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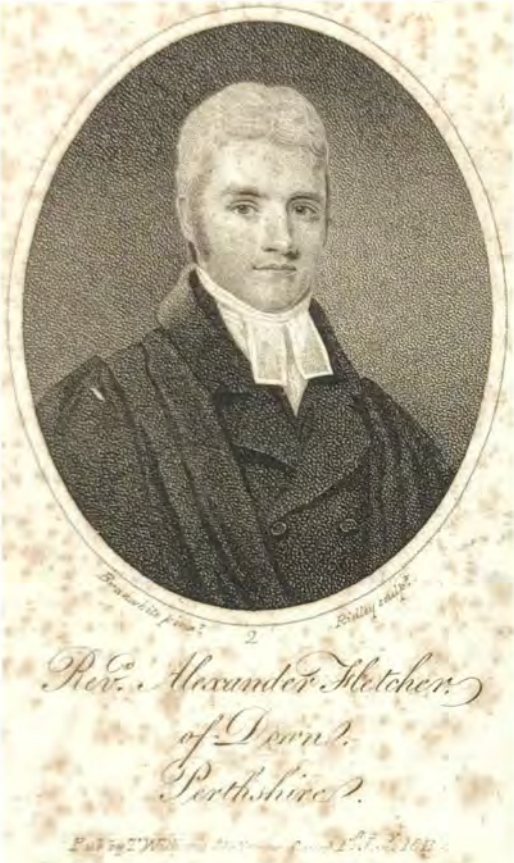


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Rev.d Alexander Fletcher
of Dorn.
Perthshire.

THE

EVANGELICAL MAGAZINE,

1811.

THE PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers

OF DIFFERENT DENOMINATIONS.

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PREFACE.

In a Preface to the Nineteenth Volume of a Periodical Work, conducted on a uniform Plan, the candid Reader will not look for Novelty. The Editors of this Miscellany have only to renew their grateful Acknowledgments to Him, whose Cause and Glory it has always been their Aim to promote, — to their respected Correspondents, whose pious labours enrich their Monthly Numbers, — and to their very numerous Readers, whose continued Approbation is evinced by a most extensive Sale of the Work, notwithstanding the great increase of similar Publications.

The Circumstances of our Times concur to render the Evangelical Magazine more interesting than ever. The present Volume records, at large, a strong attempt made, in the course of the year, to restrain that Religious Freedom which, by a fair and candid construction of the ever-memorable Act of Toleration, the Ministers of the Gospel have long enjoyed, and which they have so diligently improved for the happy purpose of widely disseminating 'the Truth as it is in Jesus.' It records also (thanks be to God!) the speedy Defeat of that Attempt, by the Divine Blessing on the prompt and energetic Efforts of the Friends of Religion, and particularly those of a New Society, created by the emergency of the case; and which, we trust, will long continue (together with other bodies of Christians, having the same object in view) the vigilant and active Defenders of the Rights of Conscience.

The Cause of God and of Truth has also been recently assailed from another quarter: — a quarter from whence it ought to receive the firmest support. The Peculiarities of the Gospel, — the great Doctrines of *Grace*, as maintained by our Reformers, of blessed memory, and

interwoven with all the Formularies of the Established Church, have been openly disavowed by Men of eminent station; their 'REFUTATION' coolly undertaken, as an easy task; and an Attempt made to consign them to contempt and oblivion, as the Reveries of an Individual *;—an Individual, however, whose Name was almost idolized by the first Protestant Bishops of the Anglican Church, and which will gloriously survive the opposition of Modern Ecclesiastics, as it did that of LAUD and his immediate followers. Our Readers may be assured, that, although we decline Controversial Subjects in general, we shall not fail to 'contend earnestly for the Faith once delivered to the Saints.'

While, in these eventful days, we behold, on the one hand, the Operation of Error and of Envy, labouring to suppress the Efforts of Truth and Holy Zeal, we see, on the other, the Imbecility of all their Projects. 'Great is the Truth, and it will prevail:' it has already prevailed; and the laudable Endeavours of Missionary Societies, Bible Societies, Tract Societies, and many other useful Institutions, are evidently crowned with Divine Approbation and Success. To the first Formation of these Benevolent Associations we gladly lent our helping hand; and we shall feel it no less our Pleasure than our Duty to afford them every Encouragement in our Power. — Hasten the time, glorious Redeemer, when, by the Instrumentality of thy Servants, the Knowledge of Thyself shall cover the earth as the waters cover the channels of the sea!

* Calvin.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1811.

MEMOIR

OF

THE LATE HERMANUS HILBERTUS POST, Esq.

OF DEMARARA.

(In a Letter from the Rev. Mr. Wray to the Editor.)

Reverend Sir,

With great pleasure I comply with your desire, to give you some account of the life and death of our excellent friend Mr. Post. I have frequently heard him relate almost every circumstance of the former; and in his last sickness, when I was seldom from his bed-side, he made me acquainted, I believe, with every secret thought of his heart. I often requested him to give me some account of his life in writing; but he used to say he had not time. However, as he knew I much wished it, he sometimes repeated on his death-bed what he had before related in the days of his health. Mrs. Post, and two respectable neighbouring planters, have also assisted me in communicating every needful information. One of them, Mr. Van Cooter, was his bosom friend for 30 years; and the other, Mr. Sample, was a very intimate acquaintance. To Mrs. Post and these two gentlemen, I have read the following sheets, which they approve, and believe to be perfectly correct: —

Hermanus Hilbertus Post, Esq. was born at Utrecht, in Holland, on the 26th of Dec. 1755. His parents were truly respectable, both in circumstances and character. His father was a Member of the Senate of that city for several years, was universally respected, and was eminent for his protection of, and kindness to, the lower class of people. He carried on an extensive sugar refinery, and some other business, in which he sustained severe losses, and failed. Honest to the utmost degree, he disposed of all he possessed in behalf of his creditors, resigned his office as a senator, and retired to a country-seat near Houdegyk. Sometime after, he went to live at Amerengen, and was made Chief Justice of that district.

Mr. Post's mother was a very devoted disciple of the Lord Jesus Christ for many years, and spent much time in reading,

meditation, and prayer. She was a peculiar comfort to her husband in his reduced circumstances. I have heard Mr. Post say, he has heard her converse with his father a great part of the night, endeavouring to comfort his mind with the promises of the gospel.

Mr. Post had two brothers and three sisters. One of his brothers was educated for the bar, and the other for the church. The former died at the Cape of Good Hope, on his way to India; and the other obtained a living at Arnham, which he still occupies. The two youngest sisters are married to ministers in Holland; and the eldest to a very respectable and pious gentleman. This lady has been distinguished by her piety from her earliest years, and acquired much reputation by her writings. She took much pains in catechizing Mr. Post when he was a child, and was made very useful to him. He often spake of her with the greatest affection, and sometimes with tears in his eyes, as he did also of his mother. At the age of eight years, his mind appears to have been much affected by the love of Jesus Christ, and the things of eternity. I have frequently heard him say, that, when very young, he was often deeply impressed by the application of sermons, though he attended but little to the illustration of the subjects. About 14, he was taken from the Latin School, and went to reside with his parents at Houdegyn, where he amused himself, in his leisure hours, by gardening and fishing. He was afterwards placed at Utrecht, in a counting-house; but did not like his employment. He used to say, his proud heart would not submit to such engagements, after being accustomed to wear a sword by his side, and to associate with the most respectable people of the city. Being fond of reading history and travels, he acquired a desire, when a child, to go either to the East or West Indies; and now he determined to do so the first opportunity. He soon obtained letters of recommendation to persons of distinction in Demarara, and arrived in this colony in the year 1774.

'Full of life and activity, and anxious to put himself forward, in order to assist his parents,' says his friend, 'he soon became manager of an estate, which was begun new out of the *Bush*, on the west point of the river Demarara; and, about two years after, he obtained his own land, on the east sea-coast, by the help of a friend; in the remembrance of whom, he called his estate *Le Resouvenir*. From the revenue of this, he soon began to assist his beloved parents, and continued to do so until their death; and then continued the same help to his sisters.'

His genius and activity as a planter are well known in Demarara. His estate is one of the best and largest on the east coast, and is admired by all who visit it, for its neatness, order, and cultivation, as well as for the convenience of its

buildings, sluices, and trenches, which are the effects of his own ingenuity and diligence; for he was his own manager, carpenter, and mason.

When he obtained the land, about ten acres were enclosed from the water, but none of it was cultivated. He began with thirteen negroes, one old woman of whom was blind: four are yet living. They made the trenches, and he pared the sides. About 4 o'clock in the afternoon, the negroes used to cover themselves all over with clay, to keep the musquitoes from biting them; and it was impossible to keep them at work any longer. Mr. Post used to sleep in an open hut, in a hammock, and was obliged to have a fire by him a great part of the night, to smoke out the musquitoes. His estate was the seventh which was begun on the coast. It is 2,200 roods long, and 100 broad, Rynland measure. It contains 700 acres, 225 of which are planted with cotton, 375 with coffee, and 100 with cocoa and provisions. There are at present 375 negroes. The house and buildings stand about one mile from the sea-side, and eight from Stabrock, in a very healthy and pleasant situation. From the top of the house, we have a fine view of the ships that pass. A green path leads up to the buildings from the public road. Formerly, tamarind-trees stood on each side; but, on account of their decay, they have been cut down since Mr. Post's death, and mountain-cabbage planted in their stead. Behind the house a canal is cut to the back dam, which brings fresh water to the buildings; by which also the negroes bring down their plantains in a boat, which greatly diminishes their labour. For a considerable distance, orange-trees grow on each side of the canal. Every thing is neat, pleasant, and convenient throughout the whole estate.

As a master, Mr. Post had the character of being severe; and some have pretended that he introduced the gospel to atone for his severity; but a very respectable planter, who has known him many years, declares that he never knew him inflict severe punishment; and that he never had any runaway negroes, except two or three who were notoriously bad. He did not punish but when absolutely necessary; and I have frequently seen him much affected when his manager, or overseer, has inflicted punishment. Sometimes he would send to know the cause, and would say to me, 'I can punish them myself, but I cannot bear to hear them punished by others, though I know it is sometimes necessary.' Nothing would cause him sooner to dismiss a white servant, than undue severity with the negroes. He was kind to them at all times, especially when they were sick. Then they had wine and soup, or whatever his house or table could afford. He also paid them his own personal visits. The greatest attention was also given to them

by Mrs. Post, whether by night or day. Mr. Post indeed obliged them to work; and in this he set them an example; for he was undoubtedly one of the most laborious planters in the colony. It is true that Mr. Post was somewhat hasty in his temper; but he did not suffer it to overcome him so as even to induce him to inflict severe punishment.

In his dealings with others he was honest, upright, and faithful to all his engagements. His word, among those who were acquainted with him, was as good as his bond. None disputed what Mr. Post said, if it were in his power to fulfil it; and he was careful not to promise more. Dishonesty and imposition appeared to have no place in him; but he was easily imposed on by others; and, in two or three instances, he suffered greatly on account of this.

For benevolence and humanity he was eminent. He was a father to the fatherless, and took care of many poor children, who were not able to take care of themselves. He not only brought them up in his house, and provided food and raiment for them, but also gave them an education useful both for time and eternity. For several years he kept a schoolmaster on his estate, to instruct them; who also, on the Sabbath morning, read the Liturgy of the Church of England to them, and to any of his domestics who would attend. He likewise instructed them himself. Often have I heard him catechize and speak to them in the most affectionate manner; and joy appeared to fill his soul when they attended to his fatherly instruction: nor was he backward to reward those who did well. At my arrival he had no less than eight or nine orphans, or children as destitute as orphans, under his roof and paternal care, and who still continue with his widow. Many who formerly were as olive-branches around their table, have now tables of their own; and several have been removed to the eternal world.

Mr. Post was not only a father to the fatherless, but a protector and supporter of the widow,—the guide of her who had lost the guide of her youth. He advised her in all her affairs, and assisted in the management of them. Indeed, he was kind to all who stood in need of, and applied to him for help, in whatever station or circumstances of life he found them, whether bond or free. Thus, like Job, he 'delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy.'

Among the many acts of benevolence which Mr. Post performed, his character stands deservedly high for one which tended much to the public good. From March 1803, to July 1804, there was scarcely any rain in the colony; and numbers of people were dying for want of water. Mr. Post went into

the *Bush*, with 150 negroes (some of whom were sent from other estates) and carried a small canal, which he had formerly begun, five miles and a half farther into the interior than the cultivation of his estate, to bring fresh water down to the coast; which was the happy means of saving hundreds of negroes, and a great number of cattle*. He also placed a puncheon of water on the side of the public road, and a boy or two, to supply the people who passed, with water for their horses. The negroes, I am told, came five or six miles each way for water; and cattle were supplied from almost every neighbouring estate. He was four days and four nights in the Bush, and slept in a hammock suspended on two stakes, and the negroes on the swamp, sometimes with a part of their bodies in the water. For this act of benevolence he will long be remembered and highly beloved by numbers of people of every colour; hence, the people call him *The God of Courabanna*†. In dry seasons, the negroes from many estates are supplied with fresh water from Le Resouvenir. In the evening, when they come to the meeting, many of them bring their jugs with them, and so take them full of water when they return. Many also come to wash their clothes. Much cattle is likewise supplied with water.

Many other acts of benevolence might be mentioned; for he was always ready to assist his neighbours, and sometimes even to his own disadvantage. In assisting one neighbour to repair his back dam, which was much injured by the heavy rains, and the water from the Bush, he undoubtedly shortened his life. He, and many of his negroes, wrought very late at it one night, and resumed their labours at half past three the next morning; continuing in the rain and cold till ten o'clock. He was not an idle spectator, but the principal person in carrying on the work and directing the people; and, by his superior skill, was the means of saving the estate from ruin. The gentleman knew not how to be thankful enough to him, and offered him any remuneration in his power; but Mr. Post replied, that all the reward he desired was, that he would permit his negroes to attend the preaching of the gospel; which he promised to do. From the fatigue and badness of the weather, he was soon after confined, for a time, to his room.

* Plantains were also extremely scarce at this time. If it had not been for the Americans, the country must have perished; but, after all, numbers died for want of food and water. One gentleman, with whom I am acquainted, lost 50 on one estate; and I am certain his would not have perished, had it been possible to prevent it. I have heard a gentleman say, who had 2000 negroes under his care, that he never could procure more provisions at once than would last ten or twelve days.

† An Indian name for a Creek.

I shall only mention one thing more, and one for which his name will be had in everlasting remembrance,—one for which many of the poor negroes will praise God to all eternity; — namely, for the Introduction of the glorious Gospel into the colony. This had been his desire for more than 23 years. He wrote several times to his friends in Holland on the subject; and, when he left North America, 13 years ago, he wished to have brought a suitable person with him; but could not obtain one. He also had written two or three letters to England, which were lost, about two years before the Missionary Society was applied to. From these disappointments, he was ready to think it was not the will of Heaven he should have one. 'Long (he says in a letter) did I endeavour to procure a person qualified for the task in Holland, in North America, and in England; however, doubts and fears rendered me lukewarm; but, at last, a merciful God has remembered his promises, and has graciously sent a blessing to the colony. We rejoice to see a church already erected in the hearts of the people, which the gates of Hell shall never prevail against. The Builder is the Almighty.' On the 6th of February, 1808, his long and earnest desire was fulfilled, by the arrival of a Missionary at his house, from the Society in London; whom he received with the greatest cordiality, and to whom, till the day of his death, he manifested the most sincere friendship and paternal affection. Numbers of people came from the neighbouring estates; for whose accommodation he devoted one of his buildings, and prepared seats for them, according to their station in life. After which, when it became necessary, he erected a suitable building at his own expense, excepting £ 100, which the Society contributed towards it. It is called Bethel Chapel, and will contain 600 people. On the 11th of September, 1808, it was opened; and he had the happiness to see it crowded with people of various colours. The building, besides a small house, cost him about £ 1000.

He soon discovered a Missionary spirit; and became very anxious to have the gospel preached in other parts of the colony, and in the neighbouring colony of Berbice; but his bad state of health hindered him from being so active as he wished. It was his desire and intention to have travelled with me, in different parts of the colony; but sickness always prevented. He also freely offered ground in town to build a chapel upon, if permission could have been obtained; but an express prohibition was sent from men in power. He likewise had a school under his direction for several months, which had been kept in one of his buildings in town, by a person who failed. Mr. Post hired teachers to carry it on, that the children might have an opportunity to receive religious instruction; and when some of the children were taken away, lest Mr. Post

should teach them *his* religion, it cost him for a considerable time £ 16 per month more than the income. He applied to the Directors of the Missionary Society for a proper person to conduct it; and they sent Mr. Davies, one of their Missionaries, from their seminary at Gosport. He arrived in the colony in January, 1809; and was cordially received by Mr. Post. His passage and other expenses were also liberally paid. The school is now in a flourishing state. Upwards of 40 children are daily instructed in useful learning; and in those principles of Christianity which, under the divine blessing, will make them useful members both of civil and religious society. Mr. Davies also preaches three times a week in the school-room to upwards of 300 people.

The preaching of the gospel met with the greatest opposition the first year; but Mr. Post persevered, undaunted, following his Master 'through good and through evil report.' He was looked upon by many as a fool and a madman: he became the subject of their laughter; and was charged with introducing into the colony anarchy, disorder, and discontent among the enslaved negroes; and was forbidden, by authority, 'to hold any riotous meeting of slaves on his estate.' Many said he was going to make Demarara a second St. Domingo. Indeed, numbers dated the ruin of the colony from the day that the Missionary arrived; — but 'none of these things moved him.' He was determined to persevere in the path of duty, and to leave the event with God. He studied, night and day, what method was best to be taken; and did all in his power to remove the prejudices of the people. He wrote letters to some, conversed with others, and endeavoured to receive all the information he could concerning the success of the gospel among the negroes in the colony of Surinam* and the West India Islands. Indeed, it appeared to be his continual study, and the chief business of his life, to promote the glory of God, and the salvation of the negroes.—How anxious he was for the attainment of these noble objects, will appear from his letters, written in 1808 and the beginning of 1809; from which I shall give a few extracts.

* The most pleasing information concerning the preaching of the Moravians, was received from Surinam. The Missionaries appear to receive every encouragement from the most respectable inhabitants. Governor Ross also spake in the highest terms of those in St. Croix, and looked upon them as great blessings to the colony. Bryan Edwards likewise says, It is greatly to the honour of the inhabitants of Antigua, to encourage pious Missionaries in preaching to the negroes.

(To be concluded in our next.)

THE VALUE OF TIME:

A RHAPSODY FROM LAVATER *.

MOTHER of Nature, invaluable TIME! what multitudes of ideas are pressing upon my mind! and it is thou who hast engendered them.

Worthy art thou of adoration, O first great Spirit! Thou didst call forth Time into existence, when thy creative behest had thundered through the womb of chaotic night; when Nature, fraught with worlds and heavens, emerged from the illumined deep, then was it that Time, by thee, was linked to Eternity!

When thy transforming decree shall thunder a second time through the universe, and, carried on the refulgent wings of Lightning, electrify all the revolving spheres; when, from dissipated stars and extinguished suns, eternal worlds shall rise, then shall be the end of Time!

O Time, awful Mother of Nature, thou art placed in the centre of eternity! Who hath given to thee the balance? — and why dost thou so scrupulously weigh the actions of man before the eye of his Creator? Why dost thou so scrutinize his thoughts?

Speak, much-injured friend, and let thy voice teach me wisdom! Why? ah! why dost thou frown on me with that deadly sternness? Why dost thou view me with the terrors of judgment in thy looks? Tears, such as a son would weep over the grave of a kind parent, start from mine eyes, while I recollect how often I have abused thee.

Mother of Nature, when, on the day of thy final dissolution, Eternity shall burst forth from thy womb, wilt thou rise up in judgment against me? Let me embrace thee once more! but, ah! thou art continually flying my embraces!

How I tremble at the idea, That every thought I conceive, every word I utter, every syllable I write, is conveyed by the rapid hand of Time to the throne of the righteous Judge!

Friend of my heart, imprint a kiss upon every fleeting moment! Each waits to be embraced, — each would thankfully receive any thing that, on the day of revelation, may be laid before the Searcher of hearts, to meet the smiles of his approbation in eternal glory.

Time is valuable; and valuable are all the hours and minutes of which it is composed; because their reward is of eternal duration,—their punishment never ending, though they themselves are fleeter than the arrows of death. They are *in*valuable; for thousands of worlds could not indemnify me for the

*. See the Life of this extraordinary man (who was a Calvinist minister in Switzerland) in our Magazine for January, 1805.

loss of *one* moment of grace, — a moment that may save a sinner from the abyss of hell, and raise him to the heaven of heavens. Precious, beyond comparison, is the smallest portion of time; because there is nothing more evanescent; and every moment calls to me, in accents awful as the quickening blasts of the trump of final judgment, 'Render me my due, and I will ensure thee in return an eternity of bliss.'

I raise mine eyes, and lo! millions of moments, thousands of days and hours, are smiling and frowning on me, poising the balance of death and judgment!

I tremble, — for they are crowding upon me in awful array, while I am reviewing the fleeting multitudes. Since writing these lines, hundreds have passed by in rapid succession. I pursue them with anxious looks, to see if they shake my thoughts from wings of darkness into the repository of wrath, or if the merciful Father of man beckons them to deposit their portentous freight in the treasury of salvation! Ah! whilst I am revolving this thought, hundreds of precious moments are demanding their due, — demanding their estimated value! Ah, do not frown on me, ye vanished moments! let me recognize you as friends at the throne of the righteous Judge!

Wise is he that knows the real value of things. To slight what is most precious is a great unhappiness: it is madness. Men are prone to waste the most valuable gift of their Maker, because they presume to have it in abundance; but a wise man has too little of it, and is grieved at the loss of its smallest portion.

Lo! I do not hear the rapid step of Time until he has passed by, indignantly shaking his wings over my head, whilst the threatening sickle of Death is ready to cut me down! Ah! I hear the witnesses of Death, the murdered hours, testify against me before the throne of the righteous Judge! Unhappy me! the profaned hours of sinful pursuits, a countless host, which Jehovah hath noted down, are imprecating endless torments on me in the repository of wrath! My heart would break with despair, and my soul be overwhelmed by the pangs of remorse, had not the compassionate Saviour of sinners now inspired me with the desire to devote every moment to Him, to the welfare of my neighbour, and the salvation of my soul. Oh! that I might indefatigably labour to realize it! But who shall deliver me from the body of this death? Let us encourage one another to obey the warning voice of Time, and not suffer it to pass by unheeded. Behold, it attends our progress through life, presenting the balance of God, that we may lay upon it actions worthy of the dignity of our soul, and of immortal record!

Like a delightful dream, which vanishes so soon as we awake, and whose departure is regretted with tears, does life appear in its last hour; — but, ah! those tears of bitter regret then teach us too late, that the vanities of life are evanescent dreams.

Let us gather roses for our death-bed, and learn to smile on death as the night-watch smiles on the relieving dawn of the rosy morning! — To serve God is the greatest of blessings: let us jointly seize it; — let us love one another as brothers, — live, and not dream!

Not to obey the illusive temptations of the Prince of Darkness may be, to the carnal mind, impracticable; — but, O! how blissful is it, under the influence of celestial Wisdom, and under the shadow of her protecting wings, to labour to promote the virtue and happiness of mankind!

To be virtuous without being sensible of it, — not to think of our own good actions till our course is finished, — and to walk to the grave in humble simplicity of heart, trusting nothing to our own merits, — this, my friend, is Virtue.

FOR THE FIRST OF JANUARY, 1811.

To-day, *if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, lest I swear in my wrath that ye shall not enter into my rest.* — Hebrews.

This night, thy soul shall be required of thee. — Luke.

To-morrow, *thou and thy sons shall be with me.*

The departed Spirit of Samuel to Saul. — 1 Sam. xxviii. 19.

To-day. I am called *New Year's Day*; so I hope that the creatures of a day will turn over a new leaf with me; for all the last year they were tantalizing me with fair promises, which were always foully broken, and thus put me to many hundred deaths*: but what is this I hear again?

To-morrow we will set about looking over our affairs, especially those of the soul; for indeed they seriously require inspection, and it is very proper, on the commencement of a new æra of time, to think of the period when Time shall be no longer, but vast eternity commence: yet New Year's Day we must spend with our friends.

To-day then, I suppose, is not your friend. Indeed, I have always been treated as an enemy, whom it was necessary to contrive every artifice to get rid of, by what is called *killing Time*; but should be called *killing Souls*. Now, I see al-

* 365.

already, that, though I am called by a new name, I am to expect the old year's treatment.

To-MORROW. Nay, not so churlish, neighbour; for though it is winter, you should not storm; but rather give a little indulgence to this cold season, that people may make merry with their friends. Why shall not I, To-morrow, approve the commencement of the year as well as you,

To-DAY. Because you are a base deserter, always enlisting yourself in the service of mortals, and taking the bounty; but when called upon to fight their battles, you are not to be found; so that millions have forever lost To-day by trusting to

To-MORROW. Well, if I must go to confession on New Year's Day, I own that I have played silly mortals many a ruinous trick: but, as they themselves say, When twice deceived by the same person, in the same way, it is once their own fault. I have been clear of the fault for many a day: and they must take the blame to themselves, as well as the misery and loss. Nor do I deny to you, under the rose, that they deserve to be cheated by me, for all the cheats they have put upon you. I am indeed not made of such materials as you are, to stand as a lacquey, waiting the convenience of those who think you were only made to be despised and put off.

To-DAY. Since you are come to honest confession, and have thrown off the mask on New Year's Day (which, indeed, I have seen you do before; so that they have had a glimpse of your true character, who have been foolish enough to trust you again) I will be frank with you; and tell you, what it seems of very little use to tell those who call themselves *my masters*, that were I not commissioned from the Sovereign, I would not wait on these trifflers another day. Every morning, as I receive my orders from the Author of Time, to offer my services once more to those who have slighted me so long, I burst forth into admiration of his clemency and patience: 'Day unto day uttereth speech;' and often the drops of grief which I shed over the stupid ingratitude and desperate delays of men, cover the whole face of the earth, while every leaf glitters with my tears, reflecting the rays of the rising sun.

To-MORROW. But who should have thought that you would have been ordered to wait on them the 1st of January, 1811; for since the last time they received such a solemn warning as you are now called to give, they have suffered me to delude them 365 times; and have as many times been mocking at their King, laughing at your tears, and contriving as many ways to elude you, as some of them do to escape the bailiff. Yet, infatuated mortals! they are only putting the cheat upon their own souls! I have, however,

taken revenge for you; for while I have been dancing before them, as a Jack o' Lantern, receding as they advanced, I have led millions of them into the bog, where they are for ever sinking, and can find no bottom.

To-DAY. Cease your boasts, murderer of men; for though they have deserved their perdition, yet if a wise man would not make a sport of dashing to pieces a number of curious watches, how much less can the wise or good sport with the destruction of those wondrous productions of the Creator's power, for whom time-pieces and Time itself was made! Then, to think that they whom you delude to go on till they perish in their sin, under pretence of fleeing from them to-morrow, is enough to make one's heart bleed. This, however, I own, that when the Lord of Time and Eternity gives the command, I shall readily set 'my right foot upon the sea, and my left upon the earth, and lift my hand, and swear by Him that liveth for ever, that Time with them shall be no longer.'

To-MORROW. Ah! then they who laughed you away before, will, from excess of terror, be unable to avail themselves of your last aids; and, cursed with their own delusions, will call on me to help them, crying out, 'To-morrow! O spare me till to-morrow! Then I will repent of murdered time, murdered opportunities, a murdered soul, and a murdered Saviour.' Thus their deafening cries will still drown the voice that says,

'To-DAY, if ye will hear his voice, harden not your hearts.'

To-MORROW. But if the deluded multitude are my admirers, are there not some few who have found me out, gone over to you, and adopted the maxim, 'They who would enjoy for ever, must improve

To-DAY.' Ah! I see you are yet, with all your pretence of frank confession, playing the part so natural to you; for you know, that even those who have, in the centre of their souls, heard me say, 'To-day, if ye will hear his voice, harden not your hearts,' are yet obliging me to say continually, 'But I have somewhat against thee;' for they have been so long among your followers, that they have contracted an inveterate habit, of which I cannot easily cure them. I am perpetually vexed to find those who have been forgiven, and in some measure recovered from the crime of despising me, yet saying, 'I hope I shall walk more closely with God to-morrow.' So this is an excuse for not taking me by the hand, and walking with God to-day. Another hopes he shall spend more time in his closet to-morrow; which is his apology for almost neglecting secret prayer to-day. A third intends to be zealous and active in doing good to-morrow; which is to be his excuse for this day's indolence and selfishness. But once more I ask them, Has

not To-morrow been deceiving you all last year? Do not as many excuses for living at a distance come with to-morrow, as can be invented to-day? Have you not thus lost the whole of your To-days, with the pleasure and improvement of living near to God, and promoting his glory? Have you not, by this confidence in To-morrow, lost many, many opportunities of usefulness, which she will never bring back to you again? While you have thus been intending to seek more earnestly your brother's welfare, the Judge has said to him, 'This night thy soul shall be required of thee!' How long, then, will it be ere you say 'Farewell, To-morrow! My maxim is, *Vive hodie, carpe diem.*' J. B.

Romsey.

AN ORIGINAL LETTER.

Sir, *To the Editor.*

The following short Letter from the late Rev. David Jones, of Langan, to the Countess of Huntingdon, it is presumed, will not be unacceptable to your Readers. Those who knew him, will easily recognize their old friend; and to such as were unacquainted with him, it may give as good an idea of the man and his manner as might be conveyed in so few lines.

A FRIEND.

To the Countess of Huntingdon.

My dear and truly honoured Lady, ***July*** **23, 1782.**

THANKS to your Ladyship for your kind favour, which I received by yesterday's post. Don't be cast down: the ark in which you are will never give you up to the waves; ride on, therefore, without fear: though the billows may rage and foam, you will not be disembarked till you are brought safe to your desired port. If you think in earnest that you will sink, I had rather go to the bottom with you than swim with your enemies: this is the very truth. But if sink we must, Heaven shall hear our hosannahs (and perhaps hallelujahs too) from the bottoms of the mountains, and out of the belly of hell. Salvation shall be our song, and heaven shall be our rest for ever.

Your Ladyship may expect to see such a poor creature as I am, in a few weeks, at the College. My friend —— promises to meet me there. I must stay a few Sundays at home first; then I will try to give your chapel a Sunday-morning sermon; and, in the afternoon, somewhere below Talgarth. — My wife joins me in love and duty to your Ladyship and Lady Anne. Ever, ever yours,

D. JONES.

ON THE NEW YEAR.

This year thou shalt die. — Jer. xxviii. 16.

That Death is uncertain, only in the time of its arrival, is a truth long since uncontroverted, and which the experience of mankind is daily confirming. It was said by the prophet Jeremiah, to one whose days were appointed, and the number of his months, as in the motto, — 'This year thou shalt die.'

To whom, on the present commencement of a new year, this is applicable, the great Disposer of life and death alone can tell.

——— 'To many this is certain:
'The reverse is sure to none.

But since we know it must be so to many, and, for aught we know, it may be to us, it becomes us individually to take it into serious consideration. Should it be me, how am I prepared for so great a change? Have I improved the past? Do I prize the present, and only use it for the glory of God and my soul's eternal interest? To what purpose am I a monument of sparing mercy? Since last the revolving seasons brought the period to which I am again arrived, the Spring has smiled, the Summer has glowed, Autumn has presented the golden harvest and the purple vintage. Nature then, it seems, has not been inactive. She has amply answered the end of her institution, and given seed to the sower, and bread to the eater; — but has my heart and conduct displayed the blossoms of grace, the mature powers of fervent zeal, and the peaceable fruits of righteousness? Has it not rather resembled the barren aspect of Winter, cheerless and unprofitable, frozen by the chill blasts of indifference, and resembling it in all but the hidden energy of vegetation? To the most active of the people of God this will, in some measure, apply;—for who among professing Christians has lived up to the profession which he makes? Again; when we consider the thousands of instances, seen and unseen, in which we have been preserved, when there was but a step between us and death, we can but admire the grace which has excepted us from the number of those who have fallen by various means of accident or disease.

'Death's thousand doors (as Dr. Young expresses it) stand open, and we are hourly pressing forward, and often, as it were, just at the entrance;' but Mercy draws us back, or closes the dark gate. There the King of Terrors holds his gloomy court, and grins horribly at the crowds of victims who hourly swell the number of his sacrifices; — but there is a door, by which the righteous are admitted, where half his terrors are not seen, — where Jesus guards the passage to eternal bliss.

Here then the language of inquiry again recurs: — Am I of that number? Am I washed in the blood of the Lamb? Has the Son made me free? Then am I free indeed. Do I find the influence of divine grace resisting the inward corruptions of my nature? If so, give God the praise, the work is his, and he will crown it with everlasting glory.

O Christian, if the motto be indeed applicable, what a scene of triumph is before you! This year thou shalt indeed overcome all thine enemies; — this year thou shalt escape from all the evils of life; — this year thou shalt bid adieu to pain, to grief, to sin; — this year thou shalt see the King in his beauty; — this year thou shalt be satisfied with his likeness, and see him as he is; — this year thou shalt begin the song of the redeemed, and commence the eternal hallelujah, — 'For this year thou shalt die!'

To you, unconverted and unawakened sinners, what shall I say? Your prospects are truly awful. Death is at hand; judgment must follow. Eternity is before you, and you are unprepared for all. Ere another year, what thousands must be added to the inhabitants of the shades of death! and you may be of the number. How shall you escape? — for the wrath of God is revealed from Heaven against you, — his law condemns you, — his justice pursues you, — his terrors will shortly surprize you; — but his gospel offers you peace and salvation. See, the banner of the Cross is unfurled! Fly! take shelter under it! You have not a moment to lose; for you know not but—'this year thou shalt die!' MARIA.

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 471.]

NO. V.

ASIA.

IN a religious view, this most populous region of the world affords a scene truly afflictive. Darkness, as the shadow of death, is spread over all the nations of the east. The empire of China alone is said to contain more than three hundred and thirty millions of immortal souls; and not a beam of gospel light and truth hath yet arisen upon them! The population of the whole continent is supposed to exceed two thousand millions, and involved almost in the same spiritual blindness and ignorance.

This vast quarter of the globe is occupied by three great bodies of men; consisting of Pagan Idolaters, Mahometans,

and Christians, chiefly of the Greek church. The number of the first far predominates. Japan, Corea, China, Tonquin, Siam, the Burman Empire, Thibet, Tartary, Indostan, with other countries of the east, offer a melancholy prospect to a Christian's heart. He cannot extend the pale of salvation where God's revealed word affords no ground for hope. The laxity of miscalled Charity contradicts every sound principle of real Christianity. As but one name is given under heaven among men, whereby they can be saved, how should they believe in Him, of whom they have not heard? or, How obtain eternal life, but by the knowledge of the true God, and of Jesus Christ, whom he hath sent? That the gospel should be preached to every creature under heaven, is the injunction of the divine Master to his faithful disciples; and these millions among the Heathen, 'perishing for lack of knowledge,' cry with a voice which should awaken the attention, and rouze the zeal of every man who hath felt the value of his own soul, to rush to their help, and pluck the 'brands from the burning.' The call is imperious; and cannot be neglected in any land where Christ's kingdom is established, without great unfaithfulness to the divine Master, and criminal insensibility to the value of the souls redeemed by his most precious blood. The perishing Heathen claim our first concern and services!

The Mahomedan superstition, next in extent thro' this region of the earth, hath spread far and wide its baneful influence. It would carry me too far to trace the swarms of locusts rising from the bottomless pit, as they darken the sun, and extend the cloud from Arabia, Egypt, Syria, Asia Minor, through all lands from the remotest east to the Pillars of Hercules. Great part of Asia submitted to the sword, and to the seductions of the arch-impostor: vast countries, where once the cross spread its triumphant banners, are reduced to the basest servitude, and the light put out in obscure darkness; and the like inroads has the Crescent made on the idols of Paganism, and holds with them, through all this region, a divided empire. By these two unclean spirits, from the mouth of the beast and of the false prophet, is this fair portion of the earth spiritually made desolate!

Christianity once flourished in Egypt, Asia Minor, and the east. It is now reduced to the lowest ebb. No longer a graceful form in the beauty of holiness, the Greek church exhibits only the *meagre* skeleton of her former beauty and glory; and threatens her final extinction. Debased by superstition, and sunk in immorality, though the name and forms are subsisting, the temple totters from its foundation, and is throughout dilapidated, — the divine Inhabitant is fled! In characteristic excellence, such as should adorn the Christian name, it can claim no preference to the Paganism and Ma-

homedanism among whom it continues to subsist; and the Latin church seems just as degraded: their zeal exhausted in mutual anathemas, and more employed in biting and devouring one another, than in forming any plan, or exerting any labours of love for the salvation of those around them. Where tolerated, the Greek church hath lost all power, wealth, and respect, — despised and oppressed by its conquerors; and only permitted to exist under tribute. In a body still numerous and widely extended, a few may yet be found, according to the election of grace, who, having the Scriptures in their churches, may be taught of God, and believe to the saving of their souls; but where such are to be found, I have not yet discovered, — among Copts or Armenians, Nestorians or Eutychians, as all appear sunk in the lowest depths of ignorance and superstition, and destitute of the life and power of godliness.

With such inauspicious prospects the heart is ready to faint, and sink in despair of attempting a task so apparently hopeless, as reviving the stones of the desolate temple from the rubbish of ages, and infusing new life into the torpid mass: but Charity never faileth, and Faith can pierce through the thick cloud of difficulties. Who art thou, O great mountain before Zerubbabel? — thou shalt become a plain. We read what hath been done by feeble instruments, — from how small beginnings the most astonishing events have arisen; — we have beheld a few poor fishermen evangelizing the world, and in the name of their divine Master, in the face of dangers and opposition from Earth and Hell prevailing. Some flaming spirit, like Jacob Baradeus, or Luther, may arise to kindle up the expiring embers from the ashes that seem destitute of every vital spark. The Lord's hand is not 'shortened, that he cannot save, nor his ear heavy, that he cannot hear: he is the same yesterday, to-day, and for ever.' The residue of the Spirit is with him; if he will work, none can let it. We have the same promises as of old to encourage the attempt: he hath engaged to be with us always, even to the end of the world; and his charge is equally binding on us in all ages, as on those to whom he enjoined, 'Go into all the world, and preach the gospel to every creature: he that believeth shall be saved, and he that believeth not shall be damned.' Awakened by his awful voice, though late, to a sense of duty, a few of this land have associated to renew the arduous task, in dependence on Him who can bring strength out of weakness, and save by few as by many. — Oh, that all that are in Asia may hear once more the word of the Lord, and be turned from darkness unto light, and from the power of Satan unto God!

[*To be continued.*]

Evangelicana.

ILLUSTRATION OF ZECH. III. 9.

And upon one stone shall be seven eyes, &c.

The prophets were accustomed to convey instruction by symbolical action. In this case, a stone was placed; on which were engraved the figures of seven eyes. It is thought a well-known eastern custom will illustrate the subject.

In the oriental style, the counsellors of kings are called Οφθαλμοι Βασιλέων (*The Eyes of Kings*). In the monarchy of Persia, whence this prophet had come, there were always seven of them. 'Thou art sent of the king and his seven counsellors' (Ezra vii. 14.); and the names of these seven counsellors are mentioned in Esther i. 14. The prophet in this verse says, 'All these eyes shall be in the foundation-stone itself;' that is to say, such shall be the perfection of wisdom and knowledge in the great antitype of this stone, Christ Jesus, the only foundation of the church of God, that he shall in no case need the advice or counsel of others. Christ, our King, hath all the stores of wisdom and counsel in himself, and needs not that any should testify of man; for he knows what is in man. This illustration was suggested by the great Dr. Owen; and, perhaps, it may gratify some of our readers to turn to some of the passages of the Greek Classics, &c. in which the counsellors of kings are called *their eyes*. *Suidas* (in verb.) says the Persian satraps were thus designated; because, by them, the king sees all things. In Jul. Pollux. lib. ii, p. 89, line 7, ed. Geberi, they are called *the Eyes of Kings*, who inform him of that which they themselves have seen. — *See Scapula in verb.* οφθαλμος; *Xenophon, Cyropædia, lib.* viii (*p.* 642; *Hutch. 4to edit.*); *Herodotus, Clio* 31, *line* 1*st* (*edit. Gale, p.* 49); *Arist. Polit. lib.* iii; *Plutarch in Artaxerx.*; *Aristophanes, Acharnes, line* 92—94.

Means for promoting Love and Harmony among Church-Members.

Sir, *To the Editor.*

The following was written by a Minister of the Gospel, and presented by him to the Members of his Church; and which, if you think it will be useful to other churches, you are at liberty to insert in your valuable Magazine. C. B.

1. To remember that we are all subject to failings and infirmities of some kind or other.

2. To bear with, and not to magnify each other's infirmities.—Gal. vi. 1.

3. To pray one for another in our social meetings, and especially in private. — James v. 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering in other people's business.

5. Always to turn a deaf ear to any slanderous reports of a member; and to pay no attention to any charges brought against such, except well-founded.

6. If a member be in fault, to tell him or her of it first privately, before it be mentioned to others.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon; that is, 'To leave off contention before it be meddled with. — Prov. xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is to forgive; and how unlike a Christian it is to revenge.— Eph. iv. 2.

10. To remember that it is always the grand artifice of the Devil to pro-

mote distance and animosity among members of churches; and tha, therefore, we should watch against every thing that would further his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, To consider the express injunctions of Scripture and the beautiful example of Christ, as to these important things. — Eph. iv. 32. 1 Pet. ii. 21. John xiii. 5, 35.

WIDOWS' FUND.

Among the excellent Institutions which happily abound in this nation, the following, we believe, is not so generally known as it deserves to be. We insert a short account of it, not so much for the purpose of increasing the number of Applicants, as in hope that benevolent individuals, both in town and country, will, by the perusal of it, be induced to swell the List of Subscribers, by the addition of their Names.

Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers, deceased.

This charity was first instituted in 1783; and extends to the families of such ministers of the Presbyterian, Independent, and Baptist denominations, as, at their death, stood accepted and approved as such by the body of ministers of that denomination to which they respectively belonged; and who died so poor, as not to leave their Widows and Children a sufficient subsistence. Previous to their being relieved, the above circumstances must be attested by one or more ministers; and the Petition signed by a Member of the Society. — Every person subscribing One Guinea or upwards for two years, the same to be paid on or before Midsummer in each year, becomes, after that time, a Member of this Society, during the continuance of his subscription.

The annual sum now given to the English Widows, is £ 12 12s.; and to the Welch Widows, £ 9 9s. The number of Widows annually relieved, has lately been upwards of 160. The Managers are likewise empowered to give the sum of £ 10 each to as many as Ten Widows in one year, who may be in want of immediate assistance; and whose cases are peculiarly distressing and properly authenticated. The Managers may also give the sum of £ 10. for apprenticing out any child of a deceased minister.

A General Meeting of the Subscribers is held once a year; when 24 Managers, together with a Treasurer and Secretary are chosen. A sermon, recommending the useful purposes of this Society, is preached annually, in the month of April, at the Meeting-house in the Old Jewry; after which a Collection is made. The Managers meet on the First Tuesday in every Month, at Batson's Coffee-house, Cornhill, London, to receive applications. Eben. Maitland, Esq. Coleman Street, Treasurer; Mr. J. Webster, Queen Street, Cheapside, Secretary.

An English Widow, having £ 30 per annum income, is not deemed a proper object, unless she have one child to support. If she have £ 35 per year, she is a proper object, if she have three children to support; and so progressively, allowing £ 5 of income for every two children.

Every Welch Widow, having an income of £ 18 per annum, and one child to support, or an income of £ 21 per annum, and three children to support, is deemed a proper object; and so progressively, allowing an increase of income of £ 4 for an increase of every two children.

ANECDOTES, &c.

St. Bernard says, 'Every good man's heart is the temple of God, and his house of prayer. Be thou in bed, abroad in thy fields, at home in thy closet, the place makes no difference: thy prayers will consecrate and make it an habitation of God's Spirit and gracious presence.'

That indefatigable servant of Christ, the Rev. George Whitfield, preached, in the course of his ministry, which included 34 years and a quarter, *eighteen thousand* sermons; which was somewhat more than *five hundred sermons a year*. The day preceding his death, he expressed a great desire to enter his eternal rest; at the same time saying, 'Lord, thou knowest I am not weary *of* thy work, though I am weary *in* it!'

JUVENILE DEPARTMENT.

We have been repeatedly desired to recommend the most suitable Books for the Perusal of Young Persons, who have not the advantage of a living preceptor to direct them in their choice. This we shall attempt, confining our observations to two classes of books: those intended to convey religious instruction, strictly considered; and those which are adapted to expand and improve the mind in a more general view.

We shall begin with two of the most admirable and important Works in the English Language: *Doddridge*'s Rise and Progress of Religion, — and *Watts* on the Improvement of the Mind. The former adapted to alarm the conscience and awaken the mind to religion; and the latter to open the understanding, expand the faculties of the mind, and direct its enquiries after the most important truths. The former is of a nature purely religious; the latter leads the mind to the pursuit of literature and science; but still under the direction of the same Spirit which quickens the mind to seek the wisdom which is from above.

The plan of the Rise and Progress of Religion was drawn by Dr. Watts; but given up, on account of ill health, to his contemporary and friend Dr. Doddridge, who filled it up entirely to his satisfaction, submitted the whole to his revision, and, when published, addressed it to him in a very respectful Dedication.

Mr. Orton says, 'This book is a body of practical divinity and Christian experience; and contains, as it were, the substance of the author's preaching *.' The avidity with which it was read, and the approbation it received in the higher classes of rank and literature, was very flattering, while the good effected thereby was a much higher gratification to the pious author.

The work was at an early period printed in Holland; and highly approved by the Prince and Princess of Orange, and the principal persons in that country. There have been also several editions in French; one of which was lately reprinted by the Missionary Society, and circulated among the French prisoners.

The other work is of a different character, but no less excellent in its kind. Dr. Johnson says (speaking of Dr. Watts) 'Few books have been perused by me with greater pleasure than his 'Improvement of the Mind;' of which the radical principles may indeed be found in Locke's Conduct of the Understanding; but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended †.'

Great as is this praise, considered as coming from Johnson, it is still below the true character of the work. All young persons, of either sex, who have a desire for mental improvement, should make this one of their first books; and every student should read it thro', at least once a year.

Though published as a Supplement to the Doctor's admirable System of Logic, because afterwards written, it is perfectly a distinct book, and should be read before, as well as after.

* Doddridge's Letters, Note, p. 121. † Lives of the Poets, vol. iv.

Obituary.

MISS MANSILL,

OF ATHY, KILDARE COUNTY,

Was brought to the knowledge of the truth under the ministry of the Rev. T. Kelly. For some years she 'walked worthy of the vocation wherewith she was called;' and 'adorned, by her conversation, the doctrine of God, her Saviour.' She possessed, in an eminent degree, the meekness of the Christian character, — seemed, in every thing, to be governed by a single eye to the glory of her Lord; and manifested an uncommon solicitude for the conversion of her fellow-sinners. Her first convictions were so deep, as even to affect her health; and her separation from the world was sudden and decided. Notwithstanding this, she became an example of the danger of neglecting our Lord's precept, 'Watch and pray.' The world became a snare to her; she mingled too much with those who mind earthly things; and at length partook, to a melancholy degree, of their spirit. Her fall was, like the fall of believers in general, gradual. She at first ventured a little way, and was emboldened by degrees to venture farther, till all her peace of conscience forsook her, and her former pleasure and liveliness in the ways of God were changed to weariness and formality. While thus wandering from the fold of her good Shepherd, she was neither unconscious of her state, nor of the eventual danger attending upon it; and from some things which from time to time escaped her, it seems she looked to the day when she should be delivered from the snare by which she was holden. While in this awful situation, she was seized with one of the most malignant putrid fevers that had ever fallen under the observations of the physicians by whom she was attended. A few days before this, she had intimated to some female friends, that she was conscious of her situation, and would not be surprized if the Lord was shortly to visit her with sickness and death. This is a fact, attested by the most unquestionable evidence. When she felt the approach of the disorder, she seemed to have been fully persuaded that it would prove a sickness unto death; and from that time all the concerns of life appeared to her as nothing. For many days after her confinement, she was a total stranger to peace; and on being asked by a friend how she found her mind, she answered, 'I did not take heed to my ways, therefore, the hand of the Lord is upon me.' The same question being repeated some time after, she said, 'My bodily pain, it is true, is very great; but, when compared to the trouble of my mind, it is nothing, — my heart is ready to break in pieces!' Indeed, the distress of her mind is not to be described. It was even painful for some time to speak to her of the Saviour: the mention of his name only augmented her distress, by bringing to her recollection the happiness she once enjoyed in his service. She was conscious that she had followed strange gods: and that she could now derive no help from them; therefore, she said, 'My heart is sore pained within me, and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me.' She had not one comfortable view of the Saviour; and her mind was filled with 'a certain fearful looking-for of judgment and fiery indignation.' Despair was painted on her countenance; and the thought of meeting God filled her soul with horror.

After this season of darkness had lasted for some days, at length the Sun of Righteousness arose upon her soul, with healing in his wings. The Lord gave her 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' This blessed change soon discovered itself in the expression of her countenance; which now wore a smile of joy, declarative of the feelings of her soul. Being asked, some time after, how she found her-

self, she said, 'My body has been greatly distressed: but my soul has been in a heavenly state! My thoughts of Jesus have refreshed my spirit; and of his love to me I have not a single doubt. O what a Saviour have I!'

On the evening of the 31st of December, she conversed freely, and seemed stronger than for some days before. Speaking of death, she said, 'Though I am now happy in God, yet what shall I do when the hour of my departure comes? If the doubts which distressed me so much should return, I must sink under them. O, my dear Saviour, leave me not!' At these words she shed many tears. Being told that Jesus would 'never leave her, nor forsake her;' and that he would safely conduct her through the valley of the shadow of Death, — she said, 'All is well!'

It is worth observing, that whereas, when she was in health, she never attempted to sing; she now endeavoured to employ her voice in the Redeemer's praise. After repeating the following words, she sung them: — 'Jesus Christ is my Redeemer: he will save me, he will come; he will bring poor Ann to himself!' A little time after, she said, 'I am highly favoured indeed! What am I, that I should be taken from this accursed world to dwell with Jesus! O, my dear Saviour, come quickly, that I may see thee as thou art!' Her body had now swelled to an astonishing size, and her pains were uncommonly severe; but she was enabled to bear them all without a murmur; and, what is very unusual in this disorder, she retained the full use of her understanding; and was not, during the whole period of her confinement, for one hour incapable of the exercise of reason. When her bodily pain was particularly violent, she would say, 'I know that all will be soon over; and I shall enter a 'house, not made with hands, eternal in the heavens.' O, my blessed Jesus, in this tabernacle I groan, being burthened! I long to sleep with thee! Come, my Saviour, come to deliver me from pain of body, and let me enter into the rest prepared for thy people!' The following emphatical prayer deserves to be recorded, as it marks the deep consciousness which she felt of her departure from God: — 'O thou, who art the living God, quicken my soul! True, Lord, I have grieved thy Holy Spirit! I have departed from the path of holiness, — I have brought reproach upon the holy cause of the gospel, — I have distressed the righteous, and betrayed my Saviour! Forgive, forgive, O thou King of Glory, for thy dearest Saviour's sake! Thou hast forgiven me, my God: I know thou hast pardoned my sin; I know in whom I have believed! Let thy good Spirit never depart from me: keep the love of the world for ever out of my heart. Father, heal all my backslidings, love me freely, and guard me that I fall no more: let the Holy Spirit comfort me; and thy power support me in the hour of death! Other lords have had dominion over me; but now thou art my *only* Lord! Bring me safe to thyself at last, for the sake of my dear Redeemer, Jesus Christ!' She then said, 'I have told him all things, — will you now pray for me?' Her joy was at this time beyond description.

She begged of those who attended, to tell her friends and relations how tenderly she remembered them; and to inform them of her happy state and glorious prospects. She also called the servants around her; and exhorted them, in the most affectionate and pathetic manner, to seek the kingdom of God; and not to be found unprepared when the Judge should summon them to his bar. Soon after this her weakness rapidly increased, and her words were scarcely intelligible; but the name of Jesus was still uttered with delight; and some of the last words she spoke were, 'Hallelujah to the Lamb, who hath bought us a pardon!' When no longer able to speak, she signified by her gestures that her soul was happy. She fell asleep in Jesus on the 7th of January, 1808. — Her case is instructive. She was awakened in the prime of life, and abandoned the world for Christ. — The love of the world seemed, for a season, to regain its ascendency;

and she appeared in danger of being captivated by its snares: but seasonably the Saviour appeared for her deliverance. She is snatched as a brand from the burning, and taken out of a world wherein she was exposed to continual temptation, into a world where her happy spirit, without interruption or weariness, exults in the Saviour's presence.

ADOLESCENS.

Awful Account of J— H—.

IT is very useful and consolatory to read the experience of many characters recorded in the holy Scriptures; but we are apt to think their situations and their blessings peculiar to themselves, and, therefore, much more do we feel interested in the experience of fellow-creatures of our own time. When we consider their inheritance of the same depravity as ourselves, and their exposure to the same temptations and trials, how encouraging to hear one say, in the trying hour, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me:' but, not less does the agony in death experienced by the ungodly, which we are occasionally required to witness, prove the veracity of the sacred writings. Truly, 'their sins have found them out' before the crimson catalogue is produced at the judgment-seat of Christ; and the wages which they begin to receive, prove that 'the way of transgressors is hard;' very hard indeed is that way which leads to the regions of hell. Whilst instances of the former description are calculated to encourage, instances of the latter are calculated to warn.

A few months ago, I was requested to visit J—— H——, in my medical capacity. He appeared to be between 40 and 50 years of age. I had attended him in one or two previous illnesses, but without observing in him any concern about spiritual things. At this time, his complaints did not indicate imminent danger. Their immediate cause appeared to be, an incautious exposure to variable weather when at work; but a predisposition to them was evidently excited by frequent intoxication. I mention this as a caution to others, having frequently heard it argued, by persons addicted to drunkenness, that it did not injure their health. It often works by slow degrees, but its steps are sure. Its effects are like a mouldering foundation, which often continues imperceptibly to decay, until the superstructure gives way, and either falls or must be taken down. Habitual inebriation does not merely produce inordinate action in the vital parts, but really changes their structure, and thus gives origin to an irremediable disorder.

During the first few days of my attendence, H —— was convalescent; but, about the third or fourth day, he suddenly relapsed, and had an accession to his previous affections. Of this I had not been informed prior to paying my accustomed morning visit; and, therefore, did not expect to find him in bed. On entering the room, his eye almost pierced me to the heart. The most distressing anxiety was characterized in his countenance, which, at first, I imputed to the influence of his disease. Upon further examination, however, I found that this was not the case; and continued for a day or two uncertain of its real cause. His solicitude for my frequent attendance, the avidity with which he caught every word that was uttered, and the visible distress depicted on his features, combined to indicate his state.

The loss of health excites an earnest desire for its restoration; and no subject is so interesting to the sufferer as that of his own complaints, or something in reference to them; but it was not so here. This poor man laboured under diseases from which, in general, much bodily suffering is experienced: but he answered questions respecting it with brief impatience, and spoke on other subjects only with his looks,— looks which language cannot represent. He seemed, like the impious Belshazzar, to have seen 'the fingers of a man's hand

writing upon the wall,' which handwriting I was to interpret; but he feared lest the interpretation thereof should be against him. Conscience, which had been long since asleep, now began to speak, and laid death and its consequences open before him.

About the seventh day from my first visit, and the third from the commencement of this distressing scene, he could no longer conceal his 'troubled thoughts.' In broken accents, and with quivering lips, with a dread from which Nature appeared to retire, at length, he said, 'Pray, Sir, am I in danger?' The sentence seems now dwelling on my ear, and his aspect on my eye. He had ventured to ask; but seemed almost ready to forbid the answer! He was evidently in great danger; but under circumstances such as these, it was requisite to observe a medium in communicating it. He was not to be deceived by a too encouraging report, neither was he to be afflicted without a hope. With all the delicacy I could then command, I told him that health could not be lost without some little danger. This was sufficient. He wrung his hands in the agonies of despair, and exclaimed, 'What shall I do? What shall I do? What a sinner I have been! and now going to die without time to repent!' He continued in this affecting state; so that at present it was in vain to attempt any conversation. I repeated my visit in the evening; and found that he had been almost incessantly crying for mercy. At this time he appeared but little more tranquil; but was now peculiarly anxious to hear if there was a possibility of hope that his sins might be pardoned. Frequently, however, fits of coughing would interrupt his *painful respites*, and draw from him the most emphatic exclamations.—He would say, 'Now, I am going! Lord, have mercy upon me! What a sinner I have been! — and now going into the presence of God with all my sins!' When this agony was a little subsided, he spoke and listened alternately. He described himself as a great sinner, a swearer, a drunkard, and a sabbath-breaker. He had learned to read in his youth; but had now almost forgotten. He had not read his Bible, I think, for 20 years; and not for many years attended a place of worship. All these he now deplored; and very earnestly begged to be spared a few days. The obnoxious nature of sin was described, and Jesus was exhibited as a Saviour. A chapter was read to him, and prayer offered up; in which he seemed to unite very ardently, saying Amen after almost every sentence. I left him this night with but little alteration; and so he continued for several days. His situation was unfavourable for religious instruction; being a lodger in a house in which no Bible was to be found, and where many visitors would be considered intruders. We contrived, however, that the Scriptures should be read daily; but he complained that it could not be done more frequently and better.

On the ensuing Lord's Day, a minister was requested to visit him; for as we have none resident here, it could not be done before. — H.'s wishes were granted, with respect to his span of life being prolonged; and he promised much if it should be spared.

He was not, however, permitted to leave his room. Consumption had been feared throughout, and it was soon evidently established; which, after two months continuance, terminated his existence. During this time he seemed calm, and indulged a hope of recovery, which, under the most aggravated symptoms, is common in this disease. After about a week had elapsed, from the time of his greatest distress, he never spoke voluntarily in my hearing, and I have reason to think not in the hearing of others, of his soul. When enquired of respecting the state of his mind, he spoke with reluctance and uncertainty. He said that he trusted in Christ, and was 'sorry for his sins;' but it seemed too indifferent, to give us any hope, that he possessed 'the faith which works by love.' I saw him a few hours before his death, when the mention of his soul seemed to torture him.

CHIRURGUS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on Scripture Prophecy, *by* William Bengo Collyer, D. D. 8*vo*. 12*s*.

The illustration of Prophecy has of late very greatly occupied the attention of enquiring minds, and formed the instructive contents of several excellent and useful publications. After so much learning and investigation have been bestowed on the Prophetic Scriptures, it is scarcely to be expected that any thing very new should be advanced. The eloquent and justly-admired author of the work now under consideration, has in this volume, as well as in the former, on 'Scripture Facts,' shewn himself a firm, an enlightened, and a serious friend of revelation in general, and of its most glorious discoveries in particular. The course of Lectures here presented to the public eye, was, like the preceding course, first delivered from the pulpit; and, to gratify and improve a larger circle than could fill even an unusually crowded assembly, has been committed to the press. We are grieved to think that so much time has elapsed since its publication. Unavoidable hinderances have hitherto prevented the notice of it in the small part of our work allotted to the review of books; and we avail ourselves of the earliest opportunity in our power, to invite the attention of the religious public to its interesting contents.

Dr. Collyer's principal aim has been, by a selection of some of the most remarkable and important prophecies of both the Old and New Testament, to establish that proof of the divine authority of the inspired volume, which prophecy affords. His choice of particulars from so large a mass of predictions as is presented to view in the Scriptures, does great honour to his discriminating judgment and correct taste.

The outlines of the work are these: — After Two Introductory Lectures, one on 'the Nature and Kinds of Prophecy,' and another on 'Scripture Prophecy distinguished from Heathen Oracles,' the author proceeds to examine, with much care and perspicuity, 'The Prophecy relating to the Arabs, Gen. xvi. 11, 12; — The Prophecies of Dying Jacob, Gen. xlix; — The Character and Prophecies of Balaam, Numb. xxii, xxiii, xxiv; — The Prophecies of Moses respecting the Former and the Present State of the Jews, Deut. xxviii; — Prophecies respecting Babylon, Tyre, the Former and the Present State of Egypt, Isa. xiii. Ezek. xxvi. and xxix; — Prophecies respecting the Messiah; the discussion of which occupies Three Lectures; — The Prophecy of Christ respecting the Destruction of Jerusalem; — and the whole concludes with a Lecture on Prophecies Unfulfilled.

We cordially recommend the volume to the attentive perusal of our numerous readers, more especially of the young, for whose use it was principally designed. Were we called to assign the palm of superiority to any of the Lectures, we should say, that for accurate historical information elucidating prophecy, it is given to the 8th Lecture, entitled, 'Prophecies respecting Babylon, Tyre, the Former and the Present State of Egypt:' — and that, for the fine devotional pathos which constitutes the characteristic beauty of this author's discourses, we should invite attention to the 12th Lecture, 'On the Sufferings and the Exaltation of the Messiah, as the Subjects of Prophecy.'

The style of Dr. Collyer, altho' not in every instance perfectly and classically correct, is very impressive. Since the publication of his former volume, it has received no small improvement from the judicious diminution of redundant embellishments. We are old-fashioned enough still to wish, that it had been a little further employed in abbreviating some of the Introductions: they are, surely, too long. The attention is retarded from the main subject, by a variety of re-

marks, just and beautiful in themselves, but which appear to have no connection, but that which is exceedingly remote, with the subsequent Discourses. For the sake of that impartiality which we wish ever to be the character of our little Miscellany, we must remark, that, in the haste probably of composition, Dr. C. has inadvertently considered 'The Ancient of Days' (Dan. vii. 9) as a title of the Messiah (see Lecture X, page 288) whereas it is demonstrably plain (from verse 13) that 'the Son of Man' is descriptive of the Messiah; and that 'the Ancient of Days,' before whom he was brought, is designed to represent God the Father. We are always sorry when, in support of an important truth, an indefensible argument is adduced. The conclusion drawn by Dr. Collyer from such passages in the Old Testament as Isa. ix. 6, Jer. xxiii. 5, Isa. vii. 14, &c. in favour of the proper divinity of the Messiah as the subject of prophecy, meets with our most cordial approbation; but we have thought it the part of candour to remind the readers of the excellent volume before us, that, in the instance just mentioned, there was certainly an oversight. Let it, however, be remarked, that this little blemish by no means detracts from the literary merit, or the useful tendency of a volume which, we hope, will be eminently serviceable in pleading the cause of revelation and evangelical piety.

The introductory paragraph in the First Lecture, is a fine specimen of that accurate talent for description which Dr. Collyer so eminently possesses. In the hope that it may invite attention to the work at large, we feel great pleasure in transcribing it.

'In entering the temple of Revelation, one of the first objects which has attracted the attention of all ages and which constitutes a grand support, is the pillar of Prophecy. Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the wisdom of man, and the skill of science, in their combined efforts, attempt in vain to decypher. There is one interpreter, whose elucidations never fail to render the inscription intelligible:—it is Time. His hand retraces all the figures before the eyes of succeeding generations; his interpretation is recorded by the pen of faithful, impartial history; and, by comparing the commentary with the original, we are able to comprehend both the one and the other. This pillar is adamant, and resists the impressions of age. Its inscriptions were written by hands which have long since mouldered into dust, and by persons who did not themselves always understand what they wrote, nor were able to explain the characters which they formed; but the substance of them was dictated by God himself, and the column is his own workmanship. There have been many fruitless efforts made to shake this monument of infinite wisdom, and to erase these lines of unsearchable knowledge; but the pillar remains unmoved, the lines unimpaired, and the whole uninjured, either by malice or by years. The parts of this singular elevation which stand nearer the roof of the temple, are covered by an impenetrable cloud. The whole pillar was once equally involved; but Time, who has rolled away the mist from its base, shall, at the destined period, unveil the remaining part of it; and while we shall be able to read the writing, he shall announce, with unerring perspicuity, the interpretation.'

Hints on Toleration, *in Five Essays; suggested to the Consideration of the Right Hon. Lord Viscount Sidmouth and the Dissenters. By* Philagatharches. 8*vo*, 12*s*.

We consider the subject of these Essays as of peculiar interest in the present moment, and the work before us as demanding our early attention, as well from the ability with which it is executed, as from the attention, we understand, it has excited in the higher circles. We shall, therefore, give a brief analysis of the contents, and then offer a few observations to the consideration of the author and the public.

The First Essay animadverts 'On

the Right of Society to Investigate the Religious Principles of its Subjects;' and, denying this right, of course denies the power of tolerating 'religious principles' in the bosom of an individual. It is only as those principles are avowed or taught, that they can in any degree come under the cognizance of the magistrate, and become the subject of toleration.

Essay II. enquires into the 'Specific Limitations to the Extent of an enlightened Religious Toleration;' and the author excepts, 1st, 'Those principles which sanction the practice of vice,' as gross and practical Antinomianism; — 2dly, 'Those principles which tend to excite resistance against government;' which exception is illustrated by a reference to the fifth monarchy men and the early Quakers; — 3dly, 'Those Principles which sap the Basis of the Social Compact, particularly with respect to Judicial Oaths;' such as Atheists, Deist, and Roman Catholics; particularly the latter, on account of their holding the dangerous principles of Auricular Confession and Priestly Absolution, 'That no faith ought to be kept with heretics;' and, 'That the end sanctifies the means.'

The Third Essay considers 'Eligibility to Offices of Public Trust.' There are three things which the author considers as grounds of ineligibility, — Natural, Criminal, and Sentimental Incapacity; and there are three classes, which, on the last account, he considers as ineligible; Atheists and Deists, Jews and Roman Catholics. The parties eligible are reduced to two classes, — Episcopalians and Protestant Dissenters. In favour of the latter he observes, They hold no principles hostile to society; — they are, from principle, attached to the British Constitution and the House of Brunswick; and they can give the same civil security, for the discharge of public duties, as Episcopalians; and here the author censures, with too just reason, however originally well intended, the profanation of the Lord's Supper, by making it the term of admission to civil offices.

Essay IV. treats 'on Licencing Persons and Places for the Performance of Divine Worship.' Under this head he considers, 1st, The political reasons why meeting-houses should be licenced; viz. To prevent conspiracies, — to insure obedience to the laws, — and to protect loyal subjects in the exercise of religion; — 2dly, He examines the principles on which Dissenters may consistently apply for licences; *not* to derive ability, nor authority, nor a testimony of their qualifications, — *but* to give a pledge of their loyalty, and advance a claim for protection; — 3dly, The author states as his opinion, that licences should be granted to all persons of loyal principles; and that ordination is not a subject of the magistrate's enquiry; that to refuse licences on any other ground would be persecution; and that, were they refused, ministers of the gospel ought not to be silenced by such refusal; — 4thly, The author considers (which is perhaps the most delicate part of his enquiry) the propriety of limiting the privileges of licences. The duties of a stationary minister, he justly remarks, are incompatible with civil and military offices, and his public services merit such exemption; but as for itinerants and preachers engaged in secular business, he does not consider exemption equally necessary for them, but liable to various abuses. Licences, therefore, he conceives should be confined to stated ministers, each of whom should be required, when he claims exemption from civil offices, 'to produce a certificate, signed by three of the acting men of that place, or of those places where he has officiated, of his having preached, at least, twelve times within the last twelve months.' This, he is aware, would not meet the case of disabled ministers; but then he thinks that, 'generally, those circumstances which disable a man from preaching, would be admitted as a natural disqualification for office.'

The last Essay, which is upon 'The Liberty of the Press,' is perhaps the most elaborate, and is divided into five sections, prefaced with some remarks on the doctrine

of Judge Blackstone's Commentaries. Section 1 considers 'The general *uses* of the liberty of the press:' namely, 'The dissemination of knowledge, — national intellectual improvement, — the developement of truth;' and that 'it excites a general interest in political transactions, and constitutes the public the final tribunal of their equity or propriety.' Section 2 treats 'On the *abuses* to which a free press is liable; namely, Profanation of the divine character, — the inculcation of infidel principles, heterodox principles and corrupt politics, — and the extenuation of vice. Sect. 4, 'On the equity of trial and sentence by jury in prosecutions for *libels*: and whether the jury should determine the penalty in criminal as well as civil prosecutions for libels.' Section 5. 'On the particular influence of the liberty of the press in promoting the cause of religion.' On this subject the author remarks, 'It dispelled the darkness of popery, — brought forth the Scriptures to public view, — is a medium of expounding Scripture according to our own views: and must ultimately be a mean of disclosing truth. The primitive Nonconformists, when excluded from their pulpits, employed themselves in writing for the press a great number of the ablest works in theology. Lastly, 'The freedom of the press is the great *palladium* of religious liberty, and of the legal rights of Dissenters.'

Such is the plan, and so various and interesting are the contents of the Work before us; in which the author displays a respectable degree of learning and talents, a liberal disposition, and a patriotic spirit; yet there are some points on which we demur, and others on which we beg leave to differ from him. We have given the analysis without any interruption, that the reader might view his scheme as a whole, and be better enabled to judge both of the work and of the subsequent remarks, which we think it our duty to offer on this most important subject.

Religious toleration, we conceive, admits of degrees, some whereof may be granted, where others would be dangerous and inexpedient. It is one thing to allow a man the exercise of his religion, and another to admit him into important public stations. The former is, we think, the unalienable right of all men; and to talk of tolerating a fellow-creature in the exercise of worshipping his Maker, sounds very harsh, not to say ridiculous and profane. The author fully admits this as to individuals; and we doubt if it can be consistently denied to societies, or communities, provided their worship be open to public observation. Nor does it seem to us necessary that a public teacher should give any pledge or security for the nature of the principles he teaches. If he preaches sedition, it is at his peril; and if he encourages vice and immorality, he is amenable to the laws, as fully as in the case of printing or publishing from the press; and no pledge seems demandable in one case more than in the other: but to admit a man into the legislature, or into the high offices of the state, whose sentiments are avowedly unfriendly to the constitution, and to the high interests of religion and morality, is highly dangerous. A few individuals thus admitted, and the door left open to others, might, in a few years, be increased to a majority, sufficient, eventually to shake the throne, and overturn the consitution.

2. We do not exactly agree with Philagatharches on the subject of judicial oaths. Not only Atheists, but Deists, he thinks, ought to be rejected as evidences in our courts of judicature (p. 59); but this we conceive would arrest the course of business, and impede public justice, in a nation which unhappily abounds with disbelievers in Christianity, or at least in its divine authority. The Jew (he observes) swears by the Old Testament, and the Mahommetan by his Koran, which they esteem sacred; but the New Testament is no test of truth to the Deist, who denies its truth; nor perhaps to the Socinian, who, though he may admit the truth of the gospel-history, regards it not as sacred or inspired. To such, we think, and perhaps to all, the ancient method used in Scot-

land, of lifting up the right hand, and swearing by 'Him that liveth for ever and ever,' — is in itself far more solemn, and would maintain a strong obligation on many, who now make a jest of kissing a book, which they neither venerate nor believe.

3. We consider any test that could be devised for Roman Catholics equally nugatory and useless with those already employed. Men of honour and conscience, even in THAT religion, we are persuaded would not take an oath with the reservation and equivocation which he supposes; but if there are any of the lower orders (and we fear there are many) so ignorant as to suppose, that the priest has power to absolve the most sacred engagements, it is plain no form of an oath can bind their consciences; for they may swear, and safely swear, that they renounce, not only the Pope, but the Roman Catholic religion, while they believe the priest to possess a power to pardon every species of iniquity, and every kind of crime.

4. We differ from our author as to some points in the question now under examination, viz. the licensing dissenting ministers and teachers. We not only dispute the propriety of the loyalty of a man's principles being made the condition of his licence; but we strongly object to the executive power being made, in this case, the judge. Nothing can be easier than for a magistrate, adverse to the Dissenters, to find a plea for questioning the loyalty of a preacher's doctrines; nay, the very circumstance of his being a Dissenter, or a Calvinist, is, with many, a sufficient evidence of disaffection.— Such a prerogative, therefore, lodged with the magistrates, would be tantamount to a law for shutting up the meeting-houses, and silencing the pulpits of the Dissenters.

We have our doubts also as to the propriety and efficacy of the certificate he proposes to require from every licentiate (p. 255). A minister may be laid by 12 months from preaching; and, in the moment of returning to his people, be chosen into some parochial office, inconsistent with his ministerial duty; or his incapacity may arise from the loss of voice, sufficient for public speaking, which yet may not be thought a disqualification for the vexatious office of a petty constable. Students in divinity also, ought, we presume, to be exempt from military duty, as equally inconsistent with their present studies, and their future views.

Itinerant preachers, he admits, make great sacrifices, and suffer many privations (p. 225); yet these, he thinks, are not entitled to the same privileges of exemption as ministers settled in the pastoral office. As we have formerly given the arguments on both sides of this question, we decline again entering upon it *. The fact is, that in the late Militia Bills, the Legislature has refused exemption to all dissenting teachers, who are not *bona fide* ministers of distinct congregations; so that one principal object of Lord Sidmouth's proposed regulations seems already to be obtained.

On the last Essay we forbear offering any remarks, as we have already exceeded our limits; and wish the author had reserved this for another publication, as we conceive it has no necessary connection with the main enquiry.

Upon the whole, while we regard this as an able work, peculiarly important at the present moment, and recommend it to the attention of such of our readers as feel interested in the great national question of Toleration, we presume also to recommend to the author himself a reconsideration of his subject: and should the public voice call for a new edition, to make his statements as clear, and his arguments as invulnerable as possible, against the enemies both of Toleration and of the Protestant Religion.

Were we permitted to suggest a hint to the noble Lord, to whom these Essays are addressed, on the subject of Toleration, it would be in the language of a respectable body of Merchants, of whom a great prime minister once enquired, what he

* See Evan. Mag. 1809, p. 366, 479, &c.

could do to serve the [illegible]mercial interest: 'Be so good as to *let it alone, my Lord!*

Remarks *on the Favourable and Unfavourable Signs of the Times, in Reference to the Church of God in this Kingdom, the State of the Nation, and the Interests of Religion in the World at large.* By John Holloway. 12*mo*, 1*s*.

If in the natural world we observe two things ordinarily connected, we consider the appearance of the one as a sign of the other; and thus, in innumerable instances, govern our conduct. It is not, however, in the natural world only that such connections subsist. There are moral causes, which are no less indicative of moral effects than the appearances of the sky are of fair weather or foul; nor are these of less importance to the Christian than those are to the husbandman, the traveller, or the mariner. To be inattentive to the works of the Lord, and regardless of the operations of his hand, is to incur destruction from the Almighty.

The review which this pamphlet takes of our own times, indicates a mind observant of the things which are passing before us, and contains many profitable observations. The author divides the signs of our times into favourable and unfavourable, and considers them as relating to the interests of the church of God in our own country, to the state of the nation, and to the interests of religion in the world at large.

Among the favourable signs of the present times relating to the church of God in our own country, are reckoned, The abundance of the means of grace, and the great exertions that are making for the spread of the gospel; the beneficial and saving effects which have attended them; the union between ministers and Christians of different religious persuasions; with the many helps and spiritual privileges with which we are favoured. Among the unfavourable are reckoned, — The abounding of false doctrine; the number of mere professors who unite with Christian churches; the conformity of the church to the world; the want of personal religion; the low state of family-worship and family-government; the divisions and separations in Christian churches; the neglect of prayer-meetings; the disregard and abuse of the Lord's Supper; and the immorality and apostacy of many, some of whom have been preachers of the gospel.

Among the favourable signs, as it respects the nation, are reckoned, The number of serious Christians in the land; our internal peace and security; our religious liberty; the ground to hope for the continuance of these privileges; and the abolition of the slave-trade. Among the unfavourable, The prevalence of infidelity, irreligion, and profaneness; the corruption of Christianity, and the abuse of its ordinances; the Corporation and Test Laws; the failure of continental expeditions, and the treachery and defeat of our allies; the disposition for war; and the general corruption of morals.

Of the favourable signs of the times respecting the interest of religion in the world at large, the author mentions, The downfall of Anti-Christ; the liberty of conscience granted on the continent; the effects of the abolition of the slave-trade on the Africans; and the success attending missionary societies. Of the unfavourable: — The profaneness and immorality abounding in Protestant countries; the strength of Heathenish, Mahometan, Jewish, and other prejudices; the continuance of war; and the prevalence of philosophical infidelity.

On such a variety of topics there is certainly great scope for a thinking mind. We might demur on a few particulars; as, 'Whether, instead of saying that Christians should 'agree to differ,' we should not rather say, 'they should agree in the main, *notwithstanding* lesser differences?'. — Whether, if we had thought proper to allege 'the failure of our expeditions' as a sign unfavourable to continental interference, we should not as well have referred to our maritime successes, especially when engaging in our own defence, as a favourable sign of

our preservation? — and, finally, Whether 'the *most* awful signs relating to our country be the general corruption of morals?' We should rather say, the great contempt of Christ and the gospel. Herod's immoralities were great; but his crowning sin consisted in his opposing himself to the harbinger of Christ.

We mention these things, however, without supposing the author to have any decided meaning to the contrary. In regard of the general strain of the piece, it is such as we can cordially recommend to our readers.

A Door Opening into Everlasting Life; *or an Essay tending to advance Gospel Holiness, and to establish the Hearts of true Believers against their many Doubts and Fears. By the Rev.* And. Gray, 12*mo*, 4*s*.

Mr. Gray, we are informed, was, about a century ago, Vicar of Mottram, near Stockport, Cheshire; where his memory is still respected and revered; and it is partly for this reason that the venerable Mr. Olerenshaw, Mr. Gray's successor, has republished the work; and addressed it to the inhabitants of Mottram, and the populous chapelry of Mellor.

The Essay contains five short treatises: — 1. Arguments for leaving sin and living holily; 2. Directions to attain Eternal Happiness; 3. The Character of a True Believer; 4. The True Believer's Doubts resolved: and, 5, His privileges and Happiness considered. We transcribe the following character of the work from Mr. Olerenshaw's recommendation, which is prefixed: — 'The style is familiar and impressive; the doctrine in perfect accordance with the Articles, Homilies, and Liturgy of the Church of England; the subjects treated of are various, and inexpressibly important; and the whole strain is experimental and practical; so that, it is very probable, a more useful, instructive, and edifying *family-book* for common readers, is not extant in our language.'

Literary Notices.

Mrs. E. Tatlock has in the press Two Volumes of Poems, chiefly on Religious Topics.

New Editions of Gillies's Life of Whitefield; also Memoirs of the Countess of Huntingdon, Lady E. Langham, Lady A. A. Erskine, Lady Glenorky, Lady H. Hope, and the Countess of Burford, by Mr. A. C. Seymour, of Ireland, are in the press.

New Editions of the popular Works of Mr. Brookes, and of Brown's Christian Journal, are in the press in Scotland.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Works of the Rev. T. Scott (uniform edit.) 6 vols. 8vo, £2 10s.

Blaney on Jeremiah. A new edit. 8vo, 12s.

The Fathers of the English Church. Vol. 6, 12s. 6d.

Twelve Addresses, delivered at a School, by a Minister of the Gospel. 18mo, 3s.

The Cause and Cure of a Wounded Conscience. By T. Fuller, D. D. New edition, 12mo, 3s.

The Advantages of Early Piety unfolded; in a Series of Plain Discourses, for Young People. By T. Thornton.

Dr. Ellis's Knowledge of Divine Things from Revelation. Third edit. 10s. 6d.

Ann Tolleth. A new edit. 2d.

Doddridge's Hymns. A new miniature edition, black calf, 4s. 6d.

The Storm improved: a Sermon, occasioned by the Loss of the ship *Liberty*. By J. Clunie, 1s.

Gratitude to God for National Mercies: a Sermon, Nov. 18. By R. Young, D. D. 2s.

The Christian's Duty, &c. A new edit. by J. Hyatt, 8vo, 1s.

Hinton's Narrative of T. Davies. New edition, 6d.

Memoirs of Mary Ballard, with several of her Letters. Published by J. Bowden, Tooting. 12mo, 6d.

The Articles of the Church of England, with Scripture Proofs, 6d.

Bishop Hooper's Confession of Faith. Reprinted from the original edition, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICA.

Extract of a Letter from Dr. Vanderkemp to the Directors of the Missionary Society, dated Bethelsdorp, June 8, 1810.

——— 'On the 27th of February we had the pleasure to welcome the dear and long-expected brethren Wimmer and Pacalt. During their stay at the farm of brother Wessels, their labours seem to have been conspicuously blessed. Brother Pacalt is determined to accompany me to Madagascar, with brother Ulbricht and brother Verhoogd; while brothers Read, Wimmer, and Smith are resolved to remain at Bethelsdorp.'

Application has been made to the Governor of the colony to facilitate the voyage of these Missionaries, in a vessel direct from Algoa Bay to the island. His Excellency's answer signifies his readiness to afford all the assistance in his power; but expresses a doubt whether any vessel in government-service could touch at Algoa Bay. The mode, therefore, of reaching Madagascar appears as yet to be undetermined.

Dr. Vanderkemp mentions two persons, residing in the colony, who are desirous of becoming Missionaries; and he proposes, that another Missionary Settlement be established in the north-west of the colony, with a view to re-unite the dispersed members of the institution once supported at Zak River, under brother Kicherer.

Dr. Vanderkemp concludes his letter thus:—'The Lord continues to bless our labours; and the work of his converting grace begins to appear here and there among the farmers in our neighbourhood, but especially among the soldiers in Algoa Bay. The increased numbers of Missionaries here, by the arrival of the brethren Wimmer and Pacalt, gives to the last mentioned an opportunity for itinerating excursions among the colonists, which seem not to be in vain.'

In a postscript, the Doctor mentions, that the eyes of brother Ulbricht are become exceedingly weak; and he fears the commencement of a cataract: in which case his (brother U.'s) intended removal to Madagascar would be prevented

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Mr. Read, in a Letter, dated Bethelsdorp, June 5, 1810, says,

'We are now *seven* together; which is painful, considering the thousands of Heathen who want help; but we must wait the Lord's pleasure, which is yet uncertain.

'Brother Ulbricht intended to go to Madagascar; but he has a bad complaint in his eyes. He would be greatly missed, as he is very useful here. He is at present building a water-mill, and intends to try at a wind-mill. If the last could be accomplished, it would support the whole mission.

'We continue to be surrounded with songs of deliverance from time to time. The judgments of God threaten this country; but the inhabitants do not learn righteousness. None are aware that their sins are the cause; and this gives us reason to fear a heavier stroke. The earthquake continues to be heard and felt, from time to time, at the Cape; but has not now the same effect upon the people as it had at first.

'Bethelsdorp continues to be favoured, more or less, with the presence of the Lord. Some of God's people have sweet times; and many hear the gospel with attention and impression. The word seems of late to have had a very good effect among my countrymen (the English soldiers) at Fort Frederick. On the arrival of the detachment, there were but a few who knew the Lord, and who met in the bushes daily for prayer. About 10 or 12 have been added to their number; some of whom were the most

forward in all kinds of vice, and ringleaders in wickedness. This gives me liberty and boldness.

'The busy time of ploughing and sowing is, with us, at hand. A number of our people are gone to Graaf Reinet with 6000 feet of boards for sale, with five waggons: which will bring them about 1000 rix-dollars, or £ 200 sterling. When they return we hope to begin.

'We have of late discovered some fountains, near Bethelsdorp, more than sufficient to supply it with excellent drinking water; so that we shall make no more exertion to be removed. The Lord shews us that he is able to make a barren land a fruitful field. I have begun gardening again; and it is likely to succeed pretty well. I wish it was possible to get some seeds from England; but I am afraid to be so troublesome. Besides common vegetables, we should like to try to rear those fruits not known in this country, — such as currants, gooseberries, cherries, plumbs, &c. I know not how Mr. —— is at present disposed to the cause, else I am sure he, or any other friend, would make a small sacrifice for this purpose.

'We have again requested a supply of useful articles from England; the whole expence of which we desire may be deducted from our yearly support. I have begged a great coat: I think it is such as the coachmen wear. The brethren Pacalt and Wimmer have them. The thicker the better; as, on some of our journies, they are at once our beds and blankets.'

Extract of a Letter from Brother Read; containing a very interesting Account of his Journey to the Caffres.

Brother Read, who assists Dr. Vanderkemp at Bethelsdorp, had long entertained a strong desire to take a journey into the country of the Caffres; which he commenced January 5, 1810, accompanied by (the native) brother Cupido and six others.

'We reached the Sunday River before sun-set; which gave us an opportunity of getting through the woods before it was dark, otherwise we should have been in great danger from the elephants, who, as soon as it is dark, make their way to the water, in spite of any impediment before them; and there are no paths but those which they make. We rode till we supposed ourselves out of danger; and slept under a bush, upon the banks of the river. The river, which is here about 150 paces broad, has a most delightful appearance. A row of reeds grows as regularly on each side as if planted; and the water is sufficiently deep to bear pretty large vessels, only there are sand-banks at the entrance, as in most of the rivers of this country, which render them not navigable. Ebb and flood are visible for about 14 miles up the country.

'The next morning, the road being very wet and slippery, my horse, in ascending a steep place in a wood, slipped; and having his head caught by the boughs of a tree, was suspended, like Absalom; so that I feared he would have been strangled. Scarcely had we reached the bottom, when a large ox, who had likewise slipped, came down with great force upon me and my horse; but I was mercifully preserved.

'About noon, we reached the krall of my worthy friend Tizbi, a young Caffre, who had often visited us at Bethelsdorp, as long as the Caffres had been permitted to come into the colony. He had paid much attention to the word of God, and appeared to have powerful impressions on his mind. He resolved immediately to accompany us on our journey; which he did, and was of great use to us, not only as a guide, but in helping to explain the purport of my message.

'We arrived in the evening at the krall of one of the sons of Zlambi, who had engaged to procure the cattle stolen from our people: he was, however, gone to join his father, towards the Karoo. The Caffres behaved very irreverently during divine service; when Tizbi addressed them thus: "Have you no shame? Do you not know what great things he has to tell us? Have you no respect for his prayers, which he puts up for us night

and day, both here and at home?" This reproof was followed by a solemn silence; after which a long conversation ensued.

'The next morning we arrived at the krall of Gasta. Here I met with some Caffres who understood Dutch; with whom I freely conversed about their eternal welfare. This krall is situated about a mile from the sea-shore, and has a most delightful appearance. Vast fields of Caffre and Indian corn present themselves to view; which, with the herds of cattle, give it a strong European resemblance.

'After leaving this spot, we passed through woods of most excellent timber; but the path was so wretched, that we were obliged to lead our beasts. About noon we got through the woods, and arrived at Caffre-krall; when the people immediately brought us two large baskets of their sour milk, which was a most delicious treat to us. This beverage we procured at almost every krall we visited; and nothing was disgusting but the nastiness of the baskets, which are never cleaned but by the tongues of the dogs. This difficulty, however, I have long since learned to overcome.

'In the afternoon we reached the krall of the Caffre chief Camma, who, with his son, had always shewn much regard for the word of God. Here I was received with great joy; but wishing to hasten to Ztatti Zoer that evening, proceeded; promising to call on my return. He loaded us with Indian corn, which, when boiled or roasted, is very delicious On leaving this place, we again entered large woods, where we found fresh tracks of elephants, and perceived the devastation they had made, by breaking down large trees, and pulling up others by the roots. We came through these woods, directly down upon the shore; and arrived, at sun-set at the krall of Ztootazee: where I was received, by all who knew me, with open arms. Jan, however, and his father, were from home on a hunting-party, to procure skins for their carosses. The eldest son was present, whose friendship was very great. He immediately ordered a fat ox to be killed for our entertainment; and the women brought in abundance of Indian corn, besides a sufficient quantity of milk. A man was dispatched in the night to hasten the return of Jan, who, with his father, arrived next day. This situation, at a small distance from the shore, is also most delightful. The kralls, in number about 20, containing about 12 houses each, are built in a row, the gardens joining each other; all placed on an eminence, commanding a full view of the sea. There is abundance of fine grass, wood, and water. The elephants here are very numerous, and troublesome in the gardens; and the Caffres have no guns to shoot them. In the Boscheman's River, which is about six miles distant, are numbers of the hippotamus, or sea-cow, which are very easy to be shot. I was sorry that circumstances would not allow me to send my people out to shoot them. The house of the chief was allotted for my residence; but it was frequented by so many visitors, night and day, which, together with the smoke occasioned by the cooking, made it absolutely intolerable. My clothes also became red, from the colour with which they paint their bodies. The men are altogether unclothed.

'The next day we were visited by about 20 Caffres, three of whom were forerunners; and were soon followed by the rest of the company, with about 12 oxen, who are taught to proceed with great swiftness. The Caffre visitors were naked, as were those of the krall, except a belt round their heads; to which were fastened two wings of the crane, which had the appearance of horns. Each of these men had a shield in his hand, about four feet in height, made of an ox's hide, with a bunch of assagays (or long darts) fastened to it. With these weapons they will fight the most fierce lions and tygers, by creeping under them, and taking an opportunity to stab them with the assagay. The crane-feathers are used only in hunting, or in war; and in the latter, those who are so distinguished, act as the cavalry among our troops.

'Shortly after, arrived Jan, with his father. Our mutual joy at meeting was great. Jan, it seems, had submitted to the ceremony of circumcision, and was considered as the appointed successor of his father, in preference to his brothers, he being the only son of the real wife of Ztaatzoe. I had much conversation with the old man, who enquired particularly into the state of our institution, and expressed a strong desire to see brother Vanderkemp; and especially that a Missionary might be sent to instruct him. I told him that brother Vanderkemp had requested leave to visit the Tambookies, at which information he seemed very much grieved; and asked, 'Why *Tankekanna* * could do such a thing, — to neglect him, and pass by to another nation? Did he not think that Ztatzoe needed instruction as much as the Tambookies?' I assured him that it was my intention to try to visit him now and then; and he intreated me to leave no means for that purpose untried. Many of the inhabitants of the neighbouring kralls, especially those returning from the chace, paid us a visit, — all of whom expressed their joy on seeing me. The women were very troublesome, in begging handkerchiefs, beads, &c.; and seemed surprized when I expressed a reluctance to part with the handkerchief which was about my neck (having already got my pocket-handkerchief, and every other article I could spare); for they could not conceive the use of that about my neck. The women are always clothed, and appear to be very modest.

'I was surprized to observe the wonderful share of spirits which both men and women possessed; for, from morning to evening, they were busily engaged, some in playing upon their *gurus*, some hallooing, some singing, and making the most child-like gestures.'

* A name which the Caffres had given to Dr. Vanderkemp, and by which he is known through all Caffre-land.

[*To be continued.*]

CAPE OF GOOD HOPE.

We have formerly heard, with great pleasure, of a pleasing revival of religion among the British soldiers at the Cape, especially when the Missionaries, who were on their way to the Burman Empire, tarried there, while waiting for a ship. The following letter confirms the agreeable intelligence; and shews how desirous the pious soldiers are of obtaining further improvement in religious knowledge.

'Sir, *Cape of Good Hope, Aug.* 31, 1810.

He who is shaking the nations of the earth, and dashing them in pieces, has, by his sovereign grace, been shaking the kingdom of Satan among the soldiers at the Cape, and drawing, by the cords of his everlasting love, the *now* willing captives after the glorious chariot of the gospel of peace, — fresh trophies of that victory gained on mount Calvary by our victorious Captain, Jehovah Jesus. He beheld us in the waste and howling wilderness, sporting with our deceivings; possessed by legions of lusts, and tottering on the brink of eternal misery. He sent his word to heal our souls; and his messengers, Fritchett and Brain, with the glorious news of 'peace on earth and good-will towards men.' For these things, let every one that is godly praise him!

But we are ignorant, and our instructors few: I have, therefore, to request that, if consistent with the designs of the Missionary Society, you will send us, by as early an opportunity as possible, the books mentioned in the succeeding page of this letter. As it is not intended to put the Society to the expence, while more important objects demand their utmost attention, a small sum is collected monthly, to be paid into the hands of the managers of the Society at the Cape when the books shall arrive.

I remain, &c. W. A.

To J. Hardcastle, Esq.

A List of Books then follows, including some of the Works of Wilsius, Owen, Edwards, Watts, Newton, Romaine, Bunyan, Scott, &c. &c. It is scarcely necessary to add, that the request of the soldiers was readily granted.

EAST INDIES.

We learn that letters have lately arrived from the Baptist Missionaries in Bengal, containing encouraging accounts. One (dated March 26, 1810) speaks of Mr. John Peter as having entered on his work in Orissa with a spirit that appeared truly pleasing; and of the door opening before him more freely and extensively than was expected. It also represents Carapeit, the Jessore Missionary, as very diligent and successful. The church in that district, of which he has been ordained the pastor, consists of four branches, about 30 miles distant from each other; to each of which he pays a monthly visit, preaching the word and administering the Lord's Supper; where also, at his request, four Hindoo brethren are sent to reside. If his success continues, it is hoped these four branches may become so many distinct churches. Between Jan. 1 and the date of this letter, 25 had been added to the different churches; ten of whom were at Berhampore, and twelve in Jessore.

In another letter (dated May 23 and 25, 1810) mention is made of the baptism of the mother of Deep Chund, who, by her tears and entreaties, had formerly drawn him aside into idolatry; but who was afterwards induced, by his intreaties, to attend on the preaching of the word, which was blessed to her conversion. The church and congregation at Calcutta were on the increase. Four had been added in the last month, and six more stood as candidates. Religion was much the topic of conversation in the city. The galleries of the chapel required to be finished. The charity-school amounted to 50 boys. Twelve or thirteen soldiers from Fort William attended the chapel, and appeared to be seriously enquiring after salvation. The same was true of many of different nations in Calcutta. Mr. J. Peter, and those who were with him in Orissa, among whom is one newly baptized, had formed themselves into a church.

The above is the substance of the intelligence. A more particular statement will be given in No. XXI of the Periodical Accounts.

N. B. We find Lord Minto has expressly given leave to Lee to settle as a Missionary, and that Gordon is likely to obtain the same.

SPAIN.

In the late decree of the Cortes respecting the liberty of the press, the regulations are similar with those which exist in England, except *on matters of religion*; in which, it seems, no liberty whatever is likely to be allowed, as every paper on the subject must pass under the eye, and obtain the sanction of a papal ecclesiastic before its publication.

Article VI. 'All writings on matters of religion remain subject to the previous censorship of the ecclesiastical ordinaries, according to what is laid down in the Council of Trent.'

Letter from a Seaman, on board his Majesty's Ship Zealous, Lisbon, dated off Villa Franca, Oct. 23, 1810.

'My serious brethren are distributed in flat-bottomed boats, or launches with carronades, or doing garrison-duty. The Lord is very merciful to us. The other day the French struck our launch with some shot, that took off the legs of four men before, behind, and on either side of brother S. and never touched him. The Lord is truly merciful unto us, and preserved him. Our flat was alongside at the time the men in the launch lost their limbs. Five shots came so close to us in the flat, that the wind of them was like fire across our faces. We are suffering great hardships; but the Lord is sufficient for us, and has hitherto preserved us. We have constantly to encounter the French at Villa Franca, with our boats, against the town and batteries. The towns up-

the river are desolate, and the houses without inhabitants. You may say

'Destruction covers all the land,
The seat where Babel stood;
The temple of our gospel foe
Is now a scene of blood!'

Slaughter and the devouring sword is walking the streets around, — Babel is falling beneath the stroke, and staggering to the ground. Dear friend, Pray for us, is our particular request. May the Lord bless you all on shore. Our brethren on board send Christian salutation-greetings by Yours," &c.

To the Rev. G. C. S. Penzance.

ROME. — The Emperor has issued a decree, by which the clergy are forbidden to marry any person, without the sanction of the civil magistrate, under the penalty of deprivation and two years imprisonment for the first offence; five years imprisonment for the second offence; and for the third, hanging or imprisonment for life.

Thus are the priests in that country deprived of the power of administering one of their seven sacraments, unless they have the sanction of the civil power. — How are the mighty fallen!

VESUVIUS. — A tremendous eruption of this volcano took place on the 13th and 14th of September last. The village of Resina was nearly overwhelmed by the torrent of lava. Fresh eruptions were apprehended.

AMERICA.

Charles Town, South Carolina. — The Bible Society of Charles Town, South Carolina, adopted their constitution on the 18th of June; and elected their board of managers on the 18th of July, 1810. At this time, viz. Aug. 28th, the number of members is about 300; and the amount of funds obtained, about 2500 dollars. Subscription papers, for procuring an increase of members and funds, are lodged in the hands of all the members of the managers, — and other friends of the Institution; and any person subscribing and paying *five dollars*, becomes a member of the society, and continues to be a member on paying *two dollars* annually; or, on paying *fifty dollars*, becomes a member for life, without any further contribution. Of this latter class of members, there are now about twenty.

It is believed, that twelve or fifteen other Bible Societies have been already established in the United States, in addition to numerous Missionary Societies, which have been in existence, and in successful operation for many years past. Of these Missionary Societies, one, with funds of about 2500 dollars, is supported chiefly by the Independent, or Congregational Church, in Charles Town, South Carolina. The Bible Society of Philadelphia has ordered from London a set of stereotype-plates, for printing the whole of the Old and New Testaments, by which they will be able to supply all the Bible Societies in the United States with copies of the Scriptures on the most moderate terms, &c.

Bible Society in Nova Scotia. — The British and Foreign Bible Society lately sent a considerable number of Bibles to Nova Scotia. This has given occasion to an Institution of a similar kind in that province. The Rev. Hugh Graham, writing to his correspondent in July last, says, 'A Bible Society was instituted at Truro: the object similar to that of the parent Institution. It comprehends the eastern division of this province. Different denominations unite as one association. The Rev. Mr. Waddel preached at the establishment of the Society, from Job xxiii. 12. 'I have esteemed the words of his mouth more than my necessary food.'

LONDON.

SECRET DEVOTION.

London, Dec. 6, 1810.

AT a Monthly Meeting of the Ministers of the *Independent* (or Congregational) denomination of Protestant Dissenters, *it was resolved*,

1. That the ministers present intend (by divine permission) to

preach to their respective congregations, on the Second Lord's Day in January, 1811, on *the Necessity and Advantages of Secret Devotion.*

2. *It was resolved* on the motion of some ministers from the country, That the same practice be recommended to their brethren in the country.

These Resolutions were occasioned by the pleasing information given to the company, that much benefit had been derived from the plan adopted in January, 1810, of preaching, on the same day, on *Family Worship.*

Middlesex Sessions.— Eleven persons appeared before the Court, and applied for Licenses to become Preachers of the Gospel. It appeared that they were in obscure stations of life. The Chairman (Mr. Mainwaring) expressed great reluctance in complying with their desire, on account of their unfitness for the sacred office they were about to enter upon, and a suspicion that their object was to evade the militia laws, and other public duties, from which ministers are exempt. He admitted the claims of some, and rejected others, on account of not being of sufficient age. —*The Examiner, Dec* 16.

The Lord Mayor lately fined a newspaper carrier for vending on a Sunday, a pretended second edition of one of the Sunday newspapers. The Lord Mayor expressed his determination to take every measure in his power to put an end to the custom of hawking papers about the streets on the Lord's Day. His Lordship observed further, that it was evident in this, as in former cases, that no news whatever had arrived; and that the publication of the Paper itself was therefore a gross fraud upon the public.—*Times, Nov.* 27, 1810.

BRISTOL MONTHLY LECTURE, 1811.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 17, *Th.*	The Pithay,	The First Promise.	Dr. Ryland.
Feb. 13, *W.*	Tabernacle,	The Establishment of the Jewish Economy.	Mr. Thorp.
Mar. 12, *Tu.*	Bridge-str.	The Duty of Professors to the Unconverted.	Tab. Minis.
Apr. 16, *Tu.*	Broadmead,	Deceitfulness of the Human Heart.	Mr. Roberts.
May 16, *Th.*	The Pithay,	On Behalf of the Tract Society.	Mr. Page.
June 13, *Th.*	Castle-green,	Abrogation of the Jewish Economy.	Mr. Lowell.
July 17, *W.*	Tabernacle,	Jesus the True Messiah.	Mr. Roberts.
Aug. 13, *Tu.*	Broadmead,	Deliverance of Israel from Egypt.	Mr. Thorp.
Sep. 10, *Tu.*	Bridge-str.	Influence of Religion on our Secular Concerns.	Tab. Minis.
Oct. 17, *Th.*	The Pithay,	The Conversion of the Jews.	Mr. Lowell.
Nov. 14, *Th.*	Castle-green,	Origin and Design of Sacrifices.	Mr. Page.
Dec. 11, *W.*	Tabernacle,	Last Curse on Mount Ebal.	Dr. Ryland.

UNITED MEETING OF PRAYER,

for the Success of the Gospel at Home and Abroad,

to be held in Bristol, for the Year 1811.

Time.	*Place.*	*Time.*	*Place.*
January 7,	Ebenezer.	July 1,	Bridge-street.
February 4,	Bridge-street.	August 5,	Castle-green.
March 4,	Castle-green.	Sept. 2,	Portland Chapel.
April 1,	Tabernacle.	Oct. 7,	Lady Huntingdon'
May 6,	Broadmead.	Nov. 4,	Tabernacle.
June 3,	The Pithay.	Dec. 2,	Broadmead.

POETRY.

ODE ON THE NEW YEAR.

THE PRESENT.

Ah! do I see another year,
Who have so many seen?
Doth Mercy yet for me appear
Who have so fruitless been?
Still does the lamp of Being burn,
Tho' with such feeble glow;
How shall I render in return
The debt of love I owe!

I have a distant land to seek,
An ever-bless'd abode;
I have a beaten path to keep,
And light to shew the road;
Yet how I linger on the way,
Unwilling to be gone,
While swift declines Life's transient day,
And evening shades come on.

Now Time begins a date anew,
Let me new ardour feel;
And may the days to come, tho' few,
Increase with double zeal!
The past demands a grateful song,
The future claims my trust,
For God, who rolls the years along,
Is wise, and good, and just!

THE PAST.

Source of Being, great Creator,
At whose fiat Time began, —
Fount of Grace, and Lord of Nature,
Author, Hope, and End of man!
Thus far thou hast safely led us,
Cheer'd our faith and check'd our fear;
Pity'd, spar'd, sustain'd, and fed us,
Brought us thro' another Year!

By Thee, orbs of glory beaming,
Trace their circles thro' the skies;
And the earth with plenty teeming,
Flow'rs, and herbs, and food supplies.
Swiftly in succession pressing,
Lo! the seasons scatter'd round,
Varied beauty, constant blessing,
And the Year with goodness crown'd.

Bow'd beneath thy vengeance present,
Guilty nations feel thee just;
Thrones and mitres, crown and crescent,
Fall and mingle with the dust!
Deeds of death and wild disorder,
Rumour brings to wound the ear;
Yet sweet peace is in our border, —
We are spar'd another Year!

While Destruction round us rages,
Thou dost Zion still defend;
Fix'd upon the Rock of Ages,
She shall stand till Time shall end!
Still the gospel trump is sounding,
Jesus still is strong to save;
Grace, and Truth, and Love abounding,
One more Year of mercy gave!

THE FUTURE.

Oh! Thou, eternally the same,
Whose wisdom rear'd this wondr'ous frame,
And fix'd the date of things!
Subject to change and swift decay,
Created beings haste away,
On Time's incessant wings.
Veil'd in impenetrable night,
To-morrow's doubtful fruits or flight
No anxious heart can tell;
Yet one sufficient truth is known,
Our times are in thine hands alone,
And thou dost all things well!

Prosperity on some may shine,
While some 'midst adverse blasts repine,
And wither'd good deplore.
Some may Ambition's height ascend,—
Some down in degradation bend,
And sink to rise no more;

Some, who have hail'd the new-born Year,
Or ere its close shall disappear,
While others take their place;
And thousands yet unknown on earth,
From this New Year shall date their birth,
To life's uncertain race.

What future change awaits me here
I cannot tell, — nor need I fear,
If Thou my way approve;
Nor sickness, poverty, nor death,
Nor foes around, nor fiends beneath,
Shall strip me of thy love!

Soon shall the last great change draw nigh,
When Time shall end, and Death shall die,
And Earth consume in flame:
Then shall the sinner meet his doom,
And saints possess their promis'd home,
Eternally the same!

ALIQUIS.

HYMN.

[*By the late H. K. White.*]

AWAKE, sweet harp of Judah, wake,
Return thy strings for Jesus' sake:
We sing the Saviour of our race,
The Lamb, our shield and hiding-place.

When God's right arm is bar'd for war,
And thunders clothe his cloudy car;
Where, where, oh! where shall man retire,
T' escape the horrors of his ire?

'Tis he, the Lamb, to him we fly;
While the dread tempest passes by;
God sees his Well-beloved's face,
And spares us in our hiding-place.

Thus, while we dwell in this low scene,
The Lamb is our unfailing screen;
To him, tho' guilty, still we run,
And God still spares us for his Son!

While yet we sojourn here below,
Pollutions still our hearts o'erflow;
Fallen, abject, mean, a sentenc'd race,
We deeply need a hiding-place.

Yet courage; days and years will glide,
And we shall lay these clods aside:
Shall be baptiz'd in Jordan's flood,
And wash'd in Jesus' cleansing blood!

Then pure, immortal, sinless, freed,
We, thro' the Lamb, shall be decreed;
Shall meet the Father face to face,
And need no more a hiding-place!

The Latter Day Glory.

COME, brethren, and sing
Our Saviour and King:
With highest hosannas creation shall ring.

Continue the strain,
Repeat it again,
And shout Hallelujah! Amen and amen!

The mountains bring Peace,
The little hills Grace;
Join angels with sinners in anthems of praise!

Behold, the clouds bend,
The showers descend;
Again swell the chorus that never shall end!

The reign of the Son
With us is begun:
To conquer the nations Messiah rides on.

The flame of his grace
Sets Earth on a blaze,
And makes man's dark dwelling a planet of praise.

Each sceptre and crown
He claims as his own;
And sov'reigns with subjects fall worshipping down!

This triumph shout all
The tenanted ball:
God blessed for ever, and Lord over all!

CHORUS.

Continue the strain,
Repeat it again;
And shout Hallelujah! Amen and amen!

A NEW YEAR'S THOUGHT.

ANOTHER Year, how swiftly run!
Another Year, how soon begun!
And thus our life we spend!
Just like a story briefly told,
We're born and live, and soon grow old,
And soon our days we end!

How vain, alas! the prospect seems,
And only fill'd with airy dreams
And Time's fantastic joys;
The same dull round of pleasure now,
Anon, — of grief, and pain, and woe:
Thus Time our years employs!

And were this all, we well might say,
We loath it; nor would live always,
Tir'd of the world and sin;
But Patience softly cries, "I'll wait
The days of my appointed state:
Soon shall my heav'n begin."

My fleeting days I would improve
In works of faith and holy love,
My Jesus glorify:
Soon shall I woe and sin resign,—
Soon in my Saviour's image shine,
In yonder world in high!

Westminster. S.

London Female Penitentiary.

PASSING by night the streets along,
Th' hysteric laugh, the oath, the song
Of harlots wound the ear;
See how the yawning lake they brave,
And sport just o'er th' untimely grave,
With scarce a pitying tear!

Once they were modest, timid, mild,
Each one her father's much-lov'd child;
Her tender mother's joy:
By fair pretensions led astray,
Now wide they roam to seek for prey;
And ruin'd, now destroy!

Yet some there are, with heaving breast,
Who sigh for liberty and rest;
But refuge still is fast
The house of Mercy's too confin'd
T' admit within each anxious mind,
There led by Bethlehem's Star!

Shall not the Lord's elect be brought?
And ev'ry soul of God be taught,
In his own time and way?
Harlots and thieves among them press
The heavenly gate, and loud confess
The great Millenial day!

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Rev.d John Winter.
Newbury.

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THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1811.

MEMOIR

OF

THE LATE HERMANUS HILBERTUS POST, Esq.

OF DEMARARA.

(In a Letter from the Rev. Mr. Wray to the Editor.)

(Continued from our last.)

[The following Extracts from the Letters of Mr. Post are given (as promised in our last) to shew how much he had at heart the glory of God, and the salvation of the negroes: —]

'My health and strength (he says, in one dated Feb. 1808) have failed me much for several months, and disabled me, in many instances, from being as useful as I could wish; but I know that our Lord has no need of me: I am not worthy to serve his cause. Join with us in earnest prayer, that the work here, as well as in other places, may continue and prosper, to the salvation of many of every colour. God, in his mercy, has prepared a way for his minister; and will, I trust, continue to bless his labours with his Almighty power, and open the understandings of the people, to whom the sound of every scriptural or spiritual expression is new. May his health be preserved, and the obstacles against future undertakings be removed!'

When writing for a person for the school, he says,

'My constitution is such, that it does not promise me many more healthy days. The gout seems to continue my constant companion; but I trust I shall, before my departure, see that long-desired work accomplished, of instructing the youth of all classes in the ways of true wisdom.'

In another letter, dated Jan. 12, 1809, he writes,

'It would be ingratitude to our God and Saviour, not to praise his name for what he has done. He has built his temple in this wilderness, and, I trust, has given us reason to call it *Bethel*, because many of the ignorant negroes have experienced the presence of the Lord. It is not possible that such a change could otherwise have been effected in their conduct, both on mine and other estates, but especially on the estate next to mine. They were formerly a nuisance to the neighbourhood, on account of their drumming, dancing, &c. two or three nights in the week, and were looked on with a jealous eye, on account of their dangerous communications; but they are now become the most zealous attenders on public worship, catechizing, and private instruction. No drums are heard in this neighbourhood, except where the owners have prohibited the attendance of their slaves. Drunkards and fighters are changed into sober and peaceable people, and endeavour to please those who are set over them.

In another letter he writes,

'I have not the pleasure to find that my own negroes attend so well as those on other estates; but I thank God that many of them do, and are very zealous indeed, and much concerned to have an interest in that Jesus who came to die for sinners. I asked one of my carpenters, if his knowledge was much improved; to which he replied, 'Very much;' and said he was convinced of sin. I asked him, if he were to fall in a river, and a plank were thrown to him, what he would do; to which he answered, 'I would take hold of it very strong: so I do Jesus.' He, and several more, assure me that their only hope is on what Jesus has done for them; and that they pray daily for wisdom and the Spirit of God. Many express themselves with great thankfulness that they have an opportunity to hear the gospel, when, surely, I point them to the First Cause, who shewed his love to them, in directing me and the hearts of the good people in Europe, to do it. It is affecting to see so many black faces in the meeting, who formerly were not much distinguished from the brute creation, all directing their faces toward the minister, especially when the subject is very serious; and in prayer, to see many kneeling, others standing, repeating with a sigh the word *Amen;* and to hear from their lips the words plainly expressed, both in prayer and singing hymns. These are pleasing facts. I recommend us all to the prayers of the Christian people in England. We think it our duty to pray for the coming of the kingdom of Jesus over all the world.'

I could make a great number of more extracts from the many letters he wrote to his friends on the subjects of religion and preaching, but these are sufficient to shew us how anxious he was for the salvation of his people, and for the preaching of the gospel in general; and how he rejoiced in God when good was done, either among his own negroes or others. He gave *his* great encouragement to attend preaching; but very few came, either to learn the catechism or to hear the word: which sometimes cast him down. He used to give them the Saturday to go to the market, that they might have the Sabbath to themselves; and sometimes he ordered them to be called together on the week days, in his own time, that I might speak to them. He also often told them he would not give them their fish if they would not hear God's word; but all the means he could use had not the desired effect. Some of them would say to him, when he was speaking to them on the subject, 'Massa, me no jacket, me no hat, no shirt to attend church;' but when Massa gave one they would not attend long. Some of them would say, 'Me no do bad; me no thief;' and numbers of excuses they would make to him. However, he rejoiced to see a few of them attend, and was constantly encouraging them. He would converse with them in the most affectionate manner, explain the Bible to them, and catechize them; and not only his own, but those also who came from other estates; and sometimes he would spend a great part of the Sabbath before dinner in this work. He had a large Family Bible, with excellent plates, which he would explain to them, to give them an idea of the historical parts of the Old and New Testament. Thus did this good

man do all in his power to bring sinners to Christ. O that all the West Indian Planters would follow his example! then would happiness indeed be diffused among the poor Africans!

It may now be proper to say something of Mr. Post's views of the great doctrines and duties of Christianity.

His doctrinal sentiments were Calvinistic, as will be observed from the above extracts of his letters. These sentiments he formed from the Bible, and not from any human author. His mind was too noble and independent for any thing of this kind;—however, he had not read many books on doctrinal subjects. An Exposition on the Heidelbergh Catechism was his favourite work. He also greatly approved of the Assembly's Catechism after he became acquainted with it.

His mind had formerly been much perplexed about the inspiration of the holy Scriptures; and the more he read on the subject in human authors, the more he was confused. The reading of the word alone confirmed his mind in this glorious truth. The fulfilment of the prophecies, the majestic language of the Scriptures, and the holy precepts it contained, especially the sayings of Christ and the epistles of Paul; the effects the gospel produces, and its progress through the world by the mildest means, in the midst of the greatest opposition, firmly established him in their truth; but the fulfilment of the prophecies appeared to have the greatest force. Some parts, however, of the Old Testament he conceived to be unnecessary; and one sentiment, which he thought it greatly favoured, is certainly much to his discredit, and one of the greatest blemishes of his whole life, namely, Concubinage. I mention this, because it is well known that he had practised, and did not conceal it; and should any persons read this Memoir who were acquainted with him, and not find it recorded, they would probably throw it aside, and say, 'It is a partial account.' I am also certain that he would have mentioned it himself, had he written his own life. We find that God himself, in his own holy word, has recorded the faults of his servants, as well as their good actions; not indeed for our imitation, but that we may avoid them, and also to shew our weakness when left to ourselves. This, perhaps, is the only objection that can be alleged against the character of our excellent friend; but it must be observed, that he not only forsook this sin long before his death, but bitterly lamented he had ever been guilty of it.

He possessed an uncommon esteem for the word and ordinances of God. He had been taught to read the Bible at home: he brought it with him to Démarara; and read it every day, not merely as the effect of custom, but that he might derive benefit from it. Soon after his arrival, the gentleman with whom he then lived, used to laugh at him, and say, 'Mr. Post, you read your Bible to atone for your sins;'—to which

he would reply, 'No, Sir, I do not; but I read it to keep me from sin.' After he had a house of his own, he read it every morning to his family, before they arose from the breakfast-table; nor did company or occasional visitors hinder this practice. I have heard a gentleman say, 'I used to call upon Mr. Post when I went to town; but I left it off, because he always detained me by reading the Bible. Not that I have any thing to say against reading it, God forbid; but I wanted to be in town about my business.' In private, Mr. Post not only read the Bible, but diligently studied it, meditated upon it, and was well acquainted with its sacred contents.

In the preaching of the gospel Mr. Post greatly delighted. He thought those persons blessed indeed, who dwell in the house of God to hear his holy word, and join in prayer and praise; but such opportunities he could not enjoy for more than 20 years. His lot was cast in a land where the water of life did not flow; but to supply this deficiency, he or one of his friends used to read a sermon every Lord's Day; and he frequently retired into the plantain-walks for this purpose. The last three or four years before the gospel was preached on his estate, as soon as breakfast was over, he used to retire to a small house, which he built at the sea-side, to read and pray, that he might be free from visitors who came to his house, and worship his God in spirit and in truth. His strongest objection to Demarara was, his not having an opportunity to hear the gospel, and to converse on spiritual things.

In the month of May 1783, he and Mrs. Post took a voyage to Holland; and I have heard him say, he pitied every person he left behind him in such a heathen country. However, he did not enjoy himself so much, in a religious way, as he expected; people were not so much inclined to speak about spiritual things as he had apprehended. His enjoyments were not so great there as in Demarara, when perusing the word of God in private.

In October 1785, he returned to Demarara; and in 1788 he retired to North America, for the benefit of his health; and came back in the following year. In 1791 he again went to America; and continued there seven years. He had then an opportunity of attending various places of worship in New York, where he resided a considerable time. He spent four years at Nuin Rochell, 21 miles from New York, on a farm called *Belle Vue*, which he bought and managed himself; and I have often heard him say, he was far better pleased in driving the plough than in managing the negroes.

In 1797, his affairs in Demarara rendered it necessary for him to return. He then found his estate in very bad order, and most of his little Creole-negroes were dead. A little longer delay would entirely have ruined him. He intended, however, to remain in the colony only to put his estate in order,

or to dispose of it; and then return to his native country to spend the remainder of his days; but various circumstances occurred which rendered it expedient for him to continue in the colony. His time on the Sabbath was spent as before mentioned, until my arrival. He then diligently attended preaching twice every Lord's Day; and also in the week-days, when busines did not prevent him. He was always extremely attentive during public worship, and frequently shed tears. Singing was a part of the service in which he took peculiar delight. He was strongly attached to Dr. Watts's Psalms and Hymns. At the administration of baptism he was also much affected, especially when he stood up to present his little Creole-slaves; and engaged to bring them up in the fear of the Lord. He considered this undertaking of the greatest importance, and his indispensable duty. On the 26th of December, 1808, when thirteen men and seven women were baptized, he shed tears of joy during the whole service. He was also very anxious that the Lord's Supper should be dispensed among the pious negroes; and to sit down with them at the table of the Lord; but used to say he thought it would be too much for him to bear. This, however, was not accomplished during his life; but he requested, on his death-bed, it might be as soon as possible.

Of divine Providence Mr. Post entertained exalted views. If his undertakings prospered, he ascribed all to the blessing of God upon them, and not to his superior wisdom or strength. If he met with crosses or losses in the world, he looked thro' second causes to the great Disposer of all events. At that season of the year, when he built the chapel, he had a much better crop of cotton in one field than any of his neighbours, in consequence of a different method he had pursued with his trees. At another time he was greatly distressed for want of money, and knew not what course to take, when, just at the time, a gentleman came and lent him £ 4000. These, and many events of a like nature, he looked upon as directions of Providence; but did not like to speak of them to the people of the world, lest they should think it enthusiasm. He would often speak of that general care which God takes of the negroes, in permitting so few of them to be hurt by snakes, scorpions, centipedes, &c. notwithstanding they are so constantly walking among the grass, without shoes or stockings, and frequently sleeping on the ground entirely naked; especially 20 or 30 years ago, when the cultivation was so contracted, and these venomous creatures so much infested the ground *.

* Scorpions and centipedes are very common in old houses; and the latter frequently get into boots, coats, and trowsers; yet very few people are stung by them. However, a lady that I know had a centipede in her ear, which was a very melancholy circumstance; but it was taken out, and she soon got better.

As to his conversation, it was always edifying. His two favourite subjects were Religion and Astronomy. He would have sat up half of the night, in a gallery behind his house, to view and converse about the heavenly bodies; and when speaking of religion, he was never weary. He would often lament much that he found people in Holland and North America so little inclined to speak on religious subjects.

He had not read many books; but was well acquainted with what he had perused, and had obtained a considerable degree of general knowledge. When he lived in North America, he travelled about 2000 miles. During his journies he kept a Journal, which furnished him with much interesting matter for conversation; as did also the many observations he had made in Demarara, the journies he made into the interior, his intercourse with the Indians, and the many experiments he had made. His eldest sister published two octavo volumes, taken from his Letters; which contain an account of his leaving his parents, his arrival in Demarara, the impression made upon him by seeing the naked slaves, and especially the first punishment he saw inflicted; with a variety of circumstances which took place for several years after his arrival in the colony.

The trials and temptations he endured were very great, and of a peculiar nature; and would have sunk many a stout heart to the grave; but I shall pass over them in silence. He is now beyond their reach: they will no more torment his soul.

Let us now attend him in the chamber of sickness, and view him in the concluding hours of life. He was greatly afflicted with the gout and asthma during two or three of his last years. He scarcely had a day of health; which made him look for death long before it came. Just before my arrival, he had been extremely ill; and told me he did not expect I should have seen him alive. On February 16, 1808, he was taken very ill; — we did not think he could recover. He sent for me to sit by him; and I remained in his room most of the day. In a short time, however, it pleased the Lord to raise him up; but he had several attacks of the same nature before his last sickness; at which times I always visited him, and spent much time in his room. On January 3, 1809, he was attacked in a very severe manner, and continued extremely ill for several days. On the 5th, we had but little expectation of his recovery; but his mind was fixed on Christ. He derived much comfort from John iii. 16. He said all his hope was in Jesus: he shed many tears, when I repeated the words of Paul, 'I have fought a good fight,' &c. earnestly wishing that he could adopt such language in sincerity. In a few days after, the Lord restored him; and he was able, for a short time, to attend his business. In this interval he was much employed about the school and the house in which I now dwell, the frame of

which was just raised before his last sickness. On the last day of February he went to the back of the estate with Mrs. Post; and the next morning he was confined to his room, which he never left again. On the 8th of April he lost the use of his hands and feet. Through the whole of his sickness he endured very severe pain, both night and day; which sometimes rendered him impatient and fretful. About a month before his death he sent for his head-carpenter, and with the greatest composure gave him orders to make his coffin. He gave also particular directions concerning his funeral. Twice or thrice he sent for the children brought up in his house, for his manager, and for some of his domestics, and took his leave of them in a very affectionate manner. At those times he was generally composed, and enjoyed comfortable prospects of eternity. At one of these seasons he recommended the children very affectionately to me; and requested that I would catechize them, and attend to their spiritual welfare. To one of his oldest negroes, a driver, of the name of Mars, who came to see him, he said, 'Mars, how are you?' The old man thinking that he asked what the people had been doing, said," Picking cotton, Massa." Mr. Post replied,' I do not ask you what you have been doing. Picking cotton is nothing to me now: I have done with it.' He then called the old negro to his bedside, took hold of his hand, and bid him farewell, exhorting him to attend the preaching, — to come to Jesus, — to pray to him, and charged him to meet him at the right hand of God, — telling him he must shortly die; and that though he had been his master, and had sometimes been angry with him, there would soon be no difference between them. They both wept abundantly. This was a very affecting scene!

Mr. Post frequently spake to the negroes who came to see him, in a very kind manner; exhorting them to seek Christ with their whole hearts. However, he did not experience that joy in God with which some are favoured; his soul was frequently cast down on account of a sin to which he had been prone in his youth. On Easter Sunday morning he was much perplexed about his eternal state. When several encouraging passages of Scripture were pointed out to him, one of which was Rom. viii. 32, 'He that spared not his own Son,' &c. he then said, 'Delivered him up for us all! Then is he *a free gift* to all who will receive him,—is he not?' To which he was answered Yes. 'I have read,' he said,' this passage many times; but I never saw it in the light I now do.' He appeared to obtain much comfort by viewing Christ as the *free gift* of the Father. He did not derive much comfort from those passages of Scripture which are peculiar to the people of God; for when they were pointed out to him, he would doubt of his being of that number; but those which give encouragement to the chief of sinners were greatly blessed to him. He

was sensible that he was a sinner, — a great sinner; and that he had nothing to plead, but the sufferings and death of Christ. This was all his hope and all his desire, day and night; and, blessed be God, though he was often perplexed with doubts and fears, he was, at other times, strong in faith, giving glory to God. One day he sent for me from the dinner-table, and said, 'I have sent for you to tell you, that I shall just enter in through Christ:' and at another time he said, 'Yea, though I walk through the valley of the shadow of Death, God will be with me.' He frequently repeated the name of Jesus in a very affecting way: 'Blessed Jesus!'— and would often say, 'Come, and receive me to thyself!' Once he told me he was very comfortable; and requested me to pray, especially for the spread of the gospel; and said, 'All will be well.' At another time, he said, with great earnestness, 'Tell the people at my funeral, That I am a sinner; but have obtained mercy through Jesus Christ.' Once, when I was speaking to him, he looked stedfastly at me, and said, in a very affecting manner, 'You have come so far to teach me how to die. I know you love me; and I will love you in Heaven!' When his spirits were good, and he was tolerably free from pain, he would converse cheerfully about preaching, religion, and what he had passed through in life. He would frequently request me to read to him; and when I asked him what he wished to have read, he would say, 'Something suitable: — Some of the sayings of Jesus or Paul.' On the two or three last days of his life, I had not an opportunity to converse much with him, for he was extremely weak; but he was enabled to build on the rock Christ Jesus. The day before his death, I had some conversation with him on temporal subjects, especially about the chapel; which he told me he had secured to the Missionary Society, with £100 annually.

On April the 29th, about half after eight o'clock in the evening, he fell asleep in Jesus. The poor negroes spent most of the night in weeping for him; exclaiming, 'O my massa, my massa!' A more affecting scene was, perhaps, never presented. I suppose there were more than 500 negroes of his own, and from other estates, lamenting their loss. Mr. Purkis and the manager went among the negro-houses, to request them to be still; but in vain. They continued to weep aloud, exclaiming, 'My massa, my massa! — my tatta, my tatta!' — I was much affected with the language of one poor woman. She said she had been 20 years on the estate, — not able to do any work; but her massa had given her every thing to make her comfortable.

In the death of Mr. Post, the negroes have lost one of the kindest masters; his bereaved widow a most affectionate husband; her child, one of the best of parents; the fatherless and the widow a kind protector; the colony of Demarara a respect-

able, useful, and benevolent inhabitant; and the writer of this Memoir one of the most sincere friends,— a friend who will ever be remembered by him with the warmest gratitude. Time will not be able to erase it; and he thinks it no small honour to pay this last tribute of respect to his memory. But, above all, the church of Christ has lost one of its most useful members,— one whose life appeared almost absolutely essential to the promotion of the gospel in this country: but God sometimes removes such useful persons, to convince us that he can do without them; and sometimes, lest we should put them in his place: and, blessed be his name, though Mr. Post is no more, his glorious gospel continues to prosper! This servant of God had the honour to build the first place of worship in Demarara; and we trust that others will be raised up to follow his example, in building many more*.

On Lord's Day, April the 30th, at five in the afternoon, Mr. Post was interred on his own estate, in his own burial-ground, under a large mango-tree. A great number of people of colour attended his funeral; and many more would have come, had not the day proved so rainy. Eight of his own negroes, whom he selected for the purpose several days before his death, carried him to the grave; and, with many others, made great lamentation over him. He had enjoyed the happiness to see some of the negroes that carried him to the grave baptized, and walking in the fear of the Lord. The 63d hymn of the second book, was sung at the door of his house; the 88th of the first book; and the 107th of the second book, at the grave. An exhortation was also given from Amos iv. 12, 'Prepare to meet thy God, O Israel!' On this and several succeeding days, the estate appeared as though it were in mourning for its late owner. I much wished him to give his consent that he might be buried in the chapel; but he would not allow it on any account, lest there should be any appearance of pride in it, or any should say he had built it for his tomb. On Lord's Day, May 14, a funeral-sermon was preached, from Rev. xiv. 13.

Thus, dear Sir, I have given you a faithful account of the Life and Death of Mr. Post. Undoubtedly, he had his imperfections, which he daily lamented; but if we consider him in every point of view, and make proper allowances for the country in which he lived, he appears to have been a truly excellent man, and almost a miracle of grace.

I am, Rev. Sir,
your most obedient and humble servant,
Demarara, August 13, 1810. JOHN WRAY.

* Through the exertions of the Rev. Mr. Straghan, a very neat chapel has since been built in town, and is well attended. The Dutch people also have it in contemplation to build one; but building churches for white people will meet with no kind of opposition.

THE CHRISTIAN PHILOSOPHER.

XVII. THE ATMOSPHERE.

THE mass of air which encircles the whole globe is called *The Atmosphere*, from a Greek word, which signifies 'a body of vapour in a spherical form:' — it moves with the Earth, round the sun, and touches it in all its parts, ascending to the tops of its highest mountains, and penetrating all its cavities: — it consists of that fluid which we inhale, from the first to the last moment of our existence. The atmosphere is generally supposed to extend about forty-five miles from the earth; it is an invisible permanently elastic fluid; for, however much compressed, if the pressure be removed, it will occupy its former space. Mr. Boyle found, by experiment, that the same portion of air may take up 52,000 times the space it doth at another time; and that, by taking off the weight of the atmosphere, an expansion would be occasioned of 13,000 times its former bulk. The weight or pressure of the atmosphere on the earth varies considerably; but its mean weight is about 14¼ pounds on a square inch; — at which time a column of air will counterbalance a column of mercury of the same size at 29½ inches high. If the body of a man contains 15 square feet, it sustains a pressure equal to 15 tons; but it must be observed that the air presses in every direction, and it is owing to this circumstance that the human frame is able to endure it. If any person's hand be placed over an orifice in the exhausted receiver of an air-pump, the upward-pressure will be taken off, and the hand held down with a weight which will render it impossible to move it until the air be re-admitted into the receiver. This property of pressing in all directions, (upwards, downwards, and sideways) is common to all fluids; hence we feel no difficulty in moving, though the greater part of our body be under water, the upward pressure of the fluid counteracting its weight, or downward-pressure. The weight of the atmosphere is also resisted by the internal pressure of the air within, and the other fluids; it is, nevertheless, an instance of the care of Him 'who knoweth our frame,' that the changes which take place, often in the course of a few hours, in the atmospheric pressure, should not produce the most serious and distressing effects, when it is considered, that the difference between the least and the greatest pressure upon our bodies is equal to 3982 pounds.

It is certain that the pressure of the atmosphere is of great utility, as it prevents the heat of the sun from converting all the water and other fluids into vapour; and, perhaps, were it not for this, even the solids themselves would be dissipated. It is known that water requires more than three times the heat

to boil it in the open air, to what will make it boil *in vacuo*. The atmosphere gives a proper temperature to the rays of the sun, and renders the face of the heavens lucid and bright. 'If there was no atmosphere, only that part of the sky would appear light in which the sun is placed; — for, in that case, there would be no substance to reflect his rays; — but the atmosphere being strongly illuminated by the sun, turns the light towards us, and makes the whole heavens shine with such splendor, as to render the light of the stars invisible *.' It is this property in the air of reflecting the light, which produces the twilight. The atmosphere is also the cause of dews and rains, which fertilize the earth; — it sustains the clouds, is essential to the conveyance of wind, and to the existence of whatever lives and moves on the face of the earth, or in the great deep. The Syrians, we are told, worshipped the air as a god; and a striking emblem it certainly is of that Great Power which pervades, invigorates, and animates all nature; but it is only a creature; He who made it could, in one moment, cause it to pass away;—and another day he will do so; for the heavens and the earth shall pass away. O, then, let Him be the great and only Object of our worship, our faith, our love, and our obedience, who is God over all, blessed for evermore. T. P. B.

* Gregory's Lessons, p. 78.

REFLECTIONS ON DEATH,

AS AN OBJECT OF TERROR TO MAN.

THERE is nothing which exhibits to our view greater variety and change than the life of man. It presents to us, from beginning to end, a mixture of joys and sorrows, of hopes and fears, until, at death, the scene is closed, to be repeated no more. In whatever manner life is spent, the approach of death is sufficient to damp the joys of the most of men. Few look forward to it without dismay; and the greatest part anticipate the change with terror. To be entirely separated from the world, from all we have seen and known, and with which we have been long familiar and happy;—to bring to a close the friendship of our dear and intimate acquaintances, that had subsisted for years, and which gave a relish to all the enjoyments of life; — to have this body dissolved, and laid down to be consumed, forgotten, and neglected in the grave; — to enter a world of spirits; to stand at the tribunal of the great God of heaven and earth, to receive a just and irreversible sentence, — these things present to our view such images of terror as are sufficient to shake the fortitude of the

hardiest of men. These are the terrors in which Death is clothed; and in which he becomes so horrible to the human race. This is the object which, amidst all the hurry and bustle of life, often obtrudes himself upon the view, and casts a gloom over the most delightful hours of the prosperous and gay. This is the object which, however long he may be shut out, can never entirely be banished from the mind, and will, at last, force himself on the troubled imagination, whether men choose or refuse.

