost powers.
Source of Comfort,
Lighten our benighted minds.

Father, Son, and Holy Spirit,
One in Three, and Three in One,
Now accept our cheerful praises, —
Let thy will on earth be done!
God of Glory,
Make us all for ever thine!

Shew us all thy great salvation,
Lead us in the way of truth;
Keep us safe from all temptation,
Be the Guardian of our youth!
O, protect us
Through this wilderness of woe!

J. S.

ERRATUM.

Page 455, in the Title of Bernard's Latin Hymn, *for* Sacra, *read* Sacræ.

G. ULD, Printer, Greville Street, London.



Rev.d W. Hockly.
London.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1810.

THE LIFE

OF

PHILIP PENITENCE;

Containing his Serious Reflections, occasioned by seeing Eight Malefactors executed at Washwood Heath, near Birmingham, April 10, 1802; with a Continuation of his History to January, 1805; and Reflections on Infidelity.

[From this plain, but instructive Tract, we select a few passages, earnestly hoping that they may warn young men from pursuing the paths of Infidelity and Vice, from which the Writer was happily rescued, while some of his companions miserably perished. The reader will immediately perceive the propriety of the Author's concealing his true name, and adopting that of *Philip Penitence*.]

I was born in the neighbourhood of Birmingham, and was put to the button trade. During my apprenticeship, I was very steady and sober, and gave great satisfaction to my master, who often told me he meant to assist me in setting out in life, as a reward for my good conduct. These good beginnings were very pleasing to my parents, who always gave me good advice, and were very desirous to promote my welfare. After the expiration of my apprenticeship, I wrought for some time as a journeyman; when, having more money at my disposal, I began to frequent a public-house, where it was customary for a considerable number of mechanics to meet every night, to read the newspapers, 'Paine's Rights of Man,' and other publications of a similar nature.

I soon imbibed a love for politics; and, having naturally a ready utterance, could speak with a considerable degree of fluency on any political question that was agitated. In process of time, those who were first converted to Paine's political opinions, introduced his 'Age of Reason.' At first, I had some

objections to hear it read; but they were soon over-ruled, and, I am sorry to say, I became as great an admirer of his theological as of his political scheme.

I must not forget to observe, that I was not at the pains to examine my Bible, but took for granted all that he said. The principal thing that determined me to adopt his system, was a wish that it might be true. I thought, if the Bible was false, it was very immaterial whether I was wicked or righteous, just or unjust. I frequently applauded myself on the victory which I had obtained over the prejudices of education, as I termed them. It is true, indeed, I was sometimes afraid lest Christianity should be true; especially in a fit of sickness which I once had, when I thought there was but a step between me and death. I began to ask myself, 'What if the Bible should be true?' I invariably answered, "I shall be miserable to all eternity;"—but my Deistical brethren coming to see me, soon laughed me out of my superstitious whims, as they called them.

On my recovery, I was more profligate than before; and as I worked but little, found myself very much embarrassed. On mentioning my situation to one of my companions, he told me he could relieve me, if I would engage to keep a secret; which I promising to do, he said, if I would give him half-a-guinea, he would put me in possession of a box containing something of considerable value: though he did not inform me what the box contained, yet I easily understood by his manner that it was base coin. It was delivered to me in the street, when it was quite dark. On returning home, I found it contained a considerable number of pieces of base coin, in imitation of half-crowns and shillings. I was much pleased with my bargain: it so much resembled the current coin of the kingdom, that I thought I should have but little difficulty in paying it away.

I found it needful, indeed, to use some precaution, and therefore frequently mixed a little good with my base coin; nor did I ever offer any unless I had some good in my pocket, that I might exchange it if it was objected to. Having soon passed all I had, I was desirous of obtaining another supply; which I soon did in the same way as before.

My confidants finding I was likely to be staunch in their cause, proposed to me a scheme much more lucrative, viz. to pass forged bills, which I was to have upon very advantageous terms. In putting off bad bills, I generally observed the same precaution as on putting off bad money; but notwithstanding this, I was sometimes in danger of being discovered.

At times I was so much alarmed with the fear of detection, that I could not compose myself to sleep for several nights together; and when nature was quite exhausted, and I was overpowered by sleep, I used to imagine myself pursued by justice,

conveyed to prison, arraigned, condemned, carried to the gallows, and suspended by the neck, when I have suddenly started awake, and been transported with joy on finding it was only a dream. The agitation of my mind was sometimes visibly expressed by a pale countenance and a trembling hand; especially when any of my associates were arrested and brought to justice, fearing lest they should impeach me, and that my crimes would find me out. I often resolved to amend, and support myself by honest industry; but having been so long abandoned to vice and idleness, my resolutions proved ineffectual.

In the beginning of the year 1802, I began to think again about religion; and one day in particular, my mind was powerfully impressed with this thought: 'Perhaps the Christian religion is true.' I then determined to act the part of a wise man, by being on the safe side of the question. The temptation which I felt to attend the execution at Washwood-Heath on Easter Monday, was too powerful to be resisted. I approached the awful spot with trembling steps. I arrived a considerable time before the unfortunate sufferers, when I began to reflect on the many and highly aggravated crimes of my past life. I felt what I cannot describe. For some time I was unable to look upwards. I smote upon my breast, and said, 'God be merciful to me a sinner!' When the approach of the malefactors was announced, I asked myself, 'Why am I not one of them?—for, surely, I deserve the gallows!' I said, 'It is of thy mercy, O Lord, that I am not consumed!' I resolved to make all the reparation in my power to any whom I had injured, if I could do it privately.

After the awful scene was closed, I returned home with a heart deeply oppressed with grief. On my way I was overtaken by an old acquaintance, who asked me if I wanted any thing in his way. I knew what he alluded to, and told him I did not; that I had had enough, and too much, in that way already; that I was determined to reform; and, before I parted with him, exhorted him to do the same. He heard me very patiently, and said he thought it would be the best for us all. When I came home, I immediately burned all my bad bills, which amounted to more than 50*l*. I opened my Bible, when my attention was arrested by these words: 'Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him;' which very much encouraged me in my good purposes. The next day I went to my work, and found myself more happy in my lawful employment than I had done for a considerable time before.

Soon after this, I went to a place of public worship; the subject of the minister's discourse was prayer:—he explained its nature, objects, and advantages. While speaking on the

subjects of prayer, he mentioned the pardon of sin as one of them, which he observed was a present blessing. He proved from the holy Scriptures, as well as from the service of the Church of England, that it was free for every true penitent. He expatiated largely on 'He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel.'

Under this discourse, I was more fully convinced of my need of pardon than before. I sought it with all my heart; nor did I seek in vain; for I soon found 'Redemption in the blood of Christ, even the forgiveness of my sins.' I began to read my Bible, which I had long neglected, and beheld Christianity, as delineated in the New Testament, with new eyes. I viewed the Bible as a divinely inspired book, containing truths worthy of the great Author.

The education of my children having been shamefully neglected, I sent them to a Sunday-school, where they were taught to read the holy Scriptures, to fear God, and honour the king.

Having contracted several debts in the time of my impiety, I began to discharge them; and in order to do this, I was diligent in my business, and fared very hard; but my scanty morsel, being sanctified by the word of God and prayer, was sweet and pleasant to me. I soon proved the truth of St. Paul's words to Timothy, 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.'

The change in my conduct was so great, that it could not long escape the observation of my neighbours. Some of them said they were glad I had seen the error of my life, and had reformed; while others persecuted me, saying, 'Much religion hath made him mad.'

I intimated a determination to make restitution to any whom I had injured. Notwithstanding I had uttered much base coin, and many forged notes, yet it was difficult to find out the injured persons;—however, I knew a few, who, having kept the base coin in their pockets longer than was proper, were not able to pay it away. I also knew two persons who had each a forged note, which they had received from me, to whom I sent a guinea-bill, with the following letter:—

'Sir,—Inclosed, you have a bill, value 1*l.* 1*s.* The only disclosure I can make at present, is just to state, that I have injured you to that amount, and that I cannot be easy in my conscience without making you full satisfaction. For the recovery of your right you are indebted to the grace of God, which has wrought an effectual change in my heart, and made me an honest man.

I am your humble and penitent servant,

THE WRITER.'

About half a year after my conversion, a melancholy circumstance occurred, which very much affected me: — One of my old companions in iniquity (viz. the man who accosted me in returning from the execution at Washwood Heath) was apprehended for offering a forged bill. After his commitment, he wrote me a very affecting letter, begging me to come and see him; but I thought it most proper to suspend my visit upon the issue of his trial.

At the ensuing assizes he was found guilty; and being a notorious offender, was left for execution. A few days after, I received from him the following letter: —

'My very dear Friend,

'The issue on which you suspended your visit is now determined, — I have no hope of life! Had I hearkened to, and been influenced by, your good counsel, I should not have been in this dreadful situation, — dreadful, both with respect to body and soul! My horrible cell and galling chains are terrific! — but this is only a faint representation of eternal darkness, fire, and chains! O wretched man! — what shall I do? Locks, bolts, and impenetrable walls forbid my flight: I must endure my situation, and yet it is intolerable. Do, do, come and see me without delay. Let me see you at least once before death separate us for ever! The good advice you gave me on our way from Washwood Heath, recurs to my remembrance with many aggravated circumstances, — it sunk deep into my heart the same evening, after I arrived at home; but going the next day among my old companions in wickedness, I forgot it, and my mind became as callous as it had been at any former period of my life. Life is rapidly hastening away; and death, judgment, and eternity assume a terrible form! — I shall look for you with great impatience and anxiety.

'Yours,' &c.

Upon the receipt of this letter, I determined to fulfil my promise immediately.—Our first interview was truly affecting; we were neither of us able to utter a word for a considerable time. When the excess of our grief had a little subsided, he said, 'O, my friend, you find me in an awful situation! I am ruined for ever! It is all over with me!' On enquiring into the state of his mind, I found it approached nearly to desperation. I explained to him the nature of evangelical repentance; and set before him the Lord Jesus Christ, as the Saviour of sinners; in whom I exhorted him to believe for present pardon, and acceptance with God. I prayed with him several times; and when I left him, I referred him to 'the Lamb of God, who taketh away the sins of the world.' — He was executed shortly after; but I have not been able to learn that there was any hope in his death.

Having suffered so much by the political and theological opinions of Thomas Paine, I cannot conclude without cautioning my readers against them. His politics laid the foundation of that superstructure of ungodliness, which I was several years in raising.

Being dissatisfied with our form of government, I was exceedingly desirous of a change; because I thought it would put me in possession of a part of the property of my rich and industrious neighbours. I was quite fascinated with the ideas of Liberty and Equality. As the design of Paine's books was to make Infidels as well as Republicans, they completely accomplished this object in me, as well as in many others;— But did my new opinions make me more happy? Did they make me a better man, a better husband, a better parent, a better neighbour, or a better subject? No; but infinitely worse in all these relations. Suppose the people of this country were to adopt Mr. Paine's system, *i. e.* to dethrone their king, abolish Christianity, and become a nation of infidels and republicans,— would the interest of the community be advanced thereby? The history of the French Revolution furnishes a pointed answer in the negative. In order that we may not be deceived by those who lie in wait to mislead us, it is well to recollect, that the generality of those who contend for liberty and equality, mean their own liberty, not the liberty of others; and by equality, they mean their own superiority. The spirit of ambition which reigns in their hearts, would not suffer them to be at rest, if only raised to a level with others. Ambition knows no bounds: its object is unlimited supremacy. It is the same both in public and private life, only with this difference in the former, the objects which stimulate it are of greater magnitude, and, therefore, render it more vigorous. We have seen an ambitious petty constable as well as an ambitious prince.

Within the last six months, I have reflected much on the miserable condition of many Free-Thinkers in their last moments, with some of whom I was intimately acquainted. I will take the liberty of mentioning one, of whose death I was a witness.

On entering his room, I was struck with amazement by his ghastly and terrific countenance; which sufficiently indicated the horrors of his guilty conscience. On enquiring how he felt himself, he replied, 'Miserable and wretched in the extreme!' I asked him, with a view to expose the fallacy and futility of his creed, "But will your rational scheme of religion afford you no consolation in your present extremity?" He answered in the negative, with an emphasis which I shall not soon forget. After pausing a little, he said, 'Surely, I was the greatest fool in the world to become the dupe of wicked and

designing men; I am justly consigned to that Hell, the idea of which I once laughed at!' Reminding him of the compassion of God to penitent sinners, he very abruptly interrupted me, exclaiming, 'Penitent sinners! I am not penitent, — I have no compunction in my callous heart: it is the fear of eternal damnation that is awakened in my guilty soul! — and this fear is the pledge and foretaste of the torments of the damned. Eternal fire, eternal fire! Who can dwell with everlasting burning? I dare not die,' continued he, 'and yet I must! O that I had another day to live! — but I cannot be indulged in my wish; and what if I could, it would answer no end! I must perish! I must endeavour to reconcile myself to the thought: I am dying, I am dying!'

After these affecting exclamations, he became a little more dispassionate; which determined me to run home for a short account of the Death of the Earl of Rochester, which I had in my possession. On re-entering his room, one of his attendants informed me, he had been much worse in my absence than he was before: he was then, however, composed, which gave me an opportunity of reading it to him.

While I was reading, his attention seemed to be much engaged; but I had no sooner done than he became very restless; and shrieking, cried out,' See, see!—don't you see them? They are come for me. Save me, save me! I must go to my own place, — God save me! Whither shall I go to hide myself? I am sinking, — I am going! Damned, damned, for ever damned!' — and while uttering the last word, died, with infernal horror strikingly portrayed in his countenance.

Will infidels and sinners of other descriptions not fear and tremble, having such awful examples before their eyes? Let them reflect on the just severity of God; and not forget that He is to the finally impenitent 'a consuming fire.'

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 471.]

NO. IV.

The Calvinistic Methodists are altogether, perhaps, a body little less numerous, or less active, than their brethren; but broken into a greater number of distinct congregations, and, not so united under any head, or general government, they commonly adopt the mode of the Independents. Their chief places of worship are under the management of Trustees, who provide a succession of ministers, and select the ablest and most popular to fill them. These often settle over congrega-

tions where they have been useful, acceptable, and become regular Independents. Of these, in part, the London Missionary Society has been formed, and the several County Unions for Itinerant Preaching. Numerous schools are taught by them; and much of the power of religion is manifested in their several congregations, — none being admitted to their communion whose exemplary conduct and Christian knowledge does not assure, as far as Charity must judge the truth of their profession, as unfeignedly faithful to the great Head of the church, Jesus Christ. These are, I believe, seldom Dissenters by choice, or from conscientious objection to the Articles or worship of the established church; and often embrace the opportunity of hearing the gospel, and uniting in communion with the evangelical ministers in their vicinity; but as these are comparatively few, they choose a minister of their own sentiments, erect places of worship, and multiply astonishingly through the nation.

A great multitude, however, among us, are Dissenters on principle, imbibed from a long train of ancestors, or from conscientious objections entertained against the doctrines and discipline of the established church, from which they have withdrawn themselves; and among these is to be found much of the power of religion. A liberal government hath established it as the law of the land, that every man may worship according to the dictates of his conscience. These are divided into different denominations.

The Presbyterians were formerly the chief; and under that general name all Dissenters once were classed. The church of Scotland is of this profession; and the Assembly's Catechism has been adopted as their common Confession of Faith; but in England, this body once so numerous, is now much diminished. Some of their principal ministers, leaning to the Arian Heresy, have greatly declined from the zeal and spirituality of their ancestors; and their congregations dwindled away, or departed to join the more lively Calvinistic ministers of the Independents. Some faithful men and congregations of spiritual worshippers, retain the faith and fidelity of their ancestors, profess the Calvinistic doctrines, and preserve the Presbyterian model of government. Descending through the various shades of Arianism to Socinianism, till they have reached the bathos of Unitarianism, a few, and these with poorly attended congregations, verge to extinction, and speak an expiring cause.

The Independents are now a far larger and more flourishing body in England than the Presbyterians. Always men of firm Calvinistic principles, and strongly attached to the congregational mode of worship and discipline, these stand in the most direct opposition to the church established, — to its hierarchy, as Anti-Christian; and to its forms, as superstitious. As a

tody, they are men of exemplary conduct, and regarded by their adversaries as rather too rigid in their morals, and separation from the world. Their ministers are men of zeal and diligence; and their preaching generally more doctrinal and studied, resembling the old Puritans. A large accession hath been made to these of late from the Calvinistic Methodists; many of whose animated teachers have been chosen to preside over their old congregations, and have infused fresh life and vigour into them;— while many new and large congregations, collected by the labours of men of Methodistical origin, have joined this denomination, and exceedingly increased the body of Independents.

The newly-formed congregations are more lax in their terms of communion, and maintain a more enlarged intercourse in all their ministrations with the Calvinistic brethren of all denominations;—can wear a gown; and sometimes join in worship, without revolting against a surplice. Some well-supported academies, for the instruction of ministers, where trustees select youth of approved piety, in order to give them an education to qualify them for the ministry, have of late also greatly contributed to the enlargement of their pale; as many, for several years past, have gone forth from these seminaries able and zealous preachers of the gospel, and have drawn large congregations after them; and unless a new spirit of zeal and activity, and a deeper fund of theological knowledge and genuine piety, be infused into the youth which come from our universities, the defection from the established church, which hath already been so great, will proceed in an accumulated *ratio*, in proportion to the knowledge, diligence, and exemplary conduct of the one, and the deficiency, carelessness, and unedifying behaviour of the other. These views of men and things are cognizable by the lowest, as well as the highest. Common sense cannot but form just conclusions in this matter: 'By their fruits ye shall know them;' and the result must be correspondent. The one of these will engage neither reverence nor attention, with all the vantage ground on which they stand;— the other will be heard, revered, and followed. These are moral consequences, as surely deducible from the premises as any truth in mathematics;— but none are blinder than those who will not see!

The Antipædo-Baptists for a long while were few; of late they have resumed great activity, and received, from the same source of Methodism as the Independents, a great accession to their communion. They are divided, as some others, into two societies, called *General* and *Particular Baptists*: the first embracing the Arminian, the other the Calvinistic System; but alike adhering to their favourite doctrine respecting Baptism. The General Baptists have dwindled into a very few congregations; and little life of spiritual religion is among

them. The Particular Baptists have greatly enlarged their numbers, not perhaps so much from the world, by awakenings of conscience in new converts, as from the different congregations of Dissenters and Methodists. Though many of their preachers rank rather low in the scale of literature, some, highly respectable for knowledge and scientific attainments, are found among them; and their Missionaries in India have exhibited a progress in languages, a zeal in labours for the Heathen, and a successful diligence in the translation of the Scriptures into their native tongues, which claims honourable mention.

These are the three great divisions of Dissenters. There are many others, smaller in extent and influence, but I hope faithfully pursuing the one great object. Like an army with banners they march under different leaders, are marked by a different cut of their clothes and habiliments, and have their several ensigns; but they all look to the imperial standard,—the Cross; and follow the great Captain of their salvation,—Jesus Christ.

From these transient views of the state of religion among us, it will appear that a considerable body of true confessors, zealously contending for the faith once delivered unto the saints, is found among us. This land seems peculiarly destined to be the instrument, in the hands of the great Head of the Church, to carry his salvation unto the ends of the earth. The effort hath been made, and the great trumpet blown to those who were ready to perish; and God the Spirit hath manifested his quickening energy, making it the power of God unto salvation, in the various regions of their Missionary labours. It is yet but the light of the morning spread upon the mountains;— may it shine more and more unto the perfect day!

[*Asia in our next.*]

THE IMPORTANCE OF LEARNING SCRIPTURE.

The Bible is a book of which God himself has condescended to be the Author, and has put it in our hands, that we may make it the standard of all our actions, consult it on every occasion, and find a remedy for every evil; but, alas! how shamefully is it neglected! Some entirely banish it,— others peruse it in an irreverent, slight, and careless manner. Few are found who search the Scriptures, meditate on them, or live agreeably to them. Many, perhaps, who attentively peruse and delight to study them, do still, through want of thought, seldom endeavour to retain in their memories portions of this sacred volume.

The practice being of essential service, I cannot but hope, that if this should fall into the hands of any one who has never been

struck with the importance of it, a serious consideration will at least be given it. Remember, the period may arrive, when you will be incapable of reading; and then what a comfort will it be to be able to repeat part of them! Numerous are the advantages that will accrue from it. The tempter is never so easily overcome as when he is repulsed with 'It is written.' A mind well-stored with passages of holy writ, is less liable to vain, foolish, and intruding thoughts, — the passes through which these enemies make their way, being defended by such well-disciplined soldiers. In afflictions, your recollection will aid your patience and resignation, by bringing to view the sweet 'promises of God, which are *Yea* and *Amen* in Christ Jesus.' Besides, do you not wish to testify your love to God and your zeal for his cause? Then, what can be a greater proof of your real regard for his glory, than committing to memory part of what he has so graciously given us 'for our reproof, correction, and instruction in righteousness!'

Further. When your principles are opposed by the enemies of the gospel, how can you better refute their arguments and plead Religion's cause, than by quotations and reasons drawn from Scripture! Many *may* and *have* sincerely lamented their ignorance of this best of books, which has often prevented their defending properly the gospel, or standing up for their Lord and Master, when their inclinations were good to do it; but who can be found who ever regretted learning the Bible? If it be in your power, it is never too soon, — it is never too late to commence the work; even if but *one* verse be retained every day, in the course of time it will amount to a stock of spiritual knowledge that will be found useful thro' life.

'God's noblest wonders here we view,
The souls renew'd and sins forgiv'n;
Lord, cleanse our sins, our souls renew,
And make thy word a guide to Heav'n!'

Reading. H——R.

THE SERPENT THAT BEGUILED EVE.

A LEARNED and respectable Commentator having lately intimated his opinion, that the animal which tempted Eve was rather an *ape* than a *serpent*, and fearing that this new rendering may revive the old reproach of the Papists against the Scriptures, that they are 'a nose of wax,' and capable of being bent any way to serve a purpose, I have looked into the subject with some attention, and beg leave to offer you the result of my enquiry, as much as possible compressed.