Death is an object clothed with terror to man, as *it puts an end to his present existence, by the separation of soul and body.* Death is a change at which human nature revolts; and there are few who look forward to it, but under the idea of pain in dissolution, or in those distresses which are usually its forerunners. There is no doubt but human nature then undergoes a shock, of which it has had no experience, and of which it can receive no information by any who have felt it. As we can have no knowledge of it till it is experienced, we can now form no just conceptions of it; and probably by an imagination easily alarmed, its terrors are heightened beyond the reality. The shock, however, must be great, beyond any other that is felt, in our separation from objects with which we are loth to part. The union betwixt soul and body is intimate and close. It is the dearest of all connections! 'All that a man hath will he give for his life;' and that stroke by which he is deprived of it must cut deep, and with the greatest violence to his feelings. Since death puts an end to life, that darling object of man's affections, it cannot be viewed without dread, especially when we conceive of it as preceded by a multitude of distresses that may be both tedious and painful. These distresses, which are the forerunners of death, add not a little to the gloominess of the prospect. The scene which the dreary vale of the shadow of death presents to view, becomes the more awful from these many harbingers of death's approach. Afflictions, these heralds of this king of terrors, are most unwelcome to all; and the event which they announce is, of all others, to human nature the most forbidding. When we see one languishing on the bed of distress, crying out, in the bitterness of his heart, in the evening, 'Would God it were morning!' and in the morning, 'Would God it were evening!'—we have a view of dying as a painful thing; and under such an impression we look forward to our own dissolution.

Death is an object of terror to man, as *it closes this scene of terrestrial things, and puts a final period to all the enjoyments of life.* There is nothing to which man is more unwilling to submit than death; and, no doubt, the change that is produced in his relative circumstances, is one cause of this reluctance. He sees he must leave all the enjoyments of this pre-

sent life, take a farewell of his beloved friends, and carry nothing with him of all the labour he has taken under the sun. 'That day his thoughts perish,' his connection with earthly things is dissolved, and all his concern about them is for ever at an end. Such a prospect produced the deepest sorrow on the mind of Hezekiah, and wrung from him this affecting complaint, 'I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more, with the inhabitants of the world.'

It is difficult even for a good man to part with what has long been dear to him, and what has often imparted to him comfort and delight. Experience has often already taught us all, that the last sight of objects, in which we felt a deep interest, has occasioned an uneasiness, not soon nor easily removed; — and what must man feel when that moment comes, in which he is to be separated from all that is dear to him, and his intercourse with so many beloved objects is to be closed for ever? He is carried to his long home, insensible to all that passes among those whom he leaves behind, and unconcerned about their condition. 'His sons come to honour, and he knoweth it not; they are brought low, but he perceiveth it not of them.' The light continues to diffuse its gladdening beams over the face of creation, and the seasons to run their accustomed round; but to him they return no more: darkness, as darkness itself, sits down upon his dwelling, and no ray of light can ever penetrate his dreary abode; nor shall he awake, or be raised out of his sleep, till the heavens be no more.

The prospect of such a change as this cannot but excite sensations of uneasiness. It closes this scene of terrestrial things, it deprives men of all their earthly possessions; it cuts short their schemes, and interrupts their business for ever; it cuts asunder the cords of friendship, and separates betwixt those who love and are beloved; it puts an end not only to the pains, but to the pleasures and enjoyments of this mortal existence. It is this which makes death frightful and forbidding. 'This also is a sore evil:—That, in all points, as he came, so shall he go; and what profit hath he that hath laboured for the wind?'

Death is an object of terror to man, *as it is a passage to an eternal state.* There is something in the idea of entering a world of spirits, — of standing at the tribunal of God to be judged and sentenced for eternity, which even the most devout mind cannot reflect on without dread; — but to these objects, so naturally calculated to awaken fear, death will introduce all men; and none have returned from death, or from the boundless undiscovered region beyond it, to describe to those

whom they left behind, either the nature of the passage, or their manner of existence in the invisible state. Who can take a view of this change, or admit the thought of being launched into the eternal state, into the presence of the great God, and myriads of unembodied spirits, without dismay?

But what is it that makes the grave so frightful; that clothes the presence of God in such terrible majesty? What is there in that state which follows death, to awaken such painful apprehensions in the minds of reflecting men? Has superstition imposed on their imaginations, and deceived them into the belief of objects that do not exist? Has it clothed these objects in an awful garb, for the purpose of maintaining its reign over the credulous of mankind? No; the common feelings and universal fear of mankind forebode something else, and amount to conclusive proof, that there is truth in what the Scriptures reveal, and the Christian believes.

Death is an object of terror to man, *as it is the fruit of sin.* Even good men, unless they are raised above fear, by that triumphant hope which enters into that within the veil, cannot divest themselves of fear in the prospect of death, or on its near approach. A consciousness of guilt paints death in all its terrors; and in proportion as the mind is affected with a sense of guilt, it will be affected with a view of those awful realities which follow death. The sting, the bitterness of death, is sin. What man is there whose life is so perfect as not, on the slightest review of it, to feel the most painful remorse? — and who, without trembling and fear, can abide the thought of undergoing an impartial scrutiny by the Searcher of Hearts? 'If thou shouldst mark iniquity, who, O Lord, could stand?' To have many and heinous transgressions brought to remembrance, — to feel conscience condemning for these, without any sense, or any hope, of an interest in the peace-speaking blood of Jesus, and to be in such circumstances when languishing on the bed of death, about to be launched into the eternal world, and into the presence of the great God, who is armed with power to destroy the workers of iniquity, is a condition of mind in which death must appear in the most frightful form. All the anguish of mind which the idea of pain in dying may occasion, or which may arise from the reflection of leaving behind what is dearly beloved, is entirely swallowed up by that agony and fear, that horrible agitation of mind, into which a sense of guilt must throw the awakened sinner on the approach of death. That he will cease to be, is an idea which, from the common feelings and desires of human nature, he is prevented from imposing on himself, particularly at a time when he feels every power and every sense of his decaying frame making efforts to prolong its existence. To be miserable when he dies, is what his conscience

forebodes. A future judgment and an eternal state, disclose awful prospects to the mind, already miserable by self-condemnation; and those prospects become more awful when the cloud of divine wrath is seen to rest upon them, and nothing meets the eye but lasting and uninterrupted misery. All that the world can bestow,—all that has been enjoyed in it,—all the consolation which philosophy can afford, or the hopes which infidelity can inspire, are not able to strip Death of the horrible form in which he appears to those who are labouring under a sense of sin, and languishing under the most painful forebodings of future punishment. Death presents itself as a most terrible object to the conscience of an awakened sinner, as he treads on the confines of the eternal state; and, especially when he remembers that to death man is subjected, in virtue of a divine sentence condemning to it, because of transgression.

From the fear of death, and from those evils which are supposed to attend it, there is no deliverance but through an interest in the Son of God, who, through death, destroyed him that had the power of it, and who is revealed to us as the Resurrection and the Life. 'Acquaint now thyself with him, and be at peace, thereby good shall come unto thee.—He that believeth on me, though he were dead, yet shall he live.'

ADJUTOR.

ADVICE TO A YOUNG MINISTER.

Sir, *To the Editor.*

The following Letter having been sent to me by a Senior Minister, I thought the contents, though on a delicate subject, might be useful to others. If you think it suitable for the Evangelical Magazine, it is at your service. A YOUNG MINISTER.

My dear young Friend,

You have lately put on the harness of the Christian ministry. Mercy and Truth be with you! Permit one that is not far from putting it off, to offer a few serious and affectionate counsels, relative to the *purity* of your conduct. The number of scandals which have taken place within the last few years, in different religious connections, especially those which have arisen from the misconduct of ministers, is truly affecting. I do not know that such things have occurred in a larger proportion among ministers, than among other professors of Christianity, and still less than among irreligious characters; but as more is expected of Christians than of other men, and of ministers than of other Christians, a more than ordinary account is made of their miscarriages.

It is of such things as these that our Saviour speaks in

Matt. xviii. 7, 'Wo unto the world, because of offences! It must needs be that offences come; but wo to that man by whom the offence cometh!' If you examine this impressive passage, you will perceive that the term *offence* does not relate to any thing done by the world, but by the professed friends of Christ; and that not in the way of provoking displeasure, but of giving men occasion to stumble, or be offended with the gospel. The word is σκανδάλου, and denotes a *scandal* brought upon Christ's name by the misconduct of his professed followers, which furnishes a handle to the world to continue in sin, and to reject the Saviour. The world is supposed to be seeking occasion to justify themselves in sin; and in the scandals among professing Christians, they find what they seek. It is thus that scandals among Christians are a woe to the world: they are so many stumbling-blocks, over which they fall and perish!

But if there be a woe upon the world by reason of scandals, there is a heavier woe on 'that man by whom the scandal cometh!' The reason manifestly is, that he incurs the blood of souls. The world may stumble at these things, and perish; but if our evil conduct has been the occasion of it, their blood will be required at our hands! They have only their own sins to answer for; but we, except we repent and obtain mercy through Jesus Christ, shall have both our own and theirs; or rather, theirs will so belong to us, as to be a part of our own.

Allow me, my dear young friend, to caution you against certain avenues which lead to these things, especially in the case of ministers; and to suggest a few preservatives against them. A minister must be supposed to possess the respect, esteem, and confidence of his people. Whether they be persons of inferior or superior condition, of his own or of the other sex, he is admitted to a friendly acquaintance with them. Were it otherwise, he could have but little hope of doing them good; yet at this door Temptation may enter. If, instead of applying the esteem and confidence with which he is treated to their proper uses, he be filled with a notion of his own importance, he will soon cease to deserve them. Where self-importance prevails, there is but little, if any, religion; and if this be wanting, the worst of evils may be expected to follow *. There may be the greater danger of such a process, if he has been called to the ministry from the lower walks of life, so as not to have been formed at an early period to habits of delicacy, honour, and propriety. Being raised in the scale of society, he may be tempted to think himself an extraordinary man, or he would not have been selected and exalted to what he is; and finding himself caressed, it may be, by persons of respectability, of both sexes, who, but for his being in

* See 2 Pet. ii. 18, 19.

he ministry, might never have noticed him, he is in the utmost danger, not only from the want of religion, but of a proper knowledge of himself and of the world, of being betrayed into unseemly behaviour.

Nor is this all. Whatever may have been his previous station, being a minister, his duty requires him to converse with young persons of both sexes, of the lower as well as the higher orders, on religious subjects. Such conversations, if conducted in a manner becoming the Christian ministry, are of great use; but this also is a door, at which Temptation many enter. If he forget the sacredness of his character, — if the confidence which is placed in him be employed in gaining an improper ascendency over unsuspecting innocence, — if his conversations with the other sex be private and frequent, I will not say let *him* beware, — but rather let *them* beware of him! Familiarities may originate in Christianity, and yet terminate in infamy. Timothy, though 'a man of God,' was cautioned to 'treat the younger sisters with all *purity* *.' It was a rule with the great and excellent John Bunyan, to avoid as much as possible, being with one of the other sex alone,— shunning not only evil, but 'the appearance of evil.'

One great preservative against evils of this kind is, *a diligent application to reading and study.* It was in an idle hour that David was overcome; and out of those ministers who have in this way dishonoured the name of Christ, the far greater part will be found to be idlers, or persons who have been in the habit of spending the greater part of the week in visiting,—not as the apostle did, who 'taught from house to house,'—but sauntering away their time in eating, drinking, and trifling conversation. It may be said, 'All ministers have not a capacity for close and constant application;' but if so, they ought either to relinquish the ministry, or to fill up their time in some useful employment.

But the greatest of all preservatives is *walking with God.* If we be 'in the fear of the Lord all the day long,' — we shall be safe, and not else. This is of more account than a thousand rules. Without this, we had better be any thing than ministers. Is there no reason to fear that many of those who have indulged in impure practices are ungodly men? Such we know they were of old, who turned the grace of God into lasciviousness. They who 'walked after the flesh in the lust of uncleanness,' are denominated *cursed Children*; and though some good men may for a time have been drawn into such evils, yet, surely, they must have been strangely lost to all just sense of religion ere they could give way to them. Open falls are commonly preceded by secret departures from God;

* 1 Tim. v. 2.

and, except we be reprobates, will be followed with bitter lamentations, and a serious return to him.

Finally. Whatever of this kind has been permitted to take place in any of our connections, it is designed, no doubt, to be a warning to us. While we feel a proper abhorrence of the evil, it becomes us to tremble for ourselves. 'Let him that thinketh he standeth, take heed lest he fall.'

I am affectionately yours, &c.

Evangelicana.

Origin of Bunhill Fields Burying-Ground, London.

This extensive burial-place is part of the manor of Finsbury, or *Fensbury*, which is of great antiquity, as appears by its being a prebend of St. Paul's Cathedral in 1104. In the year 1315, it was granted by Robert de Baldock to the Mayor and Commonalty of London. Part of it was, in 1498, converted into a large field for the use of archers and other military citizens to exercise in. This is now called *The Artillery Ground.*

In the year 1665, that part of the ground now called *Bunhill* (originally *Bonhill*) *Field*, was set apart as a common cemetery, for the interment of such bodies as could not have room in their parochial burial-grounds, in that dreadful year of pestilence. However, not being made use of on that occasion, a Mr. Tindal took a lease thereof, and converted it into a burial-place for the use of Dissenters. It was long called *Tindal's Burial-place.* Over the west gate of it was the following inscription: — 'This church-yard was inclosed with a brick-wall, at the sole charges of the city of London, in the mayoralty of Sir John Lawrence, Knt. *Anno Domini* 1665; and afterwards the gates thereof were built and finished in the mayoralty of Sir Thomas Bloudworth, Knt. *Anno Domini* 1666.'

The fen or moor (in this neighbourhood) from whence the name Moorfields, reached from London-Wall to Hoxton; the southern part of it, denominated *Windmill-Hill*, began to be raised by above 1000 cart-loads of human bones, brought from St. Paul's charnel-house in 1549; which being soon after covered with street dirt from the city, the ground became so elevated, that three windmills were erected on it; and the ground on the south side being also much raised, it obtained the name of *the Upper Moorfield.* The first monumental inscription in Bunhill Fields is, *Grace, daughter of T. Cloudesly, of Leeds*, Feb. 1666.

Maitland's History of London, p. 775.

Dr. Goodwin was buried there in 1679; Dr. Owen in 1683; and John Bunyan in 1688.

Sir, *To the Editor.*

I have often thought there is a great similitude between the sceptical reasoning of Infidels, and that of the Negroes on the river Gambia, concerning a matter of fact, which, although to them strange and unknown, was no less true. Mr. Mungo Park says, 'Considering the use that is made of the elephant in the East Indies, it may be thought extraordinary that the natives of Africa have not, in any part of this immense continent, acquired the skill of taming this powerful and docile creature, and applying his strength and faculties to the service of man. When I told some of the natives that this was actually done in the countries of the east, my auditors laughed me to scorn; and exclaimed, [illegible] (white man's lie). — *See Park's Travels, p.* 17.

ANECDOTES, &c.

Spiritual Improvement of a Rose.

A GENTLEMAN being with the late Mr. Hervey, in his garden, he plucked a rose, and desired him to present it to his wife, to put her in mind of the Rose of Sharon. The lady paid that regard to the giver and the gift, as to put it into a frame with a glass. Mr. Hervey hearing of this, wrote the gentleman the following lines: — 'Your lady has shewn the most welcome complacence to me and to the rose; to me, in accepting what is less than a trifle; — to the rose, in putting it to such an use. Could that poor vegetable know, it would rejoice to be a remembrancer of its amiable Creator. The prophet calls upon the whole creation, inanimate as it is, to exult and triumph in the grace of our incarnate God. 'Sing, O heavens! be joyful, O earth! break forth into singing, ye mountains! O forest, and every tree, whether cultivated or wild! — for the Lord, by his incarnation, blood, and righteousness, hath redeemed Jacob and glorified himself! most magnificently displayed all his divine perfections, in the salvation of Israel! I heartily wish she may every day become more and more acquainted with the Rose of Sharon, that his loveliness, riches, and glory may be revealed in her heart by the Holy Ghost! Happy the souls in which this flower of Heaven blossoms, who are charmed with its beauty, and refreshed with its odours! — their happiness will not fade away as a leaf; but, like the merit and mercy of their Lord, will be new every morning, new every moment, and new through eternal ages!'

Gospel Support in the Views of Death.

[Anecdote of Mr. Boston, of Etterick, Author of the Fourfold State.]

JULY 20, 1721. Awaking out of sleep, I was taken extremely ill of a kind of heart-swooning, — a most vehement heat and sweat being felt by me. While in my agony, Death stared me in the face. The doctrine of Grace, concerning the gift and grant of Christ and eternal life (John iii. 16; and 1 John v. 11); by which I understood, that God hath given to us mankind sinners (and to me in particular) Christ and eternal life, whereby it is lawful for me to take possession of it as my own, was the sweet and comfortable prop of my soul, believing it and claiming it accordingly.

Boston's Memoirs, p. 376.

JUVENILE DEPARTMENT.

EVIDENCES OF CHRISTIANITY.

OUR pious forefathers merit the highest encomium for their attention to the religious education of their children; but, unhappily, the Evidences of Christianity made no part of their catechetical instruction. This has had an effect not at all anticipated by them, but much to be regretted by us. When the emissaries of Infidelity assailed our youth with their artful objections to the authority of Scripture, they were, in general, unprepared to answer them. They had been taught indeed to reverence the Scriptures as divine, but not to prove their divinity by substantial arguments; and, therefore, when grace prevented not, after the first shock to their religious feelings, they listened with astonishment; and soon fell under the plausible reasonings, or well-pointed raillery of their assailants.

Happily, the present age is well provided with Evidences of Christianity for every class and every age; and the difficulty is, not to find, but to select from so great variety. Some attempts have been made to furnish infant minds with a sketch of the Evidences of Revelation, in the way of

Question and Answer: and the pious Bishop of St. David's has composed a series of such catechisms, particularly adapted to the Members of the Established Church. The hand of a Watts, however, is wanted, to reduce the subject to the comprehension of the infant mind.

Dr. Doddridge's 'Evidences of Christianity' is a tract which merits every encomium we can bestow: for lucid statement, strength, and compression of argument, it is perhaps hardly capable of improvement. On this account, the late Bishop of London strongly recommended it to the clergy, and to all candidates for the sacred office.

There are other tracts, however, which must by no means be overlooked. Mr. Fawcett's, on the same subject, is certainly very excellent; and rendered particularly interesting by the hints on the external evidences, borrowed from antiquity. As many of the arguments differ materially from those of Dr. Doddridge, these tracts may be considered as suitable companions and coadjutors.

For general circulation, in a very compressed form, the late Mr. *Ryland* wrote a very impressive small tract, on the Evidences of the Christian Religion; which we are glad to find is just reprinted.

But young people of inquisitive minds will hardly rest satisfied with the perusal of these brief tracts. They will wish to pursue the subject farther. To such, the small volume of Grotius, *De veritate* (of which there are several English editions); and the Evidences of Mr. *Addison*, first present themselves. The former is a compact system, supported by the prodigious learning of one of the greatest scholars of the 16th century; and the latter sufficiently recommends itself, as the production of one of the most elegant and accomplished writers of the 17th; and certainly, in this cause, a most disinterested witness.

Mr. *Bogue*, in his 'Essay on the New Testament,' has thrown so much novelty into the subject, and illustrated it with so much genius, that to a young man of taste, it affords as much entertainment as instruction.

Mr. *Fuller* has placed the subject in another point of view; and, in his 'Gospel its own Witness,' done ample justice to the *internal* Evidences of Christianity. His appeal is both to the understanding and to the heart. His arguments are like arrows, not only pointed, but barbed; and the unbeliever, who can read his books without agitation and trembling, must have a heart long hardened in the career of sin.

Among the advocates of Christianity, it would be unpardonable to omit the names of Watson and Paley. The Apologies of the former are masterly replies to Gibbon and to Paine; but we do not think it necessary for young people to enter into all the objections of Deistical writers. Should any of our readers be particularly assailed by them, the writer of this article would be happy in directing him to the ablest answers: but it is of more importance to be well grounded in the arguments on which Christianity is founded. Here Dr. Paley's Evidences stand unrivalled, both for perspicuity of style and strength of reasoning; and he has rendered the *out-works* of Christianity so impregnable, that the man must be a hero indeed in the cause of Infidelity, who dare now attack them. It would be endless to enumerate all the able advocates for Christianity during the last 50 years. To Dr. Beattie, whose Essay was honoured with royal approbation, should be added the honoured names of Campbell, Douglas, Haller, Bryant, Newton, Porteus, and many others.

We conclude this article, with an Anecdote we have lately met with, and which may be useful to our young readers, whose minds may be at any time disturbed with doubts on the divinity of our religion:—A gentleman once applied to Dr. Foster (an able advocate for Christianity in the last century) for a resolution of some doubts which troubled him on this subject.—'Have you prayed this morning,' said the Doctor, 'to the Father of Lights for divine illumination?' "No, Sir." 'Then, Sir, I must be excused entering into your doubts on Revelation, while you neglect the first duty of Natural Religion.'

Obituary.

MISS ANN LUCRAFT,

The subject of this Obituary, was born in London, in the year 1784; and though it does not appear that her conduct during her childhood was other than what is generally esteemed moral, yet, until her last illness, she was totally destitute of vital religion; and was of course living without scriptural hope, and without God in the world. It however pleased Him who does not without cause afflict the children of men, to visit her, in the month of October, 1807, with a nervous and intermittent fever, which ultimately brought on a consumption. About seven months ago, she was visited by some persons from Silver Street Chapel, and from a Society in connection with Christ Church, Newgate Street, who found her in a very weak and low state of body; but ignorant respecting the concerns of her soul, tho' a person of good natural understanding and considerable acquirements. Being questioned concerning the foundation of her hope of happiness hereafter, she then answered, That God was merciful; and she hoped he would forgive her. This led to an explanation of the universal and total depravity of our nature, and our consequent inability to obtain happiness by our own works or deservings. It was observed to her, that no natural endowments, — no apparent difference in the moral characters of mankind, would be of avail to obtain the approbation of God, who seeth not as man seeth, but who looketh upon the heart; and consequently none could be justified and accepted in his sight, but those who found mercy through Jesus Christ. This was proved from Scripture to be the state of her soul; and she appeared so much disgusted with the representation, as to be inclined to forbid the visitors coming any more to see her. Her prejudices were very great respecting the Church of England: and until she learnt that one of the visitors was connected with that church, she never cordially received them. Upon learning this, she observed to the visitor, that she did not like his manner of reading the Bible; and noticed that he had omitted to say the Lord's Prayer when he had prayed; which circumstance occasioned her to shed tears after he was gone. This was about three weeks after she was first visited; and ever after this, she received the visitors with thankfulness. She now became very attentive, her prejudices gradually wore off, and she began to enquire whether these things were so. An enquiring spirit was soon followed by deep convictions in her mind that she was wrong; and she sorrowfully deplored that she had not attended to her soul's concerns while in health. At first she appeared to be careful about many things; and questioned how it would be with her mother, &c. after she was gone; but from this time she was enabled to give all into the hands of God, while her whole concern was about 'the one thing needful.' She remained under strong convictions of sin for some weeks, when the Lord was pleased to bless an explanation of some Scriptures, particularly Job xxxiii, and Lamentations iii; and, through them, to reveal himself to her, as the Lord, who had blotted out her transgressions for his own name's sake; and her joy on that occasion, she said, was unutterable. Before that, when the Bible was opened, she began to tremble, lest there should be any sentence which would condemn her; but afterwards she had no relish for any thing but the Scriptures. She would often read herself, and request others to read them; and one day engaged in prayer extempore, to the great surprize of her mother, who was with her.

Being sometimes exercised with doubts and fears about her state, she would often express her desires, by repeating Mr. Newton's Hymn, 'Tis a point I long to know,' &c. She was thankful for the gift of

Jesus Christ, who, by his death, had become her surety. The progress in religious experience which she was enabled to make in the course of a few weeks, was truly surprizing; and though her pain was incessant, and frequently excruciating, yet she was endued with much patience. She would say, 'My pain is very great; but I pray for patience, from the recollection of what my Saviour underwent for me! I am very thankful that God has afflicted me; and the more so, as I trust he has made it the means of bringing me to himself.' She felt sensible that God had wrought a great change in her soul; insomuch, that the things she once loved, she now esteemed of no value; and the objects which had become of the highest importance in her esteem, were the things which she had before despised and neglected. It was observed by her, That she would not make an exchange (even considering all her pain) with those who possessed, and were attached to the ease, honours, and pleasures of the world.

Having obtained mercy herself, she now began to be anxious for the welfare of her relatives; and entreated her sister, as her *dying request*, to attend to the means of grace, — she herself being an instance of the uncertainty of life. She was afterwards asked whether she should like to be restored to health; and her reply was, 'If it is the will of God I would rather not, as I am afraid I should get into the world and imbibe its spirit again: I would rather depart, and be with Christ, which is far better.' About this time her disorder began to increase; and, through grace, she could see death approach and contemplate it with pleasure, saying, 'How happy shall we be when we arrive in Heaven!' Frequently did she repeat that hymn, 'O Zion, afflicted with wave upon wave,' &c. She would thank God that ever she was visited, on account of her illness, by the abovementioned Societies. Seing her mother weep, she observed, 'Can you wish me to stay when I am going to be happy? — God will provide for you.' Being asked whether Christ was precious, she answered, 'He is very precious, as I have no other dependence.' Indeed, she appeared remarkably divested of every thing but Christ, as her only hope! The week before she died, a female friend sat up with her a few nights, when it appeared that the enemy of souls was again permitted to harrass her mind with doubts and fears; for she said to this friend, 'I feel myself a sinner, and I feel very impatient, — do you think that Jesus will cast me off for it?' This was answered in the negative; and Christ's own words were referred to, in John xxviii. 29, &c. At hearing these scriptures read, she said, 'Well, this is comfortable! I am sure I have come to Him: I am very sure I am right. It is very profitable for me to hear the promises of the gospel and its consolatary parts, but I like that my sins should be brought to my mind. Please to read the 51st Psalm.' From this time she expressed herself confident; and it was pleasing to observe her composure. She was visited a few hours before her departure: her mental faculties were preserved to the last; but she was so weak she could scarcely speak. She was asked how she felt herself in the near prospect of death; and replied, 'I have no doubt; I have no fear!' She enquired of the visitor, 'How long do you think I shall be here yet?' — and when she received for answer, that it was thought a few hours would terminate the conflict, she appeared greatly rejoiced; and said 'Thank God!'

She was now fast approaching the verge of Jordan, possessing a calm and rooted faith in the Lord Jesus. Her last words, which were noticed, were, 'When wilt thou send to fetch me away, blessed Jesus?'—Her Jesus heard her; and took her happy spirit to himself shortly after, on Sunday Sept. 11, 1808, in the 24th year of her age. Her remains were interred in the burial-ground connected with Elim Chapel, on the following Sabbath; and the event was suitably improved by the Rev. Mr. Austin, from 2 Cor. v. 5, 6, who had visited her during her illness, and expressed himself satisfied that he

effectual change had taken place in her.

It is hoped that the above case will shew the utility and importance of Societies formed for the instruction and relief of the sick in low circumstances, and excite the attention and support of liberal persons. E. T.

MRS. MARGARET ANWYL,

Wife of E. Anwyl, Esq. of Monmouthshire, died the 11th day of October, 1808. We have every reason to believe she was a sincere Christian, of unaffected piety. She was for the space of ten years a real ornament to that religion of which she was a humble professor; for no grace shone more in her than humility and self-denial, especially in matters of religion. She was certainly possessed of very strong mental powers, beyond most of her sex; and perhaps none thought less of them. When she first joined the people of God, in a small society of the Independents at Pennal, within four miles of Machynlleth, she particularly requested them to be faithful towards her, in reminding her of her duty, and reproving her for what should be improper in her. Some years after that, she complained to the writer that she was afraid the friends might overlook some things in her, on account of her situation in the world, that would not be overlooked in another; adding, that it was hard if the Lord's goodness towards her hindered them from being faithful to her in the concerns of her own soul. — O that all in like circumstances were disposed to make the like request, and afterwards to need reproof as little as Mrs. A.! Upon the whole, Mrs. A.'s religion was such as enabled her to bear a number of severe trials with a great degree of resignation, resting upon that precious declaration, 'All things work together for good,' &c. —made her zealous without ostentation to promote the interest of the Redeemer, — and enabled her to meet the king of terrors without dismay. In a conversation with a friend (being just returned from the Lord's Table the last time) she observed, that she had been, for a long time, much perplexed in her mind, on account of her eternal state. 'But,' said she, 'blessed be God, that is now altogether removed. Let death come when it may, I have nothing to fear.!' When visited with a new trial, she said, in a language that bespoke the sincerity of her heart, 'Merciful God! and shall I ever see a better country! When?' She used to say, that if it should be the Lord's will, to which she would wish to be resigned, that a sudden death would be preferred by her. Her desire was granted; for she was as well as usual going to bed on Friday night; and, early on Tuesday, at her eternal home! Her disorder was deceiving; so much so, that none of the family were sensible of the solemn scene that was now approaching. Nor did she, indeed, seem to think that her dissolution was so near. She got up several times on Saturday, Sunday, and Monday. Tuesday morning, between twelve and one o'clock, she altered; and about two, the blissful period arrived, when she was to leave a world of affliction, and her pious spirit to fly to the embraces of the Redeemer! — Reader, truly, godliness is profitable for all things. Eternal things will employ thy mind as well as that of the writer soon! Live entirely upon Christ, and it will make thee exult in the view of death and eternity! J. G.

RECENT DEATH.

We are concerned to hear that the Rev. Mr. *Violet*, who had been preaching, for a few years past, at St. John's, Newfoundland, and was on his passage to England, was, in one of the late dreadful storms, wrecked on the coast of the Isle of Man. Mr. V. with most of the crew, were drowned. His body was afterwards found, and decently interred. His property was afterwards taken care of, and information sent to his friends in London.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Second Letter to Lord Teignmouth, *occasioned by his Lordship's Letter to Dr. Wordsworth; with Remarks upon his Lordship's Defence of the Bible Society.* By A Country Clergyman. 1*s.*

An Enquiry *into the Claims of the Bible Society to the Support of Members of the Established Church.* By the Rev. J. H. Spry, *M. A. of Christ's Church, Bath.* 1*s.* 6*d.*

A Letter to Lord Teignmouth, *in Vindication of 'Reasons for declining to become a Subscriber' to the Bible Society.'* By Chr. Wordsworth, *D. D. Dean and Rector of Lincoln, and Domestic Chaplain to his Grace the Archbishop of Canterbury. Dated from Lambeth Palace.* 3*s.* 6*d.*

A Vindication of the Bible Society, *in a Letter to Dr. Wordsworth, chiefly in Reply to his Letter to Lord Teignmouth.* By William Dealtry, *Examining Chaplain to the Bishop of Bristol, and Chaplain to the Earl of Leven and Melville, Professor of Mathematics in the East India College, Herts, and Fellow of Trinity College, Cambridge.* 7*s.*

We should really feel some apology due to our readers for further employing their time and our pages in noticing this futile opposition, were it not that the perplexity in which the discussion has been involved, in conjunction with the aspect of the quarter where it was moved, may probably have some effect in rendering all the folly flowing from thence important, and the nonsense respectable. It is, however, so evidently furnished by a spirit of the most unchristian rivalry and malevolence, that we truly are now compelled to consider it as an unmasked foe to the great work which we hope animates all our hearts, and to treat it accordingly. A temper so vile pervades such despicable trifling, one might suspect that these complainers, wearied with the old toilsome course of argumentation, had resolved to fling off all influence of rational sentiment, in order that their bigotry might go forth unincumbered, to harrass or demolish every object inflexible to its measure, on which it should happen to alight: but the cause is too powerful to be injured by efforts like these. Knowing, assuredly, that the brightness of divine truth shall continue to illuminate and bless; and that the Redeemer's name must, in the end, universally be known, we exult in the happy certainty, that all that hostility shall ever furnish, can be but as the chips or straws contending with the mighty current, whose channel will be constantly extending its limits, till at length overwhelming all resistance, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea; and we see in this trivial stir but another small example of his causing the wrath of man to praise Him, by the exhibition of its impotence, displaying the power of his arm, and the sure ascendency of his cause: but we hasten to lay before our readers some very curious information, which it will be highly becoming in them to notice, and to treasure in their minds for the service of any future emergency.

We are admonished by the Country Clergyman, That 'the Society consigns them (the Bibles) to a circulation, by which they know before hand, that the word of God will be depraved to all sort of heretical uses' (p. 21). Again: 'Your Society, when they deliver Bibles to their heretical members (who they know will not confine themselves to the sole act of distributing *them*) deliver, as I conceive, the holy Scripture, the blessed word of God, to be in an hundred ways corrupted, adulterated, and prostituted to the purposes of every sect and schism in the kingdom' (p. 22). Further (p. 45) 'You call the Society *An Assemblage of Christians*; whereas it is an assemblage of any persons who are

willing to pay their subscriptions, Turk, Jew, Infidel, or Heretic.'

By Mr. Spry we are apprized (p. 25) that the Society's not permitting notes to accompany their Bibles, was occasioned by its 'real leaders' having duly appreciated 'the full value of opportunities of inculcating their peculiar opinions. They were well aware, that difficulties soon arise to perplex the unlearned students of the sacred pages; and that these difficulties will afford their self-appointed instructor ample means of insinuating his own tenets.' A person, 'whose interest it is to court them most, to flatter their self-love, and hold out the most seductive allurements to their imaginations' (p. 38); and further, 'It is revealed (p. 37) that the projectors of this Institution have erected the standard of Heresy or Schism in the very sanctuary of the Establishment.' — Now for Dr. W. 'How could you come to think it possible, that I, a clergyman, writing to a clergyman; or if it were possible for me to write, how could it be possible for me to expect *to be listened to* by them, in imputing against some of the best men of our country, that they had united together to circulate the word of God with views and intentions designedly 'hostile to the interests of piety, peace, and true religion' (p. 12); and to complete the matter, one more remark from Mr. Spry: 'Those who consider this British and Foreign Bible Society likely to become a dangerous enemy to the Established Church, will feel grateful to that *merciful Providence*, for having *inspired* some of the ablest and most dignified of her rulers with a spirit of wisdom to discern, and of fortitude to resist the growing evil' (p. 39). Thus we have,

1. Most evidently the opinion of the Country Clergyman and Mr. Spry, that the Founders and Members of the Bible Society are persons whose intentions are 'designedly hostile to the interests of piety, peace, and true religion.' We have,

2. The unquestionable decision of Dr. W. That those who hold this opinion, are persons whom it would be quite preposterous 'to listen to; and we have,

3. The judgment of Mr. Spry (of course conclusive here) that Dr. W, who states this, writes by the *inspiration of Providence!* We have not room, or we might go on at some length, to exhibit this sort of battling between the heads of these terrible assailants. Some of their notions, even as to the best manner of smiting, are so sadly quarrelsome, that were we to resort to them to be disciplined, we must soon be reduced to the hapless dilemma of a certain unfortunate animal starved by the equal attraction of two tempting bundles of provender. Passing over, therefore, all this discord, but not caring at present to shew that ungracious inattention to the suggestions of Dr. W.'s coadjutors, which we find from him is reasonable, nor as we might, by all the rules of inference, on the score of shunning bad company, offer about the same measure of respect to the labours of the prompting and presiding genius, we proceed to a detailed consideration of the argument. We do this, however, not without some apprehension of an enrolment among those 'unthinking, incompetent, readers' (Dr. W. p. 8) who were the persons from whom the Doctor's former '*very i. equate* developement of a very important argument' (p. 6) received such unfavourable treatment. Mr. Dealtry has deduced so accurately, and stated so luminously, the positions intended to support the unfriendly writers, and which are confusedly scattered throughout their pamphlets, that we cannot, perhaps, pursue a more successful course than by taking from him a rapid survey of the controversy.

He begins with refuting, by long extracts from the Minutes of the Committee of the Bible Society, and other unquestionable documents, the old stale charge of its beginning its operations by printing a rival edition of the Scriptures, — of interpolations in the text, — and of their improper distribution. This Society, it appears, arose from most distressing representations of a great

scarcity of Bibles in Wales; which the Society for promoting Christian Knowledge, in Bartlett's Buildings, had refused to relieve. This he fully establishes. He then enters upon a methodical statement of his argument. His

I. Observation relates to the paramount importance of circulating the Scriptures.

II. He enquires, What was the state of the world, as to scriptural knowledge, when this Institution was proposed? He here presents narrative proofs of an excessive want of Bibles, both at home and abroad, from recent correspondence, furnished by the Old Society, and from other sources.

III. He asks, Whether a very extensive distribution was probable, without such an Institution?

1. If the Old Society could have effected this, why was it not done?

2. When deficiencies, the most distressing, were pressed upon them, the Bartlett's Buildings Society made no exertions to supply them.

3. Considering their supineness *till* 1804, were any *extraordinary* efforts by them probable? So far from this, their advocate, Mr. Spry, boasts of their contrived retiredness and obscurity.

The 4th relates to the insufficiency of the Dissenters alone to the task.

The 5th contains a deduction of the progress of the argument.

The 6th relates to the success of the experiment. We are here presented with a heart-enlivening display of the astonishing success of this Institution; and with some re arks on Dr. W.'s reiterated speculations on what *might* have been done by the Old Society, when there was not the least reasonable expectation of their doing any thing more.

IV. The advantages resulting from this 'novel union and combination.'

1. An unexampled dissemination of the holy Scriptures. The alleged effectiveness and sufficiency of the Old Society, makes the observation necessary, That although they have existed upwards of a century, the only edition of the Scriptures which they have given to the world, in a foreign language, was an edition of 10,000 Arabic New Testaments, in 1720; of which some were still in their cellars in 1809, 'reserved to be sent as occasion shall offer!' The Bible Society has existed six years; and has printed editions of the Bible in English, Welch, and Gaelic; of New Testaments, in French, Spanish, modern Greek, Portugueze, Italian, Dutch, Danish, a Mohawk, and an Esquimaux Version of St. John's Gospel. It has contributed (in some cases very largely) to editions of the Scriptures, or portions of them, in nine European languages; and also to editions of the Scriptures in ten oriental languages. The Dissenters certainly could not have commanded such an influence, even as that which the Old Society possesses. Is it then probable 'that any thing short of the *principle* which has roused the energies of all classes and descriptions could be equal to effects like these?' P. 76.

2. It tends to promote unanimity.

3. It removes a ground of offence, and furnishes a powerful appeal to the consciences of those who are indifferent to Christianity.

4. It serves as a channel of communication and bond of union with foreign churches.

5. It is beneficial to the church of England, by raising its Members in the esteem of those who separate from its communion; thus conducing to soften their differences.

6. This general association tends to preserve the text of Scripture from perversion.

[*To be concluded in our next.*]

A Sermon, *preached at St. Paul's, June* 7, 1810, *at the Yearly Meeting of the Children educated in the Charity Schools of London and Westminster: to which is annexed, An Account of the Society for Promoting Christian Knowledge. By* Henry, Lord Bishop of Norwich.

His Lordship takes occasion from his text, Jerem. xiii. 23, 'Can the Ethiopian change his skin,' &c. to recommend the culture of the mind in early youth, before those evil habits are formed which are so extremely difficult to be subdued. The following extract affords a spe-

cimen of his Lordship's doctrine and manner. Recommending the particular points of instruction to be given to a child, he says, 'Inspire him, in the first place, as soon as he is capable of thought, with a love and reverence of God, and with the abhorrence of a lie; inspire him with a dutiful affection for his parents, and for those disinterested benefactors, who in many cases supply their place, and whose benevolence supports, instructs, advises, or reproves him. Teach him the plain and obvious principles of the gospel of Christ; the corruption of fallen man, and the sad effects of that corruption; from which he is rescued (if it be not his own fault) by the gracious interposition, the perfect obedience, and the meritorious death of a crucified Redeemer. — Teach him, that his weak, but honest *endeavours* to be good, will receive the assistance of the Holy Spirit; and that he will be eternally rewarded or punished hereafter, as he conducts himself here. These simple lessons he cannot but comprehend, and they will not fail to sink deeply into his heart, if impressed upon him with assiduity and earnestness, and, above all, with tenderness,' p. 5, 6.

The conclusion of his Lordship's discourse is truly candid, and seems to allude to the disputes which have been occasioned by the laudable zeal of the British and Foreign Bible Society.

'Let then Christians, of every denomination, who have at heart the true interest of domestic or of social life; let every friend to the welfare of his country, let every lover of mankind, contribute a portion of his time and money to this great work and 'labour of love.' Let the members of the Church of England more particularly endeavour, in the first place, to second the highly useful exertions of 'the Society for Promoting Christian Knowledge;' but let them not stop here, and imagine that they have done enough; let them enlarge their views, and, by a comprehensive and well-placed liberality, encourage and support other *auxiliary* societies, the generous aim of which is to communicate to those who sit in darkness, and 'in the shadow of death,' the glorious light of revelation, by circulating among them the knowledge of the Bible.'

A Sermon, *preached before the Society in Scotland for Propagating Christian Knowledge, June* 6, 1809. *By Sir* H. M. Wellwood, Bart. D. D. 2*s*.

This judicious discourse is founded on Col. iii. 9—11, particularly on the last of these verses, — 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,' &c. The preacher solicits attention to the following points: — To Christianity, as intended for universal promulgation; — to the external means by which it is promulgated; — to the obligation laid on sincere believers to co-operate in assisting its progress; and to the discouragements in its promulgation which are always to be expected, or which are generally experienced, notwithstanding any success which attends it. Under the third head, a sentiment is introduced, so important in itself, and in words so well chosen, as to be entitled to the rank it holds as a distinct paragraph, although it is included in a single sentence. It is as follows: —

'They who have no feeling of this obligation (*i. e.* to propagate Christianity) exclude from their sphere of duty, without the slightest authority from the religion they profess, a most important department of Christian fidelity.'

This remark deserves the serious consideration of those who call themselves Christians, and yet make no efforts to diffuse the knowledge of divine truth more extensively among their fellow-men. Sir H. M. Wellwood successfully exposes the inconsistencies of such characters. In this exposure, the following passage well deserves citation: — 'There are some men who affect to desire the promulgation of the gospel, amidst all the contempt they express for the means which are employed: — yet there are no

endeavours for this end which they do not reprobate or proscribe; and no means of any kind which they have ever pretended to substitute in the place of those which they hold up to the scorn of the world.'

This discourse is evidently the result of much enquiry and reflection on the subject of propagating Christian knowledge; and contains a defence of missions to the Heathen, such as must highly gratify the benevolent and zealous Christian; and such as the opposers of Missionary efforts will find it no easy thing to answer.

This sermon was delivered on the centenary anniversary of the society which it recommends; and it informs us, That the directors of this society began with an establishment of five schools; that, in 1719, they had forty-eight; in 1742, one hundred-and-twenty-eight; in 1772, one hundred-and-fifty-nine. At present the number of their schools is one hundred-and-eighty-seven. The annual expenditure of the society, on its present establishment, amounts to £ 3,887, and requires not only the produce of its funds, but also the liberal contributions of the public.

The Blessedness of the Christian in Death: *Two Sermons occasioned by the Death of the Rev. Richard Cecil, M. A. By the Rev.* Daniel Wilson, M. A. *Minister of St. John's Chapel, and Vice-Principal of St. Edmund's Hall, Oxford.* 2*s.* 6*d.*

THE congregation which for so many years enjoyed the faithful labours of Mr. Cecil, are highly favoured in possessing, so soon after his demise, such an able successor as Mr. Wilson, who pays to the memory of his predecessor an ample and well-deserved tribute of respect in these discourses.

The text is Rev. xiv. 13, 'Blessed are the dead,' &c.; and the three points to which we are directed, are, 1, The solemnity with which the blessing is pronounced; 2, The Persons to whom it belongs; and 3, The Particulars of which it consists. These topics are discussed evangelically, but very briefly. The far greater part of the sermons consists of a full display of Mr. Cecil's character as a *Man*, as a *Christian*, and as a *Minister*. We would gladly copy this well-drawn picture; but we forbear; both because we would recommend the perusal of the whole; besides, its intrinsic value has the pecuniary benefit of the bereaved family in view; and also, because we hope to present to our readers, at some future time, a Memoir, including his character.

Mr. Wilson concludes his second discourse with presenting to us those important lessons which the illness and death of his friend are calculated to teach. We can only mention them: — 1, So solemn an event demands *consideration*. 2, It suggests motives for *gratitude*. 3, It includes the duty of *submission* to the divine will. 4, It recommends the duty of *simple dependence* upon God. 5, It calls off our attention from the circumstances of a Christian's death to the tenor of his life. 6, The importance of an establishment in the faith of Christ is addressed to us. 7, *Encouragement* to dejected Christians is afforded. Lastly, This bereaving providence calls on every description of persons in the congregation, to prepare to follow the deceased to an eternal world.

The attentive and intelligent reader will be amply repaid for his purchase and perusal of these valuable discourses.

The Necessity and Utility of Instruction, and the Qualifications and Duties of Sunday-School Teachers: *a Sermon to the Teachers of the Sunday-Schools of Nottingham and its Vicinity. By* R. Alliott. *Price* 6*d.*

THIS discourse is intended (1.) To shew the necessity and utility of instructing youth; (2.) To describe the qualifications of Sunday-School Teachers; (3.) To state some leading parts of their duty; and (4.) To propose suitable considerations to excite exertion, and secure perseverance. Each of these topics is treated in a serious and sensible manner, well adapted to promote the

great end in view. — We learn from this pamphlet, that 'there are about 5000 children instructed by the Sunday-School Union, at Nottingham: a number greater than that which, perhaps, in the same extent of country, of all denominations, attended to divine worship a few years ago.' What an interesting view does this give us of the great importance of Sunday-Schools, and their probable influence in *national reformation! Five thousand* poor children in one neighbourhood, taught to read their Bibles, to pray, to hear the gospel, and to avoid vice!!! Let the patriotic idea excite, among all classes of Christians, a generous zeal in the support of these excellent institutions.

It may also deserve consideration, Whether, especially in populous towns, the union of various denominations may not be very beneficial in promoting their common object; while it may tend to soften the asperity of party, diminish prejudice, and increase brotherly affection.

The Communion of Churches scriptural and desireable: *a Sermon preached at the Annual Meeting of the General Congregational Union*, 1810. *By* R. Winter, D.D. *To which is added, The Plan of Union, and a List of the London Committee.* 8vo, 1*s*.

The advantages of union and communion among Christian churches, are so obvious and striking, that the demonstration affords little scope for the display of argument. A perspicuous statement of the objects of this Union carries with it sufficient evidence of its propriety and utility; and the probable advantages to be expected from it are displayed in language at once dignified and chaste. The illustration of a passage in the Book of Psalms is too beautiful to pass unnoticed: — 'In describing the different companies of Israelites, issuing from various towns and villages, and meeting on the road to Jerusalem, whither they went to the solemn feast, the Psalmist uses this appropriate language: 'They go from strength to strength.' The idea is, they derive increasing strength from increasing numbers. Transfer the thought to the business of this day:—Our different churches resemble the separate companies travelling to the sacred festival. — *Here* we meet on the road; we join our numbers; we proceed together, encouraged and strengthened by the union we form; but not less attached to the distinct societies to which we belong. Happy days, when our feet shall stand on the mount Sion above! Union will be perfected there. We shall be one with 'an innumerable company of angels,' &c.

The Qualifications and the Work of a Christian Pastor: *a Sermon, addressed to the Members of the Baptist Academical Institution. By* W. Newman. 1*s*.

With unfeigned pleasure we congratulate our brethren of the Baptist denomination, on the establishment of another Academical Institution, which promises to confer upon their churches and the world the most valuable benefits. It is not for us to solve the problem with how little learning a good man may be qualified to teach the religion of Jesus; but we are persuaded, that an academical education, which embraces literature and the sciences, must confer very great advantages on the individuals who acquire it.

Mr. Newman stands before us as an able advocate of the above institution; which owes its establishment, we understand, chiefly to the benevolence of an individual. The text of his discourse is Psa. lxxviii. 72 ('So he fed them according to the integrity of his heart,' &c.) which the preacher takes occasion to consider (by an accommodation however) as descriptive of the qualifications and work of a Christian minister. The subject is well discussed; and the sentiments advanced ought to be engraved on the heart of every Christian pastor, and of every candidate for the sacred ministry.

The appeal, at nearly the close of the sermon, on behalf of the new institution, to educated, to unedu-

eated preachers, and to churches of his own denomination, is powerfully interesting; and will, we have no doubt, produce the desired effect. We are happy also to find that Mr. N. has received an invitation to accept the Presidency over the Academy for which he has so ably pleaded.

GRACE: *the Truth, Growth, and different Degrees thereof: being the Sum and Substance of* 16 *Sermons, by that faithful Servant of Christ,* Christopher Love, M. A. *With an Appendix, containing a Sketch of his Life, and several Letters. Published by the Rev.* E. Davies, *of Ipswich.* 12*mo*, 3*s*.

SOME time since an edition of these sermons, which, were the last he preached, was published by subscription at Bungay; but through the timidity of the editor, enough copies were not printed to supply the subscribers. This induced him to undertake another edition, which is now offered to the public. Mr. Love was a very popular, evangelical, and affectionate preacher, in the distressing times of Charles I; and must be considered by the friends of royalty as a martyr in his cause. It will be unnecessary for us to characterize these discourses, when we inform the reader, that they stand here recommended by Dr. E. Calamy, Simeon Ashe, Jer. Whitaker, and W. Taylor, — most of them names of high renown in the 16th century.

The Consolations of the Gospel, under afflictive and bereaving Providences: *a Sermon on Occasion of the much-lamented Death of Mr. W. Clapham, of Leeds. By* Wm. Eccles. 1*s*.

THE preacher who delivered this discourse, and the hearers who requested its publication, have not subjected themselves to that reproof: 'The righteous perisheth, and no man layeth it to heart.' They have borne an honourable testimony to one, whose character was adorned with the rich embellishments of piety towards God, and beneficence towards his fellow-creatures. The sermon is not distinguished by particular ingenuity of plan, or eloquence of style: but it is well adapted to assuage the sorrows of bereaved mourners, — to exhibit the impressive example of a genuine Christian, — and to inspire the believer with the pleasures of celestial prospect.

Lectures, *delivered occasionally, during the Winter Months of* 1809 *and* 1810, *at Saffron Walden, Essex. By* J. Wilkinson. 12*mo*, *Price* 4*s*.

PUBLICATIONS which display neither pre-eminence of talent, nor a perfect correctness of taste, may nevertheless be perused with interest by a numerous class of readers; and may be productive of valuable advantages to the community. The affection of relatives, or the partiality of friends towards an author, create prepossessions in favour of what he writes; and often secure beneficial ends, when the means, in the judgment of many, appear inadequate to the accomplishment of any very useful purpose. So continually does the press teem with the productions of Error, and the spawn of Vice, that we cannot, therefore, but welcome every decently written work which has for its object the dissemination of truth, or the advancement of holiness; and though we cannot pass a high encomium on Mr. Wilkinson's Lectures, yet as the subjects are important, and their tendency profitable, we feel no reluctance in giving them our recommendation.

This little volume contains eight discourses, on the following subjects: — The Resolution of Paul to magnify Christ, — The Evidences of Religion in the Heart, — The Advantages of True Godliness, — The End of all things, — The Conclusion of Life, — The Second Coming of Christ, — The Misery of the Wicked in a Future State, — and, The Happiness of Heaven. In the discussion of these topics, there is a fair exhibition of good sense and piety, while

there are occasional appeals to the consciences of the audience before whom these pieces were delivered, which are calculated to rouse the careless to serious consideration. The worthy Lecturer, however, in adhering chiefly to the *textual mode* of treating selected portions of Scripture, has paid but superficial regard to a few of the subjects that have passed under his review. We have no objection to the former; for we think it ensures variety in addresses from the pulpit; but the latter should be carefully observed by him who wishes to 'feed his people with knowledge and understanding.' The first gives scope to the exercise of ingenuity, — the last will prove the strength and solidity of the judgment.

With every benevolent wish for the success of Mr. W.'s labours, we would recommend him to cultivate his mind more, previous to his printing much. We were somewhat displeased at several expressions like these: '*Introduction* to the *fountain* of felicity,' — '*investing* the *visions* of the world with insignificance,' and some others, equally devoid of taste and simplicity. When the author has paid a greater degree of attention to mental furniture, and accuracy of style, we think, however, that he will be able to present us with a volume, more pleasant to the eyes, better for food, and more desireable to make us wise.

Literary Notices.

The Third Volume of Dr. Collyer's Lectures, which is on Scripture *Miracles*, is in the press.

The Rev. Mr. Brown, of Whitburn, designs to publish a small volume of Religious Letters, in 12mo, suited to almost every circumstance in the Christian Life; to be selected from the MS. and printed Letters of Leighton, Owen, Howe, Boston, Watts, Doddridge, Col. Gardiner, &c.

French Prisoners. — A second edition of Dr. Doddridge's Rise and Progress, in the French language, has lately been printed by a few individuals; the expence of which, with carriage to the several depots of prisoners of war, will amount to £200 at least. We took the liberty of announcing their intention a few months ago, relying on the generosity of benevolent Christians to furnish a part of this expenditure. As yet, little has come to hand. Any further assistance in this good work will be thankfully received by J. Reyner, Esq. Mark Lane; T. Pellatt, Esq. Fenchurch Street; and by the Rev. G. Burder, at the Publisher's of this Work.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Hebrew Criticism and Poetry, or the Patriarchal Blessings of Isaac and Jacob; with Appendixes of Readings and Interpretations of the Four greater Prophets, &c. By G. S. Clarke, D. D. 8vo, 15s.

Select Passages from the Writings of Chrysostom, Nazianze, and Basil. By H. S. Boyd. Second edition, royal, 12s.

A Series of Discourses, Doctrinal, Practical, and Experimental, for Families. By the Rev. J. Buckworth, A. M.

Fathers of the English Church. Vol. VI. 12s. 6d.

A History of the English Baptists. By J. Ivimey. 8vo, 12s.

Prayers, from Jeremy Taylor, D.D. by the Rev. S. Clapham, M. A. 8vo, 8s.

The Devotional Family Bible. By J. Fawcett, M. A. Part I, 7s.

Joseph: a Religious Poem. By C. Lucas, M. A. 2 vols. 8vo, 11. 1s.

The Truth of the Christian Religion: a Sermon at the Monthly Lecture at Ebley. By the Rev. T. Flint, of Cley. 1s. 6d.

Buck's Anecdotes. A new edit. Two vols. 12mo, 7s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICA.

Brother Read's Journey to the Caffres, concluded from p. 35.

'The old chief has at present two wives, and his eldest son three; each of whom had a young child. A difficulty now presented itself respecting getting Jan with me, which had been a matter of prayer the whole journey: he himself knew not his father's intention. I proposed him to ask his father; but that he begged me to do; which I did, and found him perfectly willing to give him up; observing, that his son was still very young, and that he wished as much of his time as he possibly could spare might be devoted to a farther knowledge of those things which he had lived, and probably would die a stranger to. After obtaining this permission, and having but three days more to spare, according to our pass, we set off in the afternoon, accompanied for some distance by a vast number of men, women, and children, who shewed much affection to their young chief.

'We travelled to the kraal of Camma, where we intended to sleep. On our way, we had called at a kraal of Gona; most of these I knew; some of them had formerly belonged to Bethelsdorp, but being of late among the farmers, had been driven off with the rest of their nation. Among others, was the old Goeda, mentioned in our Report, with his family. I informed them, that I should preach that evening at Camma's kraal, if they liked to come and hear; which several did, and stopped the night, to be present the next morning; and I have reason to believe that they did not hear without a blessing. Camma and his son were very much pleased with my visit; and heard, with great attention, what I had to say respecting the birth, life, death, resurrection, and ascension of Christ, the resurrection of the dead, and the last judgment: they promised to keep in memory the name JESUS and CHRIST.

'We rode away the next morning to the kraal of Mrs. Tzoenza, the sister of Zlambi, who has a number of kraals subject to her; and seemed to be able to retain her station with dignity. Her brother, who lives generally near her, was likewise gone to join Zlambi: he had left three of his wives here, and had taken two with him.

'A little before we arrived at this kraal, we passed a spot where an English officer and about 20 men had been cut off by the Caffres, under the former English government, attempting to drive them over the Boschemaan's River. The remains of these unfortunate men were still to be seen. We had been invited to stay that night at the kraal of one of the sons of Zlambi; but meeting on the road, on a journey from home, we agreed to go as far as our horses and oxen would carry us, towards Conga; and, beyond our expectation, we arrived there about sun-set. Here I was surrounded with a number of old acquaintances, who formerly used to visit our place, and who were extremely glad to see me. I was introduced to the chief, who likewise manifested great joy at my arrival. He lay sick in bed with the venereal disease, and an inflammation in the eyes; so that I could not get much conversation with him. He ordered, at the moment of my arrival, a fat cow to be killed for me and my companions, and manifested great friendship to me. Indeed, the kindnesses I received from these savages, in general, was very great. Conga had five of his wives by him; having, as it is said, sixteen, besides concubines. He has given one of his sons the name of *Jankakanna*, from Brother Vanderkemp's Caffre name.

'The next day we departed about noon. We had here to leave our

poor Tubi, who had been much cast down the whole night; and when we were about to part, he wept bitterly, begging me to solicit the landrost to permit him to come, now and then, a day or two to our institution. We passed a kraal where about 200 Caffres, including men and women, were assembled to dance, occasioned by the marriage of a young chief. We hasted; and came at dusk near the kraal of Hakkabenna, one of Conga's chief men, and an old acquaintance of ours. We could have reached Sunday's River; but should have to go through the woods in the dark, and consequently have been in danger of the elephants. After we had unsaddled our horses, &c. we visited the kraal; and found several of the Gona people, formerly belonging to Bethelsdorp, whose joy at seeing us was inexpressible. The next morning, one of them, a young woman, was very much affected under the word, which gave occasion to a very pleasing conversation between her, myself, and brother Cupido, after service. We rode away pretty early; and on going through the woods, found a number of elephants had passed a little before us; and, from the track, we concluded that they were still on the banks of the river. A dreadful circumstance took place with these animals some time back, not far from hence. Two farmers, who had been to the drosdy, and were returning home, had unsaddled their horses by a fountain, and fallen asleep, the elephants came, caught the one, and tore and trampled him to pieces; so that only a bone or two of him was found. This same man had been appointed *Heemraad* of our district, and had threatened total destruction to our institution. Near this spot brother H. Boerak had shot five of those animals a little time before. We halted at the ford of the Sunday's River, to refresh our horses, &c. We had not been long here, before several Caffres came out of the bushes from different directions, very much enraged; having, as they said, been driven from the opposite side of the river by 30 boors, and with such haste, that they had been obliged to leave cows, calves, milk, bags, &c.: they became very insolent; and our people were in great anxiety, expecting an attack at our departure; but we rode away unmolested, and arrived safe at Bethelsdorp, with my two young Caffres, Jan and Bill, towards evening.

'The Caffres, in general, expressed a strong desire for instruction; but the present crisis seems to present insurmountable difficulties, and at once shuts the door against Missionary exertions. I believe, however, honest Missionaries would effect more than all the hostile operations that may be undertaken; but to this, government seems averse.

'Not many days after my arrival from the Caffres, the long-expected answer from Lord Caledon was received; by which the different propositions of brother Vanderkemp to labour in Africa, were rejected; and all expectations of being useful among the Caffres, Tambookies, or any nation beyond the boundaries of the colony, were cut off; and the only alternative was to undertake something to the westward, within the colony, or to visit Madagascar. In the last case, his Lordship offered to recommend brother Vanderkemp to Admiral Bertie, probably to procure a passage. After some deliberation and prayer, my dear brothers Vanderkemp and Ulbricht resolved upon the latter; and are actually taking measures for the accomplishment of this important undertaking. How I wish for the spread of Christ's kingdom! and how ought I to rejoice at the expectation of that long-neglected island being at last visited with the light of the gospel; yet the thought of my dear brothers leaving Bethelsdorp, and our being separated, is to me a thick cloud, and insurmountable trial. I hope, however, not to fight against God, with whom all things are possible. I know he has said, 'Fear not, thou worm Jacob; as thy day is, so shall thy strength be;' and other such promises, which, if I can act faith upon, are sufficient to afford great encouragement.

'Respecting my remaining at Bethelsdorp, I wrote to you in my last letter; and shall, in the strength of the Lord, take upon me the important charge, till he shall be pleased further to make known his will and pleasure

towards me. Whether brother Vanderkemp should leave Bethelsdorp or not, I should like to know your ideas respecting Zak River, or some place in that direction, having in view the gathering of that scattered flock together, and the more so, as the Governor gives permission to undertake something in that field. If the Caffres should be permitted to remain on this side of the Fish River, I shall not neglect to propose again to Lord Caledon, an undertaking something among that people, if it were only at first to itinerate.

'Brother Smith is as yet undetermined respecting accompanying brother Vanderkemp, &c. to Madagascar: if he should resolve, and perhaps one or more of the two brothers now on the road, I shall be left alone. It will, therefore, be necessary that some should remain, even if one or two should continue.

'We very much regret losing the opportunity of itinerating to Stuirman's kraal, where we often had refreshing seasons for our souls, and we trust for others: it is not only a loss to the people who reside there, but to the poor Hottentots and slaves residing with farmers in the neighbourhood, who are not able to come so far as our Institution. O, when will the Lord appear, and provide for the thousands of starving souls of this country!

'We rejoice in the flourishing state of the Society, and the indefatigable labours of the Directors: I hope they will not be in want of pecuniary aid to accomplish their extending plans, and defray the increasing expences; and may the Lord reward an hundredfold, those dear friends who exert themselves for our support in our labours for the poor Heathen, even in this life, and give a rich entrance into his glorious kingdom.

'I hope to enjoy a continuance of your earnest prayer for me and my poor Bethelsdorp; and remain, dear brethren, with the utmost esteem,

'your very unworthy son in Christ,

'J. READ.'

CAPE OF GOOD HOPE.

THE Directors have been informed, by a letter from the Society at the Cape, that Mr. Christian Albricht, one of the Missionaries among the Great Namaquas, was married on the 5th of August, to Miss Burgman, from Holland, who had been engaged to him for some years. There is much reason to hope, as it was expressed in the last Report, 'That she will become a distinguished instrument in promoting the interests of Christianity and of civilization, in this distant and almost unknown region.' On the 2d day of August, Mr. C. Albricht was ordained at Cape Town, by the brethren Vanderlingen, Anderson, and Bekkar, in the presence of the Directors of the South African Society; and on the 16th of the same month, Mr. and Mrs. C. Albricht set out on their long journey to the Namaquas.

About the same time, the melancholy information was received, that Mr. Abraham Albricht, brother of the above, who had been his colleague and a very valuable Missionary among the Namaquas, had, after a lingering illness, a consumption, departed this life, at Koningberg, the estate of Mr. Botma. In him the Society has lost a faithful, laborious, and useful man of God. It affords, however, much consolation, that several brethren from the seminary at Berlin, now in London, and who have lately been ordained, will soon depart, with a view to strengthen this Mission, where many more labourers are wanted. They are now employed in learning the art of printing, &c. The expence of this mission is indeed very great; but no doubt can be entertained that sufficient means will be found for supporting and extending this good work.

The afflicted widow of Mr. Abraham Albricht returned with her brother and sister-in-law, to resume the station which she formerly occupied so use-

fully among the Namaquas, in teaching the women and girls to knit, &c. — The Missionary B. Tromp has been for some time past assisting Mr. Albricht in that Mission; but it is said that his wife is in a deep decline. She has been very useful among the female natives, and even on her sick-bed, endeavours to instruct them.

It appears from the last Journal of the Albrichts, that, about the beginning of February, 1810, two shocks of an earthquake were felt at a place where some Kaminquas reside, which is several hundred miles north of the Cape, where so many shocks were experienced. Some of these people had formerly shewn a regard to the gospel; but had returned to Heathenism. When they expressed great alarm on the occasion, one of their chiefs told them, that God was now rebuking them, on account of their unbelief, and their return to their Pagan superstitions; which he exhorted them totally to abandon.

When the people learned that Mr. Abraham Albricht was about to depart to the Cape for medical advice, &c. they expressed great fears lest the Missionaries should *all* leave them; but they were pacified on being assured of the contrary. A man being there, who had acted as an interpreter in another place, was not permitted by them to remove, as they judged his assistance was necessary among themselves. Captain Kagap paid them a visit with his sons and other Namaquas; and expressed their wish that some of the Missionaries would return with them to teach their people; but they cannot comply with their request till they obtain more labourers. This captain informed them, that another nation, called *Fieldshoebearers*, had become peaceable; and, together with another people who reside at Karrashill, had expressed a wish to hear the word of God.

In the month of April some of the natives suffered a loss: — Four lions having killed three of their oxen and wounded several others; one of these lions has since been shot. At another time, four lions approached very near the habitation of the Missionaries, and devoured one of their cattle. Some men pursued them on horseback; but in vain.

Provincial Intelligence.

ORDINATIONS, &c.

Oct. 16, 1810, Mr. Nathaniel Rowton was set apart to the pastoral office over the church formerly under the care of Mr. Jonathan Evans, at Foleshill, near Coventry. Mr. Gill, of Hinckley, began by prayer and reading; Mr. James, of Birmingham, delivered the introductory discourse, and received the confession, &c.; Mr. Jerard offered up the ordination-prayer; Mr. Burder delivered the charge, from 2 Tim. iv. 1—5; Mr. Smith, of Manchester, preached to the people, from 1 Thess. v. 12, 13; and Mr. Burkitt, of Kenilworth, concluded with prayer.

Oct. 31. A neat little chapel was opened at the village of Kelvedon, between Chelmsford and Colchester. Mr. Crathern, of Dedham, opened the service of the day by an introductory discourse, &c.; Mr. Forster, of Maldon, prayed; Mr. Savill, of Colchester, preached an appropriate sermon to a crowded and attentive audience, from Gen. xii. 9; and Mr. Merchant, of Layer Bretton, concluded the service by prayer. — The people in this village have, for the last six or seven years, met for religious worship in a licensed room, which was found too small for the increasing congregation.

Nov. 1, a neat and commodious place of worship was opened at Market Deeping, Lincolnshire. In the morning, Mr. Keyworth, of Sleaford, read suitable portions of Scripture and prayed; Mr. Arrow, of Godmanchester, preached from the 1 Chron. xxix. 5; and Mr. Cave, of Peterborough, concluded. In the afternoon Mr. Morell, of St. Neot's, preached from 1 Thess. iv. 10; Mr. Woodward, of Pinchbeck, and Mr.

Green, of Uppingham, engaged in the devotional parts of the service. In the evening Mr. Morell prayed before the sermon, which was delivered by Mr. Foster, of Oakham, from 2 Cor. viii. 9; and Mr. Jeanes, late of Peterborough, who has accepted an invitation to the charge of this infant interest, closed the pleasing solemnities of the day.

In June, 1807, a small chapel was opened at Nuneaton Common, since which, such has been the increase of hearers under the ministry of Mr. Dagley, that it was found necessary to enlarge it. On this occasion, Nov. 27th, 1810, a double lecture was preached, by Mr. Jerard, of Coventry, from 2 Cor. vi. 10, and by Mr. Hartley, of Lutterworth, from Isa. lxv. 1; Messrs. Eagleton and Brackstone, of Coventry, engaged in prayer. The inhabitants of this place and Badgeley, another village where Mr. Dagley labours, are principally poor people, and many of them colliers.

Dec. 13. A commodious chapel was opened at Upway, near Weymouth. Mr. Keynes, of Blandford, preached in the morning, from Ps. lxxxiv. 4; and Dr. Cracknell in the evening, from Matt. xvi. 26. The gospel was first preached in a private house, when finding it was acceptable, an opulent individual erected this chapel at his own expence.

Highlands and Islands of Scotland.

Edinburgh, Dec. 22, 1810.

We understand that the many thousands of our countrymen in the Isles and Highlands, who are unable to read, have engaged the attention of the public. A numerous and very respectable meeting of the inhabitants of this city, and also several from a considerable distance (called together by circular letters) was held on Wednesday last, in the New Rooms, Royal Exchange Coffee-house. The object proposed is, to teach this people to peruse the Gaelic Scriptures, which have been translated and printed for their express use. Several resolutions were read to the meeting, expressive of regard for those long-continued and laudable exertions in the Highlands, which have been made by the Society for Propagating Christian Knowledge, specifying, at the same time, the deplorable ignorance of those parts which they have been unable to embrace (many large districts being still unprovided with the means of instruction) and pointing out, finally, the steps necessary to be taken in such a state of things. Some gentlemen then stated various very painful circumstances relative to the different parts of the Highlands and Hebrides, when the meeting (before adopting the resolutions) unanimously appointed a committee of their number, amounting to 24; which, in addition to the knowledge they already possess, shall be open to the reception of further information, and shall embody the evidence on this important subject, in a report to the next general meeting, which is to be held in the same coffee-house, on Wednesday, the 16th proximo, at 12 o'clock.

LONDON.

To the Ministers, Deacons, and Members of the Congregational Churches in England.

Christian Friends,

The Circular Letter which I took the liberty of addressing to you, on the subject of a Congregational Asylum, and a thousand copies of which I had printed and circulated in town and country, as opportunity occurred, has not produced that general and prompt expression of zeal toward the object which I had reason to expect. Had I not been sanguine that it was an object in all respects so desirable, that it would instantly excite and combine the talents, the influence, and the pecuniary aid of all those who are wellwishers to the poor ministers of our denomination, and who could either afford a life subscription of ten, or an annual subscription of one guinea, I should not have ventured to propose the measure.

Although I am a little disappointed in not meeting with that voluntary and general concurrence which

I anticipated, yet, I am not at all discouraged. Many of those who have not yet expressed their intention of promoting the design, are probably waiting for the time, when a more minute and detailed account shall be presented to the public; or even till its operations shall actually commence. — Not aware how much time and how much pecuniary assistance is required to commence such a measure, even upon the smallest scale possible.

In answer to the letters which the writer has received from his brethren, expressing their joy at the proposed formation of the Institution; and enquiring when its operations will commence, he can only say, It must depend entirely upon the promptitude and liberality of those who design to befriend the measure. It must, however, be evident to all, that Midsummer is the earliest period which can be reckoned upon.

It is the intention of the writer, about the first or second week in March, to call a general meeting of such persons as have given in their names as the friends to the general object, from which list of names a committee will be formed, on whom it will naturally devolve to draw up and submit to the inspection and approbation of the general body, such laws and regulations as are adapted to the good government and permanent prosperity of the Institution.

The contributions already received or promised, are as follows: —

	£.	s.	d.
Life Governors of ten guineas each, eleven	126	0	0
Donations of five guineas, and under	19	7	0
Subscriptions of one and two guineas, per ann.	54	14	0
	£.200	1	0

To shew the imperious necessity of such an Institution, and the pleasure with which the address concerning it was received, by those ministers who have large families and small incomes, the writer will give a few extracts from a very extensive, and to him a truly painful correspondence; and that he may not wound the feelings of any worthy brother, he will omit the names and substitute figures. These extracts will speak home to the hearts of the truly benevolent, more powerfully than a thousand arguments; and, he trusts, they will induce a very general and permanent liberality. J. TOWNSEND.

[*The Extracts in our next.*]

British and Foreign Bible Society.

THE spirit of Christian union and consequent zeal which the good providence of God caused to be excited by the Missionary Society, has extended itself, in a most eminent degree, in the formation and support of the British and Foreign Bible Society; whose influence and beneficial effects are now extensively felt and thankfully acknowledged in every quarter of the globe.

Although it has existed but six years, it has furnished the Scriptures of Truth to people of various nations, from the Brahman in the East to the Eskimaux Indian in the West; and from the Hottentot in the South to the Polander in the North; and, by the period when the vernal sun shall next beam its enlivening rays upon the half-frozen Laplander, the New Testament will be ready to be delivered to him in his vernacular tongue. — May the beams of the Sun of Righteousness shine upon his own word, and accompany it with power to the hearts of those numerous readers, who have hitherto sat in darkness, and in the shadow of death!

We understand that the Scriptures have been received, both by the Hottentots and the Eskimaux, with the most lively emotions of gratitude and joy; — that in the East Indies the translations into the vernacular tongues of the various nations are increasing in number, and proceeding with vigour; — and that in America the number of Bible Societies, formed on a similar principle of Christian union, amount to 12 or upwards in the United States, several of whom have received liberal donations from the British and Foreign Bible Society; and an institution of a similar nature has been formed in Nova Scotia.

In Great Britain and Ireland the influence and advantages of the British and Foreign Bible Society have been no less conspicuous. Notwithstanding the opposition it has met with, the number of Auxiliary Societies has considerably increased since the Annual Meeting; and these several branches, under the auspices of the most respectable patronage, have been actively engaged in supplying the spiritual wants of the poor, by a liberal distribution of the holy Scriptures in their respective neighbourhoods; and we are happy to learn, that since the publication of certain pamphlets against the Parent Institution, the number of its Subscribers has been augmented in a very considerable degree.

The attention thus excited, in various parts of the world to the written word of God, ought to stimulate Christians to far greater efforts for preaching the Gospel to the Heathen than have hitherto been exerted. If we consider the advantages with which Missionaries may now go forth among the nations, from having the written word to accompany their ministerial labours; and that hitherto, in the dispensations of Providence, every considerable awakening has been by the union of these two modes of diffusing divine truth, — ought we not to seek the Lord in fervent prayer, 'that, — great may be the company of the preachers.' who shall go forth to preach the everlasting gospel?

But we should not be content without also using vigorous endeavours to accomplish this desirable object. The labours of the Missionary Society must necessarily be limited by the inadequacy of their funds, to enable them to engage and support Missionaries equal, in any degree, to the vast field that opens before them for Missionary exertions. It would therefore, be very desirable that the example above mentioned should be followed by the formation of Auxiliary Societies in aid of the Missionary Society; as such Associations would not only tend to augment its Funds, but also to stimulate their respective members and connexions to unite in this labour of love, and to offer themselves to engage in the arduous and honourable work. — Thus a suitable supply of Missionaries would probably be provided of the Lord, and the means of supporting them in their respective stations would be sufficiently furnished. Whoever reflects on the events which have taken place in the church of Christ within these few years, may justly exclaim, 'What hath God wrought!' — and may we not, in the confidence of Faith, look forward with the cheerful expectation of seeing 'greater things than these?' To God in Christ be all the glory! Amen.

Duelling. — A law for the suppression of this horrid practice has lately passed in the Illinois territory, in America. The punishment of the surviving duellist, if his antagonist die within three months, is to suffer death by hanging. The challenger, or person accepting a challenge, is declared incapable of being elected to, or holding any office of trust, civil or military. Persons entering on an office are to swear that they have never been engaged in a duel, in any way whatsoever.

Eastern Jealousy. — A letter from Travancore, dated March 4, states the following tragical occurrence: — A shock of an earthquake being experienced during the night at one of the small hill-forts, owing to which some houses were thrown down, nearly at the same time a fire unfortunately broke out, which so much alarmed the people, that numbers left the place and sought safety in the open country. Among the fugitives were several females, who, under the impulse of terror, had fled half naked from the Rajah's Zenana. The natives, pitying their condition, took them in, and the next morning conducted them back to the fort; when their jealous tyrant ordered eight of them to be immediately decapitated, for having exposed themselves to the observation of men; and sentenced five of their innocent conductors to have their eyes put out, for having had an opportunity of gazing on their persons! —— Will the opposers of East India missions maintain, that

the mild and gentle Gospel of Jesus Christ is not wanted where tyranny and cruelty like this prevail?

Church Robbery. — On Saturday night, Dec. 22, or the following morning, some thieves contrived to steal the whole of the valuable church-plate belonging to St. Paul's Cathedral, although the property was locked up in iron chests, and defended by many strong doors. — The number of ounces of silver stolen, is said to amount to 1600.

DISTRIBUTION OF THE PROFITS OF THIS MAGAZINE.

At a Meeting of the Editors, January 16, the following Cases being presented, were approved and relieved accordingly: —

Cases	Denomination.	Recommended by	L.
J. R.	Independ.	Mr. Burder	5
G.	ditto,	ditto	5
V.	ditto,	Mr. Buck	5
H.	ditto,	Mr. Platt	5
H.	ditto,	ditto	5
J. L.	ditto,	Dr. Williams	4
A. L.	ditto,	ditto	4
E. T.	ditto,	ditto	4
E. B.	ditto,	Mr. Simpson	5
P.	ditto,	Mr. Roby	5
M. S.	ditto,	ditto	5
A. M.	ditto,	Mr. Fuller	5
E. F.	ditto.	Mr. Townsend	5
D.	Baptist,	Mr. Cockin	4
J. H.	ditto,	Dr. Ryland	5
A. E.	ditto,	ditto	4
W.	ditto,	ditto	5
M.	ditto,	ditto	5
M. T.	ditto,	ditto	4
S. J.	ditto,	ditto	4
H. J.	ditto,	ditto	4
L. B.	ditto,	Mr. Roby	5
C.	Baptist,	Mr. Fuller	5
N.	ditto,	ditto	5
B.	ditto,	ditto	5
B.	ditto,	ditto	5
S. D.	ditto,	Mr. Hinton	5
W.	ditto,	Mr. Burder	3
P.	Methodist.	Mr. Wilks	5
M.	ditto,	ditto	5
B.	ditto,	ditto	5
A. P.	ditto,	Mr. Buck	5
W.	ditto,	Mr. Hill	5
M. G.	ditto,	Mr. Platt	5
S. H.	Presbyt.	Mr. Duncanson	4
L.	ditto,	ditto	4
C.	ditto,	Mr. Waugh	4
R.	ditto,	ditto	4
M.	ditto,	ditto	4
S.	ditto,	Mr. Smart	4
C.	ditto,	ditto	4
E. C.	ditto,	Mr. Hill	4
N.	ditto,	Mr. Ewing	4
J. C.	ditto,	Dr. Smith	5

*** Some other Cases were voted, subject to enquiry.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Heathen's Friend Society, Dover —	—	14	0
Paisley Missionary Society, by W. Carlisle, Esq.	—	70	8
Rev. Mr. Shufflebotham and Congregation, Bungay	—	13	1
A Gloucestershire Friend, by Mr. Thomas	—	10	0

Collections in the North of Scotland, by the Rev. Mess. Philip and J. Thomas.

	£	s.	d.
At Cambletown	3	4	0
Rev. Mr. Clark and Cong. Thurso	14	9	6
Rev. Mr. M'Kintosh, of the Estab. Ch. at Thurso	1	1	0
Rev. Mr. Cleghorn and Cong. Wick	26	2	0
At Inverness	37	0	3
Rev. Mr. Dewar and Con. Avach	3	16	6
Rev. Mr. Dewar and Con. Nairn	3	7	0
Rev. Mr. Martin and Con. Forres	6	7	6
Carried forward	95	7	9

	£	s.	d.
Brought forward	95	7	9
Rev. Mr. M'Neil and Con. Elgin	4	8	2
Rev. Mr. Gibb and Con. Banff	13	5	0
Weekly Contrib. Soc. do.	2	15	0
At a Prayer-Meeting, at Cairny, by Huntley	3	3	0
Rev. Mr. Robertson and Cong. Crichie	6	3	2
A Member of Mr. R.'s Ch.	1	1	0
Female Soc. at Aberdeen	20	0	0
Mr. David Gray, ditto	1	8	9
£	147	11	10

POETRY.

EVENING SOLILOQUY IN A GARDEN IN JANUARY.

'Tis Winter: but the sun's warm beams by day
So cheer the season, and the moon's mild ray
So silvers o'er the night, — the air so bland,
One fancies heart-reviving Spring at hand.

Backwards and forwards, as I walk along,
All Nature's still. No Philomela's song
First startles, then enchants. The beetle's hum
Is heard no more, — the grasshopper is dumb.

I see my shadow pacing by my side,
As if it meant my footsteps to deride;
Or rather, as a monitor and friend,
Some useful hint, — some precept kind to lend.

What am I then? Turn in, my thoughts, to know
Whence came I here? — and, Whither do I go?
What is my character, and what my state, —
My future prospects, — my eternal fate?

The Hand which hung yon brilliant lamp on high, —
With golden studs adorn'd that azure sky,
By pow'r divine and wisdom built my frame,
Inspir'd with Reason's intellectual flame!

From the bright fount that pours the blazing day
Down to the dew-drop glittering in its ray,
All Nature serves its Maker; — so his will
Should move my thoughts, my powers, my passions still.

When Adam sinn'd, in the cool garden's shade,
He heard the voice of God, and 'was afraid;'
Why so? Guilt fill'd his trembling soul with shame; —
And well may I this evening feel the same.

But swell, my heart, with gratitude and love,
Who made and rules those shining worlds above,
On me look'd down, with gen'rous pitying eye,
Pardon'd and sav'd a rebel doom'd to die!

There's not a berry on this hedge-row grows,
There's not a snow-drop at this season blows,
But proves his pow'r; but in the plan divine,
Lost man to save, his whole perfections join.

And am I written on the Saviour's heart?
Methinks the Saviour whispers, 'Yes, thou art.'
O then, what prospect to my soul appears,
Beyond the twinkling stars, — the rolling spheres!

I see my Jesus on his throne of love:
I hear the rapt'rous songs of saints above!
And when this dust lies kindred dust among,
My soul shall join the everlasting song.

RUSTICUS.

Long Buckby.

G. AULD, Printer, Greville Street, London.



Rev.d George Collison.
Pastor of the Independent Church
Walthamstow.

Pub.d T. Wilkins, March 1. 1811.

THE

EVANGELICAL MAGAZINE.

MARCH, 1811.

MEMOIR

OF

THE LATE REV. JOHN ISAAC HARRISON, A. M.

OF NAAS, IN THE COUNTY OF KILDARE, IRELAND.

THE righteous shall, doubtless, be held in everlasting remembrance. After death, indeed, their survivors too often forget them; but it is a consoling truth, that they are ever known unto the Lord. 'Their names are written in the Lamb's book of life; they have a place among the living in Jerusalem, and are numbered among the citizens of Zion.' I am firmly persuaded, that the subject of this biographical sketch now stands before the throne, and is mingling his praises with all the ransomed of the Lord, in ascribing 'salvation to our God, who sitteth upon the throne, and unto the Lamb!'

Mr. Harrison had been a clergyman of the Established Church upwards of 20 years, before he became savingly acquainted with the things of God: his former character was judged rather moral, not having degenerated into those habits which have too often rendered the sacred office odious, even in the eyes of wicked men. However, like many other clerical gentlemen of fashion, he by no means thought 'the cheerful song,' 'the innocent game of cards,' or 'the generous glass,' inconsistent with the duties of a minister of Christ; and it is not among the least painful circumstances of our times, that such an accommodation to public taste and dissipation is frequently ranked among the virtues of the parson of the parish. Even in Mr. Harrison's case, the apparent change in his religious conduct, excited among his parishioners both disappointment and disgust. Mr. Harrison possessed considerable talents; and being highly cultivated, by extensive literary knowledge, he ranked among the most celebrated pulpit advocates of Charity, previous to the days of Dean Kirwan: but God, whose ways are not as our ways, neither his thoughts as our thoughts, was pleased to display the sovereignty and glory of

his grace in a manner that is worthy of being held in remembrance!

About the middle of the year 1807, Mr. Harrison heard one of the preachers of the Methodist Society, in the street of Naas, preach from these words: 'The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest *.' Conviction accompanied the plain application of these words to his judgment and heart: he saw clearly, that instead of being a faithful labourer, he had been an idler, and an unprofitable servant in the Lord's vineyard. The word of salvation was blessed to his soul, — he became a new creature; and, through the divine influence of the Holy Spirit, was brought to rejoice in God his Saviour. Deeply impressed with a sense of his state, he introduced himself, immediately after the service, to the Methodist preachers; and his first salutation was, 'I am a clergyman of the Established Church; but alas! I am one of the idlers which I have heard described in your sermon.' He then kindly invited them to his house; and they accepted his hospitable invitation.

Upon entering the house, they found a numerous party, all busy in playing at cards. Mr. Harrison introduced them with these words, 'These are Methodist preachers, whom I have been hearing in the street.' Instantly they laid down their cards, and a general silence ensued. Being in a clergyman's house, the preachers judged it necessary to be cautious as to their manner of reproving; and yet their silence led them to think that they expected some observation on their engagement. Upon which, one of the preachers said, 'Will you allow me, though a stranger, to enter my protest against this idle practice of card-playing?' Mrs. Harrison replied, "Sir, what harm is there in card-playing?" He said, 'Madam, I do not consider it to be a heinous profligacy; but is it not a loss of time, and a forgetfulness of God?' "We have time enough," replied Mrs. Harrison; "for we have no other amusement when we meet together on a winter evening." 'Pray, Madam,' said he, 'have you not the Bible to read?' Mr. Harrison immediately went to his book-case, brought out a large Bible, and laying it down on the table among the cards, said, "We have Bibles enough in this house; but, God help us, we make a bad use of them." The preacher then added, 'Madam, when you have understood the Scriptures so well, that you can say there is nothing new in them, then resort to the cards, for the sake of variety; but while there are excellencies unknown, and beauties unseen in the sacred volume, be advised to lay aside the cards, and begin to search diligently after the riches of divine truth.' She instantly called a ser-

* Matt. ix. 37, 38.

vant, and ordered the cards to be taken away. Mr. Harrison then addressed the company in these words: 'I have heard some very pointed truths delivered in the street to-day; I must say they were the truths of God; nor did any one need to hear them more than myself. I was also much affected,' he added, 'by the singing of the first hymn;' and then he requested them to sing it again, for him and his friends. The hymn was, 'From Salem's gate advancing slow,' &c. The effect produced by the singing of this admirable and pathetic hymn was truly grateful. Mr. Harrison requested them to sing it again; which they did; and then they went to prayer. When the sacred impression was made upon his heart, he did not hide his talents under a bushel. No; his love to Christ was ardent, — he felt himself constrained to declare the great love of God to all his dear connexions; and it is a circumstance not to be forgotten, that his amiable family joyfully participated with him in his humble and cordial devotion to God: — a blessing to a good man not to be appreciated!

Shortly after, being at Athy, he was invited to a ball as formerly; but he replied to the lady, 'I have done with dancing!' She said, "Are you become a Methodist? Why, Mr. Harrison, you was always a good liver, and preached the best sermons we heard in church!" 'Yes, I was like Nicodemus,' said Mr. H. 'a master in Israel; but knew nothing of the new birth!'

His pious devotion to God soon became manifest, in an ardent zeal for the salvation of immortal souls. As chaplain of the garrison of Naas, he now felt it his duty to use other exertions than formerly, to do good to the poor soldiers; for whom he had occasionally read prayers. He frequently exhorted them with affection and zeal to flee from the wrath to come; and not a few, in different regiments, which lay in that town, will remember the gracious warnings they received from his lips.

In order to follow up his sincere endeavours to be useful, he commenced an evening-sermon on the Sabbath-day, in his own house; which he continued till God took him to Heaven. Though the congregation in church was small, yet such numbers attended his evening-sermons, that he was obliged to erect a gallery in his school-house (being master of the diocesan school) for their accommodation.

It is with pleasure I mention, that his son, the Rev. John Harrison, who largely partook of his good father's piety and talents, succeeds him, both in the church and superintendence of the school: — a circumstance that cannot fail to be useful to society. This pious young clergyman, who zealously endeavours to follow up his father's Sabbath-evening labours, a few days before his ordination, had been reminded by one of his friends, That the salary of a curate is so small, that he

thought it an object of little importance. He replied, "The *salary* is of little concern to me!— It is the *importance* of the work I am about to undertake, and the danger of being unfaithful therein.' His good father said, 'John, my dear, you are well qualified for the work, when compared with me when I was ordained; for though I am your father, and have been so long in the church, I feel I have need to begin as if I had never begun.' With such lowly simplicity did he, at all times, acknowledge himself an unfaithful labourer in his Lord's vineyard.

His religious course lasted but two years and a half; and during that time he wrote many pleasing letters to his friends. I shall beg leave to transcribe one of them; in which it will be seen how lowly, how simply, and how zealously, he laboured for the souls committed to his care.

'My dear Friend, *Naas, August* 6, 1808.

'I should have been glad to have seen you and your family, on your way to Carlow; and am rather jealous that you did not so contrive your journey as to give us one night in Naas. What pleasure is equal to the conversation of a man devoted to the service of God! I reckon that a blessed day in which I meet with such. Your advice to continue my Sabbath-evening meetings, by the grace of God, I will take; and eternal thanks be to God, that it is a day that always returns with additional pleasure and internal comfort to my soul. O may I be the humble means of saving, if but one soul from the pains of eternal death! We should unremittingly 'Pray the Lord of the harvest, that he would send labourers into his harvest.' Should I be within a few miles of you, I hope to pay you a visit. All the family desire to be remembered to you; and believe me, my dear friend, to be

'your affectionate fellow-labourer,

'JOHN ISAAC HARRISON.'

In the month of April, 1809, he caught the fever of which he died. He received the infection by visiting the sick and dying. He lay about three weeks; during which time he was blessed with unspeakable comforts. He told Mrs. H. that his time was come. He also assured the physician, that all medicine would be ineffectual; repeating the same words,' My time is come!' At intervals he was delirious; but in his lucid moments he was all peace and joy. He delighted to speak of God and heavenly things; and frequently would repeat some suitable text of Scripture, or verse of a hymn. Through the whole of his illness he was happily assured of his interest in the blessed Redeemer, and enjoyed a sweet and heavenly serenity. His hope in Christ, as the refuge of sinners, was solid; the sting of death was taken away, and he was not afraid to die. Nothing could equal that calmness with which he looked

the king of terrors in the face. In this state he continued until he bid an everlasting farewell to all the things that are seen and temporal, and ascended to join the elevated worship of Heaven, the society of angels, and the spirits of just men made perfect!

Thus an humble follower of the Lamb of God ended his mortal race! His loss is sincerely lamented, and will be severely felt by his numerous Christian friends. His race was short; but it is not for mortals to cavil at the dispensations of an all-wise God: it rather behoves them to adopt that submissive and adoring language, 'Even so, Father; for so it seemeth good in thy sight.'

'O Thou, whose steps, mysterious and profound,
No finite wisdom ever can explore!
May we, amidst the dire affliction round,
Await thy will, and all thy ways adore!

'Not HARRISON, but we have felt the stroke;
Ours is the loss,—th' immortal gain is his!
Adore, our souls, the hand that kindly broke
His mortal chains, and rapt him into bliss!

'Enough, enough to selfish Grief is giv'n;
Lo! Faith clears up the dark mysterious way;
With rev'rence opes the golden gates of Heav'n,
And shews the saint in realms of endless day!'

May every reader of this Memoir be enabled to make a proper improvement of this solemn event! How uncertain is human life, where most desirable, and most likely to be prolonged! O reader! thou art yet in the number of the 'living, who know that they shall die!' Oh! may it be thy concern and mine, so to 'number our days, that we may apply our hearts to that wisdom' which makes men 'wise unto salvation, through faith, which is in Christ Jesus.'

Dublin. ADOLESCENS.

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 17.]

NO. VI.

Among the different denominations still subsisting in the Greek church, one small body has been visited on the coast of Malabar, and brought under particular notice by the indefatigable diligence and zeal of Dr. Buchanan. They bear the name of 'Christians of St. Thomas;' and have subsisted in that country from the first ages of Christianity. Under the various governments which have succeeded, Gentoo, Mahomedan, or Popish, they have been oppressed and persecuted; but have resolutely adhered to the faith and ordinances of their

own religion, under bishops and pastors. They profess the same creeds as we do: the Apostles', Nicene, and Athanasian. They carefully have preserved the sacred books of the Old and New Testament; a fine specimen of which Dr. Buchanan brought to England with him, and presented to the University of Cambridge. They celebrate the Christian sacraments,—Baptism and the Supper of the Lord; observe his day; assemble for public worship and instruction; and display the features of a true church, in doctrine and a holy conversation. Their number indeed is but small, not exceeding 50 congregations; and the wonder is, that they have subsisted so long, amidst the difficulties they have had to struggle with. Under the protection and fostering care of the generous British government, we may hope they will revive, as the corn; and spread abroad, as a cedar in Lebanon. Among the other members of the Greek church, nothing presents so promising a prospect in any native Asiatics as in this little church, towards the extremity of the peninsula. In the portion of Asia under the government of Russia, where many Greek churches are settled, and the religion of Christ is the established profession, we can scarcely doubt but some few, though feeble, remains of true Christianity may be found. A door of hope remains in the valley of Achor; and some Elijah or Paul may arise to turn the hearts of the children of God to him, from whom they have so grievously departed.

In the former part, mention is made of the protection given to truly Christian men and Missionaries at Sarepta, the German colonies on the Wolga, and at Karass. These shew the spirit of the government, and encourage the confidence, that no obstacle from thence would be put in the way of such as should be prompted to seek the salvation of sinners in this distant and benighted land.

But the chief efforts which have been made to convey the glad tidings of salvation to Asia, have originated in this favoured country, and been effected by the Christian zeal of Britons. Into those vast regions of the east which have become subject to our dominion, we have carried, with our arts and commerce, our religion. The spirit of conquest and the thirst for gain, however in themselves inimical to a kingdom not of this world, have, with extended empire, opened a vast field for Missionary labours; and good hath thus, as is often seen, arisen out of human evil. A small indeed, but faithful band, hath in various directions dispersed themselves to diffuse the light of true religion among the natives, whether Hindoo or Mahometan.

Among these, several of the chaplains sent out by the East India Company have filled, and continue to occupy a respectable station. They have been men of a truly evangelical spirit, and laboured not only among their countrymen, but among

the natives also, to communicate the knowledge of a crucified Redeemer, persuaded themselves, and seeking to enforce the conviction on others, 'that there is no other name given under heaven among men, whereby they can be saved.' It must be confessed, that men in power, and engaged in mercantile pursuits, are in every country too inattentive to the things which make for their everlasting peace; and in India, perhaps in a greater ratio than elsewhere, from the peculiarity of their situation and views in life; yet God hath not left their labours, in this respect, without fruit; and many can say, in that strange land, that they were born there. And though the greatest obstacle to the conversion of the Heathen will be found in the unseemly conduct of those who profess the Christian name, yet have not the deep-rooted prejudices of Gentoo *cast*, or Mahomedan bigotry, prevented the power of gospel-truth from casting down vain imaginations, and bringing every high thing which exalteth itself into the obedience of Christ. The converts indeed are few; but each is a miracle of grace, and well worth years of labour. Perhaps, never since India has been visited by us, have there been more, or more faithful witnesses for God and his truth than at present, among the servants of the Company.—The Lord increase their number, and crown their labours with success!

The Society for promoting Christian Knowledge, with vast resources entrusted with them for this very purpose, have sent many Missionaries to this desolate region. Of what spirit they have been, in what labours employed, and with what success, their Transactions may be consulted to declare. Nothing is more important, than that the selection made should be made of men full of faith and the Holy Ghost; not driven for a maintenance, nor the hope of advantage, to expatriate themselves;—but animated by the bright flame of Christian charity, and willing to spend and be spent in the service of immortal souls. If few such have been found among our own countrymen, their places have been nobly supplied by German brethren, under whose labours this wilderness and solitary place budded and blossomed as the rose. Swartz, Gerike (now gone to their eternal rewards) with others, whose praise will be ever in the churches, manifested what might be done when men of such a spirit devoted themselves to the work. The many congregations of converted natives, Hindoos and Mahometans, witness the divine benediction on their labours, and call on their successors to exert a like Christian spirit, and unwearied diligence and labour, — preaching the word in season and out of season; and not satisfying themselves in the mere discharge of forms, or registers of the baptism of infants. I know many regard the admonition of a friend as the insinuations of an enemy. God knoweth! May the issue prove that the mantle of Elijah has fallen on the surviving Missionaries! — and who will bless

God for their success more cordially than ourselves? No place is here for envy and contention. The vineyard needs more labourers than can be found, to gather the clusters of the earth. Here, surely, at least, all bigotry, party, denomination and name, should merge in the one title of Christian; and no contention remain, but who shall serve with greatest fidelity; and, as helpers together in the truth, endeavour to strengthen the hands and heart of every other to spread the fame, and exalt the glory of our great God and Saviour Jesus Christ. How strange, unchristian, and criminal to forbid any to speak to the Gentiles, that they might be saved, because they gather not with us, are of a different persuasion, follow a different mode of worship, or wear a different garb! But God will do his own work amidst the folly of some, and the unfaithfulness of more; and if he will work, then none can let it.

A Danish Mission hath long subsisted on the coast of Coromandel. Tranquebar, as well as the other settlements of Europeans, have submitted to the British Government: they continue to this day labouring, and have not fainted. Many congregations, formed by their ministry, subsist and flourish. They give the right hand of fellowship to all who embark in the same honourable cause with themselves. Our brethren, who have been with them, bear witness to their candour, charity, and zeal. Under British rule they will be assured of every protection and encouragement. Danes or English, natives or foreigners, freemen or slaves, one is our Master, even Christ; and whoever approves his fidelity to him will have his reward, whether he be bond or free.

A feeble Mission of our Moravian brethren subsisted, but was withdrawn, for want of support or success; but it has been succeeded by two other Missionary Societies, whose vigorous exertions give increasing confidence, that these labours of love shall never cease, till the kingdoms of the world become the kingdoms of the Lord and of his Christ!

The Baptists, prompted by some of their zealous pastors, determined on attempting a Mission to the East. The Danish governor at Serampore received them, and encouraged their labours. Mr. Carey, a name deserving veneration, with his family and fellow-labourers, began the arduous task; and the great Master has crowned their endeavours with a progress in which all who love Him in sincerity, cannot but rejoice and give thanks. They have been kindly helped by the candid and liberal of all denominations; and he must have an unfeeling heart who hath read their Journals, and doth not breathe out blessing and praise to the God of all grace for what he hath done, and cry mightily to him to perfect what he hath begun!

The British and Foreign Bible Society hath especially signalized their high approbation, by a noble annual grant, for the furtherance of translating the Scriptures into the various languages of the east; in which Mr. Carey's eminence and proficiency has been proved so great, as to advance him to a chair in the College at Calcutta. Already, from their press, thousands of copies of the Scripture, in different languages of the country, have been circulated among the natives, by the indefatigable pains and attention of Mr. Carey and his associates, whose progress in this study hath corresponded with his own; while their travels, preaching, and conferences with the natives have, as it is recorded, produced the happiest effects. Indeed, this may be expected. The gospel is the same power of God unto salvation that it hath been from the beginning; and our anticipations of the effect of this progressive work may well be sanguine, when we see what hath been done, is doing, and hoped to be performed, till men of every tongue or nation shall have it in their power to search the Scripture, and find therein eternal life, through the name of the holy child Jesus. Surely, the Lord hath not thus providentially led, and powerfully qualified them for their work, without designing to give them a plenteous harvest of souls for their hire. Shall the little distinctions among Christians check the overflowings of the gracious heart over these reviving appearances? If Christ be preached, and sinners, Heathen or Mahometan, converted unto him, who must not express his high approbation, and own, 'I therein do rejoice, and will rejoice?' Let the Lord send by whom he will send. When shall hateful bigotry and narrow prejudices give place to generous union, love, and peace among all who profess themselves followers of the Lamb that was slain! How strange must it appear, that these good men should meet frowns instead of favour, and be regarded with jealousy instead of encouragement! Patiently pursuing their great object, they persevere; and in addition to their labours in Hindostan, have penetrated lately into the Burman empire, where they will probably meet with less enmity and opposition than they have sometimes encountered from their own countrymen.

The other great Society which was formed upon a still larger scale, comprehending the whole habitable globe, hath, among other scenes of Missionary labour, stretched out its arms to India. Ceylon, Madura, Madras, the Northern Circars, Surat, and Mysore, have been their first objects; and they too have lately attempted to pass into the Burman empire. They are employed in the tuition of youth, and attend particularly to the poor of the flock. To their other labours they also have added translations of the Scripture in the Tamul and Telinga languages, for the benefit of those among whom they

minister; with Religious Tracts and Catechisms in the native tongues, suited to convey the great leading truths of Christianity to those around them. Their Journals will speak for them what they have done, and continue to do:—'Faint, yet pursuing.' From the view of all that hath been thus effected, and the progress already made, Dr. Buchanan, in his beautiful view of the 'Star in the East,' hath drawn this reviving conclusion, That true Christianity hath taken such root in the soil of India, as all the malice of the wicked, and all the powers of darkness shall not be able to eradicate; and it will be acknowledged by every one who knows the man, that more accurate information, vigorous intellect, sacred adherence to truth, and spiritual discernment, will hardly be found than in Dr. Buchanan.

From this Society also, one man of a strong mind hath gone forth, with earnest desire to qualify himself first, and then attempt the arduous task of preaching the gospel in the hitherto, by Protestant ministers, unpenetrated regions of China. With zeal equal to any enterprize, and with ability and industry admirably qualified to attain the difficult language, Mr. Morrison resides at Canton; and his progress is said to be of the most promising nature. He hath already begun a translation of the Scriptures into the Chinese; and entertains no doubt he shall be able to master it. When I view that desolate land, the jealousy of its government, the danger of the attempt, and the feebleness of the means, unabated as is his zeal and firm his pursuit, undismayed on the spot and persevering in his efforts, my *unbelief*, shall I call it, hath ever regarded the attempt as a most forlorn hope, and an expence our Society ought not to have incurred, without prospects more auspicious, and means more adequate; yet will no man I hope rejoice more unfeignedly in his success, or more honour his zeal and fidelity, and not the less for disappointment or failure.

After having thus raked up every living spark of truth and hope that I can discover, in the wide regions of Asia, I cannot but say, From whence shall Jacob arise, for he is small? — but dismaying and discouraging as all appearances are, the faithful never despair. Duty is ours, — the issue is in better hands. Fresh warriors are preparing for the conflict, and buckling on the panoply of God for a renewed attempt in the heart of India; and two men of zeal and wisdom passing shortly to the great city of Surat. How great a fire may a little spark yet kindle, if the Lord, the Spirit, breathes upon it with the spirit of Judgment and the spirit of Burning!

[*Africa in our next.*]

WORKS OF PROVIDENCE.

Too many forget that the operations of the Deity are all carried on by general laws; that he never works miracles except when he has some great end in view; and that, as on all occasions, the operations of his hand are directed towards the general good; — the calamities that happen to individuals in bringing this about, are but as the small dust in the balance, and comparatively nothing.

At first sight storms and tempests, famine and pestilence, desolations, and the conflict of nations, sometimes bear hard on individuals, and appear the effect of a want of impartiality in the great Lord and Ruler of all; — yet, on reflexion, we find that they are all, not only marks of his wisdom and goodness, but calculated for the general good. Tho' tempests scatter our fleets, and dash them among the rocks; though hurricanes often cause dreadful destruction; and earthquakes, those awful scourges of the crimes of a nation, sometimes unexpectedly swallow the people of a country, the good with the bad; yet, is it either in the way of giving vent to the volcanic matter, and scope to the causes that produced them; or, as a warning to all to behold and to consider. Were it not for its ebbing and flowing, and the furious storms with which it is agitated, the sea, notwithstanding the salt put into it by the hand of the Deity when he made it, to preserve it from putrefaction, would become one mass of corruption, and send forth such noxious vapours as would soon destroy every plant and vegetable, with every thing that lives. Thunder-storms, which, to the uninformed, seem of no use, by shaking the earth, and loosening the mould about the roots of plants and vegetables, not only make way for the rain, when it falls, but purify the air, and free it from the noxious particles lodged in it by exhalations from the earth, which are always in proportion to the marshy nature of the ground and the heat of the sun. Briars and thorns, blasting and mildew, ravenous animals, and devouring insects, are not sent to make us miserable; but for the exercise of our patience, of our fortitude and ingenuity, and for the general good. With regard to the animals in general, some are adapted for our comfort and convenience; others, such as the slug, the weasel, the grub, and the like, for the exercise of our diligence and attention in keeping them under; and others again, such as gnats, flies, &c. to shew us how easily he can, if he pleases, blast the happiness of the greatest, the wisest, and the best. In a word, every animal seems useful, either in the way of supplying our wants, exercising our ingenuity, or correcting our errors.

The same holds with regard to plants and minerals; and, if many things in the animal and vegetable, as well as in the

mineral kingdoms, seem to us to serve no valuable purpose, we may depend upon it this arises, not so much from the things themselves, as from our ignorance and inattention. Had they not been some way or other useful, they never would have been called into existence by him, whose wisdom and goodness are infinite as well as his power.

That Providence, sometimes, chastises severely those that, on the whole, appear to be virtuous and good, and showers down blessings on the head of those that are evidently wicked, none will deny;—and why? not that he approves of the conduct of the wicked. No; he chastises his own people, because he sees it neccessary to their happiness, either here or hereafter; and confers blessings on the wicked, to lead them to repentance; and to shew them that, as his goodness deserves from them a different conduct, so is he just, though they may subject themselves to a severe punishment by means of their ingratitude.

Let not then the good man be cast down, when adverse circumstances occur. Let him not despair, though the arrows of a correcting Providence fly thick around him. Though no affliction be for the present joyous but grievous, yet all things work together for the good of them that love God. Whatever happen, the righteous have nothing to fear. God, who is kind to all, cannot but, in a peculiar manner, be so to them. It was his desire to communicate happiness that induced him, at first, to create the world. It is this that induces him to supply all the wants of his creatures. His daily care over them shews, that not one of the inferior animals, much less man, is below his notice. In winter the covering of many, for instance, which in all is admirably adapted to their peculiar circumstances, becomes thicker than in summer; such as the feathers of birds, the scales of fishes, and the hair or fur of animals. The insects that crawl, the fishes that cast their shell, the frogs, the bees, the ants, the spider; nay, even the very trees of the field, and more delicate plants and vegetables, all exhibit evident signs of the care of the Deity in a thousand particulars.

If God then is thus watchful over the beasts of the field, the fowls of the air, the fishes of the sea, and the various species of the vegetable kingdom, from the tall oak on the mountain to the minutest plant; if, with regard to the mineral tribes, he, in general either makes them to grow, or forms a crust about them for their preservation, can we suppose that he does not behold with pleasure the conduct of good men, or that he does not consult their interest, in the dispensations of his providence? If, to protect them from birds and beasts of prey that otherwise would see and be ready to destroy them, he makes hares and ptarmicans *, with various other fowls and

* A kind of wild pheasants in the mountains of Scotland, &c.

animals that seek their food among the snow, grow white in winter, and sends frost and snow to fatten and fertilize the earth; if he makes the birds to sing, the inferior animals, by their sudden and irregular motions to give symptoms of joy, and all nature to rejoice, — can we suppose that he will suffer any thing to happen to his people that is not for their good?— 'Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?'

J. H.

THE ALTAR AT ATHENS
INSCRIBED TO THE UNKNOWN GOD.

When St. Paul, in the course of his evangelical journies, visited the famous city of Athens, he beheld, among a great number of other altars, one which bore this singular inscription, *To the unknown God.* This the holy and wise man took, as it were, for his text; and assured the people that the Deity whom they ignorantly worshipped, he could clearly reveal unto them.

The Apostle very justly observed that they 'were much addicted to dæmon worship.' History evinces fully the truth of his remark. Dr. Ellis, in his learned treatise, entitled 'The Knowledge of Divine Things from Revelation, not from Reason or Nature,' has given us a considerable collection of facts which illustrate this subject, but which prove, at the same time, that altars to unknown gods were not uncommon among the Pagans. A few passages shall be transcribed. — Page 289, *et seq.*

'The first altar at Athens was built by Cecrops, the Egyptian; where they so prodigiously multiplied, that Pausanias, who took an accurate survey of the country, says, there were more images and altars there than in all Greece beside. They were fond of strange gods; yet worshipped no one without an image to represent him. It was the custom of the Greeks, says Maximus Tyrius, to worship the gods in the purest matter, of human-shape, and with the most exquisite art. These increased to so excessive a number, that Athens was called *the Country and Shop of the Gods*: and Xenophon complained that they had made the city but one altar. Cicero calls it *Urbs fanorum repleta*, a city crammed with temples: and, one in Petronius observed, 'Our country is so filled with deities, that you may easier find a god than a man.' It was truly the *Pantheon* of the world, having one temple in common to all the gods.

'St. Paul was deemed 'a setter-forth of strange gods,' —

literally, 'of foreign dæmons,' to which their itching ears gave immediate attention. Strabo notes, that their hospitality to strangers extended to the gods. The Romans, on the contrary, were uncivil to strange gods, and received them with difficulty; yet, by the law of Athens, no foreign god was to be admitted till licensed by the Areopagus, which had the sole power in religious matters; and, according to Demosthenes, no one had ever complained of any unjust sentence given by that court; yet the severest laws were enacted at Athens, and every citizen commanded, on pain of death, to worship the gods and heroes as the laws of the city required; and they who observed not the appointed ceremonies, were immediately dragged to the court of Areopagus. The cutting a twig out of a sacred grove was a capital offence; even a fool had been condemned for killing one of Esculapius's sparrows; and a child, accidentally taking up a plate of gold fallen from Diana's crown, was put to death for sacrilege. This court assembled on the Hill of Mars, because that god was indicted and tried for murder by a jury of twelve gods; but acqnitted: and here were Socrates and others tried for invading religion, and undervaluing the gods.

'Hither was St. Paul brought, as a publisher of foreign gods and doctrines,' Jesus and (*Anastasia*) the Resurrection †,' to be examined concerning them; tho', perhaps (as the proceedings of the court had been much altered since the days of Socrates) not as a criminal, but as a benefactor, in having a new worship to propose to a people zealous above all others, in what they called religion; but the contrary opinion seems preferable, that he was carried thither as a 'babbler, a retailer of scraps ‡.'

'*An altar with this inscription,* — TO THE UNKNOWN GOD.'

'It was a custom among the antients to engrave on the altar the name of the god to whom it was dedicated; which, at Athens in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world. Amidst this variety, there was one, probably many, *to the unknown God.* Philostratus says, that at Athens 'there were altars of unknown gods or dæmons;' and Pausanias also mentions them in the plural number; by which Grotius thinks might be denoted many altars to the one unknown God. Critias, in Lucian, swears by 'the God unknown to the Athe-

† Dr. Bentley, sermon 2, page 9 (and with him agrees Dr. Whitby) says 'They too well understood the notion of a resurrection to worship it as a goddess;' but those learned persons should first have shewn how they came not to understand the nature of a Fever or a Jakes too well to worship them for goddesses.

‡ 'A contemptible, prattling, sacrilegious fellow.' *So Witsius, Meletem.* Page 81.

nians.' According to Occumenius, the whole inscription was thus: —

To the gods of Asia, Europe, and Africa,
To the Unknown and Strange GOD.

The crowding him among all the dæmons in the world, proves them to be ignorant of his nature; as the placing him among the *strange gods* does that they had received him from others, and were not the authors of the discovery.

'There are several reasons given for the erecting such altars; but the most probable is, their superstitious fear of omitting any god, which, amidst the uncertainty of so many religions, might easily have been done; or it might proceed from their not knowing what god to ascribe some remarkable benefit or deliverance to, and therefore, in gratitude, erected an altar to the unknown one. Diogenes Laertius gives this account of their rise: 'That Epimenedes staid a plague among the Athenians in this manner. He took a black and white sheep to Areopagus, whence he let them go which way they would; commanding those that followed them, that wheresoever they lay down, they should sacrifice *to some fit and proper god.* The calamity ceased; and to this very day, says Laertius, there are altars to be found without name, which were then made in memory of this expiation.'

'Nor was this custom peculiar to Greece; the Romans also erected altars on the reception of any sudden benefit; as that to *Adoption*, mentioned by Tacitus, *l.* 1; and another to *Revenge.* So the ancient Romans, when they felt an earthquake, betook themselves, by public command, to religious observances; but did not, as on other occasions, name the god to whom they dedicated such solemnities, lest, by mistaking one for another, they might oblige the people to a false worship; and, as it was uncertain by what power or god earthquakes happened, they offered sacrifice to an uncertain deity in the ancient form,—*si Deo, si Deæ.* The Latins also had many altars, *Diis deabusque*; and *Dibus deabusque omnibus.* The ignorance of the Divine nature made this uncertainty run thro' the whole of their religion: many were *Dei involuti*, therefore to their prayers they added, *Sive tu Deus es, sive Dea*; and we meet with this inscription, *Sive Deo, sive Deæ. C. Ter. Dexter. Ex voto.* A.Gellius says, that they whose names were uncertain, or whose sex was doubtful, or whom it was not lawful to declare, were called *unknown gods.* Indeed, there were so many, that Varro wrote a book of the *unknown* gods, and another of the *uncertain* ones. The Celtiberians, the Persians, and Arabians, had their unknown god; so had the people of Marseilles in Gaul,' &c. — *Thus far Dr. Ellis.*

The Christian reader will doubtless reflect with gratitude on

the inexpressible privilege of knowing, from Divine Revelation, the only living and true God. 'He who was in the bosom of the Father hath declared him;' and 'this is life eternal, to know him the only true God, and Jesus Christ, whom he hath sent.' To whom be glory, world without end! Amen.

FREE GRACE PREACHERS
ZEALOUS RECOMMENDERS OF HOLINESS.

SIR, *To the Editor.*

IT is known that some enemies to the excellent Mr. Hervey's doctrine, profess to have taken strong exceptions to his writings, from an apprehension that his principles lead to antinomian licentiousness. This consideration has probably kept many from reading the works of this excellent author. His leading theme, 'Grace reigning through righteousness to eternal life' to the worst of men, is the vital spring of true holiness. His enemies being judges that his own life was eminently holy, I have carefully examined his works; wherein he always appears a strong advocate for gospel holiness. After he knew the truth, he could never view good works as necessary to qualify us for receiving the Saviour,—to found our title to Christ's righteousness, or what is thereby purchased, whether grace or glory; yet he apprehended these absolutely necessary in the saved. Practical godliness stood high in his esteem, and was in public and private often and earnestly inculcated by him. We have many instances of this. A Christian must exercise himself in all good works. We must as carefully maintain good works as if our salvation was the purchase of them.—'I would incessantly inculcate both the indispensable necessity and manifold utility of holy obedience. Holiness is one of the most distinguished blessings in our system: nay, it is the very central blessing to which they all verge,—in which they all terminate. Far, very far from discarding sincere obedience, we would introduce it, under its true character as the fruit, not the cause, of our interest in Christ's righteousness, and in its due order as following, not preceding, the gift of righteousness:'—besides, I understood by his letters, he much wished to publish a 'Treatise on Gospel Holiness, in its Nature and Extent;' and had sketched out a plan for this; but his death prevented its execution. I trust the above will convince all, that this celebrated preacher and writer on the riches of grace, was one of the truest friends to the doctrine of holiness.

Your constant reader,

A. B.

AN ORIGINAL LETTER,
FROM THE LATE REV. D. JONES, OF LLANGAN,
A FEW MONTHS BEFORE HIS DECEASE.

Very dear Sir, *February* 6, 1810.

If you knew how much I have been hurried from place to place, since the receipt of yours, I am certain you would most readily pardon me for my long silence. In the latter end of last year, the Lord enabled me to travel many hundred miles, in endeavouring to exhibit my blessed Master's treasures of love to the best advantage I could; and although I told poor mortals that these vast treasures are all freely bestowed, yet, after all my toil and labour, there were but few indeed who would stoop to receive them. Many would come and offer some dunghill rags, for pearls of more value than all the mines of India: but some poor ruined guilty creatures here and there, in my round, would draw near, and cry out, 'Oh, the depth of infinite love! that I, who deserved nothing but hell, should be so freely and fully enriched with such treasures as you venture to speak of, in a poor and almost worn-out broken vessel!' 'Had there been a penny to pay,' such poor creatures added, 'we could have no hope; for we are nothing but Poverty itself; but we find these treasures are free to every beggar that ever walked the earth.' And indeed to tell you the truth, my dear Sir, none love to draw near my standing *, but such as have nothing to pay; and I have nothing to dispense but to the empty and miserable; and what is very singular, on they come; and, upon a sense of their sins, they challenge some right to the most precious jewels I carry in my box; and nothing will do for them short of that invaluable pearl, — Mercy †. Thus the poor glory in the gospel; and here let us be glad also, my dear friend, and let us never fear that its comforts will be exhaused while there is a thirsty soul left on earth!

I humbly hope this will find you well in health. As for myself, my health of late has been indifferent. The gout hangs about me; and I am tried with severe fits in the night, which I suppose to be some attacks of the gout in my stomach. When those fits come on, I am obliged to get out of bed with all speed, and pant for breath, perhaps for a whole hour, before the fit is over. I am in good hands. We have committed our cause to a faithful Advocate; let him take care of us, and we shall do well. In Him, yours,

D. Jones.

* Alluding, Mr. Editor, I suppose, to his exhibitions of gospel truths, in his public preaching from place to place. † Psalm xli. 4.

Evangelicana.

ILLUSTRATION OF 1 SAMUEL XXVI. 12.

So David took the spear and the cruse of water from Saul's bolster, &c.

It has been supposed, that the cruse of water here mentioned, was a *clepsydra*, or one of those water-watch measures used by the antients in their camps. The use of *clepsydræ* is of great antiquity: they were invented in Egypt, under the Ptolemies, as were also sun-dials. The Romans generally adopted them. There were several sorts of them; but this was common to all, — That water ran by gentle degrees from one vessel to another, and rising by little and little, lifted upon its surface a piece of cork, which, according to its different altitudes, shewed the different hours. They had two great defects: the one, that the water ran out with a greater or less facility as the air was more or less dense; the other, that the water ran more readily at the beginning than towards the conclusion. They were principally used in the winter. The orators, in their pleadings, were limited to a certain measure of time; and had one of these *clepsydræ* standing by them, to prevent them from running beyond the prescribed length. — *See. Encyclop. Brit. art.* CLEPSYDRA *and* HYDROSTATICS, *plate* 243, *fig.* 7, *where a representation of one is given.*

S. B.

Sword-Fish. — A ship sailing from Jamaica to Baltimore, in September, 1809, felt a violent shock about midnight, which astonished all the crew, and which they could not account for. At length it was discovered that she had been struck by a sword-fish, which was unable to extricate itself, being fastened in the timbers. The vessel sprang a moderate leak immediately. The length of the fish was 25 feet, and seven in circumference. It remained fastened to the vessel six or seven hours; and when broken off, was apparently dead. — This fact has been formally certified at Baltimore, by N. J. Cracklow, captain of the vessel called Sarah Millner.

In a Catholic book, lately printed in London, the following is one of the Regulations respecting the proper reception of the Sacrament: —

'When the priest gives you the blessed sacrament, receive it with the most lively sentiments of devotion. If the sacred Host should stick to the roof of your mouth, you must not put your finger into your mouth to remove it, but gently move it with your tongue, and so convey it down. Abstain from spitting for a quarter of an hour.'

Lions in India. — It has been generally supposed that lions are not known in India; but it appears that, in the beginning of March, 1810, five horsemen, stationed at a village near Hansi, having heard that a pig had been carried away by a tyger, went to the spot on foot, when they found a lion and lioness feeding upon it. The latter, on the patch of grass being set on fire, went off; but the former advanced slowly, with his main and tail erect; when the men fired with so good an effect, as induced them to go up and destroy him with their swords; which was accomplished after one man had been severely wounded. The animal appeared to be a full grown lion, in most respects like the African one. A lioness, a few days previous, had been sent in from Hissar, having been killed by a party of horsemen. These facts prove that lions are to be found in India as well as Africa.

A gentleman once said to the Rev. Moses Browne, who was by no means in affluent circumstances, 'Sir, you have a very large family: you have as many children as the patriarch Jacob.' "True," answered the Divine, "and I have Jacob's God to provide for them."

An Arabian once, in a mosque where Ali was present, said his prayers in such an improper manner of pronunciation, as enraged the caliph; who, when he had ended, reproved him; and hurling his slippers at his breast, commanded him to repeat them; which he did, with great propriety of tone and emphasis. After he had done, says Ali, 'Surely, thy last prayers were better than the former.' "By no means," replied the Arab; "for the first I said from devotion to God, but the last from dread of thy slippers!"

A Jew said to the venerable Ali, in argument on the truth of their religion, 'You had not even deposited your prophet's body in the earth, when you quarrelled among yourselves.' Ali replied, "Our divisions proceeded from the loss of him, not concerning our faith; but your feet were not yet dry from the mud of the Red Sea when you cried unto Moses, saying, Make us gods like those of the idolaters, that we may worship them." — The Jew was confounded. *Oriental Collections, No.* IV.

Mr. R. Rogers, an old Non-conformist minister, being once in company with a gentleman of very little seriousness, he told him, 'Mr. Rogers, I like your company very well; but *you are so precise!*' "Oh, Sir," replied he, "I serve a *precise God.*"

Mr. Adams, of Falkirk, said, in the prospect of death, 'I am not anxious either to live or die; for if I *die* I shall be with God; and if I *live* he will be with me.'

SELECT SENTENCES.

A real Christian, while on earth, has his affections much in heaven; but were it possible for an unconverted man to be in heaven, his affections would still be set on earth.

We are never beneath hope while we are above hell, and never above hope while we are beneath heaven.

That the *thoughts* of a natural man are only evil, see Gen. vi. 5; that his *words* are such, see James iii. vi. 8; that his *works* are such, see Ps. xiv. 3; and that his *thoughts*, *words*, and *works* are such, see Rom. iii. 9.

He that hath tasted the bitterness of sin, will fear to commit it; and he that hath felt the sweetness of mercy, will fear to forfeit it.

Contention in religion is never more hot than when the love of professors is most cold.

Formality in prayer is content with only asking; but Faith will not be well satisfied without hope of receiving.

JUVENILE DEPARTMENT.

MARY GALE.

In the year 1804, a few friends taking into consideration the manner in which the poor children of Hammersmith spent their Sabbath-days, opened another Sunday-School,—that of the Establishment not being large enough to admit the vast number of children in that populous village. Accordingly, 50 children were admitted members of the Sunday-School at Mr. Fryer's Meeting; of which Mary Gale, the subject of the following account, was one. She was the daughter of profane, irreligious parents; and her natural disposition was extreme reserve. Great difficulty was experienced in reducing her to discipline, which no private

means could effect; and she, with six more, were publicly reproved from the pulpit. The affectionate address she received, and the sense of the public shame melted her rebellious spirit, and she ever after became tractable and attentive.

For the first two years of her being in the school, there were no particular evidences of any serious impressions on her mind; but shortly after, losing the use of her limbs during a severe winter, her love to the means of grace began first to appear, by her being so anxious to be brought to the place of worship before she could well walk. From this time until her death, she was the Child of Affliction. One of her little playmates, upon her complaining of cold, her mother being from home, got her some shavings and chips, and set light to them, that she might warm herself; and intending to frighten her only with the fire, unhappily set fire to her clothes, and burnt her dreadfully; from which time she was never, properly speaking, well; and was observed to be very thoughtful. A Christian friend pitying the state of the child, and knowing the character of her parents, has had many interesting conversations with the girl, and was highly pleased therewith. The school at this time increasing so fast, one room was found insufficient to hold them; and another place being hired, Mary was allotted to the upper room; which being, as well as the lower, divided into classes, the writer knew but little of her conduct until the following winter; when she again was brought to the school-room at her own request, to sit and hear the children catechised, examined, and the Scriptures read. At one of these opportunities, the person who generally examines the children every three months, speaking to them of the importance of prayer, turned to her, and said, 'Do you ever pray, Mary?' "Yes." 'And what do you pray for?' "Blessed Jesus, I desire to be one of thy lambs." In the spring of 1809, she again lost the use of her limbs; and has suffered almost a martyrdom from the surgical operations, which she endured with Christian patience and fortitude, having at the same time her peace disturbed by the profane language of her family. On the Saturday night before her death, she heard her father swearing at her mother; which she entreated him to leave off, telling him she should shortly die, and be out of the way of it; but begged him to consider where she should then be, and not swear at her mother any more. She was continued to be visited by the lady to whose class she belonged. Being visited at her own request by the person who had questioned her respecting prayer, on the day before her death, after some conversation respecting her illness, the visitor said, 'You are very bad, Mary?' To which she replied she was very bad. 'And should you like to die?' "Yes." 'Why so?' "To go to God." 'How do you know you shall go to God?' "Because I love God." 'But you can only go to God through Jesus Christ, as a sinner.' "I know that; but in one of my hymns I read,

'Remember all the dying pains
That my Redeemer felt;
And let his blood wash out my stains,
And answer for my guilt.'

She wished to repeat three of her favourite hymns; but was too weak. One day, upon her weeping, she enquired for her book: her mother said, 'She is everlastingly wanting that book, — never satisfied without she has by her;' and then began to murmur at her path in life: working so hard, yet always being pulled back by something or other; — when she replied, 'Pray don't murmur, mother; but be thankful to see me as I am.' She continued patient until Tuesday night, August 1, when, I trust, she left this world for the mansions of bliss. Her death was improved the Sunday following, from Isaiah xl, 'He shall gather the lambs with his arms,' &c.

C.

Obituary.

MR. JAMES PULTON,

It is a pleasing task to relate the power and progress of divine grace upon the heart, and particularly when the happy subjects of its operations not only exemplify, in their *life*, but evince in their *death*, the reality of the religion of Christ.

I have much pleasure in presenting some account of Mr. James Pulton, of Launceston, who died in the Lord, on Sunday, the 24th of July, 1810, aged 21.

Previous to the last 12 months of his life, his conduct was wild and profligate; and although in the habit of attending frequently the preaching of the word, yet he walked 'according to the course of this world,' and was influenced by 'the spirit which worketh in the children of Disobedience.' It pleased God, however, in August, 1807, to impress his mind very powerfully, under two discourses, from Isaiah xxvi. 20, 'Come, my people, enter into thy chambers,' &c. From that time he became evidently concerned for the salvation of his soul. In a conversation which I had with him about a fortnight after, he repeatedly expressed his fears that all was not right, and his earnest desires that it might be so.

He made a rapid progress in the divine life, — serious and profane marked the change that had taken place: he applied himself diligently to reading, meditation, and prayer, — regularly attended all the means of grace, and wholly renounced his former vain companions. The pleasures he once loved lost all their relish, — the song, the toast, the card-table, were deprived of their enchantments; and he gloried only in the Cross!

His disposition, which before his conversion was haughty and passionate, became soft and gentle. So careful was he of falling into any old sin again, that he avoided the appearance of evil. When he spake of himself, it was with the greatest modesty and diffidence; and repeatedly intimated his desire, that his hopes might be built upon the right foundation; and his fear lest he should deceive himself.

The dying experience of this dear young man was highly satisfactory. On visiting him, Wednesday, July 17, he replied to a question I put to him, that he felt his mind quite comfortable in the prospect of death; and that all his hopes centered in the Lord Jesus Christ. During his confinement to his bed, he remarked to different persons, 'I have enjoyed more pleasure during the last year than I did all my life before. I would not part with the religion I have for all the world! I shall soon lose my company; but I am going where there is plenty of good company. Speaking one day upon the incomprehensible nature of God, he said,' It is true, I cannot explain God's nature; but I know that in heaven

'There sits my Saviour, crown'd with light,
'Cloth'd in a body like our own!'

On the following Sabbath he breathed his spirit into the hands of God, and entered into the joy of his Lord, to celebrate the riches of that grace which had plucked him as a brand from the burning.

His funeral-sermon was preached to a crowded and attentive audience, by the Rev. R. Cope, from Psalm xxvii. 37, 'The end of that man is peace;' and there is reason to hope, that many young persons were then impressed with the importance of vital godliness.

May the youth who read this sketch of the power and efficacy of religion upon my late young friend, be concerned to seek the same grace, that they may hereafter enjoy the same glory! IGDALIA.

DAVID CROWTHER.

The following narrative relates to D. Crowther, of Morley, near Leeds, who died in the 21st year of

his age. His parents considering the salvation of their children of vast importance, were careful to instruct him in the best things; so that, like Timothy of old, from a child he was acquainted with the Scriptures. In the early part of life his mind was affected with these divine truths, and he had some knowledge of his fallen state; but hath often since said he was then a stranger to the grand scheme of salvation by grace, thro' a Mediator. While other children of his age, however, were engaged in the pursuit of Vanity, his leisure time was spent in reading the Scriptures, prayer, &c.

In his addresses at the throne of grace, he was not only concerned for the peace of his country, and the prosperity of religion at home, but that the Missionaries in foreign parts might have success, and sinners be converted to the Saviour. Though his knowledge and experience exceeded many, yet he was jealous over himself, knowing that the heart is deceitful above all things, and desperately wicked; and while others admired his conduct, he was sensible of his own imperfections. He hath left several sheets in writing respecting his experience and views of divine truths. I shall transcribe a brief passage, which may be of use to others:—'I have often been distressed, fearing I have not seen into my own vileness and the evil of sin, as real Christians do; because I never had such terrors of mind as many have felt. I find my heart very hard and careless, and am far from knowing myself as I ought: but I think sometimes the Lord has given me to see and feel something of my inbred corruptions gradually, and so discovered unto me the way of pardoning mercy, with the suitableness and sufficiency of Christ as a Saviour, in order to keep me from despair and such deep distress as others have experienced. If I look to myself for something to recommend me to God, I may well be discouraged, for I have nothing of my own, but what would fit me for everlasting misery; yet in Jesus there is every thing I can need! Oh, for the faith of God's elect, that I may be enabled to receive and entirely rest upon him for salvation. His blood and righteousness are precious to believers; and I hope they are spiritual food for my soul!'

In 1805 he was taken into the church, and his mother at the same time. His progress in divine things made those who were acquainted with him judge, that the Lord designed him for the ministry: his life and conversation endeared him to all with whom he was connected; and by well-doing, he put to silence the ignorance of foolish men:—but the expectations of his friends and relations were soon blasted, by afflictions which proved the harbingers of death, under which he laboured a long time, with much patience, and without murmuring.—Some time before his death, through the temptations of Satan, and the remains of indwelling sin, his mind became embarrassed, and he could not think, or be persuaded, that a work of grace could consist with what he felt; and was led to conclude himself nothing but an empty professor, and destitute of those marks which are peculiar to the children of God; but the Lord, who will not suffer his people to be tempted above what they are able to bear, was pleased, in his own good time, to send deliverance, and enabled him to rest upon an all-sufficient Saviour for complete salvation: he enjoyed in his mind the peace of the gospel, while his cry was, 'An unworthy sinner saved by grace, through Jesus Christ!'

What now seemed to affect him most, was the pain he should experience at death; but our heavenly Father is often better to us than our fears; and so he was to him. There were many prayers offered up at the throne of grace, that strength might be granted equal to his day; which the Lord was pleased to answer. He departed this life without much pain on October 28, 1808; and so slept in Jesus. A sermon was preached, according to his request, by Mr. Cloutt, from Heb. ix. 27, 28, 'And as it is appointed unto men once to die,' &c. T. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

Practical Sermons, *by the late Rev.* Joseph Milner, *Vicar of Holy Trinity Church, Hull. By the Rev.* Isaac Milner, D. D. *Dean of Carlisle, and Master of Queen's College, Cambridge. Two vols. 8vo, Price £ 1. 4s.*

THE inhabitants of Hull having expressed a desire to see some of Mr. Milner's sermons in print, his highly-respected brother, the Dean of Carlisle, felt it incumbent upon him to gratify that desire. Several years ago, the first volume of these discourses was published; and, nearly two years ago, the second was added. We are not surprized to learn, that those who enjoyed the personal ministry of Mr. M. have been heard to say, that while reading these sermons, they seemed to hear the voice of the author speaking to them from the pulpit. To them, therefore, at least, these volumes must have been interesting. Had we conceived, however, that their claims terminated here, we should have thought it sufficient to leave these good people in the peaceable and quiet possession of their pleasure.

The first volume has reached its fourth edition, and the other its second; a proof, we presume, that these volumes are diffusing their influence in a wider circle than that which was filled by the living voice of the preacher.

The editor has mentioned another object which he had in view, in the selection of such sermons as in the opinion of the author himself, had he been alive, would have appeared best adapted to the spiritual concerns and existing circumstances of his audience. 'He thought (the editor asserts) that he perceived a proud, worldly spirit, and the excessive love of gain eating out the love of Christ and of his cause, in many who had once seemed to walk humbly with their God, to be zealous for the truth as it is in Jesus, and to provoke one another to love and good works.' — We are certainly incompetent judges of these local circumstances; but we readily admit that sermons adapted, by the divine blessing, to counteract such effects, are worthy of an extended circulation.

Though Mr. Milner was a man of superior talents and of unquestionable learning, our readers must not expect to find, in these discourses, the ornaments of style, or a pompous display of literature. The language is always plain, and the plan entirely artless. 'He found time (says his editor) to forge and hammer, but never to file and polish his discourses.' Mr. M. has, on one occasion (Vol. II, p. 150) explicitly stated his own reasons for this mode. His subjects, however, appear to have been well digested in his own mind. Some modern volumes of sermons 'tell the fountain whence they come, without whispering whence they stole their sweets.' It would not be difficult, to use the expression of an antient, to say where they had dipped their pitcher: but the discourses of Mr. Milner are free from plagiarism; and, in most, there is a strong cast of an original mind. They powerfully impress the reader with the deep importance of true religion. The distinguishing doctrines of the gospel form a prominent, though not disproportioned feature: — The total Ruin of Man (Ser. I, vol. 1); the Operation of the Holy Spirit (Ser. XVI, vol. 2); the Doctrine of Election, or Privilege, and Duty stated (Ser. XVII, in the same vol.); the capital Doctrine of Justification by Faith in the Son of God (Ser. III, vol. 2); though we do not find in this discourse such a luminous display of that important subject as Mr. M. gave in Two Essays, which our readers may recollect we reprinted in this work *, from a full conviction that, in point of argument, nothing superior had recently been said on the subject.

As a specimen of Mr. M.'s manner on doctrinal subjects, we quote,

* Vol. xiv. p. 447, &c.

from the Sermon on Election, pages 225, 226, the following passage:—

'I have set forth the doctrine of Election at large. It is intended by the Father of mercies, to afford strong comforts to his tempted, yet sincere children. Let them take the comfort from it that is intended; and may the Lord bless it to them! Let those who cannot receive the doctrine, be quiet and patient at present, saying, 'What I see not, teach thou me!' This is more proper than to cavil and dispute; — but are any inclined to abuse the doctrine, and say 'I am one of God's elect? I may live in sin, and yet go to Heaven?' let them know they are wresting the Scripture to their own destruction. These would take one inscription without the other, though both go together. The second is, 'Let every one that nameth the name of Christ, depart from iniquity:' that is, Let every one who professeth to look for salvation by Christ alone, see to it that he answer the character of his elect,—that he be holy in all his life and conversation, and abstain from all sin, and hate and fight against it to the end of his life. This connection between election and holiness is very remarkable; they always go together in Scripture. One can scarcely recollect a passage which speaks of election, that does not also speak of holiness. One quotation shall serve instead of many. 'He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.' He does not choose men because they are holy:—on this plan none would be saved, because all are unholy; but by virtue of his choice of them, they are made holy. So far is his electing love from being an enemy to holiness, that it is the cause of all the holiness that is in the world. Take it away, and none will be left.'

Mr. Milner was a characteristic preacher. The various means of self-deception are laid open by the hand of a master in Israel. The man of the world, the careless sinner, the self-righteous formalist, the designing hypocrite, and the evangelical religionist, are each presented in his true colours. We select the following example:—

'Of a Religionist. By hearing the word of the gospel, he has, in a crude manner, acquired superficial knowledge of the doctrines of truth; and, though a stranger to the faith and hope of the gospel, fancies that, because he holds the doctrines of the fall and of salvation by Christ alone, through grace, he must be right. His orthodox opinions he takes for faith, though he never came as a lost sinner to Christ; and his decent morality, though it flows not at all from Christian principles, he mistakes for the fruits of the Spirit. Thus he is doubly armed with a false hope. He thinks he has both faith and good works, though in reality he has neither. How is he to be tried? Turn not away in anger, I beseech you, from the charitable work which is before me, of attempting to undeceive you, and thus to save your precious soul from destruction;— but if any are unwilling to give me a fair hearing, if any are so vainly confident that they are saved by grace, as to fancy that they need not try what manner of spirit they are of, their very unwillingness to be probed, is itself a suspicious circumstance against them. Bring your state to the test: you cannot stand the test: your very fruits are even contrary to those of a sound Christian. You may expect to be honoured and looked upon as a person of considerable consequence in religion;—you are infallible as a pope, and cannot mistake;— you bear not the least contradiction with patience;— you are ever apt to imagine your attainments in religion to be greater than those of others; and no one understands so well as you. Is this lowliness of mind? Is this esteeming others better than yourself?

'Blow off the thin varnish of Christian phrases and outward observances, and you see nothing but what a Pagan moralist might assent to.'

(To be concluded in our next.)

An Essay on the Identity and General Resurrection of the Human Body; *in which the Evidences in Favour of these important Subjects are considered, in Relation both to Philosophy and Scripture.* By Samuel Drew. 8*vo*, 10*s*. 6*d*.

THE subjects of this Essay, tho' involved in considerable obscurity, must not, therefore, be considered either as uninteresting or unimportant. Philosophic enquiries and reasonings, when conducted by a devotional mind, in reference to the Identity and Resurrection of the Human Body, may tend powerfully to confirm the sacred Scriptures, to confound the Infidel, and to establish the faith of the humble believer. As the doctrines of Revelation, and the conclusions of right reason, where the latter can be legitimately employed, are never at variance, we are always glad to observe the advocates of Christianity employ Reason and Philosophy in demolishing the objections of its opponents, and in eliciting truths acknowledged as matters of faith, and placing them on the basis of scientific principles, beyond the cavils of the sceptic, or the contempt of the profane. Mr. Drew deserves our best acknowledgements for his attempt in the Essay before us.

The following is the general view of the contents of the work. Of the seven chapters under which our author has arranged his subjects, the first *three*, which may be considered as introductory, treat of the State of Man before the Introduction of Moral Evil; — its Introduction and Influence on the Human Body; and the Result of the Annihilation of Moral Evil, as highly favourable to the Resurrection of the Human Body. The *fourth* chapter considers Identity in general; — the *fifth* is on the Analogy between Vegetation and the Resurrection of the Human Body; — the *sixth* consists of Arguments, to prove that the Identity of the Human Body must consist of some Germ or Stamen which remains immoveable; — the *last* chapter professes to prove, both from Philosophy and Scripture, that the Resurrection of the Human Body is possible, probable, and certain. These general divisions are ramified into an extensive variety of subordinate particulars; but in such a manner as to make the arrangement at once perspicuous and sufficiently scientific.

As might be expected, in a work of this nature, several of the topics are remote, and but indirectly tend to support the author's main argument; and if some of his positions and deductions are purely hypothetical, and others of them arbitrary or fanciful, we are neither surprized, nor, on that account, disposed to undervalue the superior merits of the work in general. Probable arguments, derived from the analogy of nature, if they do not mathematically demonstrate the points at issue, must at least often 'put to silence the ignorance of foolish men.'

The doctrine of personal identity is confessedly among the most abstruse within the sphere of Christian philosophy. On this branch of his subject, Mr. Drew has discovered very considerable acuteness, in distinguishing between the nature and the evidence of identity. Were it not that we were in want of room, we should furnish our readers with an extract on this topic, which would both exhibit a specimen of our author's general manner, and tend to justify our commendation of the work; but we can only refer them to the passage in pages 145, 146.

We were, however, somewhat disappointed to find, that our discerning author, though he has described minutely what is included in the different species of identity, as 'the identity of substance, of parts,' &c. has not defined the abstract notion of identity itself; or, in other words, shewn, Why the things thus described, confer on their subject the denomination of *Identity*. Our own views on this point are well expressed in the following words: — 'Identity seems to be a simple idea, — no less than unity and essence; therefore, a definition of it is extremely difficult;

but, perhaps, it may be best described by saying, It is that which differs, in some respect, from every other: for, if we suppose *two* things, in certain respects the same, then, in proportion as the thought proceeds in discarding difference, they will become *idem*, the *same* thing or person. Were the writer to hazard a definition of Identity, it should be, *That existence, or mode of existence, which excludes all difference.*

From the attention we have given to this Essay, we cannot withhold our warm admiration of the author's manner, which is firm, argumentative, and often convincing, though softened by a modesty exceedingly prepossessing. He everywhere discovers a bold and independent mode of thinking, and a degree of acuteness not common in modern publications. The design and general strain of the performance are uniformly excellent. The style is lucid, correct, and energetic; and, therefore, well adapted to the subject.

To the work is prefixed a brief, but modest and interesting sketch of the Author's Life. His parents, it seems, lived in 'creditable poverty.' All his school education consisted in a mere knowledge of his letters; and, at the age of a little more than 10, he was apprenticed to a shoemaker. He then became a superintendent of shoemakers. At last he arrived at the state of mastership; and resolved to study. His mind, after remaining for a while in a state of oscillation, fixed on metaphysical pursuits. In the Works he has already laid before the public, he has presented a striking and encouraging example of the successful efforts of genius, in combating the difficulties arising from a want of early education.

The intrinsic merits of this volume certainly deserve a more extended consideration than the limits of this Work will admit; and to those who are accustomed to close inquiry, we cordially recommend it, as that which will afford them a rich repast.

Publications respecting the Bible Society.

[*Continued from p.* 64.]

Our author next considers the objections against the Bible Society pretty much at large, enumerating eighteen of them.

1. Its constitution embraces a novel combination of Churchmen and Dissenters. A Dissenter giving away a Bible, will make a proselyte. Were this true, the duty is paramount; and the influence which the distribution produces, relates equally to hospitals, &c.

2. That a less good is received, where greater might be obtained, by subscribing to the Old Society. — The multiplicity of objects embraced by the Old Society is proved to enervate their exertions. He shews, from their own Report in 1805, that but for the fortuitous assistance of an individual, their Missionaries in India would have been half-starved, and the Mission resigned; and on this being represented to them, they 'suspended its consideration to a future time.' Their assiduity in distributing the Scriptures in foreign parts, we have seen above.

3. That the New has injured the funds of the Old Society. A nominal error in Mr. D.'s former statement is admitted; but the negative of the proposition is shewn to be the fact. The Auxiliary Societies of the Old have been stimulated entirely by the New Society.

4. That the New has impaired the relative importance and ascendency of the Old Society; and so it ought, if the Old be voluntarily retiring from the field, and leaving it uncultivated. Its advocates identify the Old Society with the Church of England; and though they accordingly contend for an absolute criterion from the declared small number of the bishops, clergy, &c. who patronize and support the New Society, not even a seventh part of the clergy are found among their own Subscribers.

5. They have disgusted some persons, who have thus joined the Old Society from improper feelings!

6. The Now Society injures the cause of Christian charity. It seems to be quite forgotten, how fully the experiment has already been tried; and that it has exhibited neither *explosions*, animosities, nor 'a theatre of perpetual squabbles for the pre-eminence.' On the other hand, the utmost Christian cordiality has pervaded all their acts and deliberations.

7. There are seeds of decay in its constitution. If true, then its opponents may have the satisfaction of knowing the evil to be so much the smaller.

8. It makes a great noise in the world! Admitted.

9. The object of its Members is to overturn the Establishment. By Messrs. Sikes and Spry they are, as we have shewn, decidedly charged with sinister intentions; and so are they by Dr. W. The Doctor has, however, furnished for them a very commodious shelter from such senseless imputations.

10. There is no test for the admission of Members. Nor is any test necessary, where the object is so certain and simple; and, therefore, the Naval and Military Bible Society, over which even the Archbishop of Canterbury presides, offers no barrier against the Dissenters obtaining an absolute controul in that Institution.

11. Their Bibles pass through 'unfriendly and noxious channels;' and are given to the poor! In other words, through their means, some Bibles are given to the poor by Dissenters. — Mr. D. demonstrates, that this is flatly opposed to the present and former opinions and practices of the archbishops, and of the Old Society, and to the practice of the University of Cambridge. One of the ludicrous retorts on Dr. W. here is, that the *Dissenting* Book Society, in 1770, bought Bibles of the Old Society at the cost price; and that by their own offer. Another is, That some of their Missionaries have never been episcopally ordained; and in a sermon, preached by one of them (an Indian) and prefaced by Dr. Gaskin, their Secretary, another of these 'unfriendly and noxious' persons is styled (*maugre* the Country Clergyman) *The Reverend*; and, to crown the whole, they actually publish the Songs for Children, of the 'unfriendly and noxious' Dr. Watts! What erring and ridiculous advocates are these!

12. It has no law to secure the exclusive distribution of the Scriptures. — See *Law* I.

13. It arose from a love of novelty and contempt of order; and,

14. Was founded in a spirit of rivalry and hostility; which are both fully answered by the history which he has given of its origin.

The 15th and 16th relate to the patronage. Mr. Sikes states, with his usual accuracy, that *five* bishops approve of the New Society, instead of saying *thirteen*.

17. That this general association tends to produce indifference to the genuine doctrines of Christianity, in the minds of rustics, &c. who may contemplate the heterogeneous varieties of its structure! Mr. Spry, p. 22.

18th Relates to the relations and dependencies of the Bible Society; where Dr. W. strives to connect it with almost every religious establishment, on a liberal basis, throughout the metropolis; insinuating, that there is among them all a sort of black conspiracy, 'to blow into atoms' the church of England. Mr. D. has followed him through his mazes of suspicion. The 'mistakes in fact, or fallacies in reasoning, rising upon one's view, in every page, and almost in every line,' it would be quite useless to develope, did our limits permit it. To which enumeration, we think we may add another objection from Mr. Spry (p. 34) which comes with tolerably sweeping force: it is, That God and his word are now in fact very well known among us, even in the remotest corners of our land!'

VI. The remedies proposed to stop these baneful proceedings are three: That the churchmen should secede; — That the Society should confine itself to foreign objects, — That they either refuse all Non-Subscribers to the Old Society, or recommend them

to subscribe to that first: a set of remedies which Mr. D. fully considers and rejects.

Mr. D. then offers nine observations on some general characteristics of the Doctor's epistle. He here remarks on the Doctor's indecorous treatment of Lord Teignmouth; and on his use of the authority of 'Lambeth Palace,' giving 'a hint, which he knew would be tolerably well understood by many a country clergyman, who is far beyond the reach of argument.'— Mr. D. p. 238.

Mr. D. then concludes with examining some minute parts of the Doctor's Letter, in taking a general review of it.

In spite of all the diligent rummage for information, which Dr. W. has been giving to the various Reports of the Missionary, Sunday-School, Tract Societies', and other publications, we are unable to congratulate him on the flourishing expansion of the foliage which, had we been brisk enough, we might, before it appears, have thoroughly drawn out of the *germ*. He calls upon us to ruminate on portentous combinations, and calamitous effects; and then we are left like gazers on a certain mountain, to wonder and to smile at the little unoffending result. Resolved to make the Bible Society answerable for every sprig and spray growing within sight of its citadel, he has laboured to involve in perplexity an establishment, the nature of which is as simple as the blessing it communicates. The sort of Christian charity which he teaches, is however provided with a little indirect illustration from his having had the candour to impute the strife which he and his friends have been kindling, to the radical incongruities of that Institution. Assuming to contend against schism, he clings to it with such fond attachment, that we might almost suspect his epistle to be written on the principles of some new distribution of man in natural history; that we had all been unavoidably classed under the titles of Churchmen, Methodists, Independents, &c. and that to attempt any harmonious association between those, were just as absurd as to invite a course of friendly converse among birds, beasts, and fishes. Dr. W. has, we think, shewn less acrimony in this epistle than in his former one; but the whole pamphlet is a pompous jumble of entanglement, irrelevancy, and misrepresentation.

In the course of Mr. Spry's shallow declamation, some particles of candour are mingled with many very vindictive breathings. We shall not, however, do him or Dr. W. the injustice of reducing them to the level of the anonymous Country Clergyman. We could pity and weep over the shocking rancour of that heart which could derive a production like this, from the blackest recesses of bigotry, and the fumes of a malignant, bilious, and insolent spirit. We are persuaded that the temper here manifested, is such as directly tends to every moral outrage against the peace of society. The principles which we find in his pamphlet, as well as in that of Mr. Spry, are so plentifully leavened with Popish dogmas, that we cannot but be surprized that any two clergymen, in this age and country, should have thus ventured to unfold them. Our feelings as Protestants are shocked by a sort of pathetic effusion from the latter, over the departed glories of ignorance and priestly despotism!

We return, with very different sentiments, to Mr. Dealtry. For that acuteness which separates and throws off from an important discussion a load of darkening irrelevancy, placing before us at once the naked truth, in a form simple and perspicuous, — for a well ordered arrangement, — for fulness and variety of information, — for unsophisticated, close, logical reasoning, — above all, for an enlivening flow of pure Christian benevolence, we pronounce Mr. D.'s argument fully to merit particular attention.

We sincerely hope that we may now take our leave of the mysteries and alarms of Dr. W. and his fellow-labourers. It is, however, truly distressing to see men clad in the specious garb of Champions for God and Religion, struggling for pre-eminence, by fomenting enmity

and schism among those who, in another world, must for ever banish all these little earthly strivings, and compose one great family, without any diversity of interests, sentiments, or joys. These opposers have undertaken, but not fulfilled a most solemn engagement. They have miserably failed in their accusation at the tribunal of the public;— may they be furnished with some better plea for it at another and a higher bar!

Biblia Hebraica; *or the Hebrew Scriptures of the Old Testament, without Points, after the Text of Kennicott; with the chief Various Readings, from Hebrew Manuscripts and Ancient Versions. Accompanied with English Notes, Critical, Philological, and Explanatory, &c. Part I, Genesis, 4to, 5s.*

This publication is the commencement of a Herculean labour, to point out failings in which is much more easy than to achieve the thousandth part of it. It is neatly and clearly printed; but we have observed some inaccuracies. The collection of Various Readings is only selected from a much larger mass; yet it will be very useful to the Biblical student; and we may safely affirm, that no other work, however scarce and costly, presents the same advantages in a manner equally commodious. The Notes are principally occupied in philological and interpretative discussions, or in explaining allusions to history and customs. The editor, to whose exertions for the advancement of sacred learning we cordially wish abundant success, is the Rev. Benj. Boothroyd, of Pontefract.

Sunday-School Tracts, *Religious, Moral, and Entertaining*, 12mo, *Vol. I. Price 3s. 6d.*

We cannot better introduce this cheap and neat volume to the notice of our readers, than in the words of the editor:— 'The following Series of Tracts was entered upon with the intention of supplying REWARDS for the best readers in Sunday Schools. Some care has been taken to preserve a uniformity of quantity on the several subjects, and to avoid every expression that might administer occasion of offence to any party of true Christians.'

The distribution of Religious Tracts among the poor, is a species of Christian charity, which tends to turn multitudes 'from darkness to light, and from the power of Satan to God.' We therefore rejoice in any accession to the number of those which are written on truly evangelical principles, especially where a due measure of entertainment is mingled with scriptural and practical advice. We think there is entertainment enough in this volume to attract the reader's attention; and yet, at every turn, he will find some religious or moral lesson, plainly expressed, or evidently implied. The histories are drawn from occurrences actually taking place in humble life; and they are well adapted to instruct the poor, for whom they are designed.

Some of the tracts are said to have been written by the Rev. Mr. Watkins; but, be this as it may, we heartily recommend them to the Conductors of Sunday-Schools, and to those who give away such articles among their poor neighbours, or on their journies. The style is, as it ought to be, very perspicuous, — the sentences are short; and there is a degree of uniformity preserved, which could scarcely happen, except the same person revised the whole. We understand, a new penny tract continues to be published monthly; and that they now amount to 60 Numbers. Among the subjects in this volume are, Charles Crawford, — Sophia Carter, — Natural History, — A Dream-Book, — Danger of deceiving one's Parents, — Blacket, the Chimney-Sweeper, — The Lost Opportunity, — Powder Plot, — History of the Reformation.

We will present our readers with two extracts, each of which contains some useful instruction. The first is from No. 25: —

'What have you particularly observed in the conduct of Pitchel, who seems so merry about the commencement of the New Year, and

has got his relations together upon the occasion?'

"Ah! he is a good blacksmith; and when you have said *that* you have said all! The farmers and the farmers' men will lament him when he dies; because he is an excellent farrier, and always has a mug of ale for any of his customers. —— But I have observed him on Sundays, when he has been making his charges in his books, instead of being in the house of God, where he might have learned to render unto all their due; and I have heard him say to himself when putting the prices to the iron-work that he did to my Lord's house, 'Why, what is a hundred or two of iron out of *his* pocket? and it can't be taken up *now* and weighed. I know they do so in London; and my Lord's steward knows so too." I have found Pitchel indeed very honest to those who *would not be cheated*; and then he makes a wonderful boast of it. He has gotten a good deal of money out at use; and he is so wretchedly wrong in his mode of thinking, that he justifies every thing, whether good or bad, that promotes his gains. I hope before another year is expired, he will think solemnly about the words of our Saviour,' What is a man profitted, if he could gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?' — and that thieves and liars *in* trade, as well as *out* of trade, shall have their portion in the lake that burneth with fire and brimstone; which is the second death.'

The other extract is from the History of William Wilkins, the hackney coachman. It is the latter part of a conversation respecting a loss by dealing in the lottery.

'*Mrs. Iliffe.* Will you lend me £10? I know you are a managing woman, and have more than that sum at command.

'*Mrs. Wilkins.* Dear, Mrs. Iliffe! That would have been putting myself into the same trouble into which you have been brought, I *must* say by your own imprudence.

'*Mrs. I.* Imprudence, Madam! What, to make my husband easy and comfortable in his old age, and to provide pretty fortunes for my poor girls!

'*Mrs. W.* If all this could have been done by honest and fair means, it would have been an excellent thing; but all the prospect of it is gone; and the endeavour was not such an one as, they say, God blesses.

'*Mrs. I.* I thought that old *washer-woman* would at last make you as big a *Methodist* as herself. Why, I never did any body any harm, by thought, word, or deed? — and why should not God bless *me?*

Mrs. W. If *that* were true, you ought to be the happiest woman alive; and then you would have no reason to grieve, as you now do.

'*Mrs. I.* Why, it is enough to make any body angry to find no friend to help one in distress! I see no goodness in refusing to lend a neighbour a few *paltry* Guineas, which are lying by, without doing any body any good. I detest niggards!

'*Mrs. W.* But, Mrs. Iliffe, it would have saved you this trouble, had you taken better care of *your* money. However, as the case is, I'll tell you my opinion about *gambling* of all sorts. If any one is a gainer, somebody must be a loser; and why should we be so *foolish* as to lose for others gain, or so *roguish* as to wish to gain by another's loss. You have lost £15 in the lottery; and it will be a great grief to your husband when he knows it, and cause him many inconveniences; and they who have got £15, have done so at the price of your trouble: so that you see in gambling, 'what's one man's meat, is another man's poison.' Money, when gotten by gambling, seldom wears well. I and my husband have always said, 'A bird in the hand is worth two in the bush.'

'Here Mrs. Iliffe angrily stopped Mrs. Wilkins, by saying, 'Well, the short and long is this: If you cannot, or will not, lend me a *trifle*, six hours moralizing will not satisfy my husband, nor pay our rent. Your *prudence* has done no more for me than my poverty could do for you; so I am under no obligations to you, Madam ——.'

Literary Notices.

A beautiful pocket-edition of the Bible, by Mr. Reeves, is just completed; and will be published very shortly.

Rev. Mr. Parsons, of Leeds, has an abridged edition of Neale's History of the Puritans, prepared for publication, in two thick vols. 8vo.

The greater part of Mr. Cecil's Works (4 vols. 8vo) being engaged by his friends, few, if any, will remain for sale. Those who wish to secure copies, and to benefit the family, are requested to forward their names to the Rev. J. Pratt, Doughty Street, *immediately*, as the Works will certainly appear in May.

Mr. Burder's Missionary Anecdotes are in the press; and will certainly be ready in April or May at farthest.

A gentleman, engaged in a General History of Sunday-Schools, will be obliged by any communications, addressed to A. B. at Mr. Hall's, No. 1, London Bridge.

The gentleman engaged in a New Translation of Calvin's Institutes (3 vols. 8vo) will issue Proposals in a very short time.

New editions are in the press of Maundrell's Travels, and Pitt's Mahomedans, 1 vol. 8vo; — Bennett's Christian Oratory; — and Evans's Christian Temper.

A small 'History of the Bible,' for the express Use of Children and Sunday-Schools, will shortly be published, in 12 parts at 3d. each. Part I, containing 'The History of the Age before the Flood,' will be ready in a few days.

An elegant edition of Toplady's Historic Proof, in 4to, embellished with 200 portraits, is preparing for publication.

Mr. Hervey's Theron and Aspasia, with the Author's last corrections is intended for publication, at Edinburgh, very shortly.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Holy Bible, called *The Reformer's Bible*, one vol. 4to, with plates, and notes by the Reformers, £3; royal, £4. 16s.

The Second Exodus, or Reflections on the Prophecies of the Last Times. By W. Ettrick, M. A. Two vols. 8vo, 14s.

Parkhurst's Hebrew Lexicon, royal 8vo (6th edition) £1. 10s.

Select Psalms, in Verse, with Critical Notes, by Bishop Lowth and others, 8vo, 8s.

Twenty-one Sermons, by the late Rev. J. Williams, A. M. Rector of Begelly. 12mo, 5s. 6d.

Letters to a Sister, by a Lady, 3s 6d

Friendship with God: an Essay by R. Jones, 12mo, 3s.

Observations on Parochial Schools and on the Established Clergy.

Bp. of Durham's Charge, 1810, 2s.

A Funeral-Sermon for Mrs. Trimmer, by T. Staverfield, M. A. 1s 6d.

A Fast Sermon, at Boston (America) by W. E. Channing.

A Series of Discourses, on the Peculiar Doctrines of the Revelation. By Rev. D. Saville, 8vo, 10s 6d

The Scripture Gazetteer, or Geography of the Bible. By the Rev. J. Crowther. In one vol. 8vo, with Maps, second edit. 9s.

The Works of the late Rev. Robt. Traill, A. M. 4 vols. in 2, 8vo, 17s.

A Dissertation on Daniel's Prophecy of 70 Weeks. By G. S. Faber. 8vo, 12s.

No. XXII, of the Transactions of the Missionary Society. 1s.

A Letter to the Lord Bishop of London, occasioned by his Primary Charge in 1810. 1s. 6d.

Practical Sermons, by the Rev. E. Cooper, vol. 2, 12mo, 5s. — with a new edition of vol. 1, uniform, 5s.

Ecclesiastical Biography; or, Lives of Eminent Men connected with the History of Religion in England, with Notes, by Chr. Wordsworth, M. A. Dean and Rector of Bocking, &c. 6 vols. 8vo.

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RELIGIOUS INTELLIGENCE.

Superstition of the Greek Church.

The attention of Christians has lately been laudably directed to the miserable state of the heathen world; and active endeavours are used by various societies for the propagation of the gospel among them. The same philanthropy has led some persons to contemplate the pitiable condition of the Greek Church, the ignorance and superstition of which reduces them almost to a level with Pagans; — and to devise means for their better information, a valuable book has lately been published, — Dr. Clarke's Travels through Russia, Tartary, and Turkey, which throws much light on this subject; but, as it is an expensive work, and probably in the hands of very few of our readers, we conceive that a few extracts from it will not be unacceptable to our readers: —

'The cathedral of Novogorod, dedicated to St. Sophia, was built in the 11th century. Many of the pictures seem to have been there from the time at which the church was finished. Little can be said of their merit. They are more remarkable for their singularity than their beauty. In the dome of a sort of anti-chapel, as you enter, are seen the representations of monsters with many heads; and such a strange assemblage of imaginary beings, that it might be supposed a Pagan rather than a Christian temple. — The different representations of the Virgin, throughout Russia, will shew to what a pitch of absurdity superstition has been carried. I believe most of them are found in all their principal churches; and though they are all objects of adoration, they have each of them particular places, in which, as tutelary deities, they obtain more peculiar reverence. These are principally *The Virgin of Vladimir*; *The Virgin with the Bleeding Cheek*; and, —*spectatum admissi, risum teneatis?* — *The Virgin with Three Hands!* This seems to have been originally painted as a barbarous representation of the Trinity.

'Many of these absurd representations are said to be the work of angels. In the Greek Church they followed the idols of Paganism, and have continued to maintain their place. They are one of the first and most curious sights which attract a traveller's notice; for it is not only in their churches that such paintings are preserved, every room throughout the empire has a picture of this nature, large or small, called the *Bogh, or God*, stuck up in one corner, to which every person who enters offers adoration, before any salutation is made to the master or mistress of the house; and this adoration consists in a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous, that it reminds one of those Chinese mandarin images seen upon the chimney-pieces of old houses, which, when set a-going, continue nodding, for the amusement of old women and children.

'Upon the bridge leading from the town to the fortress of Novogorod, is a small chapel, where every peasant who passes, either deposits his candle or his penny. Before this place, which is filled with old pictures of the kind I have described, and which a stranger might really mistake for a picture-stall, devotees, during the whole day, may be seen bowing and crossing themselves. A Russian hardly commits any action without this previous ceremony. If he is to serve as coachman, and drive your carriage, his crossing occupies two minutes before he is mounted. When he descends, the same motion is repeated. If a church is in view, you see him at work with head and hand, as if seized with St. Vitus's dance. If he makes any earnest protestation, or enters a room, or goes out, you are entertained with the same manual and capital exercise. When beggars return thanks for alms, the operation lasts a longer

time; and then, between the crossing, by way of interlude, they touch their forehead to the earth.

'The people of Moscow celebrate the *Paque* (*Easter*) with a degree of pomp and festivity unknown to the rest of Europe. The most splendid pageants of Rome do not equal the costliness and splendor of the Russian Church. Neither could Venice, in the midst of her Carnival, ever rival, in debauchery superstition, licentiousness and parade, what passes during this season in Moscow.

'It should first be observed, that there are no people who observe Lent with more scrupulous and excessive rigour than the Russians. Travelling the road from Petersburg to Moscow, if at any time, in poor cottages where the peasants appeared starving, I offered them a part of our dinner, they would shudder at the sight of it, and cast it to the dogs; dashing out of their children's hands, as an abomination, any food given them; and removing every particle that might be left, entirely from their sight. In drinking tea with a Cossack, he not only refused to have milk in his cup, but would not use a spoon that had been in the tea, offered him with milk, although wiped carefully in a napkin, until it had passed through scalding water; but in proportion as this rigour has been observed, so much the more excessive is the degree of gluttony and relaxation, when the important intelligence that *Christ is risen*, has issued from the mouth of the archbishop. During Easter, they run into every kind of excess, rolling about drunk the whole week; — as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before; and that the same superstition which kept them fasting during Lent, had afterwards instigated them to the most beastly excess.

To be concluded in our Next.

Curious Sects in the East Indies.

[*From Mr. Ringeltaube's Journal*]

DECEMBER 1809. — AT Covilvilley I made particular inquiry concerning 'The Religion of Eight Letters,' or, *Ettelutlu Vedam*. This religion is so called, from a prayer consisting of *Eight Letters*, which I do not fully understand. This prayer is their Shibboleth, by which they recognize each other. They recited to me other prayers, more intelligible, for blessing and protection. Their High Priest, a Gentoo-man, comes annually from Kalluvumaley, near Kitaur, in Tinnevelly, where a famous temple of theirs stands. In these excursions he initiates the new brethren and sisters, who take the oath of secresy by Perumarel (Vishtnoo) and pay four chuckram. Whoever breaks this oath, is fined or punished. Women assist at their sacrifices as priestesses. They believe in one only spiritual God, Ramasaumi (Vishtnoo) and hold that all Castes are alike. Accordingly, they keep Love-Feasts, either at home or in their temples, in the night, whither all Castes, even Bramins, repair; eating together, and concluding their festival with a draught of the strongest spirits they can get. Afterwards, they sleep promiscuously on the ground, and slink away before day-light, carefully burying all the offals, feathers, and remnants of their meal.

This sect is considered somewhat in the light of Free Masonry in Europe, and spreads very fast; for, in secret, the Indian is glad to lay aside the irksome regulations of Caste. This sect abhor idols. They have temples at Kalluvumaley, Odengoody, near Mannapar, Tongamboor, Auticanda, and many other places. I inspected the temple at Auticanda. It is a little snug square building, in a solitary place, with an altar, but no idol. On this altar flowers were scattered; and before the gate there were two curious pillars, which put me in mind of Jachin and Boaz before Solomon's temple. The origin or source of this sect will perhaps be discovered at Jaugernaut, in the Orissa country, where all Castes eat publicly together, out of the same vessel, as an eye witness informed me.

There is another sect called, 'the Religion of *Five Letters*,' (*Anje-*

lutta Vedam) the members of which worship Shudeley-Mauden, a Boodhoisteck dæmon. They seem to deal much in astrology. I did not think it worth my while to inquire into particulars. There is an infinitely greater number of religions in India than we know of.

[*See the Missionary Transactions, No.* XXII, *p.* 342, *just published.*]

Hibernian Society.

For the information of the friends of religion, and particularly of those who feel interested for the spiritual welfare of Ireland, we subjoin a few extracts from letters recently received from a valuable correspondent, who resides in one of the darkest parts of that benighted country:—

'Mr. C—— is to spend some time next Christmas with the masters in T——, to perfect such of them in reading the Irish as are yet deficient. He is going on well, and has made many good Irish scholars in his school, who, I hope, may be useful in a future day. He looks forward with eagerness for the arrival of the Irish Testaments.

'Before I conclude, I wish, for the satisfaction of the Society, to state my growing conviction, that the Lord intends good for the benighted inhabitants of this country. The way, I trust, is opening fast for a harvest of souls among them; and I look upon the facility with which conviction has been brought to the minds of some Catholic schoolmasters, as a signal token for good.'

In a subsequent letter, the same correspondent thus expresses himself:—

'The liberal distribution of the Scriptures from the Society, and the effects of its schools in this neighbourhood, and to a great extent about it, having already had no little effect in a salutary way, I anticipate with pleasure the happy result of the continuance of its exertions.

'The situation of the generality of the Catholics, spiritually considered, calls aloud on all who know the value of souls, to exert themselves on their behalf. Grosser darkness, or more consummate ignorance, cannot be found in Otaheite. Could it be supposed that, in this country, and at this period, any should be found who could believe 'that the devil had a mother!' and yet, among other things equally absurd, this is actually believed by thousands here; nay, a few Sabbaths since, he who is the spiritual guide of that communion in this parish, actually made a discourse to his flock from the altar, about the memorable combat between St. Patrick and the devil's mother (for whom they have a proper name in Irish) which commenced at Crook Patrick, in the extremity of the county of Mayo, and ended at the famous Lough Derry, in a remote part of the county of Donegal.

'Mr. C—— is anxious for the arrival of the Irish Testaments.—Many of his pupils are fully prepared for them; and some, who have been with him learning the classics, he has detained longer than they wished, giving them tuition without charge, on purpose to have them instructed in the Irish Testament. The young man, I formerly mentioned, who was intended for a priest, and who, from reading the Scriptures with Mr. C——, gave up the idea, was lately discarded by his father, for persisting in his refusal. This young man had a Bible (which circumstance gave much offence to his family) and they wished him to part with it. An acquaintance borrowed it for a day; and on the day of its absence, his father's house, and most of his substance, were consumed by fire, though armed against the possibility of such an event by many crosses of St. Bridget.—Their superstition then caused them to conclude, that had the Bible remained, the house would have been safe.

'While writing, I have been agreeably interrupted by the arrival of a young man from T——. Mr. M——, on his last return from this place, stopped for a night at this young man's grandfather's house.

That whole country is in the utmost darkness. Protestant and Catholic equally ignorant; but with this difference, that the activity of the priests, and their confident pretensions to the power of absolution, generally insures the conversion of the Protestants to this false refuge of lies in their last hours. Mr. M—'s host, an old man, by profession a Protestant, was fast verging to this delusion; — however, he had a large Family Bible, and, from the account the young man has given, Mr. M —— spent the night, to a late hour, in expounding so successfully, that the old man, and others of his neighbours, were convinced of their ignorance and delusions, and were heartily anxious to be instructed in the truth. The old man now makes the Bible his constant study, and says, That he reads it with new eyes. The young man called on me, by the recommendation of Mr. M ——, and, indeed, seemed anxious for further instruction. He expressed deep regret for the ignorance of the entire country between this and C—; and seemed to think that wondérful effects might be expected if Mr. M—— would frequently visit them. This I heard with pleasure, as a sure indication that himself was benefitted; and though I could not promise them the labours of Mr. M——, I intimated that they might expect one capable of instructing them.

'I trust that what has already been effected here by the instrumentality of the Society, will be matter for endless gratitude and praise; and I look for greater things in future, through the divine goodness.'

MISSIONARY SOCIETY.

ORDINATION OF THREE MISSIONARIES.

JANUARY 2. Messrs. Thompson, Spratt, and May were ordained at Mr. Burder's, Fetter Lane, to the service of the Heathen in the east. The services of the day were conducted by the Rev. Messrs. Lewis and Campbell, John and George Townsend, and Waugh; the latter of whom addressed to them a solemn and suitable charge. They made a good confession before many witnesses; and gave a satisfactory account of their conversion and call to the Missionary work. Two of them acknowledged that they received their first saving impressions of divine truth at Sunday-schools; affording an additional testimony (if any be needed) to the utility of these institutions. One of them, who had long felt an ardent desire to devote himself to the service of the Heathen, was constrained to do so by witnessing the solemn designation of Mr. Morrison for China; and hearing that his determination had been formed by those remarkable words: 'Curse ye, Meroz, curse them bitterly, said the angel of the Lord; because they came not to the help of the Lord, to the help of the Lord against the mighty.' — We shall rejoice if, by the divine blessing on this day's services, similar happy effects should follow, in constraining others to offer themselves as candidates for the Missionary work. Five German brethren, who had been previously ordained in the Lutheran church, and who are destined for Africa, were present. Who could have calculated, 20 years ago, on living to see Eight Missionaries go forth to the Heathen? What disciple of the Saviour but must rejoice in the Institution of the Missionary and the Bible Societies! These must go hand in hand together, by the translation and diffusion of the Scriptures; and sending Missionaries, if not to precede, to accompany and interpret them. The answer of the Ethiopian treasurer to Philip's question is still true: 'Understandest thou what thou readest?'— "How can I, except some man guide me?" 'For how shall men believe on him of whom they have not heard? — how shall they hear without a preacher? — and how can they preach, except they be sent.' — While we entreat the prayers of the churches on behalf of the Missionaries, that He who holds the winds and the waves would carry them in safety over the mighty deep, and give them an open door among the Heathen, we would just remind them of the vast expence of

the equipment of Missionaries and their wives. We have heard that the drafts already come to hand from India, Africa, &c. exceed the receipts of the year; but the Society cheerfully relies on the zeal and liberality of their friends to furnish them with the means of carrying on the work of God to a much greater extent in the Heathen world.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Mr. B. H. Witham, Essex	25	0	0
A Widow's Mite: an unknown Person, in the lower walks of life, in the Black Isle of Ross-shire, North Britain, to assist in propagating the Gospel among the Jews	5	0	0

Provincial Intelligence.

ORDINATIONS, &c.

MAY 30, 1810. Mr. A. Pinnell was ordained over the people at the chapel, Mortimore Common, Berks. Prayer, &c. Mr. Dryland, of Newbury; introductory discourse, Mr. Douglas, of Reading; ordination-prayer, Mr. Waters, of Twyford; conclusion, Mr. Brown, of Tadley. In the afternoon, Mr. Holloway, of Reading, preached to the people, from Num. xxiii. 23; Mr. Churchhill, of Henley, and Mr. Jefferson, of Basingstoke, prayed.

Some years ago, it pleased the Lord to change the heart of a poor man of the name of Whitburn, who resided on Mortimore Common, near the spot where the chapel now stands. Blessed with good natural abilities and great grace, he began to talk to his poor wicked neighbours, and to the inhabitants of the adjacent villages; several of whom accompanied him to hear the gospel at Reading, &c. Encouraged by his friends, he occasionally prayed and expounded in his own house; and, through the divine blessing, was made useful to many. He continued to speak in his cottage upon the common, and frequently in other places, for some years; and thus became instrumental in laying the foundation of the church now established. About 12 years since, two of the people, members of the Baptist church at Reading, invited Mr. H. their pastor, to preach at their friend Whitburn's house. He went; and delivered his first sermon to a large congregation of poor people, who assembled in a close adjoining, there being many more than could get into the cottage. This was repeated several times during the summer, neighbouring ministers uniting with Mr. H. At the approach of winter they were compelled to meet in the house, which was extremely low, and too contracted to admit the numbers that attended. Before spring returned, however, a gentleman offered to assist in the erection of a chapel. The people were able to raise very little; but the same gentleman erected a house, which contains 200 people; and, with the few pounds raised in the vicinity, discharged all the bills; and when the congregation became too numerous for this place, he enlarged it to nearly double its former size; since which, he has also built a house for the minister; and allows £20 per ann. towards his support. When the meeting was built, the congregation was taken under the care of the Reading Evangelical Society for Village Preaching; and supplied by their itinerants, though Mr. Whitburn occasionally exercised in it till he died. —— It is now upwards of seven years since Mr. Pinnell, one of Mr. Bogue's students, was recommended to the Reading Society; and, being approved, was stationed at Mortimore Common, during which time, God has greatly succeeded his labours, particularly at this place. The stated number of hearers is about 300; besides a Sunday-School, containing upwards of 100 children.

Sept. 23. Rev. Js. Taylor was ordained pastor of the Independent church at Ramsey, Isle of Man. Mr. D. Lewis, Llanbrynmair, introduced the service. Mr. Haining, of Douglas, described the nature of a gospel-church, from Acts ix. 31; Mr. D. Jones, of Holywell, asked

the questions, and prayed the ordination-prayer; Mr. Haining delivered the charge, from 1 Tim. iv. 16; Mr. Jones preached to the people, from Phil. i. 27, first clause; Mr. Haining concluded by prayer. The congregation was large, remarkably attentive, and apparently much affected. — For five years Mr. Haining occasionally preached in Ramsey; Mr. Taylor has laboured there for more than a year, with considerable acceptance; a church is formed; and the prospect encouraging. This is the second Independent church lately planted in the Isle of Man.

Oct. 9. The West Kent Union met at Mr. Gooding's, Lenham. Mr. Sabine preached in the afternoon, from 1 Tim. i. 11; and Mr. Ralph in the evening, from Rom. xv. 19. There was a good auditory each time, and the interview was blessed and comfortable. — The next meeting to be held at Mr. Rogers's, Aynsford, April 2, 1811. Messrs. Sabine and Ralph to preach. In case of failure, Messrs. Beaufoy and Gooding.

Oct. 9. Mr. Joseph Morison, formerly of Homerton Academy, was ordained to the pastoral office at Stebbing, Essex. Mr. Frost, of Great Dunmow, began the service with prayer and reading; Dr. Smith, of Homerton, delivered an introductory discourse; Mr. Jennings, of Thaxted, offered the ordination-prayer; Mr. Morison, of Barnet, addressed a charge to his son; Mr. Chaplin, of Bishop's Stortford, preached to the people; and Mr. Parry, of Wymondly, concluded with prayer. A sermon on the preceding evening, by Mr. Craig, of Bocking.

Oct. 17. The East Kent Association held their last Half-yearly Meeting at Canterbury. Mr. Cramp preached in the morning, from Ps. li. 8; Mr. Townsend in the evening, from Rom. xii. 12; Mr. Hawthorn on the preceding evening, from Heb. xi. 17. — The next Meeting is to be held at Dover: preachers, Messrs. Brackston and Broady; preceding evening, Mr. Trego.

Nov. 13. A New Meeting-house was opened at Floore, Northamptonshire. Mr. Robinson, of Shipton, began the service as usual; Mr. Griffiths, of Long Buckby, preached from Isa. liii. 11; Mr. Edwards, of Northampton, offered the general prayer; Mr. Whitehead, of Creaton, preached from Ps. lxxxvii. 2; Mr. Renals, of Wellingborough, concluded. In the evening, Mr. Knight, of Yelvertoft, began with prayer; Mr. Horsey, of Northampton, preached from 1 Thess. ii. 2; and Mr. Watson, of Daventry, concluded.

The Annual Meeting of the Herts Union, for promoting the Gospel, will be held at St. Alban's, on Wednesday, April 3; when Dr. Collyer and Mr. F. A. Cox are expected to preach.

Jan. 1, 1811. The Rev. Mr. Emblem (late of the Countess of Huntingdon's connection) was set apart over the Congregational church at West Ham, late under the care of the Rev. Mr. Gold. Mr. C. Hyatt began the service with reading and prayer; Mr. Evans, of Mile End, delivered the introductory discourse and asked the questions; Mr. Parker, of Barking, offered up the general prayer; Mr. Williams, of Stepney, gave the charge, from 1 Tim. iv. 6; Mr. Buck, of Wilson Street, preached to the people, from 2 Sam. xviii. 27, last clause; and Mr. Harper, of St. George's Fields, concluded in prayer.

Same day, the Rev. M. Docker was ordained to the pastoral office over the Independent church, meeting in Garden Street, Sheffield. Mr. Hobson, of Driffield, engaged in prayer, and read suitable portions of Scripture; Mr. Boden, of Sheffield, delivered an introductory discourse and asked the usual questions; Mr. Dixon, of Sheffield, offered up the ordination-prayer, with imposition of hands; Dr. Williams, of Rotherham, gave the charge, from Rev. ii. 10; Mr. Crockford, of Penistone, addressed the church and congregation, from Ps. cxviii. 25; and Mr. Dawson, of Sheffield, concluded with prayer. The congregation was large and attentive. The circumstances of this congregation were very discouraging at Mr. Docker's coming; but, by the divine blessing, it has considerably increased.

LONDON.

TOLERATION.—On Monday, Feb. 11, Mr. Garrow, in the Court of King's Bench, applied for rules to shew cause, why criminal informations should not be issued against twelve persons, who had been concerned in a most violent conspiracy and outrage at Wickham Market, near Ipswich, in Suffolk, in order to prevent Mr. Thompson, and other dissenting ministers, from preaching at a licensed place there. A large mob was convened by the public crier, who warned the inhabitants to take care of their property, as there were strange persons coming among them. Many hundreds assembled, and supposing that they might lawfully make what disturbance they pleased, provided they did not enter the place, proceeded to make a violent riot.—Bread, wine, and spirits were distributed to stimulate the rioters. Persons appeared in masks and grotesque habits; stinking sprats, and other offensive articles, were thrown into the place; a gallows was carried before the minister, who was pelted with rotten eggs, and told that if he persisted for seven years, he would still be used in the same manner. We have not room to enumerate all the outrageous acts repeatedly performed on these occasions; they would have disgraced a nation of Barbarians. The Court allowed rules against only six of the persons complained of.

It appears that a Grand Jury in the neighbourhood, threw out a bill preferred against them at the Quarter Sessions.

At the last Quarter Sessions for Berks, held at Reading, Mr. Wm. Kent, who had been convicted in the penalty of £20 for teaching and praying, appealed against such conviction, and had his trial by Jury. It appeared that the defendant, and several other persons, on Lord's Day evening, Oct. 21, 1810, met at a house belonging to the defendant, at Childrey, near Wantage, licenced under the Toleration Act; when he, and two or three other persons, engaged in extempore prayer upon their knees, and sung hymns;—and although the Conventicle Act (22 Car. 2) gives this penalty against preachers or teachers only, who now by the Toleration Act are exempt, on taking the oaths, yet the Chairman (Earl Radnor) after stating this to be a new and difficult case, expressed it as his opinion, That *extempore prayer* included *teaching*; and the Jury, under his Lordship's direction, found the defendant guilty. Mr. Gleed, the defendant's counsel, made a very eloquent and able defence. The proceedings have been since removed by *Certiorari* into his Majesty's Court of King's Bench; and the objections taken against the form of the conviction, the only remaining remedy in this case, will be argued in the ensuing term.

We forbear making any comment upon this extraordinary case until its final decision.

PROTECTION OF DISSENTERS.—As acts of violence have lately been resorted to in various instances, to intimidate pious persons who meet for social worship under the wing of the Toleration Act, it may be useful to know whither they may look with confidence for that protection to which they are entitled by the liberal laws of this free country. We therefore present to our readers a list of gentlemen who are appointed a Committee for this year, to protect the civil rights of their brethren:—

W. Smith, Esq. M. P. Chairman, Park Street; J. Gurney, Esq. Dep. Chairman, Serjeant's Inn; J. Gutteridge, Esq. Treas. Camberwell; J. Collins, Esq. Dep. Treas. Spital Square; J. Hardcastle, Esq. Hatcham House, Deptford; W. Titford, Esq. Union Street, Bishopsgate; B. B. Beddome, Esq. Fenchurch Street; H. Waymouth, Esq. Wandsworth Common; J. Towle, Esq. Walworth; J. Stonard, Esq. Tower Hill; N. W. Bromley, Esq. Gray's Inn; G. Hammond, Esq. Whitechapel; T. Stiff, Esq. New Street, Covent Garden; W. Freme, Esq. Catharine Court, Tower Hill; J. Luck, Esq. Clapton; S. Jackson, Esq. Hackney; J. Bunnell, Esq. Southampton

Row, Bloomsbury; S. Favell, Esq. Grove Hill, Camberwell; N. Child, Esq. Bishopsgate Within; A. Maitland, Esq. Peckham; T. Wilson, Esq. Islington; J. T. Rutt, Esq. Goswell Street; J. Gibson, Esq. Great St. Helen's; T. Maitland, Esq. Walworth; W. Hale, Esq. Homerton.

His Majesty's Recovery.—It will no doubt afford universal satisfaction to learn that it has pleased God, in answer to the united prayers of his people, to restore our venerable Sovereign, in a happy degree, to his former state of health. The King has walked out publicly; and has also had interviews with the Queen, and other branches of the Royal Family.

His Royal Highness the Prince of Wales, the Prince Regent, has issued a Proclamation, appointing Wednesday, March 20, to be a day of Fasting and Humiliation in England and Ireland.

Congregational Asylum.

By request of Mr. Townsend, we add the following Extracts from Letters he has received on this occasion: —

No. 4. - The writer of this letter says, 'To meet the expences of the times and of a growing family, I have opened a small school. The consequences are, I am shut out from the congregation, — I am hindered much from village-preaching, — from visiting the sick, who live at a distance, — and more than all this, I have brought on the jaundice by confinement and fatigue; so that it is utterly impossible for me to go on with the school; — but then what is to be done? My income is quite insufficient to support the expence of a boarding-school, and in the common day-schools nothing is done, and the morals are corrupted. I have one boy nine years old, and another not old enough. I could not ask my friends to educate my children; but I have no doubt but I could procure eight or ten annual subscribers, besides making a collection once a year.'

No. 5. — 'We cannot but feel thankful that your mind has been over-ruled, so as to lead you to exert yourself on behalf of ministers' children. We have seven; but the one we wish to be educated in the new institution is 12 years old. Our people are not sufficiently acquainted with the Plan for me to determine whether I can procure any subscriptions. They are in general poor.'

No. 8.—The letter I received under this number has been mislaid; but I had read it so often to friends, of whom I solicited subscriptions, that I am sure the following are its principal features: — 'My whole income does not exceed £ 50 a year, from my people and school jointly. I have five children, three girls and two boys. My baker's bill is £ 30 a year; and of course we are deprived of many comforts. If you could take my two boys into the school, it would greatly assist us.'

No. 12. — 'I have often wished for such a seminary to send some of my sons to. I have eight children; six of whom are sons. The church and congregation over which I serve are small; — my income is about £ 50 per ann. and a house to live in. I have not the pleasure of being known to you; but I am known to several of our congregational brethren. I have been here near 16 years, where our great Lord and Master has been pleased to own my poor labours for good to the souls of many.'

No. 13. — 'On reading your benevolent design in the Evangelical Magazine, I was much struck and affected. The only remuneration I have for my labours, is two or three collections in the year, to the amount of from 8s. to 17s. at a time. My family consists of seven children; all of whom are with us, and supported by us, by means of a small school and a little shop-business, which we have lately commenced.' —— On looking over the list of this worthy man's children, I see that six of them are under *eleven* years of age.

No. 14, is the case of a worthy minister, whose congregation, tho' numerous, is so poor, that they con-

tribute weekly to the amount of about five-and-twenty shillings. He has seven children; four of whom are wholly dependent on himself. When I talked with him about his family, on the 5th of January, a bitter cold day, he assured me he had not *a single farthing*.

No. 15. The following extract is from a minister, whose congregation and salary are but small: —

'Dear Sir, — So cordially do I approve the benevolent object which, no doubt, occupies your time and your thoughts to a very great extent, that, with my whole heart, I wish you success; and I will from this day, pray that the hand of God may be upon you; and that he may prosper, beyond the largest desire of your enlarged mind, this pious and laudable undertaking. That I may not seem like those who say to a destitute brother,' Be ye warmed, and filled,' without supplying his necessities, I have enclosed this mite (a one pound note) which may perhaps purchase one stone. Could I send you enough to purchase 100, I am sure I should do it as cheerfully as this is done.'

The publication of these cases is certainly laying open the nakedness of the land; but ought it not to be laid open, with a view to stimulate our wealthy brethren, who have certainly done much, to abound yet more and more in works of faith and labours of love?

JOHN TOWNSEND.

The names of those who wish to befriend this object, will be received by the writer of this paper, at No. 10, Crane Court; and No. 3, Howford Buildings, Fenchurch Street; where the printed Circular Letter may also be had.

On the Congregational Asylum.

Sir, *To the Editor.*

IN the Evangelical Magazine for November last were the outlines of a Plan for the Relief of Aged Ministers, and for an Asylum for the Maintenance and Education of their Children. The object is certainly desirable, as no class of men deserve more to be preserved from absolute poverty in the decline of life than ministers of the gospel. Much, however, as I have been pleased with some parts of the plan suggested by the Rev. J. T., one thing I am sorry to observe, namely, That it excludes from the above Institutions, all ministers and their children now generally known by the name of *Calvinistic Methodists*. I beg leave to suggest, Whether it would not promote that Catholic spirit which should ever be maintained in the church of Christ, if ministers of the above denomination, properly attested, who should themselves subscribe, or make collections, and procure subscribers, to either of the before-mentioned Institutions, might not in such cases be entitled to a share of the benefits resulting from them? —But, if the constitution of those Societies will not admit of this, then I beg leave to direct the attention of such ministers, and their numerous and popular congregations, to this subject; — their friends in London and its vicinity, at Bristol, Bath, Cheltenham, Reading, Brighton, &c. do not want the means, nor the will to promote an object so important; nor will they, I am persuaded, when the case is fairly stated, permit their ministers, after labouring among them with zeal and fidelity, to be the only ones for whom no provision is made. —— I shall be happy if the Rev. J. T. or some other gentleman, will have the goodness to inform the public, through the medium of this Magazine, if the proposed coalition be practicable; and if not, I submit it to my brethren, Whether they ought not to convene a Meeting of the Ministers and Managers of places of their own denomination, in order to arrange a Plan, and to establish a Fund for the above purposes. T. JACKSON.

Stockwell.

[*Our Poetic Correspondents are requested to excuse us till next Month.*]

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THE

EVANGELICAL MAGAZINE.

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MEMOIR
OF
THE LATE REV. GEORGE COWIE,
OF HUNTLY.

THE late Rev. George Cowie, of Huntly, was born near Bamff, on the 26th of July, 1749, of parents placed in circumstances which the world calls *respectable*; but who appear to have been like most of the inhabitants of that country, at that time, fully satisfied without any experience of real religion. Mr. Cowie's father having had several daughters, vowed, that if he were favoured with a son, he should be devoted to the service of the church. Tho' this vow was doubtless founded in ignorance, yet the great Disposer of all events made it subservient to the accomplishment of his gracious designs. In consequence of it, his son at the age of seven years was sent to the grammar-school; and at 12 gained a bursary by competition, at Marischal College, Aberdeen. Here he pursued his studies successfully for the usual period; and was appointed a schoolmaster in the Presbytery of Huntly, being 16 years of age. Of this part of his life, he says, in his Diary, 'That he was dead in trespasses and sins, living in the lusts of the flesh; pleasing himself, but displeasing and dishonouring God, — under the power of unbelief, hardness, blindness, pride, presumption, profaning the name and Sabbaths of the Lord, cursed by the law, and despising the gospel of God; so that if he had been cut off in his state, he must have perished to all eternity, and that without remedy.'

His first alarm about his soul was occasioned by witnessing the death of an uncle, in the year 1765. This salutary alarm was confirmed by a variety of threatenings from the word of God, which stuck so fast in his conscience, that he was brought very low. He knew not any experienced Christian to whom he could unbosom his complaint; and those whom he took

for such, being utter strangers to his case, by their unsuitable directions only increased his malady.

The consequence was, that in the course of the year, the report flew round the country that Cowie was mad with religion; and this report, like that of the Jews, respecting our Saviour's resurrection, is believed by many graceless people to the present day. Indeed, if madness consists in having a thorough acquaintance with the depravity of the human heart, the divine spirituality, and moral obligation of the law of God, very few in our day have dived so deep into these subjects, through the course of a whole life, as this man of God did, upon his very entrance into a life of faith upon the Son of God. The effects of such deep convictions were suitable, but very unaccountable to the ignorant people among whom he lived. To them it appeared mad employment for a man to continue a whole night in the exercises of devotion; or to see him go past his parish-church, and travel 20 miles to hear a gospel-sermon. Therefore this poor youth was subject to cruel mockings, when his case required the tenderest sympathy.

His spiritual conflicts were great, and his deliverance from them very gradual. He was, however, by means of secret prayer and meditation on the divine promises, preserved from sinking under them, until, by the ministry of some pious Antiburghers, who began about that time to preach in the north, he was taught the way of the Lord more perfectly. The advantage which his soul obtained by the doctrine and godly conversation of these men, induced him to join in full communion with them, in August, 1766. Soon after having been ejected from his school in the Establishment, he was persuaded to study divinity among his new connections; by whom he was ordained in February, 1771, to the pastoral office at Huntly.

Truth requires it to be noticed here, that the chief cause of Mr. Cowie in joining the Secession, was not the peculiar tenets which distinguish them from other Presbyterians; some of which (as their testimony against the Cambuslang work, their excommunication of the Burghers, &c.) he always disapproved of, and testified against; but his grand object was to have fellowship with the pious ministers and spiritual Christians whom he found in that body; and who had, like himself, been made the subjects of the Spirit's sanctifying influence, and taught a nobler theme of preaching and conversation than the distinguishing badge of any party.

His own ministry at Huntly and round it, was peculiarly blessed of God; and as during his life he saw much cause to deal closely with every man's conscience, on the vanity of resting in forms and sound principles, so he was the honoured instrument of collecting and building up a church of serious

practical Christians. A number of these indeed are gone to heaven; but some, who are still alive, justify this assertion. It was an usual practice with him, when he heard Arminianism, Baxterianism, Antinomianism, &c. exploded, while he trusted that grace would preserve him from these errors, to pray that the Lord would save him from a carnal, secure, unbelieving heart, which he said was the worst error of them all.

During the first years of his ministry, he preached, alternately, in six different places, each eight or ten miles from his own house; places which now occupy the labours of eight or nine preachers. Notwithstanding the exertions requisite for attending to the concerns of a number of individuals so widely scattered over the country, and many of them deeply exercised about their souls, his preaching always possessed a peculiar charm, which seldom accompanies that which is the effect of mechanical labour and theoretical study. It found its way to the hearers' hearts, being usually the effusion of his own; and frequently accompanied with that unction from the Holy One, which enables men to discern the reality, and feel the solemnity of eternal things. He endured at first much contempt from a profane world, and occasional opposition; but none of these things moved him: his mind was staid upon the Lord, in whom he always found an hiding-place. Besides, he found much refreshment from the good society of the people of God, whose meetings he statedly attended to his dying day. On nothing did Mr. Cowie bestow more constant attention than the state of religion in his own soul. He looked well to the paths of his feet, and pondered all his goings: he was jealous over himself with a godly jealousy, lest after he had preached the gospel unto others, he himself should be cast away. This produced great searchings of heart, while such salutary enquiries often issued in the relief and establishment of his mind. Thus in his Diary, December 28, 1774, he writes, 'Alas! I am a poor timorous creature, above many, I believe. Lord, help me, for thy mercies sake! Keep for me, and clear to me that which thou hast given. I am tempted to think that the faith of hypocrites is operative; yet I believe they are rather rejoiced with the hope of happiness than taken up about heart-holiness. Gospel doctrines may touch their affections, work about their hearts, and produce some things like graces of the Spirit; but they never have their hearts won and renewed; their will itself renewed, quickened, and subjected. They are not sincerely won from sin; they are not brought out of themselves to Christ for righteousness and strength, in any sweet, hearty, and powerful way: their convictions are neither so deep nor so decisive as to make salvation by Christ absolutely necessary. On these accounts I have some hope that my situation is different from that of hypocrites. Therefore, —' Hold fast till I come.'

What was always the bitterest ingredient in his cup, was to observe professors, satisfied with the form, while ignorant of the power of godliness. Over the deplorable state of these persons, has the writer of this seen him shed many tears. On their account has he heard him preach many an awful sermon, while they sat with all the ease and confidence imaginable,—the effect of their awful delusion! The servant of the Lord marvelled at their unbelief; and was grieved, because of the hardness of their hearts: yet he seldom lost his labour; for these sermons were blessed to the awakening of others, while those whom he had in his eye, sat them out like pillars of marble, or statues of brass.

When the Missionary Exertions began in England, his very soul entered into the views of those who were active in it; and he scarcely preached or prayed without evidencing how much his heart was in that work. At the same time he found the use of an evangelical application of Jethro's counsel to Moses; and as he had a goodly number of well instructed and judicious Christians in his church, he called for their help in the Lord's service. A number of Sabbath-schools were opened; at which hundreds were instructed in Huntly and the adjacent country, in the truths of the gospel. These institutions were much countenanced of God; and considerable numbers were by their means added to the church. In one of these schools such a society was collected, as found themselves able to support a gospel ministry; and have now Mr. D. Morrison, late of Hoxton Academy, for their pastor. As an additional inducement to others to begin, or encourage such means of usefulness, I shall transcribe a paragraph or two from his Diary about this time, to shew the effect they had upon his mind:—'In attending the Sabbath evening-schools in the chapel, I found things which I did not find before. The scholars gave many proofs from Scripture of the evil of the sin of pride. I felt a power attending the repetition of so many Scriptures, to which I had been too much a stranger hitherto. I saw, by a kind of spiritual intuition, that man is an accountable creature; and that there was a fault, wrong, or evil, in sin. This did not arise from any process of reasoning, but appeared self-evident; and that our minds were so made, that we could not but think so. I felt this strongly and powerfully; and that it was just with God to put away sin and sinners from him, or to punish it. I also felt a love to, and approbation of, that work of God, whereby he punishes sin; and my heart loved his doing so;— I saw it to be a desireable part of God's character."

At another time he writes, 'This night in the school, an immense number of texts were repeated, upon man's being in a state of sin, and on salvation by Christ. These were attended with so much power to my soul, that it revived the ex-

perience of my early years, when I commonly thought the Bible the plainest and sweetest of all books; and used to say, 'That the waters tasted sweetest at the fountain.' In these instances, I found a power attending the repetition of the Scriptures in the schools, beyond any thing that has hitherto attended sermons, or even meetings, for this long time back. I know it was from God, by its power and light, and its turning my natural notions upside down.' These exertions were also accompanied with a considerable revival in Mr. Cowie's congregation; many of whom enjoyed a short millennium: but neither their activity, success, nor enjoyments, gave security against opposition and persecution; for some of the Anti-burgher ministers in his connection, complained of what they deemed irregularity in such proceedings, repeatedly censured his conduct, and at length excluded him from their communion. On which occasion he thus wrote to a friend:— 'This is not the first time that I have been excommunicated by men upon earth; and richly do I deserve to be forever excommunicated by Him whom I have offended more than any other; but instead of frowning on me when the world have, he meets me in love, as he did my brother, the blind man of old.'

It was a singular blessing to him at this time that his people clave to him as one man; and, excepting three or four, whose defection was little felt, continued to do so till his death. It pleased the Great Head of the church in May, 1805, to send the harbingers of death to his honoured servant, while his people viewed him as newly entered upon a more enlarged sphere of usefulness. He was seized by a violent fit of apoplexy, which threatened immediate dissolution. He, however, recovered from this alarming stroke so far as to appear again in public; although it was too obvious to others that his continuance on earth was near its close. The above Mr. Morrison, formerly one of his Sabbath school teachers, left the Academy to supply his church; yet, so knit was Mr. Cowie's heart to his people, that, for the ten months he lived after these shocks, scarce a Sabbath passed without addressing them in some form from his beloved pulpit. About this time he was favoured with a remarkably reviving and heart-ravishing view of the manner in which the whole salvation of God is exhibted to and received by us. What he intended to convey, by the manner in which he expressed himself on this occasion, was precisely that of the prophet in Isaiah, lv. 1, 'That the blessings of redemption were to be obtained without money, and without price.' At one time, for example, he said, That he had learned more under his late illness, the meaning of one simple word, better and to more advantage, than he had done before by all his study. It was that word for NOUGHT; he told his people, that if they only understood in religion how to receive all from Christ for *nought*, it would be

their making for eternity; and by looking at the truth and glory of this, his hearers and himself were soon dissolved into tears; which was usually the case in the last years of his ministry, before they separated. During the last few months that preceded his death, his mind was peculiarly intent on examining how far he was the subject of that work by which the Spirit of Christ fits his people for glory. When told by one that he had little cause to be afraid, after so long an experience of the power of the Word and Spirit of God in his soul,—he replied, 'I hope so; and yet seeing myself verging on a vast eternity, and just ready to enter it, I require all the certainty attainable in this life respecting my faith and hope, therefore let me examine. I know that man is inclined to take all on trust; which I fear will bring a woful disappointment upon most of those who do so.' He could take very little comfort in any period of his life from past experience, without the present vigorous exercise of grace. This occasioned much pain to him, now that the weakness in his nervous system unfitted him for that intense application of his mind to divine things, which, in the time of his health, he was habituated to, and which, by the condescension of his Lord, enabled him daily to draw water out of the wells of salvation. This weakness greatly distressed him. Once a friend asked him, Whether he could really think that the Lord would forsake him after all he had done for him in time past? He instantly replied, 'If that thought were allowed to enter my mind, I should soon become a terror to myself and to all around me; yet how can I but mourn, when the promises of the gospel are not accomplishing in me, as Psalm i. 3, and xcii. 12; John iv. 14.'

He had very awful views of the state of formal professors, especially among his own people and former connection. A few weeks before his death, while conversing in his own house, he spoke of their fearful situation in such a manner, as obliged Mrs. Cowie to retire to her closet with anxiety and alarm; whilst a serious minister present, sat with silent awe and trembling, convinced of his statement of their case, and the truth of his conclusions, from the scriptural and rational arguments by which he supported them.

It pleased his gracious and sovereign Lord, five weeks before his death, to grant full relief to his heart from all his conflicts and distress relating to his own soul; after which no more complaints were heard from him. His constant reply to all enquiries was, 'I am well, all is now settled; my only remaining wish is to be relieved from this prison, this state of inactivity, and to be present with the Lord.'

A week before his death, he was seized with another fit of apoplexy, which terminated in an inflammatory asthma, which released him from all the evils he ever saw cause to

pray against, or to mourn over, on the 4th day of April, 1806, being the 57th year of his age, and the 37th of his ministry.

This solemn event was a severe shock to the minds of pious people of all denominations in the north of Scotland; for as Mr. Cowie was for some years freed from the restrictions to which the Seceders submit, while his health permitted, he occasionally itinerated through the country; by this means he acquired a general acquaintance, and had sweet fellowship with the people of God, who had now to deplore the awful breach made in the church by his death.

It is well known that the district in which he lived, was among the last in Britain into which the light of the Reformation penetrated. It is not pretended to say how far Mr. Cowie was instrumental in the great change which has taken place in the sentiments of that populous country; but this is a known fact, that the grand and distinguishing doctrines of the gospel, which subjected Mr. Cowie to scorn forty years ago, are become the foundation of the hope and the joy of the hearts of many; whilst they are allowed by all to be the doctrines of the Bible. He, indeed, learned them more upon his knees, and in the exercise of his soul, than by human teaching. He felt their truth, and wished others to feel it. Nothing disgusted him more than to observe men amusing themselves with speculations on truths involving their eternal fate; — but, as I understand a fuller account is collecting from his own Diary, in which the situation of his soul is distinctly described, the public may yet see him again.

Mr. Cowie is succeeded in the pastoral office over the church at Huntly, by the Rev. John Thomas, late of Founders' Hall, Lothbury, London.

ON FRIENDSHIP TO CHRIST.

If there is a period of life when the mutual kindness of friends rises to its highest pitch, it is at the moment of separation, or on the near prospect of it. When those who have been dear to one another in life, apprehend that death will soon cut asunder those ties by which their kindred souls have been united, their affections glow with more lively ardour, and they meet the moment of separation with the greatest reluctance, — that moment which will close the scene of their earthly fellowship for ever. In such circumstances, words are often wanting to give expression to their love; and no service that friendship claims, however painful, is withheld. Every thing is said and done that love can dictate, or friendship can demand, to fulfil the last duties of an intercourse that is soon to subsist no more. We have a lively picture of this in the

history of our Lord and his disciples, who, though their friendship had subsisted but a few years, looked forward to the moment of separation with the most sorrowful concern. These disciples needed consolation from his lips, who was himself left to complain of the want of comforters in the awful crisis of his departure. They needed consolation to support them under those evils to which his absence would necessarily expose them. Their Master, alive to a sense of their infirmity, and sympathizing with them under those afflicting circumstances in which they should be left, administered to them such instructions as the love of his own heart dictated, and their peculiar circumstances required. The discourse which he addressed to them, as recorded by the evangelist John, must have relieved their minds under that extreme sorrow which the near prospect of his death had occasioned. In a particular manner the endearing title under which he then addressed them was calculated to soothe their minds, and reconcile them to the sufferings they were called to endure for his sake. 'Henceforth I call you not servants, but *friends*.'

What is included in this title may prove a useful enquiry, and assist the people of God in forming a just view of their own character.

This title, under which Christ addressed his disciples, supposes *love* to him. There is no truth more obvious than this, That friendship cannot subsist without mutual love. What is necessary to friendship among men, cannot be dispensed with in that which subsists betwixt Christ and his people. They love him who first loved them; and, in the exercise of this love, friendship between them is maintained. As his friends, it is an essential part of their character that they love him, that they love him above all others, and that they love him to the end.

This title Friend supposes *confidence* in Christ;—that friendship cannot be sincere where there is not mutual confidence. If you find a friend who has shewn himself friendly, you confide in him as a friend,—you unbosom yourselves to him without reserve,—you can ask his counsel and advice,—you can tell him all your cares,—you can throw yourselves on his assistance and protection,—you can look to him without distrust for renewed acts of kindness, without thinking that you presume on any thing but what his friendship for you warrants you to expect. If all this is true with respect to those friendly connections that are formed among men, much more will it be realized in that friendship which subsists betwixt Christ and his people. As the friends of Christ, you can never doubt his love, but pour out your hearts before him, in perfect confidence that he takes an interest in your welfare, that he cannot betray you, and will never cast you off. You can reveal to him all your thoughts and cares, supplicate his counsel and

instruction, without entertaining any fear of his unwillingness to hear you, or to bestow the benefit you desire of him.

Further, the title Friend supposes *delight in his presence and friendship.* There is nothing more desireable to the friends of Christ, and nothing affords them higher satisfaction, than the pleasure they derive from fellowship with Christ. 'When others say, Who will show us any good? Lord, lift thou upon us the light of thy countenance.' In proportion as a friend is beloved, his presence and fellowship will be desired; and there are few enjoyments that tend more to sweeten human life than the presence and fellowship of an highly esteemed friend. Nay, friendship cannot properly be said to subsist, without a prevailing desire to enjoy familiar conversation, and to impart those expressions of love, or perform those acts of kindness, to which mutual affection will naturally prompt. As no earthly friendship can impart such delight as that which arises from fellowship with Christ, his friends have the greater reason to desire his presence. 'Whom have I in heaven but thee? and there is none upon the earth whom I desire besides thee. One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to see the beauty of the Lord, and to enquire in his temple.'

This title Friend supposes *a desire to honour Christ,* and to do his will. Where friendship is sincere, the parties will find themselves actuated by a strong desire to please and to honour one another. Each studies his friend's pleasure as much as his own; and not a few cases have occurred, in which great sacrifices have been made for the sake of a friend dearly beloved. The friends of Christ would prove themselves unworthy of the title, and justly forfeit all the pleasure and advantage that arises from his friendship, if they felt no desire to please him, or were not engaged by his love to interest themselves in promoting his honour. 'Ye are my friends, if ye do whatsoever I command you.'

This title Friend, given to the disciples of Christ, supposes that *they take an interest in all his concerns.* He who is a friend indeed, and whose practice is regulated by the spirit of friendship, cannot fail to take such a deep interest in the welfare of him whom he loves, as to make all his concerns his own. Such an interest does he take in his prosperity, and so much does he share with him his sorrows in his adversity, that there is nothing that contributes to his friend's comfort, or ministers to his pain, but produces like sensations in himself; and they are the friends of Christ indeed, who take an interest in his cause, and feel corresponding emotions as it prospers, or as it is opposed among men. They are not indifferent to the success of religion, but contemplate the progress of the gospel with heartfelt delight, while they bewail the evils that prevail, and the dishonour or the injury which religion may

sustain by the apostacy of unfaithful men. As the true friends of Christ, they take a deep interest in all his concerns,—in his honours they rejoice, in his sufferings they are afflicted; his cause is dear to them, and they rejoice when it is prosperous among men.

In fine, this title supposes *a willingness to submit to sufferings for his sake.* The people of Christ will not be backward to endure sufferings for his sake, should it be his pleasure to require of them such an expression of their regard. 'For him gladly,' said one of his apostles, 'I suffer the loss of all things; and do count them but dung, that I may win Christ. I rejoice in necessities, in distresses, in persecutions, in reproaches for his sake.' That friendship must hang together by a very slender tie, for preserving which, neither of the parties are willing to make any sacrifice; and the sincerity of that friendship to Christ is much to be suspected, that will not admit of suffering for him, — that is shaken by reproach, or gives way to the slightest opposition. The weak, indeed, among his people are easily discouraged; but Death itself cannot destroy that principle of love that reigns in the bosom of every true friend of Christ. Actuated by this 'love that never faileth,' they can brave dangers, encounter difficulties, endure sufferings, and submit to death for his sake. It is but seldom indeed that Christ requires his friends to bring their love to him to such a severe trial; but should he do so, they have every reason to expect that he will minister to them such encouragement and support as shall enable them to act a part worthy of the character they sustain.

It must be remembered, however, that obedience to him is the true test of friendship. Mere professions of regard do not suffice. 'If ye love me, keep my commandments. This obedience must be universal. Of this the Psalmist was an eminent example: 'He had a respect to *all* God's commandments; and esteemed the words of God's mouth concerning all things to be right;' and this obedience, to prove its sincerity, must be constant. 'He that endureth to the end, the same shall be saved. If any man draw back, my soul shall have no pleasure in him. Ye have not chosen me; but I have chosen you, and ordained you, that you should bear much fruit.'

ADJUTOR.

DR. CLARKE ON CALVIN.

Sir, *To the Editor.*

DR. ADAM CLARKE in the general Preface to his Commentary on the Bible, now publishing, has inserted a short account of various Expositions of the Sacred Scriptures, which have appeared in the successive ages of the church. Among

the Protestant Expositions, he mentions Calvin's in the following terms:—

'John Calvin wrote a Commentary on all the Prophets and the Evangelists. His part in the Reformation is well known. In many respects his comments are allowed to be learned and judicious. He was a strenuous advocate for the doctrine of salvation by grace through faith; and for what he justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrespective reprobation. This opinion, from the manner in which it has been defended by some and opposed by others, has tended greatly to the disunion of many Christians; and produced every temper but brotherly kindness and charity.'

It is very far from my wish to prejudice any of your readers against Dr. Clarke's Commentary. I doubt not that it will contain very valuable and interesting matter; but I think it is due to the name of Calvin, to take some notice of the above statement.

1. I beg leave to observe that Dr. C. has, perhaps inadvertently, suffered himself to fall into a common mistake respecting Calvin's application of the above phrase. Had Dr. C. allowed himself to examine the Institutes of Calvin, he would have found the words in question applied, not to the decree of reprobation, but to God's permission of the fall of Adam.—The passage stands thus*:—

Unde factum est ut tot gentes una cum liberis eorum infantibus æternæ morti involveret lapsus Adæ absque remedio, nisi quia Deo ita visum est? Hic obmutescere oportet tam dicaces alioqui linguas. Decretum quidem horribile, *fateor: inficiari tamen nemo poterit quin præsciverit Deus quem exitum esset habiturus homo, antequam ipsum conderet; et ideo præsciverit quia decreto suo sic ordinarat.* 'Whence is it, I ask, that the fall of Adam should involve so many nations, with their infant offspring, in eternal death, but that it was thus known of God? On such a subject every tongue ought to be silent. The decree, I acknowledge, is an *awful* one; yet no man can deny but that God knew, before he created man, what the event would be; and he so foreknew, because he had by his own decree thus ordained.'

2. Even admitting that Calvin had applied the above phrase to the awful subject of reprobation, it seems unworthy of a fair and candid opponent, to render it in English 'horrible decree;' when it is obvious that Calvin designed to convey the notion of *awful*, or *venerable*, just as Cicero in pleading the cause of Quinctius, says, '*Horribile est causam capitis dicere, horribilius priore loco dicere.*' It is a *solemn* thing (not a horrible one) to plead a cause of life and death,—still more

* Institut. lib. iii. cap. 23. sec. 7.

solemn to open such a cause. Virgil too, talks of the *awful* anger of Juno, '*horribiles iras*†.'

3. Dr. Clarke, in a long note, traces the etymology of the word *Elohim* (Gen. i. 1.) to the Arabic '*Alaha*;' which he adds from Wilmet, signifies, 'He worshipped, adored, was struck with *astonishment, fear*, or *terror*; and hence—he adored with *sacred horror* and *veneration*: *Cum sacro horrore ac veneratione coluit*. Hence *Ilahon*, fear, veneration; and also the object of religious fear, the Deity, the supreme God, the *tremendous* Being.' What should we think of Dr. C. if, from this etymology, he had told us that God should always be worshipped *with horror*?—and yet, where is the school-boy who does not see that it would be just as good a translation as 'the horrible decree?'—Let us learn to do to others as we would that they should do to us.

† Georgics, lib. iii. 152. See Ainsworth in verb.

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 90.]

NO. VII.

AFRICA.

THE sable sons of Afric pass next under our review:—in science, and all the arts of civilized life, exceedingly inferior to the other quarters of the globe. Brutish ignorance, savage manners, and slavery in its worst form, reign throughout. The curse of Ham seems still to rest upon them. Egypt itself, once so famed for wisdom, is sunk to the lowest step of degradation in intellectual attainments, enslaved, oppressed, and torn by factions,—the servants of servants, slaves reign over them! Africa, like Asia, is divided by the same strong lines of Heathenism and Mahomedanism, with the small remains of Christianity, which, once so flourishing in Egypt, and through the vast regions stretching along the borders of the Mediterranean Sea to the Pillars of Hercules, is now nearly extinct; and scarcely a trace remains (like the desolate cities, whose very ruins have perished) to shew that it ever subsisted. The northern part of Africa is wholly subject to the grand impostor; the Moors and Arabs of the desart are his bigotted disciples. A line drawn from the sources of the Niger to its junction with the river of Egypt (if indeed it be not the same stream) will divide generally the Mahometan from the Pagan dominion. To the north, as far as the Mediterranean Sea, with the exception of several nations bordering on the Atlantic who continue Heathen, the rest are followers of the

false prophet, with an abundant mixture of Pagan superstition. A greater extent of country in Africa is unexplored than in any other part of the world; and much entirely desolate, destitute of water, with moving sands, like the waves of the sea. South of the Niger to the coasts of the Eastern Ocean, from the Cape of Good Hope to the Straits of Babelmandel, the Abyssinian empire excepted, and a few nations on the sea-coast towards the east, where the Mahomedan delusion hath made many converts, the great body of the people is in the deepest heathen ignorance and savageness, and almost wild as the beasts, whose empire is yet unmolested by man. In many places a vast population is seen, and everywhere slavery established in its most hateful form. Of these millions of immortal souls, few have ever heard the fame, or seen the glory of Him who came down from heaven to seek and to save that which was lost, without respect to persons or colour, black men or white, bond or free. On account of the burning climate, its unfavourableness to European constitutions, and the difficulty and danger of penetrating into regions so inhospitable, fewer efforts have been hitherto made to communicate the knowledge of salvation to Africa than to any other quarter of the globe; and a smaller number of those who bear the Christian name will here be found, than in the other countries of both the great continents. The following slight sketch will afford some faint lines of the Christianity yet remaining, and the endeavours which have of late been made to enlarge its pale among these most desolate of all the regions of the earth: —

In Egypt, a small remnant of the Greek church subsists in the Copts, who have a few churches and monasteries; but with the Christians of every name, whom Commerce collects, or those who in the greater towns have maintained a feeble existence in the Greek church, they can hardly be said to have 'a name to live.' Sunk into the lowest state of impotence and degeneracy, from whom apparently no hope of revival remains, and their utter extinction is rather to be expected.

Except the Spanish town of Ceuta, not a name of Christian is to be found from Egypt to the Atlantic Ocean; and Spanish Christianity affords not the least glimpse of hope of the diffusion of the gospel in truth and purity. Along an immense space of the eastern coast, on the Atlantic, under the empire of Morocco, all is bigotry and tyranny in the extreme, and no prospect of amelioration in government or religion.

The Christian nations of Europe have carried their arms for the vilest purposes to the shores of Africa, bordering the Atlantic; and for the purchase of gums, ivory, gold, and above all, for the hateful merchandize of men, have formed numerous settlements on the coast; and according to the genius of

Popery, wherever the power of her subjects prevails, their religion is enforced by weapons not of our warfare. The Portugueze were the first to make conquests; and continued for a while to reign over the sea-coasts without a rival. They built cities and established factories on the eastern and southern coasts of Africa, and made many converts to *their* Christianity, such as it was; of whom no small body remains at Loango, on the one side, and Mosambique on the other. Even this, with all its superstitions, is highly preferable to the state of brutish ignorance which they found; but when we speak of Christianity in its genuine form and character, we can little hope for a spark of evangelical religion among these half-converts from Paganism.

The other nations of Europe have followed these first conquerors, and dispossessed them of a great part of their coast and factories. The Dutch, the English, the Danes, and the French, have all in succession come in for a share in the trade, formed settlements, and built fortresses on the coast. With the settlers and military, chaplains have indeed been sent, and each nation taught the form of Christianity established in their country; but neither the object of pursuit of the several nations, or the ministers employed, could be supposed to lead to any favourable influence in promoting of vital Christianity among the Heathen. Accordingly, during the long series of years that the coast has been frequented, I have never heard till of late that any vigorous steps have been taken to introduce the gospel into the nations adjacent to the several factories; but as I have heard a friend say, who once resided there, 'The white men grew black, and became like the Heathen, instead of the natives offering a convert to Christianity.'

By a series of providences in the shifting scenes of the world, the English of late have nearly established their dominion from Senegal to the Cape of Good Hope, and from thence to Caffraria; and though long involved in equal guilt with other European nations, they have at last, when they might have engrossed the whole of the lucrative trade in slaves to themselves, though after much hesitation and many struggles, nobly and most Christian-like renounced, and, I hope for ever, the detestable and criminal traffic of human flesh: — a practice not only utterly repugnant to the followers of Him who came to 'preach deliverance to the captives, and the opening of the prison to those who were bound,' but inconsistent with the jealous care of that political liberty, in which every Briton makes his boast. Thus hath the nation rolled away her reproach, and possessed of territory and influence, may now be justly expected, for its own best interest, to promote civilization and commercial improvement of the country; to which nothing will so powerfully and effectually contribute as the introduction of pure religion and holy examples.

One noble attempt was indeed made by a Philanthropic Society, at the close of the last century, to form a settlement on principles of true Christianity, and with a view to the instruction of the natives in our arts and sciences; at least, those of the commonest use and most easy attainment. A colony with a Christian governor at its head, faithful ministers his assistants, and some gracious men from England, and black men from Nova Scotia, opened their career with great expectations of success; but the unfavourableness of the climate, an unhappy war, the depredations of an enemy, the foe to humanity, with other unforeseen difficulties, reduced the resources, and disappointed the hopes of the Sierra Leone Directors; and rendered the return of a number of young natives, sent to England for education, less profitable than had been reasonably expected. A succession of faithful missionaries, from different denominations, were sent to promote the great object of this Society; but the sultry and unfavourable climate destroyed some, disabled others, and drove them enfeebled back to the land from whence they came. The efforts of all proved abortive; and the necessity of their circumstances compelled the company to surrender what remained of the settlement into the hands of government, with the total loss of all which had been subscribed; — yet, hath not the attempt failed or been abandoned: the colony is yet maintained in its original plan by the government; and the lately instituted African Missionary Society hath sent out several faithful ministers, chiefly Germans, to learn the languages of the natives, — to penetrate into the Foulah country, and to maintain and increase the spirit of true religion, which still subsists among the original settlers; and more than one black congregation assembles for the worship of Him who died for them, and rose again. It is indeed a day of small things; but a grain or two of wheat, though apparently lost in the surrounding chaff, may still preserve the holy seed, and grow into great increase.

[*To be continued.*]

ON SUDDEN CONVERSIONS.

Sir, *To the Editor.*

Perhaps, you may deem the following Extract of a Letter, which I lately received from a friend, on the subject of 'Sudden Conversions,' worthy a place in your Magazine. Your humble Servant,

London. H. F.

—— With your request for my general opinion on the present Bishop of L.——'s Primary Charge to the clergy of his diocese, my numerous engagements do not permit me to com-

ply; yet I will offer you a few thoughts on that part of his discourse which has most forcibly struck you,—SUDDEN CONVERSIONS; which his Lordship, with many other modern divines, ranks among the follies of Methodism. Though you are not inclined to adopt, in its full extent, the opinion of his Lordship on this subject, yet you seem willing to concede more than I think Candour demands, or Truth admits.

It is of importance in all cases, to commence with a clear definition and full understanding of the *terms* in which the subject itself is expressed. What then are we to understand by the terms *to convert*, or *conversion*? In the English language it signifies two things: — First, To bring over from idolatry, or avowed infidelity, to a belief and worship of the true God (1 Thess. i. 9); and, secondly, To recover from a state of practical unbelief and actual impenitence to the love and fear of God. The conversions recorded in the New Testament generally include both. There was a change both in opinion and temper. This is sometimes the case now; but we commonly understand the latter. Few among the more zealous professors of Christianity confound *proselytism* with conversion; and, therefore, we take for granted, that the term, in the present instance, means a change from impenitence to faith and holiness.

I wish you barely to glance at some of the conversions recorded in the New Testament. Of individuals: Peter, in Matt. iv. 18; Philip and Nathaniel, in John i. 43, 49; the Ethiopian eunuch, in Acts iii. 6; Saul, in Acts ix. Of households: Jailor, Lydia, &c. in Acts xvi. Of multitudes, in Acts ii. 41. Whether these conversions affect the argument, as it applies to modern cases or not, they clearly prove the possibility of the thing for which we contend, and that it is no novelty in the church of Christ. Great and general conversions were, it is true, commonly preceded by miracles; but the immediate *cause* has nothing to do with the matter of *fact*, which, if once established by proof, which even his Lordship admits, must, *prima facie*, have an unfavourable effect on an argument, which considers such a thing as bordering upon, if not actually within, the confines of impossibility.

The divine writers at once pronounce them conversions; and indeed the converts gave, instantaneously, all the evidences of sincerity which could be given in their circumstances. They forsook Judaism, or Heathenism, for a profession of Christianity: they submitted to its rites, — admitted its great facts, — embraced its doctrines, and hazarded the loss of all things: but supposing (what is universally admitted) that conversion meant also a change of disposition and habits, these evidences amounted only to a high degree of probability; and it was left for their future conduct to prove, beyond

rational doubt, the truth of that change; now these conversions were, at most, but the beginning of their Christianity. Time only could actually bring out, and give substance, form, and expression to their principles. Had any man objected to these accounts of sudden conversions, and maintained that the characters of good men were gradually formed under the influence of powerful principles, the apostles would have felt no hesitation in admitting the truth of the assertion, without ceasing to maintain the truth of their own accounts; and this argument, if good in their cases, is equally so in ours.

The question between us and our opponents on this subject, must be kept carefully distinct from another, which has been commonly confounded with it, namely, 'The *cause* of these supposed conversions.' The question is not, Are they effected by the ferment and tumult of the passions, wrought into action, and rouzed so powerfully by the unmeaning clamour or terrific representations of some mad enthusiast? — or, by the natural operation of evangelical truth on the understanding and the heart? — or, by the influence of the Holy Spirit in preparing the mind to receive and act under the influence of truth? These belong to a different part of the subject; on which, if time permit, I may hereafter offer you my opinion. Placing the causes of this supposed change out of view, the whole reverts to a question of *fact*: — Is conversion sudden, or is it not? And if it be a fact, can it be accounted for on any known principles of reason or religion?

The *fact* is not to be decided by idle declamation, — by real or pretended affrights at a doctrine so horridly unphilosophical as the admission of the fact would involve. His Lordship has, perhaps, contemplated Man only in books, or in college and high life. He has here met with few, if any, instances of the kind for which we contend: but his ignorance will not, I hope, be admitted as an argument, either in matter of speculation or of fact. *We* know and can produce numerous instances of persons, who have had 'such a wrench in their intellectual and moral powers,' that there has been a visible, immediate, mighty, and permanent change wrought in their views, tempers, and habits. If these are *facts*, they are facts independent on any man's opinion,—and however unable his Lordship may be, on any principles which he receives, to account for them. Go to Kingswood, to many parts of Cornwall, and to many estates in the West Indies, and you will find thousands who were *once* every thing that want of principle, — that ignorance, associated with savage brutality could render them, *now* the ornaments of their neighbourhood: 'they deny all ungodliness and worldly lust, and live soberly, righteously, and godly.' So general have been the effects, that the very face of society has in these places been changed; and this has been accomplished by many sudden and striking

conversions, as well as by the equally powerful, though less striking influence of education, and early habits of industry and sobriety. Let our opponents, with all the liberality for which they are distinguished, exclaim, 'These are all the effects of enthusiasm!' Were it even so, it would not affect my argument. I am not now enquiring into a *cause*, but simply contending for a *fact*.

Now, admitting the fact of *real* conversion in any case, which even his Lordship does not affect to deny, the question is, Does it involve any absurdity to maintain that such a conversion may be sudden? We admit, indeed, that the formation of moral character in many men, who have been converted from perfect indifference, or from a state of actual, visible vice, has been gradual, and its progress almost imperceptible; yet it will here be fairly enquired, Must there not have been a moment in their existence, which, in the language of the schools, we may call the *terminus a quo*, the bound from which their retrograde moral movement commenced? This, though accompanied with no violent commotion of mind, is as really a *sudden* conversion as any for which we plead. The history of the theatre, amidst the ten thousand victims, whose ruin it does or might record, presents us *one* solitary instance of moral conversion. A youth, rushing on, through expensive habits and profligate manners, to utter destruction, saw and heard the tragedy of George Barnwell. Anticipating from his present pursuits a fate equally tragical, he was affected with a sense of his guilt, while he beheld the consequences to which it might ultimately lead him. He became, it is said, sober, virtuous, and industrious. If this were a *fact*, who does not instantly admit that it was a *sudden* conversion? From *that* night he became a different man. Will his Lordship, will any man who professes the Christian religion, refuse to the sacred eloquence of the gospel a moral agency equally powerful? But in this and similar cases he might, perhaps, even admit our views of the subject.

His objection, I apprehend, is principally, if not exclusively, against a conversion powerful, strong, marked; and which, with most of its attendant circumstances, the person actually does, or at least pretends distinctly to remember. That such a thing is neither impossible nor unlikely, is, I think, clearly proveable, both from reason and revelation. Does Reason maintain that every man who turns from vice to virtue, must retreat in the slow imperceptible way which his Lordship approves? Does Reason demand an extinction of the passions in religion? — or, Does it forbid a man, who may have been rouzed by the terrors of the Lord, to remember his past feelings? Does Revelation forbid us to expect it? Ancient converts were 'pricked to the heart;' and, with an anxiety which a modern bishop might treat as enthusiasm, cried

out, 'What must we do to be saved?' Should it even be granted, though it certainly need not be granted, that these were extraordinary cases, — yet, unless human nature, or our mode of preaching be essentially changed, I do not see why the same effects may not be expected now. That his Lordship has witnessed none of these effects in *his* ministry, I can readily believe. Judging from the writings which have been ascribed to him, and especially from this Charge, I should imagine he possesses little of that fervent animated spirit; and displays little of that direct, powerful appeal to the understanding and the heart, on which, under God, such effects depend. A tame insipidity of preaching, which treats all mankind as good Christians; and merges, rather than exhibits, the grand peculiarities of the gospel, together with a gentlemanly pliancy of manners, and sufficient zeal against evangelical fanatics, may mount a man to an episcopal throne, in the absence of those powers which might have secured the approbation of an apostle, and have produced effects in which an apostle would not have been ashamed to have gloried.

[*To be concluded in our next.*]

Evangelicana.

HINT TO HEARERS.

Dionysius, of Sicily, being extremely delighted with a minstrel that sung well, and played admirably on the harp, promised to give him a great reward. This so encouraged the man, that it made him play still better: but when the music was done, and the man waited for the fulfilment of the promise, the king dismissed him empty, telling him, that he should carry away as much of the promised reward as himself did of the music; and that he had paid him sufficiently with the pleasure of the promise for the pleasure of the music; both their ears had been equally delighted, and the *profit just none at all.* So it is with many people hearing sermons: they admire the preacher, and he pleases their ears; but neither of them get any good. The hearer forgets the sermon, and the preacher is little profited by unmeaning applause, while what he has said is not reduced to practice. C. B.

SCRIPTURE ILLUSTRATED.

THE ASWAMEDHA JUG.

This is an ancient Indian rite, in which a horse was brought and sacrificed, with some rites very similar to those prescribed in the Mosaic law. 'The horse so sacrificed, is in place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift (for, from this particular instance, it seems that the sacrificing-knife was not always employed) and becomes the expiatory victim of those sins.' Mr. Halhed observes, that this ceremony reminds us of the *scape-goat* of the Israelites; and, indeed, it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced.

See Halhed's Preface to the Code of Gentoo Laws, p. 9.

JUVENILE DEPARTMENT.

SERMONS TO YOUNG PEOPLE.

THE next class of books to which we shall direct the attention of our *young* readers, is one particularly devoted to their use: we mean *Sermons*, and other Serious Addresses to Young People. To notice the single sermons, and sermons in miscellaneous volumes designed for them, would be endless. We shall begin therefore with Mr. *Henry*'s beautiful little work, on 'The Pleasantness of a Religious Life;' of which nearly 17,000 have been circulated by 'the Society for promoting Religious Knowledge among the Poor;' and we have the satisfaction to learn that an abstract of it, as a cheap Reward Book in Sunday-Schools, is just ready for publication. Every Christian must be glad to give circulation to sentiments so important, in language so engaging. Of similar character is a small volume by the excellent Dr. *David Jennings*, on 'The Beauty and Benefit of Early Piety;' which contains sermons addressed to young people, on several successive New Year's Days.

Dr. *Doddridge* published 'Seven Sermons to Young Persons,' on several very interesting subjects, which have been held in the highest esteem for many years; and these also are widely circulated by the Society above referred to.

A few years since, the Rev. *G. Jerment* published a small volume of 'Discourses on Early Piety,' which may be confidently recommended, both for the matter and the style. They are all founded on that striking precept of Solomon, 'Remember now thy Creator in the days of thy youth;' and the preacher particularly states and answers the objections which young people are too apt to raise against religion at their time of life.

Mr. *Fawcett*'s 'Advice to Youth,' written before the preceding, and now in a sixth edition, is founded on the same passage of Scripture; only, instead of being in distinct sermons, the book is thrown into sections, in the manner of a treatise. The style is good, and enriched with many striking poetical passages.

The Rev. Mr. *Thornton* has very recently added to the variety of our sermons to youth, 'A Series of Plain Discourses,' as he calls them, but very sensible, judicious, and affectionate, on 'The Advantages of Early Piety;' the last of which will particularly interest our young *female* readers, as having been originally addressed to a boarding-school of Young Ladies.

Many of our readers would not perhaps excuse our omission of Dr. *Hawker*'s 'Paraclesis,' tho' not in the form of Sermons; but of '*Letters* from a Father to his Children,' recommending spiritual religion as the only source of 'Consolation in a Dying Hour.' The very tender and affectionate strain of these epistles, makes them highly interesting to young minds; and it is hardly necessary to say of any of the Doctor's Works, that they abound with unction, and with evangelical truth.

Though, in these literary sketches we do not make *Sunday-School* books a primary object, it may not be unacceptable to point out a few works, under this department, peculiarly suited to them. At the head of these we may place 'Twelve Addresses to Sunday-Schools,' by a Minister of the Gospel, which were actually delivered to a school of that kind at C——; and must be highly interesting to such an auditory, as they enter into the sentiments and circumstances of youth in a peculiar manner. — A miniature volume of Sermons, published by a Lady, possesses peculiar merit, in the chaste simplicity of style; and there is a companion volume, by Messrs. Burder, Reader, Mason, &c. — Two small volumes of Sermons, by *another* Lady, possess some merit; but they are less evangelical, and much dearer, than the former. — On the subject of Reward Books in general, we cannot now enter, though we may find a future opportunity.

Obituary.

An Account of the Lord's gracious Dealings with Mrs. SARAH PAYNTER, *late of Denmark Hill, Camberwell, during her last Illness. She departed this Life on Thursday, Dec.* 20, 1810.

MRS. PAYNTER was called by divine grace to the knowledge of the truth some years ago; and from that period she was preserved, by the power of God, in a course of holy obedience to the divine will. Her faith was discovered in its works; by these she was declared, in the sight of all who knew her, to be a child of God. She was attacked by indisposition some time previous to her last fatal illness. From that, however, it pleased God to restore her. It was not expected that her continuance in this vale of tears would be long; yet no one, even among her most intimate friends, entertained the least idea of so sudden a removal as God was preparing for her. It was not until Wednesday, Dec. 12, that her life was thought to be in danger. Her illness had then continued but a few days. On the following Lord's Day all hope of her restoration was given up: her disorder was an unconquerable obstruction. Her bodily sufferings were very great; but her mind was supported by the consolations of the Holy Spirit. A few of her remarks will be recorded. May the Lord bless the record to the encouragement of his people's faith and hope in Christ Jesus!

On Sunday a friend addressed her thus:—"You find Christ precious."—'O! yes;' replied she, 'I can think of little else but him now; he has made with me an everlasting covenant, ordered in all things and sure; upon this Rock my soul is fixed.'—On the following day it was observed to her by one, "Christ is all-sufficient." She replied, 'It is an unspeakable mercy to belong to Christ! I trust I have had his presence! I have found him a prayer-hearing and a prayer-answering God! I shall soon reach home, — then my soul will be at rest. What a blessing to know God, and not to have him to seek now! His word is my life and my hope! he will not leave me.' On Tuesday morning she suffered much. One said, "Do you find yourself comfortable now?" 'No,' said she, 'not in this pain.' "But you look for comfort from above?' 'Yes, blessed be God, I do! Blessed be his holy name for this comfortable state of mind! — he keeps me in peace.' Her pain increasing, she exclaimed, 'It will not be long before I am released! O Lord, dear Lord, come down and support me! What a mercy that I am not racked both in mind and body! Dear Lord, dear Jesus, I have this soft bed!

'Coarse and hard my Saviour lay,
When his birth-place was a stable,
And his softest bed was hay!'

Referring to heaven, she said, 'Yes, I shall be there; but I am afraid to wish, lest it should not yet be the will of Christ.' Upon hearing these beautiful lines,

'The soul that on Jesus has lean'd for repose,
I will not, I will not desert to his foes:
That soul, tho' all Hell should endeavour to shake,
I'll never, no never, no never forsake!'

She appeared in extacies. She said, 'Blessed be God for such promises! I have much to be thankful for. He does not suffer the enemy to buffet me at all: he is kept at a distance from me!'

On this day her minister (Dr. D. of Camden Chapel) came in to visit her. The following conversation passed between them: — 'I trust you find that Christ is precious to your soul.' "Yes, I do indeed, — indeed I do, very precious!" 'This is a blessed instance of the worth, as well as the reality of our divine religion.' "It is indeed: it is impossible for any one to be carried more steadily through all my nights than the Lord has carried me!" 'It is a mercy that we have the great Friend to look to.' "Yes, I find it to be so. My sufferings are very great;

but our Redeemer also suffered! Yes; what would have become of me if he had not suffered for me! and what are my sufferings compared to his? Bless him!'

On the following day, her minister again visited her: to whom she said, 'I have reason to thank him for afflictions. Oh, bless him!' — She was observed to be much fatigued by the exertion of conversation. The 25th of Isaiah was read by Dr. D. he said, This is strong language? — She replied, 'I think the prophecy of Isaiah one of the finest in the Scriptures; this is my strong food.' Speaking of rivers of waters, she observed, 'We drink of them for ever. Bless him, my dear Jesus, my Lord, he will in his own time, he has delivered me; blessed be his name! It will soon be over; I shall soon be home; oh, bless him! Yes, he is my support, and so may every soul say that can lay hold on him:' and, with as much animation as her strength would allow, she exclaimed, 'A sinner saved by grace: a sinner saved by the blood of the Lamb.'—Thus did the Lord support his dear servant. O, reader, seek this blessed Saviour without delay, that he may be your support!

On Thursday morning, her minister again called: she was lying in the cold embrace of death; however, she was still able to speak a little. Her heart was evidently full of Jesus and his great salvation. She said, 'The first Adam,—the Second Adam is mine: it is the Second Adam I mean. "Happy art thou, O Israel, who is like unto thee, a people saved by the Lord!" O, be pleased to open the eyes of the blind, and the ears of the deaf.' Some little time after this, with considerable difficulty, she spoke as follows: — 'I am numbered to enter into the feast; I must be married this day: I shall be with him, and he with me.'—Life ebbed very fast: her speech, but not her recollection, began to fail. She held out her hand to Dr. D. who stood by her bedside. He gave her his, which she laid hold of; then she looked towards her eldest son, who was present; she received his hand also: she joined it to that of her minister, enclosing them both in one of hers. She then lifted up her eyes to heaven, and appeared to be in fervent prayer; and also to experience much inward delight. — She released the hand of her son, retaining that of the Doctor; and soon after, in sweet undisturbed serenity, she gave up her spirit into the hands of her Redeemer, with whom she now dwells in the fulness of everlasting joy.

Her mortal remains were interred in the following week at Bunhill Fields, by the Rev. Dr. D——, who improved the solemn providence on Sunday evening, Dec. 30, 1810, at Camden Chapel, in a funeral sermon from Isaiah li. 6. — Our dear Lord is the same yesterday, and today, and for ever. He will be the support and refuge of all his people. They may not all of them go home in joyful triumph; but every one of them shall find, by happy experience, that, however his heart and flesh may fail, God is the strength of his heart, and his portion for ever.

MRS. SARAH HUBBARD

Was the wife of Mr. Zech. Hubbard, of Taplow Mills, near Maidenhead; after a month's illness, endured with exemplary patience, she fell asleep in Jesus, Oct. 8, 1810, in the 40th year of her age. The following extracts from a letter, addressed to her sister, Miss Poole, dated Oct. 30, 1792, when she was admitted a member at the Tabernacle, London, will shew, that her religious education, and early attendance on the gospel, accompanied by a divine blessing, determined her to take Christ's yoke upon her, and learn of him, as her teacher and example, whilst she trusted in him alone for salvation.

'Dear Betsey,—I make no doubt but it will be a pleasure and satisfaction to you, as well as others in the family, to know upon what foundation I am building for eternity; — and, as I find a strange backwardness to tell what, I trust, the Lord has done for my soul, I thought I would commit it to paper, and endeavour to write down a 'reason of the hope that is in me,

with meekness and fear.' I hope and trust I have experienced a change; I am certain I am not what I once was. I have seen myself a worthlesss and miserable sinner, condemned by God's righteous law, and utterly unable to help myself. I think I have been led to Jesus; and have been enabled to put my whole trust and confidence in him; I have not only seen him the able, but the willing Saviour, willing to save every coming sinner, and, therefore, willing to save me; and I think my resolution has been, that if I perished it should be at his feet. I was then glad to go to God as a poor worthless sinner, rejoicing that Christ Jesus came into the world to save sinners; and feelingly said, I am a poor worthless worm; but, Jesus, take me as I am; I can now rejoice that salvation is all of free, rich, unmerited grace; and that my justification does not depend upon any thing of myself: indeed, if it did, I should for ever despair; for when I look into my own heart I find that it is a world of iniquity,—that in it are the seeds of all manner of evils; and, if it was not for restraining grace, they would break out into open acts; and, indeed, I am daily and hourly constrained to pray, 'Lord, cleanse me from my secret faults!' I would rejoice to think that sanctification is a progressive work. I hope to have a sweet assurance of my interest in Jesus; and to have these evidences of it, by my dying to sin daily, and growing in every grace. I have been dealt with in such a gentle manner, that I don't know whether I have made it appear plain, that 'once I was blind, but now I can see;' in the general, I cannot doubt it; but at all times my prayer is, 'Lord try me, and search me, and see if there be any evil in me; and lead me in the way everlasting. Never suffer me to deceive myself, but make thorough work in my heart;' and,

'If I am right, O, keep me right,
Still in the right to stay!
If I am wrong, O, teach my feet
To find that better way!'

For I am so sure that there is no real happiness to be found in any thing else but real religion, that I think I shall never be happy, without I can say 'This God shall be my God for ever and ever. I trust he will be my guide even until death;' for knowing he is of one mind, and none can turn him, I don't fear but that if the good work is begun, he will carry it on; and I shall be more than conqueror over sin, death, and hell. If Jesus has undertaken my cause, I need not fear; I know he is a powerful Advocate and he can speak well; and as I gave up myself to him in public, and thereby professed to the world and the church that I am not afraid nor ashamed to own this Jesus, O, that I may never do any thing to offend him! but may I be more watchful over my conduct and conversation, avoiding the appearance of evil, and give occasion to none to say that I profess what I do not practice! may I find the ordinances of the Lord to be increasingly precious; and the way of duty, the way of pleasure and safety.'

In a letter addressed to a friend before her marriage, dated Feb. 27, 1801, she says, 'I think the past Sabbath was as comfortable a one, upon the whole, as I have had some time. I think I could say 'a day in thy courts is better than a thousand.'

'My willing soul would stay
In such a frame as this;'

I have fondly hoped when I have enjoyed the Lord's presence that I should have retained this frame for some time; and that I should not get into that stupid uncomfortable way that I have too frequently experienced; but, 'ere one fleeting hour is past,' &c. and am again convinced that frames and feelings are too changeable to trust to.—Christ *alone* is the foundation of a believer's hope and expectation.—It is well when we can build *alone* here; but have often thought how prone we are to legality. When I have narrowly watched my own heart, I have felt something of the spirit of Naaman, the Syrian, "May I not wash in them and be clean?" and the servants said, If the prophet had bid thee do some great thing, wouldst thou not have done it?—how

much more when he saith, "Wash, and be clean!" — and when we are told to believe in the Lord Jesus Christ, and we shall be saved, it seems, at first, such an easy remedy, that our pride will hardly submit to it: but since, I have known more of my own heart, I find believing the hardest thing in the world, and am constrained to cry out, 'Lord, I would believe, help thou my unbelief.'— 'O for a strong and lasting faith,' &c.

Mrs. H. told a female friend (who visited her a few days after she took to her room) that she believed she should never more rise from that bed.' At one time she told the servant what a miserable creature she should be if she was afraid to die; but added, 'I am not afraid to die.' To her minister who visited her, she said, 'What a wretched creature should I now be, but for a good hope, through grace!'

On the Saturday preceding her death, she was very ill; and from the report of the doctor who attended her, no hopes were entertained of her recovery. Next day she grew worse, and found great difficulty in breathing. In the evening the cold sweats of death came upon her. About this time she called her afflicted husband to her bed-side, and asked him to pray to the Lord to release her. Some time after this she raised her voice, and requested him to read one of the Olney Hymns, in which are these lines,

'His love in time past
Forbids me to think
He'll leave me at last,
In trouble to sink!'

She had a very restless night; and remarked to the nurse, No one knew how bad she was the day before. About four o'clock on Monday morning, she was favoured with a little sleep: waking, she requested the nurse to turn her on the other side; adding, 'I hope the Lord will favour me with some sleep; for I have had a restless night.' Soon after, she gave a gentle sigh or two; and was mercifully heard in that she feared, — the agonies of death: her dismission was easy, and peaceful her end! To the glory of rich grace it is remarked, that during the whole of her affliction, she never expressed that she had one conflict from the enemy of souls, nor one fear of death as to its consequences! 'Precious in the sight of the Lord is the death of his saints.' This bereaving providence was improved in a funeral-sermon, preached by Mr. Cooke, from those words, which were her only support during her illness: 'Good hope, thro' grace.'

WILLIAM SIMS, ESQ.

Was removed from this world on Friday, March 8, aged 65. — Early in life he was called to the knowledge of the truth; and was 40 years a member of the church at Stepney, and more than 20 years a deacon. He was strongly attached to the doctrines of the gospel; and proved himself a sincere friend to all who love our Lord Jesus, though they differed from him in the circumstantials of religion. It pleased God to bless him with great worldly prosperity; yet he was remarkable for his humility and condescension. It was his delight to assist the cause of God and truth. He was a generous supporter of the Missionary Society; and ever ready to relieve the wants of poor ministers. He was a steady, faithful, affectionate friend. In his family, in the world, and in the church, he was highly esteemed.

During his last illness, he was in a calm and resigned frame. When his minister entered his chamber the last time, and asked him how he was, he answered, 'Here I am, lying as clay in the hand of the potter: I have a covenant God to look to, and gracious promises to trust in!' The night before he died, he said, 'This has been a tedious night; but the Lord's time is always the best time!' After this he said, 'Dying work is hard work!' He prayed very affectionately for his family; and gave them his blessing in a very solemn and impressive manner; soon after which he fell asleep in Jesus. G. F.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Visitation Sermon, *preached at Stony Stratford. By the Rev.* L. Wainwright, M. A. F. A. S. *Rector of Great Brickhill.*

The preacher commences his discourse by shewing the necessity and importance of committing the instruction of the church to 'a distinct order of men,' duly qualified for the work; and here, he says, 'I cannot avoid noticing an opinion which has not merely been entertained by a few private individuals, and made the topic of casual conversation, but has been deemed of sufficient magnitude to constitute the subject of a grave and deliberate discourse from the pulpit. — The opinion to which I allude is no other than this, That learning is a qualification by no means requisite in the regular clergy.' We are really at a loss to guess who can have made such an assertion; it is true that apologies have been made for the ministry of plain, godly, pious, and well-informed men, who have not had the benefit of a regular and liberal education; but we never heard of any one who maintained 'that learning *is by no means* requisite in the regular clergy.' This we know, that Seminaries for the education of ministers among Dissenters are much on the increase. The author seems to be very ill acquainted with the history of our country when he says, 'That this assertion (concerning the uselessness of learning) should have been made during the ascendency of the Presbyterian, or the Independent faction, is nothing more than might naturally be expected.' The fact is, that both these denominations were remarkably attentive to the education of their ministers; and some of the best English writers on theology were of their number. Some laymen undoubtedly preached then, as well as now; but the greater part of them were well acquainted with the Bible, if not with languages and philosophy. We respect learning; — but without the experimental knowledge of the truth as it is in Jesus, the church will not be much benefited by the best scholars.

Mr. W. seems to be as ill-informed concerning some of the modern sects, as of those of former days. He classes the '*various enemies* with whom he has to contend' under three heads: — 'Professed Unbelievers, the Adherents to the Roman Catholic Faith, and Protestant Sectaries.' The last of these he branches out into three divisions. The first of these, he says, 'is that of the Socinians or Unitarians;' the second is, 'the Rational Dissenters;' these, he thinks, will soon 'merge into some of the motley groups by which they are surrounded;'—but, he adds, 'the last, and, beyond comparison, *the most formidable* body of dissidents to be found in the kingdom, is comprised under the respective denominations of Methodists and Anabaptists.' This gentleman seems not to know that there are now any such people as Independents in England; nor does he really know the sentiments of the other denominations. Hear his account of them: 'I would not call the increase of these religionists *alarming* for no *(any)* other reason than because they differ from that system of faith which we have embraced' (Does he mean the 39 Articles?) 'or because they own themselves unfriendly to that admirable establishment to which we are so justly attached:' But, we ask, May they not dissent from that establishment, without being *unfriendly* to it, without being considered as *enemies?* Again, he adds, most injuriously in our opinion, 'the principal share of *alarm*' (alarmed again!) 'which they ought to excite, must arise from the inevitable tendency of their doctrines to oppose the happiness of the species, by *condemning the exercise of* reason *in all religious subjects.*' This is, indeed, a false charge! Let Mr. Wainwright look at their Semina-

ries,—let him visit Homerton, Hoxton, Wymondley, Rotherham, Gosport, Idle, Bristol, Manchester, Rochdale, Axminster, Wrexham, Carmarthen, &c. and then examine whether the students there, preparing for the ministry, are taught to vilify the use of reason; then let him peruse the learned productions of Tutors of these Dissenting Colleges, and of persons educated by them, and blush at the unfounded charge.

Equally unjust is his accusation of the preachers referred to, that they 'cloud the simplicity of the gospel of Christ by mystery the most absurd, and fanaticism the most unbounded.' Their 'mysteries' are those of the gospel, which the author, and all his clerical brethren have engaged to maintain; and their 'fanaticism,' as he calls it, is their ardent love to God and the souls of men.

To remedy the evils complained of, Mr. W. proposes 'the diffusion of rational principles and liberal knowledge.' In this we heartily join issue with him; and also in the means he recommends, the Instruction of the Poor. In this work, however, the persons whom he accuses are some of the most forward. Let those who blame, imitate and excel them.

A Letter, *respectfully addressed to the Lord Bishop of London, after a Perusal of the Charge delivered at his Lordship's Primary Visitation in* 1810. *By* An Episcopalian. *Price* 1*s.* 6*d.*

Who the author of this Letter is we know not; but he appears to be 'a workman who needeth not to be ashamed,' a sincere friend of the genuine doctrines of the Established Church, and an able defender of his misrepresented brethren. He makes some remarks on what is *omitted*, as well as on what is *asserted* in his Lordship's Charge. Under the first head he notices his almost entirely passing over the amiable character of his predecessor, Bishop Porteous, which certainly deserved some encomium. He notices also his omitting to mention, among the various classes of separatists, the most formidable of them, — the Roman Catholics; and especially 'the very sparing use of exhortation to the clergy, on the most important and momentous topics,' while their *temporal* rights are dwelt on at some length, and with much apparent complacency.

The author then proceeds to consider, what he justly styles *the tocsin of alarm*, which the bishop hath sounded against the schismatics, both within and without the pale of the church; and says, 'If the picture drawn be distorted, — if some of the charges can be proved to be groundless, — if the religious opinions so severely stigmatized, be either misrepresented or inaccurately defined, — and, in a word, if the remedies pointed out be totally inapplicable, I beg leave to ask your Lordship, and to appeal to the public at large, Whether it be just, wise, or candid, in this manner, to commence an offensive attack at your primary visitation?'

We wish we could follow the author in his treatment of these particulars; but our contracted limits forbid it. We gladly refer our readers to the pamphlet itself, which is written with perspicuity, with pious zeal for the truth, with candour towards the Dissenters, and yet in temperate spirit, and with becoming respect to his Lordship.

Practical Sermons, *by the late Rev.* Joseph Milner, *Vicar of Holy Trinity Church, Hull. By the Rev.* Isaac Milner, D. D. *Dean of Carlisle, and Master of Queen's College, Cambridge. Two vols.* 8*vo, Price* £ 1. 4*s.*

[*Concluded from p.* 104.]

We extract the following passage from Dr. Milner's sermon on Spiritual Declension, vol. ii, p. 431:—

'The causes are various, thro' the various circumstances, tempers, and situations of different persons; but indwelling sin, aided by the crafts of Satan, operates upon all. Is it not so, brethren, that some of you, who once were thriving in God's ways, are now grown sickly? That you have lost, in a great measure, your zeal, your love, and your

desire to promote the cause of Christ in the world, and have not now either that communion with Christ in your souls, which you once had, or that desire for it? You are conscious that your relish for godly discourse is abated; and if, through the week, you are full of the world, it can scarcely be kept out of your hearts and heads on the Lord's Day. You have not now that earnest and steady spirit of prayer you once had. Your love of the brethren is grown cold; and the breaches and declensions in the church of Christ affect you not as in times past. You are more retired into self, — or, at least, carry your affections very little beyond your own family. These are all symptoms of a declining state of religion, where they are habitual; and if you have had them for years, and do not set yourselves earnestly to cure them, it is a sign that they are very strong upon you. The case is worse, when you can even vindicate them, or encourage yourselves under them, from a notion of God's grace in Christ. You are then far advanced in the evil indeed, and are sunk very dangerously. It was never meant that God's everlasting love to his church, and his care of his elect, should lessen their diligence in striving against sin, but increase it. Some indeed have so completely lost the little religion they once professed, by a plainly, lewd, drunken, or worldly conduct, that there needs no proof of it, but what they give from their own daily conduct. With others, tho' the decline is not so visible, yet any one may see it who considers what they once were. They themselves, though sensible of it, are not so careful, nor so vigorous, in their endeavours for a recovery as they ought. Among the causes of such declensions, the love of ease and a slothful temper, is the principal one. A Christian life, whatever some may think, requires the labour of the whole man. He that would serve God, indeed, must not think of serving him without labour and pains. If men are not on their guard, they are apt, through the impatience of constant work, to give way to the love of ease; and then Sin and Satan get an unhappy advantage over them. Pride and Self-conceit lead others astray; they grow too wise for their teachers; they dispute and argue, little sensible of their own ignorance, and often land in some soul-destroying heresy. Unsound views of the doctrines of grace cause them to live presumptuously, and hide from their own eyes both the evil and danger of sin. With others, a rugged, bitter, or impatient temper is indulged and encouraged. Such characters are exposed to the suggestions of Satan, who will fill them with prejudices against even the best men, and narrow their minds so completely, that they will lose the best advantages for growth in grace. With others, the child-like simplicity of taste, in divine things, is gradually lost, and their soul contracts a leanness from the want of it: but the most common cause is the love of this present world, which eats out the love of God, and makes dreadful ravages on many souls.'

To every pious reader it must be evident, that these sermons sprang from a heartfelt experience of the power of evangelical truth: this is their master excellence. They never play about the imagination; but strike powerfully at the heart;—on some occasions, with thoughts that breathe, and words that burn! Devoid as they are of ornament, we doubt not but they will continue to be highly relished by sound Christians in general; and though we cannot, in point of composition, place them before younger ministers, as models for their imitation, we devoutly wish that every young candidate of the Christian ministry would give them a serious perusal, especially if in danger of barren orthodoxy. He will find a freedom in these addresses, which he may look for, for ever and in vain, from those writers and preachers who are tied and bound with the cords of a system, and feel an edge put upon evangelical truth, which, if acquired by himself, will not fail to ren-

der him an able minister of the New Testament; as the mouth of God, separating the precious from the vile.

The Pulpit Assistant; *containing Two Hundred and Fifty Outlines, or Skeletons of Sermons, chiefly extracted from various Authors, in 4 Vols.* 12*mo.* 16*s.*

This is a new and very neat edition of a work which we have formerly noticed with commendation, intended to 'suggest ideas to those preachers who cannot have access to the works from which they are extracted.' A fourth volume, consisting wholly of original matter, is added to this edition. We are of opinion that these volumes may be consulted with advantage, especially by young preachers, whose invention may thereby be assisted. The short essay on the Composition of a Sermon, prefixed to the first volume, deserves their careful consideration. Preachers who have not enjoyed the benefit of a classical and academical education, and others whose time is very much occupied, may find their preparation of discourses for the pulpit facilitated by referring to these volumes. We would, however, advise young preachers not servilely to copy, or repeat them, *memoriter*, but to use them, as Mr. Hannam, the editor proposes, as helps to composition.

The Exaltation of the Messiah, the Basis of Consolation in Death: *a Sermon delivered at High Wycombe, Bucks. By the Rev.* Jacob Snelgar. 1*s.*

This is a plain discourse, expressed in a neat style, and well adapted to accomplish the grand design of a preacher of the gospel. The text (Acts v. 31) did not appear to us appropriate to a funeral solemnity; but was selected by the person whose decease occasioned the composition and delivery of the sermon. Though we cannot expect it will be extensively read, we cordially wish that it may be rendered useful in that private circle in which it may be perused.

The Salvation of all Infants: *a Sermon preached at Hornton Street Chapel, Kensington. By the Rev.* John Leifchild. 1*s.* 6*d.*

The modest and humble pretensions with which this production is presented to the public eye, serve to disarm the severity of criticism on some of the unguarded expressions which it contains. Good sense prevails in every page; but we recommend the author to discipline his mind, and chasten his style, to render the next discourse he prints more worthy of publicity. Agreeing, in the main, with the preacher's sentiment, we earnestly hope that his consolatory reflections may dissipate those gloomy doubts which have overshadowed the minds and clouded the joys of some pious mothers in Israel, relative to the salvation of their infantile offspring.

The Christian's Duty and Encouragement in Times of Distress. *A Sermon at the Tabernacle, London. By* J. Hyatt. 2*nd edit.* 1*s.*

This is a pious and experimental discourse on Psalm xxxvii. 5, 'Commit thy way unto the Lord, trust also in Him, and he shall bring it to pass.' Mr. H. considers what the text *implies*,—what it *prescribes*,—and what it *insures*. The sermon is well adapted for usefulness.

Mr. Hyatt has also published a *volume* of Sermons; but as the subscribers have engaged the whole impression, and have left no copies for sale, we mean to defer our remarks till we see a new edition.

The Advantages of Church Fellowship, and the Duties of Church Members. *A Sermon at the Monthly Meeting, London. By* Samuel Hackett.

This sermon was so much approved by the numerous ministers who heard it, that they prevailed on the preacher to print it; and we are glad to see it published; for the subject on which it treats is seldom discussed in the pulpit, and still less regarded by modern professors in their practice. The au-

thor points out, as the advantages of Church Fellowship, 'that it stamps the character with respectability, — it enlarges the circle of religious acquaintance, — it gives a title to all the spiritual privileges of the church of God, — it is calculated to prevent declension, and to reclaim the fallen, — it entitles the members to pastoral visits, &c. — it exhibits a variety of Christian examples.' He then shews what are the duties of church members, both towards the universal church of Christ, and the particular society to which the Christian belongs; which duties are insisted on with much propriety and force. We think the sermon is well calculated to promote the edification of the church of Christ; and we cordially recommend it to the perusal of our readers. An attentive regard to its contents cannot fail, under the blessing of God, to promote the usefulness of ministers, and the peace, comfort, and holiness of Christian societies.

Hints *to the Public and Legislature, on the Prevalence of Vice, and on the Dangerous Effects of Seduction*, 12*mo*, 2*s*.

THE *author* of this little work may congratulate himself upon remaining in the shades. A grosser instance of plagiarism has never fallen under our notice. Page after page is copied *verbatim*, with unblushing confidence, and without the least acknowledgment, from Hale's Address to the Public on the Female Penitentiary,' and 'Hale's Reply,' &c.

Tables of Scripture Lessons, *for the Use of Families. By* A Commercial Traveller. *Second edit.* 6*d*.

THE design of the compiler is to furnish the heads of families with a plan for the regular reading of the Scriptures, omitting genealogical and chronological chapters, as well as some of the ceremonial and political laws of the Jews; so that the Old Testament may be read through *once*, and the New Testament *twice*, in every year. A second table shews how the Book of Psalms may be read through, in addition to the former lessons, on the 52 Sundays of the year. Reference is also made to a Psalm or Hymn, from Rippon's Arrangement of Watts, to be read or sung after each lesson.

Literary Notices.

So large a proportion of the Rev. Mr. Cecil's Works has been bespoke by his friends, that no copies will be advertised for public sale; but names may yet be sent to the editor, the Rev. J. Pratt.

The new edition of Dr. Watts's Works, in 4to, will be completed by the beginning of May.

Religious Letters, by the Rev. H. Davidson, of Galashields (the intimate friend of Boston) are in the press.

The Rev. Mr. Churchill, of Henley (Oxon.) is printing by subscription (Price 3s. 6d.) An Essay on Unbelief; describing its Nature and Operations, and shewing its baneful Influence in preventing a Cordial Reception of the Gospel.

Mr. Js. Montgomery, author of the Travellers in Switzerland, &c. has in the press a poem, entitled 'The World before the Flood.'

A Volume of Letters, by the late Rev. Js. Hervey, dated from 1736 to 1752, is in the press, and will speedily be published.

A Stereotyped 12mo edition of the Bible, in French, collated with the best foreign editions, is in considerable forwardness at press.

An abridged edition of Dr. Rambach's excellent Meditations on the Sufferings of Christ, translated from the German, may be expected in the course of the present month, in one vol. 8vo; with a Recommendatory Preface, by the Rev. W. Richardson, of York.

Rev. T. Scott, of Aston Sandford, is preparing for the press, with all convenient speed, Detached Remarks on the Bishop of Lincoln's 'Refutation of Calvinism.'

A new edition of Vander Hooght's Hebrew Bible is in the press: the first part to appear in July.

MISSIONARY INTELLIGENCE.

INDIA.

Mr. Hands continues at Bellary; and is favoured with good health. He performs divine service regularly among the Europeans resident there, by whom he is treated with respect. He is diligently employed in learning the language of the natives, called *The Comarre*; which is spoken from the borders of the Mahratta, nearly to the bottom of Mysore. He has collected several thousands of words, which he has formed into a Vocabulary; and is also preparing a Grammar, probably the first that was ever attempted there. The language approaches nearer to the Telinga than any other. He is assisted in acquiring the language by a Monshee, who is deemed a very learned man. The bramins are comparatively few in that quarter: and seem to have less influence than in many other places. Some of them have visited him in a friendly manner. There are a good many 'country-born,' or 'half-cast people' there, some of whom attend his ministry; and he has reason to hope that his labours have already been blessed among them. One man informed him, that he had commenced family-worship, morning and evening, which he had adopted almost without a hint from Mr. Hands on the subject. Some gentlemen are very desirous of establishing a school for the instruction of the poor children. In a word, his hands are full of business; and he earnestly longs for assistance in his work. His desire, we trust, will ere long be gratified.

Death of the Rev. Augustus Desgranges, Missionary at Vizigapatam.

By Letters from Mess. Gordon and Lee, dated July 17, and August 10, 1810; and from Mr. Loveless, Madras, Sept. 10, 1810, the Directors have received the most afflicting intelligence of the death of that excellent and useful Missionary Mr. Desgranges, who had been five years in India; and had, with much diligence, acquired the language of the country in which he had begun to preach, and into which he had translated the gospels of St. Matthew, St. Mark, and St. Luke. The removal of this truly valuable servant of Christ whose labours promised such extensive usefulness, is a severe stroke, - but a stroke from that holy Hand which requires mute submission. The will of the Lord be done! But let Christians pray that it may please God to raise up other able men to carry on the good work which his servant had begun.

Mr. Desgranges was taken ill on the 4th of July; and died on the 12th. His disorder, which was extremely violent, was of a bilious nature. He suffered much pain, especially in his head; complained of extreme heat and thirst, and was troubled with frequent vomiting of bile. He had the advice of physicians; but every remedy proved insufficient. He departed about six o'clock in the evening, aged 30. Mrs. Desgranges was lying very ill at the same time, in the next room. The physicians desired she might be removed to another house. A few hours before the death of her husband, she was carried through his chamber; when, being desirous of seeing each other once more, they took their last farewell, till they shall meet again beyond the grave. The dear children also were, at his request, brought to his bed side. The scene was affecting beyond description.

In regard to the state of our brother's mind, during his affliction (say his surviving colleagues) it was calm and serene, from first to last. His words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the Mis-

sion, — more particularly the translation of the Scriptures;' but added, 'God can carry that on, with or without means; so that my life is not necessary on that account.'

On the day he died he was asked many questions; to which he could only answer, Yes, or No, or by lifting up his hand. The kind providence of God, however, preserved to him the use of his senses, so that he knew every person distinctly, and understood all that was said to him, till within an hour or two of his death.

Brother Gordon was so ill at the same time, that he was prevented from being with him after the 8th of July, the Doctor absolutely forbidding it; which deprivation greatly distressed his mind. He was not, however, on this account deserted, nor were his last expressions suffered to be entirely lost.

He particularly desired that we would take care of Anandarayer, the Christian Bramin who assisted him in translating the Scriptures, and his wife; and wished that he should continue at that work. He expressed also his desire that his brethren Gordon and Lee should continue at that station; and write immediately to the Directors to send more Missionaries. He wished that great attention might be paid to Aukapillai, a village about 30 miles distant, from which several persons had lately come to make inquiries about the Christian religion; that the bramin might often be sent to preach at that place; and that, if possible, a school might be established there. He desired also particularly, that the native school in Vizagapatam should be nourished; and that care should be taken of his wife and children, until an opportunity offered for her return to England, which he desired for the better education of the children.

A number of persons being round his bed, he was asked whether he wished to meet them in heaven. 'O, Yes,' he answered; 'and, if I could, I would now tell them how good the Lord has been to me.' Being asked if he was happy in the prospect of death and eternity; not being able to speak, he immediately lifted up his right hand. Indeed, he rejoiced much in the hope of being with Christ, and also of meeting in heaven his much-beloved brother Cran.

Poor Anandarayer, the converted bramin, was much affected. He wished to be assured that the same care should be taken of him by the surviving brethren, as by Mr. Desgranges, — and, being assured of this, he burst into tears, and pressing the hands of his dying father (as he called him) to his lips, he kissed them, and asked if his mind was fixed on Christ; to which he replied in the affirmative. 'Will you pray to Jesus,' said he, 'to give us his blessing?' Mr. Desgranges then closed his hands, and prayed for him. The bramin then said, 'I will not go from this place, but will go on, translating the Old and New Testaments, as long as God will give me power. In the place where you die, I will die, and will not leave this compound (or ... len) to go anywhere else.' Mr. Desgranges then put his hands o... ne bramin's head, and prayed some time. Many natives surrounded h... ed, and wept: they were all constrained to say 'he was a good man!'

His remains were conveyed to the European burial-place in the town, attended by nearly all the gentlemen in the settlement, and a vast number of natives of every cast. The boarders, charity-boys, and servants followed, weeping as they went, in testimony of their affection. The corpse was carried in a palanquin, and his little son Augustus, with Mr. Lee followed in another. After the funeral service had been performed, a public and honourable testimony was given to the excellence of Mr. Desgranges's character by a gentleman present. Indeed, he was a truly pious and devoted servant of Christ. His disposition was remarkably mild and gentle; and in his conduct, he was modest, upright, and exact. He was an affectionate husband, and a tender father. As a friend, faithful and sincere, studying to promote peace; — as a Christian, he

followed the Lord fully: he was a man of prayer; much acquainted with his own heart; and one that abhorred sin in all its forms. As a missionary and a minister, he determined to know nothing but Jesus Christ and him crucified; he insisted, and depended much, on the influences of the Holy Spirit. His soul longed for the conversion of the Heathen who surrounded him. In pursuit of this object, he attained their language under great disadvantages; reasoned with their bramins, and collected together the villagers, speaking to them of the great things of God. In the most indefatigable manner he laboured at the translation of the Scriptures; and used his utmost exertions to disperse copies of them throughout the country. During the months of May and June, 1810, he laboured very hard, with much anxiety of mind, to finish the gospel of St. Luke, in order that he might send a copy of it to Bengal, against the meeting of the Corresponding Committee of the British and Foreign Bible Society. He just accomplished his desire in that respect; but was soon obliged for ever to abandon that good work in which his whole soul had been most actively engaged.

He had also a strong desire to see a church of Christ formed in the Mission. In this also he was gratified; for just three months before his death, he administered the Lord's Supper, in English, for the first time, and in a manner peculiarly impressive. This was, alas! the last public service in which he was permitted to engage.