In the first place: — That the Hebrew word *Nachash* (נחש) does *not* signify an *ape*, I alledge the want of authority; for that a similar word may, in some kindred language, signify an

ape, is a presumption so weak, that a little learned ingenuity might raise the like plea for various other animals, since the Arabic is a language confessedly very extensive, and its lexicographers are very liberal (perhaps licentious) in the variety of meanings they allow it*. All the ancient versions and critics are, however, unanimous that *nachash* is a serpent, either by land or water. When connected with *Beriach* (בריח) it should, perhaps, be rendered the *straight* (or *bar*) serpent; this admirably applies to the crocodile, which has a peculiar difficulty in turning. The character of the serpent agrees also with the explanation. It probably was named from its remarkable eye, — penetrating, — fascinating; which seem to be the two radical ideas of the original.

That the animal *nachash* is not an ape, but a serpent, we have the authority of our Lord, who tells us, 'Moses lifted up the serpent [surely, not an ape] in the wilderness.' St. Paul tells us expressly, 'the serpent (οφις) beguiled Eve' (2 Cor. xi. 3); and St. John calls the Devil (the great agent in this affair) not an ape, but 'the Old Serpent,—the dragon.' Rev. xii. 9.

That the circumstances of the history agree better with the serpent than the ape, I have no hesitation in affirming. That the serpent was eminently subtle (though unknown to Dr. C.) is allowed by the common observation of mankind, and confirmed by our Lord himself:—'Be ye wise as serpents.' That the daughters of Eve have a peculiar aversion to the serpent-race also, cannot be denied. The result of the sentence agrees with the serpent; who, if used to reside in trees and live upon their fruits, must experience great humiliation in crawling upon the ground, and eating dust; but whether the ape walk on four legs or two, I know not how it can be said to go upon its belly.

I would only just add, that though I build little faith upon tradition only, it may deserve some credit, as confirming the popular notion of the tempter being a serpent, that it is certainly confirmed by the mythology both of the eastern and northern nations. Thor, the first-born of the supreme Gothic Deity, it is said, 'bruised the head' of the great serpent with his mace; and Chreeshna, in the Hindoo Mythology, is seen trampling on the head of the serpent, while the latter bites his heel †.

SHEVA.

* Had Dr. C. looked a little farther into the Arabic, he might have found countenance, even there, for the common rendering. See *Golius*, fol. 619. — 'I consider,' says the learned Editor of Calmet, 'the Arabic words *hanash*, *nasher*, &c. to be analogous to the Hebrew *he-nahash*, — the serpent.'

† See Burder's Oriental Customs, Vol. I No. 1.

ON THE EVIL TENDENCY OF THE STAGE.

Much has been written, and much been said on the evil of Theatrical Amusements, but as experience and facts are the strongest proofs, I beg leave to transcribe a letter from one who was for some years a performer, and engaged in that line of life. The letter is as follows:—

'My dear Brother, *Boothy Hill, Cranbury, Maryland.*

'In compliance with your request, I will give you an account how I came to know myself a sinner, to see my error, and seek salvation for my immortal soul. In the month of October we arrived (from New York) at Annapolis, in Maryland, to play there during the races. Having played there during the race-week, we purposed to play during the week following; but were prevented, some of the company having been taken ill. I had been informed by one of the performers, that the managers had designed I should do the part of Selim; and advised me to study it immediately. On the eve of October 25, on going to bed, and finding myself in what the world calls *Good Spirits*, I purposed to seek for a play-book, and begin studying my part. On searching for it, among a great number of plays, I found among them M'Ewen's Essays. Rather surprized to find a religious book there, I took it with me to bed. After undressing myself, and retiring to bed, I read the part of Selim; but did not find myself in a mood to study. I took the Essays, began reading, and was greatly surprized. I kept reading on: I found strong convictions, particularly in asking myself, In what manner I had answered my creation? — and, Whether I had not been one of those unhappy beings, who had been presuming on the mercies of the Almighty, and living without God in the world? It is amazing what innumerable ideas passed through my mind in a very short time. I put up a short but fervent prayer, determining I would now leave the play-house; and, if the Lord would be my Helper, devote my future life to his service.

'I went to a young man, a Methodist: — they appeared to me to be the only people who had any religion. To make short of my narrative, I left the play-house; and the first night they played in the ensuing week, I was going to a *prayer-meeting*, while others were going to the play-house! My dear brother, I had almost, ever since I was 15 years old, been going from one degree of wickedness to another, deceived, and being deceived; and nothing but restraining grace kept me from committing every crime that the nature of man can perpetrate! Worldly prudence kept me honest; and some regard to my health, from every species of debauchery. Prodigality I

called *Generosity*. When I came from the West Indies, my heart became hardened from many singular interpositions of Providence, — careless to my present state as well as to the future; and though I got a great deal of money, I could but just keep myself out of debt. Not all the horrors attendant on a dreadful hurricane, when I was in Jamaica, — nor a most tremendous thunder-storm! was in off the island of Cuba, could move me to think seriously of God, or my latter end; but at the time when I was running with avidity and stupid carelessness to everlasting destruction, the Lord was pleased, by apparently simple means, by a small still voice, and by cords of love, to draw me from the horrible path! People in general have a wrong idea of a play-house. It is a hot-house, where the bitter plant of Vice grows the fastest. Here envy, hatred, dissimulation, drunkenness, swearing in the most profane manner, and lust reign predominant, — daily devoting our noble faculties in the Devil's service. My daily prayer is, that the Lord will bless some means for their conviction and conversion. Glory be to the Lord, who brought me through the many difficulties and temptations I experienced! It is my sincere prayer, that he will enable me to devote all I have to his service, and dispose of me according to his holy will. It is the desire of my soul to know nothing but Christ, and him crucified. I am thoroughly sensible it is not the professor, but the possessor of religion that is an inheritor of eternal bliss.

'My situation in life is an humble one; but having food and raiment, I hope to be content, and adore and bless the Lord, that I am what I am. I am in good health, and feel myself quite resigned to the will of my heavenly Father; yet hope I may yet see you in England. I bid you farewell, in confidence that He who has begun the good work will bring it to a happy issue; and that we shall meet where we shall part no more, but join in melodious strains, with united songs of praise to God and the Lamb; which is the sincere prayer of

your affectionate brother,

R. W——.'

Here we have a genuine description of the stage, by one who was long practiced in the delusive ways of Vanity and Sin; and I have to add in proof of the power of religion, which, in so extraordinary a manner, brought him to forsake this species of false amusement and empty pleasure, that he continued steadfast; and though he was driven hard to get an honest livelihood, yet Providence raised up friends, and he came to England a few years ago, where he lived and died in the faith and hope of the gospel. J. W.

FAITH IN CHRIST AN EFFECT OF DIVINE POWER.

Who hath believed our report?—and to whom is the arm of the Lord revealed?— Isaiah liii. 1.

The united testimony of prophets, apostles, and ordinary ministers, may justly be called *a Report*. This idea accords with the Scriptures, where the gospel is represented as 'a faithful saying, and worthy of all acceptation.' The incarnation of the Saviour was reported by angels as good tidings of great joy.

Although this testimony proceeds from man's lips, and may be called *our* report, as ministers of the gospel, it is nevertheless the precious and the particular word of God, even that word which is 'quick and powerful, sharper than any two-edged sword;' also, 'the discerner of the thoughts and intents of our hearts.'

Now, no benefit can be derived from the hearing of this report, except it have a full share of our confidence. The enquiry is not merely, Who hath heard? but 'Who hath *believed* our report?'— who hath given it that cordial acceptance as to treasure it up in his heart?— who is there amongst you who so believeth, as to evidence this faith by his practice and holy deportment? Does love to Him, of whom the report is made, even the Lord Jesus Christ, inspire you with humble dependence on him, and submission to his will in providence,—with patience under afflictions,— with holy courage to persevere? Happy soul! if these are a counterpart of thine experience, thou mayest answer the interrogation of the prophet by triumphantly exclaiming, 'I have believed this report!'

We may observe, that the above evidences of our sincere faith in the gospel report, are not produced by an effort of nature; for 'the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.' Weakness and wickedness are the consequences of the Fall:— 'Vain man would fain be wise, tho' man be born like a wild ass's colt.' We affirm, therefore, that where those evidences exist and abide, they are displays of the working of a powerful arm. He who proved his power by causing the 'light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ.' He hath made us 'willing in the day of his power;'— he hath 'subdued our corruptions, and cast all our iniquities into the depths of the sea;'— he hath brought us out of worse than Egyptian bondage, with a mighty hand, and with an outstretched arm;— he that came from Edom with dyed garments, from Bozrah, travelling in the

greatness of his strength, his arm hath brought salvation. Man, in this lapsed state, is led captive by Satan at his will, who is the strong man armed; and while he keeps the palace of the heart, all the avenues of the soul are shut against the entrance of divine truth. He believeth not our report; but when a stronger than he shall come upon him, and overcome him, the snare will be broken, and the soul escape.

Lastly. Faith comes through the medium of divine revelation. 'Unto whom is the arm of the Lord revealed?' God's written and preached word are agents in the hands of the Spirit, in making this powerful impression on the souls of believers, 'He shall glorify me, for he shall receive of mine, and shew it unto you.'

What sayest thou, reader? Dost thou believe on the Son of God? Art thou a true disciple of the dear Immanuel? Has the arm of the Lord been revealed in thy conversion? Look to the same power which first began the good work in thy soul for the carrying of it on. 'When thou passest through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour.' 'He giveth power to the faint, and to them that have no might he encreaseth strength.' 'Wait on the Lord, and be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord.'

Bulford. W——.

Evangelicana.

REMARKABLE SUCCESS IN THE MINISTRY.

Mr. Samuel Fairclough was remarkably blessed in his preaching, so that (as his son expressed it in his Life) 'he caught multitudes at once.' He left in his Diary the names of some hundreds who had expressly owned him to be their spiritual father.

Mr. Richard Blackerby was also eminently useful, 'His preaching was accompanied with such an authority of the divine presence and power of the Holy Spirit, that souls fell exceedingly under the yoke of Christ by his ministry; so that he has been constrained to acknowledge to some intimate friends (though far from boasting) that he had reason to believe God had made him the spiritual father of *two thousand souls!*'

Clark's Lives.

What an encouragement to ministers to pray and hope for great things! for 'the Spirit of Christ is the same yesterday, to-day, and for ever.' — 'Man of God, fisher of men, open thy mouth wide, in enlarged desires for usefulness to the souls of men, and the Lord will fill it!'

Good Advice to Professors, by Dr. Watts.

'Since the gospel of Christ gives no just occasions of shame, you that are professors of it should take heed that you do nothing to cast shame on this gospel. Do not mingle the Christian faith with doubtful notions of your own; do not defile your Christian conversation with sinful practice; do not make the lesser circumstances and appendages of your reli-

gion the matter of loud contest and a party strife; for all these things expose the gospel, and may justly put its professors to the blush, in the face of the world, when guilty of these practices. Let me insist a little on each of these.

'Do not mingle the Christian faith with doubtful notions of your own. The articles of our Christianity and the necessary truths of the gospel, are divine and glorious. Take heed you do not bring in your peculiar sentiments and favourite opinions, which have no sufficient evidence from the word of God, and join them in the same dignity with the articles of your faith; and much less should you dare to impose them upon the consciences of your fellow-Christians. The gospel itself will suffer by it, and sink in the esteem of the world, when the divine doctrines of it are mingled with our weaknesses, and debased by the addition of our doubtful sentiments.