The affliction of this event is much enhanced by the severe illness of brother Gordon, who labours under a liver complaint. The medical gentlemen are of opinion that he cannot endure the climate, and must remove from India. The whole burden of the mission is therefore likely to devolve upon Mr. Lee, who earnestly desires that help may as soon as possible, be sent to him. To this request the Directors immediately acceeded; and their utmost endeavours will be used to strengthen the promising mission at Vizagapatam. The brethren Spratt, May, and Thompson are now intended for that work.

BURMAN EMPIRE.

We have already mentioned that Messrs. Pritchett and Brain had safely arrived at Rangoon. Letters have lately been received from them, by which it appears that they are preserved in safety and health. They continued to reside in the mission-house, with the Baptist brethren, Chater and Cary, jun. at Rangoon. A great part of that city, as before noticed, had been burnt down, January 12, 1810. Its population, before the fire, is said to have been 60,000; the number of its inhabitants is thought to be lessened one-third.

Just before they wrote, they had received information of the destruction by fire of Ummoorapoora, another large city. Many lives were lost. An insurrection also had taken place, and other public calamities were endured by the people.

The laws of this country appear to be very sanguinary. A man had been executed, in a terrible manner, only for using a gilt chattra (a kind of parasol) which is considered as a treasonable action in the common people. Two other men were executed with him, for having accepted a bribe to screen him from punishment. — Mr. Pritchett and Mr. Brain intended soon to proceed to the city of Ava.

Mr. Pritchett, in a letter to a friend says, "The country about Rangoon is very pleasant, abounding with groves and woods; but the whole is in a wild state. The only effects to be perceived of human industry, are the numberless edifices (praas) and images of Gaudma, which meet the eye in every direction, and cast a gloom over the mind which the beauty of the country cannot remove. This is indeed one of the dark places of the earth, and full of the habitations of cruelty. O that the Sun of Righte-

ousness may speedily arise, scatter this dreadful darkness, and shine into the hearts of the poor Burmahs, that they may be turned from their dumb idols to serve the living God!

The Lord is pleased to favour me with a continuance of the most perfect health. This is about the hottest time of the year (March 31) it being near the conclusion of the dry season; but I feel little inconvenience, except what arises from the musquitoes, who are very formidable adversaries. I am told they will be less troublesome when we have been longer in the country; but hitherto we have been much annoyed by them.'

The following extract of a letter from a gentleman at Ava to a friend, giving an account of the conflagration at Ummerapoora, is very interesting: —

'April 7. We left what was Ummerapoora on the 29th ult. (March); for on the 28th the entire town and fort, including the palace, the dwellings of all the princes, all the beautiful kyorims, and 20,000 houses, were reduced to ashes. When we came away, the number of deaths then known was 264; but probably many more have perished, as the governor of the fort ordered the gates to be shut, and reduced the inhabitants to the dreadful alternative of being burnt, or leaping down the wall. The river at Ummerapoora forms a bay; and it is difficult to imagine a more awful sight than a space comprizing four miles along the banks, and at least an equal distance in depth, in flames at the same moment. From the rapidity of the fire, and the various opposite directions in which it broke out at the same time, there can be little doubt of its having been applied in many places for the purpose of plunder.'

Burman Empire. — Postscript. — Since the foregoing information from the Missionaries Pritchett and Brain was transcribed, the Directors have received a letter from Mr. Loveless, at Madras, dated in September last, communicating the further distressing intelligence of the death of Mr. Brain. He was removed by a violent disorder (the dysentery) which seized him on the 2d of July; and which terminated his valuable life on the 10th of the same month. Particulars are not yet received, only that he bore his painful affliction with truly Christian fortitude, and expired with a hope full of immortality.

These afflicting losses will, we trust, excite the ministers of the gospel, and other numerous friends of the Society, to the most fervent supplications to the God of all grace, for the more abundant effusion of his Holy Spirit on the Missionaries who survive; and that others may be raised up, who shall also be burning and shining lights in the dark world of Paganism. The exertions of Christians, in behalf of the Society, were never more loudly called for since it commenced. — May a remarkable degree of holy zeal and liberality distinguish the next Anniversary!

DEMARARA.

Letters from Demarara, dated December 26, 1811, are of an encouraging nature. The gospel continues to spread in that country; and there is much reason to hope that it will yet take a wider course, and be glorified. An extraordinary circumstance lately occurred: —

A party of native Indians, of the Caribecan nation, consisting of their chief, and several of their principal men, paid a visit to the town, from a distance of about six weeks journey in the interior. Having attended divine service, of which they could not understand a single word (but during which they behaved with great reverence) they expressed a wish to be informed of what the minister had been speaking. They were conversed with fully on the subject, by means of an interpreter. After which the chief (who presides over eight nations, besides the Caribecan) expressed an earnest desire that some person should be sent into his country to instruct him and his people, whom he promised to collect together for that purpose.

A young man of education and piety, who, it is said, is well qualified for the undertaking, and who is recommended by Mr. Wray, feels a strong desire to become a Missionary to these Indians; and has applied to the Missionary Society to afford him assistance in the great undertaking. — Thus the nations of the Heathen appear, as was promised concerning the Ethiopians, to be 'stretching out their hands unto God.' — Psalm lxviii. 31.

[*Further Intelligence from Demarara may be expected in our next.*]

Superstition of the Greek Church.

[*Concluded from p.* 113.]

'The most magnificent ceremony of this festival, (*The Pasque*) is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the *Ceremony of the Resurrection.*

'At midnight, the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring; and the rattling of carriages in the streets was greater than at noon day. The whole city was in a blaze; for lights were seen in all the windows, and innumerable torches in the streets. The tower of the cathedral was illuminated, from its foundation to its cross. The same ceremony takes place in all the churches; which, it is said, are all equally crowded.

'We hastened to the cathedral, which was filled with a prodigious assembly, bearing lighted wax tapers. In the moment of our arrival the doors were shut; and on the outside appeared Plato, the archbishop, preceded by banners and torches, and followed by all his train of priests, with crucifixes and censers, who were making three times, in procession, the tour of the cathedral; chanting with loud voices, and glittering in sumptuous vestments, covered by gold, silver, and precious stones. After completing the third circuit, they all passed opposite the great doors, which were shut; and the archbishop, with a censer, scattered incense against the doors, and over the priests. Suddenly those doors were opened, and the effect was, beyond description, great. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, and, among others, of the enormous chandelier which hung from the centre, the richness of the dresses, and the vastness of the assembly, filled us with astonishment. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne, and after the archbishop had taken his seat; when my attention was for a moment called off, by seeing one of the Russians earnestly crossing himself with his right hand, while his left was employed in picking my companion's pocket of his handkerchief.

'I had now leisure to examine the dresses and figures of the priests, which were certainly the most striking I ever saw. Their long dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards also, entirely covered their breasts. On the heads of the archbishop and bishops, were high caps, covered with gems, and adorned by miniature paintings, set in jewels, of the Crucifixion, the Virgin, and the Saints. Their robes of various coloured satin were of the most costly embroidery; and even on these were miniature pictures set with precious stones.

'After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy; when, putting on

a plain purple robe, he again advanced, exclaiming three times, in a very loud voice, 'Christ is risen.'

'The most remarkable part of the solemnity now followed. The archbishop, descending into the body of the church, concluded the whole ceremony by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened, and the mummied bodies of incorruptible saints exhibited, all of which underwent the same general kissing.

'Thus was Easter proclaimed: and riot and debauchery instantly broke loose. The inn in which we lodged became a Pandemonium. Drinking, dancing, and singing, continued through the night and day. No meetings take place of any kind, without repeating the expressions of peace and joy, *Christes Voscress!* 'Christ is risen!' — to which the answer always is the same, *Vo Istiny Voscress!* 'He is risen indeed!'

'On Easter Monday begins the presentation of the Paschal eggs: lovers to their mistresses, relatives to each other, servants to their masters, all bring ornamented eggs. Every offering at this season is called a *Paschal egg*. The meanest pauper in the street, presenting an egg, and repeating the words *Christes Voscress*, may demand a salute even of the empress. All business is laid aside; the upper ranks are engaged in visiting, balls, dinners, suppers, and masquerades; while lovers fill the air with their songs, or roll drunk about the streets. Servants appear in new and tawdry liveries, and carriages in the most sumptuous parade.

'Entering by the gate of the Resurrection, which forms the eastern extremity of the Tverschia, one of the principal streets in Moscow, there is a small chapel, open to the street; before which, at all hours of the day, a mob is seen assembled, crossing and prostrating themselves. I had the curiosity to enter this sanctuary. There I found an old man with a long beard, busy in selling candles to the numerous visitants, who, immediately after buying them, placed them before a picture of the Virgin. The little chapel was filled with pictures of saints and martyrs: but there were two of the Virgin with the Infant, larger than the rest; one of which is said to have been brought hither by an angel, which causes the extraordinary devotion paid to it. It has great celebrity, from the numberless miracles it has wrought, in healing the sick, and restoring sight to the blind.'

A shock of an earthquake was felt at Verona, on the 24th of Dec. last, which lasted ten seconds.

A violent shock was also experienced at Genoa, on the 26th of December, which continued about the same time. The bells were set a ringing by the concussion, and some old houses fell. A few persons were hurt; but it does not appear that, in either case, any lives were lost.

New Colony.—A small colony has sailed from Boston, North America, to the islands of Trestan de Cunha (South America) to be called in future *The Islands of Refreshment*, with a view to raise supplies for vessels bound to the Cape of Good Hope and the East Indies. We hope that, if it be practicable, one of the societies in America will make it a missionary station.

Rangoon.—The King of Ava, being at war with the Siamese, had ordered an enrolment of all men capable of bearing arms. In consequence of which an insurrection took place at Rangoon, when almost all the houses in the town were burnt; and, it is said, a general scene of devastation and plunder ensued. The loss sustained by the merchants, especially the Armenians, is supposed to be very great.

Letters from Smyrna mention that one of the western caravans, in passing through the desart of Syria, in September last, was overtaken near the Katerou Mountains by a dreadful whirlwind; which, putting in motion the sandy soil,

rolled it along like the waves of the sea. The caravan, consisting of nearly 800 persons, comprising merchants, pilgrims, &c. was spread along a line of nearly three miles in extent: — to this fortunate circumstance the preservation of the advanced guard is attributed, which obtained shelter on the southern side of the mountain chain of Kateron, while the remainder of the caravan, 659 souls, were buried beneath the sandy mass.

Provincial Intelligence.

ORDINATIONS, &c.

SEPT. 24, 1810, was ordained at Belton, near Epworth, in Lincolnshire, the Rev. Hugh Henderson, pastor over the united churches of Haxey, Crowle, and Belton. Mr. Wilkinson, of Howden, began by reading and prayer; Mr. Harrison, of Thorne, delivered an introductory discourse, asked the usual questions, &c.; Mr. Newman, of Gainsborough, offered up the ordination prayer; Mr. King, of Doncaster, delivered the charge, from 2 Tim. ii. 3; Mr. Wilkinson, of Howden, preached to the people, from Eph. iv. 3, and concluded. In the evening Mr. King prayed, Mr. Newman preached from Psalm lxxii. 22. The services of the day were well attended.

Nov. 13, 1810. The Rev. W. Seaton (late student at Hackney) was ordained to the pastoral office over the Independent church, meeting in Cutting's Lane, Woodbridge. — Mr. Dennant, of Halesworth, engaged in prayer and reading; Mr. Atkinson, of Ipswich, delivered an introductory address, and asked the usual questions; Mr. Craytherne, of Dedham, offered up the ordination prayer, with imposition of hands; Mr. Wilks, of London, gave the charge, from Titus ii. 15; Mr. Cover, of Burgehalt, delivered a short discourse from Psalm cxviii. 25, for assistance in rebuilding the place; and Mr. Gunn, of Hadleigh, concluded the morning service. — In the evening, Mr. Davies, of Ipswich, began by prayer; Mr. Collison, of Hackney, preached to the people; and Mr. Thompson, of Grundisburgh, concluded. — The congregation was large and attentive, and the services of the day peculiarly interesting.

Feb. 19. Mr. Prankard, late of Somerton, was set apart as pastor of the Independent church at Sheerness. The service was performed in the evening. Mr. Ralph, read a suitable portion of Scripture, and introduced the business; Mr. Prankard stated his reasons for leaving his former charge, and accepting this invitation; Mr. Ralph again prayed; Mr. Slatterie preached from Isaiah xxii. 22; and Mr. Palmer concluded the solemnity by prayer. Mr. Gurteen preached in the afternoon from Luke i. 17. — The next annual meeting of Independent Ministers in the County of Kent will be held at Sheerness, on Wednesday, July 10. The preachers Messrs. Parnell, Vincent, and Kent.

March 6. The Rev. Joshua Harrison, from Hoxton Academy, was ordained at Wooburn, Bucks, where the Rev. J. English laboured for thirty years. Rev. J. Snelgar, of High Wycombe, began with reading and prayer; Mr. Cooke, of Maidenhead, asked the questions, &c.; Mr. Douglas, of Reading, the ordination prayer; Mr. R. Simpson, gave the charge, from 1 Tim. iv. 10; Mr. Redford, of Windsor, general prayer; Mr. Griffin, of Portsea, preached to the people, 1 Thess. v. 12, 13; Mr. Yockney, of Staines, concluded; Mr. Waters, of London, preached in the evening, from Isa. xl. 9. — This religious interest in the village of Wooburn has been honoured by sending out two of the above ministers, viz. Messrs. Cook and Griffin; and another of its members is now a student at Hoxton. What an encouragement to other churches in bringing forward to the work of the ministry young men of piety and talents!

THE Old Gravel-Pit Meeting, Hackney, in which Dr. Price, Dr.

Priestley, and their successors, have preached for many years past, was lately vacated by the removal of the congregation to a new meeting-house in the neighbourhood. It has been taken, and rendered a most commodious and agreeable place, by the congregation of which Dr. Smith is pastor; their former place of worship having been found too small. On Lord's day, March 10, 1811, it was opened. The Rev. John Clayton, sen. preached in the morning, from Jude 3. 'It was needful for me to exhort you, that ye should earnestly contend for the faith which was once delivered to the saints:' the Rev. George Collison in the afternoon, from Psa. lxxii. 17, 'His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him;—all nations shall call him blessed;'—and in the evening, the Rev. Dr. Winter, from Ezek. xlviii. 35, 'The name of the city, from that day, shall be *The Lord is there.*'

LONDON.

MISSIONARY ANNIVERSARY.

The Annual Meeting of this Society will be held, by divine permission, on Wednesday, the 8th of May, and the Two following Days. The Rev. Mr. Stevens, of Kilwinning, in Scotland (formerly of the Scots Church, Crown Court); the Rev. Edward Parsons, of Leeds; and the Rev. John Wilcox, of Ely Chapel, London, are expected to preach on the occasion.—Further particulars in our next.

The extension of Missionary Efforts to new places, and the increase of Missionaries, especially at the African stations, render the utmost Exertions of the Friends of the Society indispensably necessary. The Expenditure of the current year has already much exceeded the Receipts. Those, therefore, who approve of this Institution, are earnestly intreated to use their most zealous endeavours to replenish and increase its Funds. Almost in every place the Missionaries request an addition to their number; but their wishes cannot be gratified, nor can new objects be pursued, without a great increase of income. The Ministers of the Gospel, who have formerly encouraged Collections and Subscriptions for the Society, will confer an essential benefit upon it, if they will, as soon as it may be practicable and convenient, solicit fresh Contributions. Their presence also at the approaching Anniversary, will tend to the promotion of the great and glorious cause in which they have embarked.

The Establishment of Auxiliary Societies, a measure recommended a few years ago, would be a happy method of producing a regular and permanent assistance to the good work.

A nobler cause than this, — the Conversion of the Heathen to Christ, never solicited the attention of mortals. Compared with this, every other object dwindles into insignificance! Let Christians then come forward with renewed vigour, to promote the cause of Missions, remembering too, that however laudable and useful some more recent Institutions may be, the Missionary Society may be considered as their Parent; and on that account, as well as in others, is entitled to peculiar regard.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of the above Society will be held on Wednesday, the 1st of May next, at *Freemasons' Tavern*, in Great Queen Street, Lincoln's Inn Fields, at Eleven o'clock. — The President will take the Chair precisely at Twelve.

Slave Trade Revived. — We are much concerned to find that any of our countrymen should be so depraved as to persist in this abominable traffic, since its iniquity has been so fully exposed, and the laws of our country have so strongly prohibited it: but it appears, from a speech lately delivered in the House of Commons by Mr. Brougham, that a ship which bore the name of the Marquis Romana, but which was in reality the Prince William, an English vessel, the owners of which are well known, was fallen in with by a King's ship, and was found to have on board 109 negroes. Two other vessels had been detected, which passed by the names of the Gallicia and Palafox, it being pretended they were Spanish vessels, — but which were in reality English. The traffic in slaves has certainly been very much diminished, yet it still exists, and in a considerable degree. The Judge of the Admiralty at Sierra Leone has had no fewer than 1091 slaves brought into his court, since March, 1809, taken, as we presume, from ships detected in this nefarious business. To prevent the continuance of this detestable evil, Mr. Brougham moved for leave to bring in a bill to render more effectual the Act for the Abolition of the Slave Trade: this, we understand, will be done by making the crime FELONY, and subjecting the criminal to transportation for 14 years, or imprisonment for three years. We rejoice to find that the motion was carried *nemine contradicente*.

Climbing Boys.

In our Magazine for April last, we mentioned the unhappy death of a chimney-sweeper in Shire Lane; Humanity induces us now to mention the death of another boy who perished in like manner: — On Monday, January 14, 1811, Jos. Holton, about 11 years of age, was sent to sweep a flue at No. 13, Orchard Street, Westminster. It was about the middle of the day, In descending, he mistook the proper flue, and got into one which was so narrow that he could not pass it. It was about three quarters of an hour before this was observed; and about three quarters more elapsed before he could be extricated. He was then taken out in such a miserable state, that he expired in a few minutes.

We are informed that, in most of the parishes in London, the Guardians of the Poor have determined to apprentice no more boys to this dangerous employment.

We trust that these calamaties will induce humane persons to prefer the *Mechanical Chimney sweeping*, which in most cases will succeed. We repeat the names of persons who perform this: — R. Johnson, 9, Portpool Lane, Gray's Inn Lane; G. Smart, Ordnance Wharf, Westminster Bridge; R.Smart, 15, Bell Alley, Coleman Street; and B. Watson, 2, Portland Street, Cavendish Square.

Feb. 20, an Auxiliary Bible Society was instituted at Weymouth; a meeting having been called by the Mayor at the Guildhall for the express purpose. Sir Jas. Pultney, Bart. M. P. is appointed President; — Sir J. L. Johnstone, Bart. M. P. Vice President; — S. Weston, Esq. Mayor, Treasurer: 14 Gentlemen, with the above, were chosen a Committee for the present year; among whom were the Rev. Drs. Wyndham and Cracknell; Rev. Messrs. Gorton and Chamberlaine; W. Williams, Esq. &c.

The Society for Promoting the Observance of the Lord's Day, and for the Suppression of Public Lewdness, have published an Address, requesting the co-operation of the religious public. Communications to be addressed to the Committee

(post paid) at No, 14, Ely Place, Holborn; at the Treasurer's, A. Burt, Esq. America Square; or at Mr. Brookes's, 25, St. Alban's Street. Subscriptions received by the Treasurer; and at the Banking House of Messrs. Mainwaring and Chatteris, Cornhill.

The Rev. T. Priestley, in consequence of age and infirmities, we are informed, has resigned his pastoral charge in Jewin Street, a comfortable provision having been made for his remaining days.

Welch Sunday Schools. — Extract of a letter from a respectable Clergyman in Wales: — 'We have had Bibles in the Welsh 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.'

Fitzroy Sabbath and Free-day School, instituted in 1801, *and now established for the Instruction of* 600 *Children.*

This Society was instituted in 1801, and was then known by the name of the 'Tottenham Sunday School,' for the education of a few poor children on the Lord's Day. This attempt was soon favoured with such warm support, that they were enabled to take large apartments in Cleveland Street, where they instructed 300 children, not only on Sabbaths, but also engaged a master to teach them on the week-days; but on these premisses they found it impracticable to instruct the girls in that useful branch of female education, Needlework. Under this conviction the Society have purchased and placed in trust the extensive exhibition-rooms of the late General Knox, situated in Hartford Street, Fitzroy Square, which were fitted up and publicly opened in November last, for the instruction of 400 boys and 200 girls, under a suitable master and mistress, with the assistance of about twenty gratuitous teachers for the Sabbath. The purchase of the premisses, and fitting them up, we are informed, have cost upwards of £1200; of which the Committee for conducting its concerns have collected above £400, leaving still a deficiency of £800; for the discharge of which the Society depend on the generosity of the Religious Public.

NOTICES.

On the 4th instant, will be held the Half-yearly Meeting of the Surry Mission, at Dr. Collyer's, Peckham. The Rev. R. Hill to preach.

The next Half-yearly Meeting of the East Kent Association, will be held on the 17th of this month (being the Wednesday in Easter Week) at Dover: Messrs. Brackston and Broady to preach.

Same day, the Half-yearly Meeting of the Associated Independent Ministers of Dorsetshire, will be held at Weymouth.

On the day following will be held the next Meeting of the Hampshire Association, at the Rev. Mr. Jefferson's, Basingstoke. The Rev. D. Bogue to preach, on the Faithfulness of God.

The Annual Meeting of the Benevolent Society for the Relief of Ministers and their Families for the Counties of Essex and Herts, will be held at the Red Lion Inn, in Colchester, on Tuesday, May 21.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
J. H. L. T.	150	0	0
R. C.	10	0	0
E. M. — W. N. Tweedmouth, each	1	0	0
A Village Preacher	2	0	0
Tutors of the Children of the late Mr. T. Cuthbertson, of Lyon Cross, North Britain, for the African Mission	2	0	0
A German Friend, at Surinam, by the Rev. Mr. Steinkopff	1	0	0
S. C.	10	0	0
A Friend to Religion, by Mr. J. Gunn, Homerton	5	0	0
Addition to Hopton Collection, by the Rev. D. Bogue	2	2	0

POETRY.

BRITAIN'S PRESERVATION.

WHILST War and Discord shake the globe,
And Ruin threatens all around;
While still is heard the din of arms,
And still the martial trumpets sound;
While warring armies fill Europia's lands,
And sceptres fall from vanquish'd princes' hands, —

Britain is still exalted high.
In vain the cruel demon, War,
Beholds her with a greedy eye,
And to the Isle directs his car.
The heav'nly pow'rs his projects overthrow,
And to the monster say, 'No further go!'

Thus, when upon the forest's head
The whirlwind flies with furious sound,
The weaker trees obey the storm,
And fall, uprooted, to the ground;
Yet may some sturdy oak unblasted rise,
And still with rugged branches pierce the skies!

Ye Britons, should your lips be slow
To speak th' Almighty Sov'reign's praise,
The very stones, with flinty tongues,
Would chant aloud in rapt'rous lays!
With strains exalted bless the Lord of Hosts,
Who still preserves our land, and guards our coasts!

Wem. C. B. A.

God, the Refuge of his People.

2 Kings vi. 16.

WHEN Syria's proud monarch in vain,
The armies of Israel oppos'd,
He saw, with vexation and pain,
His plots by Elisha disclos'd;
And threat'ning with insolent boast,
The prophet in Dothan he found;
And came in the night with an host,
To compass the city around.

Elisha's weak servant afraid,
When morning display'd them to view,
Exclaim'd, at their numbers dismay'd,
'My Master, ah, what shall we do?'
"O be not thus vainly distrest!"
The prophet of Israel reply'd;
"For now, to await my behest,
"Are myriads arrang'd on my side."

And he pray'd that the Author of Light,
In mercy, would open his eyes,
And give him a ravishing sight
Of all the celestial allies!

Then wrapt in the visions of God,
His servant obtain'd the desire;
And lo! on the mountain abroad,
Were horses and chariots of fire!

And now as the Syrians came nigh,
Their hated opposer to find,
Commission'd with strength from on high,
He struck the whole multitude blind.
Thus wand'ring in utter distress,
Surrounded with darkness and woe,
Their terrors, what words can express,
When found in the camp of a foe?

E'en so will the Lord interfere
For those that delight in his name;
For God is eternally near, —
Omnipotence ever the same!
And blest by his presence divine,
Our foes we shall boldly withstand;
Nor heed, tho' the universe join,
If righteousness dwells in the land!

Stockport. C. T.

G. AULD, Printer, Greville Street, London.



Mr. Comyns
late of Huntley

THE

EVANGELICAL MAGAZINE.

MAY, 1811.

MEMOIR

OF

THE REV. JOSEPH BARBER.

[Extracted from his Funeral Sermon, by the Rev. Dr. Smith.]

THE Rev. Joseph Barber was born January 23, 1726-7, old stile, at Willenhall, near Walsal, in Staffordshire. His parents were respectable in their worldly circumstances, — greatly and justly honoured for the prudence, propriety, and wisdom of their personal and domestic character, and still more happily distinguished for their honourable profession of pure and undefiled religion. The father of our late venerable friend was a deacon of the church at Walsal, then under the ministry of Mr. Godley; and he filled that situation, through many years, with such piety and activity, sound judgement, and exemplary conduct, as rendered him a great blessing to that religious community.

Mr. Barber received a valuable portion of classical learning in one of the best grammar schools in those parts of the kingdom, at Wolverhampton. He was, through life, averse from even the semblance of ostentation; but his intimate friends knew that his attainments were entitled to honourable mention in the classical and mathematical departments, and particularly in his subsequent attention to the original languages, and the critical study of the Scriptures.

At about the age of fourteen years, our valuable friend exemplified the happy effects of parental instruction and example, in the substantial evidences of serious and decided godliness. His religion was of early growth, and it was far from being of a languid constitution, or of transient continuance. Like the good seeds sown in fertile and well-prepared ground, its roots were strong and deep, — its advancement was uniform and vigorous, — and its excellent fruits were abundant and durable. As a tree of righteousness, the planting of the Lord, he flourished in the courts of our God; and he still brought forth fruit in old age.

In this very early part of life, he desired to devote himself to a course of laborious usefulness in the Christian ministry among Protestant Dissenters. He was therefore placed, at the expence of his affectionate father, for the acquisition of academical learning, under the Rev. John Kirkpatrick, at Bedworth, in Warwickshire. In this retired seminary were educated the late Mr. T. Reader, of Taunton; Mr. Simon Reader, of Wareham; and Mr. J. Rooker, of Bridport; ministers whose memory will long be revered in the western counties of England. The first of these was contemporary with Mr. Barber; as was the late Mr. J. Burgess, a respected dissenting minister at Whitworth, in Lancashire. — Mr. Barber, having passed through the course of theological and other studies professed by Mr. Kirkpatrick, was examined by a committee of ministers, and received from them a testimonial of his skill in the languages, — his talents for preaching, — and his other qualifications for the Christian ministry. This instrument is dated June 26, 1745.

In the same year, he was invited to preach to the congregation at Basingstoke in Hampshire; and was chosen by that respectable church as successor to the Rev. W. Moth. On August 5th, 1746, he was ordained to the pastoral office. On that occasion, the charge to this young and promising minister was delivered by Dr. Guyse, from 1 Tim. iv. 16, 'Take heed unto thyself, and unto thy doctrine,' &c. The same charge was afterwards addressed to the late Rev. Mr. Towle; and was twice published. The sermon to the church at Basingstoke, on Mr. Barber's ordination, was preached by Dr. David Jennings, from 2 Thess. iii. 1, "Brethren, pray for us," &c.

Mr. Barber's evangelical labours in this situation were very acceptable and useful; and he enjoyed, as he deserved, great personal respect. During his residence here he was most happily married to Miss Hunt, of Crondall, near Basingstoke, and became the parent of a numerous family.

The circumstances of a straitened income, which was quite insufficient to support an increasing family, obliged Mr. Barber to remove from Basingstoke in September, 1755*. He was invited to a church at Brentwood in Essex; and he accepted the call. In the year 1761, he removed from Brentwood to London. This removal was occasioned by no restlessness of disposition, but by his conscientious ad-

* Mutual respect and affection still continued between Mr. Barber and his friends at Basingstoke. He occasionally visited this scene of his first pastoral labours; and he often spoke of the happpiness which he enjoyed during that period of his life. At the very time when this discourse was in delivery, the worthy minister of that church, the Rev. Joseph Jefferson, preached a sermon at Basingstoke, upon Zech. i. 5.

herence to the doctrine of the gospel, and the consistency of holy practice.

He now became pastor of that respectable church of Christ which, so honourably to him and to itself, this day affords its public testimony of affectionate attachment to his memory. And assuredly, my honoured friends, you have the best reason for your attachment. You have had ample opportunities to know and to estimate the character of your late Reverend Pastor. You have enjoyed his valued labours for near forty-nine years: and you will bear your ready testimony that he was, indeed, a man formed to attract respect, love, and veneration.

Mr. Barber possessed a sound, clear, and correct understanding. Of few men could it ever be affirmed, with more strict propriety, that he 'understood righteousness, and judgment, and equity, yea, every good path;' that 'discretion preserved him, and understanding kept him.' His life was long, and exposed to much and scrutinizing observation. But how few have passed through a shorter course, with a discretion so free from defects, a propriety so universally undeviating! This rare quality distinguished him no less in the communications of friendship, than in his personal deportment. The numerous persons who have been benefitted by his counsels, can attest the candour and prudence with which he formed his opinion of persons and occurrences, and the meekness of wisdom which characterized his advices.

His passions were under the best government of reason and religion. Who ever beheld him with agitated anger, or inflamed with resentment, or jaundiced with envy, or swollen with pride?

It may with justice be said, that his *characteristic* dispositions were kindness and sympathy, tender and condescending consideration, mildness, benevolence, pure candour, and unaffected humility. It was observed, with a just felicity of expression, by my highly esteemed friend, who addressed you at the grave of your beloved pastor, that 'he carried the modesty of youth with the venerable dignity of age.'

If such as had the happiness of knowing Mr. Barber as a friend only, so fully witnessed the various but constant and steady display of these qualities, it may be presumed that a deeper impression remains in the minds of those who were members of his own family. His excellence was not a garb assumed to attract the public eye, and to decorate his professional character. It was pure, genuine, unmanaging, unostentatious worth. It shone brightest in the eyes of those who viewed it nearest. Never, never, I trust, will his surviving children cease to cherish the tender and profitable recollection of the warm affections of their father's heart; of the be-

nignant government, the generous goodness, the solemn admonitions, and the holy devotion of their father's house.

Towards his brethren in the sacred office, Mr. Barber was uniformly respectful, kind, and friendly. To young ministers, in particular, his conduct was peculiarly affectionate, condescending, and instructive. The person who now addresses you feels his obligation to pay this public tribute of gratitude for the uninterrupted kindness and friendship with which he was honoured by your excellent pastor. He always shewed the most proper respect towards his late reverend colleague in the pastoral charge. He lived in united affection and reciprocal honour with the ministers who have, either formerly or lately, been his associates in that useful and ancient lecture of which, for the term of forty years, he was an ornament.

It is well known that Mr. Barber was held in high estimation by good and worthy persons of religious denominations different from his own; but the fact ought not to be passed without some notice on this solemn occasion.

With Mr. Whitefield he had occasional and friendly intercourse; and he entertained an exalted, but judicious and measured, opinion of that celebrated and eminently useful preacher.

Mr. Romaine professed a high regard for Mr. Barber, as a Christian and as a Minister, and took a peculiar delight in hearing him preach. To those who recollect that gentleman's zealous attachment to the exclusive peculiarities of the established church, this circumstance must appear a striking testimony to the commanding excellence of our venerable friend.

With peculiar pleasure I likewise mention Mr. Barber's close and affectionate intimacy with that truly eminent and holy man of God, Mr. Abraham Booth. These two venerable ministers had that congeniality of mind and feeling which gave them great happiness in the society of each other. They embraced opportunities of enjoying the mutual benefit; and their edifying intercourse was crowned and blessed with united devotion. O! who does not exclaim, 'Let my soul be joined with theirs!' Such sanctified intercourse of such men, must have been, indeed, a heaven upon earth.

The Christian church and congregation, which, for almost half a century, has been blessed with the enjoyment of his labours, entertains a lively and grateful remembrance of its late beloved pastor, which no expressions from me can enhance, or even adequately utter.

You have 'fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, and afflictions.'

That he had none of the errors and failings of sinful mortals, I by no means insinuate. But that eye must have been quick-sighted, if not malignant, which could readily espy them. Yet he himself felt the deepest sense of the imperfections

which his conscience and his God knew. Few men ever possessed more unaffected humility; and few have been less apparently conscious of the personal excellencies which all others could perceive.

His conversation and manners in domestic visits and friendly intercourse, were such as became the man of God. He was cheerful, yet serious; lively, yet grave; frank, yet prudent; kind and indulgent, yet ever faithful to propriety and holiness. I may boldly ask, Whose feelings did he ever needlessly and wantonly wound?—whose good name did he ever asperse?—whose character did he ever stab, by subtile insinuation, by affected pity, or by rude reviling? On the contrary, he was the willing and generous vindicator of the injured. If envy or scandal met his eye, he resolutely frowned upon them. Even where he could not approve, his candour led him to pity, to forgive, and to veil in generous silence; except the interests of holiness and justice compelled his faithful animadversion.

As a Christian pastor, he fed the flock of God, and exercised his rule over it, with fidelity, benevolence, and purity.

His manner of conducting the affairs of the church was marked with temperate discretion, solid judgment, and "the meeknes and gentleness of Christ."

When he led your devotions before the throne of grace, or presided in the celebration of the sacraments of the new covenant, he breathed the simple and fervid utterance of a mind well inured to sweet and humble intercourse with heaven. His public prayers were lively in gratitude, penitent in confession, ardent in supplication, sympathizing and benevolent in intercession. With enlightened zeal and love he gloried in the Redeemer's cross; while he distributed the instituted memorials of the atoning sacrifice; and when he dispensed the ordinance of Baptism, he directed your faith and hope to the covenant influences of the Eternal Spirit, those clean waters which God has promised to sprinkle upon his people, to purify them from all their pollutions. Such were his closing labours. On the last day of the year he baptized one of his grandchildren; and on the following Sabbath-day he administered the Lord's Supper. This was the last public service of his life.

In the pulpit he shewed uncorruptness, gravity, and sincerity. He maintained the primitive and holy doctrines of grace, as the vital principles of pure, conscientious, and universal holiness. He preached the eternal love of the Almighty Father, the glorious Source of all blessings: he preached the condescending grace of HIM who came in the likeness of sinful flesh, while he is the same yesterday, to-day, and for ever—the true God and eternal life. He never relaxed the obligations of the divine law; nor did he covertly suggest excuses for sin. He announced 'the grace of God, which bringeth salvation,' as a system which

effectually teacheth the cordial renunciation of 'all ungodliness and worldly lusts;' and which pronounceth its blessings upon none but the man who hath clean hands and a pure heart. He enjoined upon you, his beloved hearers, the motives and the precepts of a life universally upright, conscientious, beneficial, and pious; and, in so doing, he directed you to wait patiently, and to hope perfectly, for 'the glorious appearance of the great God and our Saviour Jesus Christ.

These doctrines he taught with careful judgment and well-applied learning in the exposition of the sacred text, according to its native and genuine sense. He urged scriptural doctrines with scriptural argument, — with a simple felicity of illustration, — with affectionate reproof, remonstrance, invitation, and consolation, — and with a designed plainness and familiarity of language, which manifestly declared that he 'preached not himself, but Christ Jesus the Lord;' and that 'he sought the profit of many, that they might be saved.' Though, from principle and conscience, he disavowed 'the enticing words of human wisdom,' and every kind and form of low and little artifice to buy mens' applause, by flattering their vanity,—yet he spoke the great things of God, salvation, and eternity, with feeling, energy, and love, with awakening earnestness, and with interesting solemnity.

Yes, brethren, 'ye know what manner of man he was among you, for your sake. His exhortation was not of deceit, nor of uncleanness, nor in guile; but, as he was approved by God to be entrusted with the gospel, so he spoke not as pleasing men but God, who trieth our hearts. He used not the speech of Flattery, as ye know, nor the pretence of covetousness; nor of men did he seek glory: but he was gentle among you, as a nursing mother cherisheth her own children. Ye are witnesses, and God also, how holily, justly, and unblameably, he behaved himself among you; and how he exhorted, comforted, and charged every one of you, as a father doth his children, that ye would walk worthily of God, who hath called you to his kingdom and glory.'

He was a burning and a shining light; and ye have, for a long and favoured season, rejoiced in that light. The season is past. The light is extinguished on earth, to be rekindled in heaven, — there to shine unclouded, and never more to decay and die!

'Mark the perfect man! Behold the upright! His end was peace.' With his latest breath he invoked blessings on his family and his people, his country and the world; and he literally died in the arms of his affectionate children.

Thus, without a struggle, a pang, or a groan, our venerated father, friend, and pastor, sweetly and calmly slept in Jesus, in the evening of February 14, 1810, having just added eleven days to his eighty-third year.

ON SUDDEN CONVERSIONS.

[*Concluded from p.* 139.]

WHILE we maintain that such sudden, such powerful, and striking conversions, are neither unreasonable nor unscriptural, we universally admit that the *proof* of their reality depends on the future behaviour in which those principles on which the *first* effect depends, expand, operate, and produce that conduct which we call the full-formed character of the Christian convert. Where such effects are not produced, we certainly cease to consider it a conversion; and are sufficiently acquainted with the philosophy of the human mind, to know the causes to which such transient impressions may be ascribed. I think that our inestimable Whitefield, in his earlier days especially, was far too hasty and peremptory in deciding on conversions. With a guileless heart and little experience of mankind, he could hardly conceive it possible that any but a real convert should feel so strongly as many really felt under his preaching; and so readily adopt, as many professed to adopt, his evangelical views of divine truth; and even in his more advanced age, when, by a maturity of understanding, and an extent of observation and experience, he gained more wisdom, still he was not quite dispassionate enough to make the calm and sober decision. To his ardent passions we are indebted, under God, for his uncommon labours and success; but that very torrent of passion to which his eminent usefulness was owing, was unfavourabe to that discrimination which is most acute where passion is to be associated with, and controuled by a strong, preponderating judgment.

But, my good friend, is it not fair to ask, whether the accounts of death-bed repentance, which have been so liberally and incautiously presented to the public, have not led such men to form their views of what they term *sudden conversions*? On reading in our popular works the obituaries of those who are said to have been converted in their *last* days, I have asked, 'Supposing such conversions *real*, what good can their publication do? I deny, however, that you can have full proof that such repentances *are* sincere. We have seen, in our experience, persons as apparently converted as any there recorded, who have, upon recovery, lost all traces of seriousness. And what proof can you have that the repentance of those who die is not equally unsound? In many cases, I grant, the evidence may rise high; it may afford us all the hope that such a circumstance is capable of affording; but it falls, in all cases, far below that proof which a course of uniform holiness, under less suspicious circumstances, would give; and why we should obtrude on the public, as unquestionable verities, accounts of conversions which are liable to such serious doubts, I know

not. It is, I suppose, to magnify the grace of God. 'I think its natural tendency is, to make our enemies despise us as presumptuous, in determining without the means of forming a judgment; — and to encourage men in health to put off to a dying moment the vast concerns of an eternal world.

Should any adduce the dying malefactor in proof of the propriety of publishing these reports, I beg leave to say that this case is not to the purpose. We have, first, no proof that the general or previous character of the malefactor was *bad*. It has been supposed, with no great share of improbability, that he was crucified for some conspiracy or rebellion against the Roman government, which the most conscientious Jews did not consider unlawful in the sight of God; and his acknowledgement of suffering justly, is capable of a fair interpretation in this view of his character; but admitting that he was previously a very bad man, there were some striking peculiarities in his case, which cannot take place now: and there is this especially, that of *his* conversion there was no doubt, — there could be none; and, unless we have equal certainty of the fact, and there be equal cause for its publication, the instance of the dying malefactor will avail us little.

The *manner* in which some of these sudden and late conversions are stated, is dreadfully exceptionable. One would imagine, that in visiting a condemned malefactor, whose whole life has been marked with crimes of the deepest die, the only object was to make him contented and happy. I should feel much more satisfied in reading that such a man died under deep impressions of guilt, and with trembling anxiety for his eternal happiness, than that he went to the gallows with all the triumph of a martyr; and at the place of execution sung louder than all others, 'From thee, my God, my joys shall rise,' &c. An eminent minister of Edinburgh, once of S——, informed me some years ago, that a man, imprisoned at S—— Castle, was under sentence of death. He and others visited him, and were delighted with the extraordinary, and, as it appeared to them, unquestionable marks of a saving change. The night before the expected execution he spent in prayer, praise, and exhortation. He seemed fully prepared to say in sight of the gallows, 'I am happy! I am going to die!' The next morning a pardon arrived. He was soon discharged. The night after his discharge he spent in rioting and drunkenness; and in about twelve months he was again tried, convicted, condemned, and executed. Why don't we learn prudence and modesty from such lessons as these? My two great objections, then, to such publications, are, That we decide with certainty where it is impossible to ascertain the fact; and that, admitting the fact, the circulation *may* do much harm, and can do but little, if any good.

The *extravagances* which have attended some real or sup-

posed conversions, may have produced on many minds impressions utterly unfavourable to the idea of *sudden* conversions. It is not of great importance to enquire minutely into the *causes* of these extravagances; it is sufficient to remark, that they have *uniformly* happened among the weak and illiterate; and have *generally* been encouraged by none but preachers of mean attainments, and still meaner understandings. I am far from wishing to impeach their principles, or call in question their integrity; but am certainly obliged to discharge their *hearts*, by ascribing it to a cause which pride will last of all acknowledge,—the imbecility of a weak, or the uncontrolled fervours of a vigorous understanding. They have, in England at least, had existence, with a few, very few exceptions, among *one* class of Christians only: a class, I acknowledge, to which real Christianity is unspeakably indebted; and on whose labours and success I never look without equal wonder and gratitude. Such extravagances have certainly been *fashionable* in that society, though many of their most judicious preachers have opposed them. Mr. W——y, whom no man will charge with a weak understanding, seems to have favoured them. With all his acuteness, he possessed no small share of enthusiasm; and this may account for his tolerating and even admiring such irregularities. It was the weakness of a great and good man: and no one, after reading his Juvenile Letters (unhandsomely published by Dr. Smith, and his Journals, in more advanced life) can doubt that he had a weak as well as a strong side.

These extravagances are unhappily published, under the implied or avowed sanction of some leading persons in our different connections. Some aspiring curate accidentally runs his eye over our pages, and it is struck with this account. His memory, sufficiently strong to retain its leading features, is not sufficiently retentive of particulars to prevent his adding several aggravating circumstances, which, though not strictly true, give more point and force to the description. It soon reaches his Lordship's ears; and as it serves, in its improved form, as a ground of eloquent harrangue, of bitter incentive, or of Episcopal caution and advice, 'tis eagerly caught, blazoned, and, if possible, aggravated. Though all this is infinitely unjust, yet who can cease to regret that any practices should be tolerated which can, by the *appearance* of legitimate construction, afford the slightest foundation for charges which, I grant you display, after all, a mixture of malignity and ignorance; of which, in common things, a man of ordinary candour and information would be ashamed.

It would be unfair in us not to acknowledge that many things existing among the more serious professors of religion, have had their share in generating improper notions in some minds on this subject. But what shall be said to the crude

opinions and illiberal reflections of men who mingle in one mass all that are attached to evangelical doctrines, and preach them with an earnestness which a sense of their infinite importance produces? His Lordship must be ill-informed indeed, not to have known that thousands, equal to any men in sobriety of mind, in ardent piety, in strength of reasoning powers, and in extent of learning, have steadily maintained and acutely defended those sentiments which he and his companions seem to consider the exclusive and unenviable possession of the fanatical, the hypocritical, the weak, the ignorant of mankind. Both you and I have the happiness of intimately knowing, among these supposed enthusiasts, men who equal in eloquence, in chaste genuine eloquence, the most eloquent in the senate or at the bar; and who certainly would deem it no honour to put forth any thing, as a merely literary production, 'in such a guise,' as that charge on which you have requested my remarks. I am well aware that numbers, and even majorities, of good and great men, cannot change the nature of things:—no talents, no piety, can convert nonsense into sense, or error into truth. But it is a pride, as contemptible as it is unjust, to mount an Episcopal throne, or join a particular party, and then claim an *exclusive* title to learning, solidity of mind, and even Christianity itself!

I remain your obedient servant, F. D.

CONSOLATION TO THE SAINTS *AGAINST THE FEAR OF DEATH.*

Death is a change to which all men must submit; and there are few, in whatever manner they live, but wish to close their days in comfort and peace. Even the wicked and profane have been heard to use the prayer of the prophet, 'Let me die the death of the righteous, and let my last end be like his.' When nature begins to fail, and this clay-tabernacle is loosening to decay,—when the ordinary streams of earthly comfort are dried up, who does not then wish to be furnished with such resources of comfort as shall fortify the soul against the terrors of the change, and enable it to fix its hope with confidence on the objects beyond it! Though life may have passed most delightfully away,—though men may have been much intoxicated with its pleasures, these cannot lessen the gloom of death, nor convey any comfort to the mind in the prospect of it. On the contrary, the joy of such men, on the approach of death, is turned into wormword and gall; and they envy the Christian those delightful hopes with which he so calmly meets the hour of his departure.

As death is usually an object of terror, it is certainly of importance to enquire by what means these terrors are lessened or removed. We have heard of many braving death in the field of battle, in the face of determined and formidable enemies; and of others, under their adversities, longing for death, and desiring a release from this world of misery: 'My soul is weary of my life, I loath it, I would not live always:' — but to something else than natural courage, foolhardiness of character, or impatience of suffering, we must look for those resources of comfort which preserve the souls of the saints peaceful and unmoved on the approach of their change. It is in religion alone, and through faith in God, that those consolations arise, which are sufficient to do away all the fears which usually haunt the mind on the confines of the grave. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

The saints are furnished with resources of comfort, in the character of him whose presence they hope to enjoy when they come to die. It is not the presence of every one that will minister comfort to those who are in trouble; and as persons are not indifferent who they have with them in the time of their distress, far less are they indifferent who they have with them when they come to die: — but, alas! the passage through 'the valley of the shadow of death' is so lonesome, that none of their friends can accompany them in it, nor give them any relief against those fears which usually overtake men when they enter in it. To God only they can look with confidence, that he will support them in the hour of their dissolution; and from his gracious character, which, in a thousand instances, they have proved to their comfort, they entertain the hope of his presence with them in that time of need. He who has been kind, exceeding abundantly above all that they could ask or think, in cases far less distressing than they apprehend dying will prove to them, will not forsake them. 'When I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.'

A friend who is distinguished for compassion, is a character well adapted to the circumstances of the disconsolate and fearful. Such is the character which God sustains; he is full of compassion and tender mercy, and 'as a father pitieth his children, so the Lord pitieth them that fear him.' He considers their frame, — he remembers they are dust, — he knows their feeble nature is ill able to sustain the shock which its dissolution, or the immediate prospect of it, must give them; and he is ready to afford them the comfort which such an afflicting event necessarily requires. From what he [illegible] and from what they have experienced, they have [illegible] reason to expect his presence at that season when [illegible] most

sensible of their need of it, — when he knows it is most desirable, and when the comforts of it will be most cordially received. Whether they reflect on his mercy and compassion, or that peculiar care of his people, for which he is distinguished, they have good ground to hope that he will be with them when they come to die. His love to them is too great to leave them amidst those fears with which the 'valley of the shadow of death' is usually beset. If he pitieth them as a father pitieth his children, he will be with them, to comfort them, and to shelter them by his paternal kindness from those terrors with which their timid minds are apt to be overwhelmed. A compassionate father cannot be so careful to quiet the minds of his children, when put in fear, by the sight or the approach of any alarming danger, as God is to speak peace to his people, and to pour consolation into their hearts when they are in bondage, through the fear of death. From whatever causes these fears arise, which cannot fail to shake the courage of the stoutest heart, their Lord, who is compassionate and merciful, will not be absent from them at this important crisis.

Besides, it must be no small comfort to them to reflect, that their God is a God of power, and able to afford them all necessary support against the fears of death. Should they apprehend that their own strength will fail, or that their courage will forsake them at that trying hour,—should they dread the malicious onsets of him who had the power of death, or fear that in the swellings of Jordan they will be overwhelmed, He, who is great in might, is sufficiently able to help them through the passage, whatever they apprehend in it to endanger their safety. Friends may not always have it in their power to do good to those whom they are desirous to serve; cases of this kind will often occur; and such is the case when those whom they love come to die; these are left to grapple with the adversary alone, while their friends remain the helpless spectators of the painful struggle. But God is a present Help in time of trouble. He gives strength on beds of languishing, and will minister strength to endure, till the conflict with death is at an end.

Further. The saints are furnished with resources of comfort *in the promises of God*. In the riches of his kindness towards his people, he amply provides for their comfort, by presenting to them many great and precious promises, on which to rest the hope of their souls in any hour of extremity. "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. When thou passest thro' the waters, I will be with thee; and thro' the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon

thee. I will never leave thee, nor forsake thee." There are, no doubt, many seasons of life in which these promises have afforded such comfort to the saints, that they have had more joy poured into their hearts than is ever experienced by the wicked when their corn and wine abound. From the delights they have derived from these promises, they have been made to rejoice in the midst of tribulation; they have had recourse to them in every time of need; and at no season do they find their necessity more pressing than when they are about to enter the valley of the shadow of death; where objects around, behind and before, crowd upon their imaginations, and add horrors to the gloominess of the scene. God will not disappoint their hopes; he will not render his promises barren of comfort to them at a season when they are in extreme need of it. No; they are warranted to plead his faithfulness as a security to them, that when they die he will be with them; "for the Strength of Israel will not lie nor repent. He is not man that he should lie, nor the son of man that he should repent; hath he said it, and will he not do it? hath he spoken, and will he not make it good? Heaven and earth may pass away, but his word cannot fail." These promises of God are like so many living springs, whose waters flow continually, and which are copious and abundant, even to the utmost bounds of this desert land, from which the saints are most delightfully refreshed, when every other stream of comfort is dried up, or is entirely beyond their reach. "This word of thine is my comfort in mine affliction; and in my straits I am revived by it. If it had not been thy holy law, in which my soul had found delight, I had perished when my troubles abounded.'

From God's interest in the saints, they are furnished with resources of comfort against the fear of death. They are his in a peculiar sense; they are not merely objects of his care, but he has acquired a peculiar interest in them by redemption. 'They are redeemed not with corruptible things, such as silver or gold, but with the precious blood of Christ.' That which hath cost him so much in the purchase, and which he hath kept with so much care, he will not in the end forsake. Tho' they often act unworthily, and do much to forfeit his love, he will never give up his interest in them, nor shall his relation to them ever be dissolved. 'Neither death nor life, things present nor things to come; nor angels, nor principalities, nor powers, shall be able to separate them from the love of God, which is in Christ Jesus our Lord.'

Every person is careful of that in which he claims a property. The shepherd cannot fail to have a watchful eye over that part of his charge which is his own; and must feel an interest in it, more than in that over which he is placed as an hireling. The heart of a father may be moved with bowels of

compassion towards children, and take an interest in their wants and their cares; but those children which are his *own* do more immediately interest him, and over them his affections brood with the tenderest concern. 'God is good to all, and his mercies are over all his works;' but those who are his own, and whom he hath purchased to himself by the blood of his Son, are the objects of his special regard, and may be assured of his presence with them at the hour of death; for he will not leave them at a season when his presence is peculiarly necessary. That death is an object that begets fear, even in the minds of the most devout, cannot in the least be doubted. But surely no causes of fear ought to operate so much on the minds of saints, as make them enter the valley of the shadow of death under such apprehensions of evil as other men. God is their God, and they are his people. Precious in the sight of the Lord is the death of his saints; and at that hour, 'when their flesh and their hearts fail,' and ordinary means of consolation are unavailing, he who has such an interest in them, and to whom they are so precious, will be the strength of their hearts; so that in the prospect of the change they may, in the confidence of triumphant hope, thus rejoice: 'This God shall be our God for ever and ever, and he will be our Guide even unto death. O Death, where is thy sting? O Grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!'

ADJUTOR.

THE EXCELLENCY OF CHRISTIANITY, AND *IMPORTANCE OF ITS PROPAGATION.*

"What if we trace the globe around,
And search from Britain to Japan,
There shall be no religion found
So just to God, so safe for Man." WATTS.

THE Christian who takes a survey of the different parts of the world, and observes the situation of the various tribes of inhabitants, is at once forcibly struck with the superior advantages which those nations enjoy who profess the Christian religion. Their higher state of civilization, their greater peace and tranquillity, their superior happiness and prosperity, strongly attest that their religion is from God.

Should he cast his eye on the uncultivated regions of America, or view those tribes that wander through the boundless forests, he there sees what human nature is, when nowise debased by society; and he sees it deeply marked with malignity and depravity. He sees the men indolently reclining at their

ease; and the women, whom civilized society exempts from severe toils, groaning under their wearisome bondage. Mere abject slaves to their husbands, they feel life a burden, and have little inducement to preserve it. The savage at one time riots in excess; at another, himself and family are in the greatest misery. Enslaved to a brutal appetite for strong drink, he wastes his stock to obtain it,—disregarding the wants of his wife, his children, or parents. His mind is a prey to the darkest superstition, — overawed by the craft and magic arts of his priests. Is he roused for war, he rushes forth to waste, and to destroy: the hoary head is not spared; the mother and the child are alike sacrificed to his cruelty; his captives are reserved to undergo the utmost torture that his barbarity can devise.

Blessed are the effects when the mild spirit of the gospel has entered. No more thirsting after blood, he seeks not to lie in wait, or sally forth to destroy: he becomes industrious, and provides for his family. He himself now undertakes the laborious toils; he becomes a good son, husband, and father. No more under the terror of superstition, his thoughts are fixed upon Jesus to supply his present and future wants. His character, lately so fierce, now so mild, shows that "the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits*." Believers are "the salt of the earth." A few converted Indians, if they cannot save the souls of all their brethren, at least highly improve their present condition; and this consideration stimulates to make every exertion for the sake of their present, as well as future interests.

To pass over now into Africa. Of these extensive regions, but very few parts so much as know of the religion of Christ, being involved in the deepest Pagan darkness, or the impostures of Mahomet. The inhabitants groan under the iron rod of despotism. They are generally divided into small states, ever lying in wait to destroy one another, or to drag one another into slavery. Ever harrassed, ever dreading harm, they cannot cultivate the mild virtues of the soul. The greater part, by domestic slavery, are subject to the caprice of an arbitrary master. The one sex is treated as inferior beings, slaves to their more barbarous lords. — But we trust there is a seed of the gospel sown in some places, which God will soon prosper. We trust, 'Ethiopia shall soon stretch out her hands to God*;'—then the mild fruit of Christianity will soften their fierce characters;—then order and civilization will be introduced;—then many souls, redeemed unto God, will, through all eternity, bless him for disposing the hearts of his people to send the gospel to those dark regions of the earth.

* James iii. 17. * Psalm lxviii. 31.

Let us pass over to Asia, the largest portion of the globe. Let us view those wandering tribes that roam over the plains of Tartary, and are mostly subject to the throne of Russia. What might not Christianity accomplish in civilizing those fierce and barbarous tribes! Fixed to no settled abode, slaves to the most debasing superstition, subject to the cruelties and miseries of barbarism, the strong terribly oppressing the weak, they call for our sympathy. Let us pray that the means used to send the gospel to their neighbourhood may be blessed;—that the light of Christianity may spread abroad, and enlighten 'the dark places of the earth, which are full of the habitations of cruelty †.'

The countries of Asia subject to Mahomet, next present themselves to our view. The fierce and cruel spirit which his religion inspires, cannot but produce misery. The cruel persecution which a large part of the inhabitants who do not embrace his faith must undergo, adds to the cup of human woe. There domestic slavery prevails in all its horrors. The females are in a degraded situation, viewed as mere instruments of pleasure; far inferior to men; not destined to accompany them to future happiness. — Oppressive tyranny adds to the measure of the sufferings of these countries. — The man of science laments that those regions, once like the Garden of Eden, the seats of mighty empires, where the arts and sciences flourished, should now be the seats of slavery, desolation, and waste! — The feeling traveller views with sorrow the ruin which everywhere presents itself to his view! The Christian is grieved that the countries where the religion of our Redeemer once so flourished, should be overrun with superstition! that gross darkness should envelope even those who still call themselves by his name! — but, it is to be hoped, that the time is fast approaching when those countries where 'Paul planted, and Apollos watered,' will be set free; and will turn to the Lord, and become the seats of piety, happiness, and joy. 'And they shall say, this land which was desolate, is become like the Garden of Eden; and the waste, and the desolate, and ruined cities, are become fenced and inhabited †.'

India, that extensive region, over which this country has obtained the dominion, at the expence of so much blood, ought deeply to interest every Briton. The dark ignorance in which it is involved, and the debasement of moral character thus produced, are now known to the public. Every feeling mind must earnestly desire that India should be enlightened by its conquerors; that the means which have been used, and are still continued for that purpose, should be blessed. Let us all pray, that 'the Most High, who ruleth among the king-

* Psalm. lxxiv. 20. † Ezek. xxxvi. 34.

doms of men,' and who 'turneth kings hearts as streams of waters,' may dispose the rulers of India to use every effort to communicate to their subjects the inexhaustible blessings Christianity has to bestow.

The vast and populous empire of China next claims our notice. This celebrated country, which fancy has often described, and which Infidels have extolled as the noblest country on earth, is still imperfectly known. Enough, however, is known to evince the extreme folly of their panegyrists. — Besides other sources of information, that obtained by the late embassy from this country, and in particular from the observations of Mr. Barrow, has completely dispelled the gilded scenes which imagination formed. Infidels may well blush, were they capable of any such feelings, for the object of their blind devotion. An universal system of oppression which enslaves every member of the state from the highest mandarin to the meanest peasant, — a most arbitrary abuse of power — great misery in the lower ranks, — cruelty and inhumanity of their dispositions, — most unnatural crimes, in the higher ranks at least, — the exposing of infants, permitted by law, — and the extreme hardships of the female sex, compose the melancholy picture that presents itself to our countrymen, as described in the 4th chapter of Mr. Barrow's work. — It is to be hoped that the exertions now making to circulate the Scriptures among them, are the first beginnings of a plan to ameliorate their condition, to promote their present, and their far more important eternal interests.

Upon the whole, it will be found that into whatsoever country of the world we look, where Christ is not believed, even with regard to the present life, there is much misery and woe, 'The whole world lieth in wickedness;' wickedness everywhere presents itself.

Although in Christian countries sin much abounds, and consequently much sorrow, yet the superiority over the rest of the world is very great. The governments are uniformly more adapted to promote the happiness of their subjects. — The mild spirit of Christianity has produced a higher civilization of manners, a humanity of disposition, that feels for the sorrows of others. Christianity has done much to restrain those crimes which disturb society. In Christian countries domestic slavery is generally unknown; whereas, before Christianity, the greatest part of the inhabitants of Europe were in that degraded state. Polygamy, that unlimited source of family disturbance, is unknown. It is in Christian countries the human faculties have arrived at most perfection; it is there the arts and sciences are cultivated, — that agriculture and nagivation flourish.

It is very satisfactory to observe, in comparing Christian countries together, that according to the purity of religion

that prevails, they enjoy happiness and prosperity;—for 'righteousness exalteth a nation; but sin is a reproach to any people *.'

The great superiority of Protestant over Catholic countries, where religion is obscured by darkness and superstition, is most evident. Let us but look at the happy state of our own island, and the degraded condition of Italy and Spain; or let us look at the Protestant states of Germany and their Catholic neighbours, and we shall find reason to be thankful to God for his mercies.

True benevolence cannot be satisfied with the blessings which it enjoys, unless it can communicate them to others. Much remains to be done in the world. 'The harvest truly is great, but the labourers are few.' We trust the Lord is sending forth more labourers into his vineyard. Let all Christians be importunate with God to fulfil his promises, to make his name glorified over all the earth;—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea †."

MINIMUS.

* Prov. xiv. 34. † Isaiah xi. 9.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

[*Continued from p.* 135.]

NO. VIII.

THE Cape of Good Hope affords a more pleasing view of the diffusion of divine truth through the colony, and the heathen nations bordering upon it. Ever since the Dutch first possessed the country, and settled in it, the ministers of the gospel sent from Holland have laboured, and not without fruit, among the colonists and the slaves, to a numerous body, though their efforts were not attended with very encouraging success. When the colony, soon after the formation of the London Missionary Society, fell under the dominion of the British empire, this, next to their great effort in the islands of the Pacific Ocean, engaged their zealous attention, as a promising field of labour among the Heathen. A providential circumstance which led Dr. Vanderkemp, a Hollander, into their service, with Mr. Kicherer, and others of his countrymen, seemed in a particular manner to offer facilities for the work, by the knowledge of the Dutch language, spoken and understood by the multitude of slaves and Hottentots, who were Heathen, as well as by the colonists, scattered from the Cape Town, over a wide extent of country, to the east and north. The success has answered every expectation the So-

ciety had formed; and the spread of the gospel, as may be seen in the Missionary Transactions published by that Society, has now, in the course of a few years, reached to the extreme bounds of the colony, and beyond it. The zeal of the English Society excited a similar spirit among the Dutch at home and at the Cape; and Missionary Societies were formed for the same noble purposes, in concurrence with the London Missionary body. The effects already produced have been very considerable; and promise a more abundant harvest of souls gathered in these heathen lands, where the light of Truth had not before penetrated. At present, several flourishing congregations have been collected in very distant parts, by the labours of these faithful men of God; and as continual assistants are sent to their help, the circle of their labours happily enlarges from year to year.

Dr. Vanderkemp, with Read, Ulbricht, Smit, and others, his assistants and fellow-labourers at Bethelsdorp, have formed a church of faithful members, chiefly Hottentots. Their settlement is increased to upwards of 900 souls, who prosper under these indefatigable pastors. They have repeatedly been among the Caffres; and been received with great attention and reverence; and more than one horde of these express a great desire to have Missionaries dwell among them, to teach them the knowledge of the Saviour.

At Graaf Reinet, Mr. Kicherer, who removed thither with some of his people from the Reit Fountain, is put in possession of the Dutch church at that extremity of the colony; and preaches the gospel with a blessing on his labours.

Messrs. Anderson, Janz, and Kramer, with their families, have fixed their settlement at Klaar Water, in the north, among the Namaquas and Hottentots. A flourishing congregation of about 800 souls witness the success of their ministry. They have begun with diligence to cultivate the soil, and teach the natives habits of industry, while they, with indefatigable diligence, attend to their mental improvement, and the care of their immortal souls.

Mr. Sydenfaden occupies a distant station among the lesser Namaquas, with his family, at the Kamisberg. Around him are collected about 500 natives; many of whom have learned to read, and diligently attend his teaching and ministry; in which he is assisted by three Hottentot helpers.

Mr. Vanderlingen, with his family, at the Wyneborg, about seven miles from the Cape, has the care of about 1400 Hottentots, and their families, who are regimented, and there encamped, under English officers. The Colonel and Adjutant greatly countenance him in his work; and engage the men to attend regularly the preaching and catechizing. Many of them have, through mercy, obtained grace to be faithful, and reward his diligence.

The two brethren Albrechts, have their station at the Warm Bath, among a horde of the Namaquas; more than 1200 of whom are collected together, and statedly or occasionally attend their ministrations. They report, that many of these are happily converted to the Lord. They can read and write, and are able to give a reason of the hope which is in them, adorning the doctrine of God our Saviour.

[*To be continued.*]

Evangelicana.

The High Reputation of Calvin *at the Time of the Reformation, and particularly in the Church of England.*

It seems to be the fashion of the day (and there are fashions in religion as well as in dress) to depreciate as much as possible the character of Calvin. With some writers, *Calvinism* is become a term of reproach as great as that of *Arminianism* was in purer days, and for a long time after the Reformation.

For the sake of those who are not conversant with the history of the English Church, it may be proper and seasonable to collect a few of those testimonies of honour which were paid to that great man, by persons full as capable of appreciating his talents and character as any of our modern divines.

When this nation was emerging from the gulph of Popery, the leaders of the Reformation, justly considering Calvin as an eminently judicious servant of God, applied to him for his advice. A correspondence was carried on between the Protector, Somerset, King Edward's uncle, who was a great promoter of the Reformation, and Calvin, who, with Bucer and Martyr, objected to some things in the first edition of the English Liturgy; and on account of which it was revised and corrected. The Church of England, therefore, is certainly indebted, in some degree, to Calvin, for the purity and simplicity of her public services. Whiston (in his Memoirs) affirms, That King Edward's first Liturgy was altered, 'out of compliance with Calvin and other foreigners;' and Dr. Robertson (in his History of Scotland) speaking of the discreet and friendly offices of that Reformer, says,' His decisions were received among the Protestants of that age with incredible submission *.' Heylin also, though not friendly to Calvin, admits that 'Cranmer, Ridley, and the rest of the English bishops, concerned in the Reformation, resolved, That 'they would give Calvin no offence †.'

Archbishop Cranmer corresponded with Calvin; and knowing how high he stood in the estimation of King Edward, assured him, That he could not do any thing more profitable than to write often to the king.

'Bishop Hooper so much valued Calvin, that he wrote to him when in prison, saluting him with the compellation of *Vir Præstantissime*, — earnestly begging his church's prayers; and subscribing himself *Tuæ pietatis studiosissimus*, Johannes Hooperus ‡.'

Bishop Andrews said, That 'Calvin was an illustrious person; and never to be mentioned without a preface of the highest honour.'

Bishop Bilson tells us, That 'Calvin was so well known to those that

* Vol. i, p. 249. † Heylin's Hist. of the Presbyt. p. 204.
‡ Hickman's Animadv. on Heylen, p. 149.

are learned and wise, for his great pains and good labours in the church of God, that *a few snarling friars* could not impeach his good name.'

Bishop Stillingfleet calls him 'That excellent Servant of God.'

Mr. Hooker says, 'He was incomparably the wisest man that ever the French church enjoyed.'

Dr. John Edwards * says, That Calvin 'was reputed a great man, not only at Geneva, but also in England.'

Scaliger allows, That 'he was the happiest of all the commentators, in apprehending the sense of the prophets.'

De Thou gives Calvin this character: — 'A person endued with a quick and lively genius, and of admirable eloquence; — a Divine highly accounted of among Protestants †.'

'Whenever he was quoted, it was done with epithets of honour; as the *learned*, the *judicious*, the *pious* Calvin; and I am more than confident there cannot be produced one writer of credit *in the Established Church of England* that ever fell foul of Calvin, till about 60 or 70 years after his death; when the tares of Arminius began to be sown and cherished among us ‡.'

Turretine says, 'John Calvin was a man whose memory will be blessed in every succeeding age: — he instructed and enlightened not only the church of Geneva, but also the whole reformed world, by his immense labours. Insomuch, that all the reformed churches are, in the gross, frequently called by his name §.'

Even the sceptical philosopher Bayle, says of our Reformer, 'He was a man on whom God had conferred the most eminent talents: a great wit, a sound judgment, and a happy memory. He was a judicious, eloquent, and indefatigable writer; and had very extensive learning, and great zeal for truth.'

Such was the opinion entertained of Calvin by men of rank, learning, and piety, at the time of the Reformation, and for many years afterwards: and let it be opposed to the sentiment respecting him now propagated so industriously by modern bishops, deans, and doctors. As far as human opinion goes, that of Reformers and Maryrs will probably have the greatest weight ‖.

A Moderate Calvinist.

* Veritas Redux, p. 529; from which some of these testimonies are taken.
† See Leigh's Religious and Learned Men, p. 149.
‡ History of Popery, vol. ii, p. 349.
§ Turrentini Histor. Eccles. p. 352.
‖ See also Toplady's Historic Proof of the Doctrinal Calvinism of the Church of England, vol. ii, sect. 15.

ANECDOTE.

Aygoland, a king of the Moors, having waged war for a considerable time with Charles the Great, was induced, as was the fashion of the day, to receive the Christian faith, in order to obtain peace on more advantageous terms. For this purpose he repaired to the French court with prodigious pomp; and observing there a great number of poor men, who were fed and clothed by the Emperor's bounty, enquired who they were. The reply was, 'They are the servants of God.' "What!" said the heathen prince, "Are the servants of the Emperor so rich and fine, and the servants of God so poor and wretched? I did intend to be baptized, and become a Christian; but now I am resolved never to serve that God who keeps his servants no better!"

Caryl, who relates this Anecdote, observes, That what this ignorant prince spoke out freely, many speak secretly in their hearts: they will not serve Christ upon self-denying and suffering terms.

Caryl on Job xvii. 8.

Obituary.

MR. W. ODDY,

OF HOXTON SQUARE,

Died January 24, 1811, aged 62. At the early age of seventeen, he was brought to the saving knowledge of Christ, under the ministry of Mr. Madan, at the Lock Chapel, having been invited to go there to hear the singing. None of his family being serious, he persevered in the ways of the Lord, amidst the most violent opposition; but he so well filled up his relative duties, that, like Daniel, they could find no occasion against him, except concerning the law of his God. His natural disposition was so amiable, that all who knew him, loved him; and at all times he had a word in season, tempered with so much cheerfulness, and earnest desire for the good of those with whom he conversed, that even irreligious characters admired its effects in him. His conduct through life was highly consistent with his profession; and his widow, with whom he was united 40 years, can witness that, although he had many severe trials, he never uttered a murmuring word; but considered them as the wise discipline of a tender Father. That great man of God, Mr. Whitefield, was acquainted with him; and one day he called, and said, 'My dear young friend, I congratulate you!' Mr. O. enquired on what account. Mr. W. replied, 'I give you joy of the cross of Christ, having just heard that a near relation has disinherited you on account of your religion!' He was also a Christian in private. The word of God was his constant companion: he searched the Scriptures; and found them exceedingly precious. He enjoyed the public ordinances of God's house, and highly esteemed his ministers. He was a member at Surry Chapel, from the time of its erection, till within the last few years, when he found it more convenient to attend and communicate at Hoxton Chapel. During the illness, which terminated in his death, he drank deeply into the spirit of Christ. Resentment and pride had no appearance in him: if he received an injury from any one, he strove to do such person some act of kindness. He had very humbling views of himself; and thought he was undeserving the comforts he enjoyed. During his confinement, his time was mostly occupied in prayer. — When told how many fervent prayers were offered up on his account, he replied, 'How thankful should I be, that I am so laid on the hearts of God's people!' When any of his family took leave of him, he would emphatically say, 'Don't forget me at the throne of grace.' His patience was conspicuous to the last; he never complained unless enquired of, although, from the nature of his complaint, he must have suffered much pain. His disposition was rather timid; and he always feared the article of Death, though never its consequences. The Lord, therefore dealt mercifully with him, and concealed its near approach. For two days he was so delirious as not to be able to converse, although he knew his family; but his expressive looks spoke most forcibly to the heart. The last sentence he was heard to articulate was, 'I shall be satisfied, I shall be satisfied; yes, I shall be satisfied, when I awake up in thy likeness!' He suffered much at the closing scene, till his happy spirit took its flight to the realms of bliss, surrounded by his weeping family, who have sustained a loss which none but God can make up.

This providence was improved at Hoxton Chapel, Feb. 3, by the Rev. T. Taylor, of Bradford, from 1 Pet. i. 17.

MRS. EVANS.

Feb. 4, 1810, died, at Axminster, Mrs. Evans, wife of Mr. William Evans, clothier. She was born at South Molton, April 19, 1767; but her father dying before she was 12 months old, her mother (sister to the late Rev. Samuel Lavington, of Biddeford) removed with her to Ottery. At the age of 10 years she was taken by her aunt, wife of the late Rev. Samuel Buncombe, to live with them; where it pleased God so to bless their instructions and

example, that her spirit, which had been too stubborn to be controlled by her pious mother, was effectually subdued; and she was brought, under deep and abiding convictions, which made her a supplicant at the Throne of Grace.

In the account which she for many years kept of her experience, she appears to have been a strict observer of her temper and conduct; frequently complaining of hardness of heart and formality in religious duties, yet praying, hoping, and rejoicing in all-sufficient grace.

When about 22 years of age she was admitted into the Church; and thus writes on her return from her first attendance on the ordinance: — "While at the Lord's Table I was in great distress, for fear I never should meet him whom my soul loveth. I did not find that comfort and pleasure which I expected; I believe I expected too much.'

In December, 1793, she was married, and removed to Axminster; where, having a large family, she was exercised with various troubles without, and changing frames within: she was quick in observing any spiritual declensions, and frequently lamented that her mind was too much led away by the world.

She was careful to keep holy the Sabbath herself, and was concerned that all her family should improve it also. Not experiencing, on one Sabbath morning, that satisfaction she longed for, she writes thus: — 'What a dreadful Sabbath hath this been to me thus far! Oh, may the evening of it be better improved! let me now set myself to seek the Lord; he is found of them who seek him in truth and sincerity! Oh that I could seek him with my whole heart!' She took great delight in instructing her children, and would entertain them thro' the Sabbath-day with a variety of religious instructions, so that no part of it might be tiresome, but pleasing and profitable; and she had the unspeakable pleasure to see that her labour was not altogether in vain.

On the last day of April, 1809, she was delivered of her eighth child, which survived her but five weeks. Soon after the birth of this child, she had an inflammation on her lungs, which brought on a decline, that soon proved fatal. At first, nature shrunk from the prospect of death; and Satan greatly distressed her with his fiery darts; but the Lord alone was her trust and confidence, and she never lost her hope in Jesus. — After this change had taken place, she said to her husband, 'I feel so comfortable, that I have been attempting to sing; my soul is all joy and praise: Oh that I might be in such a comfortable frame through the next day (which was the Sabbath) that I might rise with my heart alive to God, and, tho' debarred the privileges of his house, I might enjoy much of his presence at home!' Tho' she felt a desire that she might live for the sake of her family, yet she said, 'If the Lord sees fit to shorten my days, I hope I shall be enabled to submit to his will.' After this, she took a very affectionate leave of all her children who were at home, exhorting them to mind the one thing needful; and after committing them to the care and keeping of her dear Saviour, she said, 'Now I have not an anxious thought.'

She frequently spoke of the wonderful goodness of God, in mixing so many mercies in the cup of affliction; and would often say, 'Bless the Lord, oh my soul, and forget not any of his benefits!' She had a great acquaintance with the word of God; and many precious promises were brought to her mind, which she called her string of jewels, and were her comfort to the last.

She was much pleased with the Poem of the venerable Herbert, entitled 'The Bag;' and, I believe, never a serious person came to visit her in her illness, but she would desire them to read it. — A few days before her death, she said to her husband, 'I want to tell you what I have experienced of the love of God, and how precious Christ is to my soul; but I cannot for want of breath.'

The next morning, which was the Sabbath and ordinance-day, she was very desirous that some of the family should go out; but being

apprehensive that her end was near, none left her; she said, 'I thought last Friday I was going home, but I was disappointed: I hope it will not be long; but I will patiently wait the Lord's time.'

After lying quiet for some time, she said to her husband, 'I have had some precious thoughts of the dear Redeemer; but I can't mention them:' — and when he said "What a mercy it is to have such a precious Saviour!" — 'Yes,' says she, 'He is precious, he is very precious to me.' —— After conversing some time, she complained of being tired with speaking, and wished to be still; but all the while her lips continued moving, as if engaged in prayer; and, after lying about a quarter of an hour, she broke out with these words: — 'Blessed! Blessed! Blessed!' — and instantly her willing spirit took its flight into the arms of the Redeemer, without a struggle or a groan.

This solemn event was improved by her pastor, the Rev. Mr. SMALL, from 1 Thess. iv. 16. *The Dead in Christ.*

MRS. SUNDERLAND,

OF KENSINGTON.

GRACE had here a trophy and an ornament. She was brought in early life to the knowledge of Jesus, as a necessary, sufficient, and willing Saviour, under the ministry of the honoured Romaine. She was long a regular attendant at Tottenham Court and the Adelphi chapels. — Many thorns sprung up in her path to glory; but she went over them; and went over them rejoicing. — Nearly three years ago, she came to reside at Kensington; and came, as all Christians who saw her could not help saying, 'To be ripened for glory!' — so highly spiritual was the frame of her mind, and so deep and constant her anxiety for the best interests of those around her. Soon after her residence was fixed at Kensington, she became subject, at intervals, to a very serious illness; but Death had no sting for her: with smiles she looked him full in the face; and welcomed his approach.

She had very long, and often intimated a wish, if it should please God, to die on a Sabbath, that she might not omit, even for one Sabbath, praising Him with his people, either on earth or in heaven. It was the only wish she had on this subject; and it was mercifully indulged. She was confined but a week; and died early on the Sabbath morning. To an unknown temptation, some little time before her death, she replied, 'Oh, Satan, this is only what the minister said a child of God might experience!' Her last words were, 'I see, I see!' — Thus she passed into the skies, leaving a character, over no part of which it is necessary to throw any veil, or to put any gloss. Five daughters survive her; — brought by her prayers and example to know the Lord. — Her death was improved by her pastor to an affectionate congregation lamenting her loss, from those words of Job: 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.' J. L.

SUDDEN DEATHS.

Cath. Davies, aged 25, living with the Rev. Mr. Berry, of Camberwell, was at Camden Chapel the first Sunday evening in this year; during which time she was suddenly taken with a violent internal pain, which, however, soon went off, and she appeared in good health; but on the Thursday morning was found in her room quite dead, in the attitude of prayer. — Sunday, Jan. 12, this solemn providence was improved by Dr. D. at Cambden Chapel; and on the following Sunday at Camberwell Meeting, by the Rev. Mr. B.

An aged Christian, at Hadleigh, requested his minister to preach a sermon from Isa. i. 18. Circumstances occasioned a delay for some time; but on Jan. 24, the old man being present, his wish was complied with; and he appeared highly gratified. In returning from the meeting, while engaged in spiritual conversation, he dropped suddenly and expired. — Feb. 10, the alarming providence was improved by the Rev. Mr. Gunn, from Matt. xxiv. 44, 'Be ye also ready.'

REVIEW OF RELIGIOUS PUBLICATIONS.

The Pilgrim's Progress. *By* John Bunyan. *A new and corrected Edition; in which the Phraseology of the Author is somewhat improved, &c.* 8*vo*, 12*s.*—*royal*, 18*s.*

The name of the Editor of this Work appears at the close of a Dedication so truly elegant and touching, as to be worthy of the admired author of the 'Monument of Parental Affection.' In an Address to the Reader, Mr. Gilpin thus states the views with which he undertook the work before us: — 'My intention was to deal with the venerable Bunyan as delicately as possible; and, in no instance to deprive him of that beautiful simplicity, in which he will assuredly stand unrivalled to the end of the world. I admired his Pilgrim's guise; and wished only to adjust it in a few minute points, where it seemed to be inconsistent with the general decorum of his character. It appeared to me desirable, that he should be made to speak with a little more grammatical precision, — that his extreme coarseness should be moderately abated, — that he should be rendered less obscure in some passages, less tautological in others, and offensive in none.' — 'The corrections and alterations which have been adopted are almost innumerable; but I am willing to persuade myself, that the greater part of them are so contrived as to escape the notice of those readers who submit not to the drudgery of comparing *this* with the preceding editions.'

So far as we have examined the edition of Mr. G. the plan proposed appears to be carried into effect with great propriety and success. The editor seems to be in every respect qualified for the task, possessing the requisite feeling of admiration for the original work, with a taste distinguished by delicacy, and yet free from fastidiousness.

Mr. Gilpin, with good reason, substitutes for the very rude and quaint attempts of Bunyan's muse, verses far more congenial to the feelings of the classical reader. As a short specimen of the alteration made in this respect, we may give the two first couplets that occur: — When Christian knocks at the wicket-gate, he says, according to the venerable author, 'May I now enter here? Will he within open to sorry me, though I have been an undeserving rebel? Then shall I not fail to sing his lasting praise on high.'

In rhymes not so uncouth, he expresses himself, according to the present editor,

'May I admission here obtain,
A wretch oppress'd with guilt and pain?
Then shall I run in Wisdom's ways,
And all my future life be praise!'

We think Mr. Gilpin has deserved well of the admirers of Bunyan, by the pains he has so successfully taken to remove the appearance of coarseness and vulgarity from this inimitably excellent and useful work. It may now, without the apprehension of a laugh of Ridicule, or a sneer of Contempt being excited by the vulgarity of the language, be put into the hands of well-educated and polished youth.

The Publications *of the* Religious Tract Society. *To which is prefixed, An Account of the Origin and Progress of the Society.* 12*mo*; 4*s.* — 8*vo*, 6*s.*

Altho' in the Religious Tract Society we recognize the features of a child, and of course cherish toward it a strong parental affection, — yet we are truly happy to find, that it is too well known, too firmly established, and has so widely diffused its reputation for utility, as to stand in no need of recommendation from us. Still we think it but common justice, on receiving the third volume, to say,

That we think it does not come behind either of its predecessors, either in the importance of its subjects, or the manner in which they are treated. There are in all 26 tracts in this volume. They contain a happy mixture of historical, biographical, and allegorical subjects. It also contains some whole epistles from the New Testament; and many useful lessons of experimental and practical piety are scattered through tracts which are of a mixed kind. They are also adapted to a great variety of characters. Soldiers and sailors, - Catholics and Protestants, — the moral and decent professor, and the open profligate, — the rich and the poor,—the unfortunate debtor and the hardened criminal, are all admonished of the incalculable importance of obtaining the knowledge of Christ, the consolations of the gospel, and grace to practice all the duties of that holy religion, of which it is said 'her ways are ways of pleasantness, and all her paths are peace.'

The Committee of this Society, somewhat resembling the industrious bee, care not through whose garden, or over what flowers they rove, provided they can extract from them that pure and precious truth, of which the volume of inspiration says, 'It is more to be desired than gold; yea, than much fine gold; sweeter also than honey, or the honey-comb.' The justly celebrated author of the Pilgrim's Progress, — the late polished preacher of St. John's chapel, — the late candid and pious rector of St. Mary Woolnoth, - and the able and impressive author of the Calvinistic and Socinian Systems compared, have all contributed their quota (yea, even Pope Pius has also contributed) to make up this useful and instructive volume.

Each of these little tracts is a messenger of mercy; and all those who are ambitious, at least of making some small effort to do good, have an opportunity of doing it at a very small expence. Who can tell, Christian reader, but by your becoming a purchaser and distributor of Religious Tracts, you may be instrumental in reclaiming some lost wanderer from the paths of Ignorance and Sin, and be the instrument of producing such a beneficial effect, as will yield more solid pleasure, and confer more lasting honour than that which is obtained by either the conquest or the salvation of an empire.

This Society is one, out of many, which has roused the opposition, and excited the reproach and condemnation of the champions for the alteration of the Act of Toleration, as a thing necessary for the preservation of the church. Even the Society for Promoting Christian Knowledge have permitted the publication of sermons, under their sanction; in which are exhibited charges against the Society, which are as untrue as they are illiberal. We will furnish one specimen, from Dr. Gray's Sermon before that Society, in 1803 (p. 20.)

'We must confess, that books of elementary and popular instruction cannot be selected with too scrupulous regard to considerations of public utility; and that they cannot be circulated with too much industry in the present age, when those who are insensible to all the most awful considerations that should influence the mind, disperse every species of production that may undermine the foundations of human virtue; and when those Societies, which are erected in separation from, if not in opposition to our church, boast of having distributed millions of their tracts, — which, however they may contain effusions of piety, are so debased by the intermixture of enthusiasm and vain conceits, that they must vitiate the religious principle at its very origin, and concur (however the effect may not be designed) with the efforts of those who would open the gulphs of Misery and Despair.'

Other writers of the same spirit, have laboured hard to discredit the Religious Tract Society with the Religious Public, and to obstruct the extensive circulation of its publications; but it is all in vain; for as the persecutions of Paul conduced to the furtherance of the gospel, so the more this institution is slan-

dered, the more it prospers; and, like the sun, comes forth from behind the thick clouds of reproach and obloquy with new lustre; and collecting new force from the storm with which it has been surrounded, accumulates new subscribers, new writers, new purchasers, new distributors, and new defenders.

The silent and dignified contempt with which the Committee of the Religious Tract Society have treated such calumniators, was worthy of them, as men and as Christians; nor will they have any need in future to defend their own cause, having obtained a verdict from as impartial a judge and as intelligent a writer, as can well be expected to give attention to this question. We allude to what has fallen from the pen of the Rev. Mr. Dealtry, whose attention to the publications of the Society had been excited by the harsh things which Dr. Wordsworth had written against it. In his Answer to that gentleman he writes thus: 'I acknowledge my obligation to you for having induced me to examine them: they are all practical, and many of them are truly excellent. Several are written by dignitaries and clergymen of the Church of England. One was delivered in my presence before the university of Cambridge; and without particular selection, I will observe, in general, that no man 'who has a heart to profit by treatises of a religious and pratical tendency, can peruse these tracts without edification *.' Again he says, 'I am confident, from the nature of the tracts themselves, and from the innumerable testimonies which have been borne to their utility, that this Society is one of peculiar excellence; and I am sure that it proceeds with no sinister design; nor can I doubt that it will improve in its progress. While it must be satisfactory to observe, that the coalition of persons connected with different parties, independently of what regards moral and literary excellence, will constitute a sound pledge, tha nothing calculated to injure the Church of England, or any class of Christians, will ever find admittance there †.' In connection with the last remark of this sensible writer, we may very suitably insert the following: — 'My chief object in turning over the volumes of this Society, was to discover whether their tendency was hostile to the Established Church. I have found nothing of the kind; and I am persuaded that nothing of the kind *can* be found ‡.'

The Transactions *of the Missionary Society, No.* XXII. *Price* 1*s.*

The Transactions of the Missionary Society contain the only *official* detail of their proceedings, and exhibit, more fully than the limits of this Magazine can admit, the progress of their efforts to evangelize the Heathen nations.

This Number includes the Annual Report of Bethelsdorp, with letters from Dr. Vanderkemp, and other missionaries there employed; the Journals of the brethren Christian and Abraham Albricht, and several other particulars respecting the missions in South Africa, which, of all the objects embraced by the Society, appear to be the most favoured by the divine blessing.

The present number is distinguished by a full account of the civil war in Otaheite, which obliged the missionaries to leave that island, to seek refuge at Huaheine, and afterwards to retire from thence to New Holland. An event which must be painfully deplored by every friend of the Missionary Society!

The laborious perseverance of Mr. Morrison, who is indefatigable in his translation of the Scriptures into the Chinese language, is also related; together with some of the pitiable superstitions of that great but dark empire, which it is his earnest desire to illuminate.

A short account is given of the promising labours of the mis-

* Dealtry's Letter to Dr. Wordsworth, p. 205.
† Ibid. p. 207. ‡ Ibid. p. 206.

sionaries at Vizigapatam, in India, — weakened, alas! by the death of the excellent Desgranges!

A curious account is inserted relating to a new Sect in India, where Mr. Ringeltaube is engaged; and a statement of the engagements of the missionaries in the island of Ceylon. The whole is extremely interesting to all the friends of the Missionary Society; and may be read with advantage, not only in private families, but at the Missionary Prayer Meetings in various parts of the country, and circulated among the members of Auxiliary Socities.

Twelve Addresses *on Moral and Religious Subjects; delivered to Young Persons at School, with an Original Hymn to each. By a* Minister of the Gospel. 12*mo*, 3*s*.

The provision which has lately been made for the education of children in general, and especially for the children of the poor, affords sublime pleasure to every benevolent mind, and promises much benefit to succeeding generations. It is very desirable that the patrons, teachers, and visitors of Sunday Schools should be assisted in the religious education of the children under their care; and that, in addition to catechetical instruction, inquiry into their understanding of the sermons they hear, and occasional exhortations in a conversational way, they should be furnished with short simple discourses, or plain and pointed addresses on subjects suited to their age, and adapted to their capacities. For this purpose, Mr. T. has presented the religious public with this little volume, in which the following subjects are discussed: — 'Early Knowledge of the Scriptures, — Wicked Children punished, — A good Name better than Riches, — Scripture-Character of Fools, — Profanation of the Sabbath, — Against bad Company, — Against Idleness, — Against Wastefulness, — The Deceits of Satan, — The Nature of Repentance, — Children invited to Christ, — The different states of Men in the next World.' These subjects are treated in a familiar manner, well adapted to the views and understandings of children, and (which we cannot say of every work of this kind) on truly evangelical principles, practically improved.

The author suggests another use of this little volume, 'Perhaps, such parents as continue the good old custom of instructing their children on the Lord's Day Evening, may, by altering a word or two in some places, adapt them to their families.' He adds, 'and possibly, such persons as read sermons in villages, may, by similar omissions and alterations of here and there a sentence, drop all that marks them for children; and gain, in their simplicity, a suitable address to the poor.'

We sincerely wish the pious and sensible author all the success he can desire in this useful publication, which we recommend as well adapted to the purposes proposed

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Peace with Heaven. *A Sermon preached before the Sussex Mission Society, at the Rev. John Styles's Meeting-House, Brighton. By* John Burder, M. A. 8*vo*. 1*s*.

This discourse written by a minister, who now, for the first time, makes his appearance before the world, is one of the best maiden performances we can remember to have read. It has less of juvenile imperfection, and more of solid reasoning, good sense, and simplicity of style, than a first publication usually exhibits. It is on a subject too, which, on account of the spirit and nature of theological controversy in the present day, demands from the person who undertakes its discussion, a close and extensive view of the evangelical system; critical precision in the use and application of terms, *acumen* in detecting the sophisms of the enemies of truth, together with skill and dexterity in forming and conducting a chain of argument. Of each of these qualities, Mr. J. Burder possesses a very respectable share; and we cannot but indulge the pleasing hope that a youth who

has directed his studies in such a channel, and who has a mind of such a peculiar *tact*, will be an able defender of the doctrines of the gospel, and an eminently useful minister. At the same time, in his usual preparations for the pulpit, we would certainly recommend to Mr. Burder a less argumentative, and a more popular manner of preaching. We know there is danger in a minister's pursuing with ardour such studies as have led to the composition of the production before us. To general hearers on this side the Tweed, discourses like the present would be entirely uninteresting, if not unintelligible.— At an association of ministers, indeed, the case is somewhat different; and, on such occasions, a man insults his brethren, and dishonours the denomination to which he belongs, if he does not put forth all the strength of his mind in elucidating and defending some grand and essential theological topic. — The text which Mr. Burder has chosen as the foundation of his discourse is 2 Cor. v. 19 and 21, — 'God was in Christ, reconciling the world unto himself,' &c. The questions which from this passage our author proposes, and to which he very ably replies, are these: — 1. By what means has peace with heaven been lost? — 2. To what evils has that loss exposed us? — 3. And in what manner has reconciliation been effected? We are not a little surprised that the admirable reasoning on the inefficacy of repentance, as a ground of a sinner's acceptance with God, should find a place under the second head; its appropriate situation is certainly the third branch of the subject, and comes under the discussion of the means by which reconciliation has been effected. As a specimen of Mr. B.'s manner, we quote his preliminary observations:

'Most cordially do we subscribe to the truth, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Believing on irresistible evidence, that the volume, which, by way of high distinction we call the Bible, is a divine communication, intended to supply us with all needful information respecting the character of God, and the relation in which we stand to him, we esteem it our duty to embrace all the doctrines it contains, in whatever degree of mystery they may be involved. — The word 'THUS saith Jehovah,' is an authority from which there can be no appeal; and most happy are we to possess a revelation so eminently adapted to check our wanderings, and quiet our fears. In the dim twilight of uncertainty with which we find ourselves surrounded, while exposed to the storms and billows of life, this voice from heaven directs to a haven of peace, where safety and repose are enjoyed,—Faith descries it, Hope drops her anchor, and the soul is at rest.

'But while we thus implicitly follow the directions of revealed truth, we cease not to be rational beings, nor do we conceive ourselves at all forbidden to exercise our mental powers on the doctrines which we embrace. Now, these doctrines, when subjected to examination on the principles of reason, divide themselves into two classes: the first consists of such as are completely intelligible; — the second comprises those which we are able but partially to comprehend. In the reception of the former, reason and faith are equally employed; the second is the pure immediate province of faith. But human reason, when under the influence of sober thoughts of its own strength, retires from this sacred province with perfect complacency, deriving, from a view of the exalted nature of the truths which baffle its researches, an argument of sufficient force to silence every murmur. Thus, then, discovering, as we think, that all the doctrines of Scripture are either thoroughly comprehensible, or of such a peculiar nature, that adequate reasons may be stated to account for their obscurity, — the whole volume of inspiration commends itself equally to our reason as to our faith.'

J—— Y——

Admonitions to Youth. *A Sermon preached in the Independent Chapel, Blackburn. By* Jos. Fletcher, A.M. 8vo, 1s. 6d.

This affectionate and sensible address to young people, is founded on 2 Tim. ii. 22, 'Flee also youthful lusts,' &c. 'The text,' observes Mr. Fletcher, 'naturally arranges itself into three inquiries: respecting what you ought to avoid, — what you should follow, — and with whom you should associate.' Mr. F. very judiciously prefaces his reply to these inquiries by stating the indispensable necessity of Christian principles, in order to a compliance with the apostolic exhortation. The sermon abounds with remarks exceedingly well adapted to inform, and to impress the minds of youth; and contains many hints of caution and advice, particularly calculated to be useful to those who have nearly arrived at the state of manhood. On this account the sermon appears additionally worthy of notice and recommendation; the greater number of discourses for the benefit of young people, being chiefly adapted to the circumstances of children.

Christian Mercy. *A Sermon, preached at the Request of the Glasgow Female Society. By* Ralph Wardlaw. 1s. 6d.

The text of this excellent discourse is taken from Matt. v. 7, 'Blessed are the merciful, for they shall obtain mercy.' Mr. Wardlaw, in the first place, adverts to the general nature of mercy; — in the second place, to its objects; — and, in the third place, to the consideration by which, in the text, the cultivation and exercise of it are enforced. In the illustration of the third division of the subject, the judicious preacher is peculiarly successful in pointing out, most clearly and scripturally, the nature of the connection which there is between the exercise of mercy on our part, and our obtaining mercy from God. 'Blessed,' observes Mr. Wardlaw, 'are the merciful; for, in exercising the disposition of mercy, from regard to divine authority, and under a grateful sense of forgiveness, they possess a valuable evidence of the reality of their interest in the mercy of their heavenly Father.' — The benevolent object of the Society for which Mr. Wardlaw pleads, is recommended on principles, at once interesting to every feeling heart, and in the highest degree evangelical.

A Discourse, *occasioned by the Death of William Sharp, Esq. late of Fulham-House. By the Rev.* John Owen, *Lecturer of Fulham, &c.* 8vo, 1s.

This is an eloquent discourse, from Prov. x. 6, 'Blessings are upon the head of the just;' in which the character of the just man is described, and the blessings which are upon his head are enumerated. The preacher then shews that the qualities which compose this character, and the comforts which result from the blessings annexed to it, were strikingly exemplified in the late Mr. Sharp. Mr. Owen employs 30 pages in the delineation of his excellent character, which was indeed truly exemplary, and which deserves to be imitated as well as perused.

A Sermon, *addressed to the Children of several Sunday-Schools at Axminster, on Christmas-Day,* 1810. *By* James Small. *Second edit.* 6d.

It is pleasing to see men of learning condescending to use the language of children for their instruction, as Mr. Small (the tutor of a Dissenting Academy) does in this discourse; which is founded on Matt. xxi. 15, 'the children crying Hosanna,' &c. Mr. Small first speaks of the grandeur and kindness of the glorious person referred to; and then directs his little hearers how they should act towards him. Some excellent instruction is conveyed in a very familiar manner; and enlivened with Anecdotes, calculated to engage the attention and impress the memory of children. We think the sermon may be read with advantage in Sunday-Schools, or given to the deserving as a Reward Book.

The Jews a Blessing to the Nations: *a Sermon at St. Lawrence Jewry. By the Rev.* T. Scott. *8vo*, 1*s*.

This is a judicious and benevolent effort to promote the conversion of the Jews, particularly as now attempted by the London Society. The text is Zech. viii. 28, 'Ten men shall take hold of the skirts of a Jew,' &c. Mr. S. shews that the prophecy has been in part accomplished; that it has brought us in debt unto the Jews; and that it shall have a still more astonishing accomplishment, and that at no very remote period. The whole discourse is particularly interesting, animating, and encouraging.

Periodical Accounts *of the Baptist Missionary Society. No.* xx. 1*s* 6*d*

The contents of this pamphlet are truly interesting and pleasing. By the blessing of God on the exertions of the Missionaries, six Christian churches have been formed, — have settled pastors, and are in a thriving state. At Calcutta a great and effectual door is opened. — Eleven Missionary stations are established or establishing; and about eleven European, and eight or nine native, or country-born brethren, are employed in preaching the gospel. We are glad to find that the opposition, which was at one time made against evangelizing the Hindoos, has turned out rather to the furtherance of the gospel than otherwise. — We shall make occasional extracts from this publication; but recommend the whole to the perusal of all our Christian friends.

Literary Notices.

The new edition of Vanderhooght's Hebrew Bible, mentioned in our last, is printing, under the superintendence of Mr. Frey.

Dr. Collyer's Lectures on Miracles are in considerable forwardness at press, and may be expected shortly

Mr. Styles has issued Proposals for a Volume of Sermons; containing 450 pages, in 8vo.

A small volume of Religious Dialogues is in the press, under the title of Oby Sedgwick, or Country Conversations.

Also a small work, adapted for young people, by Mr. W. Beck, entitled 'The Curiosities of the Monastery;' and designed to shew the pleasures of learning and miseries of ignorance.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Practical Piety; or, the Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More. Two vols. 8vo, 10s. 6d.

Missionary Anecdotes, by the Rev. G. Burder, 12mo, 5s.

Thoughts in Solitude: a Poem, in Six Books; — An Elegy on Richborough Castle, with Historical Remarks; — and other Poems. By Eleanor Tatlock. 2 vols. 12mo, 9s.

Patriarchal Times, or the Land of Canaan: a Figurate History, in Seven Books. By Miss O'Keeffe. Two vols. 12mo, 10s. 6d.

History of the Reformation in Scotland. By J. Cooke, D. D. Minister of Laurence Kirk. Three vols. 8vo, 1l. 11s. 6d.

Mickle's Traveller. Second edit. 12mo, 4s. 6d.; 8vo, 8s.

Memoirs of the Life and Writings of the late Rev. T. Boston, A. M. Abridged by G. Pritchard. 4s. 6d.

A Sermon, preached at St. Paul's Church, Leeds, on occasion of the Death of the Rev. Miles Atkinson, A. B. By the Rev. T. Dikes, LL. B. Minister of St. John's, Hull. 1s.; inferior paper, 6d.

Casgliad o Bum Cant o Hymnau: in chove rhan. Gan D. Jones, 2s. 6d.

The Claims of the Jews examined: a Sermon at the Jews Chapel. By T. Raffles. 1s. 6d.

Buck's Anecdotes. Two vols. 12mo, third edition, 7s.

FOR SUNDAY SCHOOLS.

The Age before the Flood; being the First Part of a Scripture History for Sunday Schools. 3d.

The History of Noah and the Flood. Part II. 3d.

The History of Isaac Jenkins and his Wife, &c. 3d.

The Edinburgh Christian Instructor. Nos. 1 to 4, 1s. 6d. each.

RELIGIOUS INTELLIGENCE.

Missionary Society.

DEMARARA.

Extract of a Letter from Mr. Wray, dated December 12, 1810.

'In this wilderness, I trust that the Lord is still carrying on his work of grace among us, and giving some a desire to love and serve him; but we have to lament that a few, who appeared to set out well, have become lukewarm and indifferent. May they repent, and do their first works! We have had occasion to exclude only one from the Lord's Table. Our present number of communicants is 37.

'Our congregation on the Lord's Day, I think, rather increases. Many negroes from an estate near, who were formerly prevented from coming to hear, have obtained liberty to attend. Some of them make good progress in learning the catechism. The manager tells me that he often hears them praying and singing in their houses, after their work is done, in the evening.

'It gives me pleasure, that some of the negroes are able to conduct the singing in the meeting, without the assistance of any white person; and a few have learned to read sufficiently to be able to make use of their hymn-books. A man named Romeo, about 50 years of age, is able to read very well in the New Testament; and one much older, though he cannot read, can pray with great fluency and propriety. It is astonishing to hear what use he makes of the Scriptures in his prayers. His name is Jason: he comes from a great distance; and bad weather never stops him.

'At ———, I frequently preach on the Lord's Day in the afternoon; but find it too much to ride ten miles in the hot sun, and preach thrice; yet I do not like to neglect a field of labour when it is open. About 400 frequently attend; but perhaps 100 of them may sometimes attend at Le Resouvenir and elsewhere. It is rather affecting to hear some of these poor people say, 'Massa, do teach me the catechism,' when I am obliged to refuse them, either on account of weakness, or having to preach in the evening. A gentleman who manages three estates said, that if I would send him catechisms, the overseers should teach them to the negroes.'

We are sorry to learn that Mr. Wray is in a poor state of health; by which he is sometimes prevented from preaching. He has had an inflammation in one eye, which there was some fear that he might lose. Some apprehension was also entertained of a liver complaint. The doctor prohibits him from speaking or reading much at present. When he cannot preach, Mrs. Wray reads a chapter or a sermon to the negroes; and Mr. Wray speaks a few words. Mrs. Wray's school prospers; and she continues her prayer-meetings with the women, on Thursday evenings; and also frequently catechizes both children and adults.

The late visit of the Indians to Demarara, afforded some curious information. The king said, in answer to some enquiries by means of an interpreter, That he knew that at first the *Great One* made only two persons: he believed that there is an Hereafter, where the good will be happy, and the bad miserable; and that this world is to be destroyed; but whether by fire or water he could not tell.

A gentleman present describes them as having a very savage appearance. 'I never,' said he, 'had heard their flute, — it was played to oblige me; but what a terrific sound! It gave me an idea of what I have heard of the *war-whoop* of the North American Indians. The king had an interesting appearance, and seemed to possess great sagacity; one proof of which was, that when any question was asked him, he would pause at least a minute before he answered it.'

TOBAGO.

Mr. Elliot, in letters lately received, states, That matters wear a more pleasing appearance than before. 'Since I last wrote,' he says, 'two coloured women and one free black woman appear to be earnestly seeking the salvation of their souls. The negroes at —— discover an increasing desire of instruction; and their conduct during the Christmas holydays has been very pleasing. Some of our hearers at Scarborough, spent that season like Christians, — in reading the word of God, singing, and prayer.'

A person, who expressed doubts whether the negroes received any real advantage by their hearing the gospel, was asked, Whether he did not think that one named Jack was the better for the preaching? He replied, 'Why, I must confess that he was a drunkard, a liar, and a thief; but certainly he is now a sober boy, and I can trust him with any thing; and since he has talked about religion, I have tried to make him drunk; but failed in the attempt.'

'On Sundays,' Mr. E. says, 'I preach at Scarborough, at six in the morning, to about 20 or 30 persons; at eleven, to about the same number, at Plymouth; and in the evening again at Scarborough, to between 60 and 80, besides children. The singing meeting is better attended than ever; from 40 to 60 or more attend it. The Missionary Prayer-Meeting is also well attended. Some of those who once could not be prevailed upon to hear the word, now never miss an opportunity. Others are concerned to keep the Sabbath holy; and will neither buy nor sell on that day. From all these circumstances I am led to conclude, that good has been done; and to entertain pleasing hopes that some are seriously seeking the salvation of their souls.'

[When Mr. Elliot wrote last, bread was 2s. sterling per pound.]

DEATH OF MR. DESGRANGES.

A worthy clergyman in India, writing to a friend in London, says, 'Before this reaches you, you will doubtless have heard of the loss which has been sustained in the death of Mr. Desgranges. I never saw him personally; but his character was thoroughly known, and his labours appreciated by us more highly than I can express. In him and Mr. Cran the Mission at Vizigapatam has suffered most deeply. Two such men are rarely found; yet it has pleased the great Head of the Church to take them to himself whilst in the full career of their usefulness. We must not, however, complain, for he doth all things well. Prayer can do great things; it may, for instance, bring two or more such men from England to fill their places. — May the Lord pour out a spirit of prayer and supplication for that purpose!'

The translation made by Mr. Desgranges is about to be printed. He was, it seems, finely adapted to that important line of labour. O that he had lived to complete it! He wrote and studied with all his heart; and was to the last full of love and of holy fire!

[We are glad to hear that the Rev. Mr. Bogue has printed his funeral-sermon, preached at Gosport, for Mr. Desgranges.]

CRUCIFIXION.

Extract from the Journal of Mr. Pritchett, at Rangoon, in the Burman Country.

Mr. Carey, jun. riding out this afternoon (Aug. 15, 1810) to visit his patients, and passing by the place of public execution, saw two men suffering the punishment of crucifixion. At that time they had not long been nailed up. After Mr. C. had continued a spectator about half an hour, an order, procured by a Ceylon Poengee, arrived for the release of one of them, who was immediately taken down. Moved by the suffering and cries of the other (a young man) and understanding that he had com-

mitted no great offence, Mr. C. determined to use his interest with the viceroy in his behalf: and was so happy, after much entreaty, as to succeed. The poor sufferer, after enduring his torture about six hours, was at length unspiked, taken down, and brought home to the mission-house. How forcibly did the wounds of his hands and feet remind me of Him who suffered, the just for the unjust, that he might bring us to God! — Mr. C. dressed his wounds, and hopes soon to effect a cure. — O that this great deliverance from an untimely death may lead to the greater deliverance of his soul from spiritual death!

The frame used for the infliction of this punishment is thus constructed: A board is placed on the ground, upon which the criminal stands, and to which his feet are nailed. Another board is placed at a proper height for his head and shoulders to rest against; to which his hands being extended are nailed also. Other boards are fixed upright at the back; to which, in various parts, the body is made fast with ropes. This frame, which is of considerable extent, and always kept standing, is also used for inflicting other kinds of torture, yet more terrible. Merciful Saviour, hasten thy visit to this part of the earth, so full of the habitations of cruelty!

[*Other accounts of the customs of this country, &c. will hereafter appear.*]

THE POPE. — The French Emperor has published a decree, dated Jan. 23, 1811, by which he forbids and threatens to punish the further publication of a brief issued by the Pope, Nov. 30, 1810, as tending to 'disturb the state by a civil war.' We cannot learn, with certainty, what was the cause of offence in the Pope's brief; but it is said to have been 'a permission given to the Portuguese soldiers to eat flesh in Lent.' We are told, that the Catholic representatives of his Holiness in this country, have received no intelligence from him, nor obtained any communication with him for upwards of *twenty months*. Such is the liberty of the Head of the church, under the guardian care of his eldest son, the Most Christian Emperor and King!!! — *Literary Panorama, April*, 1811.

Provincial Intelligence.

Highlands and Islands of Scotland. Society for the Support of Gaelic Schools. — A very respectable Society was formed at Edinburgh, in January last, for the benevolent purpose of promoting the education of Poor Children in the Highlands and Islands of Scotland, where the Gaelic language is still used. This is to be done by means of Circulating Schools, on the plan of those which have long been established in Wales. In a very full and able report which has been printed, it appears that there are 300,000 persons in the North of Scotland who understand no other language than the Gaelic. In many places not one in 100 of these can read. It was, therefore, high time to institute some effectual means of affording instruction, in addition to what 'The Society in Scotland for Propagating Christian Knowledge,' have been laudably employed in doing for a century past. We trust that this Society will meet with the support it deserves. Subscriptions, we understand, are received at Edinburgh by the Treasurer, J. Campbell, Esq. *tertius*, &c.; and in London, by the Rev. A. Waugh; Mr. Reynor, Mark Lane; Mr. R. Steven, Thames Street; and Mr. Tarn, Spa Fields.

PERSECUTION.

Lent Assizes, Maidstone, March 22, 1811.

THE KING *v.* BURTON AND OTHERS.

THIS was an indictment charging the defendants with having, in conjunction with others, on the 23d of December last, in the town of Wye, in Kent, disturbed a congregation of the people called Methodists, in the connection of the late Rev. Mr. Wesley, by assailing them in a most violent and riotous manner with stones, bricks, &c. thereby putting them in fear, and endangering their lives.

Mr. Garrow rose to address the Jury (on the part of the prosecution) but was prevented by the Lord Chief Baron, who observed, that it was truly astonishing how any man who had read the New Testament, should ever conceive that Christianity could be propagated by persecution; and that it was not so propagated in ancient times. — That it was disgraceful in any country for people to be persecuted for difference of opinion in religious matters, but more particularly so in this happy country, where every man is allowed to think and choose for himself. He dreaded the bringing of such instances as this into discussion in a public court, as they often reflected on the conduct of the Magistrates, in not duly repressing the spirit of intolerance, which occasions such disorders. He repeatedly said, that nothing had a more direct tendency to pull down the Established Church, than an attempt to support it by persecution. As we could not all think alike, it became our duty mutually to bear and forbear with each other. We all conceive our different sentiments to be founded in the New Testament; and if we be in error, persecution is not the way to correct it. In reference to the present case his Lordship expressed a strong desire that it might be settled without going to the Jury; and hoped, that if the defendants (who were present) asked pardon for their offence, and engaged to behave well in future, the matter would be terminated without further trouble.

Mr. Garrow replied, that it was always a pleasure for him to coincide with his Lordship's opinion, but especially in this case, as he was sure he had also the concurrence of his clients. Punishment was not the object sought by the prosecutors — they only wanted to worship God in peace. For his part, if he lived in Wye, he should certainly attend the Established Church, in which he had been educated; and the doctrines of which were most congenial to his own ideas; — but what then? he would not go and knock out the brains of the Methodists because they attended their own meeting; as he should not like for the Methodists or Roman Catholics, or any body else, to knock his brains out because he went to church. He could not expect them to square their consciences according to his views, any more than they could expect he should square his conscience according to theirs. However, as his clients only wanted peace, he had already, on their behalf, engaged, that if the defendants pleaded guilty, they should not be brought to the King's Bench to receive judgment, but he was willing to settle the matter in any other way that his Lordship should suggest. Mr. Garrow, then addressed the prisoners, and observed, that they must not think this a triumph, as though they were acquitted. It must go out and be known, that this people can worship God undisturbed. The defendants were to know, that the prosecutor, Mr. Robarts, would again go to Wye; and the very next Sunday he would be there to officiate in his own place, which he must do without interruption.

In this his Lordship fully agreed; and addressing himself to the defendants, assured them they had no cause for triumph; and that they ought to consider themselves treated with great lenity, that they were not capitally indicted for felony.

Their counsel (Mr. Serjeant Best and Mr. Marryatt) perfectly acquiesced in his Lordship's and Mr. Garrow's observations, and explicitly said, the defendants were extremely sorry for what they had done, and that it would never happen again; and that the lenity of the prosecutor should be considered as an indulgence granted to them. Mr. Serjeant Best also said, he was anxious for a most respectable magistrate, to say, that this affair, which he had been very desirous to prevent, had given him great concern.

His Lordship then, with much humane feeling, expressed his satisfaction, and directed that the defendants should enter into recognizances of £ 50 each, for their good behaviour for five years; which was accordingly done.

[*Some remarks on this case, from a respectable quarter, in our next.*]

The following Apology has appeared in some of the public papers, in consequence of a similar outrage on the Methodists at Alcester: —

'We, the undersigned, having disturbed the Congregation of Methodists at Alcester, of the communion of the Rev. John Wesley, and grossly insulted the Minister, a prosecution has been commenced against us; but, at the intercession of the magistrates acting for the division, the prosecutors have agreed to discontinue all further proceedings against us, on our making a public acknowledgment of our offence, and paying Five Guineas to the Birmingham Infirmary. — We, therefore, thus publicly express our sorrow for our conduct; and return our sincere Thanks to the prosecutors for their lenity to us, and to the magistrates for their kind interference; and we hope this acknowledgment of our error will be the means of deterring others from similar proceedings.

Mark of THOMAS + SHELTON,
JOHN PENEMORE,
Mark of WILLIAM + LAMB,
Mark of JOHN + DAVIS,
Mark of WILLIAM + ABBLEDEE,
Mark of ABEL + MOORE,
Mark of JOHN + PARSONS.

Witnesss to the signing hereof,
JOHN TERRILL,
Constable of Alcester.

Alcester, March 30, 1811.'

Times, Monday, April 15, 1811.

The Annual Meeting of the Bedfordshire Union of Christians, is to be held at Bedford, on Wednesday, May 22; when Dr. J. P. Smith, of Homerton, and Mr. Keely, of Ridgemount, are expected to preach.

The Somersetshire Association will be held at Mr. Lewis's Meeting, at Chelwood, on Wednesday, the 29th of this month (May).

LONDON.

To the Friends of the Missionary Society.

[The following Letter came too late for insertion in its proper place; but as it is of a temporary nature, and well adapted to serve the interests of the Society, and gratify its Friends, we insert it here.]

Mr. Editor, — EVERY true philanthropist rejoices at whatever is calculated to ameliorate the state, and to advance the interest of mankind; — every real patriot is exhilarated by events which promote the welfare of his country; and, surely, the happiness of every genuine Christian must be increased by whatever extends the boundaries of the Redeemer's kingdom, and promotes the best interests of the souls of men. The approaching Anniversary of the Missionary Society, enlivens and animates the spirits of many British Christians, — as the return of the Jubilee imparted pleasure to the tribes of Israel; or as the return of spring diffuses life through the animal and vegetable kingdoms. Your useful Miscellany often proves a powerful engine of public benevolence; but particularly when it recommends to your numerous readers the heavenly principle of love to God and man, as it is displayed in attempts to invigorate the churches, and to evangelize the Heathen. It is generally admitted, I believe, that the Missionary Society has proved a prolific parent of a numerous offspring; which must afford her a high degree of pleasure, especially as they bear on their countenances her own beautiful and characteristic features. Nor will she be chagrined, though some of her children should rise to a higher degree of eminence in society than herself, and number in their circle of friends, Members of the Imperial Parliament, heroic Admirals, crested and mitred Lords; provided her old friends do not forsake her, and her own children do not neglect to discharge the duties

they owe to their venerable parent. I love the children, Mr. Editor, and I love the mother also. She is not yet sinking under the decrepitude of old age; and I hope she will not be suffered to be eclipsed by the splendor of her offspring, nor be forgotten in the midst of a crowd. The returning Anniversary is her LEVEE-DAY; and I earnestly hope that her friends from town and country will be as numerous as ever.

I have been in the habit of attending on these interesting occasions from the first establishment of the Institution; and I have not only found my mind instructed, and the dying embers of Christian zeal rekindled, but have returned into the country, determined, by divine assistance, to scatter the holy fire, collected from the altar of God, among the people of my own charge. They now expect it. Were I not to attend, therefore, I should not only be a loser myself, but my people also would suffer loss. The affairs of the Missionary, Tract, and Bible Societies have hitherto furnished me with ample matter for public discussion on my return. The recital of these concerns, together with occasional observations, have been rendered the means of exciting the same glow of holy affection and noble expansion of soul, which have been experienced by thousands in London during the Anniversary. I most cordially, therefore, wish, that your invitation to the ministers in the country, in your last Number, may be attended with its desired effect, — that the fervor of Christian affection may flow from the metropolis of the kingdom into all the churches in the country, as vigorously as the vital fluid in the animal economy, streaming warm from the principal organ of life, diffuses sensibility and energy thoughout every part of the human system.

But my chief object in this paper is to suggest what has occurred to me, as a principal reason why many more of the pastors of churches in the country do not attend on these occasions, I mean the difficulty which many of them find in obtaining accommodations for the week they spend in town! I have been in the habit of visiting London for a month or six weeks, as a supply to some chapel, for more than a dozen years; and have some relations and friends who have kindly received me to their houses at the Missionary Meeting; yet I feel for several of my brethren, possessing talents superior to my own, who are discouraged from occasionally attending, on this account. From what I know of the hospitable and generous disposition of a great number of religious persons in London, I feel persuaded, that if this idea were communicated to them through your Magazine, they would most cheerfully *invite* some ministers of their acquaintance in the country to their hospitable abodes for the Missionary Week; and that by becoming the means of interesting them in these benevolent institutions, they may also become the instruments of promoting the success of the Missionary Society, and of animating the people in the rural congregations. Several ministers, not having friends in London, and not knowing where to apply for private lodgings, have been obliged to resort to the tavern, after the holy services of those days. This is not only attended with a great expence, in addition to that of travelling, beyond their means, but is for various reasons so unpleasant to their feelings, that it can hardly be expected they will frequently attend. The consequence is, that the minister, not feeling the impulse which this public occasion imparts, does not exert himself as he otherwise might in behalf of the cause; and his people, not having their attention drawn to the subject by their minister's representation of what past on the occasion, do not employ their influence, and bestow their aid to promote the welfare of the Society. It is not a sufficient answer to this objection, that the reports are printed, — for these reports cannot speak; nor is it possible by reading them to excite the lively feelings which the public services produce; besides, few persons comparatively read them; so that the congregations, as public bodies, remain uninfluenced.

It would likewise be an advantage to the common cause, if the deacons and liberal members of congregations would aid and encourage their ministers in going to the Missionary Meeting. They would thereby benefit their pastor, themselves, and the people. A benevolent friend of mine, who was well acquainted with the world, but who has since been united with the 'spirits of the just made perfect,' when the Society was first formed made me a present of five guineas to defray my expences, saying, 'I am glad you are going to the Missionary Meeting; I wish you to attend: it will do a young preacher good to associate with aged and judicious ministers,—to hear the discourses of men of celebrated talents, —and to engage in plans of public benevolence. It will extend his mind beyond his own sphere, — will give him a public spirit, and prepare him for greater usefulness in future life.' I earnestly wish that every young minister in the kingdom had such a friend; his memory will ever be dear to me and the church.

It is evident to me that the increasing demands for missionaries, the various other Institutions which solicit public attention, and the accumulating expences of former establishments, will render it necessary that something more be done to interest the religious and benevolent public out of London in this important cause. The conduct of a popular sect, in having their annual conference in other great cities and towns besides the metropolis; and the formation of Auxiliary Societies to an admirable and useful Institution, may teach the Missionary Society that some similar means should be devised, to impart to the congregations in populous towns, and to the places around them, the general impulse which the Annual Meeting of the Society diffuses through the churches in the capital. I would appeal to every man, whether he believes that if the Missionary Society were held annually at Bristol, for instance, it would be possible, without something of the same kind in London, to interest the Christians there in the same degree as they now are. Suppose, therefore, without relinquishing the Vernal Meeting in London, there were also an Autumnal Annual Meeting, in succession, at Bristol, Manchester, Liverpool, Birmingham, Sheffield, Leeds, Plymouth, and Portsmouth, and other large places, with Auxiliary Societies attached to those principal stations and their vicinities,—something of the same generous and missionary spirit would be imparted to the churches in each of those places, at least, once in seven years, as is annually experienced in the metropolis. Were the meetings held in different parts of the country in succession, the extremities of the nation would be animated and invigorated every year as well as the metropolis. By this means, ministers from London and distant parts of the kingdom, would be heard in places remote from their own immediate spheres of operation. An eminently useful society, by the appointment of Presidents, Vice Presidents, Treasurers, and Secretaries in their Auxiliary Societies, draw forth the interest, talents, and property of a numerous body of Christians; and, though the objects of the Missionary Society may not lead us to expect the same descriptions of persons to form these local institutions, yet there is another class equally benevolent which the plan would amalgamate, and whose talents and property would be directed toward the attainment of missionary objects. I most cordially approve of the British and Foreign Bible Society; but I wish the religious public to consider the formation of that institution, so far from lessening the importance of missionary exertions, increases the necessity of employing more missionaries, for the purpose of translating the Scriptures into foreign languages; and were even shiploads of Bibles sent abroad, missionaries would be necessary, in order to distribute them, and explain and exemplify their principles.

PHILANTHROPOS.

Anniversary of the Missionary Society.

THE Annual Meeting of this Society will, with divine permission, be held in London, on Wednesday, Thursday, and Friday, the 8th, 9th, and 10th Days of May. — The Arrangement of the Services is as follows: —

SURRY CHAPEL, *Wednesday Morning*, May 8. The Rev. EDWARD PARSONS, of Leeds, to preach.

TABERNACLE, *Wednesday Evening*. The Rev. JOSEPH JEFFERSON, of Basingstoke, to preach.

SILVER STREET CHAPEL, *Thursday Morning*. The Members of the Society will meet to hear the Report of the Directors, and transact the general Business of the Institution.

TOTTENHAM COURT CHAPEL, *Thursday Evening*. The Rev. JAMES STEVEN, A. M. Minister of Kilwinning, in Scotland, to preach.

ST. BRIDE'S CHURCH, Fleet Street, *Friday Morning*. The Rev. JOHN WILCOX, A. M. Minister of Ely Chapel, Lecturer of St. George's, Southwark, and Chaplain to the Right Hon. the Earl of Kingston, to preach.

Friday Afternoon, at Four o'clock, the Members of the Society are to meet for Business at the School-Room of Sion Chapel.

SION CHAPEL. On *Friday Evening* the Sacrament of the Lord's Supper will be administered to those Members and Friends of the 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 Mr. WILLIAMS, Stationers' Court, 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 to begin at Half past Ten, and the Evening Services at Six o'clock. —— A Collection, for the benefit of the Institution, will be made at each of the Places.

☞ An enlarged Collection of Hymns for Missionary Occasions, price 6d. may be had in Stationers' Court, or at the doors of the Chapels.

BRITISH AND FOREIGN BIBLE SOCIETY.—May 1. This day, at Eleven o'clock, the Annual Meeting of this Society will be held at the Freemason's Tavern, as mentioned in our last.

LONDON FEMALE PENITENTIARY. — The Annual Meeting will be held on Tuesday, the 7th of May, 1811, at the New London Tavern, Cheapside. —— The First Annual Meeting of the LADIES (Subscribers to the London Female Penitentiary) will also be held on Tuesday, the 7th of May, 1811, at the Paul's Head Tavern, Cateaton Street. — Both Meetings at Twelve o'Clock, *precisely*.

Society for promoting the Observance of the Lord's Day, and for the Suppression of Public Lewdness. — The Annual Meeting of this Society will be held, by divine permission, on Tuesday, the 7th instant, at the New London Tavern, Cheapside, at Six o'clock in the Evening.

RELIGIOUS TRACT SOCIETY. — The Anniversary Sermon, for the benefit of this Society, will be preached on Sunday Afternoon, the 5th of May, instant, at the Church of St. James, Clerkenwell, by the Rev. Legh Richmond, M. A. Rector of Turvey, Bedfordshire. —— Service to begin at Half past Three o'Clock. ——— The ANNUAL MEETING of this Society

will be held at the City of London Tavern, Bishopsgate Street, on Thursday, the 9th of May, at Seven o'Clock in the Morning.

HIBERNIAN SOCIETY. — The Annual Meeting of this Society will be held on Friday, May 10, at the New London Tavern, Cheapside, at Seven o'Clock in the Morning.

BAPTIST ACADEMICAL INSTITUTION, at Stepney, near London. — On March the 25th, we are informed, the Rev. W. Newman removed from Bromley to Stepney, to take the charge of the Pupils of this Institution. Three Young Men have been received as probationers. — The Members of this denomination have now another powerful appeal to their liberality; and an appeal we trust, that cannot be made in vain. Donations and Subscriptions are received by Joseph Gutteridge, Esq. Treasurer. Donations of rare and valuable books, and the applications of candidates (post paid) are received by the Rev. W. Newman, President. —— The Annual Meeting of this Society will be held (Providence permitting) on Thursday, the 16th of May; when the Rev. Robert Hall, of Leicester, is expected to preach at the Meeting-house in Prescott Street, Goodman's Fields.

Auxiliary Association in aid of the Funds of the London Female Penitentiary with respect to the Prompt Reception of suitable Objects.

EXPERIENCE has not only placed beyond dispute the advantages which arise from a measure which particularly distinguishes the London Female Penitentiary, *that of granting prompt reception* to those unhappy females who implore admission; but the benefits resulting from it so far exceed the most sanguine expectations, that it has been judged expedient to form an AUXILIARY ASSOCIATION, with a view to enable the Penitentiary to carry into more complete effect than its present limited resources admit, that humane and judicious measure of affording to the seduced and unfortunate female, who is solicitous to forsake the paths of Vice, an *immediate* and secure refuge from the dangers and the miseries of her unhappy condition.

Further information respecting this Auxiliary Society, may be had of Mr. J. Idevans, at Mr. West's, Billiter Lane; and Mr. Deveys, 8, Shoe Lane.

A BENEVOLENT SOCIETY has lately been established for Visiting and Relieving cases of great Distress, chiefly among the numerous Poor of Spital Fields, and its vicinity. The special claims of that part of the metropolis on the charity of the benevolent are generally known and admitted. Many of the poor in that quarter are at once ignorant, industrious, and wretched. Not a few of them are retired sufferers, struggling hard, in sorrow and silence, against the difficulties which oppress them. To seek out such objects, and to relieve them, is the design of this Society.

The money contributed will be distributed under the superintendence of the Rev. J. Pratt, Minister of Sir G. Wheeler's Chapel in Spital Square. —Subscriptions, we are informed, are received by him, by the Treasurer, John Kincaid, Esq. Spital Square; and by Mr. Cooper, 8, Queen Street, Cheapside; and Mr. Bickersteth, 3, Hatton Court, Threadneedle Street.

The Rev. Mr. Wilcox and his congregation have set a most becoming example to all true Christians, in the recent institution of a Society, termed 'The Ely Chapel Humane Society, for visiting and relieving the Sick and Poor.' The chief object of which is, not to relieve the sturdy mendicants, who too generally are hackneyed in all the arts of fraud and deception; but to seek out and personally visit those immured in damp and gloomy cellars, or pining in a miserable garret; and whilst administering to their wants, to distribute Religious Tracts, and impart religious instruction to them. The Address and Plan of their Proceedings may be had at the Vestry, Ely Chapel; and Subscriptions received by the Rev. Mr. Wilcox.

[*Our Poetical Department is unavoidably deferred; as also the Missionary Collections, and many Articles of Intelligence.*]



Ridley sculp.

Revd. Joseph Barber.
London.

Pub. by T. Williams, Stationers Court June 1.st 1811.

THE

EVANGELICAL MAGAZINE.

JUNE, 1811.

MEMOIR
OF
THE LATE REV. WILLIAM EVANS,
OF FORD, NEAR KINGSBRIDGE, DEVON.

HUMAN life is described by a variety of metaphors; but there is not one more familiar, or one more interesting and impressive than that of a journey. It calls to our recollection a point from whence we set out, — a variety of scenes opening and closing on the traveller, a thousand incidents awakening attention: at one time exciting our surprize, our admiration, and our joy; at another, we meet with occurrences which rouze all the painful apprehensions, and excite the tenderest feelings of our heart. We are also, by this metaphor, obliged to look *forward* to that moment when our journey will terminate. From this the mind shrinks; and we tremble to anticipate that period when we must quit all the scenes of life, bid a long, long adieu to our old companions and friends, and enter into a world unknown and eternal! — While contemplating this subject, we fancy we behold two travellers, setting out together. From a variety of circumstances needless to relate, these persons possessed feelings very congenial: they had formed the same habits, were embarked in the same pursuits, and had the same objects in view: their hearts were united by the dearest, noblest ties of friendship; yes, 'divine friendship,' which the subject of this Memoir once thus described: 'Divine friendship is the bliss of minds, — it is the *nexus mundi*, — it is celestial gravitation; it draws souls to souls, souls to angels, and souls and angels to God.' — These travellers move on together, beguiling their weary steps by mutual endearments; and, in elevating conversation, excited by the incidents continually presenting themselves, — by the most arduous and momentous engagements into which they had entered; and frequently by the animating descrip-

tions given of that celestial world to which they were bending their steps, given by the Lord of that world, who once sojourned here. At length one of the travellers tires: he sits down and weeps. His companion stops, beholds, pours his consolations, cheers his fainting spirits, and mingles his tears; but ere long he drops, and his departing spirit bids adieu to his companion, and arrives before him at his mansion in his Father's house. The bereaved traveller feels his loss; he sighs for his friend, often looks upward after his ascended fellow-pilgrim, and quickens his pace.

Such were the deceased Mr. Evans and the writer of this Memoir. For many years they were united in the closest bonds of friendship; and joined hand, head, and heart in the promotion of the cause of God, and the everlasting welfare of immortal souls, in which they were engaged. It has, therefore, fallen to the lot of this surviving traveller to record a few of the circumstances attending the life and labours of this departed Minister of Jesus Christ. The materials are scanty; but they are such as enable us to mark the leading features of his character as a Christian, and a Minister of the glorious gospel of the blessed God. These materials were furnished by a branch of the family of the deceased.

From these papers it appears, that the Rev. W. Evans was born in the month of August, 1744, at a small town in Carmarthenshire: he was the youngest of five children. His parents were persons eminent for piety. Mr. Samuel Evans, his father, was a respectable farmer. He was removed from this world to his eternal rest with Christ, October 23, 1788, aged 74. Mrs. Evans died nearly about the same time.

We find, from a document written early in life, that the subject of this Memoir was, when young, 'uneasy, under convictions and remorse of conscience, on account of his past sins, and greatly concerned about the present and eternal state of his soul; which caused him to betake himself to the Saviour of mankind. Calling upon God, in the name of Christ, I hope,' says he, 'he answered my request, convinced me of the sinfulness of my corrupt nature, and revealed the glory of his Son to me, inasmuch as I find pleasure in the ways of the Lord. I think I hate sin, and love God; which makes me conclude that he has begun the good work in me; and trust that he will not quench the smoking flax, nor break the bruised reed; but perfect it at last, through Jesus Christ.'

Mr. Evans received the rudiments of his education at a grammar-school at Laugharn; whether with a view to the work of the ministry or not, does not appear. Of the motives which induced him to devote himself to the service of the sanctuary (when applying for admission into the academy) he says, 'A considerable space of time has elapsed since my first inclination to the work of the ministry; but when I considered

the circumstances in which I then was, I thought it impracticable to attempt it. Finding, however, the uneasiness of my mind increasing, as I found a greater pleasure in the work of God; observing likewise, several turns in Providence, together with an inward inclination, encouraging me to take on me the sacred office of the sanctuary, I hoped that these inclinations were of God; and at length I revealed the state of my mind to some of my fellow-Christians. They encouraged me to exercise my gifts; and have ever since urged me to pursue my design. I, therefore, dedicated myself to the service of God; solemnly declaring, that my motives were his glory, and a pure regard to the souls of men; and may the grace of God be my aid, and the Holy Spirit my guide!'

He was, therefore, according to his desire, admitted into the academy at Abergavenny; and pursued his studies under the late Rev. Mr. Jardine* and the present Dr. Benjamin Davies; for both these gentlemen, their pupil always expressed the greatest respect and affection.

After continuing the usual time at the academy, Mr. Evans quitted it, and went shortly after to London, from whence he had an invitation to settle, as pastor of the church of Christ, at Brentwood, in Essex. This he accepted, and preached his first sermon to that people, April 30, 1769. His residence at Brentwood, however, was but for a few months, owing to a severe illness, which bore strong marks of a rapid consumption.

The Presbyterian congregation at Kingsbridge, Devon, had been for several years on the decline, occasioned by the introduction of Arian and Arminian sentiments among them; and from the period of the Rev. Mr. Walker's death (which happened about two years before) the place of worship was shut up, and the few remaining families united with a small society of Antipædobaptists, which was occsionally visited by preachers in Mr. Whitefield's connection, and some others.

The congregation of Protestant Dissenters at Ford, a village about five miles from Kingsbridge, was nearly in the same painful circumstances, and from similar causes. For several years they had not had the gospel preached to them, and their numbers were greatly diminished. The Rev. Mr. Jones, indeed, settled with them for a short time, who is said to have

* The Rev. Mr. Jardine died during Mr. Evans's residence at the academy, October 1, 1766, in the 34th year of his age, after a short illness. He departed in a very serene and comfortable state of mind; and seemed to enjoy much of the presence and love of God in his soul. One of the last sentences which fell from his lips (after he had prayed very ardently) was, 'Let me rest my head upon thy dear bosom for ever, O my sweet Jesus, my great Redeemer!' His funeral sermon was preached by Dr. Davies, from Luke xxiii. 28.

been a zealous and evangelical preacher; but having a large family, and the congregation being unable to raise a sufficiency for his support, his stay did not exceed three months.

The two congregations being in this state, at length agreed to unite their efforts in procuring and supporting a minister who should divide his labours between them. They, therefore, requested the late Rev. Christopher Mends, of Plymouth (who commiserated their condition, and occasionally visited Kingsbridge) to represent their affairs and their wishes to the ministers of London. Mr. Mends complied with their request; and by the advice and recommendation of the late Rev. Dr. Conder, Messrs. Towle, Porter, and other ministers, Mr. Evans accepted the call, believing it to be the will of God, and preached his first sermon at Kingsbridge, Feb. 25, 1770, —and at Ford, the 18th of March following.

The salary raised by the united congregations being still very inadequate to his support, Mr. Evans took the charge of the Free School* at Kingsbridge, of which he continued master for about the space of two years;—but finding an application to its duties, added to those of the churches, the care of which he had undertaken, prejudicial to his already impaired health, he was induced to relinquish it. Afterwards his strength gradually increased.

In the year 1771, Mr. Evans married Miss Margaret Brooking, who proved a faithful and affectionate partner of his cares, and now survives to lament over his tomb. They lived together 37 years without experiencing the visitation of death in their family, although they had eleven children. Our departed friend used to observe, 'Death has long been a stranger to our family; but when he does come he will make a sweep.' His words were verified: about two years ago he lost a daughter, 25 years of age; in August 1802, a son-in-law, Capt. James Mackenzie of the Royal Navy (husband of his second daughter) who foundered at sea; in the last summer he lost a grandchild; and now he is himself fallen.

But to resume the thread of the biography of this good man and faithful minister of Jesus Christ, we observe that the two congregations rapidly increased. These favourable circumstances induced Mr. Evans to listen to the solicitations of his serious friends; and devote himself wholly to the work of the ministry, and assume the Pastoral Office; accordingly Mr. Evans was on the 19th of October 1774, ordained Pastor of the Church at Ford, at the Rev. Andrew Kinsman's Meeting, Plymouth Dock. The Rev. A. Kinsman, the Rev. C. Mends, the late Rev. T. Reader of Taunton, and others, taking part in the

* The Free School, alluded to above, was endowed by a Mr. Crispin, a Protestant Dissenter, and for many years continued to be superintended by a master of that denomination; but is now in the hands of the Establishment.

important services of the day. The members of the church at Ford, were, at that time, only eleven, and those at Kingsbridge not so many. From this period Mr. Evans continued to preach and administer the ordinances alternately at Kingsbridge and Ford till the year 1787, when the Rev. Samuel Blatchford was chosen, and afterwards ordained co-pastor with him. Mr. Blatchford continued in that relation about three years; and was succeeded by the Rev. Mr. Golding, Rev. W. Ward, now at Stow-Market, Rev. R. Crook and others, each of whom remained but for a short time.

About the year 1790, some unpleasant altercations arose in the Society at Kingsbridge, occasioned by a few persons, who wished to have the pre-eminence, which ended in a separation; and the New Chapel, which was built by the great exertions of Mr. E—— and his religious friends, was wrested from them, and thrown into another connexion.

After this truly painful event, which preyed long and deeply on his spirits, his labours were confined to the congregation at Ford. A divine blessing attended his efforts in the cause of the dear Redeemer, evinced by the conversion and edification of great numbers. His greatest delight was to be with his people, particularly, as he expressed it, — 'with the poor in their humble cottages.'

He used to ride seven miles every Lord's Day morning to preach, at all seasons of the year, and in all weathers, when his health would permit. When exhausted with the fatigues of the day, he frequently adopted the language of Mr. Philip Henry, 'I am tired *in* my Master's work, but never was tired *of* it.'

We must now trace our worthy and beloved friend and brother to the scenes of affliction; and witness the slow approaches of dissolution. The seeds of mortality began to discover themselves in the spring of the year 1810, when Mr. Evans had symptoms of the jaundice, which increased so rapidly as greatly to alarm his friends, although he apprehended no danger himself. At length the dropsy began to make its appearance: still he was apprehensive of no danger, and continued to preach till the 26th of August. In the following week he was prevailed on to go to Plymouth for medical advice. While there he perceived Mrs. Evans, one day, standing by his bed-side weeping: 'Why do you weep, my love?' said he; 'the Lord has raised me up again and again' (alluding to a dangerous illness he experienced about fourteen, and another about six, years before) 'and I trust he will do so once more; at least I feel no forebodings that my disorder will terminate fatally.'

His complaint while at Plymouth continued to gain ground; the pains he endured were violent, and an operation was deemed

necessary. He submitted; and after that period felt indications of his approaching dissolution. One day his medical attendant entered the room, and asked how he felt himself: 'O Doctor,' he replied, 'I shall soon be in

'——— the land of pure delight,
'Where saints immortal reign.'

He frequently prayed earnestly for his departure, if it were the will of his heavenly Father; and never after this expressed the least fear of Death, or unwillingness to meet his approaches. Finding all medical aid in vain, he was very desirous of being removed to his own house, at the distance of 22 miles: this, in his weak state, was no easy task: he was, however, furnished with strength sufficient for the completion of his wishes, and arrived there on the 1st of October. After this time he gradually declined. Being overcome with languor and debility, he could speak but little. One day a female friend called, and asked how he felt himself: 'I am weakness itself,' he replied; 'but I am on the *Rock*. I do not experience those transports which some have expressed in the view of death; but my dependence is on the mercy of God in Christ. Here my religion *began*, and here it must *end*:'— in Heaven I shall suffer no more: there is fulness of joy, and there are pleasures for evermore!— 'not all the pains that e'er I bore shall spoil my future peace.'— When his labours among his affectionate and beloved people were mentioned, and his endeavours to promote the gospel among them, he exclaimed, with all the energy that his exhausted nature would admit, 'May God bless it to them!— May God bless it to them!'— Shortly after, he fell into a lethargic state, and on the 17th of October he gently fell asleep in Jesus.

His remains were conveyed to his meeting-house at Ford, on the 24th following. The solemn procession was attended by all the ministers in the neighbourhood who had been in the habits of intimacy with him; and also by a large number of his friends and his hearers. The service commenced by prayer, and reading suitable portions of Scripture; which part was performed by the Rev. T. Windeatt, of Totness. The Address over the grave was pronounced by the Rev. James Sloat, of Ashburton, in the room of the Rev. R. Winton, who was prevented from attending. At this time the corpse was deposited in the vault prepared for the purpose. The Rev. R. Crook, of Newton, offered up a very suitable and impressive prayer; and the Rev. Herbert Mends, at the request of the family, delivered the funeral-sermon, founded on Zech. i. 5, 'Your fathers, where are they? The prophets, do they live for ever?' On the following Lord's Day several of the ministers preached on the mournful occasion.

[*To be concluded in our next.*]

THE CHRISTIAN PHILOSOPHER.

NO. XVII.

WINDS.

WIND is air in motion. An equipoise of the air produces a calm; but if this equipoise be taken off, a stream or current of air is occasioned. When a fire is lighted in a room, the effect of the equipoise being taken off, will immediately be perceived. The air, heated by the fire, becomes more rarified; and consequently being lighter, ascends the chimney, while the colder air rushes from all parts of the room to supply its place; this becoming rarified by the fire, ascends also the chimney, and dense and colder air supplies its place. Thus a current of air is produced, which carries the smoke up the chimney. In like manner, an inequality of heat in different parts of the earth, is one of the general causes of the winds; and as those parts of the world which are nearer the equator are much more heated by the sun than those which lie towards either of the poles, the cold air will press towards the equator from the north and the south; and the two currents of air will meet in that part of the earth which is most heated by the sun's rays. If the motion of these currents of air were only influenced by the sun, the winds would always blow from the northern pole of the earth full south, and from the southern full north; but the rotatory motion of the earth, from west to east, gives them a different direction, and as they advance nearer the equator they are turned more and more towards the east, till they meet at that part of the earth which is most heated, and proceed full east. Hence, over the Atlantic and Pacific Oceans, particularly between 30 degrees of north and 30 degrees of south latitude, the Trade Winds, as they are called, blow uniformly from east to west all the year round, with small variations, according as the sun is nearer or farther from the equator. It is very hard to conceive why the limits of the trade winds should scarcely ever exceed, or fall short of 30 degrees of latitude; and probably, if the terrestrial globe was covered with water, and the heat the same in every part of the same parallel of latitude, the winds would be nearly regular also, blowing in one direction constantly from the two poles; but the irregularities of heat occasioned by the great continent, the position of high mountains, and various other causes, will necessarily render the direction of the wind irregular and uncertain. The equipoise of the atmosphere is disturbed not only by heat, but by eruptions of vapour from sea or land, the pressure of the clouds, and particularly by the falling of rain; for the water which falls in drops of rain, occupies so much less space than when it floated in the atmosphere in the form of vapour, that every shower of rain must occasion

a current of air or wind to supply the deficiency produced by the condensation of the vapour. Hence several winds are attended with a cloudy sky.

But though the above remarks may, in many cases, account for the direction in which the winds blow, yet they do not remove every difficulty. The subject, though curious, is a very perplexing one; and we are forcibly reminded of the saying of our Lord: — 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth *.' He who often illustrated the most sublime operations of almighty power and grace by the most frequent and familiar occurrences in nature, has thought proper to compare the work of the Spirit, in the regeneration of men, to the wind, — to teach us, that it would be as easy to 'bind the influences' of the refreshing gales, and to direct them where to blow, as for man to controul or oppose the work of the Holy Ghost in quickening, enlightening, and sanctifying the human heart; — that there is a sovereign freedom in his divine agency, which makes it often impossible to say why it is imparted to one rather than to another; and that, though the manner of the Spirit's operations be veiled in mystery, yet are they to be sensibly perceived by the inward change they effect, and the outward fruits they produce. — O let us daily and humbly seek these influences, remembering that they are of a free and sovereign nature, and like the wind which bloweth where it listeth, and does not stay for the commands of the children of men. T. P. B.

* John iii. 8.

A CHARACTER SOMETIMES TO BE MET WITH.

SIR, *To the Editor.*

FEW attainments are perhaps more rare, and none more valuable, than that of absolute decision of character. A considerable degree of this excellence is indeed essential to Christianity; — and every good man possesses it. There are, however, some professors of religion, who seem remarkable for little beside versatility; they pass through a variety of changes, till at length they arrive at the point from which they began their course; affording a reflecting mind fearful reason to conclude, that 'the last state of such persons will be worse than their first.' The truth of this sentiment will be evident, if I give you a brief outline of a character sometimes to be met with.

B— was remarkable for his profligacy; not only living

'without God in the world,' but commonly foremost in scenes of intoxication and riot; a bad husband, at best a careless parent, and something worse than a useless member of society. In the course of God's providence, the Gospel was preached in the place where he resided: he went to persecute the minister, and the people who should dare to hear him; but the instruments he had provided dropped from his hands; and he remained to wonder and adore. His conduct was now altered, and he became apparently another man. The pious looked on him as the disciples of old looked on Saul of Tarsus after he was converted; and his ungodly companions were amazed, and loaded him with reproaches. Soon after this, he applied for admission into a Christian society.—Every member of the church said 'Come in, thou blessed of the Lord! why standest thou without?'—every heart was filled with adoring gratitude and wonder; all imagined that there was joy in heaven on the occasion; that angels sang 'This our brother was dead, and is alive again; was lost, and is found!'—the pastor closed the solemn scene with ascriptions of praise to the great Shepherd: the interesting sentiment, 'My joy and crown of rejoicing in the day of the Lord Jesus,' animated his heart; and tears trickled down the furrows of his aged cheeks. The converted prodigal 'went on his way rejoicing.' When the Sabbath came, he hastened to the sanctuary; the heat of summer, or the storms of winter, or five or six miles between his habitation and the house of God, were no obstacles in his way; and those who regarded them as hindrances, were severely censured by him for their lukewarmness or hypocrisy. He idolized the minister; and would have almost plucked out his eyes and, had he needed them, given them to him. In his estimation, his pastor was every thing that was proper; he could say nothing wrong, he could do nothing wrong. His zeal was flaming; he reproved the ungodly,—he admonished professors,—and incessantly planned new schemes for the extension of the gospel. Happy, exceedingly happy, should I be could I add, that, after a life of respectability and usefulness in the church of Christ, he had closed his career, saying, 'I have fought a good fight; I have finished my course; I have kept the faith;'—but truth obliges me to reverse the scene. Through the combined influence of his evil passions, of improper books, of bad company, and of the temptations of the wicked one, what appeared to be gold, has become dim; and that which appeared to be fine gold, has been changed. Now he is hardly ever seen in the house of God; and when he comes, it is to cavil and censure, or sit in judgment on the minister and the people. His pastor now can say nothing right, can do nothing right, and is all that he ought not to be. It is true, he has some little remains of zeal; but it is

for little beside speculative notions. Briefly, to sum up his character, he has a very good opinion of himself; is absolutely certain, he will tell you, of going to heaven; knows a great deal more than nearly all the ministers and professors of religion around him; unchristianizes more than three parts of the religious world; utterly detests practical godliness, at least in theory, and oftentimes gives reason to suppose that he really hates it,—the plague of faithful ministers, the pest of religious societies, and the disgrace of the Christian name. Such, Sir, is a faithful picture of some characters I have known;—and, I doubt not, but that more than one will see in it an accurate resemblance of themselves. May they not be like the man 'beholding his natural face in a glass, and going his way and forgetting what manner of person he was!'

As an improvement of the foregoing, I beg permission to reply to three Inquiries which seem naturally to arise from the subject:—

I. *Why does God permit such characters as the above to arise among his professing people?*—The Redeemer in his message, by his faithful servant John to his church at Philadelphia, spake of 'an hour of temptation which should come upon all the world, to try them that dwelt on the earth;' and, I think, that God permits false professors of religion to arise among his people to *try* them,—to try the sincerity of their piety, their meekness, patience, stedfastness, and their love to their Lord and Master:—perhaps, however, it may be one of those mysteries of Providence that are inscrutable. Well, 'the day shall declare it.'

II. *How may we rationally account for the conduct of such false professors?*—I think that their hearts were never created anew by the divine Spirit; that religious truth made impressions on their natural passions merely; that the pride that dwells in every unregenerated bosom was never subdued; that this base passion was flattered and nourished by the abundant regards of generous Christians to the young convert; and that when these attentions became less, as perhaps they could not but do in the course of time, his pride was mortified, and he eagerly looked around him in search of new means to gratify this unhallowed disposition.

III. *How shall we distinguish the spirit of such a professor from the spirit of genuine piety?*—I reply, Such a professor,

1. Arrives almost immediately at a maturity of piety; becomes ripe at once, if I may be allowed the phrase, while genuine piety is usually *slow in its growth.* 'I commonly,' says an interesting writer, 'suspect those that are all at once so ripe in knowledge, and so high in doctrine. These disproportionate notionalists remind me of those unhappy children whose heads grow so much faster than their bodies; it is the

effect of disease or weakness, not of health and vigour. I love to see knowledge, it is the essence and practice advancing together 'unto a perfect man;'—that which comes up in a night may wither in a night. If we look into nature, we shall find things slower in their growth, in proportion to their excellency. How rapidly nettles, and thistles, and reeds, and osiers, spring up to maturity; but the oak is as much slower in attaining its perfection as it is more firm in its grain, more durable in continuance, more important in its use.'

2 Is vain-confident: he is certain about almost every thing; scarcely ever intimates that there is a probability that he can be mistaken; 'is wiser, in his own conceit, than seven men that can render a reason.' True piety is uniformly *modest* and *unassuming*. When 'Ephraim spake tremblingly, he exalted himself in Israel.'

3. Is fickle and inconstant: never long together the same, or attached to the same objects; it may be said to him as to Reuben, 'Unstable as water, thou shalt not excel.' Genuine piety is *stable*; the possessor of it has 'counted the cost,' and is determined to build; is 'stedfast, immoveable, always abounding in the work of the Lord.'

4. Makes a great noise: you will hear more of him than of all the other members of a Christian society together; his religion, like that of Bunyan's Talkative, 'lies in his tongue,' and in 'making a great outcry.' Genuine piety stimulates its possessor to seek after *usefulness* rather than distinction. Such an one is willing to be any thing, to be the most unnoticed of his brethren, if he may be but useful. Looking to the Redeemer, he says, 'Hast thou a lamb in all thy flock I would disdain to feed?' 'I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.'

5. Is a selfish one; seeks his own glory; says, in the spirit of Jehu, 'Come, see my zeal for the Lord of Hosts;' and if there were no beings beside God and immortal spirits to witness his conduct, he would never attempt any thing for the divine honour. On the contrary, true piety leads its possessor to abound in good fruits, and to long that glory, on this account, may be given, not to himself, but to his Father who is in heaven.—That the God of all grace may guard all your readers, and all our churches from counterfeit religion, and bestow on them genuine piety of heart, is the sincere prayer of

B. H. D.

Chipping Norton.

MEDITATIONS ON THE OCEAN.

Sir, *To the Editor.*

THE kindness with which you admitted the detail of my pleasures in a former Volume of your useful Publication *, induces me again to trespass upon your indulgence. It will be satisfactory to hear that Providence still blesses me in my 'basket and my store;' and I persuade myself, your religious feelings will be gratified when I tell you that the Bible continues to guide my sober pursuits and necessary relaxations,—to soothe the hours of sadness, and cheer the brighter moments of enjoyment. Travelling with this sacred treasure in my hand, and I hope in my heart, enlivens my occasional excursions; and lately I have been permitted to lengthen my journey, and, for the first time in my life, beheld the *broad sea:* a stupendous effect of creative skill and wisdom, which astonished my mind and deeply humbled me!

As I walked upon the beach the first evening (and it was Saturday) I said within myself, 'Have I indeed, in my original sinfulness and obscurity, when no eye has seen me, worshipped the Proprietor of this magnificent ocean? Has the wonderful Being who 'holds these waters in the hollow of his hand,' deigned to remember me in my low estate? Has he fed me all my life long,—has he taught me to adore him, whilst the grandeur of his character impressed my mind from description only? Surely, now my eyes 'trace his wonders in the deep,' I must, with holy Job, abhor myself in dust and ashes. What shall I render unto the Lord for all his mercies? To-morrow is the rest of the holy Sabbath! I will go and appear in the courts of the Lord's house, and worship with those who delight to keep holyday.'

It was a village church to which I was directed on the Sabbath, the bells sounding through the serene air as I crossed a few pleasant fields, the distant prospect presenting a sweet variety: the tower of the church peeping through the trees, cattle reposing, vallies standing thick with corn, birds hailing the king of day, and people, in various directions, hastening to the appointed house of prayer, gave an indescribable quietness and preparedness to my mind; and I entered the hallowed dome with feelings of attention and sacred devotion. The congregation were not numerous; but the cleanliness of the poor, and the grave decorum of the rich, were gratifying objects of reflection; and, above all, I rejoiced in the privileges of my beloved country, where the gospel is so freely and richly dispensed. Before the service, my thoughts involun-

* See Lond. Mag. for 1806, p. 212 and 358.

tarily strayed towards my wife and family; then worshipping amongst the thousands of Israel in the great city, my heart was refreshed when I raised my secret prayer towards a throne of grace, in the humble hope that the united incense was arising from the altar of our hearts, and would be presented by our great 'High Priest, who ever liveth to make intercession for us!'

Oh, Mr. Editor, who can tell the privilege of social public worship to a real Christian! — whilst engaged in it, I feel the spirit of the apostle's meaning, 'In Christ Jesus all is Yea and Amen.' The foot cannot say unto the head 'I have no need of thee,' the unity, the sacredness of prayer! the sublimity, the elevation of praise! the refreshment, the consolation of hearing, are blessed helps indeed. May you and I always prize and love them as we ought! — The clergyman took a most appropriate text: — 'And he thrust out a little from the shore, and taught the people out of the ship.' Luke v. He first gave us a concise description of the Lake of Genesereth, and then enlarged upon the condescension of the Lord Jesus, in teaching the listening multitudes out of the ship. He dropped some hints respecting the present attractions which brought our gentry to the coast; and made it appear that the pleasures at the watering-places were very unlike waiting upon our blessed Saviour, and very contradictory to the import of his sermon, which concerned repentance, and which his faithful ministers were still enforcing. I am not enough of a scholar to do justice to all the sermon; but I know it occasioned many reflections in my mind, as I returned towards the sea, and saw the waves sparkle beneath the mid-day sun, more brilliant than ten thousand diamonds! 'Upon such a day, and upon such an element,' said I, 'my Saviour taught his people out of a small ship. What a scene it must have been! and what an impressive voice must he have directed to their consciences! Well, I cannot see his blessed countenance on earth; nor, as Bunyan says, 'Put my foot in the print of his feet:' but I trust the voice of his word has sanctified this scene to my eyes and my heart. I hope I shall never again utter a faithless prayer towards the Being who can say to the stormy winds and restless billows, 'Peace; be still.' If *his* be the kingdom, and *his* the power, surely, his humble followers are encouraged to trust those covenant engagements which he died to confirm, and rose again to establish for ever and ever!'

I saw the flux and reflux of the tide, as it is called; and as I had with great pains put some philosophical notions about it into my head which I learned out of one of my son's books, I thought as I sat and watched it go and come, I should understand the power of attraction and where it went, and from whence it came; but to a plain man like me, there is no earthly

book like the Bible; and therefore giving up the vain hope of comprehending its invariable obedience to divine authority, I uttered aloud these fine words, 'Where wast thou when God laid the foundation of the earth? Surely, he shut up the sea with doors, and brake up for it his decreed place, and said 'Hitherto shalt thou come, but no further; there shall thy proud waves be stayed.'

In the evening I attended divine worship in a small chapel: the preacher's text presented meditations truly interesting,—Psalm 119, 'The *entrance* of thy word giveth light; it giveth understanding unto the simple.' My heart acquiesced in all he uttered, as he explained how the entrance of God's word enlightens the mind; how the simple are taught understanding by the reception of it. Dear Sir, I am not learned enough to detail a gospel sermon; but in my poor way of thinking, that is a fine discourse which seems like a key to unlock the secret recesses of my heart, when as the minister advances he seems to unfold my ideas, and puts that into language which before seemed too big for utterance. Somehow, I believe, I must give you a simile. A right good sermon acts upon my mind as the blessed Sun does upon the pretty buds; it opens them, causes them to expand, and finally to bring forth fruit. So did this: I retired after service to a seat in a lovely grove by the sea-shore, and traced how the *entrance* of God's word when I was only a poor shop-boy, induced me to be sober, honest, and industrious: how it had given understanding to my simple heart, and directed me in all the duties and engagements of life, having proved a 'light to my feet and a lamp to my paths.' I reviewed all the obligations it had laid me under, all the sinful scenes which it had guarded me from; all the encouragements it had afforded me; all the hopes it unfolded, and the blessed union and communion it taught me to cultivate. In this delightful retrospection my cup of mercies seemed to overflow, and I ventured to apply David's words to my own experience. Blessed Lord, said I, the entrance of thy word has indeed given me light, and *now* it gives me consolation; it *has* communicated instruction, and *now* it refreshes my soul; it has directed me hitherto, and it shall guide me even unto death. As I left the retired spot where I uttered these words, I ascended the gentle hill, and upon a terrace which commanded a boundless view of sea and land, my religious feelings were wounded by seeing gay gentlemen and fine ladies, as I thought by their manners, dress, and countenances, neglecting the moral use of the lovely scene. Pleasure-yachts were sailing upon the unruffled deep; and laughter and gaiety, even upon a Sabbath-evening, seemed to stifle every better feeling. I could scarcely refrain myself from addressing the giddy multitude with the prophet's expostulation, 'Ye who leave off righteousness in the earth, seek him that maketh the seven stars

and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name.' But the blush of indignation reminded me that I was a sinner; and a 'voice behind me seemed to say, Fret not thyself because of the ungodly.' Every painful feeling vanished. I recollected the mercies and privileges of the day: the serene satisfaction enjoyed at the sanctuary, — the countless blessings of religion; and regarding with parting tenderness the sea, sky, and land, I took the liberty to adapt the poet's words (and I am told he was a right worthy Christian): — 'His are the mountains, and the vallies his, and the resplendent rivers his! Who, with filial confidence inspired, can smiling say, 'My father made them all?'

Dear Sir,

Spital-fields. believe me ever yours,

THOMAS LOVEGOOD.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

[*Continued from p.* 180.]

NO. IX.

STILL farther north, beyond the Great Orange River, J. Kock and Edwards, with their families, had penetrated; and were received by the natives with cordial welcome. The former lately fell by the treachery of some Boschemen, as he was travelling.

An open door is set before them into the interior of Africa, and invites farther exertions. The farther north they advance, the population increases. A large town hath been visited, containing many thousand inhabitants; and nothing seems to prevent the enlargement of their borders abundantly but the want of labourers, where the harvest is beyond their present powers to gather the fruit which presents itself. Every thing encourages the hope of farther progress; and that this yet unexplored country will be visited with the light of divine truth; and that by the labours of men of God, and their examples, our sable brethren will be led, not to civilization only, but to the blessings of the everlasting gospel. To the honour of the British government it should be recorded, that every countenance and support is given to the Missionaries, and their exertions.

It is pleasing to notice also, that, among the military stationed near Bethelsdorp and at the Cape, our Missionaries

have been blessed; and daily meetings for prayer and praise are held among a few of our devout soldiers; and at the Cape-Town a body of colonists, of a truly gracious spirit, is found; and the power of real religion exemplified in the slaves of different casts and colours; and it has been suggested, that from them, probably ere long, Missionaries may be found suited to carry the glad tidings of salvation to their native lands, if redeemed and restored to their liberty and their friends.

But while I rapidly sketch what has been done at the Cape by the Missionary Societies in London and Holland, for they act in unison, let me not forget to hold up the zealous and successful efforts of our Moravian brethren at Bavian's Kloof, who first led the way, many years ago, to Missionary efforts, and demonstrated what might be done by patient perseverance among the most stupid of the children of men. They continue steadily pursuing their great object; and the Saviour whom they love and serve favours them with his presence and blessing. The testimony of all who have visited their economy and settlement proclaims what God hath done by them to make the Hottentot Gentiles obedient in word and deed to the gospel of Christ. Their daily worship excites wonder and reverence in the beholders; and the praises of the Lamb that was slain sounds peculiarly sweet from the mouth of these our swarthy brethren, recovered from savage life and fatal ignorance to the enjoyment of Him who hath called them to glory and virtue, — not to mention the minor blessings derived from the cultivation of the soil, in addition to their mental improvement, and the domestic comforts of civilized life! May the labours of these exemplary servants of our Saviour be encouraged and supported by every liberal-minded Christian among us! and their successful efforts stimulate us, who are running with them the same Missionary efforts, to emulate their zeal and fidelity!

Two additional labourers, Pacalt and Wimmer, have, at Dr. Vanderkemp's request, been lately sent to Bethelsdorp; and having safely reached the Cape, have proceeded to join their brethren*. Dr. Vanderkemp having expressed a great desire to enlarge their borders, either to the north, among the Tamboukis, beyond the bounds of the colony; or to sail for Madagascar: an expedition he has long signified his wish to undertake. The care of Bethelsdorp will devolve on the remaining brethren, especially Mr. Read. It is encouraging to see the zeal of our brethren brightening as they go forward; and after one great peaceful establishment has been formed, to be ready to encounter the difficulties of another, in a new and untried soil, where the name of Immanuel is yet un-

* Six more Missionaries are on the point of departure, to reinforce the African Missions.

known. The Lord direct their steps aright, and crown their labours with more abundant success!

There yet remains to be mentioned one great nation, which, though standing very low in the scale of Christianity, is the only one bearing that name which Africa can boast. Abyssinia received the light of gospel truth from the earliest ages of the church; and still retains her liturgy, her priesthood, her convents, and her churches; but has long sunk into a state of the deepest degradation in the scale of morals and religion. Her manners savage, her ignorance profound, her worship superstitious, and such a mixture of Paganism and Judaism blended with Christian rites, that the features of Christianity are hardly discernible; yet it hath been suggested, and well deserves consideration, since the Bible is yet found there, the gospels read in the churches, the forms of divine worship maintained, and the name of Jesus held in reverence, Whether this might not afford a noble field for Missionary exertions? — And if the present attempt to open an intercourse with the Abyssinian empire, through Mr. Salt, in consequence of Lord Valentia's late voyage, should succeed, the Society for Missions to Africa and the East would seem to have an object peculiarly suited for the enlargement of their scene of Missionary labour in this half-Christian country, and far preferable to the unhealthy banks of the Gambia; as well as affording greater facility of publishing the everlasting gospel, where the name of Jesus is reverenced and adored, than in Heathen or Mahometan countries, where he is unheard of or blasphemed. — Or could our Moravian brethren, whose attempts in Egypt did not succeed, be induced to turn their thoughts to this more ample and promising door of entrance, I am persuaded, were such a wish or intention signified by them, that no pecuniary resources would be wanting for accomplishing so great an object.

Thus, whatever Africa affords of Christianity, or where it seems yet prepared for its reception, the preceding pages will offer a faint sketch, and invite farther Missionary labours. Nowhere will be found a more desolate abode, the habitation of dragons, and of every unclean and hateful beast. Barbarism, idolatry, Mahomedism, with every degrading passion of the flesh and of the mind indulged, proclaim the empire of the Prince of Darkness; and from every side the loud and piercing cry enters into a Christian ear and feeling heart, 'Come over and help us;' and blessed will they be in their deed, who shall most speedily and earnestly awake to the help of the Lord against the mighty; and taking to themselves the whole armour of God, dare to attempt an entrance into the seat of the beast, and of the false prophet, where Satan hitherto hath erected the pillars of his throne, and reigns with uncontrouled dominion.— *Nil desperandum duce Christo, et auspice Christo.*

Evangelicana.

The Sentiments of Luther on Points now usually termed Calvinistic.

It has been frequently objected to the doctrines of grace, that the Reformers themselves, especially Luther and Calvin, differed materially upon them. In the matter of Christ's presence in the Eucharist, they certainly did differ; but they, and all the Reformers concurred in such fundamental truths as the following:—

1. Of God's eternal purpose and predestination of an elect people, and those comparatively few.

2. That man had lost all ability to do good, and freedom of will to chuse it, and was in his nature only inclined to evil.

3. That nothing can alter this propensity of the human heart but the Holy Ghost, by his own immediate agency upon the souls of men.

4. That a sinner is, and can be justified by faith only,— and that faith itself must be the gift of God.

5. That merit in the creature there is none, nor ever can be. From first to last, a sinner must be saved by grace.

6. That the vicarious atonement by the one oblation of Christ upon the cross is effectual, not for the many called, but for the few chosen.

These things are what the Reformers uniformly held, as is evident in the conferences at Marpurg, between Luther and Zuinglius, Melancthon and Œcolampadius. And nothing in the Institutes of Calvin speaks a stronger language than the answer of Luther to Erasmus, entitled *De Servo Arbitrio*; from which the following is an extract:—

Erasmus had attacked Luther on the doctrines of Predestination and Grace; and according to the present cant of objections, he urged, "What can be more useless, than to publish this paradox to the world? namely, That whatever we do, is done, not by virtue of our own free will, but in a way of necessity, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favourite of Heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions, from whence so many evils seem to flow?"

To this Luther triumphantly replies, "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case, your arguments affect not me; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself. But, if you believe the doctrines in debate between us, to be (as indeed they are) the doctrines of God, you must have bid adieu to all sense of shame and decency, thus to oppose them. I will not ask, Whither is the modesty of Erasmus fled? But, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, That this branch of truth, which he has revealed from heaven, is at best useless and unnecessary to be known. What! shall the glorious Creator be taught by you, his creature, what is fit to be preached, and what to be suppressed? Is the adorable God, so very defective in wisdom and prudence, as not to know, till you instruct him, what would be useful and what pernicious? Or, could not He, whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If then it was the divine pleasure to make known these things in his word; and to bid his messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of Him in whose name they

speak, and whose message they declare,—who art thou, O Erasmus, that thou shouldst reply against God, and say to the Almighty, What doest thou? St. Paul, discoursing of God, declareth peremptorily, 'whom he will he hardeneth:' and again, 'God, willing to shew his wrath,' &c.;—and the apostle did not write this to have it stifled among a few persons, and buried in a corner; but wrote to the Christians at Rome, which was, in effect, bringing this doctrine upon the stage of the whole world,—stamping an universal imprimatur upon it; and publishing it to believers at large, throughout the earth. What can sound harsher in the uncircumcised ears of carnal men than those words of Christ, 'Many are called, but few are chosen?' and elsewhere, 'I know whom I have chosen?' Now these, and similar assertions of Christ and his apostles, are the very positions which you, O Erasmus, brand as useless and hurtful! You object, if these things are so, who will amend his life? I answer, Without the Holy Ghost no man can amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from grace. The elect and truly pious are amended by the Spirit of God: and those of mankind who are not amended by him, will perish. You ask, moreover, who will dare to believe himself a favourite of Heaven? I answer, It is not in a man's own power to believe himself such upon just grounds, till he is enabled from above. But the elect shall be so enabled; they shall be enabled to believe themselves to be what indeed they are. As for the rest, who are not endowed with faith, they shall perish, raging and blaspheming as you do. But, say you, these doctrines open a door to ungodliness? I answer, Whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God;—yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark as to their election of God: the consequence of which would be, that every man would bolster himself up with a delusive hope of a share in that salvation which is supposed to lie open to all; and thus genuine humility and the practical fear of God would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulph into the neithermost hell. Still you urge, Where is either the necessity or utility of preaching Predestination? God himself teaches it, and commands us to teach it; and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both him and it. He, who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man: neither can he do any thing unwisely or rashly; and this consideration will suffice to silence all the objections of truly religious persons. However, let us, for argument's sake, go a step farther. I will venture to assign over and above, two very important reasons why these doctrines should be publicly taught:—First, For the humiliation of our pride; and the manifestation of divine grace. God hath assuredly promised his favours to the truly humble. By the truly humble, I mean those who are endowed with repentance, and despair of saving themselves;—for a man can never be said to be truly penitent and humble, till he is made to know that his salvation is not suspended, in any measure whatever, on his own strength, machinations, endeavours, free-will, or works; but entirely depends on the free pleasure, purpose, determination, and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his own power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence; he is not a self-despairer, and, therefore, he is not duly humbled before God; so far from it, that he hopes some favourable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation. On the contrary, whoever is truly con-

vinced that the whole work depends simply and absolutely on the will of God, who alone is the Author and Finisher of salvation,—such a person despairs of self-assistance: he renounces his own will and his own strength, — he waits and prays for the operation of God, — nor waits and prays in vain! For the elect's sake, therefore, these doctrines are to be preached, that the chosen of God, being humbled by the knowledge of his truths, self-emptied and sunk into nothing, as it were, in his presence, may be saved in Christ with eternal glory. This then is one inducement to the publication of the doctrine, that the penitent may be made acquaintedwith the promise of grace, and plead it in prayer to God, and receive it as their own. 2d, The nature of the Christian faith requires it. Faith has to do with things not seen; — and this is one of the highest degrees of faith, stedfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now, these are some of the unseen things whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate, faith would have little or nothing to do; — but now, since these matters cannot be adequately comprehended by us, in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting Predestination in all its branches, should be taught and published. They, no less than the other mysteries of Christian doctrine, being proper objects of faith on the part of God's people."—*Haweis's Church Hist. vol.* 2, *p.* 393.

ANOINTED STONES.

'One of the idols in the pagoda of Jaggernaut, is described by Capt. Hamilton as a *huge black stone*, of a pyramidal form; and the *Sommona Codom* among the Siamese, is of the same complexion.

'The Ayeen Akbery mentions an octagonal pillar of black stone, and about fifty cubits high. Tavernier observes an idol of black stone in the pagoda of Benares; and that the statue of Creeshna, in this celebrated temple of Mathura, is of black marble. It is very remarkable, that one of the principal ceremonies incumbent upon the priests of these stone-deities, according to Tavernier, is to anoint them daily with odoriferous oils: a circumstance which immediately brings to our remembrance the similar practice of Jacob, who, after the famous vision of the celestial *ladder*, recorded in Scripture, 'took the stone which he had put for his pillow, and set it up for a *pillar*, and poured oil upon the top of it.' It is added, that he called the name of that place Beth-el; that is, 'the house of God,' as the patriarch himself explains the word; 'for this stone which I have set up for a pillar, shall be called *God's House!* This passage evinces of how great antiquity the custom is, of considering stones in a sacred light, as well as the anointing them with consecrated oil. From this conduct of Jacob, and this Hebrew appellative, the learned Bochart, with great ingenuity and reason, insists, that the name and veneration of the sacred stones, called Bætyli, so celebrated in all Pagan antiquity, were derived. These Bætyli were stones of a round form: they were supposed to be animated, by means of magical incantations, with a portion of the Deity: they were codsulted, on occasions of great and pressing emergency, as a kind of divine oracles; and were suspended, either round the neck, or some other part of the body of the enraptured devotee. Thus the setting up of a stone, by this holy person, in grateful memory of the celestial vision. . . . probably became the occasion of the idolatry in succeeding ages, to these shapeless masses of unhewn stone, of which so many astonishing remains are scattered up and down the Asiatic, and I may add the European world.—*Maurice's Indian Antiq.*

Obituary.

MRS. GAMMELL

Was a native of Drogheda, and when very young was married to Mr. Robert Gammell, a native of Scotland, and a soldier in the First Royals. She manifested in early life a degree of the fear of the Lord. The apprehensions of death and judgment so deeply impressed her mind, that she resorted to the book of Psalms, and to her prayer-book for comfort. About the year 1763 the regiment was ordered to Gibraltar, where it remained seven years. During their stay in this place, she was employed by the officers to keep their mess. Such was the esteem they held her in, on account of her neat, cleanly, regular good conduct, that they excused her husband from all duty; and shewed them every mark of respect.

On their passage home (it being winter time) they had to encounter many severe storms; and such were her hardships, that she nearly lost her hearing; and never afterwards fully recovered it. When her husband was discharged they came to Drogheda, and set up in the grocery business. While they were in this employment they were a proverb for punctuality and integrity. It was usual for the people to say, 'You may send a child to Mrs. G. for any thing you want, she will not deceive any one.' If at any time she spoke a word in bargain-making that bordered on an untruth, she would not fail to give double her alms to the poor; thus she strove to atone for what was past, and to attain righteousness by the deeds of the law. She then began to read the word of God more frequently, and attended church and sacrament; but still she felt herself more and more distressed. She now resolved to shut her shop on the Lord's Day; and it is remarkable that from that time their business greatly increased. She used to say afterwards, 'It is a poor thing if we cannot trust the God that made us for a morsel of bread, without going to Satan for it, by breaking the commandments of God.' Having then the enjoyment of the Sabbath to herself, she engaged more fully in reading the scriptures, frequently on her knees. Divine light increasing, she began to discover, that 'by the deeds of the law, no flesh living can be justified;' that it could only be attained by faith in the Lord Jesus. One Saturday night, while on her knees, reading the Bible, and earnestly urging the Publican's prayer, 'God be merciful to me a sinner, — with divine power these words were applied to her heart: 'Go in peace, and sin no more!' She saw that she was a sinner, condemned by the holy law of God; and therefore stood in need of pardon. With joy and wonder she discovered that she was pardoned freely through the grace of God, and justified through the righteousness of Jesus Christ. Being then justified by faith in the Lord Jesus Christ, she had peace with God through him.

Mrs. Gammell's temper was rather warm; this she long mourned over before the Lord. She expresses herself as follows; 'My temper I know is hot and violent; but from this time I believed it my privilege to love God with all my heart: I could not rest until I felt the mighty blessing.' After that time she always appeared very happy, filled with peace and joy; all zeal and humble resignation to the will of God. She retired five times every day to prayer; when able, seven times. She earnestly pleaded for the prosperity of Zion; and at stated times mentioned before the Lord, the wants, temptations, and circumstances of her Christian friends, as far as she knew them. The pleadings of her faith were mostly in Scripture language. She read a portion of the word of God every day; and considered for

what purpose the Spirit of God designed it, whether for reproof, encouragement, or consolation. She implicitly believed the promises, and often said, 'I never knew the promise of my God to fail.'

About seven years before her death she had a paralytic stroke, which took away the use of one side, and greatly debilitated her whole frame. Although when her husband was from home, she has often fallen out of bed, and lain on the floor till he came in to lift her up, she was never known to murmur: — she would only smile, and say, 'thank God you came in so soon.'

During some part of this affliction, their circumstances were very low. Notwithstanding she was weak and almost helpless, she was willing to live on the meanest food, rather than any person should be told that they were in want. Their temporal affairs took a more favourable turn before her death; which was a cause of great thankfulness. Unfeigned gratitude appeared to be her constant employment. A sense of the goodness of God, his gifts, Son, Spirit, promises, and dispensations, all crowded in her mind, with heavenly delight. Tears of joy frequently flowed down, and her soul melted under the influence of divine love. She felt great gratitude to her dear faithful partner, who continued to do all he could to mitigate her sorrows, until she bid farewell to all her pains for ever. On the 1st of March she was taken very ill. It was truly a privilege to visit her. She exhorted all who came to see her with a holy, humble boldness. On the morning of the day on which she died, she told her husband that it would not be past twelve o'clock that night when she should see her dear Redeemer. She was all life, all power, all peace. She thought of nothing but God and his word. She continued to speak for God until her speech failed. She felt no pain; and at half past 11 o'clock, March 5, 1810, her soul winged its way to the celestial regions, to enjoy, through eternal ages uninterrupted communion and fellowship with her God and Saviour.

Dublin. ADOLESCENS.

RECENT DEATHS.

Lately died at Leeds, the Rev. *Miles Atkinson*, B. A. Minister of St. Paul's Church, in that town, Vicar of Kippax, and Lecturer in the Parish-Church of Leeds, where he had officiated nearly 50 years, to one of the largest congregations in the kingdom. He zealously preached the doctrines to which he subscribed, adorned them in his life, and was particularly indefatigable in visiting the poor and sick of his congregation.

April 3. Died in London, in the 43d year of his age, the Rev. *John Ball*, Minister of Jewry Street Chapel. He has left a widow and six children in necessitous circumstances.

April 5. Died suddenly, at his house in Gloucester, *Robt. Raikes*, Esq. aged 75, who, in the year 1783, first instituted Sunday-Schools; and, by his philanthropic exertions, contributed to their adoption in various parts of the kingdom.

Lately died at Havant, —— *Richardson*, Esq. who has bequeathed to the Missionary Society upwards of an hundred pounds.

Also lately died at Colinsburgh, in Scotland, the Rev. *W. Reid*, a valuable young man, Minister of a Presbyterian Congregation in that town. He had been in the country, preaching a charity-sermon, for the benefit of an afflicted family; and in consequence of his warmth, and the dampness of a barn in which he preached, he was seized with an inflammation, which soon terminated in a mortification and death. He has left to deplore his loss three young children, the eldest of whom does not exceed four years of age, and a widow; unprovided for,—her income not exceeding ten pounds per annum.

REVIEW OF RELIGIOUS PUBLICATIONS.

Twenty-four Practical Discourses *on the Duties of Singing, Prayer, Hearing the Word, and Reading the Scriptures. By* B. Grosvenor, D. D. Thomas Bradbury, Jabez Earle, D. D. William Harris, D.D. J. Newman, *and* T. Reynolds. *A new and revised edition, with a Recommendatory Preface, by* W. B. Collyer, D.D. 2 *vols.* 12*mo*, 9*s*.

The present publication, as a Work, requires no eulogy from us. Dr. Collyer, by whom it is recommended, has justly observed, That 'an Earle, a Bradbury, a Harris, a Reynolds, a Newman, a Grosvenor, are men above all praise.' The subjects treated are obviously important; and it only remains for us to point out the claims of the *present* edition upon public patronage. After observing that these Works had become scarce, and that they were never uniform, at least to a modern eye; and after giving the whole our most cordial approbation and recommendation, we shall content ourselves with stating the nature and intention of these volumes, in Dr. Collyer's own words: 'The materials of which some of the sermons of our old divines were formed, are of acknowledged worth; and the edifices which have been reared out of them, although less attractive to the eye, have the advantage of strength and durability over the light and gaudy structures of the present day, which shake under the threatening of those storms over which these venerable piles have long triumphed, and to which they still bid proud defiance. To present these sermons in a new and uniform shape to the public eye; and without presuming to alter, where it would be difficult to amend, — to change an obsolete expression where it occurs,—and to drop the uncouth displays of learning, which disfigured the style, by the intermixture of Latin and Greek sentences, as quotations, is an object not unworthy the employment of a serious mind, or the patronage of the religious world in the 19th century.' After an eulogium upon the union of practise with doctrines, as the most scriptural and the most useful mode of instruction; and after a statement of the subjects treated in this volume, the Doctor proceeds: 'With regard to the first of these subjects (singing) although an ancient production, it will be novel to most readers and to most hearers, as it is seldom discussed. It is scarcely, by many professors, deemed a duty at all, if we may judge by the manner in which it is performed; and we all need to be cautioned as to the mode of discharging this part of the sacred service, that we may not lose sight of it as a devotional exercise. The others manifest themselves at the first sight to be of the last moment.' Dr. Collyer, although not the editor of this Work, warmly recommends it; and we agree with him, that these East-cheap lectures 'cannot fail to prove an acceptable present to the religious world.'

The Claims of Jesus of Nazareth examined: *a Sermon delivered in the Jews' Chapel, Church Street, Spital-fields, on Sunday, August* 19, 1810. *By the Rev.* Thomas Raffles. *Second edit.*

We wish it had been in our power to have given this excellent discourse an earlier place in our Review, especially as a considerable delay appears to have arisen in its publication. The distance of time between the delivery of this sermon from the pulpit, and its circulation from the press, has been abundantly compensated by the rapidity of its sale, if we may judge from the circumstance that it has already reached a second edition; and from the importance of the subject, as well as the ability of the performance, we rejoice in the interest which it has excited. We understand that this is the first time its author has appeared in print; and we consider his sermon as the promising germ of future excellence. We could be well satisfied

to establish our anticipation by the internal evidences furnished in this early production, if the space allotted to the review of a single sermon in this miscellany would allow; as it is, we can only offer Mr. R. our sincere congratulations on the success of his first effort; and on the well-earned encouragement which he has received. We add the outline of his plan, in the hope that many of our readers will be induced to peruse his sermon, and to judge for themselves of its merit. Four introductory propositions lead in the fifth, upon which the strength of the argument employed in the sermon is founded. '1. The Hebrew writings of the Old Testament are genuine, authentic, and divine. 2. These writings thus acknowledged by both Jews and Christians to be divine, contain a great variety of predictions, or prophecies of events in after-times to come to pass:' the 'nature' and 'subjects of these predictions are examined.' '3. All the prophecies contained in the Old Testament, and particularly those which relate to the Messiah, must be, in due time, and in their regular precision, fulfilled. 4. When at the time appointed for the accomplishment of any given prophecy, an event occurs, or a character arises, in which, or in whom, the peculiar circumstances and features of that prophecy are found; without the possibility of successful imposition, we are bound to regard the prophecy as fulfilled in that event or character; and no longer to expect another and a future accomplishment. 5. At the period fixed in the calculations of the ancient Jews for the appearance of the Messiah; and at the time, and under the precise circumstances predicted by the prophets, an extraordinary person did arise in the land of Judea, known by the name of Jesus Christ, professing himfelf to be the Messiah, who gained in hislife-time considerable credit to his testimony; which credit since his death, has been wonderfully strengthened and enlarged.' This last proposition is thus elucidated. '1. There lived in the time of Augustus Cesar a person called Jesus Christ. 2. The writings of the Evangelists contain upon the whole an authentic narrative of his life and doctrines. 3. Jesus Christ professed himself to be the Messiah. 4. Jesus Christ was born at the period anticipated by the ancient Jews. 5. Jesus Christ was born at a period when the world was in a state most favourable for the appearance of the Messiah. 6. The birth, life and death, of Jesus Christ, in all their circumstances precisely correspond with the predictions of the prophets concerning the birth, life, and death of the Messiah.' These propositions contain the *argument* of the sermon, but are by no means to be considered as a specimen of its *style*, which is always glowing, and often brilliant. Several animated and eloquent passages might be referred to, especially the awful description of the evils which overtook the Jews at the siege of Jerusalem. There is rather too much swell and rotundity about the sentences; but time will teach the writer to simplify and retrench whatever is turgid or redundant.

The Poor Man's Evening Portion. *By* R. Hawker, D.D. 12*mo*, 4*s* 6*d*.

THIS volume is an exact counterpart to the Doctor's *Morning* Portion; and will be highly acceptable to the numerous admirers of his writings. For our opinion of the Work, we refer to our Review of the former article (vol. XVIII, p. 30); only we remark, That some of these Meditations are more lengthened than in the former volume; which, as the Work is intended for the poor, we did not consider as desirable. To those unacquainted with the Doctor's writings, we offer the following very short specimen, from p. 456: —

"And at midnight there was a cry made: Behold, the bridegroom cometh; go ye out to meet him." Matt. xxv. 6.

'When Jesus, the Bridegroom of his Church, first came, it was in a moment sudden and unexpected, like the surprize at a midnight hour. And when Jesus cometh to any of his people, it is unlooked for.

Indeed, it is always midnight in the soul of a sinner when the cry is made! But how blessed is the cry when a poor, lost, perishing sinner is advanced to the midnight of death, and on the verge of an approaching eternity, and in that season hears the voice of the Son of God, and lives! How many, like the thief on the cross, or like the jailor at *Philippi*, have been surprised into grace at such seasons, by the sovereignty of Him 'who calleth things that are not, as though they were!' Precious Jesus! in all the circumstances of life, in the midnight of nature, the midnight of carnal security, the midnight of sleep, in which even thy dear children are so liable to be found, oh! that we may hear thy voice, and go forth to meet thee! And, Lord! let the going forth of thy redeemed be, not with the lamp of a profession, but with the enlightened oil of grace, that we may meet thee with all our affections alive, to hail and welcome thy coming; so that 'at midnight, or cock-crowing, or in the morning,' when Jesus saith, 'Behold I come quickly,' our souls may cry out, in joyful reply, 'Even so; come Lord Jesus!'

The Nature and Perpetuity of the Influences of the Holy Spirit: *a Sermon delivered at the Monthly Association of Congregational Ministers and Churches. By* W. B. Collyer, D. D. 8vo, 2s.

It is with much pleasure we have seen in print several of the judicious discourses delivered in these lectures; and we doubt not, should they be at any future time collected into volumes, that they will rank with the most respectable collections of the same nature.

We are particularly pleased when topics of general and prime importance are made the subjects of discussion, as in the Lecture before us, wherein Dr. C. defends the most important fact: 'Of the Nature and Perpetuity of the Influences of the Holy Spirit.' The discourse is founded on John xiv. 16, 17, 'And I will pray the Father, and he shall give you another Comforter,' &c. From this text the preacher examines, 1st, The person whose operations are affirmed. 2dly, The nature of his influences, and, 3dly, Their perpetuity.

Under the first head the *personality* of the Holy Spirit is argued from the personal manner in which the Scriptures speak of him, and from the distinct offices and operations assigned him; and his *divinity* from his attributes, and the rank of equality which he holds with the Father and the Son.

Under the 2d general head 'the influences of the Spirit are divided into ordinary and extraordinary: his miraculous powers and his general influence in changing the hearts, and in the formation of Christian characters. It is to the latter of these the preacher confines himself, in shewing the *perpetuity* of the Spirit's Influences, which he considers, 1st, As a necessary deduction from the preceding principles; and, 2dly, As confirmed by the promise in the text, 'I will pray the Father,' &c.

After a masterly discussion of these topics, Dr. C. very properly concludes with a solemn caution against ridiculing the work and influences of the Spirit; which he considers as awfully approaching the unpardonable sin.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Works of the late Rev. R. Cecil, A.M. Four vols. 8vo, £2. 2s.

Two Discourses before the University of Cambridge, and a Sermon before the Society for Missions to Africa and the East; to which are added, Christian Researches in Asia. By the Rev. C. Buchanan, D. D. 8vo, 9s.

A new and beautiful pocket edition of the Holy Bible, by Mr. Reeves, bds. 17s; morocco, £1. 1s

Cottage Library, vol. IV (to complete the work) half-bound, 2s. 6d.

Brief Narrative of the Rise and Progress of the Independent Church at Newport Pagnell, with a Portrait of Mr. Bull. 8vo, 2s.

RELIGIOUS INTELLIGENCE.

THE SEVENTEENTH ANNUAL MEETING OF The Missionary Society,

HELD IN LONDON,

ON THE 8th, 9th, and 10th DAYS OF MAY, 1811.

THE present is a day in which every thing proceeds on a large scale. Indifference and indecision seem fading away. The conflict is between Religion and Infidelity, — between the Friends of Truth and the Advocates of Error. Men are no longer ashamed or afraid to avow their sentiments; and the zeal manifested by all parties has, at least, a tendency to diminish hypocrisy. In the political world, revolutions are effected in a single campaign of a few months, which formerly were slowly achieved in many years. In the religious world has appeared a similar promptitude and vigour. The question 'Who is on the Lord's side?' has circulated through the empire; thousands have started up at the summons, and have arranged themselves under the banner of the Cross; while their opponents have fallen into their ranks under another standard. The contention is thus put to an issue; and we wait the result, not without interest, but certainly without apprehension. We believe that our fathers would have hailed these times with lively joy, notwithstanding the portentous circumstances out of which they arise; and, for ourselves, we cannot but regard the powerful struggles between the armies of our God and of his Christ, and those of Sin and Satan, when considered in their present astonishing effects, as the pledges of a complete victory, and as the dawn of that period 'when a nation shall be born in a day.' In the meanwhile, our zeal should be redoubled rather than intermitted. — Could the spirits of our Whitefields, Wesleys, Romaines, Fletchers; or, to go farther back, of an Owen, a Baxter, a Watts, a Doddridge, a Flavel, with hundreds scarcely less illustrious, participate the strenuous efforts of these latter days (and who can be assured that they do not?) with what gratitude would they advocate the Cause of our Missionary and Bible Societies! — These Observations are peculiarly applicable to the Missionary Society; the late Meeting of which we record with peculiar pleasure, as displaying an increasing interest in the public mind, and a sphere of usefulness annually enlarging.

The first Public Meeting of the Society was held at Surry Chapel, on Wednesday morning, May 8. The Rev. Rowland Hill offered up the prayers of a great congregation, in the accustomed forms of the Established Church of England. The Rev. Mr. Lothian, of Edinburgh, then prayed in the pulpit. The Rev. Mr. PARSONS, of Leeds, preached from John iii. 30, 'He must increase; but I must decrease.' The preacher first considered the extraordinary character of John; his high office; his preparatory residence in the desert; the great subject of his ministry; the attention excited and the effects produced; his simplicity, self-denial,

mortification, magnanimity, and glorious death. Mr. Parsons then proceeded to the second part of his subject: The Increase of Immanuel's Kingdom, as including every continent, however extensive; and every island, however remote or diminutive. Here he first called the attention of his hearers to the early and rapid spread of the gospel. That the gospel should have been propagated so widely in so short a period, he said, was miraculous. The character of the instruments employed in this work, and of the first converts to Christianity, were ardently recommended to the imitation of Christian Missionaries. The preacher then expatiated upon the certainty of our Redeemer's increase; and finished this part of his subject with an impressive description of that period, when our desolated and distracted world shall be restored to the nearest resemblance of primeval innocence and bliss. The third division was the spirit virtually inculcated in the text; and here the preacher introduced an excellent paraphrase of his text, bearing particularly upon this part of it: 'I must decrease.' This spirit includes, 1, Genuine and supreme love to the Redeemer; — 2, Clear perceptions of the nature of his kingdom; 3, A deep and abiding sense of the importance of the Saviour's increase, even in the most solitary instances and lowest degrees of it; 4, A just estimate of our own personal interest in the increase of the church; 5, An ardent desire to co-operate in every design and labour connected with the prosperity of the kingdom of Jesus, and a willingness to endure any hardships for his glory; and, finally, The necessity of adoring submission to the will of God in all his dealings with us, as the instruments by whom he carries on his work. The whole was closed with impressive addresses to the audience. — The Rev. Mr. Innes, of Trowbridge, concluded the service by prayer. — The Collection for the benefit of the Society, amounted to £341. 12s. 8d.: a very liberal sum, when the commercial and other pressures of the times are considered.

In the evening of the same day, a very large congregation assembled at the Tabernacle at an early hour. The Rev. Mr. Leifchild, of Kensington, prayed. The Rev. Mr. JEFFERSON, of Basingstoke, preached from Zech. xiv. 8. — After a few general observations, by way of introduction, Mr. J. divided his subject under the following considerations: — I. An important period specified: 'It shall come to pass in that day;' namely, the gospel dispensation; — II. A remarkable event predicted: 'Living waters shall go out from Jerusalem.' By these living waters the preacher understands the streams of gospel-truth and righteousness; — III. The wonderful and extensive diffusion of those waters; 'half of them toward the former sea, and half of them toward the hinder sea,' — referring to the geographical situation of Judea, as having eastward the Persian Sea, and westward the Mediterranean; — IV. The perpetuity of these blessings: 'In summer and in winter shall it be.' Having illustrated these particulars, by applying them, as he proceeds, to the diffusion of the gospel, from its promulgation to the present time, and onward to the end of the world, Mr. J. applies his subject, 1st, As affording encouragement to the exertions of the Missionary Society; 2dly, Reasons for contributing to the prosecution of their plans; and, 3dly, Encouragement to pray for their success. — The Rev. Mr. Jackson, of Green Hammerton, concluded. The Collection amounted to £152. 19s.

On Thursday Morning the Annual Meeting of the Society for Business was held in the commodious chapel at Silver Street, occupied by the Rev. Mr. Jones. In consequence of the absence of the Treasurer, Joseph Reyner, Esq. was requested to take the chair. The Rev. Alexander Waugh opened the meeting, by offering up to God solemn prayer for his presence and blessing. The Plan of the Society, and the Minutes of the last Annual Meeting, were read. The Report of the Directors to the Society, including a General Account of their Proceedings during the last year, and the state of all the Missions under the patronage of the Society in different parts of the world, was then read by the Secretary. The Report,

though compendious, occupied about an hour and a quarter, the Missionary stations having become very numerous.

The acceptance of the Report was then moved by the Rev. Mr. Bennet of Romsey, who took occasion to speak at large, and with much animation and effect, on the numerous, extended, and useful efforts of the Society.

The Thanks of the Society to Joseph Hardcastle Esq. the Treasurer, for his most useful services, were then moved by the Rev. Mr. Wilks, and seconded by W. Alers, Esq. Nothing could exceed the warmth of Christian affection and gratitude to that distinguished friend of the Institution, which was universally expressed. A suitable acknowledgement for this vote of thanks was made by the Rev. H. F. Burder, who spoke at some length, on the superior importance of this institution, compared with others, however useful and popular.

The Thanks of the body to the Rev. George Burder, the Secretary, for his indefatigable and gratuitous labours, were next moved by the Rev. John Styles of Brighton, in a speech of much ability and interest. — The Secretary acknowledged with gratitude the honour done him for the eighth time, by this vote, and warmly recommended to the Society renewed and increasing vigour in the pursuit of the grand object, the magnitude of which he maintained is such as justly to claim from the religious world a degree of support far beyond what it has yet attained, however general and liberal.

On the motion of Thanks to the ministers and churches in the country who had made collections, &c. the Rev. Mr. Bogue of Gosport spoke largely, and in a manner peculiarly impressive, pointing out the duty of Ministers and other Christians to contribute liberally to the support of this Institution, the object of which, the glory of Christ and the salvation of millions of souls, infinitely transcend all other objects. 'The proportion of Charity' was strongly insisted upon; and the propriety of contributing very generously to the work, especially by the wealthy, was very powerfully urged. We wish we could convey to our readers a just idea of the weighty arguments by which *large* donations for this most important purpose were enforced. The comparative smallness of what is *usually* given by the *rich* to this object, considering its immense magnitude, was justly exposed; and it was shewn that the body of Christians in this country could easily produce £20,000 annually for this purpose, and that such a sum might easily be raised, if Christians were truly in earnest to diffuse the knowledge of the gospel universally. We sincerely hope that these hints will be duly regarded, and that by generous donations, doubled and trebled subscriptions, by *annual* collections, wherever they are practicable, by the establishment of Auxiliary or Assistant Societies, and by testamentary bequests, the funds of the Society will be so abundantly replenished, that the Directors may be enabled, not only to support and strengthen by additional labourers, as from every quarter they are earnestly importuned to do, the Missions already commenced, but to send out a far greater number of Missionaries to various and populous regions of the globe, yet covered with the dreadful shadow of death.

The meeting was enlivened by letters from America, from which it appears that several young men who have been studying Divinity at Andover College (Massachusets) are desirous of devoting themselves to Missionary labours: their names are Adoniram Judson, jun. A. M.; Samuel Newell, A. B.; Samuel Nott, A. B.; and Gideon Hall, A. B. The most honourable testimony is given by the Professors of the College, the Rev. Doctors Griffin, Woods, and Stuart, and by other ministers, to their talents, industry, piety, and qualifications for the work proposed. It appears that the Missionary Society by which these young men are patronized, have as yet no sufficient funds for the support of foreign and extensive Missions; it is their desire and expectation that they may obtain a sufficient support in America; they have therefore opened a communication with the Society in London, requesting assistance for the present. Mr. Judson, one of the

young men, has been sent to negociate this business; and after having been taken by a French privateer and carried into Spain, obtained his liberty just time enough to reach London at the Missionary Anniversary.

This communication excited the most lively interest in the large assembly, and a resolution was unanimously passed, expressive of the approbation of the Society, who hailed this event as the commencement of Missionary operations, which, it is hoped will soon spread throughout the United States, and furnish numerous and able Missionaries, as well as ample funds for the extensive spread of the gospel in foreign countries. The time would not permit various other communications from abroad to be read; and the assembly was dismissed after a prayer offered by the Rev. Mr. Slatterie. A Collection was, for the first time on this occasion, made, which amounted to £60.

On Thursday evening a very numerous congregation assembled at Tottenham Court Chapel. The prayers were read by the Rev. Mr. Huckwell, the Curate; after which, the Rev. Mr. Durant, of Poole, prayed extempore. The Rev. Mr. STEVEN, Minister of the parish of Kilwinning, near Glasgow, then preached from John i. 9. The Introduction was chiefly drawn from the context; which presents a striking contrast between Jesus Christ and John the Baptist. The Plan of the discourse was to contemplate, I. The elevated character here given of the Christian Doctrine: it is 'the true light;' — II. The wide-spreading influence, or the extensive effect which this *saving light* is destined ultimately to attain: 'It lighteth every man that cometh into the world.' After which discussion, the preacher concluded by deducing such reflections as the subject suggested and the occasion required. Under the first head, a striking contrast was exhibited between the just and enlarged views of divine things which Christianity unfolds, and those grossly erroneous and defective notions of them which universally prevail where the gospel is unknown, particularly with regard to the character and government of God, the moral nature and condition of man, the way of salvation, the rule of duty, and the eternal world. Under the second head, after noticing some criticisms respecting the construction of the passage as it lies in the original language, Mr. Steven illustrated the proposition he deduced from it, as referring to the universal diffusion of this true light, and as implying that this universal diffusion shall be attended with an efficacy and success almost equally extensive. The following reflections were then deduced: — **1st**, How unreasonable, how cheerless, and how hazardous a system is that of Infidelity, which aims at the extinction of 'the true light,' which denies its necessity, and would deprive men of all its advantages! **2dly**, What lively gratitude is due to the Father of Lights for this good and perfect gift, — the glorious gospel, which is able to make us wise unto salvation! 3dly, How tenderly should we commiserate the state of the blinded nations! and how should we employ our utmost efforts to spread the light and influence of true Christianity amongst them! This discourse was concluded by a pathetic and impressive Address: First to the Directors, and then to the Patrons and Supporters of the Missionary Society, warmly recommending the most generous contributions and persevering zeal in support of this noble Institution. — The Rev. Mr. Raffles, of Hammersmith, concluded with prayer. The collection at the doors amounted to £ 208. 1s. 6d.

The Hymns at these services were read by the Rev. Messrs. Redford, Harrison, Hartley, Tracey, Kerby, Stenner, May, and Gleed.

At St. Bride's Church, in Fleet Street, a congregation assembled more numerous, we think, than on any former occasion, at that spacious building. The Rev. Mr. Jones, the Curate of the Parish, read prayers. The Rev. Mr. WILCOX, Minister of Ely Chapel, and Lecturer of St. George's, Southwark, preached from Malachi i. 11, 'For from the rising of the sun, even unto the going down of the same, my name shall be great

among the Gentiles; and in every place, incense shall be offered unto my name and a pure offering; for my name shall be great among the Heathen, saith the Lord of Hosts.' The preacher considered the text as, 1st, Leading to an enquiry into the object of this Institution; 2dly, Shewing the word of God to be our warrant and encouragement in pursuing it; 3dly, That the agitated state of the world is favourable to Missionary exertions. — The collections amounted to £ 235. 17s.

At the Adjourned Meeting of the Society in the Afternoon, Thanks were voted to the Rev. Ministers who preached at this Anniversary, for their excellent sermons; with a request that they might be printed, for the benefit of the Society. As they will go immediately to press, it is hoped that they may be ready for publication, together with the Report and List of Subscribers, &c. in the course of July. — The Thanks of the Meeting were also voted to the Ministers, Churchwardens, and Managers of the several places of worship in which the Society assembled.

Sion Chapel was filled at an early hour; and a great number of persons were unable to procure admission. To prevent their total disappointment, the Rev Messrs. Hyatt and Reby gave exhortations to them out of doors. The Rev. Mr. Bogue delivered a short but impressive address to the vast congregation assembled in the Chapel; the Rev. George Townsend offered up the general prayer; the Rev. Rowland Hill, who presided on this occasion, set apart the sacramental elements by solemn prayer and thanksgiving. The Bread was distributed by the Rev. Messrs. Brooksbank, Cobbin, Dobson, Evans, Harrison, Hawkesley, Hunt, C. Hyatt, Jackson, Jones, Kerby, Keikman, Lewis, W. Mather, Pyne, Raffles, Smart, and T. Williams; the Wine by the Rev. Messrs. Clift, Clout, Collison, Davies, Geary, Hockley, Hopkins, Hoppus, Jones, W. Kent, B. Kent, Lloyd, Maslin, Milward, Morrison, Slatterie, Torr, and Waller.

During the distribution, appropriate exhortations were given to the communicants by Dr. Collyer and Mr. J. Townsend; Mr. Kemp of Swansea addressed the spectators, who were seated in the galleries. Suitable hymns were intermingled with the prayers, &c. and were given out by the Rev. Messrs. Gore (of Arundel) J. Hyatt, Mark Wilks, jun. and Platt. The Rev. Matthew Wilks concluded the solemnities of the day and of the whole Anniversary, by an impressive address to the vast congregation, and a solemn prayer to the Great God our Saviour. — The concluding collection at this place amounted to £ 220. 12s. 6d.

Thus concluded the SEVENTEENTH General Meeting of this Society, — a meeting not exceeded in interest or in attendance by any of the former. Indeed, at some of the places the congregations were greater than before, a greater number of young ministers thought to have been present: — a circumstance which affords us much pleasure, as we may hope that when the present set of men who were concerned in the first formation of the Society have left the stage of action, another will come forward with greater ability and zeal to forward the grandest work in which mortals can engage. And if we may form a judgment of the love and zeal of the people towards the glorious cause, by the very liberal contributions which were made, we may reasonably conclude that a regard to the Institution has not diminished, but greatly increased; — for if the pecuniary circumstances of the times are duly considered, we cannot but express our admiration at the amount of the collections. That in times of embarrassment like the present Twelve Hundred Pounds should be voluntarily given at the doors, is a proof that the silver and gold which are the Lord's are at his disposal, and that his people feel it a privilege and a pleasure to contribute them freely when his cause requires it. To Him be the glory of all that has been said, and done, and given on this interesting occasion! and may the recital rouse the zeal of our friends in town and country who could not be present, to witness these delightful and profitable solemnities!

Society for the Support and Encouragement of SUNDAY SCHOOLS *in England, Wales, Ireland, and adjacent Islands.*
The Right Hon. Lord BARHAM, *President.*

AT the Annual General Meeting of this Society, held at Boston's Coffee-House, Cornhill, on Wednesday, the 17th of April, JOHN WILLIAM ADAM, Esq. in the Chair. — The Committe reported, That since the last General Meeting, 88 Schools had been added to these which were previously upon the Society's List, and assistance had been repeated to 42 other Schools formerly established; for which, and the new Schools before stated, they had distributed 10,140 Spelling Books, 1916 Testaments, and 105 Bibles. That since the commencement of the Institution they had issued 302,972 Spelling Books, 65,481 Testaments, and 7869 Bibles, to 3491 Schools, containing upwards of 285,000 Children. In addition to which £4179 18s. 5d. has been given, in very small sums, to such Schools as were found, from particular circumstances, to stand in need of pecuniary aid.

The zeal for conveying instruction through the medium of Sunday Schools, appears in no degree abated. That they are attended with the most beneficial effects to the children of the Poor, has long been demonstrated by indisputable evidence, of which the Committee have recently received many pleasing and unequivocal testimonies.

The effect of the Society's patronage towards the Pricipality of Wales, begins to display itself in a manner which promises the most extensive and happy results, there now being scarcely a district remaining where its beneficial influence has not been felt.

The accounts from Ireland cannot but gratify every serious mind That important, but too long benighted, portion of the British Empire, already exhibits an aspect which portends a rapid and general diffusion of religious light, civilization, and moral order, calculated to excite all the energy and draw forth all the resources of Christian benevolence to render such effects general and permanent.

In awakening the Country (under the Divine Blessing) to a sense of the advantages derivable from Sunday Schools, the Society had effected a momentous object; and they congratulate the Public at large upon the satisfactory proofs which they are continually receiving of the utility of the Institution. The work of instruction is, however, far from being complete. Multitudes among the poorer classes of our countrymen remain still unable to read those Scriptures, 'which are able to make them wise unto Salvation.' And although few or no applications, which fall within the design of this Institution, are dismissed without some degree of relief, yet that degree is necessarily proportioned to the limited means which the Society possess, when compared with the numerous demands which they have had to supply, or have been invited to assist.

It is therefore hoped that such a zeal will be kindled in support of this good cause, as will enable the Society to prosecute their laudable designs in promoting the important objects of religious and social happiness, on a scale so extensive as to meet the wishes of its Members, and the wants of the British Community at large.

Subscriptions and Donations will be thankfully received at the following Bankers: —Messrs. Down, Thornton, and Co. Bartholomew Lane; Messrs. Hoare, Hill, and Barnetts, Lombard Street; Messrs. Martin, Stone, and Co. Lombart Street; and at No. 19, Little Moorfields, by T. SMITH, Secretary.

ON Wednesday, the 1st of May, THE BRITISH AND FOREIGN BIBLE SOCIETY held their Seventh Anniversary at the Free Mason's Tavern, Queen Street, Lincoln's Inn Fields. The Report was read, as usual, by Lord Teignmouth, the President; and the Thanks to his Lordship were moved in a very impressive Address by the Bishop of Durham. The facts detailed in the Report, and in the Extracts of Correspondence with which it was

followed, were peculiarly interesting and satisfactory; and evinced the successful operation of the Society in the pursuit of its object over a large proportion of the world. It appeared, that besides the three great Societies to which this Institution has given birth, on the European Continent, and the Corresponding Committee in British India, it has been instrumental in producing by its example or encouragement, Sixteen similar Societies in the United States of America. It appeared also, that the Society had made considerable progress in the course of the last year, in augmenting both its influence and its funds; not less than Seventeen new Auxiliary Societies in Great Britain, among which is comprehended one in the important town of Liverpool, having been added to its list within that period;—but, for particulars, we must refer to the Report itself; which, with very copious Correspondence, List of Subscribers, &c. will be speedily issued from the Society's Depository, No. 169, Fleet Street.

The attendance at this Anniversary was very numerous, and highly respectable. Among the principal persons present, many of whom took a share in the business of the day, were, besides the President, the Bishops of Durham, Salisbury, Norwich, Clone, and Clonfert; Lords Gambier, Headley, and Harrowby; Messrs. Wilberforce, Grant, H. Thornton, Babington, Vansittart, Percher, &c.; and it was truly gratifying to witness an assembly, consisting of at least eighteen hundred persons of different ranks, and of almost every Christian denomination, evincing the greatest harmony, and the most lively interest in the truly benevolent purpose of sending forth the holy Scriptures, without Note or Comment, 'to every nation, and kindred, and tongue, and people!'

LONDON FEMALE PENITENTIARY.

The Fourth Annual Meeting of this Institution was held on Tuesday, the 7th of May, at the New London Tavern, Cheapside, at which Thomas Thompson, Esq. M. P. presided; and a greater number of subscribers attended than on any former occasion. A very interesting Report of the last year's proceedings was presented, from which we learn, That the impediments which have occasioned the delay of erecting additional buildings, are in a great degree removed; and it is expected the enlargement of the Asylum will be speedily begun, and completed before the end of this year; which, when effected, will supersede the necessity of the Infirmary in John Street, and will be sufficiently spacious to contain nearly double the number of objects. Since May, 1810, 157 Females have *applied* to be received, the average of ages are 28, most of them being from 25 to 35. Of these several had not lived in open vice: many of them had been well brought up: some were not in necessitous circumstances; and a considerable number appeared to be in indifferent health. The alleged *causes* of their applications are stated; among which instances have occurred of females applying for admission in consequence of the laudable and compassionate entreaties of those who had left the house, after having themselves been benefitted. Thirty-four have been received during the last year, the greater part of whom were betrayed at a very tender age, under the promises of marriage;—some, lured by the prospect of better wages and fine clothes, had left the country for London;—others, from a vain curiosity to see the metropolis, had been inveigled by bad men, or designing women, into ruin: not a few had fallen by attending fairs and country wakes; and some, from the love of dress, had been led into temptations to dishonesty; and then, having lost their character, into habitual vice. Eight of the women have been reconciled to their friends; included in which number are two who have been reconciled to their husbands; and 13 have been put out to service. Of those placed out in service, previously to the last Anniversary, the Report speaks in general very favourably; three of the women have

received the one guinea reward for having lived a year in their places, — and one of these the two guineas reward, for having completed her two years of service. One of them, on being presented with the reward, requested to return it to the Committee, expressing herself as follows: — 'I request you will accept of it as a free-will and thank-offering from a happy penitent, whose soul and body have been snatched from destruction, through the means afforded by this Asylum of mercy; and, I hope, every year to send my subscription.' Two of the young women have died within the last year; and an account of their experience is subjoined in the Appendix.

His Royal Highness the Prince Regent has honoured the Institution with his patronage. Among other donations, a lady has presented the charity with two several donations of £100 each, in the last and preceding years; and another lady at Cambridge, has, by her own individual exertion, collected £48 12s. 6d. and transmitted it to the Society. Much, however, still remains to be done in the augmenting of the funds, to enable the Committee to accomplish the proposed enlargement.

A Penitentiary has been established at Liverpool, that at Hull having been announced at the Annual Meeting in 1810. The Committee conclude their Report by taking a retrospective view of the general good conduct of the penitents admitted into the Asylum from the commencement of the Institution to the present period; and which, as to industry, decency of deportment, and love to religious duties, far exceeds the most sanguine expectations of both Committees; — contrasting it with their former wretched state, and not hesitating to say, that when the great difficulties attending the management of an Institution of this kind are duly weighed, the success with which it has already been crowned, not only affords ground for hope, but presents an earnest to the supporters of it that, by perseverance and the blessing of God on their labours, they shall be instrumental in reclaiming numbers of miserable wanderers from the broad destructive road of sin into the paths of peace and true holiness.

The Right Honourable Lord Carrington, through the medium of the Chairman, presented the Institution with a donation of £50. The Chairman gave £25, in addition to a former donation; — added to which were several other sums given by gentlemen present towards the building.

Statement of the last Year.		*Statement from the Commencement to the present Period.*		
In the House in May, 1810	47	Applications	523	
Received from May, 1810, to May, 1811	34	Received	193	
	—81	Reconciled to Friends		26
Reconciled to Friends	8	Put out to Service		30
Put out to Service	13	Discharged		18
Sent to Hospitals and Parishes as incurable	4	Left the Hospitals		3
Dismissed	2	Eloped		10
Eloped	4	Died		5
Died	2			—
	—33			85
		In the House		48
Now remaining in the House	48			133

The Ladies, who are Subscribers to this Institution, held their Meeting the same hour, at No. 5, Cateaton Street, at which about 300 attended. Lady Inglis, presided. The Report was read to them; and several donations and subscriptions were made.

In the evening a Sermon was preached for the Institution, at St. Lawrence Jewry Church, by the Rev. Melville Horne, A. M. which was very interesting and impressive. We understand it is in the press; and also that

preached the last year by the Rev. Legh Richmond, which is to form the first of a Series of Annual Sermons for the Institution.

☞ Such Ladies as are skilled in *Water Colour Painting* will much assist the Institution, by gratuitously sending any specimens of their talents to Mrs. Stibbs, to decorate the Fancy Works made in the House.

RELIGIOUS TRACT SOCIETY.

On Thursday, the 9th of May, the Religious Tract Society held their Twelfth Annual Meeting at the City of London Tavern, in Bishopsgate Street, London; on which occasion nearly 700 persons were assembled, who were highly gratified by the Report of the Committee, and the interesting communications of several gentlemen present relating to the spiritual benefits derived by many from the reading of Religious Tracts.

It appeared from the Report of the Committee, That this Society continues to pursue its object with vigour, and that new channels are daily opening for the distribution of Tracts in foreign parts; and in some Roman Catholic countries they have been thankfully received by the inhabitants of various ranks, from those in high life down to the abject and p tiable GALLEY SLAVE.

The increasing interest which is felt by the religious public in this mode of diffusing Divine Truth, will be evident to our readers, when we state that, during the last year, the Society has issued nearly *Two Millions* of Tracts, being almost half a million more than in the preceding year, although their gratuitous issues to the army and navy, to foreign prisoners of war, and to foreign parts, has been less than in former years; their attention to this important field for enlightening the minds of those who are ignorant and destitute of other means of grace, being necessarily circumscribed by the narrow limits of the Society's Funds.

Several Clergymen and Dissenting Ministers addressed the Meeting with much animation on the importance of distributing Religious Tracts, and the advantages thereby derived to the church of Christ; others urged the necessity of attention to the augmentation of the funds, either by Congregational Collections or otherwise, in order to enable the Committee to avail themselves more fully than heretofore of the various opportunities that may offer for thus sending forth rays of light and truth into the dark nations of the earth.

The whole of this numerous assembly departed rejoicing to find that this Society, which was at the first but as a grain of mustard seed cast into the ground, had now become a tree, whose branches are extending over the whole earth.—May the Lord of Hosts continue to water it abundantly with his Holy Spirit!

HIBERNIAN SOCIETY.

THE Annual Meeting of the Hibernian Society for the Diffusion of Religious Knowledge in Ireland, was held at the New London Tavern, Cheapside, on Friday, May 10, at Seven in the morning. The Meeting was much more numerously attended than on any former occasion.

The Report, which was read from the Chair, was of such a nature as could not fail to excite the deepest interest; especially the recent communications from Ireland respecting the violent opposition of the Popish Clergy, who are straining every nerve to prevent the instruction of the Children of the Poor by means of this Society. So powerful and determined is this opposition in one of the darkest provinces in Ireland, that, to use the language of a correspondent residing on the spot, 'It certainly will issue in the annihilation of our schools, now twenty in number, or the annihilation of priestly authority in this kingdom. I am collecting documents to transmit, which, if brought to light, will be a deep blow to Catholic pretensions.'—We were happy to find that these docu-

ments did arrive in time to be laid before the meeting; and that they will appear in the printed Report for this year. We shall in a future Number give some extracts from them; and when the final result is known, will lay it before our readers.

At the conclusin of the Report, several gentlemen addressed the Meeting in a very impressive manner, on the importance of the Institution, and the necessity of Pecuniary Aid, to enable the Society to carry their plans into effect for the Education of the Poor by means of free-schools; which, were the funds adequate, might be extended throughout the island, and produce incalculable benefit.

MISSIONARY COLLECTIONS, &c.

At the Anniversary Meeting in London.

	£	s.	d.
Collection at Surry Chapel, Rev. E. Parsons £338 10 8			
Collection at the Tabernacle, Rev. J. Jefferson 152 19 0			
Collection at Silver Street Chapel . . 60 0 0			
Collect. at Tottenham Court Chapel, Rev. J. Steven 200 2 0			
Collection at St. Bride's Church, Rev. J. Wilcox 238 17 0			
Collection at Sion Chapel . . . 220 0 0			
	1210	8	8
J. H. L. T.	5	0	0
A Friend, by the Rev. Mr. Jerrard, Coventry . .	2	2	0
Ditto, by ditto	1	0	0
G. B. Leicestershire	0	10	6
Lieutenant in the Royal Navy, by Mr. E. Bishop, Sheerness .	30	0	0
Φ	5	0	0
Eros	1	0	0
J. W. P. P.	5	0	0
United Subscription of the Silver Street Praying Society, by the Rev. E. J. Jones . . .	10	0	0
A Silver Street Friend, by ditto . .	2	0	0
Society of Young Men, at Lady H.'s Chapel, Worcester, by Rev. Mr. Lake . . .	1	14	0
Rev. Mr. Bottomley and Friends, Scarborough . .	7	7	0
Fetter Lane Auxiliary Society (Rev. G. Burder's) for 1811, by Jos. Bunnell, Esq. . . .	35	0	0
Rev. J. Savill and Congregation, Colchester . .	46	0	0
Rev. W. Smelle and Friends, Great Grimsby . .	5	0	0
A Friend, by the Rev. C. Buck . . .	1	5	0
L. U. by the Rev. G. Burder . . .	5	0	0
H. H.	2	2	0
R. S. G.	1	1	0
Rev. T. Helmore and Congregation, Kidderminster .	30	0	8
A Friendly Society, by Mr. Helmore, ditto . .	1	1	0
Rev. Mr. Frost and Congregation, at Dunmow, after a sermon preached by the Rev. Mr. Foster, of Malden .	15	4	4
Rev. Mr. Lambert and Friends, Hull . .	40	0	6
Collection at the Chapel at Reading, after Sermons preached there by the Rev. T. Raffles . .	71	0	0
Rev. Dr. Cracknell and Friends, Weymouth . .	10	0	0
A few Young Persons in St. George's in the East .	4	11	0
Rev. Mr. Harris and Friends, Fordham . .	12	0	0
Mr. Sleigh and Congregation, Salisbury . .	16	0	0
Mr. Bogue and ditto, Gosport . .	90	3	6
Mr. Ray and Friends, Sudbury . .	22	7	0
Mr. Fisher and Congregation, Harleston .	12	4	7
Mr. Winton and ditto, Exmouth . .	7	0	0
A few young Gentlemen, at the Rev. Mr. Lloyd's School, Southgate, Middlesex	2	2	0

	£.	s.	d.
J. G. Canterbury	1	1	0
Subscriptions from Southampton £ 36 12 6			
Donations from ditto 9 12 0			
Collection at the Meeting, do. and additional 6s. 6d. 14 14 6			
	60	19	0
Ditto at Busleton, by Mr. Chapman	3	0	0
Ditto by the Rev J. K. Martyn, at Pertenhall and Kimbolton	5	19	0
Rev. J. Arrow and Friends, Godmanchester	10	6	6
A few Young Men of Mr. Savill's Congregation, Colchester	2	0	0
A Friend to the Society	2	0	0
Rev. Dr. Collyer and Friends, Peckham	34	10	3
Mr. Smart and ditto, Stirling, North Britain	10	0	0
A few Friends at a Prayer-Meeting in Pear Street	3	16	1
Eve	1	1	0
Bethiah	1	1	0
Rev. Mr. Weaver and Friends, Shrewsbury	61	18	6
Isaac Sloper and Congregation, Beccles	8	5	0
Mr. Hopkins and ditto, Christchurch, Hants.	14	14	0
Mr. Hillyard and ditto, Olney	16	9	3
Mr. Gore and Friends, Arundel	3	9	0
R. Hartley and Congregation, Lutterworth	22	14	9
Mark Wilks and ditto, Salisbury	30	7	6
W. Wildbore and ditto, Falmouth	16	0	0
Ditto, Totness	11	9	0
The Good Intent Society	3	3	0
A few Young Ladies at a Boarding School, by Rev. Mr. Maslin	1	11	6
A few Friends at Burnham, by J. Tramper	11	13	8
A few Young Friends at Staines, by Rev. Mr. Yockney	7	5	6
Rev. Mr. Kent and Congregation, Croydon	16	0	0
A Friend, left in the Vestry-Room, Silver Street Chapel	3	16	8
Collected at Alton, by Mr. Milne	16	5	0
Rev. Mr. Scamp and Friends, Havant	23	1	6
Mr. Freer and ditto, Uxbridge	11	6	6
Mr. Jefferson and ditto, Basingstoke	26	12	6
Mr. Roby and Congregation, Manchester, after Sermons preached by the Rev. Joseph Fletcher	52	10	1
W. Kingsbury and Friends, Caversharm	8	18	6
A Lady, by the Rev. Dr. Haweis	20	0	0
Rev. James Small and Congregation, Axminster	24	0	0
J. B.	1	1	0
A Friend, by the Rev. Dr. Winter	3	0	0
Two Gloucestershire Friends, by the Rev. Mr. Jeary	2	0	0
Rev. B. Pyne and Congregation, Duxford	13	13	0
J. T.	1	0	0
A Friend, by the Rev. C. Buck, 1*l.* — ditto, by ditto, 9*s.* 6*d.*	1	9	6
A few Friends, at Northop, Flintshire	1	11	6
Rev. Mr. Slatterie and Friends, Chatham	6	7	6
A Friend, by the Rev. Mr. Thomas, of Bruton	2	0	0
Teachers, Children, and Friends of a Sunday School in Shoreditch, collected at a Meeting for Prayer, for the Success of the Missionary Society, by Mr. T. Edgeill	2	3	6
G. W. by Mr. Emerson	2	0	0
A Friend, by Mr. A. Pellatt	2	2	0
W.	1	0	0
A Friend, by the Rev. Mr. Wilks	1	1	0
Custos Domus Dei, by ditto	0	10	6
Mrs. Puget	10	10	0
A Friend, at the Annual Meeting	1	1	0
A Friend, by the Rev. J. B. Innes, Trowbridge	200	0	0

TOLERATION ACT.

Our readers will doubtless recollect, that Lord Sidmouth has repeatedly given intimations to the House of Lords of his intention to propose some explanation, or amendment, of The Act of Toleration. His Lordship has at length introduced the long-expected bill. He spoke in high terms of the Toleration Act; which he declared it was not his intention to injure; but he conceived that it had been abused, and that very improper persons had intruded themselves into the ministry; such as blacksmiths, chimney-sweepers, pig-drovers, pedlars, coblers, &c. He therefore proposed certain regulations, of the nature and tendency of which our readers will form a judgment from the various Resolutions of different bodies of Dissenters and Methodists, who have fully considered the subject. The object *proposed* by the intended bill is to prevent abuses; but his Lordship appears, by his introductory speech, to aim chiefly at the prevention of further Sectarianism, by means of Itinerant preachers; for without such measures as those proposed, his Lordship expressed a fear that we should have *a nominal established church*, but *a sectarian people*. It is, therefore, as we apprehend, to stop the progress of village preaching, and to clog with difficulties, in many cases insuperable, the attempt of a poor, plain man to instruct his ignorant neighbours.

To prevent, if possible, the enactment of the measures proposed by Lord S. the Dissenters of all denominations, including Methodists of various classes, have been remarkably active and united.

The Ministers of the three denominations of Protestant Dissenters (Presbyterians, Independents, and Baptists) resident in and about London, have, for nearly a century, we believe, regularly associated, and have assembled, at least annually, for the management of their affairs. A Committee was appointed by them, about two years ago, to attend to the progress of the bill which the noble Lord had signified his intention to introduce. As soon as the provisions of this bill were made known, the Committee called a General Meeting of the whole body, on Thursday, May 16. The Meeting was uncommonly numerous; and the discussions which took place were conducted with candour and harmony.

Library, Red Cross Street, May 16, 1811.—At a numerous Meeting of the General Body of Protestant Dissenting Ministers, of the three denominations residing in and about the cities of London and Westminster, regularly summoned to deliberate on the means of opposing the Bill introduced into the House of Lords by Viscount Sidmouth, which has a tendency to narrow the provisions of the Toleration Act, the following Resolutions were unanimously adopted:—

1. That the right of peaceably assembling, for the purposes of religious worship and public instruction, according to the dictates of our own consciences, belongs to us as men, as Christians, and as members of civil society; that this right ought not to be abridged or controuled by any secular authority; and that we cannot consent to the alienation or surrender of it, without criminality on our own parts, disrespect to the memory of those from whom we have, under Providence, received it, and injury to the best interests of our descendants and successors; to whom it is our duty, as far as we are able, to transmit it inviolate.

2. That this right has been recognized and maintained, from the Revolution to the present day, partly by a liberal construction of the Toleration Act, and partly by the protection of the illustrious Princes of the House of Brunswick; and that it would betray a want of confidence in the favour of our Sovereign, in the justice of the Legislature, and in the spirit of the times, to submit to any proposed restrictions of this right, in passive silence.

3. That as faithful and loyal subjects, attached to the civil constitution of our country, and desirous of

contributing to that tranquillity and union on which its permanence and prosperity very much depend, we cannot forbear expressing our regret that any measures should be proposed which have a tendency, by abridging our liberty as Protestant Dissenters, and restraining the exercise of social worship among those with whom we are connected, to excite dissatisfaction and discontent at the present interesting crisis; and more especially at a time when we had reason to hope that our liberty would have been enlarged instead of being restrained; though we are peaceably waiting for that period in which this happy event shall take place, and penal laws no longer have any operation in the province of religion.

4. That the Bill now introduced into the House of Lords appears to us inconsistent with the unmolested liberty which we have long thankfully enjoyed; repugnant to our principles and profession as Protestant Dissenters, who disavow the authority of the civil magistrate in the province of religion, and imposing restrictions which will be in various respects injurious and oppressive.

5. That it is our duty, on our own behalf, and on behalf of our brethren, as well as with a view to the cause of religious liberty in general, to make every constitutional effort in our power for preventing this Bill from passing into a law; and that for this purpose a Petition be presented by this Body to the House of Peers.

DAN. TAYLOR, Chairman.

It is, we believe, generally known, that there is a body of (lay) gentlemen, usually styled 'The Board of Deputies,' whose province it is to support the civil rights of the Dissenters. These gentlemen are appointed *annually* by the congregations of Protestant Dissenters in and about London; and have rendered very important services to the whole body. These gentlemen also have been attentive to the present business; and have made and published the following Resolutions: —

At a Meeting of the Deputies appointed for supporting the Civil Rights of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, May, 15, 1811, WILLIAM SMITH, Esq. M. P. in the Chair: —

Resolved, That liberty of conscience, comprehending the freedom of public assemblies for religious worship and instruction, in such forms and under such teachers as men shall for themselves approve, is the inalienable right of all; in the peaceable exercise of which they are not justly controlable by the civil magistrate.

Resolved, That this liberty has been generally recognized in the practice of the British Government since the era of the Revolution, under the construction of the statute commonly called the Toleration Act: thus, whatever may have been the letter of the law, the spirit of Toleration has been extended, and a large portion of religious liberty actually enjoyed.

Resolved, That we have beheld, with great concern, a Bill lately brought into Parliament, designed, as appears to us, to abridge such religious liberty, and having a tendency to deprive the lower classes of the community of those opportunities which they have so long enjoyed, to attend public worship and religious instruction under teachers of their own choice.

Resolved, That, as Deputies appointed by large and respectable bodies of Protestant Dissenters to attend to their civil rights, it becomes our bounden duty immediately to protest against the principle of such measure, and to point out the unjust and vexatious operation of the aforesaid Bill, as now brought into Parliament.

Resolved, That a Petition against the said Bill, grounded on the principles of the foregoing Resolutions, be signed by the Members of this Meeting, and presented to the Legislature.

Resolved, That the foregoing Resolutions be signed by the Chairman, and inserted in all the public papers. W. SMITH, Chairman.

In addition to these efforts, another and more numerous Meeting has been assembled; consisting not only of regular Dissenters, but also of Methodists, Members of the Establishment, and other Friends of Religious Liberty. We insert also their Resolutions: —

At a Numerous and Respectable Meeting of Protestant Dissenters, of various Denominations, and other Friends to Religious Liberty residing in different Parts of the United Empire, held at the London Tavern, Bishopsgate Street, May the 15, 1811, SAMUEL MILLS, Esq. in the Chair,

It was unanimously resolved,

I. THAT this Meeting believe that there are at least Two Millions of Protestant Dissenters in the kingdom of England and Wales, including persons of opulent fortunes, high literary attainments, and active benevolence: that their exertions have contributed to promote Industry, Knowledge, Good Morals, Social Order, and Public Prosperity. That they are not inferior to any of their fellow-subjects in fervent love to their country, nor in ardent loyalty to their venerable Sovereign, whose early promise, 'TO PRESERVE THE TOLERATION INVIOLATE,' has made an indelible impression on their hearts; — and that any measures which might excite their discontent and enfeeble their attachment, would therefore, at any time, and especially at this period, be inconsistent with the national interest, and with wise and liberal policy.

II. That although this Meeting consider the right to worship God according to individual judgment as an inalienable right superior to all social regulations; and, although they have long anticipated a period when all penal laws for worshipping God according to their consciences would be abolished, they have been unwilling to agitate the public mind for the attainment of their hopes; and presuming that no persons would in this age venture to assail the Act of Toleration, after the ever-memorable declaration of the King, they have been content to regard it with grateful emotions, and to esteem is as an effectual protection from the recurrence of former persecutions.

III. That the persons assembled at this Meeting have received, with great anxiety, the communications frequently made by the Right Hon. Viscount Sidmouth, of his intention to propose Legislative Enactments interfering with the Laws relating to Protestant Dissenters; that they did hope the applications he has received, and the information communicated, would have prevented his perseverance. But they have learned the disappointment of their hopes, and have ascertained the provisions of the Bill which he has at length introduced into Parliament with extreme regret, and with painful apprehension.

IV. That this Bill declares that all the Provisions relating to Dissenting Ministers, contained in the Toleration Act, and in the subsequent Act for their further Relief, were intended to be limited only to ministers of separate congregations; and enacts, 1. That such ministers, upon being admitted to the peaceable possession and enjoyment of the place of minister of a separate congregation, may, on a certificate in writing, under the hands of several 'substantial and reputable Householders belonging to such congregation, signed in the presence of some credible witness, who is to make proof of their signatures upon oath at a general Sessions of the Peace, be permitted to take the oaths, and to sign the declarations previously required, and shall then, and then only, during their continuance to be ministers of such separate congregation, be intitled to all the privileges and exemptions which the former acts had conferred. 2. That any other person who may desire to qualify himself to preach as a Dissenting Minister, must procure several substantial and reputable householders, being Dissenters of the

same sect, and of the same congregation, to certify on their consciences, in writing, to his being a Protestant Dissenting Minister of their sect, and of the same congregation, and to their individual and long knowledge of his sobriety of conversation, and to his ability and fitness to preach: and that such certificate must be proved as before stated, before he be permitted to take the oaths and subscribe the declaration, before he be exempt from the pains, penalties, and punishments to which he would otherwise be liable as a Dissenting Minister. And, 3. That any person of a sober life and conversation, admitted to preach on probation to any separate congregation, must produce a certificate from several Dissenting Ministers (who have taken the oaths, to be also proved on oath at a General Session) of his life and conversation, and to their long previous knowledge, before he can be permitted to take the oaths and subscribe the declaration; and that he may then, during a limited period, to be specified in the certificate, officiate as a Probationer to any dissenting congregation, and be, during a limited period, exempt from prosecution and punishment. But neither of the two last mentioned classes of persons will be entitled to any privileges, or to the exemptions from offices conferred on Dissenting Ministers by the Toleration Act.

V. That the principle assumed as the foundation of the Bill is *incorrect*:—That the Toleration Act authorised any persons to become Dissenting Ministers who conceived themselves to be called and qualified to preach, upon giving security to the state for their loyalty and Christian principles, by taking certain oaths and subscribing certain declarations, and not only prevented their persecution under laws made in times less favourable to civil and religious liberty, but conceiving their labours to be of public utility, granted to them exemptions from all parochial offices and other duties which might interfere with their more important exertions; — That such construction of the Act of Toleration has been sanctioned by the general practice of a century, and has never been impugned by any decision in a superior court of law; and that even if such construction be incorrect, and legislative exposition be required, such declaratory Bill ought to follow the intention of the Act which has subsequently passed; and should extend and not contract, — protect and not impair, the relief afforded by the former ancient and venerable statute.

VI. That the Bill introduced into Parliament is not justified by any necessity, and will be highly injurious; that it is unnecessary, because the evils presumed to result from the abuses of the existing laws, by a few persons who may have improperly taken the oaths required from Dissenting Preachers and Teachers, do not exist but to a most inconsiderable extent; and because the extension of all such abuses has been anxiously, and would be effectually discountenanced by every class of Protestant Dissenters—and that it must be injurious, because it will introduce forms unprecedented, inconvenient, or impracticable, will render Itinerant Preachers, Students of Divinity, Ministers on Probation, and many persons to whose ardent piety and disinterested labours multitudes are indebted for religious instruction, liable to serve all civil offices,—and will expose all ministers, or the witnesses to their certificates, to be harrassed by repeated attendances at different sessions, and to capricious examinations, and unlimited expence,—because, by limiting the right of persons to become Dissenting Ministers, it will impose new restrictions on Toleration; and because it will create a precedent for future attempts at even more dangerous or fatal experiments against Religious Liberty.

VII. That, although most reluctant to interference with political affairs, they cannot but regard the present attempt with peculiar sensations of alarm; and that veneration for their ancestors, regard to their posterity, respect for rights which they can never abandon, and the sacred obligations which they feel, will therefore compel them to

disregard all doctrinal and ritual distinctions, and to unite by every legitimate effort, to prevent the pending Bill from passing into a law, and to oppose the smallest diminution of the privileges secured by the Act of Toleration.

VIII. That from the noble declaration of the liberal-minded and illustrious Prince Regent of the Empire, that he will deliver up the Constitution unaltered to his Royal Father, this Meeting are encouraged to indulge confident hope that a measure so innovating and injurious can never obtain the sanction of his high authority: and they also rejoice that it has not been introduced by his Majesty's government; That respectful application be therefore made to them for their wise and continued protection; That a Petition to the House of Lords against the Bill be signed by all the persons present at this Meeting, and that all congregations of Protestant Dissenters, and other friends of Religious Liberty throughout the Empire, be recommended to present similar Petitions, and that a Committee consisting of persons resident in London be appointed to effectuate these proceedings, and to adopt any measures they may deem expedient to prevent the successful prosecution of this Bill; and that Dissenting Ministers of every denomination resident in the Country, be also Members of this Committee; and that such Committee may increase their number, and that any Three Members be competent to act.

IX. That the following Gentlemen be appointed to be the Committee in London: —

T. Allan, Esq. Rev. R. Aspland, Rev. Mr. Barber, W. Bateman, Esq. W. Blair, Esq. R. L. Brooks, Esq. J. Boggis, Esq. Rev. J. Brooksbank, Rev. C. Buck, Rev. G. Burder, Rev. H. F. Burder, Rev. J. Benson, J. Butterworth, Esq. Rev. W. Chapman, W. Christie, Esq. Rev. G. Collison, Rev. W. B. Collyer, D. D. J. Emerson, Esq. J. Esdaile, Jun. Esq. Rev. J. Gore, Rev. G. Greig, Rev. R. Hill, A. M. Rev. J. Hyatt, J. Hamilton, M. D. Rev. T. Jackson, Rev. E. L. Jones, Rev. J. Liefchild, Rev. T. Lewis, R. H. Marten, Esq. S. Mills, Esq. Ben. Neale, Esq. Oldham Oldham, Esq. Rev. W. F. Platt, Rev. J. Philips, Rev. T. Powel, Rev. T. Raffles, Ben. Risdon, Esq. W. Slark, Esq. Isaac Smith, Esq. Rev. Pye Smith, D. D. Rev. R. Stodhart, R. Steven, Esq. J. Stevenson, Esq. W. Summers, Esq. T. Tapp, Esq. Rev. J. Townsend, W. Townsend, Esq. T. Walker, Esq. Rev. Alex. Waugh, Rev. M. Wilks, Rev. Grif. Williams, J. Wilson, Esq. T. Wontner, Esq. S. Woodward, Esq. S. Yockney, Esq.

X. That these Resolutions be communicated to the Committee for Guarding the Privileges of the Methodists, and to the Deputies and Ministers of the Congregations of Protestant Dissenters of the three demominations in or near London; and that their co-operation and assistance be respectfully invited.

XI. That a Subscription be entered into to defray the Expences which may be incurred, and that all friends to religious liberty throughout the empire be invited to contribute; and that such Subscription be appropriated at the discretion of the Committee.

XII. That a Treasurer be appointed, and that Subscriptions be received by him, and by Messrs. Robarts, Curtis, and Co. and Sir J. Esdaile and Co. Lombard Street.

XIII. That Thomas Pellatt, Esq. of Ironongers' Hall, and John Wilks, Esq. of Hoxton Square, be solicited to act as joint Secretaries to this Committee.

XIII. That the acknowledgments of this Meeting be presented to the Gentlemen by whom it was convened, for the vigilance meritoriously displayed, and for their prompt attention to every attempted infringement of the valuable and long-established rights of Protestant Dissenters.

XIV. That this Meeting present their ardent Thanks to the Chairman, for the attachment to religious liberty which he displayed, by consenting to preside on this occasion, and for the attention and ability which he has manifested.

XV. That their Thanks be also presented to John Wilks, Esq. for the ability and zeal which he has manifested as temporary Secretary,

and for his eloquent and useful exertions at this Meeting.

XVI. That these Resolutions be published in the Newspapers, signed by the Chairman, and that measures be adopted by the Committee, necessary to give them requisite publicity. S. Mills, Chairman.

At a Meeting of the General Committee of the Societies of the late Rev. John Wesley, convened for the Purpose of taking into Consideration a Bill, brought into the House of Lords by the Right Honourable Lord Viscount Sidmouth, intituled, 'An Act to explain and render more effectual certain Acts of the First Year of the Reign of King William and Queen Mary, and of the Nineteenth Year of the Reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers,' held at the New Chapel, City Road, London, the 14th of May, 1811,

It was Resolved,

I. That the said Bill, if carried into a law, will be a great infringement of the laws of Religious Toleration, and will be subversive of the most valuable rights and privileges which we as a Religious Society enjoy.

II. That the said Act will in future curtail the privileges and exemptions of our regular preachers, who are wholly devoted to the functions of their office; and to which they are legally entitled under the letter and spirit of the Act of Toleration.

III. That the said Act will render it very difficult, if not impracticable, to obtain certificates for the great body of local preachers and exhorters; and who are not only an useful part of our Society, but whose aid is essentially necessary in the very numerous chapels and meeting-houses in which our congregations assemble.

IV. That with great grief of heart we have observed of late, a growing disposition, in different parts of the country, to disturb our meetings, even those which are held only for prayer to Almighty God, and to enforce the Penalties of the Conventicle Act upon those who officiate in them; the great inconvenience and heavy expences of which we have already felt. If this system of persecution should be persevered in, the subordinate teachers of our body, to the amount of many thousands of persons in the United Kingdom, will be driven to apply for certificates to protect them from the Penalties of the Conventicle Act, which indeed they cannot obtain under the existing laws without obstruction; but, if the present Bill should be passed into a law, it will be utterly impossible to consider such persons as dissenting ministers, and to certify them under the said Act: therefore, either an end will be put to the functions of a most valuable and useful part of our community, or they will be exposed to all the penalties of the Conventicle Act; the consequence of which will be, that as the people cannot, and ought not to refrain from acts of social worship, and meetings for religious instruction, the penalties cannot be paid, and the prisons will be peopled with some of the most peaceable and pious characters in the country.

V. That a great number of the persons mentioned in the last resolution (as well as a large portion of our Societies) considering themselves as members of the Established Church, to which they are conscientiously attached, will feel it quite incompatible with their sentiments to apply for certificates under the terms of the said Act, which require them to be certified and to declare themselves dissenting ministers.

VI. That the offices alluded to in the Fourth Resolution, are an essential part of the economy of our Societies, which has for its object the instruction of the ignorant and the relief of the miserable, rather than the creation or extension of a distinct sect of religion; and without whose aid the various chapels of our Societies in the United Kingdom, which have cost an immense sum of money in their erection, cannot be supported.

VII. That our chapels have been built, and large sums of money due

upon the same, for which the respective Trustees are now responsible, have been lent and advanced under the most perfect confidence that our system, so necessary for their support, would remain undisturbed; and that those rights of conscience, which our most gracious Sovereign on his accession to the throne declared should be maintained inviolable, would, in this happy and enlightened country, ever be held sacred, and preserved uninfringed.

VIII. That it does not appear to us that the present Toleration Laws are either so ineffectual, or the interpretation of them so uncertain, as to render any Bill necessary to explain them, much less to curtail the benefits intended to be conveyed by them; but on the other hand, we are satisfied, that if the present Bill should pass, the whole Law of Religious Toleration will become more obscure, and its meaning more uncertain; and thus a fruitful source of litigation and oppression will be opened.

IX. That the returns of the Archbishops and Bishops, of the number of Places for divine worship, &c. in their respective dioceses, upon which the present measure appears to be founded, are far from furnishing evidence of the necessity of restricting the operations of religious societies; but, on the contrary, they contain the most decisive proofs (from the inadequacy of the parish churches to contain the inhabitants of the kingdom) that the increasing population calls for all the means of religious instruction which well-disposed persons, of all denominations of Christians, have in their power to afford.

X. That from the manifest effect which the diffusion of religion has had for the last fifty years, in raising the standard of public morals, and in promoting loyalty in the middle ranks, as well as subordination and industry in the lower orders of Society, which so powerfully operate upon the national prosperity and public spirit, we dread the adoption of any measure which can in the least weaken these great sinews of the nation, or restrain the patriotic efforts of any of the Religious Communities of the Country.

XI. That as we deprecate the consequences of the Bill as it now stands, so we cannot see that any modification of it can meet the views of its Right Honourable and Noble Proposer (whose character we highly respect) without essentially deteriorating the indefeasible rights and privileges of those who are the objects of the Toleration Laws.

XII. That, inasmuch as this Act will most deeply affect our Societies, whose moral character and loyalty are unimpeachable, we feel it our duty to declare, that we do not believe there exists among them any practice or disposition to warrant a legislative measure which would abridge our rights and privileges.

XIII. That the introduction of the present measure is as unseasonable as it is needless and oppressive. At any time religious rights form a most delicate subject for legislative interference; but at such a time as this, when not only unanimity but affection for the government and laws of our country are more than ever essential for the patient endurance of the pressure of the times, and the repulsion of the bitterest enemy with which this country ever had to contend, the discussion of these rights is most feelingly to be deprecated. Much irritation,—even worse than political irritation, would be produced, and the ardent affection of many a conscientious and loyal subject would be involuntarily diminished. We are impressed with these sentiments the more deeply, as not a shadow of a charge is brought against our very numerous body; and we can challenge the most rigid enquiry into the moral and political character of our preachers and our people.

XIV. That, abstaining from all observations on the abstract rights of conscience, but with the views and feelings thus expressed, we are most decidedly of opinion that the present measure is radically objectionable, and does not admit of any modification; and we cannot but feel it our duty to oppose the Bill

in all its stages, by every constitutional means.

XV. That we reflect with high satisfaction on the liberal, enlightened, and religious declaration of our most Gracious Sovereign, on the commencement of his reign:—'Born,' said his Majesty, in his first speech from the throne, 'and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne: and I doubt not but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to and strengthen this excellent Constitution in Church and State; *and to maintain the Toleration inviolable.* The civil and *religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my Crown*; and as the surest foundation of the whole, and the best means to draw down the Divine Favour on my reign, *it is my fixed purpose, to countenance and encourage the practice of true religion and virtue.*'—This declaration of our beloved Sovereign has been religiously fulfilled during a long and benificent reign, and has been humbly met by our Societies with the affection it was calculated to inspire. We have built with confidence upon this gracious declaration; and our confidence has not been misplaced. His Majesty has been a shield to the religious of all persuasions, and he has respected the rights of conscience in all; and we cannot doubt that his Royal Highness the Prince Regent, with those just sentiments of truth and sincerity which he has graciously declared shall be the guide of his character and every action of his life, will feel it his happiness to recognize the high natural rights of conscience; and should it please the wise Disposer of all events to restore his afflicted Father to the personal exercise of his Royal Functions, his Royal Highness will feel it amongst the many blessings of his benevolent and liberal administration, that he has, agreeably to the ardent wishes of a great portion of his Majesty's loyal subjects, preserved those sacred rights entire, and returned to his beloved father the *Toleration inviolate.* We have too much confidence in the wisdom and justice of Parliament, to imagine that a measure will be adopted, so obnoxious to such a large proportion of the nation as our Societies and congregations constitute; but, if unhappily we should be disappointed, and, in the dernier resort, we should be driven to submit our case to his Royal Highness, we have already the gratification of his royal Assurance, that he will 'be ready to listen to the complaints of those who may think themselves aggrieved, and regulate his conduct upon the established principles of that ancient and excellent constitution, under which the people of this country have hitherto enjoyed a state of unrivalled prosperity and happiness.'

XVI. That a Sub-Committee be appointed to carry these Resolutions into effect.

XVII. That these Resolutions be printed, and with Circular Letters on the subject, be immediately transmitted to our Societies throughout the United Kingdom, if the Sub-Committee judge it to be necessary.

XVIII. That before any active measures be taken, a Deputation do wait upon the Right Honourable Lord Viscount Sidmouth, with a Copy of these Resolutions, and earnestly entreat his Lordship to withdraw his Bill.

Signed, by Order of the Committee,
J. BUTTERWORTH, Secretary.

On Tuesday morning a Sub-Committee of the Meeting held at the London Tavern waited on the Chancellor of the Exchequer, agreeably to his request, to state their Sentiments of the proposed act; when a very interesting conversation took place; which, we believe, was attended with salutary effects.

We have now the pleasure of stating, from the public prints, the Substance of the Debate which took

place in the House of Lords on Tuesday, May 21. We believe that the speeches, as thus reported, fall exceedingly short of what was actually delivered, in which much strong and manly eloquence was displayed. The unprecedented multitude of petitions brought in by Noblemen, friendly to the Dissenters, astonished the whole house; and to them, under God, we believe that our deliverance from the projected restrictions may be chiefly ascribed.

Earl STANHOPE said, he held in his hand a Petition against the Bill relative to Dissenters, signed by upwards of two thousand persons; and, he had no doubt that if the Bill was persisted in, the Petitioners against it, instead of thousands, must be counted by millions.

The Petition was read; and on the question that it do lie on the table,

The Earl of LIVERPOOL said he had not the slightest intention of opposing the motion. His object in rising was, that the time of the House might be saved. He was perfectly convinced that his Noble Friend (Sidmouth) had been actuated by the purest motives in bringing forward the Bill; and he was satisfied that the object of the Bill had been by many persons much misconceived and mistaken. It was, however, a consideration of great importance, whether the object sought to be attained was equivalent to the inconvenience arising from the agitation and alarm that had prevailed since the measure had been before the House. If there was any one subject more than another in which he thought it impolitic for the legislature to interfere, without a real and absolute necessity, it was on religious subjects. However laudable the object of his Noble Friend might be, still it ought to be considered that the good to be attained by the change proposed was trifling; and that the inconvenience sustained in consequence of the agitation and alarm that prevailed, was very great. Under these circumstances, he suggested to his Noble Friend the expediency of not proceeding any further, and of withdrawing the Bill.

Lord Viscount SIDMOUTH felt very forcibly the importance which must be attached to what had been stated by his Noble Friend, particularly as he knew his Noble Friend spoke the sentiments of government upon this subject. Still, however, he did not think that his Noble Friend had made out a case to call upon him to withdraw his Bill. His Noble Friend had spoken of misconception and mistake; but if the Bill was allowed to go into a Committee, every thing that had given rise to misconception might be remedied. His Lordship was proceeding to explain the objects of the Bill, when

Earl GREY spoke to order, observing that no one could be more clearly convinced than himself, however he might differ with him in opinion upon this subject, of the purity of the motives by which his Noble Friend had been actuated. It was, however, irregular to enter into a discussion of the Bill at the present moment, when there were numerous Petitions against it to be presented; the regular course being to hear them first.

The first Petition was then ordered to lie on the table. A great number of other petitions were presented, and the places they came from mentioned.

Earl Stanhope presented several.
Earl Grey seventy-eight.
The Earl of Moira eighty.
Lord Holland upwards of 100.
The Earl of Rosslyn several.
The Earl of Lauderdale a considerable number.
Lord Erskine about 250.
The Marquis of Lansdowne 100.

After the Petitions had been presented, the Order of the Day was read for the second reading of the Bill, and

Lord Viscount SIDMOUTH again rose. His Lordship expressed his regret at the misinterpretation and misconception, and, he was afraid, he must add misrepresentation of the objects and provisions of the Bill, which had gone abroad. His Lordship explained the Bill at length, pleaded for its going into a Committee, and concluded by moving, that the Bill be now read a second time.

The Archbishop of CANTERBURY, although he was satisfied that if it had not been conceived the Toleration Act was infringed on, the present Bill would not have been so much opposed, was convinced that no such infringement was in reality intended. But although no persecution was intended, and although some misconception might exist on the subject, the flood of Petitions which had come down upon that house, ought to convince their Lordships of the necessity of stopping short for the present. He therefore conceived that more injury than good would result from persisting in the measure; and he thought it would be better not to attempt to press the Bill against the opinions of the Dissenters.

Lord ERSKINE said, that the evidence which they had had in the multi-

plicity of Petitions which he had the honour to present to them against the Bill, left no doubt as to the opinion entertained by the Dissenters on the subject. But it was to be observed that a small part of the Petitions had yet arrived; and if longer time had been allowed, ten times the present number would have been presented. If his Noble Friend would attend but for a few moments, he was confident that he himself would be of opinion that he (Lord Erskine) was justified in thinking that the second reading of the Bill should be put off till that day six months. He said he had no doubt of the purity of the motives of the Noble Lord (Sidmouth). Their Lordships would have imagined, from the discourse of that Noble Lord, that his Bill was necessary, to relieve the Dissenters from errors and misconceptions in their construction of Statutes so justly called the Palladium of British Religious Liberty. But the Act of the Noble Lord was an infringement on the letter and spirit of the Toleration Act. He had formed this opinion before he knew that this Bill was to be opposed by the Dissenters, and that he should have to present 250 Petitions against it.

After a variety of other arguments, he concluded with moving, 'That the second reading should be postponed to that day six months.

The LORD CHANCELLOR said, the Bill was no infringement on the Toleration Act; but when the Toleration Laws had been made grounds of different judicial decisions in different counties, it became necessary to establish their meaning beyond a doubt. It had been said by his Noble Friend (Lord Erkine) if any difficulties should arise, they would at once be settled by a Mandamus; but if such difficulties were only to be settled by a Mandamus, he would venture to say they would never be settled. Upon the whole, he thought it more advisable that the Bill should not be farther pressed at present.

Lord HOLLAND defended his principles against what had been thrown out by the Noble Lord (Sidmouth). He had been stated to express the most contradictory opinions on the subject. 1st, That he had delivered opinions extremely wide on religious subjects; which, if acted on, would subvert the Christian Religion and the Government of the Country; and 2dly, That the Toleration Laws were abominably intolerant. He maintained that every man had a right to preach as well as print what he conceived was for the good of his fellow-creatures; and that if he should injure the tranquillity of his country, he was liable to punishment, in the same manner as every man was entitled, without a licence, to carry arms, though it did not follow that he was entitled to employ them to the injury of another. If any person thought he knew the meaning of the Scriptures, it was his duty to communicate his opinions. He agreed with Locke, that the Toleration Act was not a complete measure, but was the foot-step merely. There were two parts of the Toleration Act,—the first part was a boon, and the second part was merely an admission of what the Dissenters were entitled to. He did not wonder that the Dissenters misconceived the Noble Viscount's Bill: no person could have imagined from the notices of that Noble Viscount, till they saw the present Bill, that its terms would be what they are. After a variety of other arguments, his Lordship concluded with declaring his determination to support the motion of his Noble Friend (Erskine).

Earl STANHOPE said, he did not now rise to oppose the Bill, because it had already got its death-blow. He hoped, however, it would be followed up by a measure of a very different nature. Never since he had been a Member of Parliament had he received so much pleasure as this day, in observing the number of petitions so numerously signed which had been presented against this most wretched Bill. He had heard it said that such was the public feeling, that they would not, at the present moment, be affected by any thing which could possibly happen. The petitions now on their Lordships' table, however, completely gave the lie to this allegation. The event had shewn that there was still a public opinion in this country, and that, when called into action, it could manifest itself speedily, and with effect. He was happy this had occurred. He had never doubted that there was still such a thing as public opinion; and he hoped those Noble Lords who had hitherto doubted the fact, would now be convinced of their error. It was not his object to quarrel with the Bill, because it was already dead and gone, and he did not wish any man to quarrel with its carcase. The Noble Lord had declared the Toleration Act to be abominable. He (Lord Stanhope) was one of those who detested that Act which they called the Toleration Act, and for this reason, because it did not go far enough. He believed he might say, that he was one of

those who had read as many statutes on the subject of religion, not as the lawyers only, but, he might say, as my Lords the Bishops. He had gone through them with a professional man by his side, and with his pen had abstracted and marked off 300 laws about religion from the Statute Book; and he ventured to assert they were of such a nature as would make their Lordships disgusted with the Statute Book, and ashamed of their ancestors who could have enacted them. An Act, however, was passed in the 1st of Edward VI. who might fairly be said to be the first Protestant Prince who had ever reigned in this country, for King Henry the Eighth, that Defender of the Faith, could hardly be said to be a real Protestant, by which they were all shovelled away at once; and justly so; for what need had Religion of Acts of Parliament? Was not Religion capable of standing by itself? (*hear, hear!*) The Noble Lord might say hear, hear, but was it not true? If the Noble Lord did not believe it, he (Lord Stanhope) at least did. Was not America religious? Yet there, there was no established religion—there, there were no tythes. In one particular state, that of Connecticut, he was informed there was a law, That if any man voluntarily gave a bond to a clergyman, no suit upon it could be entertained in a Court of Justice; and for a good reason, because, it being the duty of the Clergyman to instruct his flock, and to make them good and honest men, and if he had succeeded in doing so, no such suit would have been necessary; and on the other hand, having failed to perform his duty, he could have no right to be rewarded. Oh! if the Establishment in this country were never to be paid till they made the people honest, many of them he was afraid, would go without any reward whatever! He gave notice, that he should, early in the next session, introduce a Bill, in place of that of which he trusted they had seen the last glimpse this night, founded on the equitable principle he had now alluded to.

Lord HOLLAND explained, by declaring it to be his opinion, that though every one of the numerous Subscribers to the Petitions on the Table might not be fully acquainted with every minute bearing of the measure against which the Petitions were presented, yet, there was not one of them who was not aware of the general tendency of the measure, and that it was injuriously calculated to restrain them in the exercise of their religious doctrines.

Earl GREY said, though he perceived that his Noble Friend (Sidmouth) did not mean to press this Bill farther, yet, he could not allow the question to be put without declaring his unchangeable objection both to the details and to the principle of the Bill, to which no modifications could ever reconcile him. The principle of the Bill was restraint—restraint vexatious and uncalled for. That it was a Bill of restraint even his Noble Friend (Sidmouth) himself had not denied. He (Earl Grey) was against all restraint. For the last 40 years the number of persons licenced appeared to have been about 11,000. He should take, however, the last 12 years.—Dividing it into two equal parts, it appeared that, in the six former years, the number licenced was 1,100, and, in the latter six years 900, so that the number had diminished, instead of encreasing; and the present measure, instead of being thereby more peculiarly called for, had become so much the less necessary.

Lord SIDMOUTH, in reply, observed that he would not be deterred by any thing that had fallen from the Noble Lord who had just sat down, from bringing before their Lordships whatever his own sense of duty suggested as worthy their attention. He left it to their Lordships to decide, whether the law on this subject ought to be left in its present state of uncertainty. The question for the second reading was then put, and negatived without a division. The Bill is therefore thrown out.

The following Circular Letter was, on the day following, sent to the Ministers in the Country, by the Committee, at the New London Tavern: —

Dear Sir,—As you have participated in the anxiety of our Committee, on the introduction of the Bill respecting Protestant Dissenters, by Lord Sidmouth, we are anxious that you should immediately partake of the joy which we feel at the rejection of that Bill last night by the House of Lords. The happiest effects have resulted from the communications which we made to different parts of the country. A manly but Christian spirit was excited,—generous co-operation prevailed among all classes of Dissenters,—and many members of the Established Church, being friendly to religious liberty, assisted by their efforts, their contributions, and their prayers.

By these general exertions, 334 Petitions were yesterday received by our Committee, and all of them were presented to the House of Lords. Two hundred

and fifty-six Petitions were also obtained by the Methodists in connexion with the late Rev John Wesley:—and an aggregate amount of nearly 600 Petitions, signed by above 100,000 males within *forty-eight* hours, displayed the apprehensions, the activity, the numbers, the resources, and the importance of the Dissenters and the Friends to Toleration.

From the interposition of Earl Liverpool, and the argumentative, constitutional, and eloquent speeches of Earls Grey and Stanhope, and of Lords Holland and Erskine, proving the Bill to be hostile to Toleration, and unjustified either by necessity or expedience, the House of Lords, by a very great majority, determined that it should not even be read a second time, nor be referred to a Committee.

The consequences of this decision posterity alone can ascertain; but all must perceive that other persons will be thereby taught not rashly to assail the Rights of Conscience and the Act of Toleration; and that the foundations of the structure of our Religious Liberty will be for ever deepened and enlarged.

That they have contributed to this memorable event will ever afford unaffected delight to all the Members of our Committee, and they will not offend you by returning to you their thanks for those concurrent exertions which your own satisfaction will best reward; and if you have not received our previous communications, we request that you will not attribute to us any disrespect, but that it may be imputed to the short interval between the different readings of the Bill, and to the imperfection of the lists we were compelled hastily to collect.

We must, however, remind you that very considerable expences have been incurred, and request that you will transmit to the treasurer, Robert Steven, Esq. No. 101, Upper Thames Street, London, such Pecuniary Aid as the collective liberality of your congregation, or the individual generosity of your friends may afford. We also apprise you, that if any surplus should remain, it will be appropriated to the purposes of a Society proposed to be formed, and of which the plan shall be immediately transmitted, comprising all dissenting congregations in England and Wales, who may think proper to contribute a small annual sum, and of which their ministers will be members,—for effectuating that Co-operation among Protestant Dissenters on all important occasions, which is essential to their security,—and for affording to those who may be persecuted, that extensive Protection which is particularly required, and which experience has shown that they cannot otherwise obtain.

The necessity of this measure, the recent result has confirmed. To his Majesty's government, and to all the noble Supporters of Religious Liberty, we are happy to acknowledge our obligations:—but we are persuaded that it was the display of public opinion, in the number and respectability of the Petitions, so rapidly collected with such imperfect information, which determined the administration,—which invigorated our friends,—and which obtained our success.

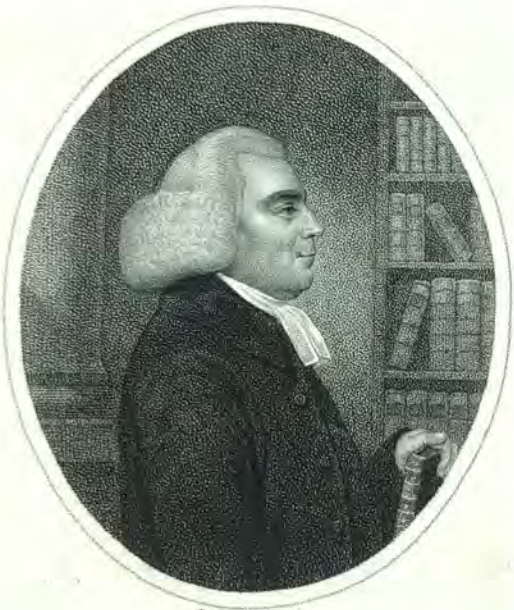
But whilst our joy is vivid, and our congratulations are sincere, we are anxious that no unworthy exultation should appear; we desire and pray that pious gratitude may be the most animated emotion of our hearts; and would publicly and privately express our thankfulness to that Divine Deliverer who has crowned our efforts by his blessing; and whom we hope that our children will continue to praise for this interposition, as long as history shall perpetuate the memory of the event.

We are, dear Sir,-your most obedient devoted Servants,

THOMAS PELLATT, JOHN WILKS.

We are happy to learn from the foregoing letter, that a comprehensive Society will probably be instituted, to promote Co-operation among all Protestant Dissenters; and by an universal Association of Dissenting Congregations, to prevent the violation of the Acts of Toleration, and to defend all their religious rights.—And as great advantages in the organization of that Society will result from the possession of correct lists of all dissenting ministers in the country, and great inconveniences have been experienced by the Committee of Friends to Religious Toleration from a deficiency of such lists, we shall be obliged if the secretaries of every county association, or if a minister in any counties where such associations are not established, will transmit speedily to the Publisher of this Magazine, Lists of all ministers of every denomination in their respective counties, distinguishing their several denominations, and their places of residence.

☞ *On account of the vast importance of the above intelligence, it is hoped, our correspondents will excuse our again deferring a great variety of minor articles of intelligence, as well as our Poetic Department, to another month.*



Ridley. I. Sculp.t

Rev.d Wm. Evans.
Ford.
Devond.

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THE

EVANGELICAL MAGAZINE.

JULY, 1811.

MEMOIR

OF

THE LATE REV. WILLIAM EVANS,

OF FORD, NEAR KINGSBRIDGE, DEVON.

[*Concluded from our last.*]

It becomes us here to pause, — and, while standing, in pensive silence, over the tomb in which we have deposited all that was mortal of our dear Friend, to reflect on the scene that has passed in review before us. — We again ask, in the pathetic language of the Prophet, — *Your Fathers! — where are they?—The Prophets, do they live for ever?*—Every opening grave answers No! —

> 'Princes, this clay must be your bed,
> In spite of all your tow'rs;
> The tall, the wise, the rev'rend head
> Must lie as low as ours.'

The solemnities of a funeral deeply interest the mind. On the verge of the tomb the Trifler drops a tear, — the Libertine becomes serious, — and the Infidel turns pale: — but there appears a gloom of a *deeper* cast hovering over the grave of a departed Minister. Our Brother, — now a shining inhabitant of yonder better world, was an able and faithful Minister of Jesus Christ. He possessed a fine understanding, solid judgment, considerable learning, an accurate knowledge of theology, and an intimate acquaintance with the sacred scriptures.

His doctrinal sentiments were of the Calvinistical stamp; his piety was genuine; and his temper lively and cheerful, which rendered him peculiarly pleasant in conversation.

His Sermons were well studied, maturely digested, and formed on the model of the Divines of the Old School. His style was correct, strong, and energetic. He sought no ornaments in his compositions, and seldom used epithets.—Should it be judged proper to select a volume or two of his discourses, there is little doubt but that the religious world would be gratified and edified.

Our dear Friend appeared to live under the influence of vital religion; and this proved his grand support under his many afflictions,—especially in the prospect of eternity. The truths of the Gospel, which he long and faithfully preached, were his only ground of hope, and the only source of his consolation. These cheered his spirits when struggling in the pangs of dissolution; and he has left an honourable testimony to the divine excellency of the peculiar doctrines of Sovereign Grace!

When in the full enjoyment of health, he was actively engaged in the promotion of the interest of religion in the county in which he resided. For many years he joined his brethren in the southern part of Devon, in attempts to promote the revival of evangelical truth and vital godliness in the neighbouring towns of Modbury and Dartmouth, as well as in several villages.

Mr. Evans was instrumental (in conjunction with two or three other ministers) in establishing the *Western Calvinistical Association*, at first embracing Cornwall, Devonshire, and parts of Somersetshire and Dorsethire.

This Association of Evangelical Ministers was probably the first of the kind in the kingdom: but as a society of a similar nature is established in each of those counties, this is now confined to the county, and is styled *The Devon Association*.

The deceased possessed a happy talent for epistolary writing. The Author of this tribute to the memory of his friend, was indulged with his correspondence for many years: few friends were more closely united, and few had more congenial feelings; seldom a fortnight passed without the interchange of a letter. I cannot therefore resist the inclination of presenting to the religious public a copy of two or three of these letters. The first was written immediately on his recovery from a severe illness; and they are given chiefly for the purpose of exhibiting the mind and the heart of my friend when in his retired and secluded moments: they also display strong proofs of genuine piety, as they breathe a spirit of deep humility, calm resignation, and ardent love to God.

'Dear Brother,

'I thank you for your two letters: I should have answered the *first* a good while before now, had it not been for my long and severe indisposition, which for some time threatened this frail fabric with dissolution. Such a shock it never before felt. For many days I stood in doubtful suspense between *Time* and *Eternity*; but my God thought upon me, and His thoughts were thoughts of mercy: He heard the voice of my groaning, had compassion on my tears, and has added a few days more to the days of the years of my pilgrimage. Blessed be the Rock of my Salvation! Blessed be His great and holy name! who hears the prayer of the poor and the des-

titute! Our compassionate heavenly Father considereth our frame, and knoweth that we are but dust, therefore He contendeth not in anger with us. I am thankful that I am able once more to write to my dear friend, before our final separation takes place. Ah! my brother, there is no sweet fellowship, — there is no exchanging of letters in the *grave!* Yet sweeter communications remain: — Our *souls* shall mingle in harmony and love in the presence of God our Saviour for ever. O my Lord! shall we meet there, and unite with all thy redeemed, to celebrate the honours of thy great achievements? — With regard to the state of my mind under this heavy affliction, I wish I could say better things: it was rather a day of darkness and gloominess, yet not of distressing fears. My disorder very much affected my animal spirits: I was scarcely capable of reflection, and sometimes almost, if not quite, delirious. O! how unfit are we, at such a time, to seek and secure salvation! Surely, health is the time for this work: and may my spared life and returning health be devoted to this work while I possess them!

My present feelings are unpleasant; there is almost a continual depression on my spirits. I endeavour to go out in the fresh air as much as I can; but by doing so I have caught a great cold, which is very troublesome to me at this present time. Through the necessity of our circumstances, I have been persuaded to go to Kingsbridge, to preach two or three times: but, alas! my strength is so weak, my spirits so low, that I can scarce call it preaching or praying. O! that it were with me as in times past, when the candle of the Lord shone upon my head, and the power of his Spirit animated my heart! May I hope for such days again? — My God, I am in thine hand; — only help me to love and serve thee, and rest my soul on the ROCK for ever.

My dear brother, remember me in your daily addresses to Heaven; and may the great Physician heal all your diseases, and be your effectual support, under all the trials of life! Man is born to trouble; but all shall work together for good. 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' Almighty Redeemer be with us always!

Easton, 28 *Feb.* 1795. Ever yours, W. EVANS.'

The following is a Copy of a Letter addressed to a Friend, on the Recovery of the Writer of this Memoir, from a dangerous Fever, in which his Life was despaired of for many Weeks: —

'*Easton*, 28th *July*, 1795.

'With joy we meditate the grace
Of our High Priest above.' &c.

'Your favour of this morning has spread uncommon joy through all our hearts; our dearest brother is spared for a

little while longer: I was, somehow, confident he would be: I could not give him up, even for heaven itself. Prayer has prevailed! What wonderful works has prayer done! It stopped the sun and moon in their course; it has arrested the powers of heaven and earth; it has quenched the violence of flames, and raised the *dead!* But it is the God that hears prayer that does all this: let us adore his condescensions: it is a mercy to have gracious returns to prayer, and a double mercy to receive them *at our requests.* Will the Eternal hear *me?* will He regard *my* words? — How should *this* endear his character to praying men!—I hope I can say that we are truly thankful for the good tidings conveyed in your letter concerning my beloved brother. Ever yours,

W. EVANS.'

The following Letter was occasioned by the sudden Death of Mrs. Ann Twyning Mends, Wife of the late Rev. C. Mends:

'*Easton*, 15 *April*, 1795.