2. Defile not your Christian conversation with sinful practices. Indulge not a conformity to the present evil world in any of the corrupt and unlawful customs and courses of it. Mingle not your practice of the lovely duties which this gospel enjoins, with lying, slandering, and railing; — do not interline your lives with religion and sin, with devotion and shameful lusts. It is a gospel that forbids all iniquity: it requires that you mortify sin, and 'cleanse yourselves from every defilement of flesh and spirit;' and that you go on to 'perfect holiness in the fear of the Lord.' The very design and end of it in God's eternal counsels and contrivances is, 'That you might be holy, and without blame before him in love.' If you pursue this advice, then shall all others, who behold you, confess that there is something divine in Christianity, when you thus adorn the doctrine of God your Saviour. Thus you give the gospel its due honour, by believing all it reveals, by worshipping according to the methods of its appointment, and by that purity of conversation which it enjoins.

3. Make not the lesser circumstances and appendages of your religion the matter of loud contest and a party strife. We are called to contend earnestly for the great and necessary doctrines of faith, which were 'once delivered to the saints;' but we are commanded also to receive those that are weak in the faith, without involving them 'in doubtful disputations' about matters of less moment. Give no occasion for the Infidel to blaspheme the gospel by your factions and quarrels, and the rage of a bitter and unsatisfied zeal. Oh that the time were come when 'the wolf and the lamb shall lie down together, and there shall be nothing to hurt or destroy in all the holy mountain!' But, surely, it is very hard if the lambs themselves, who belong to the flock of Christ, cannot live without hurting and destroying one another! that Christians cannot live without exposing their divine and heavenly religion to the blasphemies of sinful men!—Happy were the Christian world, if we could all behave ourselves so as never to give occasion to the adversary to reproach the professors of the Christian faith, nor throw shame and dishonour upon the gospel of Christ! — May the blessed Spirit of God teach us this lesson effectually! and let it be copied out in our lives daily, till we arrive at the regions of perfect holiness and love! Amen.'

Second Sermon on the Rational Defence of the Gospel.

MAXIMS.

Whatever drives us to God, does us a benefit.

The Christian, when he is lowest in his own eyes, is highest in the esteem of his God.

If we really follow the Lamb, he will certainly bring us to Heaven.

The man who scoffs at religion, and makes a mock at sin, is like one sporting with the fires of Etna, or dancing round the crater of the mountain, till he fall in and perish.

RELATIVE DUTIES.

HUSBANDS.

Love your wives, even as Christ also loved the Church, and gave himself for it: so ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Nevertheless, let every one of you in particular so love his wife, even as himself.— Eph. v.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. iii. 7.

He that provideth not for his own house, is worse than an infidel. — 1 Tim. v. 8.

WIVES.

Submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. — Eph. v.

Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may, without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear; whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, &c.

1 Pet. iii. 1—4.

PARENTS.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. — Eph. vi. 3.

For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. — Gen. xviii. 19.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things that thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them to thy sons, and thy sons sons. —Deut. iv. 9.

And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. — Deut. vi. 7.

CHILDREN.

Obey your parents in the Lord, for this is the right. Eph. vi. 1.

Honour thy father and thy mother, which is the first commandment, with promise, that it may be well with thee, and thou mayest live long upon the earth.—Eph. vi. 1, 2, 3.

Obey your parents in all things, for this is well-pleasing unto the Lord. — Col. iii. 20.

MASTERS.

Forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of persons with him. — Eph. vi. 9.

Give to your servants that which is just and equal; knowing that ye also have a Master in Heaven. —Col. iv. 1.

The wages of him that is hired, shall not abide with thee all night, until the morning. — Lev. xix. 13.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers, that are within the land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee in his heart unto the Lord, and it be sin unto thee. —Deut xxiv. 14.

SERVANTS.

Servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity,—that they may adorn the doctrine of God in all things. Tit. ii. 9, 10.

Be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. — Eph. vi. 5.

Be subject to your masters with all fear; not only to the good and gentle, but also to the froward. — 1 Pet. ii. 19.

BRETHREN.

A brother is born for adversity. Prov. xvii. 17.

Let brotherly love continue. Heb. xiii. 1.

Endeavouring to keep the unity of the Spirit in the bond of peace. Eph. iv. 3.

Obituary.

CONVERTED MALEFACTOR.

An Account of the Conversion and Penitent Death of Daniel Fell, a Private of the 67th Regiment, who (with Corporal Davis, of the same Regiment) was executed for a Capital Crime, at St. Peter's Port, in the Island of Guernsey, July 13, 1810.

Daniel Fell was a native of Ireland. Little is known of his early years. At the age of 15, he ran away from his master, and enlisted in the army. His subsequent course (only of ten years) was remarkably profligate. He related, with keen distress, that he had been invariably associated with wicked companions; and so deeply rooted were the habits of sin, that he was persuaded that nothing but such a violent arrest could have broken their force.

On Saturday, July 7, he received the awful sentence of death, without hope of remission. On the Monday morning following, I visited him in his cell, and found him with a Bible, which a previous visitor had put into his hand. His spirits were much depressed, and his whole frame was agitated by the prospect of his approaching execution.

His mind was quite prepared for hearing 'Christ preached to him.' He received instruction with evident willingness, intelligence, and desire of his salvation. On Tuesday and Wednesday he became deeply convinced of sin. He said that all his sins were placed before his eyes, and that his dread of death was exchanged for a dread of his past sins. He was then forcibly struck at the coincidence of his views of sin, through all the preceding night; — and the Scripture declaration, 'These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes' (Ps. l. 21). Afterwards, the pity and grace of Christ, and the possibility of participating his eternal glory, after the death of a criminal, kindled delight in his distorted countenance, drew floods of joyful tears, and excited him to the greatest ardour of prayer I ever witnessed.

On Thursday (the morning before execution, as is customary on the occasion) the sacrament was administered to him. He previously confessed every crime he could recollect, scrupulously adhering to the greatest exactness, as though his salvation would be endangered by a trivial omission. This might be attributed to the infection of Popery, while in his native country. So much was his concern for salvation imbued in the legality of the natural man, that even at the moment of taking the wine, he said, 'I forgot to mention, that the shoes I have on were stolen;'—and in the evening, being invited to take some fruit, he anxiously enquired if he might eat any thing after receiving the sacrament.

It was now too plainly discernible that his faith in the righteousness of God, without works, was shaken, and that he was strongly inclined to seek reconciliation, as it were, by the works of the law;—but the Eternal Spirit, who had enlightened the eyes of his understanding, was not departed. He received the truth with greater confidence than at any time before, prayed with the utmost fervour, and sung, with peculiar serenity and delight, the favourite hymn of Cowper,—'There is a fountain filled with blood,' &c.

On proposing to spend the night with him previously to his execution, he expressed an earnest wish to have as many Christian friends as could attend, or obtain admission. 'At evening tide it was light!'—the Saviour signally fulfilled his promise, 'If two of you shall agree,' &c. (Matt. xviii. 19, 20). Hitherto he had said but little, except in answer to questions which were put

to him; yet it was evident to all that he was most eagerly engaged in prayer; that his soul was more elevated, and his voice louder than any in praise; and that his countenance became milder and brighter, and even more joyful as the night-watches passed along.

At length, the moment of deliverance arrived. At the close of a prayer (which was offered, as the speaker expressed it, to ease his mind of an unaccountable burden) the interesting man exclaimed, 'Now I am happy! my soul is full of joy!'—and on what grounds he soon developed.

About 9 o'clock, the sheriff entered to give warning for execution. The penitent heaved a deep sigh, but checking himself, rose with an air of confidence, and proceeded without hesitation to prepare for departure. He seemed pleased at this part of the ceremony, and, on being dressed all in white, he first gazed on his attire, then felt it as if aware how emblematical it was of his spiritual state, and of the gracious order, 'Take away the filthy garments from him;—and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zech. iii. 4.

From the castle, in which he was confined, to the shore, where criminals are embarked for execution, he continued steadfast in prayer. While the hangman was tying his arms, he again sighed deeply; but in a few moments exclaimed, 'I am happy! O! thou blessed Jesus, that hast died for poor sinners, blessed be thy holy name!' In this strain of prayer and admiration at the Saviour's love, he continued incessantly, until, on leaving the boat, he most affectionately warned the boatsmen:—'O, for Christ's sake, leave off swearing and getting drunk!—if you felt what I do, you would!' Instantly meeting a corporal of his own regiment, he continued in the same language:—'O, repent!—O, turn to the Lord!—if you knew what I do, you would!' He then addressed the multitude, who, struck with his placid countenance and praying attitude, thronged around him, and obstructed his advance:—'Weep not for me, I am happy! Weep for yourselves;—turn to Jesus!' 'Take care,' he again cheerfully exclaimed: 'I wish you were as happy as I am! I long to be with Christ!' A few minutes after, he stopped short, and asked, 'Is my comrade as happy as I am?' It was answered, "It appears that he is." With the liveliest joy he replied, 'That is well!'

They had now to pass through the town to the place of execution, more than a mile. Spectators weeping aloud, or sending up earnest petitions to Heaven, or venting the most tender lamentations, crowded at every window and door, and opening street; yet he continued with his eyes fixed on Heaven, incessantly praying, or repeating Psalms, and other parts of Scripture, with exclamations to his Redeemer:—'O, blessed Jesus!—blessed Jesus! I am happy! I am going to die!'

Like every ransomed captive of Christ, he was cruelly harrassed by Satan, and exclaimed, 'Lord Jesus, let not the enemy destroy my soul!' "Before he called he was answered, and while yet speaking he was heard," for in a moment he added, 'I am happy!—blessed Jesus, I am happy! I am going to die!'

This prepared him for a sight of the gallows, which at that instant came in view, and, with a pleasant smile, he said, it was the gate of Heaven, through which he should enter into everlasting happiness. He continued in prayer until he arrived at the scaffold. He first joined fervently in the prayer of the Established Church, intermixing many spontaneous petitions, the dictates of his overflowing soul. He then joined, with continued fervour, in extemporaneous prayer, during which the bursting hearts of the multitude gave full scope to streams of tears.

As in prayer without ceasing, so was he, even at the gallows, in praise without a rival. Every voice was outvied by his. He chose one of Dr. Watts's sublimest hymns,

and appeared to reach its highest strains: —

'From thee, my God, my joys shall rise,
And run eternal rounds,' &c.

Such was the effect produced by this exercise, that a general enquiry has been made for hymn-books, by those who had none, either to possess the volume, or transcribe the hymn. After singing, he surveyed the gallows with an intrepid look, and being asked if he was happy, he answered, 'I am going to die! I am ready to die!' and ascended the ladder as if in haste to depart. He then declared what God had done for his soul; said, 'That the sting of death was taken away;' and added, 'Blessed Jesus, to thee I give myself!' He was asked what he had to say to the people. 'What!' said he. 'Tell them, I acknowledge the crime: I deserve the punishment; and I am going to Heaven!' The cap was then drawn over his face; and being left while the same was performed on his fellow-sufferer, he drew up the cap again, and looking around with a serene aspect, was distinctly heard to say, 'My spirit is happy, — my soul is at rest, blessed be the Lord!' After the rope was fixed, an anxious friend said, "Fell, where are you going?" 'To Heaven,' was the reply. "Are you sure of it?" *I am!*—His last words were, 'Jesus, into thy hands I commit my spirit!'

On the succeeding Sabbath a sermon was preached on the occasion, at the chapel of Independent Dissenters; when the congregation testified their interest and affection by a collection of Six Guineas, for the Widow of Corporal Davis, who was executed with him. It has been pleasing to observe the effect of Fell's behaviour on his fellow-soldiers. Many of them are soliciting the hymns which he sung, or an account of his experience; and they have placed a small pile of loose stones at his grave, as an affectionate memorial, on their departure for foreign service. H. B.

Guernsey.

JOHN EVANS,

The only son of the Rev. Mr. Evans, of Amlwch, Anglesea, died Sep. 18, 1809, at his father's house. He was a truly affectionate child, a loving neighbour, and an excellent young preacher. His loss will be long felt and deeply lamented by large congregations and numerous friends. Messrs. Griffiths, Roberts, and three other ministers accompanied him to the grave. The disorder that carried him off was a consumption, occasioned by a blood-vessel bursting while he was at prayer. He and his father were to preach at that hour, at a place called Bontfaen, near Carnarvon. Though his affliction continued 17 weeks, he manifested great patience. On the Monday morning of his departure, between three and four o'clock, he gave a charge: 1st, To his dear mother. 'Death,' said he, 'is come, and I am going. Take my body, and bury me in the chapel at Rhos-y-meirch.' 2dly, To his father, two things he recommended: 'First, Continue to make much of my old mother; Secondly, Only let your conversation be as it becometh the gospel of Christ.' 3dly, He said to the servant, 'Dear Jane, pray for the religion of the Son of God:—you need not be ashamed of it, for it is of great worth to live, and an honour to die!' 4th, 'Dear Mother, tell my dear sister to seek religion according to the word of God. If not, she must be lost as others.' Then he said, hastily, 'Who will support my head?' His grieved mother embraced the opportunity of doing him every kindness. She sat by his back, and he laid his head on her bosom. He said, 'For me to live is Christ, and to die is gain!' and soon after took his flight from Earth to the world where the inhabitant shall not say 'I am sick;' so all the days of John Evans were 17 years, and he died. His funeral-sermons, at Amlwch and Rhos-y-meirch, were preached by his much-beloved friend Mr. Arthur Jones, of Bangor; and the Rev. Jon. Powell.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters to the Stranger in Reading. By Detector. 5s.

Whether an ill-natured cynical writer, who, from the beginning to the end of his performance, seems determined to find fault with every subject he takes up, — views every object with an eye suffused with prejudice, and presents both to his readers in distorted forms, deserves *any* notice, is a *query* which, generally speaking, will be answered in the negative: but the special circumstances of the case may cause our opinion to preponderate on the other side. Had not 'The Stranger in Reading' been pointed at as he passed along, and brought into view, he would probably have gone down some obscure passage, into the shades of oblivion, without any enquiry after such a contemptible traveller. Never might he have appeared again, except amid the dust of mouldering books; unless indeed, here and there, he might have been found in company with some half-drunken sots, stupefying their consciences with the intoxicating spirit of his infidelity; or, perchance, at some midnight hour, to rouse their languishing garrulity and laughter, by a few strokes of his audacious blasphemy and ridiculous lies. Although such a work carries the seeds of self-destruction in itself, and had perhaps better have been left to its own certain fate, yet Detector concludes, that it was expedient to give the Stranger an Answer. The inhabitants of the highly respectable town of Reading are certainly obliged to the pains-taking author, for his vindication of their corporation, their dispensary, their celebrated free school, and its learned master, their permanent library and literary institution, their representatives in parliament, and their general character; in respect to all of which, he has convicted the Stranger of falsehood and calumny: but it is with Detector as a religious writer we have to do. His observations on the theatre, enlivened with quotations and anecdotes, manifest a portion of learning and piety, and will not be perused without instruction and amusement; and we recommend them to the attention of those young people who wish for a concise treatise on the subject of the stage.

It is well known that the town of Reading is high-favoured with religious privileges: that there are in it several evangelical preachers of the Establishment; also a large congregation, who assemble at a chapel where the Liturgy is read; besides Independent and Baptist churches, under respectable pastors. We have heard that, notwithstanding the differences which subsist between them, as to the exteriors of religion, there is such a general agreement in the great essential truths of the gospel, and such a harmony of spirit, that ministers and people are attracted one to another in private visits for conference and social worship, and that they cordially unite in schemes of benevolence. Instead, however, of admiring this pleasing spectacle, the envious Stranger represents some of these Christians in as odious colours and shapes as inveterate malice could devise; and endeavours to expose them, as Methodists, deceivers, and hypocrites, to hatred and derision. Detector rises as a friend, kindly to remove the *Santo Benito*, with which this Father Inquisitor had clothed these heretics: he ably vindicates them from the bitter obloquy of their slanderer, while he speaks his sentiments freely of all; and blames where he judges any of them to be in error.

But our author seems to intend that his work should not have a mere local effect; but be more extensively beneficial than to the vicinity of Reading. He therefore describes several sects of evangelical Christians, and several important points of scriptural truth; and vindicates them against the misrepresentations of scoffers and infidels. In this, which is the largest part of

his design, he presents much compressed matter, for the information of those of his readers who are not acquainted with books which treat the subjects more diffusively. The Stranger speaks of 'the Methodists, Calvinists, Baptists, Universalists, Quakers, Sandemanians, and a variety of scions, under various denominations, as springing out of that seminary fanaticism, —*Methodism.*' By the way, we may remark here a glaring proof of the inaccuracy (to say no worse) of this blundering Stranger; and especially as to the origin of the sects, of which he pretends to give his readers an account. He grievously errs in his ecclesiastical chronology, representing that to be the ancient root which is a modern branch; for it is very well known, that Methodism, which he represents as 'the seminary,' was not formed nor planted till about A. D. 1729; whereas the *Quakers* (so called) arose a century before, about A. D. 1640; and the Calvinists 100 years prior to that date, about the year 1540; and the Baptists claim a still more ancient origin, that is to say, those luxuriant *scions*, the Baptists, the Calvinists, and the Quakers, really lived, grew, and brought forth fruit one or two centuries anterior to the existence of the hot-bed in which the Stranger tells us, they were first procured!

Detector presents his readers with an historical account of these various sects. He begins with the Methodists; of whom he gives a succinct narrative, distinguishing the followers of Wesley from those of George Whitefield. While he laments the separations which they have occasioned in the established church, he honestly displays the great and good effects which have been wrought by their instrumentality. He tells us, That 'through the zeal and piety of the Methodists, the Dissenters have become more evangelical, liberal, and improved in their mode of preaching; and that the influence, example, preaching, and writings of the Methodists may undoubtedly be considered among some of the principal causes of a favourable alteration in the strain of preaching in the Established Church.

In a subsequent letter, he proceeds to notice those who are called *The Methodists in Reading*, and particularly those who worship in Castle Street Chapel, as the most prominent objects of the Stranger's animadversions. He gives the public an affecting account of their origin; and observes, that though they are called *Methodists*, yet they rose from no class of that name; but from regular orthodox evangelical ministers of the Establishment.

Detector does not purpose to apologize for all the plans of these seceders. He seems to wish that their chapel might be placed under episcopal jurisdiction, while the patronage should remain in the hands of trustees; and predicts, that if the chapel remain as a place of secession, and the gospel should be excluded from all the churches, the consequence will be, that four-fifths or more of those inhabitants of Reading, who attend any place of worship, will become Dissenters; yet he adds, that he has no fears for the general fate of episcopacy; and declares his wishes, that the number of bishops in this country might be augmented ten or twentyfold.

Detector wipes off the odious *slur* cast upon the preachers at the chapel, by the Stranger, as 'ignorant mechanics, and as ranters;' and represents some of them as ranking in the highest class of modern preachers. The next Letter gives a severe reproof and an awful warning to the Stranger, and those who, like him, ridicule the language of the holy Scripture, lest they should incur the guilt and the punishment of the unpardonable sin. In the 7th Letter he becomes the advocate of Calvinistic preachers and congregations; against the foul hackneyed charges of which the Stranger and similar writers accuse them of holding diabolical sentiments, which lead to the practice of the vilest enormities. Detector roundly tells him, he is guilty of a most notorious falsehood, —reminds him of the eternal doom of all liars, — and zealously vindicates their opinions, as having the directly opposite ten-

dency. It would greatly exceed our bounds were we to relate the statements and the defences he gives us of the doctrines of the Reformation; the accounts which he exhibits of the different sects; his vindication of the Missionary and Bible Societies, of charity-schools, and other benevolent institutions, from the cruel pen of this malevolent Stranger, who seems to have dipped it in the same black and bitter gall of enmity against God and goodness with his predecessors, Paine, the Barrister, &c. though he has not used it with half their knowledge or skill.

On the whole, we have read Detector with much entertainment. The author discovers good sense, learning, knowledge, wit, and sometimes apostolic zeal, attempered with a spirit of Christian love; and we recommend this book to the general perusal of our readers.

The Appendix, No. I; containing A Dissertation on the comparative Value of Money, will be read with interest by those who pay attention to pecuniary calculation, especially in the present times. No. II, contains some Letters to and from the Committee of the Society for the Suppression of Vice at Reading.

The Spirit and Principles of a Genuine Missionary. *A Sermon occasioned by the Death of the Rev.* John Charles Barneth, *lately sent as a Missionary to the Susoos, by the Society for Missions to Africa and the East. Preached at the Parish Church of Aston Sandford, Bucks, on Sunday, May* 27, 1810. *By* Thomas Scott, *Rector*. 1s.

The highly respectable author of this sermon, is already well known to our readers, by his excellent Exposition of the holy Scriptures, — and his other useful and valued writings. Perhaps it is not equally known that he is the tutor of the Missionary students under the patronage of the Society for Missions to Africa and the East. The deceased Mr. B. had been for a considerable time placed under Mr. Scott's care, and being a most amiable character, the tidings of his death premature, as we should think, excited a deep sensation in the mind of his tutor. This led Mr. S. to preach the sermon on the occasion, which is now before us. A considerable number of Missionaries, from the recently instituted societies, have died, Mr. S. observes, soon after they had entered on their labours. This is certainly, in itself, a mysterious and disheartening event, though replete with instruction. To counteract the discouragement, and to improve such an event is the object of this publication. The text is Acts xx. 24, 'But none of these things move me; neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' From which Mr. Scott endeavours to shew,

I. The state of the views and principles of St. Paul, which led him to speak in this manner; and to evince by his conduct that he spoke the genuine language of his soul.

II. To explain in this view the words of the text.

III. To apply these considerations to the mysterious providence of Mr. B.'s removal: that out of the small number of those who could be induced to venture their lives in devoting themselves to the service of Missionaries, one should be removed by death at the very crisis when he was about to enter on his pious, zealous, and benevolent labours, among the poor negroes. In this part of the sermon, which offers an explication of the mysterious removal of young Missionaries from their labours, Mr. Scott observes, That 'no new thing has taken place in the death of our beloved brother, — events of a similar nature occurred in ancient times, in the instances of John the Baptist, of Stephen, and James, the brother of John; yet the servants of God, though they made lamentation for them, did not despond, or give up the cause of the gospel as hopeless, or even discouraging. Modern times afford instances of a similar nature, did leisure permit us to dwell on them.— Who, that has ever read his Journals, can help regretting that such

a Missionary as Brainerd, in America, should die at the age of 31? Who can help rejoicing, that the venerable Swartz was spared to labour with great success in the East Indies for about half a century? 'I am of opinion that no attempt has ever been made to make the gospel of Christ known to those who sat in darkness, upon Christian principles and in a right spirit; but some of the select instruments have speedily been taken away, to the grief of their brethren; and others have been spared for substantial usefulness.'