'I thank you, my dear brother, for your favour of 7th inst. I had an intention of answering last week, but my illness prevented. — Yours of yesterday was brought to me this morning. — Most truly do I sympathize with you all, on the awful event that has taken place in your family: — it is an affecting separation. *Mentem mortalia tangunt.* Frail nature can do no less than wail and weep over those monuments of mortality. The thousand ties and endearments which powerfully attached our hearts to such near relatives and friends, suffer a shock not to be described in the painful parting. But Faith lifts up her eyes, and sees a brighter scene. That which is *worth* the concern of man feels no fatal dart, suffers no confinement in a gloomy dungeon, or any of the attendants, *worms* and *corruption.* Having washed away her stains in the Fountain of Blood that is opened, and anchoring her everlasting 'Hope within the veil,' she weathers the storm, and triumphs over the terrors of the gulph, while friendly Death lands her on a safe shore, and angelic convoys receive her in charge, and she passes into regions of peace: — thither my thoughts follow her, and there *dwell.*

'I am pleased to hear that your dear father receives support equal to this trying occasion: — May this mercy be still continued! — O that *we* may learn *now* what we must *shortly* practise! — O could we die with those that die,' &c.

'I am, my dear friend, ever yours, W. E.'

One letter more is added, of a later date, which evinces the same spirit of piety, Christian resignation, and fervent breathings after God and the things which are above: —

'My dear Brother, '*Easton*, 4 *Oct.* 1803.

'Like Pharaoh's Butler, I remember my faults this day; and however criminal *mine* may be, I hope they do not imply all *his* ingratitude.

'Nevertheless, I own my dilatoriness in answering your last kind favour, whose date I am ashamed to mention.—I believe the best course I can now take is to beg free pardon for all at once, and make no apologies at all; yet, I think I can offer *two*, which you will allow to be good:—*your indisposition* and *absence* from home, and my *own* long and lingering pains, which have made me another man from what I was, in the days of our sweet and delightful intercourse. Those happy days I reflect upon with pleasure, — but they are passed! Much comfort, or the return of sweet established health, I do not even hope for in this world. My frame is shattered, my mental powers are debilitated, nature is decaying and sinking, and Heaven alone can restore what I have lost. I experience that man is frail and *mortal*. May I experience too that *Jesus* and his love are *immortal!* I am drawing towards the end of my journey; and my great concern is to be accepted in the *Beloved*, fully convinced that all I ever have done is nothing in this point; and that I must have a *whole Christ*, or *I am undone*.

'I rejoice to hear that the Lord has turned his healing hand on you: — May the great mercy of health be long continued to you, — and heavenly blessings succeed your abundant labours! Our times are gloomy and alarming, — but there is a great and wise *Ruler*; and a Friend he is to praying souls.

'I am, my dear friend, ever yours, W. E.'

These pages are only an imperfect sketch of the mind and heart of our departed friend; but such instances of mortality speak aloud and affectionately to the hearts of survivors.

The world has lost a good man, the church militant an able minister, the church triumphant has gained another shining member, and the firmament of heaven another star: — 'Therefore be ye not slothful, but followers of them who, through faith and patience, inherit the promises.'

Plymouth, Feb. 1811. H. M.

MEDITATIONS ON DEATH,
AND ENCOURAGEMENTS AGAINST THE FEAR OF IT.

Much of the care of the present life is employed in removing those evils with which it is encumbered, or in endeavouring to prevent those of which we are afraid. It is not at present material for us to decide, whether we suffer more from present evils, or from evils which we fear. We feel un-

easiness and care from both, every day we live; and have no hope that ever we shall be entirely rid of them during the continuance of this mortal state. When, to-day, we have freed ourselves of some evils common to our lot, we rise to-morrow, to renew the same exercise, or to encounter evils more formidable and distressing than we have yet seen: and what frequently adds to our misery is, that our moments of relaxation from the cares and distractions of life, are often disturbed with apprehensions of that change that awaits us at the close of life. This is an evil which cannot be avoided; "for it is appointed for all men once to die."

The evils that are to be found in the lot of man are very much diversified; but Death is an evil common to all men. The great and the mean, the wise and the unwise, young and old, rich and poor, righteous and wicked, must indiscriminately fall under that law which dooms man to mortality and corruption: 'Dust thou art, and unto dust shalt thou return!'—Since nothing is so terrible to human nature as its dissolution, since the subject is of such general concern, that none of any age or rank are exempted from dying, it is of importance for us to enquire, how we may all meet death with the greatest advantage, and how the evils attending it may be lessened or removed. It is our consolation to say, however, that though it is an object naturally clothed in terror to all, all are not subject to the same fears in the prospect of it, or on its near approach. The sinner, whose conscience is awakened when his soul is hovering on the verge of eternity, and the saint whose languishing accents are labouring out the song of a triumphant hope, present to us two characters of a very different description. On considering those resources of comfort which support the soul of the one, in the prospect of eternity, we are furnished with instructions which point out to others how they may attain the same hope, and peace, and joy, in the view of their decease. It is only in virtue of an interest in God, and of faith in his exceeding great and precious promises, that the fear of death can be overcome, or the soul inspired with comfort and hope in the view of eternity.

If Death is an object of terror, under an apprehension of suffering much pain in dying, or of suffering much in those distresses which are usually its forerunners, you may comfort yourselves with the idea, that, probably, from this evil you may be happily delivered. You may be brought through the valley of the Shadow of Death in full strength, without a warning, and in such haste, that you have not leisure to view those frightful objects which encompass your path. Your death, like that of some others, may be so sudden and unexpected, that you may not have time to think of the change till the change is actually made. Thus, from these evils which you fear, in those distresses which are the forerunners of death,

you may be happily delivered. It must be admitted, indeed, that distress is usually the forerunner of death, and you have no reason to expect an exemption from the common lot of mankind: you may be full of tossings to and fro', you may be afflicted with pain upon your beds, and the multitude of your bones with strong pain; nay, so oppressed with the severity of trouble, that you may be led to say, 'Surely, the bitterness of Death is past!' You know not, indeed, what these troubles shall be, by which the earthly house of this tabernacle is to be dissolved; they may be less severe than you apprehend: at any rate, the gentlest of them is not easily supported when this tabernacle is ready to fall. The beguiling consumption, that disease whose wasting ravages bring men to the grave by insensible decay, is more easily endured than many others; yet, even in this, the restlessness and watchings, the consuming heats and benumbing colds, which alternately return, and even the mere fatigues of decaying nature, are painful to support. But whatever are the distresses which you fear, when you pass through the valley of the Shadow of Death, you have every necessary consolation in God. He knows your weakness; He considers your frame; He binds up that which is broken, and heals that which is sick; He is sufficient to administer to you every necessary support, and to assist you in overcoming all the evils of which you are afraid in your conflict with the last enemy; so that in the midst of tribulation, and on the verge of the grave, you may be enabled thus to triumph: 'Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, 'that neither death nor life, nor things present nor things to come, nor angels, nor principalities nor powers, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

If Death is an object of terror to you, from the idea of losing for ever all the enjoyments and pleasures of the present life, and of parting with those friends who are dear to you, it may be useful for you to consider that it is most suitable to your present uncertain condition, and to the prospect you have of soon going the way whence you shall not return, to lessen your affection to the world; to consider yourselves strangers in it, and travelling to another state, where all your concern about earthly things shall be entirely given up. When you moderate your attachment to those enjoyments of which you are soon to be deprived, the pain you feel, when you are at last separated from them, will be less afflicting. When you enjoy your friends, under the idea that the relation you have formed with them must, sooner or later, be dissolved, the grief that is felt on parting with them will be diminished. There

There is no avoiding of grief, indeed, in such a case: men must be destitute of the best feelings common to their nature, if separation from friends be not a cause of sorrow; and Death will always appear clothed in terror to those who have friends on earth, from whom they are loth to be separated. But that this pain may be lessened, or at least more easily endured, let your affections sit loose of your friends, and of all earthly comforts, that when you are called to remove from them, you may do it with less reluctance.

Is it from a sense of sin and the view of eternity that Death is to you an object of terror? Be assured, that it is only in Christ you can have safety and peace. Die you must, as certainly as you now live; and what more desirable, than to have the mind quieted against the fears of Death when that messenger arrives? Nothing, nothing will give you comfort and peace at that awful hour, but the presence of God and the consolations of religion. When you may be called to walk through the gloomy vale, you know not; perhaps it may be sooner than many of you are aware of; some fatal disease may already be preying on your constitutions, and may have given you the mortal wound, while you are not apprehensive of danger; but would you have hope in Death, in whatever outward circumstances you may be called to meet that event, then believe in the Lord Jesus Christ; for to all who believe in him, Death is disarmed of his sting. There is no condemnation to them who are in Christ Jesus. They look beyond Death, to the glory that is prepared for the nations of them that are saved. As Christ himself, for the joy that was set before him, endured the cross, despising the shame, his people, 'through faith, which is the evidence of things not seen, and the substance of things hoped for,' contemplate the blessedness of a future state, and are enabled to endure the pains, and triumph over all the fears attending their passage through the valley of the Shadow of Death.

Would you then, with the saints, realize the presence of God in your last moments? Is it your prayer, 'Let me die the death of the righteous, and let my last end be like his?'—then, live the life of the righteous; for without a life of godliness, a comfortable death is not to be expected. Shall God succour you in death, when you have been disobedient to him in life? Shall he then regard your cry, when you have never regarded his will? No; 'he will laugh at your calamity, and mock when your fear cometh;' when your fear cometh as desolation, and your destruction as a whirlwind. But would you die in safety, or die in comfort, acquaint now yourselves with God, and be at peace; renounce the Devil, the world, and the flesh, and be devoted to God, by a life of faith and holiness. Die you must,—and that sooner, perhaps, than you expect; and there is nothing can relieve the mind from fear at that period,

but the peace-speaking blood of Jesus. It is this, and this alone, that can quiet the clamours of a guilty conscience, and minister peace to the soul in the hour of dissolution. Through faith in the Son of God, whose blood was shed for the remission of sin, you will overcome the world, and overcome the fear of Death. 'Mark the perfect man, and behold the upright, for the end of that man is peace. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them who love his appearing.'

ADJUTOR.

MEDITATION.

Rev. Sir, *To the Editor.*

The following Meditation was written by that pious and exemplary man, the Rev. Moses Brown, Vicar of Olney, Bucks. Mr. B. was a man of true piety, and most amiable disposition; and was the honoured instrument of much good during his ministry at Olney. Numbers of the parishioners were brought to the knowledge of truth; and several have borne testimony, with their dying breath, to the great benefit they have derived from his ministry. Mr. B. was under the pressure of pecuniary difficulties, having a family of 13 children, and a very small revenue; he therefore accepted the Chaplaincy of Morden College, Blackheath, while Vicar of Olney; and the late venerable John Newton was presented to the Curacy by the pious Earl of Dartmouth (the Nobleman to whom Mr. N. addressed the first 26 Letters in his Cardiphonia) who had formerly appointed Mr. Brown Vicar. Mr. B. was author of two poetical pieces, entitled 'An Essay on the Universe,' and 'Sunday Thoughts;' and also a translation of Professor Zimmerman's 'Excellency of the Knowledge of Jesus Christ.'—From the consideration that the following Meditation may be made useful to some amongst the many readers of your valuable Miscellany, I am induced to solicit its insertion therein. I remain, Rev. Sir, yours, &c.

Dublin. ADOLESCENS.

How fragrant is the air of these delicious fields! How sweet the surrounding prospects! furnished out for my entertainment by the hand of the *God of nature!* Has he put so much refreshment into every perfumed *breeze?* crowded such a variety of different pleasing colours, shapes, and essences, into so many little flowers? given to such diversity of *fruits* and *foods* their contrary, yet grateful flavours? afforded such innumerable multiform prospects to engage the *eye*, one single sense? such an interchange of melodies to entertain the

ear, and contrived, by no less than *five* different *mediums of senses*, to give gratification to the mere animal faculties, which are by far the most ignoble part of me, that I might behold him in this *glass of nature*, this mirror of wonders?

> Hail, sweet fields! Here let me meditate!
> Here let me sit: alluring is the scene
> Where the gay bank spreads soft its native couch
> Of velvet verdures, and embroidering flowers.
> —— How vast a landscape, kenn'd from far,
> Breaks on my 'wilder'd eye, in roving lost!
> From field, farm, village, park, dale, stream, and grove!
> Gay primrose lawns, array'd in vernal gold,
> Or daisy, — interlaid of chequer'd hues:
> With herds and flocks, wide-feeding round at will:
> And woods nut-brown; where, ever and anon
> Some opening glade I meet, with ranging troops
> Of timorous deer, viewed here and there between;
> And here and there a branch of some fair stream
> Silv'ring the vale. ——————————
> Its murmurs rolling to a neighb'ring wood;
> Beneath whose quiv'ring shade the sunny beams
> Dance on the chequer'd stream, with shifting light;
> And in its mirror shew the finny tribes,
> That o'er the shining pebbles make their chace.

If I lift my eyes upwards, how shall I conceive of his awful infinity, who can place a world, ten thousand times the magnitude of *ours*, at so remote a distance, as to appear but as a lucid point, a little twinkling star! If I bend them downwards, what instances are everywhere of amazing power, that could produce an appearance of order and beauty out of so mean and irregular a collection of dust and atoms! Hast thou provided such stately furniture for these lowest apartments of thy universal *palace*, and for thy meanest *attendant*? O what then are the grandeurs that adorn thy *presence-chamber!* What those magnificent mansions, where thou displayest the rays of thy beatific glory, in the higher and better worlds!

Has created goodness all these beauties? A little earthly spot on which I tread and gaze (embellished with his least adumbrations) so fair a form,—such lovely charms? O then, how much more infinitely lovely is *He*, who has given these things all their loveliness! who puts into them whatever sweetness they contain, or can convey! These are but copies, ah! faint copies *all!* of the goodness of their *fair Original!* Where is the perfect *uncreated Good?* Where the enamouring essence of Loveliness itself? Where is the *Original Beauty?* I can discern *Him* in every thing around me: discover in every smallest part of formed matter, some vestigia of the *Deity*. The Former of these accomplished works was also my former. Where art thou, my *all-apparent*, yet *unperceived Maker?* How shall I hold converse with *Thee?* How approach *Thee?* Am I no better able to conceive of Thee than these

trees, those *brutes*, this *clod* that bears me? Am I not related to *Thee* by *mind and spirit?* ordained a priest of this thy *mute creation?* Nay, am I not thine by nearer relation and union? The brother and associate, the lover and friend of thy dear incarnate *Son!* A member of his body; *one* with *Him*, and thereby *one* with *Thee!* adopted in thy eternal purpose, regenerated by thy Spirit, and purchased to thyself by his blood! Hath he said 'I go to my Father and to your Father?' And shall I not then call thee *my Father?* And may I not converse with thee as a *Father?* Present everywhere, present always, present *now*, while thus I am surrounded with imagined solitude and secrecy, and meditating with delight, upon thy beauteous works!

But, O! what new beauties and pleasures does it put into every scene, when I consider this world I am now viewing is the kingdom of my Father! Mean as I am in my obscure condition here, censured, overlooked, or despised, I am yet a royal child, and the inheritor of a glorious, a sure, though invisible crown! Let the great vain men of this earth take their vanishing portion; divide this contested spot into little, momentary, uncertain possessions, which they falsely call their *own*; delude themselves with a conceited happiness, and adore their sensual *idol*, — a little, little, little while, and the *God* I live to, and converse with here, my *Father* and my *God*, will translate me to a state of far higher honours. It is his *good pleasure* to give me a kingdom 'incorruptible, undefiled, and which fadeth not away,' (characters opposite to this *changing*, *polluted*, and *perishing* scene) reserved in heaven for me. Here he is training me up by his Spirit, in the princely life and temper, meeting me in the academic retirements of groves and shades, till I am ripened for the opening glories of my coronation-day.

O happy retirement! — O heavenly solitude! — that always affords me the presence of my *Father* and *God!* where I may at all times find thee, speak to thee, and receive the delightful intercourses of thy converse and love! Happy poverty! where thou, never-failing Fountain of fulness and riches art my inexhaustible portion! Happy banishment! that can at *no small distance* ever separate me from thee! Happy prison! where thy society cannot, for one moment, be excluded! Happy bed of sickness! where thou art continually by to cheer and support me! Happy hour of death! when my spirit is expired, but only into thy ever-circling and paternal arms! Happy condition! extending itself to all places, all circumstances, and through all duration! Happy creature! both here and for ever possessed of the inseparable, intimate presence and favour of

A GOD, — A FRIEND, — A FATHER.

A HELP TO THE BLIND.

A CERTAIN Philanthropist, observing some poor blind men, very humanely furnished each of them with a Staff to help them on their way; but they, instead of thanking him for his kindness, availing themselves of the aid thus afforded them, and assisting each other in the use of it, quickly fell into disputes respecting its length, breadth and thickness; till, being unable to adopt the same conclusion, and equally unwilling to agree to differ on the subject, — forgetting the end for which the Staff was bestowed, and the purpose to which it should be applied, — in the heat of their contention, they actually employed it as a Cudgel, with which they beat one another most unmercifully.

Who is there that does not instantly see the folly and criminality of such conduct! But may we not say to the angry disputant on subjects of religious controversy, as Nathan, at the close of his parable, said unto David, 'Thou art the man?' The Bible, which is mercifully given as a guide to the blind, appears to be taken up by some of this description, for no other purpose but to beat it about the head of his antagonist. Were such persons well acquainted with the nature and tendency of the doctrine for which they profess to contend (supposing them to have truth on their side) and did they feel its influence on their hearts, they would learn to state their views of truth in the spirit by which that truth was dedicated, and in conformity to the rules prescribed in the sacred volume, wherein it is revealed; laying aside that petulance and rancour, with which the pages of most polemical writers are so deeply tinctured: 'for the wrath of man worketh not the righteousness of God; and the servant of the Lord must not strive, 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.' NIL.

I CANNOT DIE!

'IN August last, four men named Marshall, Sawer, Wakelin, and Atkinson, were executed near Lincoln. They severally addressed the surrounding multitude, hoping that their unhappy situation would serve as an awful warning. Wakelin had been a great comfort to his fellow-prisoners; and in the hours when the Clergyman was not with them, read to them continually. Atkinson had given one of the best proofs of repentance of his crime, by having given to the governor of the

gaol, bills to the amount of £35 to be sent to Messrs. G. and C. of Boston, whose property he declared it to be, lamenting that *that* was all the return he could then make to them. Just before the moment of the scaffold falling, Atkinson turned to shake hands with Wakelin, and in so doing shifted the knot of the halter from his ear, to under the chin. Marshal, Sawer, and Wakelin, seemed to be dead in two minutes after suspension; but at that time, to the inconceivable horror of all around, Atkinson cried out, 'O God! O God! I cannot die, I cannot die! — lift me up!' Thee motion excited by such a scene can be but faintly imagined. A soldier had the presence of mind to run to him,—lifted him up a little, and then, by hanging at the body, mercifully put a speedy end to the misery of the poor creature by accelerating the death which the sufferer had sought, but had so feelingly expressed that he could not obtain.'

Mr. Editor, When I first read the above I did what your readers will, I am persuaded, also do :— I felt keenly for the fellow-mortal, and fellow-sinner who had suffered under circumstances of perhaps unprecedented distress; — but many a time since then, the words 'I cannot die!' have crossed my mind, and made an impression which, probably, may last as long as I live. They came with peculiar force lately when under the ministry of a pious and lively minister, who, discoursing on the immortality of the soul, and shewing it to be one of the truths which a believer should have constantly and closely girded about him, — said, 'Here I stand; and the life given to my soul must exist for ever. If I would put a period to its life, I should not be able;—it must exist eternally. Men may, and will, hereafter call to the rocks and the mountains, in the vain wish (but conscious that they have not a glimpse of hope) that they would fall on them, and crush them to annihilation; — but no! they must exist for ever.'

I could then have almost realized the doleful piercing cry of the poor malefactor, 'I cannot die!' Ah! methought, that poor man expressed strongly the excessive agony he felt when despairing of relief, though it was attainable and at hand; but if in hell, where the worm dieth not, and where the fire shall not be quenched, I should lift up my voice, deeply agonized with excruciating torture, yet looking forward to eternal duration, and ceaseless anguish,—O with what deeper horror should I shriek out my woe, 'Oh I cannot die! I cannot die!

That poor man called upon God; and I cannot but think that hope mingled with his earnest cry; but in that dismal region I could not call upon God in a spirit of prayer, for hope would be for ever excluded. Divine vengeance would be in continual and terrible array against me; conscience would for ever condemn, fearfulness would possess me, and anguish

would still extort the lamentation which millions of damned spirits all around would echo and re-echo,—'Oh, I would, but cannot die!'

O, my soul! listen then, now, with attention to mercy offered for thine acceptance:—Now! while it is called To-day! Let not procrastination rob thee of the blessing, by putting again off till To-morrow;—but now, in this the accepted day, flee to the cross of Christ; for he that believeth shall be saved.

M.

Evangelicana.

The Existence of Cannibals an Argument for Missions.

Sir, *To the Editor.*

The account of the conduct of the New Zealanders, in your Magazine for December last, reminds me of a passage which I lately read, on the subject of Cannibals, in Dr. Leyden's Essay on the Languages and Literature of the Indo-Chinese nations. 'The language spoken by the Batta tribes is the most ancient of Sumatra. Their savage manners, and the horrid custom of anthropophagy subsisting among them, have often been mentioned; but their cannibalism is not confined to prisoners of war, and to persons condemned for crimes, as some suppose. When a man becomes infirm and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble; and as they shake the tree, join in a funeral dirge, the import of which is,' The season is come, the fruit is ripe, and it must descend.' The victim descends; and those that are nearest and dearest to him, deprive him of life, and devour his remains in a solemn banquet. This,' adds Dr. Leyden,' is the account of some of the Battas themselves.' This inhuman custom, and the similarity of name, naturally reminded Dr. Leyden of the Padaivi, which he mentions (from Herodotus) about 500 years before our era, as not only addicted to eating raw flesh, but accustomed to kill and eat their relations when they grew old.

When we consider such awful facts as the above, how should it stimulate us to sanction the propagation of the gospel in those dark parts of the earth, which are full of the habitations of cruelty! Civilization, it is said by many, must always precede the diffusion of Christianity; but, perhaps, it is forgotten that Christianity carries with it the principles of civilization. As a proof of this, let any one peruse the interesting account of the success of the Missionaries among the Hottentots. 'Our Mission,' says Mr. Latrobe,' at Bavian's Kloof, is one instance, among many, that the preaching of the gospel is the surest and only way to promote civilization,—whereas an erroneous idea has gone forth, that the latter should precede the former. By degrees, after the Hottentots had been brought to the knowledge of the truth, the Missionaries led them into better habits; and now the people who formerly sought roots for their support, and lived like wild beasts in the woods, are sowing and planting; and had last year a harvest of 800 sacks of corn.'

Yours, &c. C. B.

ANECDOTE OF A QUEBEC PILOT.

'Our Pilot, Louis le Clair, was an old French Canadian, who possessed, like the rest of his countrymen, a tolerable opinion of himself; yet was a good-humoured friendly fellow. It was not long before we found that

his predilection for the clergy was not excessive. He entertained us with many of his whimsical opinions, and declared, that for his own part, he never went to confession, though he allowed his wife and daughter to go. 'Women,' says he, 'can never be happy until they let out their secrets; and on that account it is necessary they should have a confessor; I therefore pay him his fees, which is only justice; but for myself, I consider it all as useless; and it must be so, since the women say that they only tell him him a part, and conceal the rest.' A few years ago the Pilot picked up an old Bible, which had been thrown ashore from the wreck of a ship. As he understood the language, he read it through; and it opened his eyes so much, that he could not forbear soon after disputing with his Cure upon certain points of religion. The latter was much surprised to find him so knowing; and enquired how he had obtained his information: upon which the old man shewed him the Bible. The Cure declared it was not a fit book for him to read; and desired he would give it into his charge: this the Pilot refused; and the Cure threatened to write to the Bishop, and have him excommunicated as a heretic; but finding that neither threats nor intreaties had any effect, he was necessitated to request that he would keep it to himself, and not let any of his neighbours know that he had such a book. The old Pilot declared, that he considered the finding of that book the happiest event of his life, in consequence of the comfort and consolation which he received from perusing it.'

Lambert's Travels through Lower Canada.

ANECDOTE OF GILPIN.

Sir, *To the Editor.*

The remarks upon 'the Doctrine of Preventives' in your Magazine (vol. xvii, page 496) reminded me of a circumstance in the life of the famous Bernard Gilpin, who held the Rectory of Houghton le Spring, in the reign of Queen Mary; and, from his uncommon exertions in the cause of truth, was called 'the Apostle of the North.'

It appears that his enemies, the Papists, had exhibited a number of articles against him, before Bishop Bonner; who promised 'that the heretic should be at a stake in a fortnight.' His biographer says, 'Mr. Gilpin's friends in London trembled for his safety; and instantly dispatched a message to him, that he had not a moment to lose. The messenger did not surprise him. He had long been preparing himself to suffer for the truth; and he now determined not to decline it. He received the account therefore with great composure; and immediately after called up William Airay, a favourite domestic, who had served him as his almoner and steward; and laying his hand upon his shoulder, 'At length (says he) they have prevailed against me; I am at last accused to the Bishop of London, from whom there will be no escaping; God forgive their malice, and grant me strength to undergo the trial!' He then ordered his servant to provide a long garment for him, in which he might go decently to the stake. As soon as this garment was provided, it is said, he used to put it on every day till the Bishop's messengers apprehended him.'

We are then informed of the earnest solicitations of his friends, who in vain urged him to make his escape. His determination continued firm, and he was apprehended. The narrative thus proceeds: 'In his way to London, it is said, he broke his leg; which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously to retort upon him an observation he would frequently make, 'That nothing happens to us but what is intended for our good;' asking him, whether he thought his broken leg was so intended? He answered meekly, he made no question but it was; and indeed so it proved in the strictest sense; for before he was able to travel, Queen Mary died, — and he was set at liberty.'

From Gilpin's Life of Bernard Gilpin, p. 115.

JUVENILE DEPARTMENT.

Account of the happy Death of THOMAS PARKER, *belonging to the Sunday School at the Countess of Huntingdon's Chapel, Worcester, who departed this life, Sunday, Feb.* 10, 1811.

THOMAS PARKER was admitted into our Sunday School, August 23, 1806, being then about eleven years of age. Since that time his conduct has been good; but during the last two years, particularly worthy of imitation, both as it respected his diligence in learning and the respect he paid his teachers, as well as for his fixed attention while hearing the Word in chapel. His father testifies that he was a dutiful son; and his master, that he was a faithful apprentice. About twelve weeks before his death, the first symptoms of disease appeared, and in three weeks after, a blood-vessel burst, which much increased his illness. Immediately, at his own request, one of his teachers visited him. He was shortly afterwards removed to the Infirmary, and there continued to be visited.—During this time, he was questioned respecting a future world, and the state of his mind; his knowledge of the fallen state of man appeared correct, as well as of his own inability to do any thing to recommend himself to the favour of God; and his views respecting the salvation of Christ were clear. Being asked whether he loved private prayer? his reply was, That sometimes he enjoyed it much. He appeared fond of reading his Bible, and applied at the school library for religious books. About three weeks before he died, he left the infirmary without hope of recovery; and continued gradually growing worse. On the Saturday night preceding his departure, a great change took place. About nine o'clock he requested to see the minister of the chapel, or the teacher who regularly visited him; the latter immediately went to him, and found him very weak and ill. He was asked how he felt his mind. His reply was, 'Happy!' The next inquiry was, If he was afraid to die? He said, he was not at all afraid to die,—for he found Christ to be precious. 'I then asked him,' says the visitor, 'if he thought God would be just in punishing him and me with everlasting punishment?—He said, He certainly would. I then inquired what his motive was in wishing to see Mr. L. or myself; Whether to pray with him, or to rejoice with him?—He answered, To rejoice with him. His strength was now so much exhausted, that he was not able to converse any more that night. 'I visited him again,' says the same teacher, 'early the next morning, Sunday, and then asked him, if Christ was still precious?'—His reply was, 'O yes; more precious!' I inquired whom he expected to find in heaven?—He said, 'Jesus Christ; and, I hope, one day I shall see my teachers there.' He was again questioned if he could enjoy heaven without Christ?—He replied, 'No; not without Christ.' In the course of the day he was further asked how he came by such a knowledge of Christ, and how long he had loved him?—He said, More than a twelvemonth; and had cause to be thankful to God and his teachers, that he had ever come to the Sunday School.'

He continued to get worse, and at times was in much pain; but appeared at intervals to be earnestly praying. In the course of the day he gave directions about his funeral, and chose the persons who should carry and attend him to the grave. About four hours before his departure, being much composed, he requested to see his master, his brother and sisters, with his father. When they came, he kissed them all with much affection, and bade them farewell. After this, he continued silent until near his dissolution. He appeared to have forgotten all terrestrial objects, and rejoiced at the approach of death. About twelve o'clock, looking up, with a smile upon his countenance, he uttered his last words, 'I am coming, I am coming!'—and sweetly fell asleep in Jesus.

Obituary.

CAPTAIN WILLIAM PERRY, *of the County of Clare Militia.*

To the Editor.

Rev. Sir,

I send you an account of the conversion and happy death of Capt. Perry, which was received from Mr. W. an officer in the same regiment: a man of veracity and sincere piety, who attended the Captain during his last illness; you may therefore depend upon its authenticity. The Hell-Fire Club, mentioned in the narrative, really existed some years ago in the county of Limerick; and the members actually roasted a man, to see how far he could endure the torments of Hell. — A gentleman is now living in Limerick who was a member of that club; and to this day, at the mention of it, he falls into fits. — This you may depend upon to be true, as I have it from undoubted authority. Yours, &c.

Dublin. ADOLESCENS*.

CAPTAIN PERRY was a gentleman of rank, and what is commonly called a man of pleasure. He entered into the army when young, and almost immediately gave himself up to folly and dissipation; gratifying to the extent of his abilities every appetite of fallen nature. Introduced, at an early period of life, into scenes and habits of fashionable gaiety, and urged onwards by the natural vivacity of his temper, he became the votary of fashion, passionately attached to what are called the innocent pleasures of life. Flattery was his daily food; the theatre, assembly-room, or opera-house, his temple; and pleasure the idol goddess, at whose shrine he presented his nightly offerings. His companions were of the same disposition as himself, who strove to outdo each other in dissipation and debauchery. His conscience became so hardened, and so insensible to every good impression, that he gave way, without restraint, to a life of bold and avowed wickedness. His companions in iniquity kept him in countenance. Professing themselves to be *wise*, they became *fools*; and, to use the words of a celebrated author, — 'The wisdom upon which they valued themselves, chiefly consisted in vain metaphysical speculations, in logical subtleties, in endless disputes, in high-flown conceits of the perfection and self-sufficiency of human wisdom, in dogmatical positiveness about doubtful opinions, or sceptical doubts about the most clear and certain truths.' Vice and Virtue were only considered as terms expressive of pain and pleasure; — a particular providence, a childish notion; — a future life as an uncertainty. Nor did they pause in this awful career, till they said, in the face of the world, and while their eyes were fixed on yon glorious orb, the liveliest emblem of divine glory, 'There is no God!'

Still as Captain Perry proceeded in this career of wickedness with his companions, his heart was often sorrowful; and in his intervals of retirement from dissipation, conviction for sin sunk deep into his breast, and made him completely miserable. And tho' these gracious visitations produced no change, either of heart or life, for many years, yet it pleased God, in his long suffering mercy, to continue them occasionally till his last illness; in which it pleased the Lord to work that change in his heart which was marvellous in the eyes of many.

In the year 1798 he became Adjutant of the Clare Militia; and filled that situation with credit to himself, and satisfaction to the regiment at large; being esteemed by all who knew him as a sincere friend, and a man of the strictest integrity.

Though then in the prime of life, the effects of early dissipation began to appear. A constitution, naturally good, was impaired throughout, and his bodily strength much

* We have the real name and address of this Gentleman.

exhausted. Common remedies having been repeatedly tried in vain, he had recourse to a consultation of physicians, by whose advice he went to Bath, hoping to receive benefit from the waters; but his hopes were in vain: the disease was too inveterate, the foundation was sapped: the follies of youth and the sins of riper years cut short the day of life, and caused his sun to go down at noon.

From Bath he repaired to London, under serious concern of mind, seeing himself on the verge of the grave, and his soul unfit to stand before God: there he attended the preaching of the Gospel, which seemed to make some impression upon him. His rapid decline of strength, which indicated a speedy dissolution (his complaint being principally on the liver) increased his distress of soul; and all hopes of recovery having fled, he returned to his regiment, sincerely determined to seek the knowledge of salvation from the Friend of Sinners. From this time his constant enquiry was, 'What must I do to be saved?' He looked back on his past life with sincere sorrow and regret; he was amazed that he should be spared so long, wondering, as he often expressed it, 'how God should look on so vile a worm, after his so repeatedly breaking the many solemn covenants, into which he had entered, to leave the ways of sin, and devote himself entirely to his service.'

He saw and ranked himself among the greatest of sinners, and rested his whole soul upon Jesus Christ as the sure foundation. He had clear and distinct views of the plan of redemption by Christ alone, and was fully satisfied that nothing but the great atonement, the sufferings and death of the Lord Jesus Christ, could procure the forgiveness of his sins, and entitle him to heaven.

He now began faithfully and affectionately to warn all who came to see him to turn from their sins; his soul thirsted for the salvation of all, while he pointed them to the Lamb of God that taketh away the sins of the world. He was so weak that he could not leave his bed; but desired to see all his former acquaintances, that he might tell them of their deplorable state. His words came with much power, so that all to whom he spoke felt sensibly, at least for that time. Being visited by one who had been religious for a season, but had turned back to sin, he pointed out his danger in lively colours and strong language. He urged him with streaming eyes to take warning from a dying man, to fly from the wrath to come; assuring him if he died in his sins, in the state he was then in, he would be lost for ever! He pointed him at the same time to the Saviour of lost sinners, and told him of his ability and willingness to save to the very uttermost all that would come to God by him. The power of God accompanied his word; all present felt the divine influence, and promised to forsake sin and turn to the Lord. 'Now,' said he, 'is the accepted time, now is the day of salvation!'

In the midst of his afflictions he uniformly evinced a patient resignation to the will of Jesus; and though his pain was excruciating, he never murmured, but always expressed the strongest desire to suffer the whole will of God. He said, 'What are all my sufferings when compared with the sufferings of the blessed Jesus! I suffer justly for my own sins; but He suffered on the tree for us! He drank the bitter cup that we might not die eternally!'

He had a longing desire to depart, and to be with Christ, which is far better; and, being assured of his interest in him, he was enabled to rejoice in hope of the glory of God. Sleep had almost departed from him; but, one night, having rested for a few hours better than usual, about midnight he awoke and broke out in a rapture of praise, saying, 'Glory! Glory! for ever be to my redeeming God! O for power to praise the sin-pardoning God!' On being asked if he was asleep, he answered 'No; but I feel what language cannot express. Were I possessed of the powers of an angel, and the eloquence of all the heavenly host, I could not make known to the sons of men what love and

joy I feel within my soul: I can scarce bear in the body what love I feel at present; my tottering frame can scarcely bear these raptures of love.' He called for his wife, and said, 'Come and see the salvation of God! What have I been doing all my life! I have lived in the world without God; and this salvation which was purchased for me! O that all the world would come to God and enjoy this great salvation, this heaven of love!'

His countenance indicated the heaven he felt within, for he seemed as if in a new world; and every word that dropped from his lips was praise to God. He frequently cried aloud, 'There is not breath enough beneath the heavens to praise God! Praise the Lord, O my soul, and forget not all his mercies!' When the physician that attended him came in, he said, 'I must bear testimony to God; for, were I to hold my peace, the inanimate creation would cry out against me. Doctor, I thank you for your kindness and attention; but I shall want you no more: I have got a better Physician than you; I have the Lord Jesus Christ, the Physician of sin-sick souls, one whose skill cannot be baffled (perhaps, alluding to the different opinions the doctors had of his disorder, some supposing it to be a complaint on the liver; others, an abscess on the spleen); 'a Physician that can heal both body and soul! You will, no doubt, be surprized at what I am going to tell you; but you know I never was a crazy man, but always rational. I got sleep last night, and indeed it was little short of heaven; but language cannot express what I felt when I awoke: I have read accounts of such things, but I always thought it to be wild fancy and enthusiasm; but now I can assert it is genuine, and that God hath power on earth to forgive sins.'

About noon, the fourth day after his conversion, he awoke out of his sleep, deprived of his peace and confidence. Never was such distress seen. He cried aloud, 'I have lost my peace! I have lost my peace! I have lost my God! I have lost my all!' Some pious friends, who attended him, encouraged him, by saying it was the work of the enemy, and that God would again restore him to peace. They sung and prayed with him;—and never did they witness such struggling and agonizing of soul for deliverance. It was now that the sins of his youth stood in dreadful array before his mind, and that the powers of darkness appeared to be let loose against him. In this state he continued from Wednesday till Sunday; but had at intervals some comfort, and strong hopes of deliverance, from the promises of God.

During this season of darkness he was never heard to murmur against God for this painful dispensation: but frequently said, 'I will not give up my hope; perhaps God will at last say, Poor worm, go to rest.'—He often cried, 'God have mercy on a poor sinful worm! What matter, if I spend my life in the most miserable situation, if my soul is saved at last.'

On Sunday morning he appeared very uneasy, and desirous to tell something that bore very heavy on his mind. At last he said, 'I cannot have peace; I will not die in the favour of God until I tell all that is within my heart; therefore if you all leave the room but Henry Wood (an officer in the same regiment) I will tell him all.' All then withdrew; and after desiring him to kneel down by his bed-side, he said, 'Is there under heaven such a vile wretch as I have been? Such a sinner against God? I am going to tell you what I am sure will astonish you; and, as you have a knowledge of the Scriptures, judge if I have any ground to hope for mercy. I belonged to a society, or class of men, the members of which, and I amongst the rest, bound themselves in solemn league against God, and agreed to work all manner of abominations, and to vie with each other who should most grieve the Spirit of God! But praised be God that we are now almost unknown in the world.'

Mr. Wood asked him, was he a member of what was once called

the Hell Fire Club? He said No; but that the society to which he belonged was composed of Atheists, Deists, and members of the Illuminati; — that they were bound to work all manner of iniquity to the extent of their power, and to utter all possible blasphemies against God. 'Now,' said he, 'can I hope for mercy after all this? Mr. Wood told him the Gospel held forth pardon to the vilest of the human race; Salvation was of grace alone, 'without money and without price,' and therefore free for every guilty soul: that could he exhibit a catalogue of the blackest crimes that ever disgraced the character of man, these crimes could not be urged as too great, or too complicated for the blood of Christ to expiate; and that God himself, that could not lie, had declared it. He then repeated some of the gracious promises and invitations which the Gospel holds forth to every sinner who sees his guilt and misery: and as he dispensed to him the divine cordials from the sacred promises, he could perceive a gleam of hope brightening up his saddened countenance; and he was enabled to rejoice in the consolation, and to have a good hope through grace. He then cried aloud, in the language of joy and confidence, 'I do believe it, and I shall never more feel darkness: let all come in now, and I can and will declare what God hath done for my soul.' Thus, 'the prey was taken from the mighty, and the lawful captive delivered!'

From this time he never lost the sense of his pardon and acceptance with God, till his happy spirit took its flight from the clay-tenement. Nothing now fell from his lips but praise to God, and fervent prayer for the whole human race, particularly for the regiment to which he belonged. He said to his wife, 'You have often entreated me to turn to the Lord, and embrace the Gospel; and in some degree you have been the instrument of my conversion: but take care, let it not be the case with you, that after you have preached to others, that you yourself should become a castaway.'

He was much concerned about the salvation of his daughter, and the family in which she was connected. He said to his wife, 'Go to that benighted place,' meaning where his daughter lived, 'and tell all the people that God will pardon them if they will forsake their evil ways and turn unto him, for he pardoned me, one of the vilest of sinners. Use all your influence; for you know their souls are very precious; and that without holiness none can see the Lord in glory.'

Shortly before he died he suffered much. His whole frame was affected, and the nervous system seemed to be unstrung: but his soul was lifted above all earthly things. He frequently said, 'Sing! O sing praises to God! I shall soon hear the happy spirits sing above, where pain shall never enter.'

Life now sunk apace, his eyes appeared set for death, and his limbs had lost all power of motion, yet while he could articulate, he continued saying, 'Praise the Lord, O my soul! Glory! Glory! be to God! Thus

——— 'On his lips,
His dying lips, — the sound of glory
quiver'd!

And with this language of triumph he closed his mortal career; his disimprisoned spirit burst the veil, and took its flight to the mansions of eternal bliss, to sing the praises of redeeming grace through the revolving ages of eternity!

He departed on the 28th of July, 1809, in the 55th year of his age.

Here is again an evidence of the reality of that evangelical religion which alone is capable of imparting joy in a dying hour. Here the moral and the pious, the thoughtless, and the gay, the licentious and the profane, the sceptic and the infidel, may read and pause, wonder and adore! Let those who despise the revelation of God, consider the situation of their own minds, and see if they are prepared to meet death. Let them examine their principles, and discover, if they can, any thing to afford comfort or support when the King of Terrors approaches.

REVIEW OF RELIGIOUS PUBLICATIONS.

The New Testament *of our Lord and Saviour Jesus Christ, with Devotional Reflections. By* John Gillies, D. D. *one of the Ministers of Glasgow: to which is prefixed, A Brief Memoir of the Author, by* W. Nicol, D. D. *Second edit. Two Vols. 8vo, 18s.*

This Work was published in separate volumes, and at distant periods, in 12mo; but without the text, which made it necessary in using them to turn continually to a New Testament; which is here obviated by the insertion of the text. What Dr. Erskine says of his Works in general, applies peculiarly to his *Devotional Reflections*: 'They are beautiful and striking, though undesigned pictures of his pious and benevolent heart.' They are the devout aspirations of a soul breathing after God and heaven, and the salvation of mankind.

Dr. G. recommends this method of studying the Scriptures on their knees to ministers, to students, and to serious Christians in general. To students, 'as one of the best ways to settle their principles, and to make the proper improvement of all other knowledge. He can venture to assure them, that, upon trial, if their hearts be in the work, they will find it the pleasantest, and, by the blessing of God, the most useful of all studies.'

'He would (also) recommend this way of meditation and prayer on the Scriptures to Christians in general, as a source of the truest wisdom, and of the most rational and pure delight, which it is not in the power of the world to deprive them of; and as an excellent mean of promoting that temper and conduct which will ever be the best answer to the objections of Infidels; and may, by the blessing of God, serve to remove their prejudices against Christianity.'

In these sentiments we cordially concur; and beg leave to add, that we consider it as a most valuable book for those who lead family devotion, — every important fact, doctrine, or precept of the New Testament being here made the ground and matter of prayer; and that in such a style as to be an excellent model for devotion, either to ministers or private Christians. The following very short passage may give the reader an idea of the Work, and justify (so far as it goes) our opinion to the public. On the Baptism of Jesus (Matt. iii. 13—17, 'Then cometh Jesus,' &c.) he subjoins, 'We rejoice, O Lord! that thou hast fulfilled all righteousness! thou art, therefore, a fit Saviour for unrighteous and guilty transgressors. Thou art the Lord our righteousness! Heavenly Father, be merciful to us sinners, and graciously accept us in thy beloved Son, on whom thy Spirit descended; and a voice was heard from heaven, saying, 'This is my beloved Son, in whom I am well pleased.' O, be well pleased with us for his sake!' Vol. i, p. 8, 9.

Two Discourses, *preached before the University of Cambridge, July* 1, 1810; *and One before the Society for Missions to Africa and the East, June* 12, 1810: *to which are added, Christian Researches in Asia. By the Rev.* Cl. Buchanan, D.D. *late Vice Provost of the College of Fort William, in Bengal. 8vo, 9s.*

Dr. Buchanan certainly merits highly of the religious world, for awakening their attention to the Cause of Missions and of Sacred Literature, to the best interests of mankind. This he has done in several previous publications; but in none with more interest and effect than in that before us.

The first two sermons are entitled 'The Eras of Light;' and are founded on a spiritual application of the almighty fiat: 'Let there be light.' The Eras of Light particularly distinguished are, those of the Incarnation, the Reformation, and the Present Period, wherein 'the vital spirit of our religion hath revived, and is producing the fruits of the first century. Christianity

hath assumed its true character, as 'the light of the world.' The holy Scriptures are multiplying without number. Translations are preparing in almost all languages; and preachers are going forth into almost every region, 'to make the ways of God known upon earth, his saving health among all nations.'

The subject of the third sermon bears a proper analogy to the two former. In this Christians are considered as 'the light of the world,' — 'Christ, the fountain of light,' — his ministers and disciples luminaries in his hand; but this discourse has been already noticed in our last volume, p. 403. Eloquent and useful as these discourses are, the most important parts of the volume are the 'Christian Researches;' from which we shall be happy to give Extracts in our Intelligence, when room will permit; — at present, we can only give a sketch of the contents, which will gratify all who are interested in the success of the Redeemer's kingdom: — Introduction, — The Chinese, — The Hindoos, — Juggernaut, — Immolation of Females, — Letters of King George I. and Abp. Wake, — Tranquebar, — Tanjore, — Tritchinopoly. — Versions of the Scriptures for the Hindoos, — The Ceylonese, — The Malays, — Syrian Christians in India, — The Malabar Bible, — Syriac Bible, — Romish Christians in India, — Inquisition at Goa, — Translation of the Scriptures for the Romish Christians, — The Persians, — The Arabians, — Arabic School, for the Translation of the Scriptures, — Jews in Asia, — Their MS. Scriptures, — Ten Tribes, — Restoration of the Jews, — Versions in Eastern Languages, — Bibliotheca Biblica, — The Armenians, — Ecclesiastical Establishment for India, — Letter from Bishop Watson, — Conclusion.

Missionary Anecdotes: *exhibiting, in numerous instances, the Efficacy of the Gospel in the Conversion of the Heathen; to which is prefixed, An Account of the Idolatry, Superstition, and Cruelty, of the Pagan Nations, Ancient and Modern.* *By* G. Burder, 12*mo*, *price* 5*s*.

The object which the Editor proposes by this little volume, is to induce religious persons to exert their pious zeal in the support of Missions to the Heathen. His plan is simple and perspicuous. The book consists of two parts. Part 1, exhibits the miserable condition of the Pagan nations; — Part 2, the happy effects produced by the gospel. Mr. Burder opens the first part of his book with the absurd notions which even the wisest Heathen entertained of God, religion, and morality; fully justifying the observation of Sir Charles Wolseley that the ancient philosophers who were such giants in all kinds of literature, were such dwarfs in divinity, that they might be instructed by Christians of the lowest form in the school of Jesus. From the ignorance, the Editor naturally proceeds to the abominable superstitions and horrid cruelties of Paganism, in all its varieties: — of infanticide, — the burning of wives on the funeral piles of their husbands, — the abandonment to death of aged and infirm relatives, — and the sacrifice of human victims to their gods. On this subject we select the following quotation: —

'The horrid practice of offering human sacrifices prevailed throughout every region of the Heathen world, to a degree which is almost incredible, and still prevails in many savage countries which Christianity has not reached. There are incontestible proofs of its having subsisted among the Egyptians, the Syrians, the Persians, the Phenicians, and all the various nations of the east. It was, we all know, one of the crying sins of the Canaanites, one of the causes of their extermination by the hands of the Israelites; and one of the principal reasons of the many peremptory and tremendous prohibitions to the latter, not to have the slightest commerce or communication with those monsters of cruelty. The baneful contagion spread like a pestilence over every part of Asia, Africa, and Europe. No climate, no ge-

vernment, no state of civilization, no mode of Pagan superstition, was free from it. Even the Greeks and Romans, though less involved in this guilt than many other nations, were not altogether untainted with it. On great and extraordinary occasions, they had recourse to that which was esteemed the most valuable, the most efficacious, and most meritorious sacrifice that could be offered to the gods,—the effusion of human blood; but among more barbarous nations it took a firmer and wider root. The Scythians and Thracians, the Gauls and Germans, were strongly addicted to it; and even this island, where benevolence and humanity have now (thanks to the gospel) fixed their seat,—this island was at one time (under the gloomy and ferocious despotism of the Druids) polluted with the religious murder of its wretched inhabitants. The evil reached from one end of the globe to the other;—and on the first discovery of America it was found that the new world was even more deeply contaminated with this dreadful crime than the old. In the midst of wealth, luxury, magnificence, and many of the polished arts of life, Montezuma offered 20,000 human victims every year to the sun. In one of the most powerful kingdoms of Africa, the same savage superstition still exists; and our navigators found it established in every new-discovered island, throughout the whole extent of the vast Pacific Ocean.'

Rites cruel like these made a Heathen (Plutarch) once exclaim, 'Tell me now, said he, if the Monsters of old (the Typhons and the Giants) were to expel *the gods* and to rule the world in their stead, could they require a service more horrid than these infernal sacrifices!—and yet this is a part of the elegant mythology of the antients which our infidel writers affect to admire! If the light that is in them be darkness, how great is that darkness!

The Second Part of the Book, viz. the happy effects produced by the gospel, is illustrated by a variety of instances, in successive ages, and in different countries. The Editor has classed this part of his book in centuries.

Our pious readers will see, alas! with regret, how many centuries passed away, affording but very little for the History of Missions to perpetuate. An affecting proof of the low state of vital godliness in these ages!—they will blush to learn how much the zeal of the Papal church surpassed for a long period that of Protestants, for this great and honourable employ; and they will rejoice to see that at length they have been aroused from this lethargy, and in the 18th and 19th centuries have established various Mission Societies to the Heathen nations: a happy symptom of the revival and increase of genuine religion in their own borders. Of the happy effects of these labours in different parts of the world, displayed in the secret and artless simplicity, the docility, the mental and moral improvement, the social happiness and the good hope of a glorious immortality of thousands converted from darkness to light, and from the power of Satan to God, we are at a loss which exemplification to select. The following instance is from the Greenland Mission:—

'In a Greenland house, where all the rest of the family were opposers, there was one young woman, called Pussunck, who was very much affected. One time, when we (the Missionaries) were speaking at a meeting, she held her hands before her face, to hide her tears; and secretly sighed, "O Lord, let thy light break through the very thick darkness!" Another time, we saw her kneeling behind a rock; and only heard the following words:—"O God, thou knowest that I am very much corrupted from our first parents, have mercy on me!" When she was afterwards asked what she was about there, she answered, "Because I now begin to believe: I pray every day in secret to God to be gracious to me." Upon this she was taken under more express instruction; and once, when she was directed to stedfastness and continuance in prayer, she herself began to weep, and to pour forth the fol-

lowing ejaculations: — 'O Jesus, my heart is very much corrupted! O make me truly humbled and grieved about it, because thou wilt have it so! Take away the bad thoughts from me, and from my heart, so that it may be pleasing to thee; and as I know but little of thy word as yet, give me thy Spirit to instruct me!'— The rest of the people of the house where she lived were put to shame, and touched with the example of this damsel, and yet had no inclination to follow it: therefore, they hated her; and, contrary to the custom of the Greenlanders, treated her very sharply, and would scarcely allow her to go any more to the meetings; and when they removed their habitation, she was obliged to follow them, though she would have been very glad to have staid; but in a few days she came again, and entreated us to take her into our service; and afterwards could never be prevailed on, by good nor bad words, to leave her teachers.

'One could perceive a particular desire in this person to experience the power of Jesus's blood. She was never weary of hearing it; and soon began to confess and speak of it before others. When any Heathens came on a visit, she went among them directly; and whether asked or not, told them why she lived here, what she had already experienced by the testimony of Jesus's sufferings, — and how she wanted to be a partaker of all the blessings treasured up in it. By this always some, and now and then perfect strangers, were very much affected. Therefore, she was taken into a more immediate preparation for baptism; and we endeavoured to give her a right conception of the institution, design, and operation of this holy sacrament; and now her steady declaration was, that she no more believed that Jesus was the Friend of sinners because we had told her so,— but because she experienced it in her own heart. Now, as we had discovered in her a most ardent longing after the blood of sprinkling, and the energy of Jesus's death; and as she had repeatedly uttered her great desire for baptism, therefore, on the 30th of October, she was baptized in the name of the Holy Trinity; and the name Sarah was given her. Many Greenlanders were present; most of whom were moved by the power of the Lord; and some beheld and heard with tears.'

We rejoice to learn that a more copious History of Missions is, in part, prepared for publication by the Rev. Mr. Greatheed, in conjunction with the editor of this interesting volume: — such a work is a desideratum in the Christian church.

C. G.

Maria Ballard, &c. *By the Rev.* J. Bowden, *Tooting*, 12*mo*, 6*d*.

The happy death of this young woman is recorded as an encouragement to the teachers and conductors of Sunday-Schools. It is judiciously drawn up, and deserves an extensive circulation.

LITERARY NOTICES.

The Rev. Mr. Pratt has issued Proposals for a New Edition of Bp. Reynolds's Works; as has Mr. Parsons, for an abridged edition of Neale's History of the Puritans.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A Christian's Survey of all the Primary Events and Periods of the World. 12mo, 7s. 6d.

Persecution: a Poem, founded on Recent Events and Circumstances. By the Author of the Age of Frivolity. 12mo.

Qualifications for Teaching: a Sermon, by R. Wardlow. 1s. 6d.

Maps and Tables, adapted to the New Edition of Mr. Scott's, and some other Quarto Bibles. 10s. 6d.

Scott's Force of Truth, eighth edition, crown 8vo, 4s.

The Voice of God to the Churches: a Sermon, on the Death of Messrs. Cran, Desgranges, and Brain, Missionaries, 8vo, 1s.

Towgood's Dissent, a new edit. 12mo, 4s. 6d.

A Treatise on Delighting in God. By Mr. Howe. 12mo, 4s. 6d.

The Missionary Sermons for 1814 may be expected in a few days.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICA.

The Directors have lately received a Letter from Dr. Vanderkemp, dated January 8, 1811. He had not then been able to procure the means of removal to Madagascar: — a Mission to which island he appears still to keep in view. — Mr. Pacalt is also intent upon that undertaking.

TOBAGO.

Mr. Elliot, the Missionary, states (March 28) That sickness has much prevailed in the island; and that he has been frequently called of late to visit the sick and dying of all classes. On Sunday evenings a good number of people attend his preaching at Scarborough. Two new stations are offered for preaching to the negroes; one has 250, and the other nearly 500 slaves. At an estate where he has long preached, three women are frequently engaged in catechising the children; of whom they have about 30 under their care.

TRINIDAD.

Mr. Adam writes, That he expected the foundation of the intended chapel would be laid in about a week after the date of his letter, March 23, 1811. He has established a Sunday-School, in which 50 or 60 children attend; and which promises much good, especially as it affords him an opportunity of instructing the negroes. He observes, That although evidences of his usefulness do not appear so frequently as he desires, yet he is not without encouragement; and entertains a confident hope, that the desert around him shall yet 'blossom as the rose.'—Miss Kelly (now Mrs. Adam) arrived at Port of Spain, January 30, in safety and health.

Usefulness of the Missionaries at the Colony of the Cape, in Africa.

A gentleman, high in office abroad, whose name we cannot take the liberty of mentioning, writing to a friend in England, says, 'I trust this colony is improving in every respect; in none more than in the improved state of the Hottentots, both in mind and body; which is to be attributed entirely to the zeal and exertions of the Missionaries.' — This noble testimony to the utility of Missionary efforts is highly gratifying to all who are engaged in promoting them, and who ardently pray for their success.

Noble Instance of American Liberality.

Our readers will recollect, that a desire to promote *Foreign Missions* has lately manifested itself among some pious and zealous individuals in Massachusetts; and that four young ministers, educated in the New College at Andover, had offered their services to the Missionary Society; which offer the Directors have most readily accepted. It was feared, however, that their first institution would, for the present, be destitute of funds to support the intended exertions; but the providence of God has remarkably appeared in its favour: —

A Mrs. Norris, one of the patronesses of Andover College, and of the New Society for Foreign Missions, lately died; and has bequeathed Seven Thousand Pounds *to each of those Institutions.*

This noble example will, we trust, excite some wealthy English Ladies and Gentlemen to acts of equal, or of greater munificence.

Bonaparte's Conference with the Catholic and Protestant Clergy at Breda.

An Account has been published in the Gazette of Dorpt, a town of Livonia, of an audience granted by Bonaparte to the Catholic and Protestant clergy at Breda, on the 1st of May, 1810. It professes to be an accurate report of what passed on that occasion; and we conclude, that in the present state of the continental press, no gazette would dare to attribute to Bonaparte sentiments materially different from those which he might deem it politic to avow. The account follows:

After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view of the different collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who, with his manuscript in his hand, complimented the monarch in the name of the Catholic clergy. His Majesty did not deign to give any answer; but asked, 'Where are the reformed clergymen?' Whereupon the Prince of Neufchatel presented them to the Emperor; and Mr. Ten Oever, of the Valloon congregation, received permission to address his Majesty. The discourse was short; and contained, among the rest, the following words: — "It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's." — The Emperor listened attentively to this speech; and answered, 'You are right: I protect all religions. Protestants and Catholics enjoy equal privileges in France: it is but just that the Protestants in this department should have equal prerogatives with the Catholics.' His Majesty asked Mr. Ten Oever, 'Why, Sir, are you in your full dress?' "Sire," answered Ten Oever, "that is the rule." 'Why, yes,' said the Emperor, 'it is the custom in every country; but,' continued he, turning to the Roman Catholic clergy, who were not in full dress, 'why have not you your cassocks on? You say you are priests. What are you? Attornies, notaries, peasants? I come into a province where the majority are Catholics, who, in former times, were oppressed, —who, after the Revolution, acquired more liberty, and upon whom the king, my brother, bestowed many favours. I come, in order to make you all equal to the rest; and you begin by forgetting the respect due to me, and complain of the oppressions that you suffered under the former governments. Your conduct, however, shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your contumacious priests, even the Apostolic Vicar: they are imprisoned; and shall continue under arrest. On the other hand, the first words I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine you ought to preach. From that gentleman,' pointing to Mr. Ten Oever, 'you ought to learn it. I have always met with faithful subjects amongst Protestants, — never have I had occasion to complain of any of them. You have calumniated the Protestants; by representing them as preaching doctrines dangerous to the state; but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me; and here a handful of Brabant fanatics attempt to resist my designs. Had I not met, in Bossuet's Doctrines and in the Maxims of the Gallican Church, with principles that agree with mine, and had not the Concordat been received, I myself should have become a Protestant; and thirty millions of people would have followed my example. But what religion do you teach? Do you not know that Christ said, 'My kingdom is not of this world?' — and would you interfere in my concerns? You will not pray for a sovereign.' [Probably, the Catholic clergy in these new provinces had partly declared that they would not receive any orders on spiritual subjects from a temporal power; the

order to pray for the Emperor must be intimated to them by some spiritual sovereign.] 'You want to be obstinate citizens: —I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. You,' said he, turning to the Apostolic Vicar, who had addressed him, 'are the Apostolic Vicar. Who appointed you to that office? The Pope? he has no right to do it. I create bishops. You will not,' said he, turning to the rest, 'pray for the Monarch? Perhaps, because a Romish priest excommunicated me: but who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church? Your infamous sales of indulgences caused them to revolt, and the German princes would no longer bear your sway. The English acted wisely in renouncing you. The Popes, by their hierarchy, set Europe in flames. Perhaps, it is your wish to re-establish scaffolds and racks; but it shall be my care you do not succeed. Are you of the religion of Gregory VII. Boniface VIII. Benedict XIV. or Clement XII.? I am not. I am of the religion of Jesus Christ, who said, 'Give unto Cæsar the things which are Cæsar's;' and agreeably to the same gospel, 'I give unto God that which belongs to God.' 'I bear the temporal sword; I know how to guide it. God placed me on the throne; and you reptiles of the earth dare not oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You, perhaps, think me created to kiss the Pope's slipper. If it only depended on you, you would cut off my hair, put on me a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the gospel that Jesus Christ has appointed the Pope his substitute or successor of St. Peter, and that he has the right to excommunicate a sovereign.' [From these repeated expressions one is led to suppose the Pope has actually excommunicated the Emperor.] 'If you care about my protection, then preach the gospel as the Apostles did. I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews. You belong to the bishopric of Moulines: appear before your Bishop; make your confessions to him, and sign the Concordat. The bishop will inform you of my will. I will appoint another Bishop at Herzegenbuch. Is there a seminary at Breda?' An affirmative was given. 'Well, then, Mr. Prefect, you will make the necessary preparations that these people may swear to the Concordat. Attend at the seminary, and be it your care that the orthodox gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine.'

The formula of the Pope's excommunication of Bonaparte is said to have been lately read by the Archbishop of Paris at the cathedral; in consequence of which he was removed from his See: but the Pope has refused to confirm his successor; and on account of this want of confirmation, the Prelates and other Dignitaries have declined canonical obedience to the new Archbishop.

Scarcity of Priests.—Paris, Apr. 5. Cardinal Maury, acting Archbishop of Paris, has recently issued an ordinance prohibiting preaching, confession, and the administration of the sacraments, in *private chapels*, on pain of interdict *ipso facto*, in regard to the chapels; and of suspension, *ipso facto*, in regard to the priests. The motives to this ordinance are stated in the preamble to be 'the scarcity of priests, the urgent necessities of the parishes, the number of domestic chapels, which is now greatly increased, the serious inconveniences which arise from the longer toleration in private houses of domestic preachings, &c.

RELIGIOUS LIBERTY.

The following Papers, relating to the opposition made to Lord Sidmouth's Bill by the Deputies, and by the Society who assembled at the London Tavern, are inserted by the Request of the respective Parties; together with the Plan of a New Society, for the Protection of Religious Liberty: —

At a General Meeting of the Deputies appointed for protecting the Civil Rights of the Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 28th of May, 1811, WILLIAM SMITH, Esq. M. P. in the Chair:

THE Chairman made a Report of the Proceedings of the Committee upon Lord Sidmouth's Bill, lately brought into the House of Lords, intituled, 'An Act to explain and render more effectual certain Acts of the First Year of the Reign of King William and Queen Mary, and of the Nineteenth Year of the Reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers.'

Resolved, That this Deputation, in conformity with the deep interest which they must always feel in every question affecting the civil and religious concerns of the Protestant Dissenters, do, in the names of those by whom they are deputed, offer to their brethren throughout the kingdom, their sincere congratulations on the rejection of the above-mentioned bill; and especially as connected with the opinions so generally expressed in the House of Lords, of the inexpediency and injustice of infringing on the liberty of the subject in religious matters.

Resolved, That the Thanks of the Deputation be gratefully offered to the Marquis of Lansdowne, to Earl Stanhope, Earl Moira, Earl Grey; to Lord Holland, and to Lord Erskine, for their able and distinguished support of the Cause of the Dissenters, and of the great and important principles of Religious Liberty, in the Debates on the Bill lately introduced by Lord Sidmouth into the House of Lords.

Resolved, That the Thanks of this Deputation be given to all those Members, of that Right Honourable House who co-operated in rejecting the said Bill.

Resolved, That this Deputation are extremely happy in the opportunity of expressing their high satisfaction at the just and liberal sentiments respecting the right of private judgment in religious matters, delivered in that debate by his Grace the Archbishop of Canterbury.

Resolved, That William Smith, Esq. M. P. the Chairman of this Deputation, be desired to accept our warmest Thanks, for his vigilant attention to the subject of the late measure ever since it was first announced in Parliament; for his ready and obliging communications with the Committee, in their attempts to dissuade the noble author from actually bringing the same forward; and for his able and active assistance in obtaining its rejection; and that this Deputation entertains a strong and grateful sense of his constant and zealous support of civil and religious liberty, and of the rights of Protestant Dissenters on all occasions.

Resolved, That this Deputation feel themselves highly indebted, and express their best Acknowledgements to John Gurney, Esq. their Deputy Chairman, for the zeal and ability which he, on various occasions, has manifested in defence of the rights and privileges of Protestant Dissenters; for his disinterested attention to the objects of this Deputation; and particularly for his great exertions upon the present occasion, in clearly and forcibly stating to various Members of the Legislature, the highly objectionable tendency of the Bill lately brought into Parliament.

Resolved, That the cordial Thanks of this Deputation be given to the Committee, for the zeal and promptitude which they have so long and so constantly manifested, in the protection of the civil rights of Protestant Dissenters, both in the metropolis and in the country, from every part of which applications on the subject have been so frequently received; for their watchful and anxious regard to those important interests ever since Lord Sidmouth announced his intention respecting the Toleration Act; and especially for the unshaken firmness with which they have maintained the unalienable rights of conscience, and deprecated the interference of Magistrates in matters of religion, as a violation of those sacred

principles which (in their judgment) human laws ought never to controul.

Resolved, That the following Address to the Protestant Dissenters of England and Wales, now read, be approved.

Resolved, That the said Address be signed by the Chairman, and printed for general circulation.

To the Protestant Dissenters of England and Wales.

THE ADDRESS OF THE DEPUTIES.

WHEN, in the years 1787, 1789, and 1790, the Dissenters applied to the Legislature for a Repeal of the Corporation and Test Acts, it was not surprising that, on a subject so deeply interesting to them, considerable warmth should have exhibited itself both in discussion and in action. Disappointed at last in expectations which they thought reasonable, and therefore dissatisfied, in their own opinion justly, they have yet forborne since that period to renew their application, unwilling uselessly to revive animosities; and preferring to wait till time and reason should have overcome prejudice and fear. In this interval, instances of local intolerance and vexation have frequently happened; which, when without legal remedy, as in some cases, have been patiently endured; or, as in far the greater number, by the attention and interference of the Deputies, have been quietly and legally suppressed; but, as no general or prevailing disposition to abridge the religious liberties or disturb the peace of the Dissenters has been manifested, nothing has occurred affecting them as a body to excite much general interest, if we except a late pertinacious attempt to withhold the rites of burial from all such as had not been baptized according to the forms of the Establishment; which, by the same interposition, having been brought to trial in the Court of Arches, where it was decided in their favour, has been laid before the Public.

And much longer might this state of things have lasted, but for the recent proposal of Lord Sidmouth; which indeed excited a very great and general alarm, the reasons for which will appear when we advert to the previous situation of the Dissenters, and examine the Provisions of his Bill as offered to the House of Lords. The amendments which it might have received in its subsequent stages, are here out of the question, because, however they might have improved the original measure, or how far soever they might have exculpated the noble mover from having been disposed intentionally to infringe on religious liberty, it was impossible to calculate on such alterations: nor could they, even in their greatest extent, have prevented all violation of the first, great, and leading principle on which all Dissenters found themselves, and which they never can concede, — The right of every man to teach to others those religious opinions which he himself entertains. Freedom of thought the magistrate has it not in his power to control; it is only in abstaining from interference with the *communication* of opinions, that he has the opportunity of proving his wisdom or his justice.

The Dissenters cannot be supposed to have regarded the Toleration Act itself as satisfying their just claims. It was indeed scarcely to be hoped that a law enacted at that period should have proceeded on those sound and comprehensive views of the subject, which deeper examination and more dispassionate discussion have since afforded. Still even by that law much was gained: — and though it was then deemed expedient to demand Subscription to the Articles as the condition of its protection, yet from the imperfect records of the debates in Parliament, it seems probable that Subscription was required rather under some vague idea of preventing writings against the Establishment, than with any deliberate intention of limiting Toleration to those only who believed all the doctrines of the Church. On the contrary, the description in the Act of the persons entitled to avail themselves of its protection is most comprehensive; and the spirit in which, from the very first, it has been almost uniformly administered, strongly confirms this view of its design. Still, however, further legal relief was wanting: the growing spirit of religious inquiry rendered Subscription to Creeds and Articles every day more burthensome; while the Legislature became more sensible to the injustice of impositions not countervailed by any correspondiug and peculiar benefits. — Then came the Act of 1779, and, by the joint operation of the two Laws, interpreted in unison, and agreeably to what appeared to have been the original spirit of both, practical religious liberty has been ever since enjoyed in this country, uninterrupted, till of late, but by accidental ebullitions of imprudence or malevolence. In this state of things it was not possible that Lord Sidmouth's Bill, which did not profess to abrogate one

penal law, and which did enact new restrictions, should be favourably received: unfortunately for its popularity, it was the first attempt of such an aspect since the accession of the present Royal Family; nor, however innocent or even beneficial it might appear in the eyes of its author, was it free from great and obvious objections: it confined the protection granted by the Toleration Act within narrower limits than what either the words of that law, its original object as collected from history, or the uniform practice upon it would justify: — it broke in afresh upon the principle of religious liberty, and it opened a door for the exercise of discretion by the magistrate in cases where hitherto he had been bound to act only ministerially: — a change so important, as, if once permitted to creep in, would rapidly destroy every vestige of religious freedom, and place every future candidate for admission into the Dissenting Ministry in dependence on the pleasure of a Quarter Sessions.

That such is the apparent tendency of some parts of the Bill, as introduced, cannot be denied; and, notwithstanding the present imperfection of our religious liberties, that a measure in its principle sapping their foundation, and particularly restricting them in practice, should have been warmly opposed, is extremely natural. Nor do we believe that any Dissenters encouraged his Lordship to imagine that such infringements on their ancient and accustomed possessions could ever meet with the approbation of their body. Their objections have also been further strengthened by the deficiency of adequate cause for legislative interference, the evils complained of as arising from the preaching of persons alleged to be improper or ill qualified for the function, being rather assumed than proved; and the inconvenience to the State of exemptions from burthensome services having been obtained by some few persons not entitled to the privilege, being already remediable, and in most cases, actually remedied by law: to which it may be added, That such unwarrantable claims have not been sanctioned by the Dissenters.

On the prompt and unanimous feeling so favourable to the maintenance and advancement of our common interests and liberties, which this attempt has excited, and on the success of our resistance, we most cordially congratulate our brethren; and we think we discover equal cause of satisfaction in those unequivocal declarations against every species and degree of persecution, against every intolerant principle, which in the course of this discussion, short as it has been, have been drawn from persons of the highest rank, the brightest talents, and the most efficient public stations in the country.

From symptoms so favourable arising, in our opinion, not from any accidental circumstance, but from the gradual and silent increase of just and liberal sentiments, we cannot but augur the happiest results. We trust that the present laws will continue to be administered with that liberality which we have so generally and so long experienced. We cannot but anticipate the speedy approach of that fortunate period when the Legislature shall expunge from that Statute Book which they now disgrace, — all Penalties, Restrictions, and Disabilities on account of Religion: and we earnestly hope that nothing will occur to defeat these expectations, or by exciting a hostile spirit, even to postpone a consummation on every account so devoutly to be wished.

Signed, by order of the Meeting,

WILLIAM SMITH, Chairman.

London, May 28, 1811.

☞ An Abstract of the Proceedings of the Deputies, from the year 1732, will very shortly be published.

At a General Meeting of Protestant Dissenters, and other Friends to Religious Liberty, at the London Tavern, Bishopsgate Street, on Friday, May 24th, 1811, *convened to receive the Report of the Committee appointed at a former Meeting, to prevent by every Legitimate Effort, the successful Progress of a Bill introduced into Parliament, by Viscount Sidmouth, relating to the Acts for Religious Toleration,*

S. MILLS, ESQ. IN THE CHAIR,

The Committee reported, — That by great exertions, aided by the generous sentiments which were universally excited, they had obtained, in 48 hours, 336 Petitions from various Congregations within 120 miles of the metropolis, signed only by Males exceeding 16 Years of Age (exclusive of many Petitions that have been subsequently received); that those Petitions had been presented to the

House of Lords on Tuesday; and that, in consequence of the number and respectability of the Petitioners, — of the attention of his Majesty's government, — and of the assistance of many liberal-minded Peers, the Motion that the Bill should be read for the second time was negatived without a division; and the Bill was consequently rejected.

Resolved,—I. THAT the Report of the Committee is highly satisfactory to this Meeting; — that loving Religion, Liberty, and their Native Land, they rejoice at the speedy rejection of a Bill which would have limited the diffusion of Religious Light, — have enfeebled the energy of Freedom, — and by producing internal dissentions, have inflicted upon their country a dangerous wound; and that they particularly rejoice that this effect has resulted from the zeal displayed by the Friends to Religious Liberty of every denomination, — and that complete success has conferred on their labours an adequate reward.

II. That this Meeting congratulate Ministers and other friends resident in every part of the empire, on this memorable result, — on the just displeasure they have manifested at the first effort of reviving intolerance, — on their consequent attention to the recommendations of their former Meeting, — on their liberal promises of pecuniary aid, — and on the pledges they have given of their determination to resist any encroachments on the Acts of Toleration, and every future attempt to restrict useful and pious Teachers from disseminating Christian Principles, and thereby promoting the salvation of men.

III. That anxious to vindicate Protestant Dissenters from the unmerited imputation of having acted with insincerity or from caprice, this Meeting declare that all communications alleged to have occurred between individual Dissenters and the Framer of the Bill, were unauthorized by any body of Protestant Dissenters, — and that any favourable opinions of the measure which such persons might avow, never have obtained the sanction of general approbation.

IV. That the inconveniences which have long resulted from the want of union and co-operation among Protestant Dissenters for the Protection of their Religious Rights, — the necessity which has been demonstrated for the appointment of persons authorized vigilantly to watch against innovation on their privileges, — as well as the constructions that have been put on the Acts of Toleration, — the assumption by Magistrates of judicial authority in the execution of some of the provisions of those Acts, as to which their power is only ministerial, — the recent violent outrages which have been committed against their Meeting-houses and Preachers in Suffolk and Kent, — and the harsh revival of the intolerant provisions of the Conventicle Act in Berkshire, against persons guilty only of assembling to pray to God, induce this Meeting to recommend that a Society be formed of the Ministers of Congregations of Protestant Dissenters, and of other persons assembling under the Act of Toleration throughout England and Wales, to defend themselves against these evils: and that any balance of Monies which the Committee, appointed by the former Meeting, may eventually retain, be applied by them towards the Formation and for the purposes of such Society.

V. That the same Committee be requested to prepare the plan of such Society, to invite the concurrence of every congregation assembling under the Acts of Toleration; and to carry any plan they may deem eligible into effect.

VI. That, as expences have been unavoidably incurred to an amount certainly great, altho' not ascertained, all Gentlemen present at this Meeting be requested to subscribe such sums as their liberality may suggest; and that all Congregations be requested to transmit their collective contributions, or individual assistance, to the Treasurer, Robert Steven, Esq. at 101, Upper Thames Street; or at the London Tavern, Bishopsgate Street; or New London Tavern, Cheapside; or to Sir James Esdaile and Co. and Mess. Robarts, Curtis, and Co. Lombard Street; and Mess. Down, Thornton, and Free, Bartholomew Lane, without any avoidable delay: and that the Committee appointed at the last Meeting be solicited to continue to execute all the powers with which they were then invested, and which they have so usefully employed.

VII. That the energetic and judicious exertions of that Committee, who have awakened with so much advantage a laudable spirit amongst Protestant Dissenters and the Friends to Religious Liberty, merit the highest Approbation, — and present an example for universal imitation whenever the smallest infringement of the most extensive Toleration be hereafter attempted.

VIII. That the Thanks of this Meet-

ing be presented to the Right Honourable Spencer Perceval, for the politeness with which he attended to the Representations of their Committee; and to every Member of His Majesty's Government, for withholding from the Bill their important support.

IX. That this Meeting cannot adequately praise the Right Honourable Earls Stanhope and Grey, and Lords Holland and Erskine, for their manly and eloquent opposition to the principle and provisions of the Bill, and for their unanswerable Defence of Religious Liberty. — but that they be requested to accept their warmest Thanks.

X. That His Grace the Duke of Norfolk, the Most Noble the Marquis of Lansdowne, and the Right Honourable Earls Moira, Lauderdale, and Rosslyn, have, by their prompt and generous assistance, excited in this Meeting the most ardent Gratitude.

XI. That the Committee for Guarding the Privileges of the Methodists in the Connection of the late Reverend John Wesley, having essentially contributed to this important success by their concurrent efforts and cheerful co-operation, have increased the Esteem which this Meeting previously entertained, and have proved themselves to be sincere Friends to the best Interests of Mankind.

XII. That this Meeting are also grateful to those Clergymen and other Members of the Established Church, who, by their strenuous Opposition to the Bill, have evinced their unfeigned Attachment to the cause of Religious Liberty.

XIII. That the attentions of the Worshipful the Mayor and other Gentlemen of Bristol, and of the Members of several Corporations, have made an indelible impression on this Meeting, and are entitled to Gratitude, permanent and sincere.

XIV. That this Meeting are most happy to renew their grateful Acknowledgments to Samuel Mills, Esq. the Chairman, for the liberality of principle and the propriety of conduct which he has manifested on the present and on the former occasion.

XV. That the able, unwearied, and disinterested Exertions of Thomas Pellatt, Esq. and John Wilks, Esq. the Secretaries to the Committee, have procured for them the Respect of this Meeting, and merit universal Approbation.

XVI. That these Resolutions be communicated to the Noblemen and Gentlemen to whom they relate, and that they be printed, — advertised in the Newspapers, — and circulated at the discretion of the Committee; — and that they be also requested to collect and publish all the Proceedings which have occurred, that a Record may remain to gratify contemporaneous enquiry, and to excite and direct the efforts of future generations.

SAMUEL MILLS, Chairman.

The Committee have proceeded according to the Resolutions to organize and establish the New Society, recommended in the Fourth Resolution; and having circulated the Plan, accompanied by the following Letter, addressed to those Ministers who have not yet remitted their Contributions; and another Letter, containing some Variations, addressed to those Congregations whose pecuniary assistance they have received.

Plan of the Protestant Society for the Protection of Religious Liberty.

I. THE designation of this Society is *The Protestant Society for the Protection of Religious Liberty.*

II. The object of this Society is to protect the Claims of Protestant Dissenters, and other persons included in the provisions of the Acts of Toleration, to all the privileges and exemptions therein specified, and to assist them in the maintenance of Religious Liberty.

III. That every Congregation in England and Wales, contributing to this Society an annual sum, according to their ability, by collections or subscriptions, but not less than *L.* 2. in England and *L.* 1. in Wales, shall be entitled to its Protection, subject to the rules of the Society.

IV. That the officiating Minister for the time being of every such Congregation, and one other person belonging thereto, and chosen by them, shall be Members of this Society.

V. That as the existing Committee possess the power of adding to their number, they, together with such other persons as may be chosen by them, shall be the Committee for the current year.

VI. That on Saturday after the second Wednesday in the Month of May in every year, this Society shall hold its Annual Meeting at the New London Tavern Cheapside, when a Treasurer shall be chosen, the Accounts presented, and a Report of the Pro-

ceedings in the foregoing year shall be made; which Report shall be afterwards transmitted to every Congregation contributing to the Society.

VII. That at every such Annual Meeting a Committee, consisting of Thirty persons resident in London, or within five miles thereof, shall be chosen from the Members of this Society; one half of whom shall be Ministers, and the other half Laymen; one third of whom, who shall have been least frequent in their attendance shall, at the end of the year, retire from the Committee, but shall be re-eligible after the expiration of one year; and that the said Committee shall be open to all the Members of the Society resident in the country, whenever they attend the same, and that they shall be entitled to vote at any of the Meetings.

VIII. That the Committee shall meet on the last Tuesday in every month, at Six o'clock in the evening, punctually, or oftener if necessary, at the New London Tavern, Cheapside.

IX. That the Committee for the time being shall elect all the Officers except the Treasurer; shall decide on all applications which shall be made to them for protection; shall conduct all the affairs of the society, and give such directions therein as they, or the major part of them present, at any meeting duly convened shall resolve; and that Five of them shall be competent to act.

X. That the Treasurer annually chosen by the General Meeting, shall be a Member of the Committee for the time being.

XI. That there shall be one or more Secretaries, who shall gratuitously answer all letters, and in all cases of emergency convene Special Meetings of the Committee.

XI. That persons subscribing the Sum of £1. 1s. per annum, shall be Honorary Members during the payment of such Subscriptions: and that every person making a Donation of £10. 10s. shall be an Honorary Member for Life; and that such Honorary Members may attend the General Annual Meetings of this Society.

XIII. That all Investments of Money in the Public Funds, or other real Securities for the use of this Society, shall be made in the Names of Four Trustees to be appointed by the Committee, who shall execute a Deed of Trust, declaratory of the trust confided to them; and upon the death, resignation, or incapacity of either of them, another Trustee shall be forthwith appointed by the Committee.

XIX.

FORM OF A BEQUEST.

I GIVE unto the Treasurer for the time being of a certain Voluntary Society formed in London in the year 1811, called The Protestant Society for the Protection of Religious Liberty, the Sum of - Pounds of lawful English money, to be paid within months next after my decease, out of such part only of my Personal Estate as shall not consist of Chattels real, upon Trust to be applied towards carrying on the purposes of the said Society; and I do hereby direct that the Receipt of the Treasurer of the said Society for the time being for the said Legacy, shall be a sufficient discharge to my Executor for the same.

☞ Devises of Land, or Money charged on Land, or to be laid out in Land, are void; but Money or Stock may be given by will, if not directed to be laid out in the purchase of Land.

Contributions from Individuals or Congregations, will be received by Sir James Esdaile and Co.; Messrs. Robarts, Curtis, and Co. Lombard Street; Messrs. Down, Thornton, and Free, Bartholomew Lane, London; Robert Steven, Esq. No. 101, Upper Thames Street, the Treasurer; and by the Secretaries, Mr. Thomas Pellatt, Ironmongers' Hall; and Mr. John Wilks, Hoxton Square; to either of whom all Applications may be addressed.

New London Tavern,
Dear Sir, *June* 13, 1811.

THE Committee of Protestant Dissenters and of other Friends to Religious Liberty, direct us again to address you; and their instructions we execute with unaffected pleasure.

We acknowledge with gratitude your useful exertions,—and as we presume that the pecuniary assistance which the liberality of your Congregation will undoubtedly bestow towards the expences which have been incurred, and towards the Establishment of the Society to which our former Letter alluded, hath been withheld only until the Plan of that Society was transmitted, we have the honour to inclose that Plan for your consideration.—Before we invite your attention to that Plan, we must again congratulate you on the attachment to the principles of Religious Liberty which all our Friends have nobly displayed, and which, in many animated and pious Resolutions, they have eloquently avowed. Throughout the Empire, manly energy, directed by Christian wisdom and moderation,

has been exerted, and the most enthusiastic but judicious efforts have demonstrated that the sacred regard to the Rights of Conscience, which distinguished our venerated ancestors, remains unabated in the hearts of their posterity. On this occasion the propelling or attractive force of apprehended danger and of sacred principles, has beaten down the barriers of Prejudice, by which Dissenters were separated, and has amalgamated them into a mass which, we trust, will never be broken. This temporary union has produced a desire unanimously expressed, that such advantages should permanently continue; and we have been encouraged to promote their perpetuity by the immediate institution of the New Society.

The Plan will explain the Name, the Objects, and the Organization of that Association. The Society is not to be a party or local combination, but A NATIONAL UNION of all Congregations friendly to Religious Liberty; and will include every Congregation, of every denomination, assembling under the Acts of Toleration. It has therefore been designated by *an appellation*, which we hope will be esteemed liberal and comprehensive. The *objects* are not to embarass any Administration, to assume political importance, or to menace any opponents by ostentatious displays of numbers, or of influence,—but legally and temperately to protect and procure all the privileges and rights which the law has conferred, or which can be constitutionally obtained. These rights are to be defended by mild but firm remonstrances, and when remonstrances may be ineffectual, by appeals to law; — and over all associated Congregations, over pious and useful Itinerants, and over all other persons whom they may recommend, this Society will endeavour to extend a Shield. To afford such extensive Protection, Annual Contributions will be required, and the Minister and a Layman, selected by every contributing Congregation, will be the Members of the Society. By opulent Congregations liberal assistance will undoubtedly be supplied; and the poorest may without difficulty contribute, by weekly Payments of One Penny from every Member, the very small annual Sum which from such congregations will be accepted. These Sums will become due at Lady Day in every year; and those Congregations who delay their remittance after the month of June, will be considered as withdrawn from the Society. *The organization* of the Plan will, we presume, be intelligible and satisfactory. From the Union of Ministers and Laymen as members of the Committee, beneficial consequences will result. The Committee resident in London being selected by the members at the Annual Meeting in the month of May, when many Country Members visit the metropolis, will be the representatives, not only of the metropolitan, but of the country congregations,— and will be interested in their prosperity, vigilant for their welfare, and dependent on their approbation; and the Country Members being incorporated with the Committee, will not be received when they attend as intruders, or even as guests, — but as Members, whose opinions will be peculiarly entitled to respect, — who may give useful information and valuable aid. The execution of the Plan is intended to be distinguished by liberality and promptitude. Advice when necessary, will be immediately and gratuitously afforded. Reports annually circulated will communicate accurate intelligence to the remotest Districts, and by the early and regular diffusion of correct legal knowledge, misapprehensions will be prevented, and the ignorance as to their Rights and Privileges, and the public or parliamentary proceedings by which they may be affected, which Dissenters have frequently deplored, will be completely dispelled.

The eagerness displayed for the Establishment of this Association, has announced that the necessity for its existence, and the advantages it must produce, are universally perceived; otherwise we could multiply proofs, that it will afford to Protestant Dissenters many benefits otherwise unattainable. But we must remark, that the powers improperly assumed by Magistrates in several counties require immediate restraint; — that every week will probably present cases requiring legal interference; — that the spirit of persecution has not expired, and appears recently to be awakened; — that during late years, penalties amounting to £90. have been recovered in Wales, under that Conventicle Act, which we trust that a wise and liberal Legislature will speedily repeal; — that in the current year the prosecution of persons guilty of daring outrages at Wye, in Kent, has exposed the Wesleyan Methodists to heavy charges; — that in Berkshire £300 have been expended in resisting the Conviction of Mr. W. Kent, of Childrey, in a penalty of £20, for praying at a Prayer Meeting; — and

that, to resist the unprecedented persecution which has occurred at Wickham Market, in Suffolk, against the Baptist and Independent Dissenters, who have united their exertions to instruct the ignorant in that place, an Expenditure exceeding *L* 500 will be required. The unreflecting or the selfish only can desire that such expences should be defrayed by individual generosity, or local contributions.— Interest and duty must evince the justice and expedience of forming a Plan by which all friends to Religious Liberty may equally contribute to the defence of a cause by which they are all affected, and which by every just principle they must be impelled consentaneously to support. The Dissenters, vast in numbers, but more important to the state for their morals and usefulness, are the only public body who neglect by Union to increase their strength. They are scattered as single twigs, easily to be broken. Each separate Congregation is but an atom; but their general harmonious, systematic combination, will render them, through the Divine blessing, a Rock, which tempests of persecution will ineffectually assail.

If such Union be important, and the formation of this Society be obviously desirable, we submit that no existing body can render the Establishment superfluous. County Associations are eminently useful, but they are limited to particular denominations, and to local utility. Public acknowledgements are also due to the Deputies from the Congregations of Three Denominations in and near London; from whom you will probably receive an Address, congratulatory on our recent deliverance and our prospects of future success. Although unconnected with any Congregations but those by whom they are chosen, they have kindly assisted, on many occasions, other persons who have solicited their aid; but the nature of theis Institution, unavoidably excluding many of the most numerous Congregations in the metropolis, and all country Congregations, precludes them from representing the general body of Dissenters; and their limited revenue must prevent that extensive protection which the new Institution will endeavour to afford. The intelligence and liberality of their Congregations will probably induce them to constitute parts of our Society, whom they may usefully assist by their experience; or if they continue to select separate Delegates for their particular Congregations, we shall be most happy to be stimulated by their efforts, and to benefit by their concurrence and advice.

To render this measure either practicable or useful, it must however acquire general support. The small sums which many congregations may contribute, unless the contributions be very numerous, will be inadequate to the unavoidable expence; and to provide the necessary resources and to give efficacy to the design, it is desirable that every Congregation, however small, should be inrolled among its Members; and as the general strength and security will be thereby increased, we intreat your immediate exertions to recommend the design to universal support. Any payment you make will be considered as a Subscription for the current year, terminating at Lady Day, provided you inform us within one Month, of the amount you intend to transmit, and communicate the name of the Gentleman who, with yourself, is to be considered as the Member of this Society,—a Society which we hope will prove a permanent benefit arising from an injurious attempt, and an additional demonstration that the GREAT RULER of events can out of evil extract unexpected good, and can cause even the wrath of man to celebrate his praise.

We are, Dear Sir,
your most obedient humble Servants,

T. PELLATT, J. WILKS, } Secretaries.

Great Expences having been incurred, and a considerable Fund being required for the Object mentioned in the Fourth Resolution, vigorous Exertions are making among all denominations of Dissenters, in town and country. The following are a few of the earliest Subscriptions and Collections: —

Samuel Mills, Esq.	*L.*	20	0 0
Oldham Oldham, Esq.		20	0 0
Benjamin Risdon, Esq.		10	10 0
Robert Steven, Esq.		10	10 0
John Wilson, Esq.		10	10 0
William Townsend, Esq.		10	10 0
Thomas Walker, Esq.		10	10 0
William Slarke, Esq.		10	0 0
A. Brown, Esq.		10	10 0
—— Lister, Esq.		10	0 0
William Alers, Esq.		10	10 0
Rev. Rowland Hill		5	0 0
John Townsend		5	0 0
Matthew Wilks		5	5 0
W. F. Platt		5	0 0
James Neale, Esq.		10	10 0
R. L. Brookes, Esq.		10	0 0

	L.	s.	d.
Rev. George Collison	5	5	0
W. B. Collyer, D. D.	5	0	0
Messrs. P. and W. Bateman	20	0	0
R. H. Marten, Esq.	10	10	0
Joseph Reyner, Esq.	10	10	0
Thomas Hayter, Esq.	10	10	0
Rev. Mark Wilks, Salisbury	10	10	0
Rev. C. Hyatt	5	0	0

The following Contributions towards this Society, and towards the Expences incurred by the Committee of Protestant Dissenters, and of other Friends to Religious Liberty, have been received from different Congregations:—

The Tabernacle	293	0	0
Weigh House, r. Mr. Clayton	75	17	9
Monkwell Str. r. Dr. Lindsay	62	0	0
Silver Street, r. Mr. Jones	46	11	0
Bristol, r. Mr. Thorpe	45	0	9
Stepney, r. Mr. Ford	36	0	0
Holywell Mount, r. Mr. Platt	26	8	6
Devonsh. Sq. r. Mr. Thomas	25	0	0
Greenwich Tabernacle	20	0	0
Mile End, r. Mr. Evans	20	0	0
Ottery, St. Mary	2	0	0
Maidstone, Bapt. rev. Geo. Bentliffe	5	3	0
Husband Bosworth, Bapt.	1	0	0
Old Ford, B. r. Mr. Newman	12	0	0
Cumberland St. r. Mr. Brown	12	0	0
Commercial Dock Chapel	1	1	0
Wickham Brook, Suffolk	1	10	0
Bury St. Edm. r. Mr. Dewhurst	5	10	0
Christ Church, r. Mr. Hopkins	5	10	0
Hackney, by r. S. Palmer	12	0	0
Gate Str. Ch. r. Gr. Williams	9	0	0
Woolwich, r. Mr. Culver	7	1	0
——— r. Mr. Freeman	9	0	0
Nantwich, r. R. Smith	3	0	0
Village of Old, r. J. Jackson	5	0	0
Southampton, r. Mr. Fletcher	8	0	0
Mulberry Gardens ch. r. Mr. S.	23	0	0
Staines, r. J. Yockney	7	10	0
Holywell Mount, r. W. F. Platt	26	8	7
Aylesbury, r. Mr. Evans	5	0	0
Green Hamerton, r. T. Jackson	3	0	0
Bradford, Wilts, r. C. Daniel	3	0	0
Stowmarket, r. Jabez Brown	9	3	6
——— r. W. Ward	22	1	6
Ringwood, r. Alfred Bishop	5	2	6
Chatham, r. Mr. Harrison	8	10	0
Stepney, r. G. Ford	36	0	0
Gosport, r. David Bogue	16	2	6
Barnstaple, r. H. Gardner	10	14	6
Chesham, United Congregat.	5	5	0
Goring, r. J. Tissier	2	0	0
Old Tab. Plym. Mr. Plainton	4	0	0
Taunton, r. Isaac Tozer	6	2	6
——— r. Mr. Fenner	2	0	0
——— (Methodist)	2	10	0
Chatham, r. W. Anworth	6	5	4
——— r. Jos. Slatterie	24	0	0
Ilfracomb, r. Walter Blair	4	0	0
Rocking, r. T. Craig	15	10	0
Bradford, Wilts, r. J. Barnett	3	0	0
Chalford Bottom, r. Js. Deane	1	0	0
Ipswich, r. C. Atkinson	15	0	0
Swindon, r. George Mantell	20	0	0
Highgate, r. E. Porter	14	5	0
Wivenhoe, r. J. Hide	3	0	0
Beaconsfield, r. J. Geary	2	7	6
——— r. F. Moore	5	0	0
Spaltwick, r. J. Manning	2	5	4
Exeter, r. R. P. Allen	12	14	0
Sherborne, r. Js. Wester	17	0	0
Taunton, r. J. L. Fenne	5	6	0
Olney, r. J. Sutcliffe	5	0	0
Ilford, r. J. Smith	7	10	0
Windsor, r. A. Redford	10	10	0
Winchm. Hill, r. Mr. Humpage	4	0	0
Brentwood, r. D. Smith	2	17	2
Bolton le Moor, r. W. Jones	4	0	0
Bury, Four Congregations	5	0	0
Union Ch. Islingt. r. T. Lewis	30	0	0
Kimbolton, r. Jos. Nichols	5	10	6
Poole, r. S. Bulgin	1	0	0
Luton, r. Jos. Harris	13	8	6
Lewes, r. Moses Fisher	16	1	2
Fairford, r. Dan. Williams	5	5	0
Newport, Isle of Wight, r. Mess. Bruce and Tyreman	13	14	0
Amersham, r. R. Morris	10	0	0
Bridgewater, r. James Viney	2	0	0
Newport Pagnell, r. T. Bull	16	11	7
Cambridge, Mr. E. Randall	10	0	0
———, r. Mr. Harris	10	0	0
Salisbury, r. J. Saffery	6	12	6
Downton, r. J. Saffery	2	13	0
Lymington, r. J. Davies	10	17	6
Towcester, r. J. Barker	1	0	0
St. Ive's, Cornw. r. R. M'All	5	0	0
Tregony, r. J. Pascoe	2	0	0
Maidstone, r. E. Ralph	2	4	0
Brigg, r. James Clark	4	0	0
Tutbury, Stafford, r. Mr. Brook	2	4	3
Bingley, r. A. Hudswell	3	3	0
Eythorne, r. J. Giles	8	0	0
Redruth, r. W. H. Rowe	11	6	0
Shaftsbury, r. J. W. Morris	2	0	0
Chorley, r. J. T. Parsons	3	0	0
Strood, r. T. Drew	5	0	0
Gravesend, r. W. Kent	10	0	0
Haslemere, various	4	3	2
Petersfield, ditto	5	0	0
Swanage, r. J. Collins	6	0	0
Woodbridge, r. J. Price	72	2	6
Hammersmith, r. T. Raffles	6	12	6
Cheshunt, r. F. Weybridge	4	0	0
Tewksbury, r. D. Trotman	5	0	0
Towcester, r. J. Denham	5	0	0
Royston, r. E. K. Fordham	5	5	0
Axminster, r. J. Small	6	14	0
Sidmouth, M. Baker	5	0	0
Harlow, Potter's St. r. J. Bain	4	3	0
Mansfield	6	13	6
Derby, by Mess. Smith, Gawthorne, Higginson, and Pyke	10	0	0

	L.	s.	d.
Spa Fields, by J. Oldham, Esq.	57	15	2
Mevagessey, r. W. Moore	3	0	0
Bradford, York, r. W. Steadman	7	0	0
Daventry, r. G. Watson	5	0	0
Hull, Dagger Lane, J. Naves	5	0	0
Faversham, r. J. Trego	5	3	0
Fulwood, r. T. Golding	8	0	0
Cranbrook, United Congregat.	7	0	0
Great Driffield, r. B. Hobson	6	0	0
Chard, r. J. Toms	2	0	0
Oundle, r. Jos. Chadwick	9	10	0
Delph, r. Noah Blackburn	4	0	0
Alie Str. r. Mr. Shenston	5	5	0
Long Buckby, r. D. Griffiths	5	15	6
———, r. W. Stern	2	1	0
Sion Chapel, Mr. Emerson	25	1	6
Reading, Five Congregations	25	0	0
Clavering, r. J. Pearse	2	10	6
Lion Str. Walw. r. Mr. Chin	18	0	0
Cleck Heaton, York, r. Mess. Thornhill and Kidd	4	10	6
Barnet, r. J. Morrison	5	7	6
Chigwell Row, r. W. West	2	8	6
Plymouth, Pl. Dock, & Stonehouse, by Mess. Mends, Dyer, Sloper, Jones, Birt, Judson, Shoveleer, Burn	23	11	6
Biddeford, r. S. Rooker	10	7	9
Appledore, r. R. Evans	3	0	0
Bilderster, r. W. Hoddy	4	3	0
Great Grimsby, r. W. Smelle	7	0	0
Bristol, r. Mr. Underwood	5	0	0
Buntingford, r. T. B. Browne	3	0	0
Paragon Ch. r. J. Hemswork	8	17	3
Walsal, r. T. Grove	21	0	0
Gainsbro', r. J. Tidd	8	9	3
Stockwell, r. T. Jackson	36	0	0
Truro, Bethesda, r. W. Patton	4	11	6
——, Tabernacle, ———	1	0	0
——, Baptist, ———	2	0	0
Broseley, r. J. Thomas	2	0	0
Biggleswade, r. T. Eisdall	4	0	0
Scarbro', r. W. Ainsworth	2	0	0
West Bromwich, r. J. Cooper	8	0	0
Upton on Severn, Josiah Davis	3	8	0
Devizes r. R. Sloper and Elliott	8	6	6
Lenham, r. S. Gooding	2	6	0
Spalding, r. T. Everard	3	0	0
Lyndhurst, r. A. Aldridge	2	0	0
Wymondham, r. O. Morris	5	0	0
Kelverdon, r. F. Hauwicke	4	0	0
Wincanton, r. W. Willey	12	0	0
Ipswich, r. J. White	10	0	0
Hadleigh, r. W. Gunn	12	8	3
Birdbush, r. J. Jones	3	9	6
Enfield, r. W. Thomas	12	15	0
Aldersgate St. r. T. Madden	10	10	0
Olney, r. Mr. Hillyard	6	0	0
Edmonton Ch. Mr. W. Smith	7	5	0
South Petherton, Mr. Richards	3	7	0
Rotherham, J. Walker, Esq.	21	10	0
Martock, r. S. R. Pittard	5	0	0
Woburn, r. M. Castleden	5	0	0
Rochdale, r. T. Littlewood	2	0	0
Bovey Tracey, r. J. L. Sprague	5	0	0
Bath, r. J. P. Porter	20	0	0
Leighton Beds, r. J. Walker	6	0	0
Stroudwater, r. J. Burder	2	0	0
Hope Ch. S. F. Mr. Surtevant	2	10	0
Hammersmith, r. Mr. Crozer	5	7	0
Bury St. Edm. r. S. Dewhurst	20	0	0
Guildford, Independ. Meeting	3	3	0
———, Baptist, Mr. Foster	3	0	0
Sowerby, r. J. Hatton	5	0	0
Ockingham, r. P. Davis	5	0	0
Lincoln, r. Jos. Jones	4	14	3
Collingham, r. W. Nichols	3	5	9
Stand near Manch. r. R. Slate	7	1	0
Oswestry, r. W. Pain	3	0	0
Wednesbury, r. Mr. Griffiths	2	11	9
Stratford, r. J. Emblem	12	0	0
Holywell, r. David Jones	4	2	3
Brighton, r. J. Styles	20	0	0
Market Harbro', r. Mr. Gill	22	0	0
Orange St. Ch. T. Walker, Esq.	40	12	0
Castle Hedingh. r. R. Stevenson	12	8	0
Camomile Street, r. J. Clayton	25	10	2
Poole, r. T. Durant,	27	3	0
Wimbourne, r. Mr. Miall, Bapt.	3	0	0
———— Independ. Meeting	2	0	0
Marlow, r. Mr. Edwards	6	0	0
Teignmouth, r. J. Glead	6	0	0
Staplehurst, r. T. Clout	1	0	0
Sodbury, r. B. Godwin,	1	7	9
Dinas Mouthy, r. W. Hughes	1	0	0
Trawfynydd, r. W. Jones	1	0	0
Brentford, r. G. Stephenson	5	0	0
Sarum, r. S. Saffery	6	12	6
Cambridge, r. Mr. Harris	10	0	0
Downton, r. Mr. Saffery	2	13	0
Jamaica Row, r. J. Townsend	20	0	0
Hempsted, r. J. Lidden	10	15	0
Colchester, r. Jos. Drake	4	5	0
St. Mawe's, r. John Bevan	2	0	0
Bildeston, r. R. Johnson	8	0	0
Westbury, r. W. Barns	2	0	0
Farnham, r. W. L. Prattman	7	18	0

London Society for promoting Christianity amongst the Jews.

THE Anniversary Sermons, for the Benefit of this Institution, were preached on the 5th of last month: that in the morning at St. Antholin's Church, Watling Street, by the Rev. Charles Simeon, of Cambridge, from Deut. xxxii. 21; and that in the evening at the Jews' Chapel, Spital Fields, by the Rev. Dr. Williams, of Rotherham, from Romans x. 1, 2, 3, 4. — Upon these occasions four adults and six children were baptized.

On the following day the Friends of the Society held their Third Annual Meeting, when about 300 per-

sons dined together at the Free-Masons' Tavern; William Wilberforce, Esq. M. P. and V. P. in the Chair, supported by four of the other Vice Presidents; viz. the Earl of Crawford and Lindsay, J. L. Goldsmid, E. Cresswell, and E. Maitland, Esqrs.

The Annual Report being extremely voluminous, the Rev. J. Wilcox stated the substance of it to the Meeting, announcing, amongst other things, that 43 children had been received into the institution since the last Report; — that a cotton manufactory had been established, together with a printing-office for the employment of adult Jews; — that a controversy had taken place between the Rev. L. Richmond and a Jew, at Bedford, through the medium of a provincial paper; — that another learned Jew had challenged Mr. Frey to a public controversy in the Jews' Chapel, which Mr. Frey had accepted; — and that there had been a considerable accession to the Society of Auxiliary Committees in England, Ireland, Scotland, and Wales; through which latter principality Mr. Frey was about to make a tour, for the purpose of collections, in July and August. Members of several of the Auxiliary Committees attended, especially from Edinburgh, Glasgow, Dublin, and Bedford, and communicated the result of their proceedings and collections.

It was stated that the Committee intended immediately to commence the publication of a Translation of the New Testament in pure Biblical Hebrew. — A copy of the Travancore M. S. was exhibited, with specimens of another, which it is probable the Committee will adopt for the basis of their translation:—The assistance of Literary Men of every Denomination is requested, in order to insure the accuracy of what may justly be considered a national work; and it is hoped will become a stupendous monument of literature.

Plans were also exhibited of the New Erections which the Committee propose to commence during the summer, of a School House, Chapel, Asylum, Manufactory, and other offices, at Bethnal Green; where they have taken a piece of ground. Amongst other names mentioned as Additional Subscribers, were those of the Earl of Grosvenor and Lord Dundas, the Bishops of St. Davids and Waterford, the Deans Digby and Macmuel, the Archdeacons Thompson, Grace, and Viper, the Provost and three of the Senior Fellows of Trinity College, Dublin. — One Irish Gentleman was announced to be a Subscriber of 50*l.* per annum. Three Jewish lads, educating for the ministry, and who have discovered considerable talents and dispositions of piety, gave proofs of their attainments in Latin, Greek, and Hebrew, during their last year.

The Report for the last year, with the Sermons of Mr. Simeon and Dr. Williams, are hastening through the press, and it is expected they will be out in about a fortnight. Ministers and others, who are acquainted with the Hebrew and Greek languages, and are willing to assist in revising the sheets of the New Testament, are requested to send their names, expressive of such willingness, addressed to the Literary Committee of the London Society, at the Jews' Chapel, Church Street, Spital Fields, as the first half sheet will be ready to put into the hands of the Revisers in about a fortnight.

On Whit-Tuesday, June 4, was held the Eleventh Anniversary of the Society for Missions to Africa and the East.—The Annual Sermon was preached at the parish church of St. Andrew by the Wardrobe, by the Rev. Melville Horne, late Chaplain to the Colony of Sierra Leone: after which a collection was made for the benefit of the institution, amounting to £275. 2s. 7d. The preacher even surpassed the efforts which he had before made, on more than one occasion, in behalf of Missions; and pleaded this great cause with an energy and eloquence which could scarcely fail to convince and move his hearers. His especial aim was to rouse the Clergy of the Established Church

to take a personal share in propagating the Gospel through the Heathen World. — The Annual General Meeting of the Society was afterwards held at the New London Tavern, Cheapside, W. Wilberforce, Esq. M. P. one of the Governors of the Society, in the Chair, attended by T. Babington, Esq. M. P. Governor, C. Grant, Esq. M.P. Governor, H Thornton, Esq. M. P. Treasurer, and many other gentlemen; when a Report of the Proceedings during the last year was read by the Rev. Josiah Pratt, B.D. Secretary. From the Report it appears, that upwards of fifty persons, adults and children, are dependent on the Society, at its settlements on the Rio Pongas, in Africa; that the schools of native children, in that quarter, are in a very flourishing state; and that the Missionaries are invited to extend their labours, both southward to the Dembia, and northward to the Rio Numis; in which stations large schools are offered to them by friendly chiefs. These encouraging proposals will be embraced as soon as several Missionaries, who are waiting for a passage to Africa, shall arrive at their destination.—The Society has also granted the sum of £250 per annum to its Corresponding Committee at Calcutta, to establish Readers of the Scriptures in the market-places of the principal towns in India. The Report likewise contains interesting communications from the Rev. S. Marsden, respecting New Zealand, and the best means of diffusing the light of the gospel throughout the islands of the Southern Ocean.—The Society's funds, it appears, are not adequate to the objects opening before it.

Contributions will be thankfully received by Mr. T. Smith, Deputy Secretary, No. 19, Little Moorfields; and at the Banking Houses of Mess. Down, Thornton, and Co. Bartholomew Lane; Mess. Hoare's, Fleet-Street; Mess. Ransom, Morland, and Co. Pall Mall.

☞ The Annual Association of Independent Ministers in the county of Kent, will be holden at Sheerness, July 10.

Edinburgh Missionary Society.

On Tuesday, April 2, the Edinburgh Missionary Society held their anniversary meeting. The sermon was preached by Mr. Brown, Inverkeithing, in Bristo Street Meeting-house, from Isaiah lxii. 6, 7.—A Report from the Directors was read, in which they express their regret that they have so little intelligence to communicate to their friends, not having heard from the missionaries for six months; and the letters then received being dated as far back as April 1810. — These accounts were not very favourable. They had all, except one, retired for a time from the settlement of Karass. For some time before their departure, they had been in danger of their lives, and obliged to keep constant watch. Mrs. Galloway, a converted native, had died in the faith. On being asked, the day before she died, if she was afraid to die; she answered that she was not, for Jesus was the friend of sinners. Several of the natives who lived with the mission had been enticed away, but not one of the baptised, who were conducting themselves in a manner becoming the Christian profession. One of the ransomed boys had gone off; and it was supposed he had perished in the woods. It were much to be wished that the state of Europe allowed of more frequent intercourse with these Missionaries in the north, which would relieve the minds of their relations in this country from the great anxiety that they must feel, and be satisfactory to all who are interested in their personal safety and the success of the mission.

Baptist Missionary Society.

The 21st Number of their Periodical Accounts is just published. It begins with a general history of the mission, from its commencement to January 1810. This is followed by a great number of extracts from letters written by their Missionaries, an account of the Proceedings of the Committee, and an Appendix, including the subscriptions, collections, &c. from Oct. 1809 to Oct. 1810; amounting, with the balance of the preceding year,

and subscriptions for translations, to £ 5376.

The following is the Present State of the Churches in their connection in India: —

Places.	*Pastors.*	*Members.*
Serampore, and Calcutta,	W. Carey, J. Marshman, W. Ward,	93
Jessore,	C. C. Aratoon,	29
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PALESTINE. — We hear that Dr. Buchanan intends to visit Jerusalem and the interior of Palestine, with a view to the promotion of the translation of the Scriptures, and the extension of Christianity. One of his objects is to ascertain, Whether it may be practicable to establish presses in Jerusalem or Aleppo, for the Hebrew, Arabic, and Syriac languages? He intends to touch at Alexandria, in his voyage to Palestine; and to return, by the Lesser Asia, thro' the region of the seven primitive churches; to pass from thence to Athens and Corinth, and the larger islands of the Archipelago. — Dr. B. will take charge of Bibles for distribution in his way, in Portugal, Spain, and Malta. Queries respecting the state of the countries he may visit, connected with the promotion of Christianity, or the elucidation of Scriptural History, will be communicated to him if sent to Mr. Hatchard's, 190, Piccadilly, London.

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M. E. a Friend to the Society				2	0	0
A Friend				5	0	0
Mr. D.				1	0	0
Rev. G. Townsend and Friends, Ramsgate				20	7	6



Revd Mr Macdonald of Market Drayton.

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THE

EVANGELICAL MAGAZINE.

AUGUST, 1811.

MEMOIR

OF

THE LATE REV. WILLIAM TYLER,

VICAR OF ASHBY, LINCOLNSHIRE.

Mr. Tyler was born in London, November, 1748, of industrious parents. His father, who was a pious man, caused him to be early instructed in the common branches of education; more he did not think necessary, as he intended him for trade. Accordingly, at the age of 14, he bound him apprentice for seven years to a watchmaker in the city; but at the end of the first year of his apprenticeship, his master dying, he returned to his father; and did not again leave home until he was called by the Lord to preach the glad tidings of salvation; which took place in the 24th year of his age. During the time he served his master, he had occasion to associate with some very wicked young men, whose company and conversation, probably, laid the foundation of the wild and dissipated life he afterwards led. — His father watched the openings of his juvenile inclination; and preserved his exterior habits from every moral impropriety till the period of his apprenticeship, and as long after that time as parental authority had any influence upon him. As he advanced in age, he became acquainted with several dissipated characters; among whom were some of the singers and dancers at Sadler's Wells. He was particularly attached to one family; consisting of the father, mother, and several children. With these he spent much of his time; but an awful providence befel them, which gave a shock to his feelings, though it did not effect any alteration in his course of life. These unhappy people had engaged to perform in Ireland; when the ship, in which they embarked, was lost; and the whole family perished.

His father, though unacquainted, in a great measure, with his line of conduct, had no reason to hope that the Lord had called him by his grace: it was, therefore, his constant practice to pray earnestly for him; and frequently with an audible

voice. Often did he hear him wrestling with God for him; and a greater proof of the insensibility of his heart cannot be given, than that, when he heard his parent thus agonizing for him at a throne of grace: he would say to himself, 'Why does the old man trouble himself to pray for me? I want none of his prayers.' Though he continued long in this vain and thoughtless course, he was preserved from many of those gross sins into which multitudes are permitted to fall. He was remarkably sober, — milk and water being his only beverage, until he was near 50 years of age; when, by the advice of a physician, he began to drink malt liquor. Two very profane actions he was drawn into; in the last of which the Lord was pleased to meet with him, and shew him the evil of his ways. He had engaged with several of his gay companions to endeavour to make a riot at the Tabernacle. For this purpose they went one evening, and placed themselves in various parts of the place, to be ready to sally forth from different quarters, and throw the congregation into confusion. He took his station behind one of the pillars: but now the Lord's time was come; for no sooner was the text read, than the blessed Spirit of God began to work upon his heart; and, before the sermon was closed, he determined to forsake his wicked associates: a resolution, in which, from that night, he was enabled to persevere. He returned home in the same frame of mind as the prodigal to his father's house, though he had not courage to disclose to his father the feelings of his heart for a considerable time.

After the Lord was pleased to call him by his grace, he continued with his parents, and associated himself with the people of God, — attending prayer-meetings, and other places where he hoped to obtain spiritual advantage. In the year 1773 he was introduced to the late excellent Lady Huntingdon, who, after frequent interviews and conversations with him on his Christian experience, and perceiving that he possessed a good share of intellectual stamina, and a correct knowledge of the scheme of salvation, proposed his going to Trevecka, where she had a seminary, for the purpose of receiving instruction for the Christian ministry. As in the younger part of his life he had not had an opportunity of learning any other than his mother tongue, he hoped to have time at this seminary to become master of those languages which would enable him to read the Scriptures in the original; but her Ladyship, whose zeal for doing good to the souls of men was abundant, almost immediately sent him out to preach, and kept him so fully employed, that he had very little time to prosecute any other studies than those of his sermons; and as he was almost constantly traveling from place to place, those were generally studied on horseback.

After he had been in Lady Huntingdon's connection about

four years, Mr. Harris, the minister of Dagger Lane Chapel, Hull, wishing to be absent for some time, she ordered him to supply his place: his preaching was there peculiarly acceptable; and he became acquainted with that eminent servant of God, the late Reverend Joseph Milner, who frequently attended his ministry. — After he had resided in Hull about half a year, Mr. Milner made him a proposal of going to the University: hitherto he had been a Dissenter from necessity; but, upon due consideration, he accepted the proposal, and was, by his valued friend, recommended to a Benevolent Society, by whom he was sent to Magdalen College, Cambridge, in November 1778. As soon as he had determined to go to Cambridge, Mr. Milner took him under his own care, and, without fee or reward, instructed him in what he thought necessary, previously to his entering at College. After he had completed his terms, he took his Bachelor's Degree, and, on Trinity Sunday 1782, he was ordained Deacon, in the Temple Church, by the Bishop of London. The churches to which he was ordained were Partney and Dalby, in the county of Lincoln. He was received there by several branches of a very worthy family, who had embraced the truth as it is in Jesus; each of which used their utmost exertions to promote his usefulness, and through the interest of one of them he was, soon after his coming into Lincolnshire, presented, by Lord Monson, to the perpetual Curacy of Dalby.

In these parishes his ministry was attended with abundant success; a general alarm and awakening appeared to take place; several who first heard the gospel at that time, are gone to glory, and some who remain, remember with pleasure the life and power which attended the word at that happy season. As he had then only two churches to serve, he, for the first two winters, explained the Pilgrim's Progress in his own kitchen, on Sunday evenings, to a crowded auditory, several of whom spoke of these opportunities as peculiarly profitable; and one person, long since with God, who came from another village in a very deep snow, said he did not regard the cold without, while he was so well warmed within. At the end of three years he lost the Curacy of Partney, which was an occasion of great grief to his own family. — Tho' he performed the duty of three churches for twenty-four years, he had no parsonage-house in any of the parishes which he served; he was therefore under the necessity of fixing himself in as central a situation as possible, for the convenience of his churches. His not being able to reside in any of his own parishes, rendered his ministry not so useful as it might have been, could he have lived amongst his people. He had established a meeting for prayer in Partney during the time he had the Curacy; but the Rector who came to reside, soon discharged him by a note, saying, he should neither in his own

house, nor anywhere else in his parish, keep a meeting for that purpose. It was therefore given up.

In June, 1786, he was presented by the Lord Chancellor to the Living of Braytoft. Here he laboured for twenty years; and though he had more than sixteen miles to ride, in some of the worst roads in England, and three churches to serve every Sunday, he was (through the blessing of God) enabled to perform the duty himself, which he never omitted, except when a great fall of snow, or a flood, rendered it impossible to travel; and when any unavoidable necessity kept him at home, it was always a matter of great concern to him. The Lord was pleased to give him some of the people of Braytoft, and some from the neighbourhood, as seals to his ministry, most of whom were removed to glory before him.

In the year 1806, by the recommendation of one of those kind friends who patronized him when he first came into Lincolnshire, he was presented by Dr. Fowler to the Living of Ashby near Spilsby; and now, though he still continued to serve three churches, his ride was so much shortened, as to make his Sunday's duty not so severe as before: his friends, therefore, hoped (though his constitution was always delicate) that his life would have been prolonged for some years at least; but the Lord, whose ways are in the great deep, saw fit to order it otherwise, for his health appeared to be on the decline from February 1808 to the first of May following; and he often observed to his family, he thought that, from his feelings, he was worn out. He was taken very unwell on the Friday, but was better on Saturday, and performed his Sunday's duty as usual; but said, when he came from the last church, where he always preached in an evening, he felt as if the Lord had said to him, 'I have no further need of your services.' He was taken ill at a friend's house where he was accustomed to sleep on Sunday nights, and it was with great difficulty he got home in the morning; the disorder, which he had been subject to for many years (an inflammation of the bowels) increased, and notwithstanding every means was used, all proved ineffectual; for though the complaint itself gave way, it left his frame so completely weakened, that all attempts to restore him proved fruitless. He languished ten weeks, sometimes rather reviving, which gave to those around him faint hopes of his recovery, yet he never had the least expectation himself that he should be restored to health and labour. His mind was very composed during this long affliction; and whenever asked if he felt the Lord's presence with him,—always said 'Yes;' except once, when he observed to a friend who was attending him, that he felt something like desertion; but this was the only time he ever expressed any uneasiness, or that his confidence appeared to be shaken.

The utmost resignation, and submission to the Divine Will, marked the whole period of his long illness: his sufferings at times were very great, and his weakness always extreme; yet not a murmur escaped his lips, nor did he ever express the least wish to recover. He frequently desired to be left alone, when there is reason to believe he spent much of his time in prayer. A few days before his death, he said to one standing near him, 'I want to feel more of the love of God in my soul;' to which she replied, "I hope you often do feel it;" he answered in a quick tone, 'O! yes, yes, very often.' The same person assisting him to change his linen, he said, supposing himself to be very near death, 'To-morrow I shall be arrayed in the white robes of the Lamb, and singing his praises;' he then added, with great earnestness, the following lines:

'Then we, with all in glory,
Shall thankfully relate
The amazing pleasing story,
Of Jesus' love so great,' &c.

At one time, speaking of the visits of a medical friend who assiduously attended him, he said, 'Mr. H. is kind indeed;' and, pointing upwards, he intimated he had 'an infinitely kind Friend and Physician above!' — The Psalms, and the 11th of Hebrews seemed ever peculiarly pleasing to him, and he always appeared to derive comfort from their being read to him, especially the former, which he said contained real Christian experience.

During the last three days of his existence his faculties became greatly impaired, and his speech scarcely intelligible; this was a truly distressing circumstance to those around him, as on that account many observations, and precious words from his dying lips, were lost. It gave several of his friends, who dearly loved him, great concern that his weakness was so extreme, that he could neither converse nor attend to conversation; they were therefore obliged to be denied access to him. Towards the last, his disorder increased very rapidly: on Wednesday, in the evening, the symptoms of dissolution appeared; and at ten o'clock on Thursday morning, July 14, 1808, the Lord was pleased to give him an easy dismission from this world of sin and sorrow, to the bosom of his Father and his God, in the 60th year of his age.

In August, 1782, he married Ann, the widow of Mr. John Chappell, of Kingston upon Hull, who, with one daughter he had by her, have to lament the loss of a most affectionate husband, a kind and tender father, and in every relative duty a truly exemplary character.

His parishes feel the loss of a faithful preacher of the word of God, in which he took great delight. His amiable conduct endeared him to all his friends; and many of those who could not receive the truths he declared, highly respected him.

Mr. Tyler was possessed of strong sense, of cool reflexion, and never passed his judgment in any case without viewing it on all sides. His sermons were always deeply studied, and well digested, before they were brought into the pulpit; but he never made any use of his notes: he saw clearly into the doctrines of the Bible, being a Calvinist of the Old School, and felt the comfort of them upon his own heart; but often lamented the improper use too frequently made of them by men who hold the truth in unrighteousness. A minister, who formed early habits of acquaintance with this man of God, bears testimony, that during his residence at Trevecka, he discovered in him that manliness of understanding, that unaffected urbanity, that depth of Christian experience, that devotedness to study, and that uniform piety, highly to be esteemed, which raised him to a superior place in his affectionate attachment.

CHRIST ENDURED THE CROSS, *DESPISING THE SHAME.*

Though we take but a slight view of the present condition of man, we see that all things come alike to all; and that in the lot, both of the righteous and the wicked, good and evil are promiscuously blended. Affliction of various kinds, and from various causes, is inseparable from the lot of man. Even to the friends of God the cup of adversity is often presented brimful of sorrow, and mingled with the bitterest ingredients; yet this unpleasant, but salutary potion, is accepted by them with a submissive, though trembling hand. 'The cup that my Father hath given me, shall I not drink it!' expresses, in some measure, the temper of mind in which they all study to act, who have a portion of his Spirit by whom this sentiment was expressed. While it awakens our sympathy to see a good man struggling with adversity, there is no scene of life through which he is destined to pass, better fitted for the trial of his goodness, and for displaying it to the view of others. Whatever are the afflictions with which he is visited, whatever are the reasons for which a wise Providence sees proper to subject him to these afflictions, the patience and submission, the spirit of obedience and faith in God, by which he endures, and through which he overcomes these trials of life, all exhibit the excellence of his character, and present to us an object worthy of our admiration and esteem.

A good man, harrassed by a multiplicity of evils, and rising superior to them all, either in the patience and fortitude with which he endures them, or the lively hope with which he is animated in the prospect of their glorious issue, is an object

which we cannot but always contemplate with delight. Though we are led to bewail the hardships of his lot, we admire the temper of mind by which these evils are supported, or by which they are overcome; and we feel a desire to equal that goodness we so much admire. That character indeed is distinguished and great, which struggling with affliction from first to last, has uniformly preserved a patience and fortitude of mind, which the accumulating distresses of life have not been able to subdue. — The page of inspiration and the annals of the church, have presented us with many examples of this divine heroism, compared with which all the greatness of those who have been the most successful candidates for earthly fame sinks into nothing. Among those who deserve such an honourable and distinguished place in the history of men, there is one who, in all things, has the pre-eminence. Whether we consider the intrinsic excellence of his character, the spirit of disinterested benevolence by which he was actuated, the variety and distressing nature of his sufferings, with the manner in which he endured them, or the great good that was to be accomplished by them, he rises above all parallel in the memorials of the church. He is set before us as a pattern in a variety of cases, particularly in suffering affliction, especially such affliction as is occasioned bythe persecution of men. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

The cross, as an engine of torture, was what various eastern nations used, in putting such criminals to death as they thought were deserving of this dishonourable punishment; and particularly those against whom they meant to express their resentment, or, on whom they poured more than ordinary contempt. It was long in use among the Romans, but was employed in putting to death only such of their malefactors as were slaves. It was laid aside when Christianity became the established religion of the empire, out of respect to Christ, who died upon the cross. Nay, that instrument of punishment was afterwards superstitiously revered by Christians; a figure of it was interwoven in their banners of war, and was carried with pride in the van of their hostile legions, as a pledge of conquest and triumph. In the days of Christ, the death of the cross was considered as the most disgraceful that could be inflicted. To this death He was condemned, by the sentence of Pilate, who was constrained to this act of injustice by the clamorous entreaties of the Jews; and from the manner in which it was in-

flicted, it must have been shameful, lingering, and painful. After the body of the criminal was sore with scourging, it was stretched naked on the cross, fixed to it with iron pins, by the hands and the feet (the most nervous parts of the body, consequently the most susceptible of pain); the cross was then raised up, fixed in the ground, and the body kept hanging on it till life expired. Though, for the most part, the Romans were so compassionate as to strangle the criminals before they were transfixed on the cross, to shorten the agonies of dying, no such lenity was shewn to him who was crucified the king of the Jews. This kind of death which Christ suffered, from the view now given of it, the manner in which the Romans inflicted it, must have been in the extreme painful and ignominious. But 'Christ endured the cross, despising the shame;' a phrase descriptive of the patience and meekness with which he endured his sufferings, and of his holy contempt of all the reproaches cast upon him in his last moments.

Throughout the whole of his life indeed, Christ may be said to have endured the cross, — as from his earliest days, particularly from the period in which he began his public ministry, 'he was a man of sorrows, and acquainted with grief;' yet it is to his last moments, and his dying on the accursed tree, that the phrase is properly to be referred; and herein too, all the sorrows of his afflicted life seem to have been concentrated; yet all the indignities cast upon his character, all the evils brought upon him by his merciless and persecuting countrymen, he endured with meekness and patience, and never felt a desire to resent the unjust reproach or cruel usage he received, but with the warmest supplications for mercy to those who so maltreated him. No murmur or complaint was uttered by him, under all he endured from his enemies; nor when he felt the weight of their resentment in his lingering death, though he must have felt the most acute pain, as his hands and feet were nailed to the cross, and his body left to its own weight by these fastenings for six hours: but 'he was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When he was reviled, he reviled not again, — when he suffered, he threatened not; but committed himself to Him who judgeth righteously.'

It could not be from indifference to dying that Christ endured, with so much patience, the cruelty of his enemies, and all the ignominy and pain attending crucifixion; for human nature, in the prospect, was alive to all the horrors of that direful scene through which he was to pass. 'Father, if it be possible, let this cup pass from me! Father, save me from this hour; but for this cause came I to this hour;' yet in patience he possessed his soul: for tho' he was oppressed and afflicted, he opened not his mouth. The injustice of his punishment

from the hands of men, with all the reproach and abuse attending it, were circumstances in his sufferings, which would have produced in others the greatest impatience and discontent, if not inflamed them with revenge: but no such passion was ever felt in the mind of the holy Jesus; nor could all the insults he received provoke resentment, or produce impatience. That temper which was never ruffled but in meltings of compassion over the miseries of men, was not agitated with impatience, or with anger, when their treatment of him was the basest and most provoking. Nay, his sympathy rose to its highest pitch when their cruelty and wickedness had gone to an extremity. 'Father, forgive them, for they know not what they do!' was the divine prayer he offered up for them when they were in the act of putting him to death; in which we have the most striking view that can be given us of his patience and meekness to the last.

But to patience and meekness he added a magnanimity which has no parallel, nor, in truth, can have! 'He despised the shame.' He was above feeling indignant at the insults he received, and looked down on the vile reproaches of his enemies, not with a haughty contempt, but with the pity of one who bewailed their sin, and had no reason to fear their designs. He did not faint under the cross, and had no reason to be ashamed of it; for, as a sufferer from the hands of men, he was falsely accused, and unjustly condemned; and it could occasion no such uneasy sensations in him, as it must produce in those who suffer for their crimes. It could not be said that, either from sullenness of temper, want of feeling, or pride of heart, he despised the shame; from nothing corrupt in human nature did he acquire triumph over the reproaches of the cross. That haughtiness of mind which has given to others the appearance of fortitude in dying, formed no trait of his character who finished his life on the accursed tree. Nor could he be charged with that infatuate indifference of mind in which some regardless characters have tampered with their fate: but he considered the shame of the cross as unworthy of his notice, when compared with the glory that was to follow, and the gracious purposes which his death was to accomplish. His enemies studied to add to his misery, by casting on him the vilest reproaches, and putting him to death as the worst of malefactors, exposed to the insults of an ignorant and enraged populace; but the ignominy that attended crucifixion, and the ignominy attached to his character by the false accusations brought against him, and the scornful manner in which they spake of him, when he hung upon the cross, he undervalued with a holy contempt, from the delightful view which presented itself beyond the hour of his decease. His mind, occupied with this glorious object, which infinitely overbalanced all the possible evils of the present state, could

not be affected with the ignominy of his situation, or the profane insolence of his persecutors. In this view it might be said, that 'the sufferings of the present time,' which were endured to a degree the most afflicting, 'were not worthy to be compared with the glory that was afterwards to be revealed.'

ADJUTOR.

REMARKS ON MISSIONARY INTERCESSIONS.

Sir, *To the Editor.*

I AM one of those that have the satisfaction and pleasure of taking the lead in a Monthly Missionary Prayer Meeting; and probably one, amongst others, who have to regret that the intercessions of some of our brethren, on such occasions, are not conducted on a larger and more liberal scale. It would be wrong to find fault with the want of liberty and enlargement, because the frame of our mind is liable to the same variation in prayer as in other spiritual exercises; and the Spirit of promise, we know, does not always assist in the same degree: but it seems very desirable, that all should extend their supplications so far as the language of the Holy Ghost has warranted them, by the predictions, exhortations, and examples of his inspired servants *.

It has, however, been matter of surprize, as well as concern to myself at least, that any, professing themselves cordial friends to the Missionary cause, should choose to confine their intercessions within narrower bounds than the wide fields of service it aims to embrace, and the vast compass of promised mercy to the nations it seeks to have realized. Perhaps, if some of your correspondents would indulge us with some remarks in your valuable Miscellany, on the latitude the Scriptures allow and countenance on this subject, it might operate to do away any scruples some of our brethren may feel in praying for the whole world. Different Christians, I believe, experience a degree of embarrassment on this head, from their views of the will and purpose of God in election. They suppose, contrary to the plain instructions of holy men of old, that the phrases 'The whole World,—All the Inhabitants of of the Earth,' as we quote them, include more than God is willing to save; and therefore conclude it is neither right to use them, nor to consent to them when used. Hence they appear to be much more afraid of praying for too many than too few, and seem inclined to regard that part of the Divine will as the rule of their intercessions, and the measure of their faith, which is hid from us, rather than that which is plainly expressed in his invitations, expostulations, and commands,

* Ps. lxv. 2. xxii. 27. xcvi. 7, 9, lxvii. 1, 5.

for our observance and practice*. From some such reasons as these, they appear to have conceived a dislike to the use of the word *all*, in its general acceptation, and strongly object to supplications conducted upon this broad basis of scripture-language.

Whatever difference of opinion may obtain amongst real Christians, though other terms than those of Scripture may be profitably used on divine subjects, yet these unquestionably claim the preference when we feel ourselves able to recollect them; and never more so than in the great concern of public intercession before God. Nor can it be otherwise than strange and unaccountable, that these should be unacceptable to any who profess to take the lively oracles of God for their guide. But would it be wrong to add, that if our sentiments in religion will not suffer us freely to adopt the words of the Holy Ghost, either in praying or preaching, there is much reason to conclude they are not what they ought to be? Indeed, since it has pleased Him to employ terms of the most general import, where confined and particular ones might to many have appeared much more suitable, we surely need not fear displeasing them, or exceeding the limits of the Divine will by a literal use or limitation of them, however we may offend others.

It is explicitly foretold, more than once, that all the nations, kingdoms, and inhabitants of the earth, shall be the Lord's, to worship and serve Him; and they are as frequently admonished, called, and exhorted thereto. We know also, that the propitiation of the Saviour is described by the same universal terms again and again. But supposing the period never may arrive when the former shall literally take place, nor the effects and application of the latter correspond thereto, which is supposing more than can be proved,—yet who will say that any terms we can substitute are better qualified to express the sentiments of the Divine mind than those in which the inspired writers were directed to speak †? If then, we feel ourselves compelled to give the preference to words which the Holy Ghost teacheth, rather than those of man's wisdom, let us use them without reserve, and be satisfied with them as the best that can be chosen. Let us open our mouths, and pour out our hearts to God in that enlarged, unlimited manner which comes the nearest to them.—If our faith keeps pace with the Scriptures, we shall believe that 'all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ; yea, that all flesh shall see the salvation of God.' Why then should not the language of our supplications answer to both; 'for is any thing too hard for the Lord?'

* Acts xvii. 30. xxvi. 20, 29. 1 Tim. ii. 1, 3. † 1 Pet. iv. 11.