'Many, perhaps, may be ready to think it is a pity that this man engaged in the service. Had he foreseen the event he would not. But do you really think that our deceased brother now repents of having engaged as a Missionary? If he could return to the earth, do you think he would say 'No; let who will be Missionaries, I will not?' Surely, then, you suppose he would not be able to adopt the words of the apostle: 'None of these things move me; neither count I my life dear to myself.

'But will not such events discourage us? No doubt, a temporary discouragement will frequently arise from such a cause, even in upright and zealous hearts; but it does not appear that the death of Stephen either damped the ardour of those who were then employed to preach the gospel, or deterred others from entering on the same service. Men indeed, whose hearts are divided, may be induced to decline the employment, when they perceive how perilous it is: but he that puts his hand to the plough, and looketh back, is not fit for the kingdom of God. When Israel went out to war, the priest was ordered to proclaim, that the cowards might return home: their presence would be of no use, and would only tend to discourage their brethren. If then these disappointments induce those who have engaged to examine more narrowly their motives, more deliberately to count their cost, and more fully to make up their minds for all events, in so glorious a cause; if they influence such as are deliberating on the question to enquire seriously whether they ought to engage or not, and even determine some to decline a service for which they are not duly prepared at present, and to bring others to engage in it with stronger faith, more ardent zeal, and more resignation to the will of God,—the consequences will by no means be unfavourable to the cause.

What shall we say, as to the effect on the Society for Missions?—Will not their hands hang down, and their hearts be discouraged? I trust, not. Consider the conduct of such who manage the public affairs of nations. The real or supposed good of their country is their avowed object: they form plans of military enterprize. In executing these plans, they have continually to deplore the loss of commanders, whom they most highly esteemed; yet they do not renounce, or even relax in their efforts. I do not say they are always right in their measures,—they have no ground of assurance that those who lose their lives are happy after death: but, my brethren, the object of Societies for Missions is of prime importance, and an indispensable duty; and, so far as our measures accord with the word of God, they are the result of divine wisdom. We send our Missionaries (as they do their officers) at the risk of their lives; but we have scarcely a doubt, that if our Missionaries should lose their lives, their souls would be saved.

'It may be incumbent upon us to enquire, Whether, by any inattention, or unseasonable measure, or any other means, the lives of our zealous servants had been needlessly exposed? and thus we ought to revise and improve our plans; but, surely, we should not be so discouraged by events, which certainly cannot be thought unexpected, as to remit our earnestness; nay, indeed we ought to redouble it.

We congratulate the Society in the prospect of Missionaries of such a character as Mr. B. and of such a Tutor, as Mr. S. to prepare them for their important task.

RELIGIOUS INTELLIGENCE.

AMERICA.

Extract of a Letter from the State of Vermont, North America.

—— When I first came into this country, there were very few young men entering upon the ministry. I often used to have people calling to enquire Whether I knew of any candidates? (*i. e.* persons who have obtained a licence to preach, from some association of ministers). There is now a flood of young preachers, who are riding about the country, in all directions, to get employment; and are frequently calling here to enquire after parishes that want 'to hear preaching.' This is occasioned by the great number of colleges in these northern states, which in all are eight. In new settlements, where there are but few people, and those mostly poor, they hear preaching from three to six months in the year; and sometimes two contiguous parishes settle a minister, who preaches alternately in each. Others have occasional preaching from the assistance of Missionary Societies; of which there are several. Some send out two Missionaries; some more. The Directors of these Societies give them eight dollars a week. A list of the places they are expected to go to is given them; with orders to preach and administer the ordinances wherever they are required. The people among whom they travel support them. — If any money is offered, they are permitted to take it; but it is deducted from their account. They are expected to keep a Diary of their travels, relating as many particulars as they can collect, respecting the number of people in the several settlements, — what reception they meet with,—and what parts of the country seem able and willing to support a minister statedly among them. These accounts are sometimes highly entertaining. I think this Missionary business very useful; being the means of keeping alive some sense of religion among the people, who would be in danger of sinking into downright heathenism, &c.

Four of the eight colleges above mentioned have been established within the last 16 years. They have all the power of conferring *Doctorates*; and of course we have Doctors in Divinity in great numbers. If a minister is nearly superannuated, he is almost sure to be made a Doctor, as if it was thought a necessary passport to the grave. Some have been so honoured to their great mortification; but there is no redress,—as the first hint a minister has of it is from the public papers.

On Tuesday, the 7th of August, was laid the foundation of St. Andrew's Church, in Nassau, New Providence, in the presence of the Commander in Chief, the Members of the Council, and the Speaker of the House of Assembly. The liberality manifested in the subscriptions for rearing this church, was truly exemplary, and reflects much honour on the piety and zeal of the inhabitants. We trust their worthy minister, the Rev. John Rae, A. M. late of Miles's Lane, London, will long live to publish the pure unadulterated gospel of Christ to them, and to the poor negroes in the settlement; and to illustrate their sanctifying and ennobling influence in his own holy and useful life.

INDIA.

The following paragraph lately appeared in a London Newspaper:

'We have seen several private letters from India, which express serious apprehensions as to the state and prospects of that part of the empire. Those Missionaries who, in the ardour of their zeal for proselytism, forget the spirit of their religion, and resort to *fraud* and *force* for the propagation of Christianity, continue to *irritate* the natives. The alarm among the Hindoos is universally obvious. Meantime Bonaparte is stated to have a

variety of active agents endeavouring to promote this alarm, and excite the people to his purposes; but such statements are entitled to no attention. Why attribute to the agents of Bonaparte, or of any foreign government, those consequences which naturally follow from that system which our own government tolerates and encourages? If our government will insult the religion, or outrage the prejudices of any people, whether in *India* or *Ireland*, or in any other part of the empire, they must expect the hatred of that people; but still our minister, in order to secure votes in the House of Commons, will yield to the spirit of Saintship, and will patronize the injurious influence of the Missionaries in India, and the equally injurious ascendency of their prejudices in Ireland, and will put the power of government in hostile array against the religion of a great proportion of the king's subjects. — One of the Letters from India contains a statement, that the native troops participate of the alarm created by the conduct of the Missionaries. It also mentions a rumour of the burning of the Missionaries' Church by the natives!'

It is hard to say which is greatest, — the malice or the falsehood of this paragraph! We are pretty well acquainted with Missionary Societies; but we never before heard that they have resorted to *fraud* and *force* for the propagation of the gospel; but indeed, this pretence of *private letters*, *serious apprehensions* and *rumours*, deserve no serious attention. The whole appears to be a fabrication of some enemy to the gospel of Christ, who despises all serious religion, under the name of 'The Spirit of Saintship.'

HORRID MURDER.

[FROM A GERMAN PAPER.]

An event lately happened in the neighbourhood of Frankfort-upon-the-Oder, which is considered as an infliction of the divine vengeance:— A woman, conceiving that her husband, who was a soldier in the Prussian service, had been killed in the battle of Jena, in 1806, married another man. It turned out that her husband had been only wounded, and taken prisoner by the French. A cure was soon effected; and he joined one of the Prussian regiments which entered into the pay of France. After serving three years in Spain, he was discharged, — returned suddenly to his native country, and appeared greatly rejoiced to find his wife alive. She received him with every mark of affection; but did not avow the new matrimonial connection she had formed. — After partaking of some refreshment, he complained of being quite overcome with fatigue, and retired to rest. She immediately joined with her new husband to dispatch the unwelcome visitor in his sleep; which they accomplished by strangling him; and put his body into a sack. About midnight, in conveying it to the Oder, the weight of the corpse burst the sack; and one of the legs hung out. The woman set about sewing up the rent; and in her hurry and confusion, sewed in at the same time the skirts of her accomplice's coat. Having reached the bank of the river, and making a great effort to precipitate his load as far into the stream as possible, he was dragged from the elevated ground he had chosen, into the river; but contrived to keep his head above water for several minutes. The woman not considering how important it was to keep silent, filled the air with her cries; and brought to the spot several peasants, who, at the hazard of their own lives, extricated the drowning man from his perilous situation, at the same time discovering the cause. The man and woman were charged with the crime, — made a full confession, and were consigned to the officers of Justice.

Provincial Intelligence.

IRELAND.

Report of the Belfast Branch of the Hibernian Society.

The return, for a fourth time, of the Annual Meeting of the Belfast Branch of the Hibernian Bible So-

ciety, calls upon your Committee to report the progress which has been made in the last year, and to lay before you the state of your funds.

While the spirit of promoting the dissemination of the Scriptures has prevailed so much in other parts of the United Kingdom, on the continent of Europe, and in America,—while it has begun to diffuse itself widely into our own country, and we have hailed the formation of sister branches of the Hibernian Bible Society in Limerick, Dungannon, Armagh, Ross, and Mayo, we feel not a little gratified in stating, it has extended itself more widely in our own vicinity. Last year a considerable addition has been made to the number of our subscribers. The public mind seems to become more impressed with the advantages arising from an institution, which so obviously promotes the interests of religion, the moral improvement of man, and the good of society. Tho' it might have been thought at the time of the formation of this *branch*, that the people in the north of Ireland were well supplied with copies of the Scriptures; and though for three years past considerable numbers of Bibles and Testaments have been disseminated by us, our accounts of books will shew that the demand for the Scriptures has, during the last year, continued to increase; and more Bibles and Testaments have been issued from our repository in this than in any former year: —

Books on Hand last October, from the Dublin Society		—	135
Ditto on Hand from the Local Fund	—	—	143
Ditto received from Dublin during the Year	— 4623		
Of these remain on Hand	— — 126		
Of these sold	—	—	4497
Books procured by the Local Fund in the Year	2720		
Of these remain on Hand	— 858		
Of these have been sold	—	—	1862
	Total sold		6637

On Thursday, Sept. 27, a neat and commodious chapel was opened at Sutton, near Thirsk, in the north riding of Yorkshire. Mr. Neale, the stated minister of Thirsk and Sutton, commenced the service of the day with reading and prayer; Mr. Norris, of Ellentherp, who first introduced the gospel in this village among the Dissenters, preached from 1 Cor. ii. 11; which was followed by an appropriate sermon, by Mr. Cook, of Reeth, from Zech. iv. 10. The service was concluded by Mr. Jackson, of Green Hammerton, who preached also in the evening, from Col. i. 2; and Mr. Neale concluded the services of the day with prayer. — The village is situated in a very dark part of the country, and where the dissenting interest has not made a great progress. Before the erection of this chapel, the people worshipped in a room, which was too small for the reception of the congregation, who attend in large numbers, and manifest a great concern to hear the word of life.

Oct. 3. The Rev. J. Maurice, late student of Carmarthen, was ordained co-pastor with his father (Rev. Ph. Maurice) over the Independent church at Tynygwndwn, Cardiganshire. Divine service was introduced with reading and prayer, by Mr. T. Jones, of Saron; Mr. Js. Griffiths, of Machynlleth, delivered the introductory discourse; Mr. B. Evans, of Trewen, received the confession, and offered the ordination-prayer; Mr. Roberts, of Llanbrynmair, gave the charge, from Heb. xiii. 17; Mr. George, of Brynberian, preached to the people, from Cant. viii. 12. Messrs. Griffiths, of Trefgarn, and Lloyd, of Henllan, preached in the afternoon. Messrs. Shadrach, of Talybont, and Griffiths, of Glandwr, on the preceding evening. The congregation was numerous, attentive, and highly gratified.

On the following day, the Rev. B. Evans delivered a very suitable discourse on the opening of the New Academy at Neuaddlwyd, from Num. ii. 29; and Mr. Roberts, of

Llanbrynmair, a sermon of thanksgiving, for the kindness of Providence towards us in the late harvest, from 1 Sam. vii. 12.

Oct. 23. The Rev. D. Roberts (late student at Wrexham) was ordained over the congregational church at Llanfyllin, Montgomeryshire. The service was introduced and the usual portions of the Scripture were read by Mr. Cal. Jones; Mr. Griffiths, of Machynlleth, explained the service of the day; Mr. Lewis, of Wrexham (his late tutor) asked the questions and received the confession of faith; Mr. Hughs, of Dinasmouddy, offered up the ordination-prayer; the Tutor then gave the charge, from Jer. xxiii. 28; Mr. Roberts, of Llanbrynmair, preached to the church, from 1 Thess. ii. 20. Mess. Davies, of Abarhafhes, Harris, of Welch Pool, Davies, of Queen Street, London, and Morgan, of Cerrigcurranau, preached in the afternoon and evening. Mr. J. Jones and Mr. Jones, of Trawsfynydd, preached the preceding evening. Mess. D. Davies, H. Williams, and J. Beynon, students at Wrexham, engaged in prayer.

The 24th General Meeting of the Lincolnshire Association was held at Huttoft, Oct. 10. Tuesday evening, a discourse was delivered from John ii. 40, by Mr. Jeanes. Wednesday morn. at nine o'clock, the ministers met as usual for prayer, &c. The public service was opened by reading the Scriptures and prayer, by Mr. Bean; Mr. Clark preached from Isa. lx. 2; and immediately after, the ordinance of the Lord's Supper was administered. In the afternoon service, Mr. Trotley prayed; Mr. Smelle preached from Eph. iii. 11. In the evening, Mr. Lewis prayed; Mr. Bean preached from Isa. xii. 2; and Mr. Fisher delivered a discourse from Cant. ii. 2. Mr. Brown, in the room of Mr. White, minister of the place (indisposed) concluded the solemn and delightful service of the day. In the conference, in the interval of the worship, Mr. H. Fisher, of Partney, was proposed and accepted as a Member of this Association. — The next Meeting is fixed at Alford, on the Third Wednesday in April, 1811.

Storms, Floods, &c.

In consequence of the late uncommonly heavy rains, the land-floods have produced many melancholy events. A stage-coach was carried away by the water, near Exeter. Several houses at Dawlish were destroyed, and one swept into the sea. The canal and bridges there are also demolished. The flood broke in upon Budleigh Salterton with indescribable violence, and carried into the sea two handsome houses near the beach. Three vessels of considerable burden were completely thrown on the Quay at Exeter. Near Brackley, in Northamptonshire, a man and his son were returning from Buckingham market, in a cart drawn by two horses: the young man, in attempting to conduct the horses through the water, was drowned. The old man, sitting in the cart, beheld the awful spectacle, and continued in his perilous situation from eight o'clock in the evening to four the next morning, before his circumstances could be known, or help afforded.

The sloop Liberty, of Kincardine, in its passage to London, was overtaken with a dreadful gale off Cromer, and was in the most horrible circumstances of danger throughout the night of November 11, having struck on the sands. When daylight appeared, she was off East Sheddlethorp, Lincolnshire; to which place the passengers were conveyed in safety, and kindly entertained. The Rev. John Clunie, who had been to Scotland for his health, was on board, and remained two hours in the most perilous situation. On the Tuesday following, he preached to the crews of the various vessels that had been wrecked, from Psalm cvii. 23, 'Then they cry unto the Lord in their trouble, and he delivereth them out of their distresses.' We hear that the sermon will be published, and addressed to shipwrecked mariners in general.

Fifteen vessels were wrecked near the same spot; and many of the people were lost. The damage

done by sea and land is immense. How irresistible are the elements, when rendered the agents of the divine displeasure! Who can withstand the fury of the winds and the waves! Let the God of Providence then be adored, who so generally exempts his creatures from these dire calamities, while these occasional visitations should teach us our constant dependence on Him!

Calamity at Paisley. — A large passage-boat, which has lately been launched, and which sailed daily from Paisley to Johnstone, was crowded with passengers Nov. 10, and reached the Bason with about 100 persons on board. It was the time of the fair, when many more being eager to replace them, before the former had nearly landed, pressed in, notwithstanding all remonstrances; in consequence of which she was upset, and a great number of persons were plunged into water seven or eight feet deep. The scene was awful beyond description, and many lives were lost. It is said that 84 were drowned; of these 18 were below ten years of age, 49 between ten and twenty, and 17 somewhat older.

This dreadful catastrophe should teach young persons to use a prudent caution in the pursuit of their amusements; for the calamity appears to have been occasioned by the rash haste of these poor sufferers to obtain a cheap sail on a holiday!

American papers mention, that a dreadful fire happened in Charlestown, Oct. 8; by which, it is said, about 500 houses have been destroyed.

On Sunday, Sept. 2, Mr. Jackson, of Dewsbury, paid a visit to a friend in Rothwell gaol. There he indulged too freely over the bottle; and on his setting out to return home in a state of intoxication, had to pass near a Methodist chapel. The people here being engaged in their religious service, he judged it a fine frolic to ride in and disturb the congregation; for which imprudent act he was taken into custody, and carried back to the prison, where he was confined during the night. Having appointed to meet Mrs. Jackson (who was on her return from the funeral of a sister) at Wakefield that evening, to go home with her to Dewsbury, he scratched a note to her, which was unfortunately not delivered till next morning. Sorrow for the loss of her sister, and alarm at the non-appearance of her husband, preyed upon her mind during the whole of the night. In this state of mind she proceeded in a chaise for Dewsbury on Monday morning, where she arrived in a wretched situation, and was soon seized with the pains of premature labour. For several hours she was alone in the house, when she delivered herself; and in this situation she was found in the evening by her wretched husband. All means tried to save her proved ineffectual; she languished till the Thursday following, and then expired. The melancholy event deprived her husband of his senses; and derangement was soon accompanied by a violent fever, which put a period to his present existence on the following Thursday; and thus ended the foolish and profane frolic of a thoughtless hour! — (*From the London Newspapers.*)

LONDON.

Quakers' Yearly Meeting.

Although we differ materially from the people called *Quakers* in our religious sentiments, yet, apprehending that many of our friends will be gratified by the perusal of their Annual Epistle, we take the liberty of inserting it.

Dear Friends,

In turning our minds towards saluting you with an Epistle, and particularly as the subject came more closely under attention, an encouragement was felt, which induces us to believe that in so doing we shall be in the way of our duty; and when that precious love, which binds together the various members of the spiritual body, is in dominion, this duty is freely fulfilled: and as the collected church of Christ, gathered into his name, and baptized into his Spirit, must abide under this

powerful influence to guard its proceedings, so also the members, in their separate allotments, can find no surer means of being preserved, each in the way of his own duty, or of contributing, each his share, to the common welfare, than by experiencing 'the love of God' renewedly 'shed abroad in their hearts;'—but we know that the love of earthly things too often prevails, the harmony of even religious society is interrupted, yea, even many become spiritually 'robbed and spoiled.' Dear Friends, all of you who may hear or read this our tender salutation, let us address you in the language of the evangelical prophet, 'Arise, shine.' You to whose hearts the Lord, in his never-failing mercy, may direct the words of his servants, which of you can say, that your 'light is not come?' Let it then be displayed in your conduct. Keep in view the two great commandments of perpetual obligation: The Love of God, and the Love of our Neighbour. The latter is the ground of our Christian discipline, and the former is the life of our spiritual worship; and we are persuaded, that if, through the redeeming power of the Lord, and by continuing in his fear and under his guidance, we become settled in these holy dispositions;—if, to use other words, with gratitude, watchfulness, and lowliness of mind, we improve these holy gifts of grace, they will never be taken from us, but will remain and expand when the veil of flesh shall be removed, and a nearer access be opened to the Fountain of Love, in a blissful immortality.

At these annual assemblies, when we are receiving Accounts of the State of the Meetings which this Yearly Meeting superintends, we have too often occasion of grief, in hearing of defects which do not comport with a people professing to be spiritually-minded. Such are, from various quarters, reported to us this year;—yet we are not disposed to enumerate them now, tho' we can readily trace their origin; but let us remind every one amongst us, that it is better to be willing each to trace the origin of his own defect, than to compose his mind by considering it a small one. The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help to Him upon whom help is laid; and, probably, the natural unwillingness there is in the creature to feel in itself a testimony to its own unworthiness, is one great reason why no more are raised up as testimony-bearers to the Lord's all-sufficiency and goodness. It can scarcely be denied, that faithful labourers in his vineyard are still wanting. We noticed, in our last year's epistle, the removal of many, who, according to our power of spiritual perception, might bear that appellation. The information of the present year has added to the list of the dead, who, we doubt not, have died in the Lord, and is a repeated call to the living to look well to their foundations. This call also has additional force, when we consider that other faithful servants are verging to the same solemn period,—a period which, though to them it may be unspeakably blessed, will deprive the church of their labours, and of the secret travail, sympathy, and prayer of their spirits.

It is certainly not easy to compress the wants of the church in one comprehensive term; but it seems as if one of the watch-words, peculiarly worthy of attention in the present day, was *Dedication*. Remember, my dear visited friends, that when Christ invites you to submit to his yoke, he declares it to be easy, while the yoke of disobedience is known to be heavy. Thus, while we are inviting you to faithfulness, by the losses which we are ready to deplore, in the departure of servants and handmaids; and by the joy that opened on their view as they were entering on that nearer union with their Lord, with Him 'of whom the whole family in Heaven and earth is named,' we may truly say, Brethren, Sisters, 'Ye are all called unto liberty,' even 'the glorious liberty of the children of God;'—and it is with thankfulness that we perceive, as also we hinted last year, that very many of our be-

loved young friends of both sexes, seem sensible that the Lord's preparing hand is upon them. How then do we desire that these may persevere in the path of dedication! yea, that in their love and service they may 'go on from strength to strength,' until, having fulfilled their due measure of suffering, every one of them may 'appear, with final acceptance before God, in Zion.'

Missionaries. — Five German brethren, who have for several years been under the tuition of the Rev. Mr. Jænicke, have lately arrived in England; and will be shortly sent to South Africa, to aid the promising Mission of the brethren Albricht and others, in the country of the Namaquas.

We understand that the Rev. Mr. Bogue has been requested by the Directors of the Missionary Society to take a Tour next summer, among the churches of various denominations in Scotland, to solicit their Contributions towards the support of that Institution.

At a coffee-house in London, a gentleman, to avoid being arrested by the sheriff's officer, then in the house, took a dose of poison; in consequence of which he shortly expired. — How many awful instances have lately occurred of persons plunging into unknown misery, to avoid a temporary embarrassment!