In a word, if we are only willing faithfully to copy the excellent form of words our divine Redeemer has prescribed for our imitation, 'Thy will be done on earth as in heaven (to wit; his will contained in his commands, Be ye holy, for I am holy:—Thou shalt love the Lord thy God, &c.) we may, for the same reason, pray that his name and grace may be known and acknowledged by all the inhabitants of the earth. To come short of these limits were needless, and to go beyond them difficult. For the particle *as*, must necessarily have a respect to the universality of his will. Because it has ever been obeyed by some individual servants of the Lord, probably as much as ought to be expected in the body. Finally, As all unrighteousness is everywhere contrary to the holy will of God, and righteousness conformable thereto, our intercessions cannot possibly be otherwise than according to his will when we are praying *for* the one and *against* the other, though they be stretched to the utmost boundaries of the globe. But if these things be so, why should any fetter themselves with such a notion of the divine purposes and decrees as imposes a restraint on the spirit of supplication, and shuts up the bowels of compassion from our fellow-sinners in bondage, misery, and death? It is certain the inspired writers viewed and felt the subject in no such light, or they would not have prayed and prophecied in the manner they have done. 'O thou that hearest prayer, unto thee shall all flesh come.—Then will I turn to the people a pure language, that they may all call upon the Lord, &c.— Blessed be the Lord God of Israel, who only doeth wonderous things; and blessed be his glorious name for ever and ever; and let the whole earth be filled with his glory! Amen and Amen.'

SPIRITUAL ARITHMETIC.

Sir, *To the Editor.*

The following Numerical Observations on Time and Eternity, translated from the Histories and Parables of P. Boneventure, many years back, made a strong impression on my mind, and will, I doubt not, be acceptable to many of your readers. Yours, &c. J. S. L.

THE ALGEBRAIST.

A PHILOSOPHER, accustomed to algebraical calculations, having heard a sermon upon eternity, was displeased both with the synopsis and examples proposed by the preacher. Returning home, and retiring to his study, he set himself to think upon the subject, and throw his thoughts together upon paper, as they arose, in the following manner:—1. Finite, or what has an end, compared with Infinite, or what has no end, is nothing. An hundred millions of years, compared with eternity, are nothing. 2. There is more proportion betwixt the least finite

and the greatest finite, than there is between the greatest finite and infinite. There is more proportion between an hour and an hundred millions of years, than there is between an hundred millions of years and eternity. Because the least finite makes part of the greatest, whereas the greater finite makes no part of infinite. An hour makes part of an hundred millions of years, because an hundred millions of years are only an hour repeated a certain number of times; whereas an hundred millions of years make no part of eternity; and eternity is not an hundred millions of years repeated a certain number of times. 3. With regard to infinite, the least or the greatest finite are the same thing. With regard to eternity, an hour or an hundred millions of years are the same thing. So are the duration of the life of a man and the duration of the world itself; because both of them are nothing; and nothing admits not of more or less.

All this being granted, I now suppose God to grant you but a quarter of an hour to live, wherein to secure an eternity of happiness, and avoid an eternity of misery; and at the same time to reveal to you that the world itself should come to an end an hour after your death. I ask you, on this supposition, what account would you make of the world and its judgments? What account would you make of the pains or the pleasures you might experience during your life? With what care would you not think yourselves obliged to employ yourselves every moment of your life to prepare for death? O fools that ye are! Do you not perceive that, with respect to God, with respect to eternity, the supposition I have just made is indeed a reality! that the duration of your life, compared to eternity, is less than a quarter of an hour, and the duration of the universe less than an hour.

I make another supposition:—If you had an hundred years to live, and for your support the whole of this period, must only have what you could carry off in the space of an hour, from a treasury of gold and silver coin, the entrance to which should be open during that hour. I ask, in what you would employ the hour? In sleeping, walking, feasting, diversion? Doubtless not, but in amassing riches, and even in loading yourselves with gold in preference to silver. O fools that we are! we must exist to all eternity, and during this eternity we shall only have the reward secured in time, and during the short space of our life; and yet we employ not all our time in endeavouring to obtain a great reward! But you will say to me, during life it is necessary to sleep, to drink, to eat, and take some slight recreation. I grant it; but what hinders that, like St. Paul, you may do all for the love of God, and thereby obtain a recompence for all. It must be confest that the passions are so lively, and opportunities so seducing, that it is a won-

der there should be one righteous man upon earth, nevertheless there are such; and this is the effect of the mercy of God, and the grace of the Redeemer. On the other hand, death, judgment, eternity, are truths so awful, that it is astonishing that there should be one obstinate sinner upon earth! such, however, is the effect of forgetting these great truths. Let us then meditate, watch, and pray, that we may be of the number of the righteous in time and eternity.

Such was the sermon our Philosopher made for himself, and with which he was so satisfied, that he read it every day, and many times a day. He did more, he profited by it, and led a holy life, conformable to the great truths he had continually before his eyes.

AN ORIGINAL LETTER
OF THE LATE HON. AND REV. WALTER SHIRLEY.

Rev. Sir, *To the Editor.*

As scarcely any remains of Mr. Shirley's Works are in possession of the public, I trust that the following Letter, written by him, will not be unacceptable to your numerous readers. Yours affectionately,

Dublin. ADOLESCENS.

Rev. and very dear Brother,

I BEAR in my mind, with all thankfulness, the tender love and charitable prayers with which God was pleased to inspire your heart, and the hearts of his dear children in Ireland, towards my unhappy brother, myself, and our afflicted family, under the late dreadful calamities inflicted on us*. May every blessing you sought, for him or us, be doubled and redoubled in your own souls! and may the Lord remove far from every one of you that bitter cup, which it seemed good to him that we should share in!

I have reason to bless my God daily, for the humbling lessons he has taught me, through these his awful visitations. O Sir, is there much danger now that I should pride myself upon my family?

On many, many considerations, my earnest desires draw me towards you, and yet I perceive myself detained here, very much against my will, by a trust reposed in me by my late brother, to see his debts discharged, and other matters properly settled, that no further dishonour may be reflected on his memory. I would to God I may meet you in Connaught, and give you a poor but hearty welcome at Loughrea; but fear I cannot possibly be down till the time you have proposed, for your stay there is expired. Let me entreat you, however,

* The death of his brother, Earl Ferrars.

that you will pay a visit to my poor flock, for whom I am sorely grieved in my absence from them; and can only be comforted in the sweet hope that you will not neglect them in your travels. You are heartily welcome to my church, if you please to make use of it; and I hope you will be truly welcome to the ears and hearts of all the people.

I hope my time at ——— was not passed unprofitably. I had many serious conversations with Lady ——, who afforded me a more favourable attention than I could have expected. There is a certain nobleness of heart, and a love of truth so deeply ingrafted in her, that surely she must come right at last. She was pleased to allow what I said to be highly reasonable; and I trust that when her poor heart feels the wretched want of those comforts which the realizing of these truths can only give, she will recollect the remedy which God enabled me to point out to her, and that a due application of it will be made to the healing of her wounded spirit, through the precious Balsam of the atoning Blood.

I preached three times at Moira; and find the people there ready enough to acknowledge the truth, but very backward in embracing it. On my return home I preached at Mr. Piers's church at Killeshee, near Longford; and (as I am told) a young woman received grace under the word. In short, I find my excursions are more blest than my labours in my own parish: this is a great grief to me: I am nevertheless not discouraged, but wait God's time, in humble expectation that he will visit this people, and give me to see of the travail of his soul, and be satisfied.

In the mean time, dear Sir, let me entreat you neither to forbear warning nor reproof, if you hear any things of me you deem blameable; and be persuaded, that your ingenuous frankness on such occasions, will be ever acknowledged as the best proof of your love and esteem for me.

Above all things, I request your earnest wrestlings with God in my behalf, that I may not be found an unprofitable servant in the day of the Lord; but that I may rejoice with you and the saints of God in glory, both I and the children whom the Lord God shall give me.

May the ever blessed and eternal God prosper you and the work of your hands! May he continue to bless and endow you with the riches of his unsearchable wisdom, and permit you to be with us many years, for the furtherance of the ministry of his glorious gospel, and for the enlargement of your own everlasting reward, eternal in the heavens. Amen and Amen.

Your most unworthy,

yet ever affectionate Brother in the Lord,

November 1, 1760. WALTER SHIRLEY.

Evangelicana.

CONVENTICLE ACT.

The spirit of persecution having recently revived, and a person having been prosecuted merely for praying in his house, it is proper that the detestable statute on which such conviction took place should be generally known. We, therefore, present our readers, from Neale's History of the Puritans, with an Account of the Conventicle Act, which still remains one of the laws of England; and to which persecutors may resort, whenever they choose to disturb their pious neighbours, who have not been licenced according to the Act of Toleration. We sincerely hope that the time is not far distant when this cruel statute shall no longer disgrace this land of freedom.

This Bill received the Royal assent April 11, 1670. It was to the following effect:—'That if any persons, upwards of sixteen years, shall be present at any Assembly, Conventicle, or Meeting, under colour or pretence of any exercise of religion, in any other manner than according to the Liturgy and practice of the Church of England, where there are five persons or more present, besides those of the said household, in such cases the offender shall pay five shillings for the first offence; and ten shillings for the second; and the Preachers or Teachers in any such meetings shall forfeit twenty pounds for the first, and forty for the second offence: and lastly, Those who knowingly suffer any such Conventicles in their Houses, Barns, Yards, &c. shall forfeit twenty pounds. Any Justice of Peace, on the oath of two respectable witnesses, or any other sufficient proof, may record the offence under his hand and seal; which record shall be taken in law for a full and perfect conviction, and shall be certified at the next Quarter Sessions. The fines above mentioned may be levied by distress and sale of the offender's goods and chattels; and in case of the poverty of such offender, upon the goods and chattels of any other person or persons that shall be convicted of having been present at the said Conventicle, at the discretion of the Justice of Peace, so as the sum to be levied on any one person, in case of the poverty of others, do not amount to above ten pounds for any one meeting,—the Constables, Headboroughs, &c. are to levy the same by warrant from the Justice, and to be divided, one third for the use of the King, another third for the poor, and the other third to the Informer or his assistants, regard being had to their diligence and industry in discovering, dispersing, and punishing the said Conventicles. The fines upon Ministers for preaching are to be levied also by distress; and in case of poverty, upon the goods and chattels of any other present; and the like upon the house where the Conventicle is held; and the money to be divided as above.

'And it is further enacted, That the Justice or Justices of Peace, Constable, Headboroughs, &c. may by warrant, with what aid, force, and assistance they shall think necessary, break open, and enter into any house or place where they shall be informed of the Conventicle, and take the persons so assembled into custody;—and the Lieutenants, or other commissioned Officers of the Militia, may get together such force and assistance as they think necessary to dissolve, dissipate, and disperse such unlawful meetings, and take the persons into custody.'

Then follow two extraordinary clauses: 'That if any Justice of Peace refuse to do his duty in the execution of this Act, he shall forfeit five pounds.'

'And be it further enacted, That all clauses in this Act shall be construed most largely and beneficially for the suppressing Conventicles, and for the justification and encouragement of all persons to be employed in the execution thereof. No warrant or mittimus shall be made void, or reversed, for any default in the form; and if a person fly from one county

or corporation to another, his goods and chattels shall be seizable wherever they are found. If the party offending be a wife cohabiting with her husband, the fine shall be levied on the goods and chattels of the husband, provided the prosecution be within three months.'

The wit of man could hardly invent any thing, short of capital punishment, more cruel and inhuman. One would have thought such a merciful Prince as King Charles II. who had often declared against persecution, should not have consented to it; and that no Christian bishop should have voted for it. Mens' houses are to be plundered, their persons imprisoned, their goods and chattels carried away, and sold to those who would bid for them. Encouragement is given to a vile set of informers, and others, to live upon the labour and industry of their conscientious neighbours. Multitudes of these sordid creatures spend their profits in ill houses, and upon lewd women, and then went about the streets again to hunt for further prey. The law is to be construed in favour of these wretches, and the power to be lodged in the hand of every single Justice of Peace, who is to be fined five pounds if he refuses his warrant. Upon this many honest men, who would not be the instruments of such severities, left the bench, and would sit there no longer.

'Great numbers were prosecuted on this act, and many industrious families reduced to poverty. Many ministers were confined in gaols and close prisons; and warrants were issued out against them and their hearers, to the amount of great sums of money. In the diocese of Salisbury the persecution was hottest, by the instigation of bishop Ward, — many hundreds being prosecuted with great industry, and driven from their families and trades. The act was executed with such severity in Starling's mayoralty, that many of the trading men in the city were removing with their effects to Holland, till the king put a stop to it. Informers were everywhere at work; and having crept into religious assemblies in disguise, levied great sums of money upon minister and people. Soldiers broke into the houses of honest farmers, under pretence of searching for conventicles; and where ready money was wanting, they plundered their goods, drove away their cattle, and sold them for half price. Many were plundered of their household furniture; the sick have had their beds taken from under them, and themselves laid on the floor. Should I sum up all the particulars, and the accounts I have received (says Mr. Sewel) it would make a volume of itself. These vile creatures were not only encouraged, but pushed on vehemently by their spiritual guides; for this purpose Archbishop Sheldon sent another circular letter to all the bishops of his province, dated May 7, 1670; in which he directs all ecclesiastical judges and officers "to take notice of all non-conformists, holders, frequenters, maintainers, and abettors of conventicles, especially preachers and teachers in them, and of the places wherein they are held, ever keeping a more watchful eye over the cities and greater towns, from whence the mischief is for the most part derived into the lesser villages and hamlets; and wheresoever they find such wilful offenders, that then, with an hearty affection to the worship of God, the honour of the king and his laws, and the peace of the church and kingdom, they do address themselves to the civil magistrate, justices, and others concerned, imploring their help and assistance for preventing and suppressing the same, according to the late act in that behalf made and set forth; — and now, my Lord, what the success will be, we must leave to God Almighty; yet, my Lord, I have this confidence, under God, that if we do our parts now at first seriously, by God's help, and the assistance of the civil power, considering the abundant care and provision the act contains for our advantage, we shall, in a few months, see so great an alteration in the distractions of these times, as that the seduced people returning from the seditious and self-seeking teachers to the unity of the church, and uniformity of God's worship, it will be to the glory of God, the welfare of the church, the praise of his Majesty and government, and the happiness

of the whole kingdom."— Can this be the language of a Christian and Protestant bishop? — or is it not more like a father of the Inquisition, or the dragooning commission of Lewis XIV, when he revoked the edict of Nantz?'

The reader will perceive, that, according to this act, any persons meeting, *under colour or pretence of any exercise of religion, in any other manner than according to the Liturgy and practice of the church of England*, where there are five persons present besides the family resident in the house, is liable to the penalty. Consequently, every meeting for prayer, and every exhortation to a Sunday School must be illegal. We trust that the liberality of this enlightened age and country will soon obliterate this *inquisitorial* law from the statute-book.

Sir, *To the Editor.*

Should you think the efforts of an individual to spread the Scriptures deserving of being recorded in your Evangelicana, I should be glad to see the following passage, in the Life of the Hon. Mr. Boyle, who died in 1691, inserted. Yours, &c.

'He exerted himself particularly in advancing works of charity and schemes of improvement. As a Director of the East India Company, he was the principal instrument in procuring their charter; for which he only required, as a return, that they would do something towards propagating Christianity in their settlements: to which end he had printed at Oxford 500 copies of the Gospels and Acts of the Apostles, in the Malayan tongue. He was also at the expence of translating into Arabic, and printing *Grotius de Veritate Religionis Christianæ*; which was sent to the Levant. He likewise was engaged in promoting the propagation of the gospel among the Indians of North America.'

GIVE ME A BIBLE!

THE Rev. Joseph Patterson, of Washington county, state of New York, fixed up a box in his church, with this inscription, 'O give me a Bible!' At the end of three months the box was opened, and found to contain 32 dollars and 50 cents, which were therefore immediately forwarded to the Bible Society of Philadelphia.

New York Christian's Mag. June, 1810.

CRITICISM.

It is about the sixth hour. — John xix. 14.

'NOT, I apprehend, the sixth hour of the day (*i. e.* after the rising of the sun) but the sixth hour of the preparation of the Passover peace-offerings, which began, according to Lightfoot, from the time of cock-crowing, and without controversy, before the day dawned; and might therefore very well agree with St. Mark's account of its being the third hour of the day, when he was led away to be crucified. This only supposes the preparation for sacrificing these peace-offerings began about three o'clock in the morning, as we reckon the hours; but if Lightfoot be right, might be earlier, since the cock-crowing was the third watch of the night, from midnight till about three in the morning.

'This appears to me the most simple and natural solution of a difficulty, which has perplexed many of the learned, arising from a seeming contradiction between St. Mark and St. John, as to the time of the beginning of our Lord's crucifixion. St. Mark *had* said nothing of this day's being a day of preparation before the Sabbath, when he mentions the third hour, nor for several verses after; he must therefore have meant the hour of the day; but St. John mentions the preparation of the Passover immediately before he speaks of the sixth hour; which therefore expresses as naturally the sixth hour of the preparation (if not more so) as the hour from the sun's rising.'—*Harmer's Observations, No.* 40, *vol.* 3.

Obituary.

MRS. MARTHA PAUL,

OF PORTADOWN, ARMAGH.

Mrs. Martha Paul was born in Dublin, in the year 1788. She was blessed with a religious education, through which she obtained a reverence for God, his ordinances, and his people. Nothing can be said of her early impressions. She was to outward appearance blameless; and made choice of God's people for her constant companions, at all times and in all places, avoiding the company of the world, and shunning every appearance of evil.

In the course of divine providence, she was married to Mr. Moses Paul, and settled with him in Portadown. Mrs. P. bore a respectable character for many years, but remained destitute of the saving knowledge of Christ till a short time before her death.

It pleased the Lord to afflict her about the month of November 1809, with a severe cold, which considerably weakened her bodily strength. During her affliction, the Lord drew out her soul in an unusual manner to seek him, and continued to deepen her convictions through the course of the week, at which time her husband was in Dublin. After his return home, on the ensuing Sabbath night, after all the family were gone to rest, the Lord who has his way in the whirlwind, and can work with or without means, began to operate powerfully by his Spirit on her soul, and caused her to tremble before him, on account of her sin. On Mr. Paul's enquiring what was the matter (and purposing to go for a medical gentleman, thinking her trouble arose from a natural cause) she said that she had been very poorly during his absence, and was afraid she was going to die; and that if she did, she would go to hell: she then broke out in an agony, and cried to the Lord for mercy. Her husband stated the promises of the gospel to her, and afterwards went to prayer, when, glory be to God, who is infinite in mercy unto all those that call upon him, and never said to the house of Jacob, Seek my face in vain, he heard her cry, answered her supplications, pardoned all her sins, shed his love abroad in her heart, and caused her to rejoice with joy unspeakable.

The change indeed was very apparent, for naturally she was timid and bashful; but all her fears fled away, and now she could proclaim the loving kindness of the Lord to her soul with confidence and courage. Her constant practice was (from the time she tasted that the Lord was gracious, until weakness prevented her) every morning to read the Scriptures upon her knees, and to continue in prayer for a considerable time. All her conversation was truly spiritual and relating to the things of eternity.

Her disorder increased rapidly, though she had every medical aid; and though many times in great pain, she never repined, nor did the least murmuring word ever drop from her lips. She was supported by the divine presence, and retained a comfortable sense of the love of God in her soul. When the physician who attended her pronounced her, in his judgment, past recovery, her mother and husband informed her of it. At this intelligence she appeared unmoved, and perfectly resigned to the will of God, saying, she was enabled, through divine grace, to give up her children and friends; knowing 'to depart and be with Christ was far better.'

At all times when asked the state of her mind, she blessed God that she found Christ precious to her soul! To her brethren and sisters, who frequently visited her, she expressed her strong confidence in God. That religion, whose blessed influence sustained her own soul, she earnestly recommended to those who came to see her. Most ten-

derly did she entreat them seriously to seek the Lord; begging them, at the same time, to regard the words of a dying friend.

On Thursday, March 22, she changed for the worse. On being asked by her father how she did, she said, 'very ill.' They saw her dissolution approaching, and were unwilling to speak much to her; but when Mr. Paul proposed prayer, she seemed very anxious for it. After prayer, Mr. Paul asked her a few questions relative to her happiness; to which she answered in the affirmative, saying, 'Yes, blessed be the name of the Lord!' After lying some minutes silent, she, seemingly in great pain, with her eyes steadfastly looking upward, said, 'Yes, he is my rock and stay; I see the Lord Jesus standing, ready to receive me; and where he is, there shall I be also!' They who were present felt that beautiful sentiment of Dr. Young: —

'The chamber where the good man meets his fate,
Is privileged beyond the common walks of life,
Quite on the verge of heaven.'

She continued very ill through the night, and got very little rest. All the next day, Friday 23, she was very low. The Lord was so very good that, she seemed to have no temptation to doubts or fears, fretfulness, or even impatience. Glory be to his eternal name! he keeps the best cordials for the severest trials! Throughout that day and evening, the constant cry of her heart was, 'Come, Lord Jesus! Come quickly!' A friend called at night to see her; and when he was praying, she seemed lifted up above every earthly object, saying often, 'I will go! I will go!' On being asked where she would go, she said, 'To heaven!' At other times she said, very emphatically, 'O come! O come, and take me home!' She continued in this happy frame until half-past one o'clock, on Saturday, March 24, 1810, when her father being at prayer, her happy spirit took its everlasting flight to the realms of bliss, to see the God she loved, in the 22d year of her age.

Thus did our gracious God honour his handmaid, by giving her soul a dismission from the body, without any of those convulsions or pains which usually attend the parting stroke; and, by permitting her to give her dying testimony to the truth and importance of the gospel of the blessed Jesus, before many witnesses!

RECENT DEATHS.

March 17, 1811. Died at Woolwich, in his 82d year, *Mr. Hugh Mitchell*, Druggist; having resided there half a century. His liberality in supporting the gospel, and that not confined to his own place of worship at Deptford (Mr. Barker's, formerly Mr. Olding's, of which he was a member 52 years); his sympathizing attention to the numerous sick poor, and his exemplary Christian deportment, have made his loss publicly felt, and generally lamented in the town and its vicinity.

We hear that a *Mrs. W.* of Manchester, when speaking to a sick person on the necessity and comfort of being prepared for death, was herself suddenly struck, and immediately expired. The sick person did not survive more than half an hour.

Equally sudden was the death of *Mrs. S. Tanner*, a member of the Church in Unicorn Yard, who fell, in a fit of apoplexy, while Mr. Hutchings was preaching from Luke viii. 8, on Lord's Day morning, April 21.—Truly, 'in the midst of life we are in death!'

Mr. *Joseph Holland*, of Gutter Lane, by lightning, as he was riding near Hampstead.

A gentleman, apparently in good health, as he was just stepping into the Liverpool coach, at Charing Cross.

At Ardwick, near Manchester, Mrs. *Clegg*, wife of Arthur Clegg, Esq. aged 75.

The Rev. Mr. *Mealkin*, an evangelical clergyman, Afternoon Lecturer of Christ Church, Newgate Street.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Book of Job, *translated from the Hebrew, by the late Miss* Elizabeth Smith; *with a Preface and Annotations, by F. Randolph, D. D.* 8vo, 7s.

MANY of our readers are acquainted with the pleasing and pious 'Fragments, in Prose and Verse,' of the late Miss Smith, of Bristol. The present is a valuable addition to the posthumous works of that learned, accomplished, and amiable young lady. That such characters should be snatched from the society and enjoyment of mortals, when they have scarcely reached the beginning of those extensive blessings which might have been hoped from their continuance with us, is among the deep mysteries of God's holy and unsearchable providence. The manuscript of this translation of the book of Job was submitted to Dr. Magee, whose opinion is given (in the new edition of his Doctrine of Atonement, and in his Letter to Dr. Randolph) that this work is incomparably superior to Bishop Stock's late version; and that it conveys 'more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English than any other translation whatever that we possess.' Miss Smith was entirely self-taught in oriental attainments; and the editor hints, with good reason, the probability that her previous acquaintance with the Arabic and Persian languages had given to her 'a greater facility and precision in her Hebrew researches.' The book of Job was well adapted for the studies of one so prepared; since we have much reason for believing that it is a Hebrew version from an Arabic original, though made at a time when those sister-languages had not very widely diverged from each other. Its conversion into Hebrew we are most disposed to attribute to Moses, while a sojourner in Arabia, previously to his divine commission.

This translation, excepting in the few narrative parts is disposed in the mode introduced by Bishop Lowth, representing the distichs of the poetic original, by correspondent divisions of the prosaic version. It is not, in our opinion, a *literal* translation, in the sense of a bald and servile rendering, which, from the absurd retention of peculiar idioms, often misrepresents the real sense to the mind of a modern reader. The lamented translator has aimed to preserve a *judicious* fidelity: a fidelity which conveys the genuine meaning of the original, without addition, detraction, or alteration: — a fidelity equally remote from the fault which we have condemned, and the other extreme of diffuseness and paraphrase. Did our limits permit extracts, we could adduce ample evidence of the sensible and faithful accuracy which generally characterizes the work under consideration, of the admirable selection and appropriate beauty of the language in which it is expressed, and of the just and elegant taste which deeply imbued the mind of the amiable translator.

We have observed one instance of boldness, on which, we think, the translator would not have ventured, unless urged by the apprehension of an otherwise insoluble difficulty. This is, when in ch. i. 6, and ii. 1, she renders בני האלהים (*sons of God*, or *suns of the gods*) as if it stood without the final ם (*sons of perdition*). This gives, indeed, a plain and beautiful sense to an obscure phrase; but such a method of removing a difficulty, in defiance of all the sources of authority, is violent, dangerous, and inadmissible by all the just rules of criticism. The only reason assigned by Miss Smith in her note, is properly given up by Dr. Randolph; yet, without substituting any better ground, he clings to the new interpretation. If the Doctor conceived (and this appears no improbable conjecture) that the second word might be put in the plural number, as a well-known mode of expres-

ing emphasis, *sons of execrations*, he did not advert to the consideration, that אלות is the plural of אלה.

To the Biblical scholar this work cannot fail of being very useful; and to the plain English reader it deserves to be warmly recommended, as furnishing excellent means of understanding one of the most profound and obscure of the sacred books, and yet one of the most ancient, beautiful, and instructive.

Mercy and Judgment: *Two Sermons, occasioned by the Death of Mr. Basil Owen Woodd, eldest Son of the Rev. Basil Woodd. By the Rev.* Joshua Mann, *Assistant Minister of Bentinck Chapel.* 2*s.* 6*d.*

These sermons were occasioned by the death of Mr. B. O. Woodd, at the age of 23. His natural disposition was amiable, and his manners engaging; but his temper was lively, unguarded, and irresolute; so that, when exposed to the snares of the world, he soon appeared unequal to the trial. In the pursuit of medical knowledge, he became acquainted with dangerous companions; and was led into temptations which his too pliant disposition was little formed to resist. While exposure to fatigue, late hours, the changes of our uncertain climate, added to his own indiscretions, made a serious attack on his constitution, — a severe cold, which he took in November, 1810, produced a violent inflammation of the lungs; and a consumption, which issued in death, on the 19th of March, 1811.

The history of his case, as stated in these sermons, is full of instruction, especially to young gentlemen. During the season of dissipation, the religious principles which he imbibed from a pious education, rendered him frequently a miserable creature. He knew that he was wrong, resolved upon reformation, violated his resolutions, resolved again, and again relapsed, still hoping, however, one day to gain the victory over himself: but affliction, and the awful approach of death, were to be the means of his conversion. In the course of an illness of five months, he discovered many hopeful symptoms of genuine repentance, which are faithfully and prudently detailed in these truly excellent discourses. Glad should we be, if the scanty limits of a sixpenny publication would permit, to lay these before our readers; but we must desist; and can only recommend, as we most cordially do, these serious, judicious, and evangelical sermons to all our readers. We particularly wish that the parents, guardians, and other friends of young men, who are in danger of ruin from their connexion with 'men of the world,' would put them into the hands of such persons. We hope and pray with the deceased youth, 'that his death may prove an extensive benefit;' and we unite also with the reverend and much-afflicted parent, in saying, 'Let the event have all the effect which it is calculated to produce: exhort the parent, — warn the child.'

The Excellence of the Liturgy: *a Sermon preached at Aylesbury, at the Visitation of the Archdeacon of Bucks, by the Rev.* Basil Woodd, M. A.

The motto of this discourse is (2 Tim. i. 13) 'Hold fast the form of sound words,' &c. Mr. Woodd considers the Liturgy, 1st, As a summary of our most holy religion; 2, As a course of scriptural instruction; and, 3, As an exercise of rational, pure, exalted devotion. Happy would it be, if all who use the Liturgy, improved it for these important purposes!

The Voice of God to the Churches: *a Sermon, on the Death of the Rev. Geo. Cran, Augustus Desgranges, and Jonathan Brain, Missionaries in India, preached at Gosport, by the Rev.* David Bogue, M. A. 1*s.*

This discourse, founded on Hosea xiv. 9, 'Who is wise, and he shall understand these things?' &c. is intended to improve a most afflictive event, — the death of three able and promising Missionaries, whose labours were likely to prove

of eminent use in the eastern part of the world. Mr. B. first, Directs the attention of his readers to some general considerations, to guide their judgment concerning such painful events; and, 2dly, Points out those lessons of instruction which it is the design of God that they should teach. Under the former head, he observes, That such an afflictive event is not uncommon; that it is no proof that God does not design the salvation of the people in those countries where the Missionaries died; and that many parts of the divine government are beyond the ken of man. The lessons of instruction are, Missionaries are taught to labour with all their might, — students preparing for Missionary service are admonished, — important instruction is also conveyed to others who have it in view to devote themselves to that service, — Ministers of Christ in this country should hold up the hands of their Missionary brethren by prayer; and other Christians are taught the difficulty of the Missionary work; to exercise faith and patience; and to make renewed exertions. These useful hints are accompanied by sketches of the life and character of each of the worthy young men deceased. We sincerely recommend the perusal of this discourse to our readers in general, and particularly to ministers and other persons who feel an interest in the Missionary Cause.

The Mariner's Refuge: *a Discourse to Seamen, occasioned by the loss of a part of the Crew of the Aimwell, May* 27, 1810. *By* George Young, *of the Associate Congregation, Whitby. Price* 1*s.*

A BOAT belonging to the Aimwell, containing six men, was struck, in the Greenland seas, by a large whale which they were attempting to kill, and shivered to pieces; three of the men were drowned, and the rest injured, but picked up and recovered. On their return to the port of Whitby, this discourse was delivered by Mr. Young, with the benevolent intention of improving the melancholy event to the survivors and their friends. The text is well chosen (Psalm lxv. 5): — 'O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

This is a truly evangelical and pious sermon; and we cordially recommend it, especially to those of our readers who 'do business on the mighty waters;' and to the friends of those so employed.

LITERARY NOTICES.

The Rev. H. H. Baber, of the British Museum, has issued proposals for printing a *fac simile* of the *Book of Psalms*, from the Alexandrian Copy of the Septuagint (or Codex Alexandrinus) preserved in the British Museum, price to Subscribers, £1. 5s. This work is intended to correspond with the *fac simile* of the New Testament, from the Codex Alexandrinus, published in 1786, by Dr. Woide.

In a few days will be published, A Selection from the Book of Homilies, for Village Reading, &c.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Four Sermons, before the Missionary Society. 8vo, 3s.

Part I, of Mr. Frey's Edition of Van der Hooght's Hebrew Bible, 8vo, 4s. 6d.; royal, 6s.

Part II, of Boothroyd's Hebrew Bible, 4to, 5s.; royal, 7s.

Lectures on the Scripture History of the Old Testament. By T. Smith. Number 1 and 2, each 1s.

The History of the Bible, in Verse. By J. Fellowes. New edit. with 100 cuts, two vols. 24mo, 9s.

Sequel to the Poetical Monitor. By Mrs. E. Hill. 18mo, 3s. bound.

Truth and Consistency of Divine Revelation. By J. Bidlake, D. D. 8vo, 8s.

The Life of William Waynflete, Bishop of Winchester. By R. Chandler, D. D. Royal 8vo, 18s.

Devotional and Doctrinal Extracts, from Epistles of the Yearly Meetings in London of the Quakers, from 1678 to 1810. 8vo, 2s.

Triumphs of Religion: a Poem.

RELIGIOUS INTELLIGENCE.

PULO PENANG;

OR, PRINCE OF WALES'S ISLAND.

A Memoir respecting this island, written by one of the Directors of the Missionary Society, who resided there for a time, has long been before the Body, who have intended, as soon as a suitable person can be found, to attempt a Mission to it. It is hoped that the execution of the plan will not be long delayed. The great importance of this station is more fully evinced by Dr. Buchanan, in his Christian Researches; from which we take the following Extract: —

THE MALAYS.

A new empire has been added to Great Britain in the East, which may be called her Malay Empire. The extensive dominion of the Dutch in the Indian Ocean, is devolving upon the English; and it may be expected that Britain will soon be mistress of the whole of the Malayan Archipelago. But as we encrease our territories, we encrease our obligations. Our duties to our Hindoo Empire have been long enough the subject of discussion: let us now turn our attention to the obligations which we owe to our Malay Empire. We are now about to take possession of islands, peopled by numbers of Protestant Christians: for in every island where the Dutch established their government, they endeavoured to convert the natives to Christianity, — and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred 'till a more convenient season,' will have no opportunity of offering the advice in regard to some of these islands: for, behold, the natives are Christians already: they profess the religion of the Bible. Let it be our endeavour then to do more justice to these our new Protestant subjects than we have done to the Christians of Ceylon. We have less excuse in the present instance, for the Malay Scriptures are already translated to our hands. What a noble field here opens to the view of the Society for promoting Christian Knowledge, and of the Bible Society! Here there is ample room for a praiseworthy emulation, and for the utmost exercise of their benevolent exertions. One hundred thousand Malay Bibles will not suffice to supply the Malay Christians.

The sacred Scriptures were translated by the Dutch into the Eastern Malay *; for that is the general language of their extensive dominions in the Indian Sea. But the Eastern Malay is different from the Western Malay, or that of Sumatra. In the College of Fort-William, Thomas Jarret, Esq. of the Honourable Company's Civil Service, was preparing a version of the Scriptures in the Western Malay; for which undertaking he was well qualified, having resided twelve years in Sumatra. When the progress of the Biblical translations was interrupted in the College, Mr. Jarret prosecuted the work, after his return to Madras. He has had, as an assistant in the design, a learned Malay of the rank of Rajah in his own country, who came from Sumatra for the purpose. Mr. Jarret has also made considerable progress in compiling a copious Malay Dictionary, which he commenced before he left the island. His labour, it is to be hoped, will not be lost to the public; for the Malay language is daily encreasing in its importance to the British nation.

Prince of Wales' Island, or, as it is called by the natives, Penang, or Pulo Penang, that is, the island Penang, is the capital of our Malay territories, and is the proper place

* A complete version of the Malay Bible was published in the Arabic character at Batavia, in 2 vols. 8vo, in 1758, under the direction of Jacob Mossel, Governor General of the Dutch possessions in the East Indies.

for the cultivation of the Malay language, being situated close to the main land of Malacca. As there is a College in Bengal for instructing the English in the languages of the continent of Hindostan, it is equally expedient that there should be an institution in Penang for the cultivation of the Malay tongue, and of the various dialects of our insular possessions. The Dutch attended to this object in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of Eastern civilization, become the great emporium of Asiatic commerce. Its sudden elevation is a prognostic of its future celebrity. It is situated on what may be called "the high way," in which ships sail from either hemisphere; and is the very center of British navigation in the East. The Author resided on this island for about a month, and was greatly surprized at the variety of languages which are spoken, and at the different races of men who present themselves to view in this distant settlement. The merchants are chiefly of the Malay and Indo-Chinese nations. John Shaw, Esq. was prosecuting the study of the Eastern Malay language when I visited the island, and has since published a considerable portion of a Malay Grammar.

The author who chiefly claims our notice in regard to the Malay regions, is J. C. Leyden, M. D. Professor of Hindostanee in the College of Fort-William; to him the learned world is indebted for a Dissertation on the Languages and Literature of the Indo-Chinese nations, just published in the Asiatic Researches; in which he illuminates a very dark subject, and opens a new view to Great Britain of her insular possessions in Asia. Dr. Leyden takes the lead in this most useful science in the East, being possessed of very rare talents for general philology, which he has applied almost suddenly, with admirable effect to the oriental languages. If this erudite scholar should prosecute his researches for some years to come, with equal assiduity and success, he will promote, in the most effectual manner, the general civilization of the East, by opening the way for the future exertions of Christian teachers, and preparing them for the study of languages, the names of which are not yet known in Europe.

Penang, and the neighbouring settlement of Malacca, are most favourable stations for the study of the various dialects of the Malay and Chinese languages; and for pouring forth from the press useful works for the civilization of Maritime and Austral Asia. Every week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The Author found here a general spirit of inquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced Christianity on every island where they established a government, yet the greater part of the Malay islands are involved in darkness. The natives are of three general casts: Pagans, Mahomedans, and Chinese. The Mahomedans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and other islands, almost exceed belief. Marsden, in his history of Sumatra, had informed us that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals and prisoners of war; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. 'They themselves declare,' says he, 'that they frequently eat their own relations when aged and infirm; and that not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest: he then ascends a tree, round which his friends and offspring assemble, and, as they shake the tree, join in a funeral dirge, the import of which

is, "The season is come, the fruit is ripe, and it must descend:" the victim descends; and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet.'

These cannibals inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort Marlborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the pepper which the natives give us, it would well become our character as a Christian nation, were we now at length, to offer them the New Testament.

[*To be concluded in our next.*]

MISSIONARY SOCIETY.

SOUTH AFRICA.

By a Letter from Mr. Pacalt, dated Bethelsdorp, February 19, 1811, we learn, that Martha and Mary, the Hottentots who were in England in 1803, were in good health. They expressed the warmest gratitude towards their friends in England, retaining a lively sense of their kindness. Mary said, 'I cannot expect to see them again on earth; but I hope to meet them all in my Father's house, where no separation shall take place. Give them a thousand thanks for all their kindness to me.' Every time Mary saw him, she spake, with tears in her eyes, about the love of Christ. — Mr. Pacalt says, 'Mr. Kicherer is well. The Lord blesses his labours; and the people in that place (Graaf Reinet) are changed as the night to the day. I accompanied him to Uitenhaag; and preached with him several times on our journey.

Mr. Pacalt visited a place about 50 miles from Bethelsdorp, where he was well received. Some of the slaves wept for joy at his arrival; and one of them could scarcely eat or drink for three days, regarding only the word of God.

Plunder of the Property of the Missionary Seidenfaden, and the Murder of One of his People.

By a Letter, dated March 15, from Salt River, near Cape Town, the Directors have learnt with pain, that, on the 28th of February, when he was preparing for his journey, with his wife, up the country, he received the dreadful account, sent by the Missionary Mr. Christian Albrecht to the Field Cornet Neukirke, the landdrost of Tulbach, that a noted robber, called *The African*, had, in the absence of Seidenfaden, broke open his house, murdered Hans Drayer, and destroyed every thing he could not take away with him. Still he adds, 'I have cause for thankfulness, that God had led me and my wife out of the place, to save me from the hands of the murderer.' This man is well known in South Africa. Some years ago he entirely destroyed a family, consisting of a man, his wife, and three children, on the Bokfield, of the name of Bemar. The Colonial Secretary informed him, that some soldiers had been sent to apprehend him, who, it is hoped, will succeed in their endeavours to rid the country of such a monster, whom neither Religion nor Government can restrain or subdue.

Designation and Departure of Ten Missionaries

FOR AFRICA AND AMERICA.

April 22. The Rev. W. Smart was ordained at Dr. Nicol's (the Scots Church) Swallow Street, in order to his being sent out as a Missionary to Elizabeth Town, Upper Canada. Mr. Townsend prayed, and read suitable portions of Scripture; Mr. Bennett, of Romsey, delivered an appropriate Address, and asked the usual questions; Dr. Nicol offered up the ordination-prayer; Mr. Lothian, of Edinburgh, gave the charge; and Mr. Waugh commended the young man, who had been a member of his

church, to the Great Head of the Church; Mr. Burder gave an interesting account of Elizabeth Town, and the affecting petition to the Missionary Society, which was signed by many of the most respectable persons of the place, who had applied to other quarters in vain. They were chiefly from Scotland; and the good effect of their religious education displayed itself in this instance, by inducing them earnestly to desire the ordinances of the gospel, lest the rising generation should be carried away by a flood of impiety and profaneness. We earnestly pray that Mr. Smart may prove a blessing to multitudes, not only of nominal Christians, but of the neighbouring Indians in this unenlightened region. He sailed from Portsmouth in the Manique, for America, the 19th of June; and we trust he will ere long reach his destination in safety, and commence his Missionary labours with success.

July 4. The Rev. John Cox was ordained at Holywell Mount Chapel, as a Missionary for St. Mary's Falls, Upper Canada. Mr. Brooksbank began the service with prayer, &c.; Mr. Lewis asked the questions; Mr. Platt prayed, and presented the Missionary with a Bible; when Mr. Collison gave him a charge, from the appropriate words in Joshua i. 8, 'This book shall not depart out of thy mouth,' &c.; Mr. Tracy concluded. As the last ship this season was expected to leave the river the following day, Mr. Cox was equipped, and took his departure in her. It was at the earnest entreaty of a Mr. Johnston, a respectable gentleman, who resides at St. Mary, and who was some time since in England, that the Missionary Society were induced to send Mr. Cox; and as Mr. Johnston's children speak the Indian tongue as fluently as their own, it is hoped that Mr. Cox will soon acquire the language.

June 20. Five German Missionaries, who had been previously ordained in the Lutheran Church, sailed from Portsmouth, in the Lady Barlow, for the Cape of Good Hope; where they are intended to strengthen the Missions already established in South Africa, and commence a New Mission among the Corannas, or the Bricqua nation. One of them, Mr. Sass, previous to his departure from London, was united in marriage with Miss Gordon, sister of Mr. Gordon, Missionary at Vizagapatam, a young woman possessed of a truly Missionary spirit. Mr. Helm has married a member of Mr. Evans's church, Miss End. The names of the single brethren are Schmelen, Ebner, and Messer. They are accompanied by a brother of colour, of the name of Corner, a native of Demerara, whom it was judged expedient to place under the direction of our venerable Missionary Dr. Vanderkemp, at Bethelsdorp. For a free passage for these eight persons, the Society is indebted to Government. The readiness of Gentlemen in office, in affording the requisite facilities for the departure of our foreign brethren, entitle them to the gratitude of the Society. While our civil and religious privileges are protected, and countenance given to the propagation of the gospel, we have great cause for rejoicing; but this great work of converting millions of our fellow-beings, requires far greater exertions than the churches in Britain have yet made. The Missionary society have need to be furnished with double their present means to make exertions commensurate to the object. The Great Head of the Church appears to be raising up a number of well-educated Missionaries in America. Mr. Judson is now on his way to Boston, hoping to accompany some of his fellow-collegians to the east this year.

AMERICA.

Our last letters from Philadelphia inform us of the departure of five of our Missionaries, together with five of our Baptist friends, in the Daphne, procured for them by our generous friend Mr. Kaulson, under whose roof they had been all entertained with truly Christian hospitality. It is delightful in these troublesome times, to see Europe and America send-

ing forth the Heralds of Peace to Asia and Africa. It is worthy of remark, that at the present moment, not a single Missionary can be sent out from any part of the corrupt church of Rome on the continent, though our readers may remember the empty boast of our enemy, which we copied into our Magazine from some of the French Journals a few years ago, That he would revive the College *de Propaganda Fide*; and send 100 Missionaries to the East, 100 to Canada and South America, and a similar number to Africa. Although he insinuated that our Missionaries were only political or commercial agents, to extend the dominion of England, the world must be convinced, that with these matters they have no concern whatever. Every true friend to his country and to mankind, must, we should think, be a Friend to Protestant Missions to those Heathen nations, which are yet enveloped in Pagan darkness or Mohammedan imposture. While we congratulate the Friends of Missions on our success in Africa and in the East and West Indies, we entreat their fervent prayers on behalf of our newly-departed Missionaries. No less than 16 from this Society are now on the face of the deep. May he who holds the stars in his right hand preserve them as the lights of the world, and give the winds and waves charge concerning them, to waft them to their desired havens in peace, and open to them a wide and effectual door among the Heathen, which none of the powers of Earth or Hell shall be able to shut!

By a Letter from Philadelphia, dated June 5, we learn, that the Missionaries Spratt, May, &c. together with the Baptist Missionaries, who sailed from thence in the brig Daphne, May 15, met with a very severe gale of wind on the 19th (long. 68 deg. 45 min.; lat. 34 deg. 45 min.) when the topmasts, royals, &c. were all carried away; and, on examination, it was found, that the head of the mainmast was sprung. They were, therefore, obliged to return to port, in order to refit. The vessel will soon resume her voyage; but as the Missionaries were too numerous to be comfortably accommodated, the season far advanced, and the passage likely to be tedious, the Missionaries thought fit to decline this conveyance. We hope, however, they will be profitably employed until a fit opportunity shall arrive for their proceeding. It is a great mercy that no lives were lost, that they were no further from land when the accident happened, and that they all returned to Philadelphia in good health. The passage-money, &c. will be returned.

BELLARY.

The following interesting particulars are extracted from a Letter from Mr. Hands, dated January 15, 1811, which is just received:—'Thro' the good hand of my God, I am enabled to go forward; and though it is not with the rapidity I could wish, yet I hope I am daily making some progress in the languages; for as so large a portion of Canaada is derived from the Sanscrit, I daily spend some portion of my time at that. I have sometimes much hope of my moonshee: he is a shrewd, sensible, and learned man, and less prejudiced than any bramin I have yet met with. He and his whole family profess the greatest attachment to me. At present, I preach thrice every Lord's Day to my countrymen, and the Portugueze half-cast. In the morning, in the Kutcheree to the soldiers and inhabitants; in the afternoon at the hospital; in the evening at home. Last Sabbath evening I had my house full. A considerable stir begins to appear among the soldiers. Eight or ten of the young Portugueze appear very serious and promising. Our singing is conducted greatly to my satisfaction. Much good is done by distributing tracts and lending books. I have seldom less than 40 in circulation; and they are read with avidity. A religious book was rarely to be seen before. The poor soldiers were quite destitute; and the respectable inhabitants little better. I have given a Bible and Baxter's Call for the use of the convalescents

in the hospital; and their appearance shews that they are in constant use. O send us Bibles, tracts, and useful books, for sale or lending, for our poor countrymen are almost in as perishing a state as the Heathen! A man who keeps a warehouse, I am told, asks 10 pagodas, or £4. for a common Bible. Blessed be God for the Bible Society's generosity and vigour! — May their generous efforts be crowned with most abundant success! — God has been pleased to give me favour in the eyes of the principal people here. One officer, high in the civil department, condescends to visit me and attend divine service; and has invited me to take a short journey to the great feast held by the natives, near Birmeggur, the ancient capital of the Hindoo empire. Another gentleman has lately made me a present of a pretty little useful horse; which was a very welcome present in this hot country, which will not admit of much walking. Hard as I am obliged to labour every day, I would not exchange my situation for the richest bishopric. The residence of your Missionary was originally a pagoda: a part of it will be devoted to the public worship of the ever-blessed God. O that many of the Devil's temples may be thus consecrated! Several of their huge gods of stone are lying about the premisses, like Dagon before the ark. I purpose digging large holes near them, and roll them in, as they are too unweildy to be dragged away; and so give them Christian burial.

Several of the natives, on certain great festival days, have sent me presents of fruits sufficient for a fruiterer's shop. Here is a garden of near seven acres, containing most of the produce of England and India, well stocked with vines, oranges, plantains, pomegranates, papia, cocoa-nuts, and various other fruit trees. The soil is good and well watered. I hope it will not be long before another Missionary is sent out to help me. What a wide field is here! In every direction around me millions perishing, and crying 'Come over and help us.' O God, fill mens' hearts with compassion, and if they will not come willingly, Lord, thrust them out!

A number of pious friends, on the 1st of January last, commenced an Auxiliary Society at Bethnal Green, London, in Aid of the Missionary Society; from which, by the subscription of One Shilling, or more, per Quarter, or One Penny per Week, a respectable sum will probably be procured. The Society meet every Fourth Tuesday Evening, at No. 5, Bethnal Green Road: Mr. J. Mead, Treasurer; Mr. W. Colnett, Secretary.

Extract from Number XX *of the Periodical Accounts of the Baptist Missionary Society.*

Mr. Ward, in a letter to Mr. Burls, dated March 27, 1809, says, 'We have not those rapid and numerous conversions as we might wish for; and those who set out as missionaries with such expectations, will commonly be disappointed. If we would acquit ourselves as good soldiers of Jesus Christ, we must sit down and besiege the city, resolving to take it. If it do not fall during our life, we must recommend the work to survivors with our dying breath. Missionary societies too, I think, should lay their accounts to go on with the work from generation to generation, and make the sending out of missionaries as much a part of their regular and necessary work, as a church does the sending out of ministers at home; and the collecting for missions as much a piece of regular work, as the collecting for places of worship at home. In short, it is a work which belongs to us and to our children, and to our children's children; as much a matter of course as that after your minister, some one should be chosen to succeed him; and after the death of his successor, some one else to succeed him. Such appears to me to be a right view of the subject. The alteration produced in Bengal by sixty years English Government is very great: sixty years more, accelerated by the progress already

made, may produce much greater. And why not expect the same in the progress of Christianity?

Dr. Cary was taken very seriously ill in July 1809, on the very day he had finished his translation of the whole Bible into Bengalee. He was seized with a strong fever, which brought him so low that his life was despaired of for several days; but God has raised him up again, and restored him to his labours.—May he live to accomplish all that is in his heart!

The state of the translations in November 1809, was as follows:—The Bengalee is completed. In Sangscrit and Orissa, the New Testament is printed; and a commencement made in the Old. In Mahratta and Hindoostance, the New Testament is nearly half printed. In Gnzeratte, Punjabee, and Chinese, a beginning only is made in the printing. In the Telinga and Kernata, the New Testament waits for revision; and in Burman, we have types prepared, and a translation commenced.

Slave Murder punished.

In the island of Tortola, the Hon. A. W. Hodge, Esq. has lately been convicted and executed for the murder of one of his negroes, named Prosper. The poor slave, it seems, offended his master, by permitting a mangoe to fall from a tree, which he was appointed to watch. Not being able to pay a fine of 6s. imposed by Mr. H. he was twice very severely flogged, afterwards chained to two other slaves, and at length expired.—This awful instance of justice does honour to the British government; and will, we trust, tend to prevent such dreadful instances of cruelty in future.

British Prisoners in France.

An English officer, now a prisoner in France, thus writes to his friend, the Rev. Mr. Evans, of Appledore, expressing his earnest wish to obtain Bibles and Religious Tracts for dispersion:—'Never was a fairer opportunity to do good presented. Indeed, much spiritual good is daily doing in this country. At Givet, and other depots, poor men have been raised up to preach the word of life to their thoughtless countrymen; and astonishing are the accounts we have, of daring rebels being subdued by their instrumentality, and forced to fly to Christ; but these preachers spend their time and injure their health in the good work, without being able to procure sufficient nourishment to refresh them after their fatigue.'—We fear that the present unhappy state of affairs must preclude that assistance which their necessities require, and which we are sure that British Christians would gladly afford, if they had opportunity.

FRANCE.

In the speech of Bonaparte to the Legislative Body at Paris, June 16th, when the Bishops convoked for the Ecclesiastical Council were present, we observed the following passage; which plainly evinces his desire of removing the seat of Papal power to Paris:—

'The affairs of religion have been too often mixed in, and sacrificed to the interests of a state of the third order. If half Europe has separated from the Church of Rome, we may attribute it specially to the contradiction which has never ceased to exist between the truths and the principles of religion which belong to the whole universe, and the pretensions and interests which regarded only a very small corner of Italy. I have put an end to this scandal for ever. I have united Rome to the Empire: I have given palaces to the Popes at Rome and at Paris; if they have at heart the interests of religion, they will often sojourn in the centre of the affairs of Christianity. It was thus that St. Peter preferred Rome to an abode even in the Holy Land.

Ancient Superstition.—Paris, April 3. The Church of Notre Dame has possessed since the ninth century a relic of the Virgin, which was brought over by Charles the Bald. This relic has been exposed

with great solemnity during the course of prayers for the happy delivery of Maria Louisa. The Chapter of the Cathedral had been accustomed from time immemorial to send by six deputies to the Queens of France, on occasion of their first pregnancy, a counterpart or model of this invaluable relic. The present curators and guardians, jealous of their accustomed privileges, and intent on perpetuating this *religious* custom, had the honour to be presented to the Empress, March 14, by Mad. la Duchesse de Montebello, in order to offer her this *pious* homage. At the head of this deputation was *the Bishop of Versailles !!!*

JEWS.

The following is said to have been the Return made to Bonaparte of the Number of Jews in all the different parts of the globe : —

In the Turkish Empire	1,000,000
In Persia, China, India	300,000
In the west of Europe, Africa, and America	1,700,000

Making in the Whole, a Population of THREE MILLIONS.

VIENNA, Jan. 28. — *Jewish Proselytes.* – An imperial decree appoints, that when the father of a family of the Jewish persuasion, embraces the Christian faith, such of his children as are under seven years of age, shall be baptized with him. As to those who are above that age, they shall be at liberty to choose which religion they prefer. If a child under seven years refuses to change his religion with his father, every endeavour shall be used to discover whether his refusal proceeds from himself, or from the insinuation of others. In all cases, he shall be instructed during six months in the Christian faith ; and if, after that period, he persists in retaining his Jewish religion, he shall suffer no constraint. The children who thus persist, shall remain under the power of their fathers till the time of their freedom appointed by the laws, without any authority being exercised by their parents to influence their future belief.

Dreadful Calamity in Hungary.

A German Paper (*Neue Zeitung*) contains the following article, dated Presburgh, April 24 : — ' Early on the morning of the 10th inst. the Danube, without any previous warning, suddenly overflowed its banks below Pest, and inundated the adjacent country 30 miles. By this accident *twenty-four villages*, for the most part extremely populous, were swept away, with the greater part of their inhabitants. It is computed, that between 3 and 4000 persons have lost their lives.'

BAVARIA.—*Number of Protestants.* Munich, April, 7. — At this time there are reckoned 3,800,000 inhabitants in the Nine Circles of the kingdom of Bavaria ; 800,000 of these profess the Protestant religion.

HOLLAND.—*Amsterdam, Apr.* 13. On the 9th of this month the news was received here, that the Jews of Holland, included in the conscription, had permission to replace themselves by other individuals. The Jews were on that day assembled in their synagogue to celebrate the passover. Their syndics announced to them this concession in their favour. A Jew may now be replaced by a Christian substitute ; and reciprocally a Christian may be replaced by a Jew. There is now no difference.

A Letter from Heligoland, dated June 2, says, ' This day, after a forenoon of remarkable fine weather, some dark and gloomy clouds were perceived about four o'clock to arise from the south, at the extremity of the horizon, and continued to collect till about half past four, when the gloom was so great as almost to equal nocturnal darkness. On a sudden a white foam was perceived on the surface of the sea, drifting along with astonishing rapidity ; on its approach, it blew such a hurricane as has scarcely been witnessed by the oldest inhabitant on this island. In a moment, every light article on the ground was carried into the air ; for about half an hour the sea appeared one mass of foam, when a tremendous

storm of thunder and lightning ensued, followed by a heavy pouring of rain. This calmed the wind; but we much fear that any vessel that came within the sweep of this violent whirlwind must have suffered greatly.'

SPAIN. — We are informed that the Cortes, in Spain, have at length turned their attention to the subject of the Slave Trade; and that a proposition for its entire abolition has been favourably received.—The use of the torture, it is said, will be entirely interdicted.

Provincial Intelligence.

Edinburgh Magdalen Asylum.

The Report of this charity states, that the fruits of the industry of the women exceed the expence of their maintenance:--a circumstance, we believe, unprecedented in the history of charitable institutions: but the interest of a debt occasioned by the new building, is a very heavy burden on the institution; — to remove which the generosity of the public is solicited.

A Committee has been formed at Dunfermline, of several very respectable inhabitants of the town and neighbourhood, with the design of promoting the circulation of the sacred Scriptures. This committee, which includes the Provost of the town, has chosen John Wilson, Esq. of Tronos, to be their President, and the Rev. D. Black, as their clerk. They have sent £40 to the Edinburgh Bible Society.

An Auxiliary Society, in aid of the British and Foreign Bible Society, has been established at Uxbridge. Lord Gambier is the president. Upwards of £ 1600 were immediately subscribed.

The first Anniversary Meeting of the Leicester Auxiliary Bible Society took place in April last; the Rev. Henry Ryder, rector of Lutterworth, in the chair: the Rev. Mr. Robinson, of Leicester, made a happy allusion to the residence of the chairman, where the venerable Wickliffe was once minister: the Rev. Robert Hall also addressed the meeting. The Report stated that 716 Bibles and 785 Testaments, had been dispersed among the poor in the town and neighbourhood of Leicester; and the sum of £ 643 received in support of the institution.

A Bible Society has also been formed at Dumfries, under the presidency of the Duke of Buccleugh, the Earl of Dalkeith, the Marquis of Queensbury, &c.

A Religious Tract Society has been lately established at Gosport; the Rev. D. Bogue, President; and T. A. Minchin, Esq. Treasurer.

PERSECUTION.

[*Concluded from p.* 195.]

On the subject of the Trial for the Riot at Wye, we copy the following interesting Remarks from the Methodist Mag. for May, 1811.

IT may not be without its use to observe, that this was not a proceeding under the Toleration Act, for coming into and disturbing a place of worship; but an indictment for a riot, &c. Indeed our opponents have become so wary, that they do not come *into* our places of worship, but generally create a disturbance and riot on the outside of our houses or chapels, and proceed so far, sometimes, as to break the windows, doors, and otherwise damage the buildings; vainly imagining that in such cases we have no remedy. But it is proper that it should be known that the punishment for a riot and disturbance on the outside of a place of worship, is as certain as if committed within; and that injuring a house used for the purpose of divine worship, may amount to a capital felony.

By statute 1. George I. chap 5. sect 4, it is enacted, That 'if any persons unlawfully, riotously, and tumultously assembled together, to the disturbance of the public peace, shall unlawfully, and with force demolish or pull down, or *begin* to demolish or pull down, any church or chapel, *or any building* for religious worship, certified and registered according to the statute made in the

first year of the reign of the late King William and Queen Mary, entitled, An Act for exempting their Majesty's Protestant subjects dissenting from the church of England, from the penalties of certain laws; or any dwelling-house, barn, stable, or other out-house, that then, every demolishing or pulling down, or *beginning to demolish* or pull down, shall be adjudged Felony without benefit of clergy, and the offenders therein shall be adjudged felons, and shall suffer death as in case of felony without benefit of clergy.'

We would also, for the information of those who are too often the secret instigators of riots, and whose situation in life makes them contributors to the rates and taxes of a parish, state, that the hundred, or city, or town, in which the house is situate that shall happen to be thus damaged, may (by action against two of its inhabitants) be compelled to make good the damage done to the premisses.

While we are very desirous that, on the one hand, our antagonists should know the penalties they incur by the breach of the law; and on the other, we ourselves should be sensible of the protection which our excellent laws afford, and the extent of the privileges we enjoy, we are far from recommending that upon every occasion our full rights should be enacted. Our duty is, with meekness and patience, to instruct those who oppose themselves, if God, peradventure, will give them repentance to the acknowledgment of the truth, 2 Tim. ii. 25; and to suffer long, and be kind, 1 Cor. xiii. 4; and never to have recourse to the law till every other expedient has been tried in vain.

At the Quarter Sessions for Berks, in January last, Mr. W. Kent, of Childery, who has been convicted in the penalty of £20 for teaching and praying, appealed, and had his trial by Jury, who found him guilty, although he with others of the congregation only engaged in extempore prayer on their knees, and in singing hymns on the Sunday evening; — but Mr. Kent has since obtained a *Certiorari* to remove the proceedings into the King's Bench: and on May 15, the Judgment of the Sessions was quashed by the Judges in Westminster Hall, and the penalty, which was levied by distress and sale of his Horse, will of course be repaid.

July 2, 1810. The foundation-stone of Zion Chapel, East Grinstead, Sussex, after solemn prayer by Mr. Kerby, of Lewes, was laid by Messrs. T. S. Burt and L. S. Burt, the sons of John Burt, Esq. in the presence of 200 people. The chapel was built at the joint expence of J. and A. Burt, Esqs.; and was opened for public worship on Tuesday, April 23, 1811. The prayers of the church were read by Mr. Kerby; Rev. R. Hill preached from 1 Cor. ii. 2; Mr. Chapman (Bapt. Minist.) prayed. In the afternoon, Mr. Hogg, of Reigate, prayed; Mr. Kerby preached from Zech. ii. 10; and Mr. Emblem concluded.

July 18, 1810. The Rev. Thos. Helmore was ordained over the Independent Church at Kidderminster, Worcestershire. Mr. Cooper, of West Bromwich, delivered the introductory discourse and asked the questions; Mr. Styles, of Brighton, offered the ordination-prayer; Mr. Bogue (his tutor) of Gosport, gave the charge, from the last clause of John iv. 38; Mr. James, of Birmingham, preached to the people, from 1 Cor. xvi. 10. Mess. Richards, Barber, Weaver, and Young engaged in prayer. Mr. Styles preached in the evening; and Mr. Lowell on that preceding.

A Meeting of Ministers and Friends was held on Tuesday, April 23 (being the 10th year) and intended, by divine blessing, to be held annually, at Bethesda Chapel, Lane End, near Great Marlow, Bucks. In the morning, Mr. Cooke, of Maidenhead, preached from James v. 19, 20. Afternoon, Mr. Redford, of Windsor, from Luke xix. 13. Evening, Mr. Newberry, of Henley, from 2 Cor. v. 20. Mess. Edwards, Sheppard, Eastmead, Corsenton, and Remy, engaged in the

services of the day. — In 1809 the place was repaired; and opened Nov. 14, by Mess. Edwards, Holloway, and Snelgar.

Oct. 18, 1810. The Wilts Association held their Half yearly Meeting at Warminster. Mr. W. Priestley preached in the morning, on Christian Conversation, from Ps. xix. 14; Mr. C. Sloper in the afternoon, from Ps. lxxxvii. 3; Mr. Elliott in the evening, from Ezek. xxxiii. 30–33.

March 6, 1811. A place of worship was opened at Rickmansworth, Herts; when three sermons were preached: that in the morning by Mr. Evans, of Aylesbury, from Zach. iv. 10; in the afternoon, by Mr. J. H. Cox, of St. Alban's, from Luke iv. 43, 44; and in the evening, by Mr. Liefchild, from 2 Cor. xv. 10.

March 6. The Rev. J. Day was solemnly set apart to the pastoral office over the Independent church in Russel Street, Greenland Dock. Mr. Platt, of Holywell Mount, began with prayer, &c.; Mr. Barker, of Deptford, asked the usual questions, &c.; Mr. Brown, of Cumberland Street, offered up the ordination-prayer; Mr. J. Townsend gave the charge, from 2 Tim. iv. 5; Mr. Chapman preached to the people, from 1 Thess. v. 20; and Dr. Duncan concluded. Mr. Charles Hyatt preached in the evening.

The Staffordshire Association held their Half-yearly Meeting at Stone, March 6. Mr. Fernie, of Brewood, preached from Isa. lvii. 15; Messrs. Sleigh, of Newcastle, Harris, of Stafford, Johnston, of Leak, Salt, of Litchfield, and Showyer, the Itinerant, conducted the other parts of the service. Mr. Chesten, of Uttoxeter, preached on the preceding evening. The next Half-yearly Meeting to be held at Brewood, Sept. 3; Messrs. Williams, of Stone, and Showyer, to preach.

March 20, 1811. Mr. Drake, lately removed from Cowes (Isle of Wight) was solemnly set apart to the pastoral office over the Independent Church, in Almshouse-Lane, Colchester, in the room of Mr. Isaac Taylor, resigned. Mr. Savill, pastor of the other Independent Church in this town, began with prayer and reading the Scriptures; Mr. Crathern, of Dedham, took the general prayer; Mr. Stevenson, of Castle Heddington, preached from Psalm cxxxii. 16; and Mr. Pritchard, of Colchester, prayed. In the evening Mr. Coppin began the service, Mr. Forster preached from Luke i. 32; and Mr. Hyde concluded.

The West Kent Union Society met at Eynsford, April 2. A circular printed letter having been addressed to the ministers, deacons, and members of the churches and congregations of the three denominations, and those of the late Countess of Huntington, in Kent, by J. Parnell, Esq. of Canterbury, containing the outlines of a plan for the board and education of the children of gospel ministers of the different denominations, and providing for their future welfare, &c. the Society think it most desirable; and thank him for his kind attention to their interest. They are of opinion that the business is capable of being carried into effect, have desired their Secretary to solicit the East Kent Union to encourage the plan, and have chosen representatives to co-operate with them on that business.

April 3, 1811, was held at St. Albans, the first Anniversary of the Hertfordshire Union, for the purpose of diffusing religious knowledge through the county of Herts, and the contiguous parts of the neighbouring counties; when a sermon was preached in the morning by Dr. Collyer, from Heb. xii. 23; and one in the evening by Mr. F. A. Cox. The report of the Society was highly encouraging.

Cheshire Union, for the Spread of the Gospel in the dark Parts of the County, by means of Itinerant Preaching.' April 8, a New Chapel was opened at Halsington, near Nantwich, which was crowded with attentive hearers. The service commenced with singing, reading, and prayer; Mr. Evans, of Stockport, preached from Ezra vi. 16;

and in the evening, Mr. Browning, of Macclesfield, from Isaiah xlv. 22. On the following afternoon a New Chapel was opened near Church Minsull, about seven miles from the former, where a large congregation assembled. Mr. Ashton, of Stockport, read the Scriptures and prayed; Mr. Evans preached again from 2 Chron. vii. 15, 16; in the evening, M. Charrier, of Liverpool, preached from Isaiah lx. 1.

On the evening of the 9th our Union Meeting at Northwich began. Mr. Aston, of Stockport, preached from Psalm cxv. 1. The next morning the business of the Union was transacted. The funds, notwithstanding the troublous times, which have so materially affected this part of the kingdom, are in an encouraging state. The correspondence between the Itinerants and the Secretaries gave many pleasing accounts of the Lord's goodness in carrying on his work amongst us. Mr. Charrier, of Liverpool, preached from 1 Cor. i. 13. 'Was Paul crucified for you?' On the following morning the service was introduced with singing and praying; a sermon was preached by Mr. Silvester; and another by Mr. Evans, from Eph. ii. 19, which closed the Meeting.

The Sussex Mission Society held their Annual Meeting April 10, at Arundel. Mr. Hamilton preached on the preceding evening from 1 Cor. ix. 22; Mr. Gough on the Wednesday morning, from Matt. xvi. 26; Mr. Styles in the evening, from John ix. 35; and the devotional exercises were conducted by Messrs. Kerby, Fisher, Hamilton, Styles, Hunt, and Stonehouse. This Society now employs two Itinerants: the gospel has been introduced with every prospect of success into many places, and some of them considerable towns, where it was not before preached. The next Meeting is to be held at Brighton, the last week in September, Messrs. Hunt, Fisher, and Palmer, are appointed to preach.

April 10, the Rev. T. S. Crisp was ordained to the Pastoral Office over the Independent Church at St. Ives, Huntingdon. Mr. Peary, of Bluntisham, opened the services of the day with reading and prayer: Mr. Pany, of Wymondly Academy, delivered an introductory discourse, and received the confession, &c. Mr. Harris, Cambridge, offered the ordination prayer; and Mr. Palmer, Hackney, addressed the minister on the difficulties and encouragements attending the ministerial office, from 2 Cor. ii. 16, 'And who is sufficient for these things?' Mr. Esdale, Biggleswade, offered up the general prayer; Mr. Toller, Kettering, delivered a discourse to the people, from Phil. ii. 16, 'Holding forth the word of life;' and the services were concluded by Mr. G. Panting, the former aged Pastor of the Church. In the evening a sermon was preached by Mr. T. Morelle, St. Neot's, from Daniel xii. 4, 'Many shall run to and fro', and knowledge,' &c.

April 16. Mr. T. Nottage, of Wymondly Academy, was ordained to the Pastoral Office over the Church of Christ at Southwold, Suffolk. The services of the day were commenced by Mr. Dennant, of Halesworth, with prayer and reading: Mr. Ritchie, of Wrentham, delivered the introductory discourse, and received the confession of faith; Mr. Gardner, of Barnstaple, prayed the ordination prayer; Mr. Sloper, of Beccles, delivered the charge from Daniel xii. 3; Mr. Price, of Woodbridge, engaged in the general prayer; Mr. Walford, of Yarmouth, preached to the people, from Heb. xiii. 17, and concluded with prayer.

Some Independent Ministers, of the counties of Westmoreland and Cumberland, having formed an Association for the spread of the Gospel in those benighted parts of the nation,—a Meeting was held at Alston, Cumberland, April 17, when two sermons were preached by Mr. Scott, of Hexham, and Mr. Muscutt, of Ravenstonedale. It was resolved that a Student be procured immediately from Hackney, to labour as an Itinerant in the town and vicinity of Appleby, Westmoreland. The Ministers of this Asso-

ciation have preached in Appleby, and in nine or ten villages adjacent, and formed a church of about 16 members. The congregation are in general numerous and attentive, but very barely supplied with gospel preaching. We have been able to obtain as much pecuniary assistance as will support an Itinerant; and hope the contributions will increase. The next Meeting will be held at Parkhead, Oct. 16; Mr. Dickenson, of Dufton, Treasurer; and Mr. Norris, Alston, Secretary.

April 17, the Associated Independent Ministers of the county of Dorset, held their Half-yearly Meeting at Weymouth. Mr. Denny began by prayer and reading the scriptures; Mr. Collins engaged in prayer; and Mr. Banister preached from 1 Thes. i. 5; Mr. Higgs concluded. The evening service commenced with prayer, by Mr. Isaac; and Mr. Jones preached, Rev. xxii. 1, and closed with prayer. — Mr. Keynes preached on the preceding evening, from Gen. xxii. 1, 2.

April 18, the Rev. James Davies, late Student at Wrexham, was set apart as Pastor of the Congregational Church at Bwlchyffridd, Montgomeryshire, North Wales. — Mr. Griffiths, of Hachynlleth, introduced the service by reading and prayer; Mr. Lewis, of Wrexham delivered a discourse from Acts xiii. 2; Mr Lewis, of Llanuwshllyn, asked the questions, &c.; Mr. Lewis, of Wrexham, offered up the ordination prayer; Mr. Philips, of Neuaddlreyd, addressed the Minister, from 2 Cor. ii. 16; Mr. Roberts, of Llanbrynmeir, addressed the Church, from 1 Thess. ii. 20: Mr. Lewis, of Wrexham, preached in English: Mr. Philips and Mr. Roberts in Welch. In the afternoon Mr. Davies, of Sarney, preached in English, from Rom. iii. 24; Mr. Williams, Llauzertyd, in Welch, from Heb. vii. 25. In the evening Mr. Lewis, of Llanuwshllyn, preached in English, from Eph. iii. 8; and Mr. Hughes, of Dinasmowddrey, in Welch, from Heb. xiii. 14.

April 23, the Society, intituled the Congregational Union for the further Extension of the Gospel in the County of Essex, and its Vicinity, held their thirteenth Annual Meeting at Dunmow; when Mr. Morell preached. The devotional services by Messrs. Craig and Stevenson; the latter of whom read the Report of the Committee, which was extremely encouraging.

May 1, the Rev. B. Jeanes, from Hoxton Academy, was ordained in the New Chapel, Market Deeping. Mr. Keyworth, of Sleaford, began with prayer and reading; Mr. Morell, of St. Neot's, the introductory discourse; Mr. Harris, of Cambridge, the ordination prayer and charge, from 2 Tim. ii. 2; Mr. Arrow, of Godmanchester, preached to the people from 2 Peter iii. 18; and Mr. Bridgman, of Ely, concluded. — This new and promising interest has been raised in consequence of a Student from Hoxton preaching in a barn during the vacation in 1806.

May 22, the Associated Ministers of the County of Essex held their Half-yearly Meeting at Mr. Savill's, in Colchester, when Mr. Thomas, of Chelmsford, preached from 2 Cor. vi. 1. — Mess. Morell of Baddow, Newton of Witham, and Parker of Barking, conducted the devotions. In the evening Mr. Forster, of Maldon, preached from 2 Cor. vii. 1, and Mess. Drake and Pritchard, of Colchester, prayed.

On Thursday, May 23, in Mersea-island, near Colchester, Mr. Coppin was solemnly ordained to the Pastoral Office over an Independent Church, recently formed there. — Mr. Cover began the services of the day with prayer and reading the scriptures; Mr. Craig, of Barking, delivered an introductory discourse on the nature of ordination, and received the confession of faith, &c. Mr. Stevenson, of Castle Heddingham, presented the ordination prayer; Mr. Crathern, of Needham, gave the charge from Rev. ii. 10; Mr. Savill, of Colchester, preached to the people from 2 Cor. iv. 5; and Mr. Forster, of Maldon, concluded. In the evening Mr. Stevenson offered the introductory devotions; Mr. Seaton, of Wood-

bridge, preached from John ix. 25, and concluded the service.

Cheltenham Chapel. —The Second Anniversary Meeting, to commemorate the opening of the New Chapel in Cheltenham, will be holden at Cheltenham, on Tuesday, the 6th day of August; when two sermons will be preached: one in the forenoon, by the Rev. Rowland Hill; and one in the evening, by the Rev. W. Bishop, of Gloucester. Divine service will begin at Eleven in the forenoon, and Six in the evening.

The Independent Meeting-house at Devizes, will be re-opened on Tuesday, the 20th of August. The Rev. Messrs. Jay and Thorpe have engaged to preach on that occasion.

The Annual Meeting of the Independent Benevolent Society, meeting in Glostershire, will be holden at Chalford, on Wednesday, the 4th of September next. The morning service will begin at Mr. Jones's meeting, between ten and eleven o'clock. There will be an open Committee to audit the accounts, the preceding evening, at Mr. Jones's house.

LONDON.

The Congregational School, for the Board and Education of the Sons of Ministers. Instituted in 1811.

Treasurer, W. Alers, Esq. - Committee: Rev. Messrs. Clayton, jun. Dr. Collyer, Hawkesley, Raffles, Dr. Smith, and J. Townsend; also Anth. brown, Esq. Joseph Bunnell, Esq. Alex. Maitland, Esq. T. Wilson, Esq. T. K. Creak, W. Curling, jun. Roger Dawson, T. Dunkin, G. Dyson, S. Houston, W. Kent, S. Legg, R. Ogbourne, W. Parnel, T. Piper, W. Reynolds, T. Stiff, and R. Westwood. Secretary, Anthony Brown, Esq. Pudding Lane; Deputy Secretary and Collector, Mr. G. H. Townsend, No. 3, Howford Buildings, Fenchurch Street.

It is honourable to the present generation of Christians, that the benevolent principles of their religion have manifested themselves in a much greater degree than they had done for several preceding ages. Where is the individual who rightly values the souls of men, and whose bosom glows with holy ardour for the establishment of the Redeemer's kingdom in the world, that can look back on the religious efforts of the last few years, without the warmest emotions of pious gratitude! The endeavours which have been made to enlighten the ignorant, reform the abandoned, and relieve the distressed, cannot fail to inspire the disciples of Christ with a pure and lively satisfaction, accompanied with the cheerful hope, that future days shall witness still greater exertions than these.

The Committee of the projected Congregational School would sincerely deprecate the formation and accomplishment of any scheme which would tend to injure or retard these important operations. Care, however, is necessary, lest, while we are occupied with such great and general objects, we should overlook those of that immediate part of the community to which we belong. Our ministers have taken their full share in the conspicuous works of faith and labours of love: some of them have already spent, and others are now spending, their time, strength, and talents, in the cause of God, and for the advantage of society. But is it not an obvious fact, that the interests of their rising families are not secured by any adequate provision of the liberal Public? It is with painful difficulty that many of them obtain even food and raiment for their offspring. For the most part, the multiplicity and variety of their avocations prevent them from educating their own children; and the smallness of their incomes will not bear the expence of sending them to suitable private schools.

In proportion to the prosperity of attempts to spread the gospel, the number of churches will increase, and there will be a more extensive demand for men of the sacred profession. It is probable, therefore, that unless an Institution, like that which these lines are intended to recommend, be establish-

ed, the evils which it promises to mitigate, will grow into serious and oppressive magnitude.

The children of Dissenting Ministers are excluded from most of those Schools which are under the patronage of the Established Church. It is reasonable that they should look for assistance from their own denomination. Plans have been proposed, to supply the necessities and lighten the cares of those whom we 'esteem highly in love for their works sake;' but it is time that something of a competent and permanent nature should be carried into vigorous execution.

In making this appeal to the liberality of Christians, the Committee think that they may confidently expect the strenuous co-operation of the ministers and officers of Congregational Societies. They also cherish the animated hope, that the affluent of the Laity in general will discover that promptness of generous zeal which may enable the projectors and friends of this infantile Seminary, to give it that rank among useful institutions, to which it presents such powerful and affecting claims.

Although we are much straitened for room, we feel it incumbent on us to add, that the Committee have at the bottom of the address, rules, &c. declared their intention of commencing their operations by the Election of Six Children at the next Half-yearly Meeting of the Subscribers in October next. For the information of such ministers as wish to know the precise rule of admission, we subjoin Rule XIV. 'That the Sons of Ministers shall be admissible, provided the Father's annual income arising from his ministry or otherwise, do not exceed the following sums:' —

A Minister having one child, 120*l.*; two children, 140*l.*; three children, 160*l.*; four children, 180*l.*; five children, 200*l.*; six children, 220*l.*; seven children, 240*l.*; eight children, 260*l.*; nine children, 280*l.*; ten children and upwards, 300*l.* — The number of applications already greatly exceeds the proportion to be admitted; but as there will be Two Elections in every year, and the most distant Life Subscriber of Ten Guineas, or Annual Subscriber of One Guinea, will be entitled to vote by proxy, — the Committee cherish a hope that the prompt and liberal contributions of the wealthy will soon raise the institution to a state nearly, if not quite, adequate to the reception of all who apply and are deemed eligible.

Hoxton-Academy.

On Friday the 14th of June, the Students were examined in various branches of learning, to which their attention had been directed during the past year. In Hebrew, passages were read from the historical and prophetical parts of the Old Testament. In Greek, passages were read from Homer, Xenophon, and Longinus. The junior classes were examined in some of the Latin Classics; but there was not sufficient time for an examination of all the books which had been read during the year. The Junior Students were examined in the Philosophy of Grammar, and the Senior Students in the Philosophy of the Human Mind, and in Mathematics. It was intended to render the examination more public than it had hitherto been, and invitations were sent to all ministers resident in London, who had received their education at this Academy, or who are Subscribers to the institution. The Rev. John Atkinson, of Epsom, formerly a tutor in this Seminary, was called to the chair, and conducted the examination.

On the following Wednesday the (19th of June) three Students delivered discourses to a numerous audience on the following subjects: — Mr. J. Turnbull, the Excellency of the Holy Scriptures; Mr. E. Andrews, the Doctrine of a Superintending Providence; Mr. T. Adkins, the Nature and Advantages of Communion with God. The Rev. J. Atkinson, then addressed the congregation, and gave a distinct and full account of the examination of the Students on the Friday preceding. Mr. Atkinson expressed, in strong terms, the agreeable impression made on his

mind by the indications of correctness and proficiency given in the whole course of the examination, and congratulated the friends of the Academy on its increasing prosperity.

On the evening of the following day (Thursday) Mr. Sanderson, one of the Senior Students, was publicly set apart to the work of the ministry, with a view to his exercise of the pastoral office at St. John's, Newfoundland. Mr. Hooper commenced the service with prayer and reading the Scriptures; Mr. Kent, of Gravesend, asked the usual questions, and received the confession of faith; Mr. Simpson offered the ordination prayer; Mr. Buck gave the charge; and Mr. H. F. Burder concluded with prayer. Before the concluding prayer, Mr. Sanderson made a short address to the congregation, earnestly and affectionately entreating their supplication for his success in the work to which he was ordained. The service was in a high degree interesting and impressive.

The Church and Congregation under the Pastoral care of the Rev. C. Buck, having found the place of worship in Wilson Street too small, and very inconvenient, have removed to the spacious Chapel in Grub Street, which was opened on the 9th of July last; when three sermons were preached; that in the morning by the Rev. A. Waugh, M. A.; that in the afternoon, by the Rev. J. Hughes; and that in the evening, by the Rev. G. Clayton. — A large concourse of people attended. — *See the Advertisement on the Cover.*

Cheshunt Anniversary. — The Annual Service at Cheshunt College took place on Wednesday, June 19. The Rev. Mr. Wilkins commenced with prayer; the Rev. Mr. Richards, President, next addressed the congregation: after which three of the Students, Messrs. Cole, Jones, and Bloomfield, spoke from appointed subjects, viz. Death, Judgment, Eternity. The Rev. Mr. Kemp preached from 2 Tim. ii. 2. After shewing the absolute necessity of faithful Ministers, he explained their character, and the views and qualifications requisite for the sacred office. The Rev. Mr. Mather concluded with prayer. The solemnities of the day were gratifying and profitable.

June 19. The Rev. Samuel Burder, A. M. author of the Oriental Customs, was unanimously elected Sunday Afternoon - Lecturer of Christ Church, Newgate Street, in the room of the Rev. John Meakin, deceased.

MISSIONARY COLLECTIONS, &c.

☞ The Friends of the Society are again reminded, That we insert in this Magazine those Donations only which are *Anonymous*, and *Collections* made by Congregations. Annual Subscriptions, and the Donations of Persons whose Names are known, appear in the regular Annual Accounts of the Society.

	£	s.	d.
Rev. Mr. Shufflebotham and Cong. Bungay (received Dec. 1810)	13	1	6
Omicron	100	0	0
Rev. Mr. Chapman and Congregation, Greenwich	42	8	6
C. a Friend and Wellwisher	1	0	0
Glasgow Missionary Society, by Mr. W. Muir	100	0	0
U. G.	10	10	0
G. L.	10	0	0
A Friend at Lancaster, by the Rev. Mr. Charrier, Liverpool	2	0	0
Congreg. at Cawsand, near Plymouth Dock, by Rev. Mr. Platt	7	12	6
Collection at Wells Street Chapel, Hackney, by Rev. G. Collison	27	6	2
Rev. J. Walker and Friends, Peppard, Oxon.	5	3	6
Rev. John Wilson, &c. Matlock, Bath	10	0	0
R. G. (June 28)	5	0	0
A Friend, by the Rev. Mr. Small, Axminster	1	0	0

Collections made during a Tour through the Counties of Essex, Suffolk, and Norfolk, by the Rev. J. Townsend, of London.

			£	s.	d.	£	s.	d.
Royston, Congregation of Rev.		Mr. Townes				19	0	0
Malden,	ditto	S. Foster				40	2	3
Bocking,	ditto	T. Craig				32	4	6
Thaxted,	ditto	Mr. Jennings				14	15	8
Haverhill,	ditto	Mr. Bowers				8	4	8
Witham,	ditto	Mr. Newton				30	0	0
Norwich, Cong. of Rev.		Mr. Philips	32	2	0			
———	ditto, Mess. Hull and	Kinghorne	26	15	7			
———	ditto	Mr. Wilks	20	7	9			
						79	5	4
Yarmouth						13	0	0
Lynn, Congregation of Rev.		Mr. Allen				9	0	9
Fakenham,	ditto	Mr. Johnson				11	4	0
Burnham,	ditto	Mr. Creak				8	8	3
Wymondham,	ditto	Mr. Morris				6	10	0
Ipswich,	ditto	Mr. Atkinson				23	15	6
Woodbridge,	ditto	Mr. Price				9	4	9
Southwold,	ditto	Mr. Nottage				9	5	4
								314 1 1

Collections made during a Tour in the West of England, by the Rev. A. Waugh, of London.

			£	s.	d.	£	s.	d.
Blandford, Congregation of		Mess. Field and Keynes				25	8	4
Dorchester,	ditto	Mr. Higgs				11	2	3
Weymouth, a Donation by sundry Friends there						5	6	0
Bridport, Congregation of Rev.		Mr. Saltren				31	0	6
Lyme Regis,	ditto	Mr. Wheaton				9	9	6
Honiton,	ditto	Mr. Gibbons				6	7	0
Exeter, a Donation by sundry Friends there						5	15	0
Plymouth, at the New Tabernacle there			12	2	7			
———, Friends, by Rev.		Mr. Judson	5	9	0			
———,	ditto, a Donation		0	11	6			
						18	3	1
Bodmin, Congregation of Rev.		Mr. Skeat				3	7	0
Lostwithiel, by Rev.		Mr. Skeat				2	2	0
Truro, a Donation by Friends there						3	3	0
Launceston, Congregation of Rev.		Mr. Cope				9	0	0
Ashburton,	ditto	Mr. Sloat				3	13	10
Taunton,	ditto	Mr. Tozer				14	3	5
Wellington,	ditto	Mr. Banister				5	0	0
Chard,	ditto	Mr. Winton				3	1	7
Yeovil,	ditto	Mr. Taylor				5	0	0
Sherborne,	ditto	Mr. Weston				13	9	2
Andover,	ditto	Mr. Winchester				18	4	3
Wareham, a Donation by Friends there						1	15	0
								196 12 11

☞ By Mistake, the Collection made by Dr. Cracknell and his Friends, at Weymouth, which was in a former Number stated to be £ 10. should have been 20 0 0

☞ *We are sorry to be again under the necessity of omitting or postponing a great Number of Articles of Foreign and Home Intelligence, and several Pages of Collections and Donations to the Protestant Society for Defence of Religious Liberty, which will appear in the Society's Proceedings, now in the Press.*



Rev.d Mr. White.

Chester.

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THE
EVANGELICAL MAGAZINE.

SEPTEMBER, 1811.

MEMOIR
OF
THE LATE REV. EBENEZER WHITE,
OF CHESTER.

EVERY attempt to develope the principles and illustrate the tendency of Christian truth, accords with the great design for which the ministerial office was instituted. In that institution we discover a wise and benevolent adaptation to the condition of mankind; and its duties, when rightly discharged, like the Scriptures themselves, are profitable for 'doctrine, reproof, correction, and instruction in righteousness.' Such also are the purposes which should be invariably regarded in the details of Christian biography. Its important ends are not answered by a mere recital of facts and dates. Character must be unfolded; its diversifying causes ascertained; the influence of religion, in its formation, accurately traced; and the immense advantages of that influence so exhibited, as to convince the judgment and impress the heart. Every believer who 'walks worthy of his high vocation,' is a living witness to the truth of the gospel: his life and death are practical confirmations of its divine authority and heavenly origin. Hence the value of those memorials which record the virtues of departed saints, and attest the excellency of that religion which gave them 'a good hope and everlasting consolation.' It is with sentiments peculiarly affecting to himself, that the writer of this account has undertaken the mournful task of transmitting a brief Memoir of one who was once his faithful friend and pastor. He looks back on the days that are gone, with mingled emotions of gratitude and sorrow; — gratitude for the blessings of social intercourse and Christian fellowship; and sorrow, that those blessings were so imperfectly improved, and that they are now no longer to be enjoyed! But, thanks be to God, we 'sorrow not as those without hope;' — 'we are come to the spirits of just men made perfect;' and even here, are happily associated with the glorified above!

The late Rev. Ebenezer White was the son of Stephen and Ann White*. He was born in London, March 9, 1771; and

* It is preserved as a traditional record in the family, that some of the ancestors of Mr. White were amongst the first sufferers for Puritanism

was baptized in the same month, by that eminent servant of God, the late Rev. Edward Hitchen, then pastor of the church assembling at White Row, Spital-fields. His parents, one of whom survives him, were pious and respectable; and imparted to him and to a numerous family, the invaluable advantages of religious education. 'His mother' (says an affectionate and near relative of the deceased†) in pious and grateful remembrance of the Lord's helping hand in some difficulties, desired that he might be named *Ebenezer*; and his father, who has now been dead about nine years, mentioned that, from the birth of the child, he had a strong desire and presentiment, that he would be devoted to the service of the Lord in the sanctuary. It may be truly said of him, that, like Obadiah, 'he feared the Lord from his youth.' From his earliest years, he was of a grave, serious, and studious turn of mind; manifesting great tenderness of conscience and attention to divine things. At a very early age he used to take his younger sister into a retired apartment, and pray with her, and urge her to pray for herself. When he was only ten years of age, his father being often detained out late at night by business, he used to read a chapter with his mother and the other children; and on one of these occasions, when his mother proposed to him to read a prayer, he answered, with great simplicity, "Oh, mother, I don't pray with a book!" With a little persuasion, he was induced to engage in prayer; and from that time generally officiated as the chaplain of the little circle in his father's absence. Shortly after this, he formed a society of youths, about his own age, who used to meet on Sabbath evenings, in his father's house, for social prayer; and a refreshing season it often proved to many older and more experienced Christians, who occasionally entered the room, or listened at the door.' Evident and pleasing as were these intimations of early piety, it appears that he had no decided intention of entering on the work of the ministry till a more advanced period of his life. 'He was apprenticed at the usual age, to Mr. R. Butler, a respectable hosier, in Gracechurch Street. In this situation he met with a kind friend in the late Rev. John Olding, of Deptford, who en-

and Nonconformity; and that one of these having had an information laid against him, when the officers came to search his house, took refuge in an oven, over the mouth of which a spider almost immediately wove a large web. This circumstance induced the officers to omit searching the oven, as they concluded that nobody could have been there for months. By this singular event the good man escaped. A similar story is related in some part of Flavel's writings; and it is probable, refers to the same person. How just the observation of Dr. Paley, that in the works and ways of God, '*great* and *little* are terms of no meaning!'

† The passages marked by inverted commas are selected from an interesting letter, which the writer received from his brother, Mr. Walter White, of London.

couraged his serious and studious inclination, and supplied him with many suitable books. — During his apprenticeship he was uniformly steady and consistent.' His youth was never stained by the pollution of those vicious habits, so fatally prevalent at that period when the passions predominate, and reason, conscience, and religion, are too generally disregarded. — From one of his letters, written about three years ago, to his brother, it appears that at this time he was in some measure inclined to a system of Hyper-Calvinism, bordering, at least, on Antinomianism, and which has obtained popularity under the mistaken notion of its tendency to glorify the divine grace, though it gives a dishonourable view of the divine character; and the spirit of which is even worse than its principles, tending to subvert all that characterizes the Christian temper. Mr. White had peculiar reason to be thankful that he was 'delivered from the paw of a lion and a bear,' much more dreadful than ever David encountered. Alluding to his juvenile feelings and opinions, he says, in the letter referred to, — 'I wish our poor father had not permitted our absence from the meetings of that church where we were naturally and providentially connected, and where we received our baptism. Many a time, when a dupe of a boy, have I ran sweating to H———'s, to be amused, or *surprized*, when my conscience might have been more effectually searched, and my mind edified at White Row.'

But the sphere of business was not that in which Mr. White was qualified to shine. At the expiration of his apprenticeship, his thoughts reverted to a subject which often awakened, before and afterwards, his most anxious feelings. Distressing himself, he consulted his pious and judicious friends; and at length, by the special recommendation of the late Rev. John Reynolds, of Camomile Street, he offered himself as a probationer for the ministry, to the Directors of Hoxton Academy. To that respectable seminary he was admitted in the year 1796. Here, his diligent application to the various branches of study was highly exemplary, and his personal piety habitually conspicuous. After spending three years at Hoxton, he commenced his regular labours at Potter's Pury, in Northamptonshire; but not finding the situation congenial with his wishes, he removed to Hertford, where he was ordained in April 1801. The Rev. Messrs. S. Burder, Reynolds, Greatheed, and Clayton senior, engaged in the principal services on that occasion. For reasons which to the mind of Mr. White fully justified his determination, he left Hertford in a year or two after his ordination; and under the direction of Mr. T. Wilson, visited Lancashire, where he preached with considerable acceptance and success, for several months at Rochdale, Bamford, and the neighbouring places. The church assembling in Queen Street Chapel, Chester, had been without a settled pastor

more than eight years. They heard of his character and recommendations; and requested him to supply their vacant pulpit. About two months after his arrival, which took place in October 1802, he received a unanimous call to 'labour over them in the Lord;' he immediately accepted the invitation; and there his faithful services were enjoyed, till it pleased the great Head of the church to terminate his course and complete his reward. The settlement at Chester was publicly recognized on the 19th of May 1803; and the Rev. Messrs. Johnson, Wilson, and Roby, conducted the services of that solemnity.

In this scene of pastoral duty he was uniformly assiduous,—and, as far as the measure of bodily vigour permitted (and too often beyond it) he was actively devoted to the studies and pursuits of the Christian ministry. Notwithstanding the frequent depression which arose from constitutional infirmity and a melancholy temperament of mind, he generally preached thrice every Lord's Day, and once on an evening in the week. His sermons were always distinguished by their neat arrangement and perspicuous method; and he was peculiarly happy in the selection of appropriate portions of Scripture for the proof and illustration of the topics he discussed. The habit of accurate classification was remarkably predominant in all his literary and theological inquiries; and great ingenuity appeared in what may be called the *mechanism* of his discourses. Hence a logical minuteness of detail appeared in his sermons, which at times interfered with the more important properties of amplitude and strength; but he was always the faithful, consistent, intelligent, and useful preacher. While the leading features of evangelical truth were prominently exhibited, he shunned not 'to declare the whole counsel of God,'—neither discarding any peculiarities of the system, he considered most agreeable to the sacred word, nor afraid of enforcing the practical tendency of Christian principles. He was, what every minister of the gospel should be, a good textuary, and therefore, according to the well-known adage of Luther, a good divine. His knowledge of the Scriptures was extensive,—and at the same time, minute. He had not only formed distinct conceptions of the great outlines of revealed truth, but all the subordinate parts of revelation were clearly within his comprehension. He studied the entire architecture of the sacred temple, and viewed its appendages and ornaments, as well as its general design and principal proportions, with interest and admiration. Thus qualified for the service of the church, and continually enlarging his stores of knowledge by incessant application, he brought forth 'things new and old.' His discourses were particularly adapted to promote 'the edifying of the body of Christ;' and in this department of labour he enjoyed most success.

[*To be continued.*]

HINTS.

Sir, *To the Editor.*

'A Word to the Wise is sufficient;' and sometimes short Hints, properly given, have more weight, and produce greater effect than long and laboured discourses. I have frequently seen, in your useful work, 'Hints to Professors:' — and, indeed, they stand in need of so many Hints, that I think this might very well form a separate department in the Evangelical Magazine; or if you only adopt the word HINTS, it would open a larger field still, and might include Hints to Ministers and their Congregations, — to Saints and to Sinners, — to Rich and to Poor Professors, &c. — for they all stand in need of many Hints. — Should you think it proper to adopt this mode of attempting to do good, I could, perhaps, supply you with a Hint once in a while; and I doubt not but they would pour in so fast from all parts of the country, that you would soon have more Hints than you could communicate to the Public. By inserting the following, you will much oblige

Your humble Servant, JOHN THOUGHTFUL.

1. *A Hint to Deacons.* — Many Ministers have large families, and very small incomes; indeed, there are but few Ministers whose salaries are at all adequate to the expences of the present times. They can barely procure the necessaries of life; how then are their children to be educated? Would it not be an easy matter in most congregations to raise, in addition to the Minister's Salary, a sum sufficient to place a Son or a Daughter of their Minister, for two or three years, at some Boarding School, where terms are moderately low? and then perhaps another, or even a third?—This Hint is given to Deacons, because they are the properest persons to bring such matters forward before the congregation. If they should think it worthy of their notice, I must request them not to satisfy themselves by saying 'It would be a very good thing,' but to set immediately about it; and if only one poor Minister of Christ should fare the better for it, I shall rejoice.

2. *A Hint to Christian Farmers.* — It is customary in many parts of the country, for Farmers to let their Labourers have sufficient Wheat for their families at five or six shillings per bushel. Ought they not to manifest the same benevolent disposition towards their Ministers? Surely, nothing can be more reasonable, and nothing can be more easy, where there are eight or ten Farmers in a Congregation, and all are willing to unite in such a good work. This plan has long been adopted in some places; and I myself, who am a Minister, have found the good effects of it. Farmers, We are your Labourers. We labour for the good of your immortal souls; and, if we sow unto you spiritual things, shall we not reap your carnal things?

3. *A Hint to the Readers of the Evangelical Magazine.* — Thousands are ready to attest that the Evangelical Magazine is a valuable work; and the experimental parts of it are often consoling to those poor Christians into whose hands they occasionally fall. It is presumed that most of the purchasers of this work are at the expence of having it bound up; but this is not generally the case. I have lately been well informed, that a certain Reader of this Work is in the habit of selling the numbers for waste paper; and the numbers thus sold are bought by a gentleman of infidel principles, out of curiosity. I wish they may do him good. But I would recommend such persons as do not bind their Magazines, to *give* or *lend* them amongst the Poor in the Churches and Congregations to which they belong. I know some who have adopted this plan; by which religious knowledge and comfort are more widely diffused.

DIFFERENCES
BETWEEN MORAL AND SAVING GRACE.

[By a Scottish Minister, who died in the Eighteenth Century.]

1. When I was a mere moral man, I sought something from Christ, and rested on this; had no fellowship with Christ himself; but since the Lord visited me with the love of his chosen, I seek the Lord himself; I am never satisfied without him, and find fellowship with himself.—*The virgins love thee.*

2. When I was a moral man, I drew my comforts from my duties; but now I draw my duties from my comforts. My work was first; and because I did such a thing, or expected to get such a reward for working, I therefore went about duties; but now I first close with the promise, and, because alive, I yield my members as weapons of righteousness. While a moral man, I did, and then believed; but now I first believe, and then do. My obedience is ingrafted upon the promises freely given, 'Work out your own salvation, for it is God that worketh in you to will and to do.' But before, I could never see a promise till I saw my works; the promises were ingrafted upon my works and duties, my duties did lie on my privileges, but now my privileges lie on my duties.

3. Whatever I did formerly was for myself; when, indeed, converted, I acted for the Lord, and to please him. When moral, I hated sin, as prejudicial to me; but now as separating from, and grievous to Christ.

4. What I did was from myself, and in my own strength, not seeing my need of a divine power to lean upon; but when under special grace I live a life of faith, I see my own strength in another, and wait upon him. 'I can do all things through Christ strengthening me; and when I am weak, then am I strong.'

REFLECTIONS ON MATTHEW XXVI. 75.

And he went out and wept bitterly.

THE *falls* of great and good men are highly instructive when rightly considered. Infidels may mock, the sons of Levity may ridicule, and the fastidious may affect to reason; but after all, there are certain lessons of instruction to be gathered from these falls, that can hardly be gathered from any other part of the sacred writ.

Herein we see the *impartiality* of the Scriptures; they do not flatter any one; they do not conceal the failings of the best; they tell us the particular and aggravated faults of David, Solomon, Peter, and others. Now, when we consider the general character and holy conduct of these excellent men, how disingenuous and degenerate must be the heart of that man, who will venture to make a handle of those errors in life, against the persons of such worthy men, or the noble cause they maintained! But prejudice 'is a jaundiced medium; it discolours every object, and blackens even the best intentions.'

Peter was too self-confident. He had declared, in the ardour of his affection,—'I will in nowise deny thee.' This must be brought to the test. Christ was apprehended, the heavens were suddenly overcast, and troubles came on. *Now* Peter cooled, and began to follow 'afar off.' Into the palace he entered, but trembled and became pale;—and when charged with being an associate with JESUS, his courage failed him,—the fear of man prevailed,—he took refuge in falsehood,—he ventured to be prophane! Here we see a falling star, and hear a loud admonition to 'watch and pray!' But Peter was recovered,—was again elevated, and shone with peculiar lustre in the church of God. 'With God nothing shall be impossible.' The cock crew: how penetrating the sound! Jesus looked on Peter; the look wounded his heart. He could not support this! 'he went out.' Hypocrisy affects the sun, sincerity the shade. 'He went out and wept bitterly.' Mark the language of those tears! I have sinned against light and love! Who (of all my Master's servants) has ever been *so* vile? I have sinned against honours conferred; how odious is my ingratitude! I have sinned against the church of God:—what a bad example have I set to others! I have aided the vile cause of infidelity! wicked men will make a handle of my conduct! 'He wept bitterly!' Let us learn never to boast of our present feelings, or confide in the ardour of the moment, but trust in the Lord alone. Let us mark the inefficacy of warnings unheeded,—the propriety of watching unto prayer,—the utility and benefit of mutual and kind forbearance,—our daily need of the Lord Jesus Christ as our Prophet Priest, and King. He is 'all and in all' To him be glory and dominion for ever. Amen. T. H.

INFLUENCE OF GOOD AND EVIL EXAMPLE *IN THE SAME PARISH.*

A GENTLEMAN of fortune, who had extensive concerns, lived in defiance of all laws, human and divine: he seldom appeared in his parish-church to worship that God from whom he received all his mercies. His servants paid those employed under him on the morning of the Sabbath; and thereby prevented both servants, labourers, and others from attending public worship; and thus for years he was permitted to pursue his wicked course of life. His influence and example rendered the parish in which he lived a place of dissipation and wickedness, till death, unthought of and unprepared for, ushered him into eternity! Awful to relate, amidst his sufferings, God was not in all his thoughts,—but to blaspheme and curse his domestics!—in this state he died! The servants who used to attend him when living, were struck with horror at such a dreadful end.

I am happy to state, that a person of a very different character succeeded him, who honoured the laws of God. The Sabbath was his delight; and he endeavoured to make it so to others: he watched over the poor as a father, and instructed them in the ways of God. His servants and neighbours blessed him. Such was his zeal for God and the good of his fellow-mortals, that the stated particular vices (such as dishonour both God and man, but such as had been practised in the parish previous to residing there) that if any of these vices continued to be practised, they would fall under his immediate displeasure; and that he was determined to put the law in force against all immorality. This he signed; and had it posted on the church-doors, with a view to prevent such practices. His own life was such, that he convinced them he was in earnest, by setting an example, that when he appeared at the judgment-day, it would be said of him 'Well done.' His family were blessed with such a parent,—many of his neighbours valued him highly, and an immediate reform took place in the parish. He enjoyed a happy and honourable end, living and dying in the faith of the Lord.—'May my latter end be like his!'

When an individual in a parish is determined to be on the side of religion and morality,—when such blessed effects ensue, it should stimulate magistrates, who have influence, to do their duty; as much depends on the faithful discharge of it, and they are accountable both to God and man. Let no opportunity escape of pulling down the strong holds of sin and Satan; and remember, you are acting on the Lord's side. If God be for you, who can be against you? Your very op-

posers may one day own your kindness, and bless God that you have been the honoured instruments in their reformation. Should your endeavours succeed, you will have the consciousness of discharging the duties of your station; and much depends on the conduct of magistrates. Once the chief magistrate of a metropolis failed in his duty. What were the effects, many now living may remember.

ON COMPLAINING OF OUR AFFLICTIONS *AS SINGULAR.*

It is nothing uncommon to hear many who are in trouble, justify their murmurs and fretfulness, from the supposed singularity of their trials. This is the case not only with nominal professors of the gospel, but with many real Christians, especially such as are not of a meek disposition. They who thus complain, persuade themselves that their crosses have no resemblance to those of others; and they think they could bear any other afflictions better than their own. It is true indeed that there may be a few uncommon circumstances in the trials of some; but it is to be questioned whether the afflictions of many who consider them as quite singular, are so in reality; for not being sufficiently acquainted with the tribulations of others, and enhancing our own, we are led to believe that our sorrows are singularly distressing; and Satan, no doubt, would persuade every saint that no one is troubled like him, in order to drive him to despair, or at least to keep him from comfort. But we are to remember, that such a view of our trials is injurious to the soul, as it encourages distrust, makes us discontented in our situation, and keeps us from enjoying those blessings and privileges with which the Lord has favoured us.

It is, however, to be granted, that some believers who murmur or repine, have unexampled afflictions; but is it any good reason that they should give way to unbelieving fears and fretfulness? Certainly not. The love of God, the merits of Christ, and the promises, are all in their favour; they should therefore, like David, when in the most trying situation, 'encourage themselves in the Lord,' being well assured that 'as their day, so their strength shall be.' When the crosses of believers are very heavy and singular, they should be the more ardent in prayer, and be looking to Jesus constantly for strength to bear them; but, instead of this, they frequently encourage unbelief, as if they were not the people of God, because their trials are so great.

The following observations by Bishop Massillon, are so very full and judicious on this point, that I think it quite unnecessary to add any more of my own remarks on this subject. 'The

more extraordinary our afflictions are, the more singular are the designs of the mercy of God upon our souls, seeing that he leads us by ways so uncommon, and so little trodden. This singularity of sorrows ought, in the eyes of our faith, to be a soothing distinction; for God has often conducted his chosen, in matters of affliction, by new or extraordinary ways. What afflictions, as well as surprizing adventures, are found recorded in the lives of Abraham, Isaac, Jacob, Job, Moses, Jeremiah, and Paul! Thus the less our affections resemble those of others, the more, generally speaking, we may consider them the trials of God's chosen; and further, to prevent us from complaining of the excess of our misfortunes or sufferings, we are to consider, that the more we are afflicted, the greater is God's love towards us, and his watchfulness over us. More common troubles might have appeared to us as the consequence merely of natural causes, and we might suppose that the Lord had no particular gracious design towards us, when we had only had certain afflictions, which happen frequently to the rest of men; but in the grievous and singular situation in which God places some of his people, he can no longer hide from them that they are the special objects of his merciful designs.'

Buckingham. G.G.S.

AN ORIGINAL LETTER
FROM THE REV. MR. HERVEY TO DR. WATTS.

Rev. and Dear Sir, *Weston Favel, Dec.* 10, 1747.

PARDON me if I take leave to interrupt your important studies for the good of mankind, or suspend, for one moment, your delightful communion with the blessed God. I cannot excuse myself without expressing my gratitude for the present, by your order, lately transmitted from your bookseller*, which I shall always value, not only for its instructive contents, but in a very peculiar manner for the sake of the author and giver. To tell you, worthy Doctor, that your works have long been my delight and study, the favourite pattern by which I would form my conduct and model my style, would be only to echo back, in the faintest accents, what sounds in the general voice of the nation. Among other of your edifying compositions, I have reason to thank you for your Sacred Songs, which I have introduced into the service of my church; so that in the solemnities of the Sabbath, and in a lecture on the week day, your Muse lights up the incense of our praise, and furnishes our devotions with harmony. Our excellent friend Dr. Doddridge informs me of the infirm condition of your health; for

* The Doctor's Discourses on the Glory of Christ as God-man.

which reason I humbly beseech the Father of spirits and the God of our life, to renew your strength as the eagle's, and to recruit a lamp that has shone with distinguished lustre in his sanctuary; or, if this may not consist with the counsels of unerring wisdom, to make all your bed in your languishing, softly to untie the cords of animal existence, and enable your dislodging soul to pass triumphantly through the valley of death, leaning on your beloved Jesus, and rejoicing in the greatness of his salvation.

You have a multitude of names to bear on your breast and mention with your lips, when you approach the throne of grace, in the beneficent exercise of intercession; but none I am sure has more need of such an interest in your supplications, none I believe can more highly esteem it, or more earnestly desire it, than, Dear Sir,

your obliged and affectionate humble Servant,

JAMES HERVEY.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

[*Continued from p.* 217]

NO. X.

AMERICA.

A NEW world opened on Columbus. To carry the standard of the Cross thither, was professedly a grand object of the bigotted Spaniards; but their cruelties corresponding with their avarice, soon depopulated the regions they affected to Christianize; whilst the debased religion of Popery, which they professed, though compassing sea and land to gain proselytes, hardly exceeded in excellence the absurdities from which the heathen under their domain were compelled to turn.

This vast continent, usually divided into North and South America, was on its discovery occupied by nations wholly sunk in idolatry, who placated their deities with the blood of human victims. Its population was greatly inferior to the old continent; and though abounding in gold and silver, in the most infant state of improvement respecting all arts and manufactures. The other nations of Europe soon followed the track of Spain; and the Pope, in the plenitude of his power, when Portugal proceeded to new discoveries, divided by a line of demarcation the world between them, without the most superficial knowledge of its geography. On the continent of America Spain first seized, and still occupies far the greatest share. From Mexico to Cape Horn, and round to the Rio Plata, she possesses an undivided empire over this immensity of coast; and from the Mississipi round the vast Bay of Mexico to the Carac-

cas, all is Spanish and Papistical. The vast islands which stretch through the Gulph of Mexico, Cuba, Domingo, and Porto Rico, with many others, embrace the same religion, and submit to the same government.

The Portugueze have occupied the countries of Brazil and Paraguay; in extent far short of Spanish dominion, but one with them in the same corrupt Christianity. The other nations of Europe have each endeavoured to fix themselves in different parts; and for the purpose of commerce, formed various settlements: the French at Cayenne, Canada, and in many of the Carribbee Islands; the Dutch at Essequibo and Demarara, with Curacoa; the Danes and Swedes occupied a few small islands; but the English have been the geat settlers and conquerors of these; so that, though their colonies revolted, and are grown into a great people, they now possess Canada and the whole country to the Northern Ocean, the great island of Newfoundland, and those in its vicinage, who during the present war have taken possession of all held by French, Dutch, or Danes. With their dominion their religious as well as political institutions have been introduced. Thus three great bodies occupy the continent and islands of America; Heathens, Papists, and Protestants. For, prevalent as they are throughout the other quarters of the earth, hither the delusions of Mahomed have never yet extended their baneful influence; nor does a mosque subsist in any part of America.

The Heathen, denominated Indians, still possess immense tracts of country in the interior, from the most southern extremity of Terra Del Fuego, through Chili, Paraguay, and to the Carraccas. They subsist in the Isthmus of Darien, and on the coast of Honduras; and a multitude of nations stretch from the Gulph of Mexico, and the Mississipi to the Northern Ocean. Though their population hath been diminished, and multitudes brought under the Romish pale by the labours of her Missionaries, an immense body continues in the grossest darkness of heathenism; they maintain their native freedom and savage manners, and offer an immense field for instruction in righteousness and the diffusion of evangelical truth.

Portugal and Spain have peopled this new world with priests and convents. Those who have migrated from Europe have brought their bigotry and superstitions with them, even in greater strength than in the land of their nativity. With a zeal that in many instances should shame the indifference and inactivity of Protestants, monks and friars of all colours have vied with each other in labours for the conversion of the heathen Indians, into whose country they have penetrated, often at the hazard of their lives; and in many instances, as in Paraguay, succeeded in partial civilization, and abject submission of the natives, to sacerdotal dominion, and the profession of Christianity: though such a species of Christianity as men of enlight-

ened minds will hardly think worthy the name; and both the converters and the converted very far from the kingdom of God. The downfall of Popery in Europe, however, and the annihilation of the Jesuitical tribe, its most strenuous supporters, have removed some strong barriers formerly erected against the admission of evangelical religion, and afford hopes that greater freedom of enquiry and discussion may find its way into the enslaved minds of these Semi-Christians; and give a readier admission to the pure word of God, now so earnestly diffused into all lands; and thus an entrance be opened for the everlasting gospel through these yet desolate habitations and regions of spiritual darkness. Great events seem brooding in the womb of Time: and the awful struggle which threatens to separate from them the parent state, and to erect a new dynasty, may, with new connections formed with Protestant states, especially our own, open a door of access, where despotism and the inquisition have hitherto utterly excluded every beam of evangelical religion; and lead to the emancipation of the slaves of Popish bigotry and intolerance from the bondage of priests and prejudice, into the glorious liberty of the children of God. It must be confessed that the prospect as yet is highly inauspicious; and, from the Straits of Magellan to the Heights of Monterrey, I doubt whether an individual can be found who would not anathematize every thing in the shape of real gospel truth, and be ready to consign the Missionary to the flames: — a reflection deeply afflictive to every true Christian's heart; but mightily calling upon us to cry to Him who hath the residue of the Spirit, that he would make bare his arm, overturn every obstacle in the way of his truth, and open a door of hope and salvation for these millions sunk in ignorance, error, and corruption, and led captive by Satan at his will.

As dark and dismal are all the territories under the Portugueze dominion, and as far removed from the simplicity which is in Christ. Not a congregation is to be found in these immense regions worshipping God in spirit and in truth. If there be an individual, he is a prodigy. Thus all the lands holding the Popish profession, are shut up in darkness that may be felt; and whether in the islands or on the main, lie in the same state of death, in error, in ignorance, in trespasses and sins.

From the Protestants alone, therefore, and their exertions, can any hope be entertained for an amelioration of the spiritual state of the new world; and even of them the multitude embrace their profession, without any real acquaintance with its principles, and have merely a name to live, and are dead. The extent and state of their dominions naturally most engages our attention; in what states they are, and what doing to promote the one thing needful, the salvation of their own souls, and that of those around them.

[*To be continued.*]

Evangelicana.

GLORIOUS DAYS!

Of Bishop Porteus it is said, that only four days previous to his death, his Lordship enquired of one of his friends, and a particular friend of the Bible Society, who called upon him, how the Society was succeeding in some great town, in which it had been proposed; and on being informed that all denominations had embraced it with ardour, and that the church had taken the lead, a momentary glow of satisfaction flushed his pallid cheeks, he raised himself on his chair, as if youth had been revived, and exclaimed, 'Then you will see glorious days!'

INFAMY OF THE CROSS.

Such was the infamy annexed to crucifixion, that it appears not only to have been the punishment of slaves, but even of dogs. Mr. Sprint, in a funeral-sermon for John Hoskins, Esq. of Dorsetshire, published in 1714, speaking on this subject, has the following note: — 'The dogs not barking when the Gauls scaled the capitol, there is a custom annually observed at Rome, to truss certain dogs to forks; and thus, as it were crucified, to hang them alive upon an elder-tree, for exemplary justice; which execution was performed between the temple of Juventus Summanus.' *Plin. Nat. Hist. lib.* 29, *cap.* 4.

POPISH PROTECTION.

It is a fact, though not generally known, that in the late rebellion in Ireland, a Popish priest, of the name of Roche, sold a great number of *Protections* or *Gospels*, as they are called, to the better sort of people for half a crown, and to the poor for sixpence each. One of them was taken off the neck of John Hay, a rebel chief, who was executed at Wexford, a few days after it was retaken by the King's army. — The following is an exact copy*: —

I. N. R. I.

IN THE		AND OF THE
NAME OF		*BLESSED*
GOD,		VIRGIN.

IHS.

A M E N.

'No gun, pistol, sword, or any other offensive weapon, can hurt or otherwise injure the person who has this paper in *his* possession; and it is earnestly recommended to all women with child to carry it, as it will be found an infallible preservation against the fatality of child-bed.

'Roche.'

* We copy this from the Methodist Magazine for Nov. 1804.

HEBREW BIBLE.

We are glad to hear that the Indian Roll of the Pentateuch, discovered among the Malayala Jews in the east, and brought to England by Dr. Buchanan, is found, upon a very careful collation, to differ very little indeed from the printed edition of Vander Hooght, and still less from the text of Athias, printed at Amsterdam in 1661; so that the integrity of the Hebrew text of the five books of Moses, in general use in Europe, is strongly confirmed by his valuable manuscript; and its testimony is unquestionably important.

Obituary.

MISS CHRISTIANA FROST,

OF BRISTOL,

THE daughter of Mr. W. Frost, of Redcliff Street, died on the 23d of October, in the 19th year of her age; and 'the day of her death was better than the day of her birth.' Prior to her indisposition, which lasted a whole year, though she was a regular attendant with her parents and family on the preaching of the gospel at Bridge Street, her mind did not appear to be much occupied with divine things, tho', from occasional remarks which she made, it was equally evident that she had some serious reflections. She was, however, fond of gaiety, and too much attached to those vain amusements by which young persons are so frequently and so fatally ensnared. In these pursuits she was prudently restrained by her parents; and during her illness, she repeatedly expressed her most affectionate gratitude to them for the kind authority which they had thus wisely interposed.

From the commencement of her illness, she became evidently more thoughtful than before; but was under the influence of a self-righteous spirit, and endeavoured to persuade herself that all was safe and well, on the ground of her comparative innocency: but pretty early in the summer her mind became evidently enlightened respecting the great truths of the gospel; nor was it a mere theoretical knowledge which she obtained; on every subject she began to speak feelingly, a completely different language was adopted; with many tears she bitterly lamented her numerous sins; and the very name of the Saviour appeared to inspire her with joy and gladness. Still she remained, as it were, at a distance from the Friend of sinners, as though she were desirous, but afraid to approach him; but listened to his gospel with very great eagerness, and would often say with peculiar emotion, 'He died, died for sinners! I am a sinner, a great sinner! I hope he died for me!' By degrees her faith and hope became confirmed, her fears were gone, and she anticipated the blessedness of the heavenly world with humble confidence and holy joy. Repeatedly did she express her thankfulnes to God for her affliction, particularly as it had been the happy occasion of leading her to an acquaintance with her own heart, and to the knowledge of Him 'whom to know is life eternal.' She had been a remarkably affectionate and dutiful child, and was greatly endeared to a very numerous family; and there have been few instances wherein the pang of separation has been more severely felt. Her own resignation, however, became truly exemplary and instructive; and when she observed the degree in which her affectionate parents were overwhelmed with sorrow, she with humble modesty exhorted them to submission to the Divine Will, earnestly beseeching them to give her up to God. Heaven was peculiarly delightful to her view as a place and state of perfect holiness: 'there (said she) I shall no more offend or grieve my heavenly Father: never shall I again transgress his holy law. There shall I see his face, and never, never sin!'—On the last Sabbath she spent on earth, she awoke earlier than usual; and after devoutly blessing God for the mercies of the night, in which she had been remarkably composed and tranquil, her heart seemed to swell with gratitude; and her feelings were evidently gratified by repeating those charming words: —

'I'll praise my Maker with my breath;
And when my voice is lost in death,' &c.

For want of breath, she had much difficulty in articulating distinctly; but repeated the whole psalm with equal vigour and delight. On the day preceding her dissolution, she was powerfully assailed with temptation: but the power of the tempter was mercifully restrained; and so complete was the victory at last, as to render her death triumphant.

During the whole day which terminated her mortal race, she was perfectly sensible; and being fully apprised of her approaching change, took an affectionate leave of all the family. The 14th chapter of St. John being read to her, she eagerly listened to every word, receiving the whole with peculiar delight, and at the close said, 'Jesus has prepared a mansion for me.' During the last hour or two, she was with difficulty understood; a little was nevertheless distinctly heard; and some broken sentences sufficiently apprised those who were around her of her delightful frame of mind. As though she was hailing those blessed spirits which minister to the heirs of salvation, she feebly said, Angels! angels! angels! and added, 'Blessed Jesus! Blessed Jesus! O that crown! that crown of glory! that crown of glory which fadeth not away!'—At length her voice became too indistinct to be understood;—and, without a struggle or a sigh, she sweetly slept in Jesus.

The means by which she was divinely instructed, it would not, perhaps, be easy to ascertain. It may be presumed that her attendance from her childhood on a gospel ministry had not been altogether in vain; but that which appears to have rendered an especial blessing to her, was the frequent reading of the holy scriptures; familiar conversation with Christian friends, who united with her in fervent and repeated prayers. Her improvement in divine things may, nevertheless, be said to have been rapid; nor was her growth in grace less evident than her progress in religious knowledge. Such was 'the growing tenderness of her spirit, such the amiableness of her mind, that it were next to impossible for an intelligent Christian to converse with her, for some time before her death, without perceiving that she was ripening fast for the heavenly world. On the Lord's Day evening, after her interment, the Rev. Mr. Lowell delivered an appropriate sermon, before a numerous auditory, from Matt. ix. 24. 'The maid is not dead, but sleepeth.'

RECENT DEATHS.

REV. JOHN MEAKIN, B. A.

Mr. Meakin, who descended from dissenting parents, was born Nov. 6, 1775; and was baptized at the late Dr. Conder's Meeting-house, Moorfields, London. He received the rudiments of his education in Christ Church-School, Newgate Street; and was intended for business; but being strongly inclined for the work of the ministry, and partial to the Established Church, he put himself under the care of the Rev. Dr. Peers; after which, he entered Magdalen College, Oxford, in the year 1796, 7. He was ordained in 1802 to the curacy of Holt, in Norfolk. He was afterwards an assistant to the Rev. Mr. Newton, in London; and at length succeeded to the Lectureship of Christ Church, Newgate Street. He held the curacy of St. Saviour's, Southwark, under the Rev. Mr. Mann, for more than three years; but declined it, on account of the state of his health, in 1809; after which he assisted the Rev. Mr. Williams, at Hackney; and Mr. Shepherd, at Queen's Square Chapel. He likewise preached the early morning lecture at Lothbury.—In his private character he was an amiable man, and a holy humble Christian,—a good husband, an affectionate parent, and a faithful friend. Tho' not a popular, yet, in general, an acceptable, and always a useful preacher. He was taken ill early in 1810; his disorder soon wore the aspect of consumption,—all hope of life speedily vanished; and he fell asleep in Jesus, May 27, 1811. He has left a widow and children very slenderly provided for. Subscriptions in their behalf are received by the Rev. Mr. Saunders, Pimlico; Rev. Mr. Crowther, and the Rev. Mr. Wilcox, Ely Place; and by Mr. Seeley, 169, Fleet Street.

June 15, 1811. Rev. *J. Walker*, of Bracknell, near Reading, departed this life in the comfort of those truths which he had long preached to others; and in the delightful prospect of being for ever with the Lord.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, *preached in London, May*, 1811, *before the Missionary Society, at their Seventeenth General Meeting, by the Rev. Messrs.* Parsons, Jefferson, Stevens, *and* Wilcox; *with the Report of the Directors, List of Subscribers, &c. Price 3s.*

The first of these sermons, delivered at Surry Chapel, by the Rev. E. Parsons, of Leeds, is founded on John iii. 20, 'He must increase; but I must decrease." We have already given a sketch of this, as well as the other discourses, in our Magazine for June last. We shall not, therefore, repeat it here. Mr. Parsons takes occasion, from the character of John the Baptist, to recommend to students, and especially to Missionary students, abstractedness from the world, and affections disentangled from the affairs of this life, shunning company and publicity, until they come forth in the spirit of John, to preach the gospel of the kingdom. This part of the discourse, resembling a charge to a preacher, contains many very useful remarks, borrowed from real life, and which well deserve the attention of young ministers.

The increase of Immanuel's kingdom forms the second part of this sermon; and affords an encouraging prospect of the enlargement of the bounds of Christ's dominion, 'till Europe, Asia, Africa, and America, — till every continent, however extensive, and every island, however remote, shall see the light, and feel the transforming influences of his glory.'

The character of the first preachers is well drawn, and the subject of their ministry well described. 'Here was no suspicious confederacy, — no secrecy. They assumed no pomp to conciliate the vain, or to dazzle the weak. The word of salvation, in its own native purity, was openly preached to the world. Every thing relating to the cause of Jesus was done in the face of day, and in the presence of a watchful, scrutinizing, and malignant world; and so long as the first Christians maintained the spirituality of their character, and kept their distance from the altars of Mammon and the arts of a carnal policy, they multiplied in number, — they saw the truth everywhere extending its empire, and went on their way rejoicing in the accomplishment of all the prophecies and promises relating to the final and universal diffusion of its blessings.' — Page 12.

In the latter part of the sermon, the spirit virtually inculcated in the words, 'I must decrease,' is investigated; and supreme love to the Redeemer, a sincere desire to promote his cause, and humble submission to his will, are forcibly recommended. The preacher concludes by assuring his hearers, 'That the brightest evidence of gratitude for their own salvation, is a generous, ardent, and uniform concern to promote the salvation of others.'

The second sermon was preached at the Tabernacle, by the Rev. J. Jefferson, of Basingstoke. The subject is, 'The Diffusion of the Gospel;' — the text, Zech. xiv. 8, 'And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them towards the hinder sea. In summer and winter shall it be.'

The period specified is doubtless 'the blessed day of the evangelical dispensation, from its commencement at the birth of Christ, to the end of time.' The event predicted, the refreshing blessings of divine grace, figuratively represented by streams of water. These first issued from Jerusalem, the figure of the Christian church, from which the doctrines of the gospel are to be conveyed to all nations, '*beginning* indeed at home, among ourselves, in our own towns and surrounding villages, but extending to all the dark regions of the whole world.'

The wonderful and extensive dif-

fusion of these sacred waters is next considered, — running different ways. Rivers, the author observes, generally tend towards the east, in consequence of the motion of the earth westward: but these waters run *contrary* ways, east and west. The gospel is glad tidings to all people; and its blessed message is to be proclaimed to all the ends of the earth.

The *perpetuity* of this diffusion is lastly considered: — The Rivers of Life shall not be affected by the drought of summer, nor arrested by the cold of winter. The channel of these waters has sometimes been narrow, and the current small, but they have never ceased to flow. 'God's care of his church continues unchanged through all the seasons of the year, all the revolutions of empires, and all the vicissitudes of time itself,' — even in troublous times like the present; 'and when,' the preacher asks, were there ever such troublous times in Europe? such wars and rumours of wars? such revolutions of kingdoms as have been known during the last 20 years? And were there ever such exertions, and such success in the propagation of the gospel, and the enlargement of the kingdom of Christ, as have been witnessed during the last 20 years?'

Mr. Jefferson makes an appropriate improvement of the subject; and suggests strong encouragement to the Missionary Society, congratulating them on the number and success of their Missionaries. He also exhorts zealous and able men to offer their personal services, and to emulate such men as Elliot, Brainerd, Mahew, Swartz, and others. 'Think,' says he, 'how many have dropped into eternity, even since this service, this sermon commenced; *fifty-six* souls, it is computed, pass into eternity every minute! How awful the reflection! Men are perishing by tens of thousands every day! There is no time to be lost. Fly, — O fly on the wings of love, and try to pluck them from the flames!' — p. 40.

A handsome allusion is made, (p. 46) to Cooper's *Leuconomus*, — the Rev. Geo. Whitfield (in whose pulpit this sermon was preached) 'the extent of whose labours is almost incredible,' — whose labours, may we not say, remotely led to the institution of the Missionary Society? If he had not lived, this Society might not have existed.

In recommending prayer for the success of the cause, Mr. Jefferson says,— 'The weakest and the poorest may render essential help, and bring down a blessing on this Society. An insect cannot plough, nor sow the fields, but it has been proved that the husbandman cannot reap a single sheaf of wheat without the kindly exertions of an insect not bigger than a pin's head*.' 'The blessed God delights to effect the greatest wonders by means apparently little and despised. Let us all then pray, that God would raise up many faithful labourers, qualify them with suitable gifts and graces, give them resolution and zeal, send them to the heathen, and bless their labours with abundant success.' —— Both these sermons will be perused with great satisfaction and profit by the reader whose heart longs to promote the kingdom of Christ. The subject is certainly inexhaustible, and every year presents us with new and af-

* Some readers having enquired what insect this is, the author has favoured us with an answer, and gives his authorities for the assertion, which only explain the passage, but exhibit a proof, among a thousand others in Natural History, of the wisdom and goodness of God, even in the minutest part of the creation:—

'The Ichneumon fly is a dreadful enemy to the insect tribe; but a particular friend to mankind. The millions it destroys in a summer are incredible: and without such a destroyer, the fruits of the earth would only furnish a banquet for the insect race.' *Complete System of Natural History, p.* 280.

'In some late volumes of the Transactions of the Linnean Society, it is shewn that our reaping a single acre of wheat is dependent on the friendly exertions of an Ichneumon not bigger than a pin's head. *Monthly Mag. April* 1810. *p.* 217.

fecting views of it. We have indeed, 'line upon line,' and happy will it be if every sermon makes an addition to the number of those who sincerely, consistently and *practically* pray — Thy kingdom come †!

☞ *The Third and Fourth Sermons will be reviewed in our next.*

Qualifications for Teaching, essential to the Character of a Christian Bishop: *a Sermon, preached at Glasgow, March* 13, 1811, *by* Ralph Wardlaw. 8*vo*, 1*s*.

It gave us much pleasure to hear, by an Appendix to this discourse, the intention which exists among the Congregational Class of Scottish Dissenters, of establishing a Seminary of Education for the Christian Ministry. We believe that such an institution is become indispensably requisite. The Schools of Religious Instruction, which were accessible to this denomination of Christians a few years ago, are now extinct; an unhappy opinion, as we are informed, having obtained possession of the mind of some of the principal patrons of those schools, that a cultivated state of the intellectual faculties ought not to be ranked among the qualifications of a Christian teacher. That this sentiment, however, has not spread itself very extensively, the able discourse of Mr. Wardlaw, and the respectable list of Ministers and Churches who have signified their approbation of the object for which the discourse was delivered, satisfactorily prove.

The Plan of Education, sketched in the Appendix, appears to us extremely judicious, while the character of the individuals to whom the superintendence of the institution is committed, reflects equal credit on the parties concerned in the choice. The friends both of Religion and Literature will look with complacency on a School of Instruction, of which Mess. Ewing and Wardlaw are acting teachers. This Academy will command the respective advantages of a Public Education, and of a Private Religious School. The Students will have the opportunity of attending the classes of Glasgow College, and will be instructed by Mess. Ewing and Wardlaw, in those departments of study which have a peculiar reference to the sacred office.

The Sermon is worthy of the Author, and of the cause which he advocates; and if among our readers, there should be any who question the propriety of Academical Preparation for the Christian Ministry, we earnestly recommend to them the perusal of this valuable discourse. Nor is it to readers of this description that we would limit our recommendation, firmly persuaded as we are, that none can read these pages without interest who admire correctness of sentiment, or simplicity of style.

The Advantages of Early Piety: *Sermons to Young People, by* J. Thornton. 12*mo*, 3*s*.

While the character of the *man* depends so much on the impressions made on the mind in *childhood* and *youth*, we must applaud every attempt which aims to occupy the attention of the young, and to impress their minds, by giving them just views of divine truth. Much has been done for the rising generation; but much may yet be done. Truth, however invariable in its nature, is yet capable of so many different modes of representation, that those who have remained unimpressed with the excellent discourses of Henry, Doddridge, Jennings and others, may derive essential and eternal benefit from this volume of Mr. Thornton, the author of an admirable little publication, 'Christian Consolation;' which we had, thro' misin-

† *Errata in this sermon, which the reader is desired to correct.*

Page 33, 'clear as *a* chrystal,' dele *a*.
37, line 20, *for* 'the scriptures has,' *read* 'the scripture has.'
39, line 6 from the bottom, *read* 'Mayhews.'
41, line 4, instead of 'of a dung,' *read* 'of dung.'

formation, attributed to Mr. Cox. — (See Vol. 18, p. 26.)

This volume is distinguished by a chaste simplicity and occasional elegance of style; but with this minor excellence, it associates those of a higher order, — and especially, a clear statement of the peculiar truths of the gospel, enlivened with numerous and appropriate anecdotes, addressed most seriously and affectionately to the understanding and the heart. Should this volume reach (which is to be expected) a second edition, we recommend the author to give greater *point* to some of his sentences, though it should be at the the expence of that elegant smoothness which forms the leading *literary* feature of the work. The subject of these discourses are, the Fear of the Lord a Preservative from Ruin,—a Dissuasion from Folly, — the Danger of Youthful Lusts, — the Excellency of True Wisdom, — the Profit of Piety, — the Honour which attends Piety,— the Pleasantness of Religious Ways, — the Example of Josiah, — Ruth's Resolution,— Piety the chief ornament in the Female Character, — the last, delivered at a female Boarding School, is peculiarly excellent.

We can most cordially recommend this volume to the young in every class of the community. It is equally calculated, by its simplicity and neatness, to please and benefit the ignorant and the educated.

Compassion for Prisoners recommended: *a Sermon preached at Whitby, for the Benefit of the British Prisoners of War now in France. By* G. Young. *Third edition*, 1s.

This is a good discourse, founded on (Heb. xiii. 3.) 'Remember them that are in bonds, as bound with them.' It is much to the credit of the author, and of the benevolent people of Whitby, that a third edition was called for. The profits of the sale were devoted by the disinterested author to our afflicted brethren for whom he pleads.