In an Appeal against Poor's Rate, lately brought before the London Sessions, it was decided, That as the support of the dissenting chapel was by *voluntary subscription* (not rent of seats) the poor's rate could not be demanded.

A deacon desires us to drop a hint respecting the propriety of *paying* the *postage* of letters to ministers; to many of whom the omission is attended with great inconvenience.

Caution. — A person of respectable appearance has lately stolen a great number of Bibles, Hymn-books, &c. from several places of worship in London, Greenwich, Deptford, &c. by gaining admission, through the pew-openers, or others who had the care of the chapels, under the pretence of having lost rings or money. A minister's great coat, &c. were also stolen from the vestry, while he was in the pulpit. Care should be taken to prevent similar depredations in future.

Augmentation of Small Stipends in the Church of Scotland. — An Act received the royal assent in June last, by which a sum, not exceeding £10,000 annually, is to be set apart as a fund for augmenting small livings. Clerks of Presbyteries are to present an account of all the stipends under £150, ascertained by the average of the last nine years, for the purpose of raising such stipends to that sum. The vacant stipends, as far as respects this grant, are to be paid to the Trustees of the Widows' Fund, as an addition to the annuities provided for them.

Sudden Death. — On Lord's Day morning, Oct. 28, while the Rev. Mr. Dickenson, a Baptist minister at Waterford, in Ireland, was earnestly engaged in preaching to his people, from 2 Cor. iii. 10 ('We must all appear before the judgment-seat of Christ') he suddenly fell down, and expired in the pulpit. He has left a widow and five children in destitute circumstances. — We are informed, that contributions towards their assistance will be thankfully received by the Rev. Mr. Button, and by Mr. Burdilt, Paternoster Row.

To the Editor.

Sir, — The Anecdote in your November Magazine, on 'The Value of a Bible in Prison,' suggested to my mind, that much good would accrue, were every cell in our prisons furnished with one. In an account published a few months ago, in a periodical publication (Monthly Magazine) of a person who had been confined in the Bastile, it is related, that, in each apartment two religious books were placed, for the benefit of the prisoner. — Would it be amiss to copy good, even from an enemy? Yours, &c.

MISSIONARY PRAYER-MEETINGS,

On the First Monday Evening in every Month, in 1811.

January 7, Crown Court,.....Rev. Mr. Greig.
February 4, Camomile Street,..... Mr. J. Clayton.
March 4, Adelphi, ...Various.
April 1, Jamaica Row,.....Rev. Mr. Townsend.
May 6, Hackney,..... Mr. Collison.
June 3, Tonbridge Chapel, ... Various.
July 1, Union Chapel, Islington, Rev. Mr. Lewis.
August 5, Pell Street,..... Mr. Cloutt.
September 2, Silver Street, ... Mr. Jones.
October 7, Mile End,..... Mr. Evans.
November 4, Staining Lane, ... Mr. Brookshank.
December 2, Wilson Street, ... Mr. Buck.

A LECTURE *to the* JEWS, *at Ely Chapel, Holborn,*

will be delivered on the First Thursday Evening in every Month, 1811, *by Clergymen of the Established Church, upon the following Subjects:*

January 3, 1811. — Authenticity and Inspiration of the Jewish Scriptures.
February 7,.....The same Evidences applicable to the New Testament.
March 7,.....The Character of God.
April 4,.....The Fall of Man.
May 2,.....The Nature and Necessity of an Atonement.
June 6, ...The same continued.
July 4, ...The Circumcision of the Heart.
August 1,.....The Deity of the Messiah.
September 5,.....The Deity of the Holy Ghost.
October 3, ...A concluding Charity Sermon.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Perth Missionary Society, by the Rev. J. Willison —	50	0	0
Young Friends, in the Congregation of Rev. Mr. Harris, Cambridge	8	3	0
Rev. T. Hawkins and Friends, Warley Chapel, near Halifax —	4	13	0
Rev. Dr. Smith and Congregation, Homerton — —	34	6	3
A Friend, by the Rev. Dr. Smith, for the Instruction of the Africans	2	0	0
A few Friends, by the Rev. Mr. Steinkopff — —	3	3	0
A Friend, by the Rev. C. Buck — —	1	1	0
Ditto, by ditto — , —	1	1	0
S. M. sent to the Secretary — —	10	0	0
L. E. T. — — —	1	0	0
Rev. Isaac Taylor and Friends, Colchester — —	8	0	0
Mr. Cooper and Friends, West Bromwich — —	6	0	0
John Smart and Friends, Stirling, North Britain —	12	0	0
Mr. Bull and Friends, Newport Pagnel — —	10	10	0

LEGACIES.

Miss Stringer, late of Watlington, Oxfordsh. by Rev. J. Hinton, 100*l.*			
Deduct duty — 10*l.*			
—	90	0	0
M. Elder, late of Redman's Row, Stepney, by R. Davies, Esq. 98*l.* 15*s.*			
Duty — 9*l.* 17*s.* 6*d.*			
—	88	17	6
Mrs. Pentycross, late of Wallingford, produce of 100*l.* 4 per Cent.			
Consols. by Mr. W. B. Sheen —	73	9	9

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Young Christian's Guide. By C. Buck. A new edit. 12mo, 3*s.*

Protestant Dissenters' Almanack, and Annual Register for 1811. 18mo, 2*s.* 6*d.*

Grace Displayed, in the Conversion and Death of D. Cuxon, aged Nine Years. By J. Vinney. 6*d.*

Gratitude to God for National Mercies: a Sermon at the Scots Church, London Wall. By Robert Young, D. D.

An Affectionate Address to the Children of Sunday-Schools. 4*d.*

The MENTAL FEAST: a New Pack of Conversation Cards. 1*s.* 6*d.*

POETRY.

ON THE BIRTH OF CHRIST.

While the rough surge of Life's tempestuous wave
To desolation speeds its course,
And, with a wild o'erwhelming force,
Consigns progressive ages to the grave, —
Unalterably true the solar ray
Darts from the East, th' important day to bring;
While heavenly pow'rs resume th' exalted lay,
And, with divine harmonious concord, sing
The wond'rous high descent of their incarnate King!

O memorable day! what joys divine
The courts of highest Heav'n pervade!
Where to th' extatic view display'd,
In bright array the heirs of glory shine!
While there to celebrate thy blest return,
Immortal beauty beams upon the sight;
And martyrs whom Salvation's robes adorn,
Reflect the purity of spotless white,
That issues from the source of everlasting light!

Awake, O man, the natal morn invites!
To heavenly themes attune the soul;
Yield to that sacred sweet controul
That brings pure mental permanent delights.
Let earthly cares obediently retire,
And to the soul's eternal worth give place:
Kindle the fervour of sublime desire,
The wonders of the Saviour's love to trace, —
The glories of his reign, the riches of his grace!

Swift fly the hours, with more than eagle haste,
Like rolling years beyond the flood,
When the great Author of all good
Gave beauty, life, and light an empire vast;
Yet e'en this transient sublunary state
Will to the mind celestial good afford.
The Christian soars beyond the reach of Fate,
Feasts on the faithful promise of his Lord,
And drinks the pure delight of his most holy word.

Great name, of whom the saints and angels boast,
Him the most ancient seraphs knew,
And while his realms they strove to view,
Their powers, though great, were in his empire lost!
O infinite eternal King of kings,
Compar'd with thee immensity is small!
The most stupendous of created things,
Weigh'd in thy balances to nothing fall!
For thou, through endless space, art God of all in all!

Unbounded space, its choicest incense yields;
But most apparent to the mind
The omnipresent God we find,
Ador'd throughout Creation's ample fields!
The starry orbs, from human eye remote,
In their bright courses praise their Lord above:
They in the blue expanse of ether float;
And for his glory regularly rove
In yonder vast domain of his almighty love!

If this diurnal sphere, from pole to pole
We trace, to seek our heavenly Sire,
Or for his attributes enquire,
A lasting train of wonders feasts the soul!
These their incessant grateful task fulfil,
Speak the Creator's all-transcendant fame,
And minister to his unerring will:
These in full concert raise th' exalted theme,
To join the general shout of praises to his name!

But, O what glories from salvation's plan!
The mind's perceptive pow'rs entrance,
As heralds with the news advance,
That God through Christ is reconcil'd to man!
Safe on her golden anchor stay'd, sweet Hope
Gives to the wind the terrors of the tomb;
And Faith, surveying yonder starry cope,
Explores those mansions in the world to come, —
The soul's perpetual rest and everlasting home!

Here rivers of delight, that know no pause,
Their essences profusely pour
On minds that ne'er could reach the store
Of philosophic fruits in Nature's laws:
Here from the pure translucid ambient stream,
Comforts divine their sorrowing bosoms soothe;
Through all its avenues th' immortal frame
Drinks of the fountain of Eternal Truth,
That gives the blooming health of undecaying youth.

Since the first coming of the Prince of Peace
Excites the joy of Heaven and Earth,
To hail the wonders of his birth, —
To praise thy name, Jehovah, shall I cease?
Rather, the primogenial spring of heat
May in life's crimson current cease to glide!
Ah! rather may I pass Death's sable gate
Than e'er from thee my humble offerings hide;
For with Thee endless life and honours still abide!

Gosport. J. STOYLE.

THE MORNING STAR.

[*A Hymn for Christmas-Day.*]

WHEN the dark shades of Evening flee,
And Light's soft beams appear,
Among the eastern clouds I see
The bright and Morning Star.

But lo! on Earth a Star is seen,
And sheds celestial light;
Its rays the brightest gem outshine,
That ever deck'd the night!

Thro' the waste howling wilderness
My feet had wander'd far;
When I beheld, thro' sovereign grace,
This bright and Morning Star!

How lovely did its beams appear,
While they mark'd out my road!
And freed my feet from ev'ry snare
That kept me back from God.

O thou sweet Star, thy beams extend,
Scatter the clouds of woe!
Let ev'ry nation, ev'ry land,
Thy genial influence know!

O shine around life's dreary path,
To guide my following days;
And thro' the gloomy vale of Death,
O lend thy cheering rays!

And when among th' angelic throng
My spirit shall appear,
I'll praise, in one eternal song,
The bright and Morning Star! IMPRIMEUR.

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ORDER OF THE PORTRAITS.

Rev. W. Thorpe,	*January*	Rev. Mr. Gurteen,	*August*
J. Fletcher,	*February*	Mr. Cockin,	*September*
W. Potter,	*March*	Mr. Pearsall,	*October*
Mark Wilks,	*April*	Mr. Wildbore,	*November*
Mr. Humphreys,	*May*	Mr. Luke,	*December*
Mr. Redford,	*June*	Mr. Hockley,	*Supplement.*
Mr. Hall,	*July*		

ERRATA.

Page 25, col. 2, line 42, *dele* Mr Cox.
—— 442, col. 2, line 17, *for* Mr. Brown, of Whitby, *read* of Whitburn.
—— 448, line 6, *for* Hands, *read* Brain.
—— 459, line 11, *for* אמור *read* אמר. —— Same Page, line 5, *dele* that.
To the Portrait of Mr. Wildbore, in November, the Christian Name should have been *James Bakewell* Wildbore.
Page 495, in the Title of Bernard's Latin Hymn, *for* Sacra, *read* Sacræ.