LITERARY NOTICES.

In the press, The Preacher's Manual; containing a third edition of 'Simplicity recommended to Ministers of the Gospel;' Letters on Preaching, by Sheva, from this Magazine; and an Appendix, containing Miscellaneous Hints and Observations, &c.

A Second Volume of Dr. Brichan's Sermons is in the press; and may be expected, together with a new edition of the first volume, by the end of October.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A new and improved edition of Mr. Buck's Theological Dictionary, in two vols. 8vo, price £1. 1s.

Select Homilies of the Church of England, set forth by Authority, and well adapted for Village Reading, &c. 12mo.

Sacred Truths unfolded, in a Course of Practical Lectures on Doctrines and Duties. By the Rev. S. Figott, A. M. two vols. 8vo, 10s.

A Third Volume of Short Discourses for Families. By W. Jay. 8vo, 9s. — 12mo, 5s.

The Ophion; or the Theology of the Serpent. With Critical Remarks on Dr. Clark on Genesis. By J. Bellamy. 8vo, 4s. 6d.

Letters, elegant, interesting, and evangelical. By the late Rev. Js. Hervey (never before printed) 7s.

Robinson's Scripture Characters, eighth edit. four vols. 8vo, £2. 2s.

The Life of Whitfield. No. 1, at 1s.: to be completed in 8 Numbers.

An Essay on Unbelief: its Nature and Operations. By the Rev. Js. Churchill, Henley, Oxon. 3s.

The Dying Believer's Confidence in his Redeemer: a Funeral Sermon for the Rev. Jos. Walker; with his Experience. By the same. 1s 6d.

Sermon (at Blackfriars Church) before the Society for Missions to Africa and the East. By the Rev. Mel. Horne. Also the Report of the Committee, &c. 8vo, 2s.

The Adoration of Jesus Christ vindicated from the Charge of Idolatry: a Sermon at the Gravel Pits Meeting, by the Rev. J. P. Smith, D. D. 1s.

New Editions, at reduced prices, of Campbell's Alfred and Galba, 1s. 6d. — Hawker's Paraclesis, 1s. — Union with Christ, 6d.

RELIGIOUS INTELLIGENCE.

NEW ZEALAND.

Our readers doubtless recollect, with pain, the murder of the crew of the ship Boyd, by the natives of New Zealand; but we learn, from a letter written by the Rev. Mr. Marsden, of New South Wales, to the Society for Missions to Africa, &c. that the aggression which led to this massacre was made by European sailors. Mr. Marsden says,

'I believe the loss of the Boyd, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great.'

A native, now at Port Jackson, assured Mr. M. that the Captain of of the Boyd, took four New Zealanders from Port Jackson, one of whom was the son of a Chief, and that he flogged them on their passage. The Chief's son complained of this cruelty to his father, who determined to take revenge; which he did by murdering all the crew. Tippahee, who had been at Port Jackson, and was friendly to the English, did all he could to prevent this; but he himself was afterwards shot through the neck, and many of his subjects killed, by parties landed from the whalers. He is since dead.

'It is generally believed here, says Mr. Marsden, that the whole mischief has been owing to the conduct of the Europeans themselves. I have conversed with many who have been there, who all concur in opinion that we are the aggressors. but I am still persuaded that Divine Goodness has some gracious intentions toward this noble race of human beings.'

Mr. Marsden did not think it prudent for the Missionaries intended for New Zealand to proceed at present; but they are usefully employed in acquiring that knowledge which will qualify them for this work; and Mr. Marsden adds, 'I believe something will be done for these poor Heathens, *as soon as the vices of our own people will allow it.* *

Duaterra, a young chief of New Zealand, informed the Rev. Mr. Marsden, that a tradition universally prevails in New Zealand, respecting the creation of man; and that the first woman was taken from one of the man's ribs. Duaterra also said, 'The New Zealanders believe, that a serpent, at some remote period, spoke with the voice of a man.' — Mr. Marsden thinks their belief of this may be favourable to the introduction of the Christian doctrine of the Fall of Man, as recorded by Moses †.

FRANCE.

THERE is reason to believe that the Protestant cause in France is gaining ground. The following account, we believe, may be relied upon: — By the arrival of an American gentleman from France, a short time since, we are informed, that a whole COMMUNE had embraced the Protestant religion, — organized themselves as an *oratoire*, — and petitioned the government for a Protestant minister; which request had been complied with. It appears that they actually occupy the parish-church for their worship; and that the whole neighbourhood has expressed their delight in hearing the praises of God proclaimed in their own language. We have also been told that the minister of worship in Paris has declared it to be his opinion, 'That every Frenchman has a right to worship God according to the dictates of his own conscience.'

* Society's Report, p. 248.

† See p. 115 and 116 of Appendix to the 10th Anniversary Sermon of the Society of Missions to Africa and the East, A. D. 1810.

PULO PENANG;

OR, PRINCE OF WALES'S ISLAND.

(*Continued from our last, p. 312.*)

Another description of barbarians in the Eastern Isles, are the Haraforas, called by the Dutch the Alfoers. They are to be found in almost all the larger islands. 'In their manners,' says Dr. Leyden, 'the most singular feature is the necessity imposed on every person of, sometime in his life, imbruing his hands in human blood; and in general, among all their tribes, no person is permitted to marry till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies, like the Battas, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth.' When the Author was at Pulo Penang, he himself saw a Chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair; which he said he had cut from the head of his enemy whom he had killed.

The Author has mentioned the foregoing circumstances to shew what Paganism is in its natural state, and to awaken some desire of civilizing a people who are now so accessible to us. Some philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state devoid of Christianity; and it is to be lamented that some Christian writers have tried of late to draw the same picture; but Paganism, in its best estate, is well described by one line of the Poet:

Monstrum, horrendum, informe, ingens cui LUMEN *ademptum.* VIRG.

No quarter of the globe promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavours, the Dutch have already shewn what is practicable. The natives are of different casts, and are a divided people. The communication is easy from island to island; our own ships are continually plying on their shores. The China fleets pass through twice or oftener every year; and with most of the islands we have intercourse by what is called in India, the country trade; and now there will be, of course, an English Government established in each of the conquered islands, in lieu of the Dutch.

The Mahomedans found it easy to translate the Koran into the languages of Java, and of the Celebes; but the Sacred Scriptures are not yet translated into either of these languages. The proper language of Java is different from the Malay of the city of Batavia. The language of the Celebes is called the Bugis, or Bouguese. The natives of Celebes are distinguished for their vigour of mind and strength of body; and are acknowledged to be the first of the Orang Timor, or Eastern Men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty-three volumes. 'Their songs,' says he, 'and romances are famous among all the islands of the east.' Their language extends to other islands; for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe. Let us consider how long these nations have waited for Christian instruction, and contemplate the words of prophecy, 'The isles shall wait for His law.'

The facilities for civilizing the Malayan isles are certainly very great; and these facilities are our strongest encouragement to make the attempt. Both in our Translation of the Scriptures and in Missions to the Heathen, we should avoid as much as possible what may be called Enterprize. Let us follow the path that is easy and secure, and make use of those means which are already afforded to us by Providence. Thus the most valuable and important Translation of the Scriptures in the present circumstances, will be that for which a people are already prepared, such as the Malayalim, the Cingalese, and Malay; and the most judiciously planned Missions will be those

where there is a prospect of personal security to the teachers; and where there are, judging from human probabilities, the greatest facilities for the conversion of the people.

INQUISITION AT GOA,
IN THE EAST INDIES.

[*From Buchanan's Researches, p.* 130.]

We are informed, That, by a late treaty between the Court of Great Britain and that of Brazil, the Inquisition at Goa is to be abolished. If this be correct, every Protestant, and every other lover of religious liberty, will rejoice. Most of our readers have probably perused accounts in the Book of Martyrs, or elsewhere, of the dreadful butcheries formerly exercised by the courts of Inquisition in Spain and Portugal.

Dr. Buchanan had the courage to visit the Inquisition at Goa, in January, 1808; and a very interesting narrative of his visit may be seen in his Christian Researches, lately published. From Dr. B.'s account it appears, that this Inquisition was suppressed by Royal Edict, in the year 1775; but was re-established in 1779, subject to some restrictions.

'The final erasure of the Inquisition from the face of the earth, is a consummation devoutly to be wished.' Perhaps, the honour of effecting this is reserved for our country, whose present connections with Spain, Portugal, India, &c. seem to present the favourable opportunity of accomplishing so great a benefit to mankind.

Readers of the Scriptures.

We observed with singular pleasure, in the last Report of the Society for Missions to Africa and the East, that a sum of money had been voted to their Corresponding Committee at Calcutta, to enable them to appoint Readers of the Scriptures in the market-places of the principal towns of India. This appeared to us a noble effort of Christian zeal; and an experiment, the success of which we hoped would prove how pleasing it is to the divine Author of the Bible, and beneficial to the immortal souls of men.

We were, therefore, exceedingly grieved to learn, from the public papers, that, on the 24th of June, a member of the honourable House of Commons adverted to the proposed measure, as calculated to disturb the peace of 50 millions of the most peaceable people in the world, and as belonging to an attempt to force our religion upon them. He was judiciously answered by another Member of the House, who is also a Member of the Society, who assured him, that no design was entertained of forcing religion upon the Hindoos; and that the reading of the Scriptures in the manner proposed, was not at all likely to give offence, as it is extremely common for the Mahometans to read the Koran in the market places, and the Hindoos their own Shastres, or sacred books. With this explanation, we hear that the honourable Member appeared to be satisfied; and would not persist in his intention of moving for the production of all papers that had been sent to India, on the subject of the Missionaries, since January 1, 1807.

BAPTIST MISSION.

From a Letter of Mr. Marshman to Mr. Morgan, dated Oct. 22, 1809.

'THREE days ago we were called to the pleasing work of chusing two deacons for the church at Calcutta, and of setting apart the two brethren, *Carapeit* and *Peter*, to the work of the ministry in Bengalee. Brothers *Gordon* and *Leonard* were unanimously chosen deacons. The former is about forty, master of Calcutta gaol, a man of the greatest simplicity, genuine humility, and fervent love to the Saviour and the souls of men. The latter has waded through uncommon temptations, which have left a deep impression of seriousness on his mind; a man of real piety and considerable intelligence. Our two brethren also were called to the ministry of the word among the heathen. After they were designated by the church,

both deacons and ministering brethren were solemnly set apart by prayer and the imposition of hands. Brother Ward prayed; after which all three of us laid hands on each successively. Brother Carey added a short designatory address to each of them. This was done in the vestry at a church-meeting, at which we numbered thirty-four members present.

'This evening we were indulged with another pleasing sight. About three years ago a man of the name of *Punchanan* came from *Mahmoodshi*, the district next to Jessore, and after being baptized, returned home, about the distance of 100 miles. A few months after, he was followed by a man of the name of *Fukeerachund*, from the same district. About four months ago six or seven persons came from those parts to enquire into the truth of things; and within this fortnight two or three of these, with several others, came again, of whom four have determined to risk all for the Saviour. To-night they came before the church. Some of them we found had heard the gospel for nearly two years from Punchanan. The simple yet clear and decided manner in which they expressed their dependence on the Lord Jesus Christ for the forgiveness of sins, was truly affecting. One of them, *Dulol-das*, is 65 years old; another, *Vishna*, a woman above 40, whose husband has sent her to be baptized, proposing soon to follow himself. The names of the other two are *Gourdas* and *Nurottum*. As they will of course form a part of the church in Jessore, under the care of brother Carapeit, we thought it best to leave the work of receiving them to him and the members of that church, six or seven of whom were present; we only assisting as spectators, or rather helpers of their joy.— Brother Carapeit examined each candidate, and conducted the business of the church with great propriety. We thought also it would strengthen their respect for him as their pastor if he baptized them. This he did the following day (Lord's day) and performed the ordinance of baptism in a solemn, impressive, and dignified manner: we witnessing this from one raised up in this country with a degree of pleasure and joy which you can better conceive than I describe. Thus were men awakened, brought to the knowledge of the Lord Jesus, baptized, and added to the church, entirely through the instrumentality of those born in the country, while through the whole we have been only spectators of the work. Who will say that the kingdom of God, even in Bengal, is not like leaven hid in a portion of meal? and that the Lord cannot, or will not, carry on his work here, even though we were driven out of the country?'

Quarterly Letter, Mar. 26, 1810.

[*Periodical Accounts, No.* XXI, *p.* 138.]

'The last three months furnish us with several circumstances of an encouraging nature. Our brother John Peter has entered on his work in Orissa, with a spirit that seems truly pleasing.

'Our brother Carapeit is doing that in Jessore, which, we hope, will ultimately issue in raising several churches instead of one; namely, travelling monthly to four places, where his members reside, distant, perhaps, thirty miles from each other, and administering the Lord's supper in each, both to save their indigent brethren the expence of the journey, and to give their neighbours an opportunity of hearing the word of life. We have, at his request, appointed a trusty native brother at each place, whose labours he has promised to superintend. — 25 have been added to our churches by baptism, during these three months; and one restored, who had been excluded more than two years ago. Of these, three have been added to the church at Serampore and Calcutta, ten to that in Jessore, and twelve to that at Berhampore. At Calcutta, more than twenty are now inquiring after the good way: nor is this confined to one nation or name — English, Portugueze, and Bengalees, Protestants and Catholics, Hindoos and Mussulmans, all seem to share the blessings of salvation.'

MISSIONARY SOCIETY.

CHINA.

By the fleet just arrived, the Missionary Society has received the pleasing intelligence from Mr. Morrison, of his having printed 1000 copies of the Acts of the Apostles; three of which he has forwarded to the Directors. The expence of printing these was between 400 and 500 dollars, or about £ 100 sterling; but from the same wooden types he will be able to take off 100,000 copies, by only occasionally retouching the types where necessary. It is a most delightful consideration to every lover of his Bible to reflect, that so large a portion of the human race are capable of reading Chinese. Three ambassadors from Lien Kien, or the islands of Lekyo, who had come with tribute to China, arrived just in time to be presented with some copies. The vernacular tongue of these islands is a dialect of the Chinese language, which is read by all their literati. Our truly indefatigable Missionary having learnt from Calcutta that the Epistles and Gospels were preparing there, had begun the translation of Genesis and the book of Psalms. The former is much needed by the Chinese, to correct their false notions concerning the origin of things. Mr. Morrison has sent home some specimens of Chinese literature, from the Maxims of Confucius and the History of Foe, the deified literary characters of China, which it is under consideration to print, as an object of curiosity to English readers, who feel an interest in whatever relates to this singularly interesting empire. Though so far remote, it appears that the convulsions and embarrassments of Europe have much reduced the Chinese merchants. The Portugueze are repeating their applications, in the name of the Prince of Brazils, which they made in vain for three years past, to send an embassy; and for a bishop and priest to reside at Pekin. Their petitions are, as usual with the Catholics, when they aim to carry a point in favour of the religion of the Church of Rome, in a very humiliating strain, describing their prince as tributary to China, and the immense benefits heaped upon him; but the principal plea is their being *astronomers*, selected by the prince, and sent out on purpose to manifest his gratitude.

Mr. Morrison proposes also to turn his attention to Tracts; being of opinion that they should not precede, but follow or accompany the Scriptures, as without these there is nothing to appeal to for proof or illustration. This appears the most likely way of diffusing divine truth, by putting the Scriptures into the hands of individuals privately, as in Catholic countries, where the Bible and preaching are prohibited.

A Letter has been received by the Directors from Mr. Gregory Warner, late Missionary Surgeon at Otaheite, dated Macao, Jan. 5, 1811; by which we are informed, that after a long and dangerous voyage among the different groupes of islands in the South Sea, where he was repeatedly in danger of being shipwrecked among the reefs of sunken rocks, against which they often struck, he had been mercifully preserved, and at last arrived at Macao; from whence he had been recommended by Mr. Morrison to proceed on a Mission to the Prince of Wales's Island.

CEYLON.

We are happy to learn that Mr. Christian David, an excellent native, of whom we have often heard by our Missionaries, has had a handsome church granted to him by the government; and which has been fitted up, much to their honour, by the civil and military officers stationed there.

The text from which he preached his first sermon, was 1 Cor. iii. 16, 'Ye are the temple of God.' — A Dutch lady, of the name of Schrader, granddaughter of a former minister, is actively engaged, together with several respectable inhabitants, in promoting the religious instruction of English and Dutch, Portugueze and Malabar children; which, we trust, will prove a great blessing to the island.

HIBERNIAN SOCIETY.

Agreeably to an intimation given in a former Number (June, p. 235) we proceed to lay before our readers the following Extract of a Letter from a valuable Correspondent, who resides in a remote part of Ireland.

April 26, 1811.

'Our old schools were going on well, and new schools were multiplying fast; in all we had twenty, with a prospect of their branching out to the surrounding counties; and from the effects of the word of truth, which daily sounded out from them, I entertained the most pleasing hopes that they were the channels through which the waters of life were to flow for the healing of this barren wilderness.

'It would be strange indeed, if the Prince of Darkness would make no effort to oppose this attack on his hitherto uncontrouled and undisputed dominion here. Knowing, in some degree, his devices, and that he had an host at hand, who had a common interest with him in the soul-destroying ignorance and delusions which abound, I looked for a more serious opposition than we had hitherto been tried with. This we have now had, and in it a new testimony to the immutability both of truth and error, and their irreconcileable opposition to each other.

'If, from being removed from the scene of observation, or the imposing supposition of the effects of a more general diffusion of knowledge, or the specious pretensions of the modern votaries of Popery, any of the lovers of the gospel have been induced to conclude that its features are at all softened, or that it has become a more harmless thing than it was when their fathers felt its fiery effects in Smithfield, — let them now be undeceived. We have reason, indeed, to bless God that circumstances, with respect to us, are not the same. Kings, formerly the ready agents of the insatiable cruelty of her who was drunken with the blood of the saints and martyrs of Jesus, are now comparatively the fostering guardians of those who hold the word of his testimony; and this consideration is sufficient (were the word of God less explicit than it is in enforcing loyalty to the powers that be) to bind by that gratitude which is inseparable from the Christian character, all the lovers of the gospel in these nations to that family, under whom we enjoy full protection in our attachment to the Saviour and his cause. The truth of these observations will be *admitted* by the professors of the gospel in England and Scotland; but in this kingdom we *feel* it. We are in contact with Popery; and have daily experience that it is to this blessed change, mercifully effected by Him who is Head over all things to his church, we owe the liberty of conscience, and every temporal blessing which we enjoy; and this I think will be evident from the recent occurrences which have affected the Society's Schools here.

'Imagine to yourself a man, calling himself a Christian Bishop (Catholic) traversing his diocese, surrounded by his satellites, appearing at what he calls the Altar of God, in every chapel, denouncing the vengeance of God against those whose only crime was undertaking to instruct the children of the poor to read, pronouncing those schools, where the English Sunday School Spelling-books and the Scriptures were alone taught, to be Deistical, nefarious, and in every respect abominable!

'At one of those chapels an old man, who had been recently appointed a Teacher in one of the Society's Schools, was induced by his abject submission to his Clergy to appear. In order to affect the multitude the more forcibly, the Bishop himself appeared dressed in his robes. The Schoolmaster was loudly called to appear, when, almost insane with apprehensions of the Bishop's wrath, he rushed up within the sacred limits of the altar, appropriated alone to the representatives of the Deity. Thence he was instantly expelled with indignation, and at the Bishop's order placed on his knees, uncovered even to his wig, before the altar; there pale and trembling, to abide the awful sentence.

'The Bishop, hitherto uncovered, now, with much solemnity, put on his mitre. On this, the multitude, who had witnessed the condemnation of many of their relatives, at a special commission held formerly in this county for trying insurgents, recollecting that, in proceeding to pass sentence, the Judge always put on his cap, set up bitter lamentations. The Bishop addressing the prostrate wretch, expatiated on the enormity of his crime, declaring that no penance the most painful could obliterate it; that even the sovereign virtues of Loughderg, Patrick's Purgatory, in the north of Ireland, or Croagh Patrick (a mountain in the west, so long famed) were inadequate to his case; and that he was at a loss how to proceed, as his offence exceeded all description.

'The Bishop proceeded in this way until the desired effect was produced on the poor old man and the congregation, who were struck with horror and consternation at the unpardonable crime of teaching, or being taught at the Schools: then, as if softened into mercy, he seemed willing to find an expedient to extend it to the wretch before him, who, in deep agony, every moment expected the irrevocable sentence.

'On observing the Bishop to relent, the most respectable of the congregation offered to become responsible for the future good behaviour of the culprit; but, as laymen, they were all rejected: on which the Priest interfered, and took the responsibility on himself; which, the better to confirm the people in their high ideas of his character and importance, the Bishop accepted. The Priest then addressed the delinquent and the people on the awful nature of the responsibility which he came under; in doing which he had an opportunity of heightening, to the utmost of his abilities, the terrific picture which the Bishop had drawn of the Schools; and thus the farce ended.

'It would be endless to give a circumstantial account of all the black scenes of this opposition to the Society's Schools. Its effects have been the abject submission of three masters. Six other masters, more recently appointed, though still willing and anxious to hold their situations, in defiance of the Bishop and his Clergy, have not only lost the pupils they taught for the Society, but those for whom their parents paid. Thus they are reduced to the utmost distress, and are truly objects of compassion.

'On the first intelligence I received of this affair, I thought it a duty to obtain the most authentic information, to assist the Society in its deliberations, and for this purpose dispatched two friends to the scene of action. On their return, they furnished me with the information which I have communicated, and the affidavits forwarded to you by this post.'

The affidavits referred to are inserted in the Appendix to the Annual Report of the Society, recently printed. They confirm the facts stated above, mentioning the injury sustained by the Schoolmasters in the loss of their Scholars, and consequently of their means of subsistence. We are happy, however, to learn by a letter since received from the same correspondent, that the consternation first excited has considerably subsided, that several of the children have returned, and some of the Schoolmasters seem disposed to persevere.

SUNDAY SCHOOLS.

Portsmouth, July 30. The Hon. G. Grey, Commissioner of his Majesty's dock-yard at Portsmouth; and John Maybee, a superannuated shipwright, whom the commissioner had employed as a teacher in a Sunday-School, which he kept in his house, were summoned before Joseph Smith, Esq. Mayor of Portsmouth, and a full bench of magistrates, on an information against the commissioner, under the Conventicle Act, passed in the twenty-second year of Charles II, 'For suffering a Meeting and unlawful Assembly of divers Persons, under Colour and Pretence of exercising Religious Worship in other Manner than according to the Liturgy and Practice of the Church of England; at which Meeting and unlawful Assembly, Five Persons and more were assembled together, besides those of the Household;' and on another information against J. Maybee, 'For unlawfully teaching at such Meeting or Assembly; and whereby each had incurred the Penalty of Twenty Pounds.'

These informations were brought by the Rev. Dr. Scott, Minister of the Dock Chapel, at first in a fictitious name; and his attorney, Mr. Weymouth, of Portsea, had so delivered them to the Mayor, already prepared by counsel. The Mayor required to have the informant before him; and on being told it was a fictitious name, he rejected the informations; on which Mr. Weymouth gave them in anew, in the name of one Henry Norris. The commissioner being informed of this, wrote to the Mayor, begging he would not let any irregularity prevent his going fully into the investigation, as he was desirous of meeting the charge. The Mayor then appointed the hearing.

Mr. Minchin, of Gosport, attended as solicitor for the commissioner and John Maybee; and begged of the Mayor to know who was the informant. This Mr. Weymouth urged the defendants had no right to require; but at the same time acknowledged that Dr. Scott was the real prosecutor; and had been advised by counsel to give the information in another name, as he could not be a witness if given in his own name. On the Mayor's deciding that Mr. Minchin had a right to know the informant's name, Dr. Scott, with great reluctance, said it was the clerk of his chapel; and that he had brought it without his knowledge. Mr. Minchin then intimated, that although Henry Norris was present in court, ready to disavow the prosecution, yet he would wave all objections to it in this respect, — it being the wish of his honourable client that the strictest investigation should take place. — Dr. Scott then began to address the Mayor; on which Mr. Minchin requested of the Mayor to know, in what capacity the Doctor there appeared, whether to conduct the information, or as a witness, merely in support of it; for if the latter, he could not be both witness and advocate too. The Mayor concurred in this suggestion. Dr. Scott however persisted in addressing the Mayor, until the Mayor insisted he could not allow him to sustain both characters. Dr. Scott then said he would be the witness; and that his solicitor, Mr. Weymouth, should conduct his cause; and who then immediately addressed the court, stating the nature and object of the prosecution, and averred his client was only instigated by what he thought his duty in commencing it.

Mr. Bowley, one of the teachers, John Breakes, one of the boys of the school, and Dr. Scott himself, then severally gave their testimonies; and it appeared in their evidence, that the commissioner kept a Sunday-School in his office, in the dock-yard, where more than 100 boys were instructed to read the Bible, and to learn the Church Catechism, Collects, &c. from the Common Prayer-Book; and who regularly attended divine worship at the Dock-Chapel; and that on the evening of the Sunday mentioned in the information, when the boys were just concluding their school, and were all on their knees, and Mr. Maybee was reading a prayer from a book printed by the Philanthropic society, Dr. Scott

came in, and interrupted them; enquiring what they were about; and asked Mr. Maybee whether he was reading or preaching. Mr. Maybee told him he was reading a prayer; which he shewed to him; and informed him how he instructed the boys, and what they learnt there; adding, that as he was once a youth himself, he wished to be a teacher of youth. — This was the substance of the evidence.

Mr. Minchin then addressed the Court on behalf of his Clients, in an able, lucid, and eloquent speech of considerable length; a bare outline of which only, our limits will permit us to present to the public; but which attracted much interest from all present. — He reprobated in the course of it, frequently in very animated terms, the conduct of this learned clergyman in bringing forward such a prosecution; and observed, that the main question before the Court was, 'Whether Commissioner Grey, by having a Sunday's School in his house, conducted as it was, is guilty of an offence within the Conventicle Act, which had been passed in times of great religious heat and intolerance?' That this act never could intend, and it would be the most monstrous perversion of reason, and be in total repugnance to every principle of justice, to construe and interpret the provisions of it to intend to apply to the conduct of his honourable friend. He then adverted to the history of the times giving rise to the act, quoting Hume, Rapin, and Bishop Burnet, as authorities, shewing that it had passed when the nation had verged from the most rigid and strict austerities in religion, to a grievous and generally prevailing dissolution of morals, which extended through all ranks of the community; and noticed the period previous to the year 1662, when the Liturgy of the Church of England had not been used in all her churches; but in several thousands of them a mode of worship, similar to that used in Scotland, had prevailed, until at length the Act of Uniformity passed in that year, enjoining the Liturgy as now used; and in consequence, upwards of 2000 ministers quitted their livings; and those of the people who could not, like them, conscientiously comply with the Act of Uniformity, formed themselves into separate congregations: That the Papists at that time were thought by many, to have composed a very large proportion of the community; and the King himself was known secretly to abet these; and his favour and partiality to them excited the jealousy of all the other parties. That the King about this time formed a scheme, with regard to religion, to incorporate the Presbyterians with the Church of England, and procure a Toleration for all the other sects without exception: that his object in this was to favour the Papists (Rapin says) was allowed by all the world, and manifestly discovered afterwards; but this roused the alarm of the Archbishop of Canterbury, and others of that day, who had got at the secret of the King's intentions; and the utmost endeavours were used to break his measures; and these led to various severe acts, incompatible with civil and religious liberty.

That when the dreadful Fire of London happened, and the churches of that great metropolis were laid in ashes, Bishop Burnet tells us that conventicles abounded in all parts of the city. It was thought hard, he says, to hinder men from worshipping God any way as they could, when there were no churches nor ministers to look after them; and they began to raise churches of boards till the public allowance should be raised towards the rebuilding the churches: these they called Tabernacles, or Conventicles, and fitted them up with pews and galleries.

The increase of Conventicles, from these two causes, namely, the result of the act of uniformity and the fire of London, was made a handle for the more rigid and severe laws against the Protestant Dissenters; and the statute under which the Reverend Doctor had thought fit to institute this prosecution, was then passed into a law: a sta-

tute which no historian of that age has ever ventured to justify; which most allowed that crooked politics, and not religion, has conspired to enact; which both Rapin and Hume loudly exclaim against; and which Hume, whom no man ever accused of Puritanism, says, violated the plainest and most established maxims of civil policy, which in all criminal prosecutions require that favour should be given to the prisoner. Whereas the act provides, that if any doubt shall arise, with regard to the meaning of it, such doubt was to be determined in the sense most contrary to conventicles; and moreover it lays a heavy fine on those justices of the peace who should be unwilling to execute the law; — and upon this, Bishop Burnet also says, that many who would not be the instruments of such severities, left the bench, and refused to sit any longer there; and he tells us that the execution of this act put things in such disorder, that many of the mercantile men of the city were for emigrating to Holland, till the King ordered a stop to be put to further severities; and in the course of these, the Bishop adverts to the instances of patience, fortitude, and persevering firmness, with which the Quakers acted under this oppressive law.

Mr. Minchin then adverted to the act itself, insisting on the rule of law by which acts of parliament were to be interpreted with reference to their title and preamble. The title of this is, 'An Act to Prevent and Suppress Seditious Conventicles.' The preamble is, 'For providing further and more speedy remedies against the growing and dangerous practices of seditious sectaries, and other disloyal persons, who, under pretence of tender consciences, have or may at their meetings contrive insurrections, as late experience hath shewn;' and which was the sole object of the act. — He then shewed how preposterous it was to suppose that his honourable client, allied to the most noble and respectable families of the kingdom, and himself in a station of the first responsibility, should, by means of his Sunday-School, be contriving an insurrection against the Government and State; and after adverting to the motives inducing the commissioner to keep this School, he in perspicuous, energetic, and highly impressive language (in the course of which he adduced the sentiments of an eminent writer on the subject) pointed out the vast importance and beneficial effects of Sunday-Schools to the morals and happiness of the country at large, and the general attention and patronage they had received from the Prince Regent, as well as many of the nobility and gentry of the land; and concluded with expressing his firm conviction that the decision of the Mayor would do honour to himself and justice to his client.

The Mayor then gave his decision in terms which equally impressed the audience with the highest idea of his judgment and integrity. This most important question, he said, having undergone a legal discussion, it now became his duty, from the situation he had the honour to fill, to decide upon it. He found the title of the act, together with the preamble and its general tenor, 'An Act to Prevent Seditious Conventicles;' which might have been a very proper act in the times when it passed. But he would ask, Do seditious conventicles exist now? or, will any man charge the defendant with establishing conventicles for seditious purposes? What then is the object of this seminary? It was proved, he said, by every witness that had been examined, to be a Sunday-School, where the illiterate and the indigent, the fatherless and the friendless, are instructed in the Bible; are taught the sum of all religion, — their duty to God and man. Is not, he observed, such a benevolent institution entitled to the highest praise? Nay, more, Is it not a Godlike act in the Honourable Defendant to follow the example, and trace the steps of our great Redeemer? He therefore found no difficulty in determining the case; and did not feel it necessary even to consult his worthy colleague sitting with him; — the

facts carried conviction home to his mind and heart. He then concluded by emphatically stating, that whatever might be the ulterior result (should any be sought for) of this case, he could appeal to the highest tribunal for his decision, — the testimony of his own conscience; and upon this ground he rested his decision, declaring the Defendant was acquitted.

This trial being on the information against John Maybee, the Prosecutor thereupon withdrew the other information against the Honourable George Grey, for having, as charged, wittingly and willingly suffered an unlawful assembly to be held at his office.'

The interest of the case produced the fullest and most respectable court ever known, the avenues to which were thronged; and they could not refrain from expressing by acclamation, their admiration of the sentiments of the worthy Mayor, at the instant they were delivered.

Provincial Intelligence.

April 11. The East Kent Association held their Half-yearly Meeting at Dover, when Mr. Brackstone preached in the morning, from 2 Cor. iv. 7; and Mr. Broady in the evening, from Mark iv. 24; Mr. Trego on the evening preceding, from 2 Cor. xii. 2. — The next Meeting to be held October 30, at Sion Chapel, Margate. Preachers, Mess. Atwood and Shepherd; preceding evening, Mr. Gurteen.

The Lincoln Association held their Twenty-fifth General Meeting at Alford, April 17. The preceding evening Mr. Fisher prayed; Mr. Small preached, from John xix. 30. Morning service, Mr. Brown prayed and read; Mr. Fisher preached from Isa. l. 10; after which the ordinance of the Lord's supper was administered. In the afternoon Mr. Molley prayed; Mr. Lewis preached from Eph. i. 6. The evening service, Mr. Pickergell prayed; Mr. T. Hill preached from Gal. ii. 16, 17; Mr. Trolley preached from 2 Thes. xx 1; and Mr. Bean concluded — The congregations were large, and apparently edified.

April 18, the Associated Ministers assembled for the Ordination of Mr. H. Fisher, over an Independent congregation at Partney. The nature and privileges of a Gospel Church were stated from Matt. xvi. 18; the call of the church, questions, answers, and the confession of faith, with the ordination prayer, as usual. The nature and importance of the ministerial office was shewed in Paul's charge to Titus; and the address to the people formed a double sermon, from Heb. xiii. 7. The next Meeting of this Association to be at Grimsby, on Wednesday 2d October ensuing.

A few individuals in the county of Hants, who for a considerable time had been actively employed in Sabbath Schools, conceived that if an Union of the Sunday School Societies throughout the County could be accomplished, they should be enabled to spread the spirit of teaching more extensively, and eventually be able to introduce a School in every Town and Village to which their influence may extend: a Meeting of Deputies from the principal Schools was held at the same time and place in which the County Association was held, at Andover, April 18, 1810, when a Plan was formed, and a Committee chosen for the following year, which being now expired, they have published a Report of their Proceedings; from which we extract the following anecdote respecting a certain Sunday School in the north: — 'Of one class, consisting of sixteen boys, fourteen of them at adult age were brought to the saving knowledge of God, and are now all engaged in preaching the Gospel; some in Great Britain, and others as Missionaries in foreign lands.'

April 18. The Hampshire Association also held their Half-yearly Meeting at Basingstoke, when Mr. Bogue preached (by appointment) on the faithfulness of God. The other sermons by Messrs. Bishop, Hunt, and Scamp. — The next Meeting to be on Thursday, October 3,

at Mr. Tyreman's, Newport, Isle of Wight. Mr. Jefferson to preach, on 'the importance of a public spirit in the disciples of Christ.'

On Tuesday, May 21, was held at Colchester, the Benevolent Society for the Relief of Widows and Orphans of poor Dissenting Ministers, and of the Ministers themselves, when, through age or infirmities, they are incapable of public service, in the counties of Essex and Hertford; when ten necessitous claimants were relieved with from 15 to 30l. each. — Mr. Chaplin preached in the evening of that day from Ps. xlv. 3—5. The devotional services by Mess. Stevenson and Jennings.

May 29, a small but commodious place of worship was opened at Evington, near Leicester, where the gospel has been lately introduced. Two sermons were delivered on the occasion; the one by Mr. T. Mitchell, of Leicester, from Matthew xl. 5; the other by Mr. Chater, of Kibworth, from John xii. 28.

May 29, the Somerset Association held their Annual Meeting at Chelwood. Mr. Winton, of Chard, began the service in the morning; Mr. Golding prayed, and Mr. Jay preached from John xvii. 10; Mr. Pyke, of Broadway, concluded. The sermon in the afternoon was by Mr. Tozer, jun. of Frome, from Rev. xxii. 16. Mr. Raban, of Stoke Chapel, and Mr. Priestley, of Shepton Mallet, engaged in prayer. In the evening Mr. Page, of Bristol, began with prayer; and Mr. Thorp preached from Matthew xxvii. 51 to 54, and concluded the service.— The next Annual Meeting is to be held at Broadway, the last Wednesday in May 1812. Mr. Buck, of Wiviliscomb, to be the morning preacher.

May 30, Mr. Hunt, late of Titchfield, was set apart over the Church at Chichester, late in the connection of Lady H. Mr. Palmer, of Worthing, engaged in prayer; Mr. Tyreman, from Newport, gave an introductory discourse; Mr. Bennett, from Romsey, prayed; Mr. Griffin, of Portsea, delivered an affectionate address to the minister, from Acts xx. 23, 'Take heed therefore unto yourselves,' &c.; Mr. Scamp prayed the general prayer; and Mr. Bogue gave an animated address to the people, from Exod. xvii. 8—15; 'Then came Amalek, and fought with Israel in Rephidim,' &c. In the evening Mr. Eastman, from Mr. Bogue's Seminary, prayed; Mr. Payne, from Petersfield, prayed; and Mr. Bennett preached to a very attentive auditory, from Romans vii. 13, 'That sin by the commandment might become exceeding sinful.'

Sunday, June 2, Twenty-eight pious people were formed into a Christian Society, on the Independent plan, at West Witton, Yorkshire. The Gospel in this place is attended by the most respectable families in the village. This little interest has been raised, and is supplied by Mr. G. Brookes, of Leyburn, late from Hoxton College.

June 4th, A new Independent Chapel was opened at Bulkington, near Coventry. In the morning Mr. Hartley, of Lutterworth, preached from Ps. xxvi. 8; and Mr. Jerard, of Coventry, from 1 John iii. part of 8th verse; Mess. Rowton of Foleshill, Miller of Earl Shilton, Burton of Bedworth, Gill of Hinckley, and Mr. Sheffield who supplies the chapel, engaged in the other parts of the service. In the evening Mr. Rowton, of Foleshill, preached from Ps. lxxxvii. 5. The gospel was first introduced into this dark village by some serious friends from Coventry, whose labours excited much attention, and were signally blessed to many of the inhabitants.

June 4, being Whit-Tuesday, the accustomed Anniversary was held at Thaxted, Essex, when the usual double lecture was preached by Mr. Frost, of Dunmow, from 1 Thes. v. 19; and Mr. Stephenson, of Castle Heddingham, from Rom. xiii. 11.

June 6. Rev. W. Notcutt was ordained Pastor of the Congregational Church at Ashley, North-

amptonshire. Mr. Chater, of Kebworth, began the service; Mr. Alliott, of Nottingham, described the nature of a gospel church, and received the confession of faith; Mr. Gill, of Market Harboro', prayed the ordination prayer; Mr. Atkinson, of Ipswich, delivered the charge; Mr. Whitehead, of Creaton, addressed the people; and Mr. Knight, of Yelvertoft, concluded with prayer.

June 11, Mr. John Evans was ordained Pastor of the Church of Christ at Beaumaris, in Anglesea. Mr. Lewis, Bala, introduced the service; Mr. Jones, Pwllheli, delivered the introductory discourses; Mr. Jones, Salem, asked the questions, &c.; Mr. A. Jones, Bangor, offered the ordination prayer; Mr. Powell, of Rhosymeirch, gave the charge, from John v. 35; Mr. Griffith, Carnarvon, preached to the people, from 1 Thes. v. 12, 13, and concluded with prayer: Mr. Proberts, of Llanfyllin, and Mr. Jones, Pwllheli, engaged the preceding evening.

June 12, The Association for Independents and Baptists of Buckingham, and its vicinity, was held at the Meeting-house of Mr. G. G. Scraggs, at Buckingham. Mr. Denham, in the morning, began prayer; after which two sermons were preached; first by Mr. Fletcher, of Bicester, from Job xvii. 9; and Mr. Gardner, of Potters Pury, from Rom. viii. 5. In the afternoon Mr. Jones, of Wendover, preached from Ps. lxxii. 17; and in the evening Mr. Williams, of Waddesdon, preached from Psalm lxi. 2. The next Association is intended to be held at Mr. Gardner's, Potters Pury, the first Tuesday in June 1812.

June 13, Melbourne Association, consisting of the Ministers of Cambridgeshire, and its vicinity, was held at Barkway, where a Committee was appointed to investigate all Pecuniary Cases, consisting of the following Ministers: Mess. Towne, Pendered, Jameson, Dobson, and Carver; and it was determined that no cases should be encouraged without their recommendation.

June 19, the Rev. Mr. Chown was ordained Pastor over the Church of Christ, Burford, Oxon. Mr. White, of Cirencester, began by prayer and reading; general prayer by Mr. Williams, of Fairford; questions asked, &c. by Mr. Evans, of Abingdon; ordination prayer by Mr. Gray, of Chipping Norton; charge, from 2 Tim. ii. 8, 'Remember Jesus Christ,' by Mr. Smith, of Brockley; sermon to the people from 1 Thess. ii. 19, 20, by Mr. Coles, of Bourton; Mr. Taylor, of Witney, closed with prayer.

The Devonshire Association was held June 19, at Mr. H. Mends's, Plymouth. Mr. Heudebourk, of Bishop's Hull, preached the preceding evening, from Mark i. 45. On the day of the Association Mr. Small, of Axminster, delivered the doctrinal sermon on the Intercession of Christ, in the morning; and Mr. Lawrie, of Budleigh, read the address. In the evening Mr. Vowles, of Tiverton, preached from Acts xxiv. 25. Mess. W. Rooker, Crook, &c. engaged in prayer. — The next Association will be held on the Wednesday before Midsummer-day, 1812, at Mr. Crook's Meeting, Newton Bushel. Address by Mr. Cobbin.

June 20, Mr. Sanderson, Student of Hoxton Academy, was ordained at Hoxton Academy Chapel, to the work of the Ministry in Newfoundland, in the room of the Rev. Mr. Violet, who unhappily was lost at sea, last autumn, while proceeding on a visit to his native land. The service was introduced by the Rev. Mr. Hooper, one of the Tutors at Hoxton Academy; Mr. Kent, of Gravesend, asked the questions, &c.; the ordination prayer was offered up by Mr. Simpson, Divinity Tutor of the Academy. Mr. Buck next delivered the charge from the exhortation, 'Be thou faithful unto death, and I will give thee a crown of life;' and Mr. H. Burder, Mathematical Tutor of Hoxton, concluded.

On the 20th of June a new chapel was opened, 40 feet by 30, at Sidmouth, Devon. Mr. Wilks preached

in the morning, from 2 Chron. vi. 18; Mr. Allen, of Exeter, in the afternoon, from Acts viii. 5; and Mr. Hill in the evening, from 1 Cor. i. 22, &c. Mr. Wilks has since supplied it for several weeks; and the congregations have been respectable. He is succeeded by his son, Mr. Mark Wilks, of Salisbury. As Sidmouth is a populous and increasing watering-place, we cannot but rejoice in the exertions that have been made to introduce a stated gospel ministry.

The Eastern Association of Independent Ministers in South Wales was held at Brychgored, Brecknock, June 19, 20. The Rev. Messrs. D. Davis, Swansea; J. Davis, Alltwen; A. Shadrach, Talybont; J. Griffiths, Machyulleth; W. Griffiths, Glandwyr; J. Miles, Rhosycaere; D. Davies, Llanbryi; Dr. Lewis, Llanywchllyn; D. Peters, Carmarthen, and Mr. Jones, Pontypool, engaged in prayer and preaching on this occasion.

July 10. The Independent Ministers in the county of Kent held their Annual Association at Sheerness. Mr. Vincent preached in the morning, from Col. iv. 5; Mr. Brackstone in the evening, from Rev. xix. 6; and Mr. Young on the preceding evening, from Heb. xii. 3. On this occasion the associated ministers and others present, voted Thanks to the different bodies who opposed Lord Sidmouth's Bill.

The Particular Baptist Meeting-house was re-opened, after an enlargement, on July 18. Mr. Surman prayed; Dr. Rippon preached; Mr. Simpson, Senior Tutor at Hoxton, concluded. In the afternoon Mr. W. Tomlin, formerly of Sandwich, was settled as Co-pastor with Mr. J. Sleap: Mr. Dawson prayed; Mr. Groser delivered the introductory discourse; and Mr. Hughes, of Battersea, preached. In the evening Mr. Cox, of St. Alban's, began; Mr. Clement, of Newmill, preached; and Mr. Millar concluded. The congregation was very numerous, and the prospect encouraging; but we are concerned to hear that Mr. Sleap is since dead.

July 30, was held the Second Anniversary of the Opening of the Baptist Meeting-House at Swanbourne, Bucks. Mr. Scraggs began the service; Mr. Shenstone, of London, preached from 1 Pet. i. 11. In the afternoon Mr. Gardner, of Potters Pury, from Ps. lxxii. 6—7; and in the evening Mr. Tyler, of Hoddesham, preached from Eph. vi. 14. Mr. Williams, of Waddesdon, and other ministers, engaged in prayer in the service of the day. — A very few years ago Swanbourne was quite a dark spot; but through the generosity and very active exertions of Mr. Dawney, of Aylesbury, the present place of worship has been erected. Mr. Collet is their stated minister, and there is a prospect of encrease.

July 31, a small Independent Chapel was opened at the village of Wilmcote, Warwickshire. Mr. Percy, of Warwick, preached from Isa. lx. 1; and Mr. Smith, of Alcester, from Matt. xviii. 20; Mess. Stokes and Whitehouse, of Stratford upon Avon, engaged in other parts of the service. — The Gospel has been preached here occasionally for eight years past; and more generally for the last two years. A church of eight members is formed. The poor inhabitants, and their neighbours, have exerted themselves to forward the building; but there remains a debt of about £140; for which they look to the Providence of God and the Religious Public.

Aug. 5. Mr. Charles Collins was ordained Pastor of the Particular Baptist Church at North Street, Knightsbridge. Mr. Keeble, of Blandford Street, introduced the service of the day by reading the scriptures, and prayer; Mr. Ivemy, of Eagle Street, asked the questions, and received the confession of faith; Mr. Chin, of Walworth, prayed the ordination prayer; and Mr. Upton, of Church Street, gave the charge from Titus ii. 7 and 8. In the afternoon Mr. Norris, of Bermondsey, began with prayer; Mr Shenstone, of Whitechapel, preached, 2 Sam. xviii. 27; and Mr. Oughton, of Paddington, concluded.

August 8, the Rev. S. Perrott, late a student at Hackney, was ordained over the independent church

at Topsham, Devon. Mr. Lawrie, of Budleigh, introduced the service; Mr. Winton, of Exmouth, delivered the introductory discourse, and asked the several questions; Mr. Cobbin, of Crediton, offered the ordination prayer; Mr. Allen, of Exeter, delivered the charge; and Mr. Pike, of Broadway, concluded. In the afternoon Mr. Gleed, of Teignmouth, prayed; and Mr. Wheaton, of Lyme, addressed the people. Mr. Wilks, of Salisbury, preached in the evening; and Mr. Stenner, of Dartmouth, prayed.

The Wilts Association will hold their next Half-yearly Meeting at Market-Lavington, on Wednesday, October 2. Mr. Berry is expected to preach in the morning a funeral discourse for the late Mr. Lewis, of Mere. Mr. Stevenson in the afternoon, Mr. Elliott in the evening.

The next Meeting of the Salop Association of Congregational Ministers will be held at Oswestry, Sept. 5th and 6th. This Association was formed in 1796, and consisted of four members, being the whole of the ministers of that denomination then in the county, though there are now 13. Some Students, and others, are also engaged in assisting the Association in Village Preaching; several Chapels have been erected, and new interests established.

In the course of the last year a new Chapel was erected in the borough town of Bishop's Castle, in the county of Salop, where ignorance of divine truth, and profligacy of conduct, have awfully prevailed, as they have also for several miles around it. On occasion of opening the place, two sermons were preached by Mr. Weaver, of Shrewsbury, and Mr. Francis, of Ludlow.—A new Chapel was opened, in the same year, at Prees, a populous village in the same county, where there is no other Meeting House. Sermons were preached by Mr. Weaver, of Shrewsbury, and Mr. M'Donald, of Drayton. The two chapels have cost 850l. They have united in one common interest, and intend to appeal to the benevolence of the religious public.

The Annual Meeting of the Surry Mission Society will be held at Tooting, on the 4th of September: the sermon by the Rev. J. Clayton, jun. Service to begin at eleven o'clock.

The next Half-yearly Meeting of the Associated Independent Ministers of Dorsetshire, will be held at Stalbridge, on Wednesday, Oct. 2. Mess. Rogers and Weston to preach.

Congregational Collections to the Protestant Society for the Protection of Religious Liberty.

	L.	s.	d.
Tottenham Court Chapel	77	10	6
Abingdon, Rev. W. Wilkins	6	0	0
Gamlingay, G. Capes	3	0	0
Barkway, T. Lowe —	3	3	0
Little Baddow, Steph. Morrell	7	0	0
Ogden, J. Hargreaves	4	0	0
St. Neot's, T. Morrell	4	5	0
Corfe Castle, T. Denny	1	17	6
Ebley, J. Brown —	6	5	0
Yarmouth, J. W. Beynon	31	0	0
Oakhampton, N. Newcombe	3	0	0
Church Str. Meet. J. Upton	10	0	0
East Bergholt, J. F. Cover	12	13	6
Welford, T. Hewit —	2	0	0
Horsham, J. Harm —	15	0	0
Bangor, A. Jones & R. Hughes	2	0	0
Lincoln, G. Gladstone —	6	0	0
Penzance, J. Foxell	5	0	0
Topsham, S. Parrott —	5	0	0
Gloucester, T. Thorn	1	18	6
——— W. Bishop	7	0	0
Waldgrave, Mr. Payne	2	6	6
Whithy, J. Arundel	6	6	0
Abingdon, J. Evans —	10	15	0
West Bromwich, J. Hudson	12	0	0
Coventry, J. Jerrard	37	0	0
———, F. Franklin	14	15	6
Havant, W. Skamp —	6	6	6
Chalford, T. Jones —	2	16	0
Woburn, Bucks, J. Harrison	10	10	0
Huddersfield, W. Moorhouse	17	0	0
East Barlow — —	1	10	6
Shephard's Market, S. Hacket	5	5	0
Cheshunt Collection	5	1	6
Harleston, T. Fisher	12	0	0
Marsden, Silv. Shaw	3	0	0
Lynn, J. Allen —	5	0	0
Wivelscombe, J. Buck	3	0	0
Sarum, M. Wilks	22	6	6
Winterbourn, by ditto —	13	6	0
Sudbury, J. M. Ray	21	13	0
——— Mr. Waring	3	4	0

Carnarvon, J. Griffith	L.	4	0 0
Pulhely, B. Jones	—	4	0 0
Bridport, J. Saltren	—	10	0 0
Founders' Hall, by Mr. Cook		10	0 0
Brenchley, T. Hall		1	15 0
Wintringham, W. Burn		3	13 6
Newbury, J. Bicheno		2	0 0
Mitchell Str. Meet. T. Powell		25	7 6
Woolwich, J. Bickerdike		16	1 0
Chichester, J. Hunt		6	5 7
Titchfield, Flower		1	10 0
Billericay, J. Thornton		6	12 6
Ipswich, E. Davies		2	11 0
Cheltenham, by B. Wells, Esq.		10	5 6
Poole, additional		0	5 0
Sutton Ashfield, T. Roome		3	0 0
Brighton Chapel	—	10	5 0
Malmsbury, D Bidmead		2	0 0
Westbury, Wilts, G. Phillips		2	0 0
Melbourn, Camb. W. Carver		5	5 0
Newport, Essex, Briant		8	0 0
Bassingbourn, S. Bull		6	0 0
Seven Oaks, T. Shirley		6	11 3
Beeston, T. Rogers		2	2 0
Chatham, addition. J. Slatterie		0	10 0
Howorth, Yorks. Miles Oddy		5	0 0
Over, Cambridges. G. Prudden		2	0 0
Fetter Lane, G. Burder		5	0 0
Deal, J. Vincent	—	4	0 6
Ashburton, J. Stout, & P. House		3	17 0
Plymouth, addition, Mr. Prance		0	12 0
Diss, W. Ward	—	3	0 0
Eye, ditto	—	2	0 0
Kingsland, J. Campbell		11	3 9
Earls Colne, G. Pudney		6	0 0
Portsea, J. Griffin	—	14	0 0
Hanover, E. Davies	—	2	7 0
Hpicome, P. Ramsay		2	0 0
Haslington, J. Heuchliff		2	0 0
Stansted, S. Percy	—	2	6 0
Beaumaris, J. Evans		1	0 0
Bridport, T. Howe	—	21	0 0
Sion Chapel, additional		7	17 6
Dunmow, R. Frost	—	11	8 0
Lutterworth, R. Hartley		10	0 0
Dartmouth, T. Stenner		2	0 0
Ilkeston, J. Shaw, W. Pickering		2	10 0
Tring Congregat. Seymour		6	0 0
Braintree, D. Pritchard		10	0 7
Margate, Zion Chapel		8	6 6
Elim Ch. Fetter La. A. Austin		10	0 0
Greenw. East La. Meet. G. Scott		3	13 0
Potters Barr Meet. A. Jackson		6	8 7
Dover Chapel, — Mather		3	14 6
Pinchbeck, J. Robinson		5	10 0
Portsea, J. Kingsford		2	0 0
Winchester, H. Tyler	—	2	0 0
Walworth, G. Clayton		10	10 0
Oxford, J. Hinton	—	9	15 0
Debenham, Owen	—	14	2 2
Thirsk, S. Neale	—	2	0 0
Brighton, T. Gough	—	9	11 6
Kingston, Mr. Knight	—	6	16 6
Grundisburgh, J. Thompson		80	0 0
Woodbridge, W. Seaton	—	13	14 0
Nether Sheffield, J. Dawson		3	18 9
Well Str. Hackney, G. Collison		13	5 0
Yardly, Hastings, Bateman		5	0 0
Hitchin, W. Williams	—	12	12 0
———, J. Geard	—	10	13 8
Lavenham, T. Hickman		4	12 0
St. Albans, W. Harris	—	2	10 2
Mile End New Town, G. Evans		20	0 0
Kensington Chapel	—	7	1 6
Buckingham, G. Scragge		3	5 0
Odiham, J. Messer	—	5	5 6
Dunkinfield, T. Bennett		3	0 0
Eynsford, Kent, J. Rogers		3	0 0
Bratton, Wilts, R. Edmondston		4	7 0
United Congregations, Hull		34	1 8
Horningsham, Wilts, J. Gould		1	10 6
Kingsbridge, Devon, various		3	0 0
Basingstoke, J. Jefferson		8	0 0
Launcester, R. Cope	—	5	0 0
Brixham, E. Daniel	—	2	0 0
Cymmer, Glamorgans. M. Jones		6	12 0
Llanharan, Noah Jones	—	1	8 0
Weedon Beek, J. Grouord		3	0 0
Town Sutton, S. Beaufoy		5	2 0
Forton & Ganstang, Grimshaw		10	0 0
Bridgenorth, Barber, Edmonds		8	11 2
Sunderland, W. Biggs	—	2	0 0
———— (Annual)	—	2	0 0
Bewdley, G. Brooks	—	1	0 0
Kingsbridge, W. Wilkins		3	0 0
Manchester, W. Roby		15	0 0
Barbican, T. Gore	—	10	0 0
Knutsford, J. Turner		2	0 0
Bamford, J. Gray	—	1	7 0
Rhayaden, D. Evans	—	1	0 0
Cayhack, D. Powell	—	1	0 0
Wem, P. Edwards	—	2	0 0
Bourt. on the Water, T. Coles		5	0 0
Friars Str. Chapel, Sibley		3	10 0
Fordham, D. Smith, Brentw.		3	16 0
Wandsworth, Elvey		4	6 0
Gainsborough, Hutchinson		3	0 0
Cluppenham, Spackman		2	0 0
Walton, Suffolk, Cowell		5	7 0
Bishops Stortford, W. Chaplin		10	0 0
Forton near Gosport, W. Tilley		1	3 9
Burnham, Westg. J. Crenk		5	5 0
Westbury, Upper Str. Meeting		4	0 0
Henley, J. Churchill	—	7	1 0
Treleach, Mor. Jones	—	9	1 0
Coggeshall, W. Blackborne		5	5 0
Penzance, Cornw. G. C. Smith		4	0 0
Sheffield Protestant Dissenters		22	9 6
Dursley Tabern. W. Bennett		5	10 0
Sutterton near Bost. J. Bessell		6	0 0
Framlingham, Suffolk	—	5	3 6
Bishopston, Wilts	—	2	2 0
Colnbrook, T. Rowles	—	6	4 2
Cannon Str. Ch. Manchester		3	0 0

☞ *Individual Contributors are omitted for want of room.*

ERRATA in former List. To Lymington Collection. *For* 'Rev. J. Davies,' *read* 'Rev. W. Giles.'

LONDON.

African and Asiatic Society.

VICE PRESIDENTS,
Lord Barham, Lord Calthorpe, W. Wilberforce, Esq. M. P. J. Stephen, Esq. M.P. T. Read Kemp, Esq. M.P.

July 19, the Society held their Annual Meeting at Free Masons' Tavern. After transacting the general business of the Institution, the Governors and friends dined together, W. Wilberforce, Esq. M. P. in the chair. A brief Report of the proceedings of the Committee for the past year was read, from which it appeared that the Society had been actively employed for the religious instruction and temporal relief of the untutored and distressed natives of Africa and Asia, and their descendants resident in London. Nearly 240 cases of deep affliction have been relieved during the past year. Upwards of 50 persons of colour have in the same time joined the Benefit Society, established by the Africans themselves; by the rules of which they are bound to attend the means of grace when able. The means of religious instruction have been attended in many instances with the happiest effects. The gospel has evidently been made 'the power of God to salvation' to not a few, while of others, good hopes are entertained. It appeared also to be the wish of the Society, to enlarge the sphere of their benevolence, by the adoption of such plans as may be commensurate with the wants and miseries of the natives of Africa and Asia in this metropolis.

A number of persons of colour, connected with the Society, and who dined in an adjoining apartment, were introduced to the company. Their appearance and their lively expressions of gratitude to their benefactors, and especially to the worthy Chairman, for his exertions in the cause of their enslaved countrymen, seemed to produce feelings of the deepest interest on the part of the company. Besides their own simple and fervent expressions of gratitude, Dr. Rippon, in their name, presented to the Chairman an address, expressive of their grateful sentiments to him and the other members of both Houses of Parliament who supported the Abolition of the Slave Trade. Mr. Wilberforce delivered a most eloquent and impressive speech, in which he modestly disavowed the credit which had been given him for his exertions; attributing the success chiefly, under Providence, to the co-operation of others, of whom two present were adverted to: James Stephen, Esq. M. P. and Zachary Macaulay, Esq. — Mr. Stephen also, with his usual manly eloquence, addressed the company, modestly expressing how little he felt was due to him for any co-operation he had given; and then adverted to the nature and objects of the Institution which had brought the company together, the excellence and importance of which he justly and feelingly described.

We rejoice to see the cause of the poor Africans, &c. at home espoused by such characters; and we trust the beneficial influence of this institution will continue to extend. Among the principal persons present, besides those named, we observed Lord Calthorpe and Thomas Read Kemp, Esq. M. P. Various persons, among whom were the Rev. G. Jerment, and the Rev. G. Greig, Secretary, addressed the company. The Meeting was altogether highly interesting, and, we should hope, affords a happy proof of the rising usefulness of this infant Society.

Subscriptions, we understand, are received by David Niven, Esq. Treasurer, 15, King Street, Soho; and Rev. G. Greig, Secretary, 25, New North Street, Red Lion Square.

AFRICA.

Projected Travels in the Interior. —A German, of the name of Routgen, a scholar of the celebrated Blumenbach, in Gottingen, has announced his intention to endeavour to penetrate into the interior of Africa, almost in the tract pursued by Mr. Hornemann, who, as he has not been heard of for nearly ten years, is thought to have perished in the enterprize. — This young

man is about 20 years of age; and seems to have obtained all that kind of knowledge which is particularly necessary for his purpose. He understands the Arabic language, is remarkably abstemious, and has accustomed himself to make raw flesh and insects his food. At Gottingen he submitted to circumcision, that he might appear to be a true believer in the Koran; and, in the character of a physician, travel thro' those countries where the name of a Christian would infallibly lead to slavery or death. In his peregrinations on foot through Germany and Switzerland, he always chose the worst lodgings and accommodations, to inure himself to hardships. In Germany and Paris he has collected a number of questions, proposed by the literati, relative to the unknown regions which he intends to visit. He means to endeavour to accompany a mercantile caravan from Mogador to Timbuctoo. —*Hamburgh Correspondenten, April* 17.

Mungo Parke.— By the arrival of the Merced, at Plymouth, accounts have been received which terminate all hopes which the friends of this enterprizing traveller had entertained of his being yet alive. The search which was made for him tended fully to confirm the accounts previously received of his dissolution. It seems that the immediate cause of his death was a fever, occasioned by the hardships he had endured. He expired in the hovel of an old negro woman.

NEGRO SHIP.

To those who rejoice in the Abolition of the Slave Trade, the following article, taken from the public newspapers, will afford no small gratification. They will hail, with delight, the progress of civilization and commercial intercourse among men, who were, till lately, bought and sold as brutes: —

The brig Traveller, lately arrived at Liverpool from Sierra Leone, is perhaps the first vessel that ever reached Europe, entirely owned and navigated by negroes. This brig is owned and commanded by Paul Cuffee, the son of Cuffee, a negro-slave, imported into America. Her mate and all her crew are negroes, or the immediate descendants of negroes. Capt. Cuffee is about 56 years of age; has a wife (a negress) and six children, living at New Bedford, Massachussets, of which state he is a citizen. When Capt. C.'s father (who had acquired his freedom) died, he left a family almost unprovided for; but he (the son) laboured hard to support them. He began trade in a small boat; and after a while, almost by himself, built a larger vessel; in which he worked some years with assiduity. Having met a person wishing to impart some knowledge of navigation, his ideas were enlarged; and with his prospects he enlarged his efforts to succeed. Happily for him and his family, his mind received religious instruction from the Society of Friends; and he attached himself to that respectable body, adopted their dress and language, and is now a worthy member of their community. When Mr. Clarkson's celebrated History of the Abolition of the Slave Trade fell into his hands, it awakened all the powers of his mind to a consideration of his origin, and the duties he owed to his people. With the view of benefitting the Africans, he made a voyage to Sierra Leone, and with the same object has come to England. Capt. Cuffee is of an agreeable countenance, and his physiognomy truly interesting: he is both tall and stout, speaks English well, dresses in the Quaker style, in a drab-coloured suit, and wears a large flapped white hat. — He is coming to London to confer on his favourite topic with the Directors of the African Institution.

FRANCE.

The proceedings in the ecclesiastical synod lately held at Paris, have been kept out of the public papers; but it is asserted that this reverend assembly, on account of the freedom of some of its discussions, was suddenly broken up by

the mandate of Buonaparte; and eleven of the Bishops were sent prisoners to the Castle of St. Vincennes. It is also reported that the Pope has been removed by order of Buonaparte, from Savona, in the Genoese territory, to Tortona, a strong place of Piedmont.

Vaccination, or Cow Pox.

The Board of the National Vaccine Establishment have made a Report of their Proceedings during the year 1810; which has been printed by order of the House of Commons; from which it appears that the Surgeons of the nine stations established in London, have vaccinated during the last year 3,108 persons, and that 23,362 charges of vaccine lymph have been distributed to various applicants from all parts of the kingdom; being one third more than in the year preceding.

They also report, that no case of failure has occurred, in any individual vaccinated by the Surgeons of these stations, since the commencement of this Establishment; that the few instances of failure, submitted from other quarters to the investigation of this Board in the last year, have been asserted without sufficient proof; that such reports of failure as have been received from the country, have been ascertained to rest upon imperfect evidence.

They state the favourable result of Vaccination in the Royal Military Asylum for the children of Soldiers, and in the Foundling Hospital. In the *former* of these charities, Vaccination was introduced in the year 1803; and during seven years, this institution, which contains more than 1100 children, has lost but *one* by small pox; and that individual had not been vaccinated, in consequence of having been declared by the mother to have had the small pox. In the *latter* institution, *no* death has occurred by small pox since the introduction of Vaccination in the year 1801; from which period every child has been vaccinated on its admission to the charity; and in no instance has the preventive power of Vaccination been discredited, although many of the children have been repeatedly inoculated with the matter of small pox, and been submitted to the influence of its contagion.

They also state, that similar success has attended the practice of Vaccination at the Lying-in Charity at Manchester, where, in the space of nine years, more than 9000 persons have been effectually vaccinated; and, by a report from Glasgow, it appears that, of 15,500 persons who have undergone vaccine inoculation in that city, during the last ten years no individual has been known to have been subsequently affected with the small pox.

The Board then proceed to state the number of deaths from small pox, announced in the bills of mortality of the year 1810, amounting to 1,198; which, although great, is considerably less than it had been previously to the adoption of that practice. — They are persuaded that this mortality has arisen from contagion having been propagated by inoculated persons, of the poorer class, whose prejudices against Vaccination are kept alive by false and mischievous hand-bills, denouncing various imaginary and feigned diseases against all those who have undergone Vaccination; and the Board have reason to believe, that these bills are issued by persons who derive emolument from small pox inoculation.

It appears from extensive correspondence, that in the principal country towns, gratuitous Vaccination of the poor is practised on an extensive scale: that, among the superior classes of society in the country, Vaccination is very generally adopted; and that the prejudices of the lower orders appear to be gradually yielding to a conviction of its benefit.

The information received from Scotland, is of a very favourable nature. The practice of Vaccination there, is universal among the higher orders of society; and that, in the opinion of their learned

bodies, the mortality from small pox has decreased, in proportion as Vaccination has advanced.

The Reports of the Vaccine Establishment, instituted at Dublin, state, that Vaccination continues to make progress in that city, and in Ireland generally; and that the prejudices against it are subsiding.

Very favourable accounts have been received of the progress of Vaccination in India; the ravage of small pox has been repeatedly prevented, and the disorder exterminated in the island of Ceylon.

The Board declare their unabated confidence in the preventive power of Vaccination; that the local and constitutional maladies, which frequently follow the small pox, rarely (if ever) succeed to Vaccine Inoculation; that it produces neither peculiar eruptions, nor new disorders of any kind; and that they are of opinion, that by perseverance in the present measures, Vaccination will in a few years become generally adopted.

Signed by
L. Pepys, President.

Vaccination. — An ordinance has been received in Bavaria, which obliges all parents to vaccinate their children before they are three years of age, or pay a fine, which increases with the age of the child. This measure, rigorous as it may seem at first, has almost banished the Small Pox from that country, where formerly it was very destructive.

The New Rupture Society (instituted in 1804) have lately circulated a short account of their progress; in which it appears, that they have relieved, since their commencement, 2190 persons afflicted with *hernia* and *prolapses*. The Governors have notified to parochial officers, conductors of charitable institutions, &c. that the benefits of this Society are extended to all parts of the kingdom, provided exact descriptions of the cases, with proper measurement of the patients, be sent *by any subscriber* (post paid) to W. Blair, Esq. Surgeon, No. 69, Great Russel Street, Bloomsbury. Subscriptions are received by the following bankers:— Mess. Hoare, Fleet Street; Fuller and Co. Lombard Street; and Ransom and Co. Pall Mall.

Aberdeen Female Servant Society.

A Society has been established at Aberdeen, composed of female servants, who, by subscribing small sums quarterly, are raising a fund for promoting the diffusion of the Scriptures. They have already collected £49. 9s.; £20 of which has been given to the Edinburgh Bible Society. This Society was first formed in August, 1809; and consists at present of 110 members. — Surely, it is a token for good, when a love to the Bible, and a zeal to promote its diffusion, thus actuate all classes of people among us. — The Bible is Britain's best bulwark!

St David's. — The present Bishop of St. David's (Dr. Burgess) discovers a most laudable zeal to promote the cause of religion in his diocese. The establishment of a College, or Seminary, for training up young men for the church, is a special object of his attention. Another object is the support of Superannuated Curates. Subscriptions are also raised for the distribution of religious Tracts, — for giving premiums for Essays on certain subjects, — and for the Proficients at Grammar Schools, in Hebrew, &c.

Among the subjects of the Essays proposed for the present year is the following: — An Essay on Conversion, and on the three following questions: — 'Whether a minister of the Church can be an unconverted professor of Christianity? What are the marks of unconversion in a minister of the Church? What are the means most likely to excite in the mind of a minister (if such can be) a sense of his unconverted state.' A premium of ten pounds will be given by a friend to the Society for the best Essay on this subject.

Subscriptions for the College, Library, &c. received by Messrs. Hoares, Bankers, Fleet Street; and by the Rev. T. Pryce, Carmarthen.

DEATH
OF
THE REV. T. SPENCER.

It is with much concern that we relate the particulars of this painful event, which has excited a sensation at Liverpool, and in the religious world in general, which has been seldom equalled.

In January last Mr. S. took an affectionate leave of Hoxton Academy, from these words: 'None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy.' Little, however, did his friends think that his course would prove so short. — At Liverpool he commenced his stated labours on the first Sabbath in February; and so acceptable were his services, that 'crowds attended, and crowds went away who could not gain admittance within the walls. Never was such a spirit of hearing (says a correspondent) in this great, wicked, place before.' In consequence of this, a considerable subscription was entered into for the erection of a New Chapel on a large scale, 96 feet by 65; and Mr. S. laid the first stone, April 15, in the presence of 5000 persons.

June 12th he was ordained; Mr. Hordle, of Harwich (with whom Mr. S. had resided the year preceding his admission at Hoxton) gave the charge, and is said to have used the following expression, which has unhappily proved prophetic: 'Your ordination service may be only a prelude to your funeral service.' On this occasion Messrs. Evans (of Stockport) Fletcher, Cockin of Hallifax, and Steil, engaged in the different parts of worship. The service was performed in Mr. Medley's Chapel, as being larger than Mr. Spencer's.

On August 4th, the Sabbath preceding his death, Mr. S. preached twice, and administered the Lord's supper. His discourse on this day made particular impression on his congregation; and we have been favoured with a few particulars. The morning service was founded on these words: 'I have loved thee with an everlasting love, and therefore with loving-kindness have I drawn thee.' He shewed that the people of God were drawn, 1, To his throne;—2, To his cross;— 3, To his church; and that all was the effect of loving-kindness. At the ordinance, his address is said to have been uncommonly striking; and in the evening, he preached from 'One thing is needful, and Mary hath chosen that good part,' &c. Communion with Christ, and Mary's happy choice, were considered as the leading ideas of the text; and in his conclusion, he made a forcible appeal to his auditors, particularly his young friends, on the importance of immediate decision on the side of Christ. On this occasion, he said it might not be long before he should meet them at the bar of God; and that, if the salvation of Christ were not accepted by them, he must be constrained to bear witness against them. The effect (says one of his hearers) which this remark produced, was wonderful. The solemnity which impressed the minds of the audience was visible in their countenances; and the remembrance of it will, it is to be hoped, never be forgotten.'

At supper the same evening, he was unusually cheerful; and when the conversation turned upon sudden death, he expatiated on the delightful change to the believer. These things are not mentioned however to intimate that he had any particular premonition of his sudden death, — but to shew that he lived as every Christian, and especially every minister, ought to live, in the habitual sense of the uncertainty of human life.

On the Monday morning he recited Cowper's celebrated hymn, — 'God moves in a mysterious way,' &c.; and little more than half an hour before he left this world of sin and sorrow, in conversation with a young person but just admitted into his church, he resumed the subject of his discourse on the preceding evening, conversed on the happiness of communion with Jesus, and strongly recommended closet-prayer. About eleven o'clock he left home, and went down to the beach, and talked with a person who had just left the water, on the best place to bathe in. He walked in to his middle, and meeting another person, consulted him also; then walking in breast high, plunged to rise no more! It is difficult to account for the immediate cause of this catastrophe. It has been supposed that it might be occasioned by the declivity of a rock suddenly sinking about 18 inches; by this means it is supposed he lost his standing, and was not able to recover, though he could swim a little. The last person to whom he spoke, swam to his assistance; and Mr. Smith of the Pottery, ordered out two boats, and went with several of his servants to seek the body, which after a search of about 50 minutes, was found by a gentleman who plunged in for that purpose, but a few yards

from the spot in which he first sunk. By the time he was brought to shore two surgeons were waiting, another medical gentleman arrived at the moment, and three others soon after. All the water being first discharged from the body, it was then wrapped in flannel, and removed to the house of Mr. Smith (above mentioned) where all possible means were used for its resuscitation, and persevered in till about five o'clock in the afternoon,—but alas! utterly in vain!

Thus prematurely was this amiable youth removed from scenes which promised very extensive usefulness, and every earthly comfort, and consigned to the cold embrace of Death before he attained the age of 21. It was not three months since he pronounced the funeral oration for his friend Mr. White, of Chester, formerly of Hertford, where Mr. S. used to attend his ministry, and where his parents survive to mingle the tears of parental affection with the public grief.

The high esteem in which Mr. Spencer was held in Liverpool, may be seen in the following account of his funeral, received from one of the members of his church.

'Nothing in Liverpool (says he) ever excited so much public attention as the death of this excellent young minister. This is confirmed by what took place at his funeral on Tuesday morning (August 13). All the streets, from his late residence to the chapel-yard, were crowded with people, the windows of every house full; and when the procession arrived in sight, you might almost have walked on the people's heads. I can compare it to nothing but Lord Nelson's funeral in London. Seven medical gentlemen, and twelve ministers went first, — four on each side the corpse. Mr. Spencer's brother followed it; but he was so deeply affected, that he could not walk without assistance. All the gentlemen of the congregation followed *. A solemn and impressive oration was delivered by the Rev. Joseph Fletcher of Blackburn, who had preached on the preceding Sabbath to the afflicted congregation; and Messrs. Charrier, Stennett, Lister, and May, engaged in prayer, &c.

On Thursday evening (August 5) this striking event brought together an immense congregation to Hoxton Chapel, London; where the Rev. Henry Burder, one of the tutors of the seminary, delivered an energetic discourse on the occasion, from Psalm xc. 12. 'So teach us to number our days, that we may apply our hearts to wisdom.' This discourse, including a narrative of Mr. Spencer's life, and a solemn address to the students, is printed by particular request.

It was impossible, however, for this spacious chapel to contain the multitudes that came together; Mr. Buck, therefore, Secretary of the Academy, addressed a great congregation in the adjoining garden. These united testimonies of public esteem for eminent piety and talents, cannot but afford pleasure to reflecting minds. They shew that, however the ministry of the gospel may be despised by some and opposed by others, it is duly appreciated by very many, who 'know the joyful sound, and esteem very highly in love, for their works sake,' those preachers of the word who, like Mr. Spencer, are 'burning and shining lights' in a benighted world.

WICKHAM-MARKET,

SUFFOLK ASSIZES.

The King v. *Churchyard and others.*

THE criminal information granted by the Court of King's Bench against the persons engaged in the unprecedented and riotous proceedings outside of a Meeting-house for Protestant Dissenters, at Wickham-Market, in this county, in order to prevent their religious worship; and another prosecution under the Toleration Act, for disturbances practised in the same Meeting, were expected to be tried at these assizes, and had excited just and universal interest. Public expectation was, however, happily disappointed; for we learn with pleasure that the persons who had been concerned in those disgraceful irregularities, being convinced of the impropriety of their conduct, apprehending the probability of their conviction, notwithstanding the delusive promises by which they had been stimulated and encouraged, and anticipating severe punishment, tendered their apologies to the Dissenting Gentlemen by whom they were prosecuted, and offered to withdraw their pleas of Not Guilty, to acknowledge their guilt on the Rolls of the Court, to enter into recognizances for their appearance to receive judgment whenever required, and for their intermediate good behaviour, and to present

* Another letter says, his funeral was attended by 30 ministers, 400 laymen, and 20,000 spectators.

them with two hundred guineas, to be appropriated at their discretion. Our pleasure was augmented when we learnt that the Prosecutors, with a liberality worthy the religion they profess, disdaining to manifest any vindictive perseverance; and perceiving that all the legitimate objects of their interference would be thereby obtained, received the proposal with promptitude, and granted the request. The Defendants having therefore confessed their guilt, entered into recognizances, and paid the penalty; no further proceedings will be adopted, unless interruptions of the devotions of the Dissenters should be renewed. We also understand, that the Prosecutors, on the recommendation of the New Society for the Protection of Religious Liberty, intend to present the fine they have received to two or more public charities in this or the adjoining county, as an additional demonstration that they have been totally uninfluenced by any mercenary or party motives; and they hope that even those who are most hostile to their principles will admit, that they have acted with that nationally characteristic magnanimity which would resist aggression with energetic firmness, but would disdain to offer molestation to any prostrate foe.

Poors' Rates.—It is well known to the public at large, that a serious design is entertained by many parishes, both in town and country, to levy the Poors Rates on Chapels and Meeting Houses. An inhabitant of the parish of Christ Church, Surry, lately appealed against the rate made in that parish, because the rate did not include Surry Chapel. The appeal was heard at the Guildford Sessions, July 19. Mr. Spankie, counsel for the apellant, paid many compliments to the eloquence, diligence, and success, of Mr. Hill; but these were only for the purpose of shewing how formidable a thing Methodism is become: he was of opinion that 'the present prevailing and increasing system of Methodism existed for the ultimate and final destruction of the Church of England:' he argued, therefore, 'that the broad and splendid river of Methodistical benevolence should not be allowed to overflow the country, by draining the little rivulets that should nourish and support the Established Church.'

But the anti-methodistical eloquence of Mr. Spankie did not prove effectual in this instance; for the Court were of opinion that the property of Surry Chapel was not sufficiently vested in Mr. Hill, to enable the parish to make the rate on him The appeal was therefore dismissed; but it is supposed it will be made on other persons concerned for the Chapel.

Many other places of worship have already been assessed; and as the measure seems likely to oppress the Methodists and Dissenters, we doubt not that the persecuting spirit, roused by Lord Sidmouth's bill of restrictions, will avail itself of the utmost rigour of the law in all such cases. We hope, ere long, by the assistance of our legal friends, to state this subject fully to our readers.

Licences.—We hear with concern that a respectable preacher was lately refused a Licence at Portsmouth, and that other preachers also, in different parts of the kingdom, have been rejected by the magistrates. We trust that the Societies instituted for the Defence of our Religious Liberties will prove the utility of their establishment, by taking up some of these cases, and prosecuting them with vigour.

☞ *The Widows Donations in our next.*

MISSIONARY COLLECTIONS, &c.

Collections by the Rev. D. Bogue, during a Tour in Scotland, &c.

		£	s.	d.	£	s.	d.
Edinburgh, Rev. Mr. Johnston's	Chapel	12	0	0			
—— Mr. Thomson's	ditto	26	10	1			
—— Mr. Aikman's	ditto	32	0	0			
Thistle Street,	ditto	13	1	6			
Rev. Mr. Lothian's	ditto	10	0	0			
—— Mr. Hall's	ditto	6	10	1			
—— Mr. Smith's	ditto	34	11	6			
Leith . . .		10	15	0	145	8	2

	£	s.	d.
Brought over	145	8	2
Dundee, Rev. Mr. Russell's Chapel £22 1 0			
—— Mr. Black's ditto 13 7 1 ——	35	8	1
Tealing	8	10	0
Arbroath	6	0	0
Montrose	13	3	0
Brechin	3	10	6
Aberdeen, Rev. Mr. Phillips £51 0 0			
Missionary Society there 60 0 0			
Praying Society near there 3 0 0 ——	114	0	0
Huntly	8	1	6
Banff	6	8	6
Elgin	6	11	6
Forres	4	18	2
Nairn	4	0	0
Inverness	22	12	6
Coldingham	8	1	0
Donation by a Lady	100	0	0
Ditto by a Lady	5	0	0
Ditto by a Lady in Edinburgh	1	1	0
A Friend at Nairn	1	0	0
Donations from sundry Friends	20	10	0
Total of Receipts in Scotland	513	13	11
Berwick, Rev. Mr. Thomson's £17 0 0			
—— Mr. Blackwall's 27 2 6 ——	44	2	6
Donations at York	3	3	0

	£	s.	d.
Total, Collections, &c. by Rev. Mr. Bogue	560	19	5

Collections in Scotland, &c. by the Rev. Dr. Collyer.

Glasgow, Rev. Mr. Wardlaw £41 5 5			
—— Mr. Ewing 100 0 7 ——	141	6	0
Paisley, Rev. Mr. Smart	40	9	3
Falkirk, Rev. Mr. Belfrage	24	0	0
Stirling, Rev. Mr. Smart	40	0	8
Greenock, Rev. Mr. Wilson	45	0	0
Largs, Rev. Mr. Leech	14	9	3
Irvine, Rev. Mr. Campbell	13	1	0
Kilmarnock, Rev. Mr. Jeffreys	22	13	10
Dumfries, Rev. Mr. Dunlop £10 1 1			
Ditto, Missionary Society there 12 0 0 ——	22	1	1
Whitburn, Contributions of a few Friends there, by Rev. Mr. Browne	3	0	0
Legacy by late Mr. Gillespie, Farmer, near Down, Perthshire, by Mess. Gilfillan, Smart, and Fletcher	17	3	11
Carlisle, Rev. Mr. Henderson, including a Subscription from a Lady at Dumfries £6 6 8			
Kendal Methodist Chapel 6 16 0			
—— Independent ditto 15 13 0			
Donations 1 6 6			
—— 23 15 6 ——	30	2	2
Total Collections, &c. by Rev. Dr. Collyer	413	7	2
Northern Missionary Society, by the Rev. Mr. Angus M'Intosh	100	0	0
Rev. Charles Hyatt and Congregation, London	21	0	0
A Friend, by Mrs. Hill	1	0	0
Addition to Collection made at the Rev. Mr. Winton's, Chard	6	0	0
A Friend, by the Rev. Mr. Fletcher, Blackburn	1	1	0
Friends at North Shields, by Mr. Miller	2	0	0
An Uttoxeter Friend	2	0	0
Collected at Union Chapel, Islington, Mr. Lewis and Dr. Collyer	91	7	0

*** The names of Individual Donors and Subscribers are printed in the Annual Accounts of the Society; but not in this Magazine. — The Collections during a Second Tour of Mr. Townsend, and the Contributions from Cumberland, &c. are unavoidably deferred.



4

Revd. Daniel Griffith.
Long Buckby.
Northamptonshire.

Published by T. Williams, Stockbridge Court, Oct. 5. 180.

THE
EVANGELICAL MAGAZINE.

OCTOBER, 1811.

MEMOIR
OF
THE LATE REV. EBENEZER WHITE,
OF CHESTER.

[*Concluded from our last.*]

We have already adverted to a feature in the character of Mr. White, which gave at times a mournful complexion to all his feelings, and naturally tended to form many of those peculiarities which directly, or indirectly, undermined the peace of his mind. It cannot be said that 'Melancholy marked him as her own,' because this would have been obviously incompatible with the discharge of the principal duties of his station; but to a melancholy view of things affecting himself in any way whatever, he was invariably prone. He had the unhappy faculty of too often creating around him an atmosphere of clouds and darkness. 'In this tabernacle he groaned, being burthened:' but though feelings so tremendously agonizing were by no means habitual, yet their excitement at any period, was too evident an indication of the gloomy propensity of his mind. It is a part of the mystery of Providence, which eternity alone can explain, that some of the most devoted and eminent saints should have been permitted to undergo the most tormenting apprehensions of their character and destination. There were several striking points of resemblance between Mr. White and Cowper, — 'The once mournful, but now glorified bard.' Alike in their religious principles, their nervous habits, their intense filial affection, and the gloomy impression of their views, they both found their greatest alleviation in the gospel of Christ; and soothed the sorrows they felt by the tranquillizing exercises of Poetical Composition *. Reli-

* No comparison as to Poetical Talent is intended by this allusion. *Quis post Jovem?* Amongst the papers of Mr. White there has been found a great variety of Miscellaneous Compositions, in Prose and Verse. Many of the Poetical Articles discover a taste highly refined, and consecrated to the best of purposes; and occasional effusions of genius, far above that mediocrity of talent which obtrudes on the world so much vapid Prose in the shape of Rhyme. The modesty of Mr. White would not permit him to publish any of his Poetical Compositions, though the circle of his friends was often gratified by perusing them. It is intended to make a Selection of the best pieces for publication, with a prefixed Memoir of his Life, Extracts from his Correspondence, and some valuable Theological Articles, found among his manuscripts. — The volume is expected to appear in the course of the present year.

gion was not the cause of their dejection; from constitutional temperament they were prone to indulge it, and it became, in some measure, necessarily modified by the influence of their principles; but its existence was in spite of them, and not their natural consequence. Gloomy as they were, they would have been much more so, but for the cheering consolations which, at intervals truly lucid, animated and sustained their minds.

These remarks will enable us to understand some passages which we shall now select from his correspondence, and which will serve to develope the peculiarities of his character in a more interesting manner than any expanded account of them. They will discover the piety, humility, and resignation of his heart, amidst all the sorrows he endured. In a letter to his father he says, 'Give me a commodious study, and a few necessaries, and I can prosecute the high business of my station with pleasure and profit. God is pleased to continue to me the faculties of reflection and meditation, and I am enabled to deliver his word in public to the edification and comfort of his people. These things make a great demand on my gratitude; and while I relish the truths I utter, and behold their renovating effects on others, *with these* I hope I shall be contented. May I ever keep the end of my calling in view, and at length receive the reward of a faithful servant! In another of a later date, to his mother, he thus writes: 'If I had any thing new or interesting I should be happy, and eager to make it known. The ordinary goodness of God, indeed, is enough to astonish every heart that knows itself; and it is lamentable that the mercies of God should be unobserved, merely because they flow in such constant succession! I am aware that the 'calm I now enjoy may possibly be only the commencement of a new series of disasters.' If so, I hope I should, 'in patience possess my soul,' and 'commit my way to the Lord;' but nothing in my nature generates such a hope; feeble, sinful, and constitutionally melancholy, without refreshments from the Fountain of Mercy I should sink under a despondency, to which many vigorous minds have fallen a prey.'—In a subsequent letter he says, 'The best news I have to communicate is, that the Lord strikes me off every creature-dependence, and obliges me to live upon himself.' You know that in some respects 'I have been sore broken in the place of dragons.' Indeed, every place has been to me, more or less, a place of trial. I think that now I have more insight into the design of the general and particular dealings of God with me than ever. I certainly see that the creature is not to be my heaven, — that God is aiming to bring me down at his feet. He makes me learn that I have nothing wherein to glory. May every lesson sink deep, and make me truly wise to salvation! You are not to interpret this as if any thing unpleasant

had arisen in my connexions here. I believe I am respected far beyond what my real worth deserves, by all whose opinions are worth regarding.'—About a year before his death, referring to his birth-day, in a letter to his mother, he thus expresses his distressing feelings: 'The day on which yours is dated, is always with me a day of serious reflection, deep humiliation, and sometimes painful anxiety. You brought me into a sinful and distressing world; and, as the day returns, I often ask myself, Shall I live to see another? What will be the end of my hapless, fruitless, sinful life? I have known moments not a few, wherein I have deeply regretted that ever I was born; but we should endeavour to improve life, and not repine at it. We should learn to cast our care upon Him. Too often we suffer our sorrows and perplexities to obscure our views of the Divine Character; but let us consider *that* as an artifice of Satan, or an erroneous and miserable prejudice, which tends to lower our opinion, or relax our confidence in the wisdom, justice, and goodness of God.'

'Every affectionate relative,' say his brother Walter, 'will feel interest in the following passage. Referring to his farewell interview with his mother, when he left London for the last time in 1810, he thus wrote to her: 'Our parting was quite as ceremonious as it should have been,—it was sanctified by prayer; though you said little, I could read your feelings; and instead of suspecting coolness, I saw and felt in your last look, what all language had in vain attempted to describe.'

Our deceased friend, in conformity with the custom of modern times, preached regularly three times on the Lord's Day, with the exception of the Sacramental Sabbaths; and once on a week-day evening. He also frequently preached in the neighbouring villages; in which his services were peculiarly acceptable and successful. On the well-known Jubilee Day in 1809, after preaching on that memorable occasion an excellent and appropriate sermon in his own place, he walked from Chester to Sattenhall. He partook of no refreshment; and, after a fatiguing journey, preached to a crowded audience in a confined place of worship. The exertion proved excessive, for his body was unfitted to sustain it; and the writer of this account has heard him declare, that *he never was himself afterwards!* The first intimation which his family received of his last illness, was sent in a letter to his mother, about a year after the event referred to:

'My dear Mother, *Irish Sea, Oct.* 4, 1810.

'You willbe surprized at receiving a letter dated from such a place and wonder what duty could call me to the great deep.—So it is,— I am afloat in the vast channel that divides Ireland from Great Britain; the occasion I am not very willing to disclose. For more than three months since, I have found myself absolutely incapable of public duty more than twice a

day. On the Monday, and even on the Tuesday, I used to feel not only languid, but full of pain. At this time I caught a cold; which, availing itself of my dreadfully low and nervous state, took away my voice, and left a stubborn cough in its place. One of the first physicians in Chester happened to fall in with me at the side of a sick bed; it was a small, close, dark room; he took me out into the passage, and told me, he had previously determined to call upon me, judging, from my very sickly appearance, that I was getting into an alarming way. He remonstrated with me for visiting a sick chamber, and inhaling the breath of a dying person, myself being almost in that state. He called at my house, and made himself more fully acquainted with my case. This induced him to go to the principal people of the church, telling them, that if they valued my life and ministry, or wished not to be guilty of my death, they must dispense with my services for a month or more. They have accordingly found supplies for nearly three months; and, alas! I am yet no better! Sea-air is strongly recommended; so I have taken a place in the Dublin packet, and am now rocking between Liverpool and the Irish shore. I have not been sea-sick, so that the end of my journey is not answered. The voyage has been rendered unpleasant by the character and discourse of the company; — not a serious person on board! All profane swearers! — and some disposed to ridicule me; because my appearance is grave, and my spirits are not equal to theirs!'

On his arrival in Dublin he was introduced to a pious and respectable family; where he was most kindly received, and treated with all that Christian generosity and tenderness which are so highly ornamental, and shed upon the character of our religion its brightest lustre.

Mr. White returned to Chester on the 20th of October, rather worse than better; and under the influence of that depression which was ever his greatest enemy, wrote as follows to his mother: — 'In addition to my bodily evils, I am the subject of great darkness and stupidity of mind. I can hardly think on divine things, or indeed any thing, for my mind is as feeble as my body. I have, however, sense enough left to hear some awful voices in this rod. God seems to say, "Who sent you into my vineyard?—What hast thou to do, to declare my statutes? — Give an account of thy stewardship! — Cast out the unprofitable servant! — Let another take his office!"— I have many other dismal impressions; and my confidence is far too weak to efface them. My only hope is the broad ground of gospel declaration, as that, — 'Christ came to save sinners! — His blood cleanseth from all sin! — He is able to save!' &c. And sometimes, but very rarely, I have a humble hope that God intends to save me, though it be as by fire. —

May you enjoy the most cheerful confidence and nearness to God!'

From this period no rational expectation was entertained by any of his friends of his recovery; and all his letters to his affectionate relatives in London, express his own apprehensions of what would be the inevitable result. In most of them, alas! may be traced the gloomy dejection of his mind; yet occasionally are intermingled the pious aspirations of his soul, and expressions of confidence, which intimate, that still he was 'looking for the mercy of our Lord Jesus Christ unto eternal life.' The writer of this brief memorial, when he saw him for the last time, was inexpressibly grieved to witness the melancholy facility which he appeared to possess, of interpreting almost every scriptural passage that could be quoted, to increase the unhappy feeling which was so predominant in his mind. Having lost, by the gradual encroachments of a nervous consumption, his accustomed vigour of thought, he seemed to sink at times into unutterable sorrow; but now and then he recovered from these seasons of despondency! — Hope shed its glimmerings across his path, and he would assume the tone of cheerfulness and consolation. — Departed spirit, now amongst the just made perfect! thy last enemy is destroyed; — every tear is wiped from thine eyes, and the days of thy mourning are ended! Thy sun shall no more go down, for the Lord shall be thine everlasting Light!

A few weeks before his departure he sent in his resignation of the pastoral office; and appears to have entertained some thoughts of visiting London, and closing his eyes amongst his relations. Such was the wish he expressed in his last letter to his brother Walter. It was the last he ever wrote; for the day after its arrival in London, information was received by the afflicted family, that their suffering and beloved relative had entered into his rest.

The ministerial qualifications of Mr. White were above the ordinary standard. He knew the Scriptures well, and brought from the sacred treasury 'things new and old.' His mind was enlarged by extensive reading;—and nothing of the bigot ever appeared in his discourses. His sentiments were Calvinistic, though his preaching never savoured of that school of theology which confines itself to a few favourite topics, and neglects other parts of the 'counsel of God,' equally true and important. It was his aim to be no wiser than the Scriptures, and to exhibit the doctrines of the gospel in their just and natural connections. Mr. White was a practical preacher, and failed not to enforce the holy tendencies of evangelical truth. In social converse, when some little peculiarities (for which his nervous habits easily accounted, in the estimate of candour and friendship) did not unfit him for enjoying himself, he was affable, communicative, and instructive; and he has often enlivened

the circle of friends by his piety and information. His talents in composition were accurate and ready; and he especially excelled in epistolary correspondence.

The nature of Mr. White's disorder necessarily prevented him from exemplifying in his last illness, to that extent which could be wished, the consoling and supporting influence of evangelical truth; but though he never expressed the sentiments of rapturous confidence, it pleased God to abate the violence of those doubts and fears by which he had been so often tormented, and to enable him to 'commit his soul into the hands of Jesus Christ.' One of the last expressions which fell from his faltering lips was, 'He is able!' Before his death he often wished that, if it were the Lord's will, he might not lose one Sabbath by his affliction, and that he might enter into his rest on that sacred day. His submissive desire was gratified! On the last Lord's Day in April, he went to the chapel in the morning. As he was returning, one of his friends expressed his regret at seeing him in so very weak and debilitated a state, and gently remonstrated with him on his venturing out of the house. 'Do you think,' replied he with considerable animation, 'that I will ever desert the house of God? No, no, it is the house of God; and while I can, I will attend it.' The following Thursday he was out for the last time; and the next Sabbath, May 5, 1811, 'early in the morning, as it began to dawn,' he commenced the service of an eternal Sabbath in the heavenly temple.

His remains were interred in the burying-ground adjoining the chapel, on Tuesday the 14th of May. An immense concourse of spectators, and a long train of mourning attendants, testified the respect in which he was held. Six ministers of various denominations resident in Chester, were bearers of the pall; and nine pastors of congregational churches attended on the occasion. The Rev. Mr. Charrier, of Liverpool, read appropriate portions of Scripture and prayed; the Rev. Mr. Spencer, of Liverpool, delivered the oration at the grave; and the Rev. Mr. Fletcher, of Blackburn, preached the funeral sermon, in the evening, from 2 Cor. iv. 7. On succeeding Sabbaths, in the same month, similar testimonies of affectionate regard were paid to his memory by the two last-mentioned ministers, at their respective places of worship, expressive of their mutual attachment to one who sustained towards each of them the relation of pastor.—May 'the Lord God of Elijah' be their God!

THE MISSIONARY'S FAREWELL.

Mr. Editor,

Allow me, my dear Sir, ere I finally leave my native land, the privilege (through the medium of your widely extended Miscellany) to take a final adieu of my country, and of

my acquaintances and Christian friends in particular. The last words of a departing relative are listened to with peculiar attention, and remembered with more than ordinary precision; may then, these few lines be remembered by all under whose view they may pass, seeing they are the last that will be addressed to them by him, who at the command of his Lord is about to depart from every thing the *world* calls dear, to bear the precious gospel to those shores which hitherto have never echoed to the blissful sound of salvation!

Farewell then! ye companions of my youthful days, standing on the threshold of that door which, when shut, will for ever hide me from your mortal eyes; I solemnly call upon you, in the name of that Saviour, whom I trust I have found precious to my own soul, no longer to continue in the paths of iniquity, but to 'flee from the wrath to come.' O that I could rouse you to a due sense of your state! Remember, I beseech you, that eternity is at hand, yea, already may death have received his commission from the King of kings to pierce thy vitals with his fatal sting. Satan, that foul fiend, may with infernal joy be standing ready to seize his prey, and drag you to that place, where there is 'weeping, and wailing, and gnashing of teeth.' Will you then refuse the offers of mercy when 'we *entreat* you, in Christ's stead, to be reconciled to God?' Methinks it should fill you with unutterable joy to be told that the Being, against whom your whole life has been one continued scene of rebellion, is able, and as willing as he his able, to pardon and receive every repenting returning prodigal; 'he willeth not the death of the sinner, but would *rather* (O amazing benevolence!) *would rather* he would turn from his wickedness and live.

Farewell then for ever! O with what anguish (were it possible for the blessed to experience suffering of any kind) with what anguish would those who have faithfully warned you of your danger, hear you on that tremendous day of accounts, when the secrets of all men shall be made known, calling on the rocks and hills to cover you from the view of him whose eyes are as a flame of fire: but there is no shelter from the righteous vengeance of the Judge of quick and dead. — Should these lines be read by any who may be living without God and without Christ in the world, I charge you, if you value your own souls, if you seek your own happiness, to fly, whilst yet there is hope, to that dear refuge to which the gospel directs you.

But I now turn to those of my friends, my beloved friends with whom I have often taken sweet counsel, and walked to the house of God in company. Farewell, ye who have been the delight of my heart, the support of my drooping moments; farewell those scenes rendered dear by the sweet delights we have mutually enjoyed! Farewell, thou sacred house of my

God! within whose walls I have so often heard the glad sound of salvation by the cross of Christ, that cross the banners of which I go to unfurl in the very heart of the kingdom of Satan! O my brethren, let me solicit your prayers, your ardent supplications, that the great Head of the church may support me amidst all the difficulties I must look forward to, and make me (delightful idea!) the honoured instrument in his hands of turning sinners from darkness to light, and from the power of sin and Satan to God.

But, O ye who profess to be possessed of *supreme* love to Christ! ye pious young men who have health, strength, talents, and a whole life before you, are none of these to be consecrated by the cross of Christ, and devoted to the cause of your beloved? Will ye sleep away your time and suffer thousands to be perishing on the very brink of everlasting misery? Cast your eyes, I beseech you, over the vast continent of Asia! Behold the hundreds of millions of China! and then say whether you can any longer be deaf to the cry, 'Come over and help us.' Be assured, if you give yourself up to the service of God, you will never have cause to repent it: no; he amply repays with blessings all the exertions used in his sacred cause.

'Shall not then the clang of vile idolatry
Awake your souls to set the pris'ners free,
And loose the dreadful chains that bind them fast
To Superstition's rites and hellish cast?
Ye holy men of God, behold, with grief,
The dying Heathen panting for relief!
'Tis yours to break Oppression's cruel rod;
'Tis yours to point them to the Lamb of God!
Why then so slothful? Why this long delay?
The work is God's! Immanuel leads the way!'

T. J.

THE CHRISTIAN PHILOSOPHER.

WINDS.

In a former paper some account was attempted of the probable cause of the Winds; we now propose to state some particulars relative to their effects: these are, in general, of a very beneficial nature; navigation depends, in a great measure, upon their direction and force. Vessels, wafted by the winds from shore to shore, diffuse amongst mankind the various productions of different climates, convey intelligence from distant regions, and bear with them the everlasting Gospel to the ends of the earth. The temperature of different climates is very much influenced by the winds, and they are essentially necessary to the salubrity of the atmosphere. It is remarked in Lord Howard's Voyage to Constantinople, 'That at Vienna they have frequent winds, which, if they

cease long in the summer, the plague often ensues, so that it is now grown into a proverb, that if Austria be not windy, it is subject to contagion.'—*Derham's Physico-Theology, p.* 16.

The pleasure, as well as health of mankind, is promoted by the Winds. In this climate the heat of summer is rendered more tolerable by the refreshing breeze which we occasionally enjoy; and the Torrid Zone would scarcely be habitable were it not for the gales which blow throughout the year in that part of the earth. At other times, in hot climates, particularly in the West Indies, the winds blow with a degree of violence which produce the most awful effects. The hurricanes usually happen in the rainy season, principally in the month of August, tearing up trees, blowing down buildings, and, as they are attended with rains, inundating large tracts of country: they are also accompanied with thunder and lightning, with a great swelling of the sea, and sometimes earthquakes.

'Oft o'er the Eden islands of the West,
In floral pomp and verdant beauty drest,
Roll the dark clouds of God's awaken'd ire;
— Thunder and earthquake, whirlwind, flood and fire,
Midst reeling mountains and disputing plains,
Tell the pale world — 'The God of vengeance reigns!'

MONTGOMERY.

But in the midst of judgment Jehovah remembers mercy! and there are certain signs by which the inhabitants are forewarned of the approach of these dreadful storms, so as in some degree to provide against their effects. They come on either at the quarter, or at the full change of the moon. At the change which precedes their approach, the sky is troubled, the sun is more red than usual, there is a dead calm below, and the tops of the mountains are free from those mists which usually hover about them. In the caverns of the earth, and in wells, you hear a hollow rumbling sound, like the rustling of a great wind: at night the stars seem larger than usual, and are attended with a sort of burs; the north-west sky has a black and menacing appearance; the sea emits a strong smell, and rises into vast waves without any wind; the wind itself forsakes its usual eastern stream and shifts to the west, from whence it sometimes blows violently and irregularly for about two hours at a time.—*Pinkerton's Geography, Introduc. p.* 57.

The wind in a storm is calculated to move at about 60 miles an hour*; but however violently the stormy winds may rage, they are under the controul of Him whose word they fulfil: He directs their course, and increases or restrains their violence at his pleasure. The changes which the mariner experiences, afford a lively emblem of those varieties which believers must expect in their passage over the sea of human life. The Christian is sometimes borne on by refreshing

* Physico Theology.

gales, and, like navigators, when approaching the Spice Islands, perceives, though at a distance, the delightful fragrance of that goodly land to which he is bound, and joyfully expects soon to arrive at the desired haven; but, alas! his sky is overcast, his vessel agitated by contrary winds, and the haven, once thought so near, afar off!—Yet fear not, O Christian! tho' tossed with tempests and not comforted, only believe, and thou shalt see the glory of God. Thy Father holds the helm! Thy Saviour 'rides in the whirlwind and directs the storm!' — He, whose voice once said 'Peace, be still!' and the wind and the waves obeyed! now permits the tempest to howl and the winds to rage, that they may help thee on thy voyage

'to that shore
Where tempests never beat, nor billows roar.'

T. P. B.

A NOBLE EXAMPLE.

Rev. Sir, *To the Editor.*

It would be unnecessary to occupy your pages, or the time of your readers, to panegyrize one whose praise is in the churches; but it may serve to stimulate some to imitate the laudable zeal of that devoted servant of the Lord, the late Countess of Huntingdon, by inserting a copy of a Memorandum, found among the papers of a lady lately deceased, who resided a considerable time with her Ladyship, and who was well acquainted with her concerns. It is *an account of Lady Huntingdon's jewels, which she sold to build the chapel at Brighthelmstone, Sussex,* viz.

		£.	s.	d.
Two 13× drops	—	400	0	0
28 13×3	—	90	0	0
37 Pearls, at £4. 15s. each		175	15	0
Seed Pearls	—	10	0	0
Gold Box	—	23	0	0
	£	698	15	0

I think the following quotations from the Rev. John Eyre's Sermon at the opening of the college at Cheshunt, the 24th of August, 1792, are striking illustrations of her character, and afford a bright example to those who, as stewards, are entrusted with wealth: —

'Our dear deceased Patroness,' says Mr. Eyre, speaking of Lady H. 'was truly eminent for offering up to God her most fervent prayers, and for devoting to his service all her pre-

perty. Her time, her talents, her soul and body, were consecrated to the Lord. She knew that it was laudable to feed the hungry and clothe the naked; but all inferior considerations seemed to be lost in her superior concern for the everlasting happiness of perishing mortals. I hope I shall never lose the strong impression which was made on my mind, in a conversation that I had with her about the wants of a family, who appeared to be in distress. 'I can do for them,' said Lady H. 'but very little. I am obliged to be a spectator of miseries which I pity, but cannot relieve; for when I gave up myself to the Lord, I likewise devoted to him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced. I was led to this,' her Ladyship continued, 'from a consideration that there were many benevolent persons, who had no religion, who would feel for the temporal miseries of others, and help them; but few, even among professors, who had a proper concern for the awful condition of ignorant and perishing souls. What therefore I can save for a while out of my own necessaries, I will give them; but more I dare not take, without being guilty of sacrilege.'

'The value of such a life can never be ascertained, till the heavens and the earth be no more; and then when temporal happiness and misery shall have vanished, like the illusion of a dream, thousands and tens of thousands will be thankful that she lived so long the faithful servant of her God, and the happy instrument of their conversion. With an income of only £ 1200 a year, spent in the service of God, what wonders was she enabled to perform! She maintained the college at her sole expence; she erected chapels in most parts of the kingdom; and she supported ministers who were sent to preach in various parts of the world. This was living indeed to the glory of God! Go thou, therefore, who art saying What shall I render unto the Lord for all his benefits? and do likewise. Thou canst not evidence thy love to God or man, by adding house to house and field to field, or by treasuring up thy riches behind the Exchange. On the contrary, if God hath given thee wealth with a liberal hand, and thou hast no heart to expend it in his service, it will convince every being but thyself, that thou hast no love to him; and consequently, that *what shall I render unto the Lord*, so often on thy lips, is the language of hypocrisy, and not of gratitude.

'I remember calling on her Ladyship once, with a person who came from the country. When we came out, he turned his eyes towards the house, and, after a short pause, exclaimed, 'What a lesson! Can a person of her noble birth, nursed in the lap of Grandeur, live in such a house, so meanly

furnished, — and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly.'

But half a portion of such a spirit is indeed enviable!

Yours, &c. B.

ON SPIRITUAL KNOWLEDGE.

Spiritual Knowledge is something more than the bare knowledge of spiritual things. It differs from that which is merely theoretical, not so much in its degree as in its nature and tendency. It is divine in its origin, and transforming in its influence; closely connected with the exercise of spiritual dispositions and the enjoyment of spiritual blessings.

Speculative knowledge is like the light of the moon, in the depth of winter, when the ground is covered with snow. It is as cold as it is clear, and as barren as it is beautiful. Spiritual knowledge may be compared to the sun in the height of summer, shining in his strength. It gives animation as well as information, and causes the fruits of righteousness to abound in hearts that previously produced nothing but folly and wickedness; so that (to use the figurative language of the prophet) instead of the thorn comes up the fir-tree, and instead of the brier the myrtle-tree. Nil.

THE LEGALIST AND EVANGELICAL CHRISTIAN.

The first would be comforted, could they find themselves not so great sinners as others, if they could perform duties with less defect, or with more suitable affections. They labour to mark the difference between themselves and others on this very account: That they may be more able to say at last, 'God, I thank thee: I am not like other men.' — They aim rather at a character, in which they conceive themselves more likely objects of the divine regard, than those who are absolutely guilty and hell-deserving. — On the other hand, the Evangelical Christian, without preferring himself to any man living, disclaiming every performance as insufficient for the divine regard, founds his love entirely on a level with the guiltless of mankind, — founds it entirely on the full sufficiency of the finished work of Christ, for the most guilty wretch that lives; and the grant of it to such is his only encouragement to appropriate and call it his own.

Evangelicana.

FALSE TENDERNESS TO CHILDREN.

An eminent historian *, speaking of that diabolical custom which so long prevailed amongst the old Carthaginians, of offering their children to a detestable idol (which was formed in such a manner, that an infant put into its hands, which were stretched out to receive it, would immediately fall into a gulph of fire †) adds a circumstance, which one cannot mention without horror:—That the mothers, who, with their own hands, presented the little innocents, thought it an unfortunate omen that the victim should be offered weeping; and, therefore, used a great many fond artifices to divert it, that, soothed by the kisses and caresses of a parent, it might smile in that dreadful moment in which it was to be given up to the idol. — Pardon me, my friends, such is *your* concern for the present ease and prosperity of your children, while their souls are neglected, — a fond solicitude that they may pass smiling into the hands of the destroyer. — *Dr. Doddridge in his Sermons on the Religious Education of Children, p.* 117, 118.

* Minutius Felix. † Diod. Sic. lib. xx. Euseb. Prep. Evang. lib. iv.

LOCUSTS.

Extract of a Letter from Mr. Rowe, in the East Indies, to Mr. Fuller.

Oct. 19, 1810. A few hours ago we were all called out to engage an army of Locusts. I have never witnessed such a sight before. Our garden was completely full of them. When flying in the air, they appeared much like a large cloud. They continued in our territories about an hour; during which time we did all we could to beat them off the flowers, cabbages, &c. Brother Carey, who felt much interested for the garden, was as active as a commander in the day of battle.

PERIODICAL RELIGION.

The Persians had an annual festival, called *Vitiorum interitum*, wherein they slew all serpents and venomous creatures; and after that, until the revolution of the same day, suffered them to swarm again as fast as ever. If we expect, in like manner to destroy our sins only on one day of the year, as when we celebrate the Lord's Supper, the evil spirit may, perhaps, in policy, depart for a day, but surely he will return again, with seven other spirits, and make the end of that man worse than the beginning. — *Bp. Reynolds.*

FORGIVENESS OF INJURIES.

The late Rev. Mr. Brown, of Haddington, seems to have possessed this among his other qualities. At his outset, as an author, he was reviled from the pulpit and press. On this occasion he remarks, 'I reckon myself so much the more effectually obliged by Christian love, to contribute my utmost endeavours towards the advancement of their welfare, spiritual and temporal; and am resolved, through grace, to discharge these obligations as Providence shall give opportunity for the same. Let them do to, or with me what they will, may their portion be redemption thro' the blood of Jesus, even the forgiveness of sins, according to the riches of his grace! And, call me what they please, may the Lord call them the Holy Ones, the Redeemed of the Lord, sought out, and not forsaken!'—*Preface to the Dissertation on Christ's Righteousness.*

Obituary.

MRS. ORRILL,

Wife of Mr. E. Orrill, died Sept. 30, 1810, aged 42 years. She was a descendant of a pious and respectable family, and was a truly affectionate child; but equally kind to the poor and distressed. Being of a pious and feeling disposition, she always strove to lay herself out for the good of others; and being in possession of abundance, as it respected this life, she always strove for the good of the poor and afflicted; for wherever she knew of objects of compassion, her heart was always ready to sympathize, and her hand to relieve the afflicted. She had been married about 12 years; during which time she and her partner lived in the greatest love and affection for each other, and always endeavoured to lay out themselves for each other's happiness. During this union she had three children, two boys and a girl; the latter only a short time before her death. During her pregnancy, she often said it was come for her end; but the Lord appeared for her in her distress, and she was safely delivered; but soon after caught cold in her breast; and then was greatly afflicted in her stomach and bowels, being in the greatest pain and affliction for some months; and during that time her mind was most awfully distressed about her future state.

At this time she was often visited by the Rev. Mr. Gill, who directed her to Jesus Christ, as the only foundation for her hope of salvation: and that He was the great Sacrifice offered up in the gospel. She acknowledged that was right; but her answer was, 'On this rock I split; for I am lost, lost, lost for ever!' Being asked if she wished for another Saviour than Jesus Christ, her answer was, 'No; I am perfectly satisfied with the way of salvation!' Here she was visited by several ministers, who directed her to the promises of the gospel, and to Jesus Christ as her only Saviour. She prayed most fervently, 'Lord, remember me, now thou art in thy kingdom!' Towards the close of her life her prospects cleared, and she enjoyed a sweet and heavenly serenity, — the sting of death was taken away, and she was not afraid of dying. Nothing could equal that calmness with which she looked the king of terrors in the face. She gave the most solemn advice to her children, and to her partner, that they might be trained up in the nurture and admonition of the Lord. After this she appeared to be sinking apace into the arms of Death; but at intervals she revived, and a heavenly smile appeared in her countenance, and, with a look of inexpressible sweetness, she continued to survey her weeping partner and children; and in some little time after, she gently fell asleep in Jesus. — Mr. Gill preached her funeral-sermon, at the Independent Meeting, to a crowded and attentive audience.

J. C.

JOHN OWEN SUGG.

On Monday, Nov. 12, 1810, died at Weymouth, J. O. Sugg, aged 27. His death was occasioned by a severe cold, which produced an inflammation of the lungs, and in three days terminated his life. On the first Monday of the same month he, with another pious person, more than 70 years of age, had been proposed for church-membership; and both were unanimously approved. The young man is taken, while the other continues with us to this day.

The following account of Mr. Sugg's experience was drawn up by himself, for the satisfaction of the church he joined: — 'Ever since I can recollect, I have been the subject of serious impressions. When about 12 years of age, my convictions were much deepened by the following lines of Dr. Watts: —

'And must this body die, —
'This mortal frame decay?' &c.

But they were not of long continuance. My goodness resembled the morning cloud, and the early dew. I became hardened through the deceitfulness of sin. The future world disappeared: and I felt engrossed by things which are seen, and temporal. When reduced to this state of mind, such enquiries as these would occasionally arise: Am I fit to die? What would be the consequences of death, &c. But still I went on in the neglect of 'the one thing needful;' but though I fled from the means of grace, yet the grace of God pursued me. At this period I was visited by an alarming dream; which so agitated my mind, that when I awoke for a few moments, I doubted whether it was a dream or a reality. This circumstance led to serious enquiries about the way of salvation. For a long time I remained in darkness and deep distress. At length relief was brought to my heart, when hearing a sermon by Dr. Cracknell, from Heb. x. 39, 'We are not of them that draw back to perdition,' &c. From this period I was enabled to look to Christ, and to rejoice in his salvation; and the means of grace have been increasingly precious to my soul. My days of deep distress were now ended; and I felt joy unspeakable and full of glory; and though since that time I have known many variations in my feelings and frames, yet this impression remains unalterable, That the ways of Religion are pleasant, and all her paths peace.'

From this relation it will appear, that a life of faith and devotion to Jesus Christ are advantageous to the individual, and personal religion will produce social benefits. The situation which he filled in life, though not exalted, was honourably filled. J. O. Sugg occupied the situation of a superintending and confidential servant; and diligence, fidelity, and zeal for the interest of his employer marked the whole of his conduct. Many who observed his activity and obliging manners, have remarked, that the interest which he manifested in extending the business, was not like that of a servant, but a principal, or at least a partner in the concern 'I,' said his master, 'never expect to meet with his equal.' — "We treat him," said his mistress, "as one of our own family." He not only acquitted himself with fidelity, but loved Jesus Christ, and was zealous for the diffusion of his gospel. During the last week of his existence on earth, he purchased four Bibles for gratuitous distribution; and contibuted half-a-guinea towards a collection made at Weymouth Chapel, for the Hoxton Academy.

Among a number of young persons, who met by themselves for social prayer and mutual encouragement in the ways of the Lord Jesus, he was one of the most active and useful members. They all deeply regret the loss they sustain by his death.

His last illness being of short duration, and much interrupted by delirium, prevented his uttering many useful sayings. When, however, he enjoyed a lucid interval, it was abundantly evident that he strongly savoured the things that be of God. He apprehended his departure to be at hand; and a young man, who began with him to enter upon the ways of the Lord, being with him, he urged him to promise, that when he was gone, he would fill up the place he intended to have occupied in the church. A pious friend, who visited him, enquired, "What is the state of your mind?" He replied, 'I have a good hope, thro' grace.' These were nearly his last words; and from this text a funeral discourse was delivered by his pastor to a large and affected congregation. — We hope the impressions were deep, and will prove lasting.

C.

JOSEPH COLLIBEAR

DIED at his father's house, at Butleigh, Somersetshire, on Friday, Nov. 30, 1810, in his 22d year. He was the son of honest and industrious parents; and until about four years old, a fine and proper child; when he was seized with a violent and excruciating complaint in his bowels, which contracted them to

a surprizing degree; and baffled all the power of medicine. In length of time he grew out at the back and shoulders, and the violence of the pain abated; but his bodily growth was slow and decrepit. His disposition was lively, rather bordering on levity, as he grew in years. His parents gave him, according to their circumstances, a common education; and when capable, placed him to learn the trade of a tailor, at Huntspill, near Bridgewater; where the Lord, who knoweth them that are his, giving him (as he used to say) some checks of conscience respecting the way he was in, inclined his mind to attend to things of infinite importance, — the salvation of his soul; and under a sermon in that parish-church, by a clergyman then on a visit there, he felt some impressions, which he remembered with thankfulness to his dying day. Removing into the town of Bridgewater, he attended a few times at the Baptist Meeting there; where the word was somewhat blessed to him; but indulging his natural disposition, the savour of it seemed to be almost lost,— but was not to be finally so. He was seized with a swelling on his left thigh, near the upper joint, followed by a large abscess, and great pain; which obliged him to return to his father's house, where he was chiefly confined to his bed nearly the space of two years. Here the Lord, whose ways are in the great deep, inclined a pious neighbour to enter into serious conversation with him, when the latent spark rekindled; at which discovery, the writer of this was solicited to pay him a visit; but a total stranger both to him and his parents before. Meeting with a kind reception, and much pleased to behold the grace of God appear so conspicuous, my visits were repeated; and I trust, under the blessing of God on them (being spent in godly conversation, reading the Scriptures, prayer, and praise) his soul was ripened for those celestial joys, on which he is no doubt entered. After a few visits, he desired me to purchase him a large Bible, Watts's Hymns, and Bunyan's Pilgrim, with Burder's Notes. These were his almost constant companions when awake. It was pleasant to see his Bible lie open before him on his bed; and to hear with what pleasure he would speak of his blessed Redeemer, and the great work of Redemption; together with the clear views and experimental, as well as scriptural understanding, of the scheme of salvation; so that amidst the excruciating pains of his body, which at times were very violent, his faith was unshaken, and he was enabled to rejoice in a covenant-keeping God. His affection to his parents and friends was very endearing. With what thankfulness did he receive every act of kindness! His submission to the Divine Will was exemplary, his conversation was pleasant, and his devotion was spiritual. Living at the distance of five miles, my visits were not so frequent as I could have wished; but were more so, as I saw his end approaching. In my last, which was two days before his death, I asked him, after reading and prayer, if he enjoyed those things now; — when he answered, 'I cannot triumph, Sir; but I can trust;' and I was informed, he cheerfully resigned his spirit into the hands of his God, without a struggle or a groan.

'The work that Wisdom undertakes,
'Eternal Mercy ne'er forsakes!'

His last request was, that he might be buried in the chapel-yard, at Barton, St. David; which was complied with; and where he was interred on Saturday, the 8th of December, amidst a numerous assembly; to whom the writer of this endeavoured to improve the occasion, in a discourse from Amos iv. 12, last clause, 'Prepare to meet thy God.' W. R.

RECENT DEATH.

April 22, died suddenly, at Wotton under Edge, in Gloucestershire, the Rev. *Daniel Sprague*, pastor of the Baptist Church in that town about two years; upwards of 30 years pastor of the church at Tiverton, Devon; and eight years of the church at Exeter.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, *preached in London, May*, 1811, *before the Missionary Society, at their Seventeenth General Meeting, by the Rev. Messrs.* Parsons, Jefferson, Steven, *and* Wilcox; *with the Report of the Directors, &c. Price* 3*s.*

In our last Number we noticed the first and second of these sermons; we now proceed to give some account of the third and fourth.

The Rev. James Steven, author of the third discourse, who is now Minister of Kilwinning, Scotland, was, during 15 years, minister of the Scots Church, Crown Court, London, and was one of the founders of the Missionary Society: 'a circumstance,' as he observes in a note, p. 72, 'the recollection of which he hopes to carry in his mind with pleasure to the brink of the grave.' From a preacher of ability, so disposed, we had reason to expect an animated discourse; nor were we disappointed.

Mr. Steven's subject is, 'Christianity, the True Light to illuminate the World.' The text is John i. 9, 'That was the true light,' &c.; from which he contemplates *The elevated character and extensive influence of the Christian doctrine*; both which topics are treated with perspicuity and force. The author then concludes with such reflections and counsels as the subject suggests and the occasion required. The Address to the Directors is excellent. If we had room, we should be glad to transcribe the whole; but a single paragraph must suffice: — 'Reverend Fathers and Brethren in the *direction* of the Society, suffer me to stir up your minds, by way of remembrance. Let me remind you of the magnitude of the trust with which ye are invested, of the high responsibility which attaches to its discharge, and of the necessity of unabated ardour in prosecuting the various and weighty interests confided to your care. Having had the honour of being associated with most of you in the original formation of this Institution, as well as in the earlier stages of its progress, I had opportunity to witness the anxieties and labours belonging inseparably to your office. These, instead of having diminished, must, of late years, have greatly increased, with your augmented means, and more widely extended sphere of operation. On your part, I am well persuaded, nothing will be wanting that prudence, zeal, and diligence can do; and while this is the case, I may venture to predict, — the glorious cause shall not languish for want of support. A bounteous Providence will furnish inexhaustible funds, so long as you continue to be conscientious and wise in the application of them.'

The last of these valuable discourses was delivered at the parish-church of St. Bride, by the Rev. John Wilcox, A. M. Minister of Ely Chapel, Lecturer of St. George's, and Chaplain to the Earl of Kingston. The subject is, *Jehovah's Name magnified*, from Mal. i. 11, 'From the rising of the sun to the going down of the same, my name shall be great among the Heathen,' &c. The object of Missionary endeavours, — their scriptural warrant, — their present seasonableness, — and the obligation of believers to persevere in Missionary efforts, form the leading features of the discourse. The whole breathes an ardent spirit of Christian zeal, and is well calculated to promote the noble and benevolent design for which the preacher so ably pleads. Our scanty limits will not admit of large quotations; but we are persuaded that our readers will be gratified by the following passage: —

'A succession of events, all dependent upon the will of the Supreme Eternal, and all pre-ordained for his glory, will occur in connection with your Society, with constant variation as time advances the fulfilment of prophecy. Among the most important of these must ever be considered the circumstances of

the Missionaries themselves. *Their* lives are valuable indeed: nor can the loss of men so excellent as those, whose zealous labours Death has recently terminated, be contemplated by Christians without regret. The great Head of the Church, however, will not desert his work: scarcely had the melancholy intelligence arrived that Asia had entombed Desgranges, Cran, and Brain, ere America proffers her sons as candidates for the high and glorious employ. Yes, Desgranges, 'God *can* carry on the concerns of the Mission without thy means,' according to the expression of thy faith in a dying hour! Blessed Spirit! if it be permitted thee to regard terrestrial scenes, it will not diminish the joys of heaven to view the zeal which brought us now together. Perhaps, at this moment, invisible as thou art, thou art a spectator even in our midst; perhaps, the pious youth who comes from trans-Atlantic shores, is well perceived by thee; and the faint image of the church triumphant now witnessed, Christians of various denominations cordially uniting in labours so near thy heart while in the flesh, will cause new strains of praise to issue from thy golden harp. Yes, happy Desgranges, tell the angelic choir how Christians love below. Point to the Missionary and other sister Societies, and say, There meet with one heart and one soul the Members of the Redeemer's Church; nor age, nor sex, nor rank, nor aught but Bigotry and Infidelity is refused admission; and while thy risen spirit proclaims the glad intelligence above, we to-day, to-morrow, every day we live, will spare of our abundance for the souls for whom thou sacrificedst life: nor shall poor Ananderayer, thy faithful Brahmin, be neglected or forgotten.'

The Report of the Directors is copious, occupying 59 pages; it is also highly interesting, as it relates to a considerable number of stations occupied by the Missionaries sent out by this Society, and who are labouring in several parts of South Africa; in Vizigapatam, Madras, Bellary, and Travancore, in the East Indies; in the Birman Empire, and in China: and at Demarara, Tobago, Trinidad, &c. in the western world.

The Disbursements of the Society during the year, closing April 1, 1811, amounted to £ 8287. 6s. 7d. and will probably be much greater in the year succeeding. With reference to this subject, we beg leave to refer to the concluding part of Mr. Steven's sermon, p. 73.

'May I be allowed to hint, that the vast expenditure occasioned by the education of the Missionaries, by their equipment and conveyance to far distant stations, besides the expence that will be soon incurred by the execution of other plans recently projected, — all loudly call on the friends of religion to replenish the funds, that the Society may pursue its object with renovated vigour. — To urge you with motives were vain. Addressing so many, who, I am persuaded, have felt the constraining energies of redeeming love, this mighty influence within you will stand instead of a thousand arguments of a speculative kind. Such liberal souls will devise liberal things; and by the blessing of Heaven on your liberality, I trust, a fresh impulse will be given to all the springs of Missionary effort, the effect of which may be felt when you yourselves have gone down to moulder in the dust. — Leave it to *others*, my Christian hearers, to squander their wealth upon unhallowed amusements, by mixing in scenes of riot and dissipation, or by figuring away in the vain parade of life; — be it *your* nobler distinction to consecrate a reasonable measure of your substance to that only purpose which will yield you a solacing reflection when you come to die. And to what purpose can money be more properly applied than in contributing to the salvation of millions ready to perish, and, therein, to the glory of the everlasting God through the ages of immortality!'

The Child's Birth-Day. *Written by A Father.* 2*s.* 6*d.*

THE birth-days of the rising generation are observed, we believe, in most families; but, there is reason to fear, with very little advantage. To give them a useful direction, and to suggest such hints for conversation and practice as may render the natal day a season of domestic delight and spiritual improvement, is an object worthy of a father, — worthy of a minister of the gospel; for such we understand the author to be.

The following Contents of this little book will give the reader a general idea of its tendency: — 1. First Meeting; — 2. Birth-day Presents; — 3. The Foolish Birth-day; — 4. The Arbour Scene; — 5. Mamma in the Garden; — 6. Papa and the Cherry-tree; — 7. The little Ducklings; — 8. The Stages of Life; — 9. After Dinner; — 10. The Minister's Visit; — 11. The Father's Letter; — 12. The Mother's Letter.

In the course of these chapters, the author enters into a variety of those little occurrences in the affairs of families, and in the tempers and amusements of children, which are not usually found in books; but which frequently contribute much to domestic comfort or misery, and which the pious and prudent parent will duly notice in the education of his children. We think we perceive a *family likeness* between this little book and Rhymes for the Nursery, Original Poems, Hymns, &c.

We dare promise our young friends considerable amusement in reading this volume; and, if we are not mistaken, there are few parents who may not derive from it many hints, which may be serviceable to them in the important work of education.

A Sermon, *delivered at Hoxton Chapel, August* 15, 1811; *on occasion of the much-lamented death of the Rev. Thomas Spencer, of Liverpool, including A short Memoir of his Life: to which are added, Extracts from his Letters to an intimate Friend. By* Henry Forster Burder, M. A. *one of the Tutors of Hoxton Academy.* 2*s.*

FEW events, of late years, have made a more general and affecting impression on the religious public than the death of Mr. Spencer, — a young man of excellent pulpit-talents, which promised to be a singular blessing to the church of Christ. It was natural, therefore, for the ministers of the gospel, especially those of the same denomination with the deceased, to endeavour to improve the afflictive providence in their respective connections.

Mr. Henry Burder, one of the tutors of that useful Seminary in which Mr. Spencer received his education, was requested to deliver a discourse on the occasion at the Academy Chapel, with a particular view to aid the improvement of this mournful event, by the students.

The text chosen for this purpose is the 12th verse of the xcth Psalm. 'So teach us to number our days, that we may apply our hearts unto wisdom.' From these words the following observations are derived. 1. The attainment of true wisdom should be the primary object of our pursuit. 2. The consideration of the shortness and uncertainty of life, should be a powerful incentive to the immediate pursuit of wisdom. After the illustration of these observations, Mr. B. proceeds to give a sketch of Mr. Spencer's life. The account of his introduction to the academy is interesting; and the following description of his preaching is, we believe, peculiarly just.

'During the two last years of our valuable friend's residence at Hoxton, he was very frequently engaged in preaching in London and its vicinity. As this chapel has been, on many occasions, the scene of his labours, and has been often thronged with the multitudes attracted by his abilities and piety, I need scarcely attempt an estimate of his pulpit talents. That they were eminent, that they were brilliant, that they were captivating,

will not, I think, be denied by any one who witnessed their exhibition. He undoubtedly displayed no small degree of pulpit-eloquence, and his eloquence was distinguished by characteristic features. It was not the kind of eloquence in which a youth of genius might be expected most to excel, and of which luxuriance of imagination constitutes the chief attraction; it was not a peculiar vivacity of fancy which gave life to his adresses, although in this respect they were not deficient; but they rather owed their effect to the energy and animation infused by the ardour of his soul, and to the unaffected fervour of his religious feelings, the impression of which was aided by no small advantages of person, voice, and elocution. In endeavouring rightly to appreciate his qualifications for the duties of the Christian ministry, I must not omit to notice the truly edifying manner in which he conducted the devotional exercises of the pulpit. His gift in prayer was peculiarly excellent. The language of his petitions seemed to breathe the ardent aspirations of a heart alive to God, and accustomed to enjoy fellowship with the Father, and with his Son Jesus Christ.'—The account of his death is particular, and derived, we believe, from the best sources of information.

The preacher then addresses himself to the Students, about 25 of whom were seated in the front gallery. This address proved peculiarly acceptable to the young men for whose benefit it was intended, and who united earnestly to request the publication of the sermon. — The Letters which follow, breathe the true spirit of Christian piety; and although familiar and unstudied, display that ability which it was fondly hoped would for many a year be faithfully employed in the service of the Redeemer. But our holy religion requires meek submission to the rod, and leads us to adopt those judicious remarks which the preacher quotes from the works of the late excellent Mr. Cecil, vol. iv. p. 324.

'We are too much disposed to look at the outside of things. The *face* of every affair chiefly affects us. Were God to draw aside the veil, and to shew us but a little of the reality, and the relations of the most apparently mysterious and complicated dispensations, we should acquiesce with reverence and admiration. A minister, for example, may be taken away in the beginning of a promising career, or in the midst of great usefulness. If we cannot perceive any direct reason for this providence, we stand amazed; but if we could look forward into the farther life of such men, we should probably see, that they were taken away in mercy to themselves, — to the church, — or to the world.'

Besides the intrinsic value of this discourse, it is recommended by the appropriation of its profits to a near relation of the deceased.

Christ's Testimony of Ministerial Zeal. *A Sermon occasioned by the much lamented Death of the Rev. Thomas Spencer. Preached at Tonbridge Chapel, London, Aug.* 18, 1811, *by* Richard Slate, *of Stand, near Manchester.* 1*s.*

The Preacher applies to the deceased young Minister the testimony of Christ to John the Baptist, John v. 35. 'He was a burning and shining light,' &c. from which he observes, 1. That some of the servants of Christ are distinguished with peculiar gifts. 2. That when God raises up eminent ministers, and crowns their labours with success, there is great joy manifested. 'Ye were willing for a season to rejoice in his light.'

Mr. Spencer is represented as a distinguished light, and his peculiar excellencies are specified. "In *prayer* he was solemn, earnest, appropriate; there was a depth of experience in his prayers, and he excelled in scriptural modes of expression in prayer. — In his *preaching* he was plain, lively, affectionate, and evangelical."

Mr. Slate then joins a short account of his life, experience, and death; and concludes with the following remarks: 1, The ways of

God in his providence are often very mysterious. 2, Learn the uncertainty of all human prospects. 3, Learn the danger of neglecting the important concern of the soul, and the necessity of immediate preparation for death. 4. Learn to prize the merciful opportunities you now enjoy. The Sermon was so well received, that Mr. Slate was requested and urged to print it.

A Sermon, *occasioned by the death of the Rev. T. Spencer, preached at Brighton, by* J. Styles. 1*s.* 6*d.*

It is somewhat remarkable that this funeral discourse was delivered in the place, and at the very hour, in which Mr. Spencer had engaged to preach for Mr. Styles. 'The voice of our departed friend,' says the preacher in the exordium of his sermon, 'was this night to have addressed you on the things which belong to your peace; you were again to have listened to that eloquence which you never heard with indifference, and to have been warmed by that piety which so often glowed with seraphic ardour. But the arm of the unsearchable God has removed him from our world; the instructions he had meditated for us are locked up among the inscrutable mysteries of the tomb; we shall see his face, we shall hear his voice no more. He recedes,—to give place to a monitor who has a right to be heard with profound reverence and holy submission: the Eternal himself breaks the silence of death, and says to our humbled and almost broken hearts, — 'Be still, and know that I am God.' This is Mr. Styles's text; in which he considers the Divine Being presenting himself to our view as the *Mysterious*,—the *Efficient*,— the *Independent*,— the *Righteous*, and the *Merciful Governor* of the world!' These particulars are treated in Mr. Styles's usual lively and spirited manner. Some extracts from Mr. Spencer's pious letters are introduced, and a reference made to some expressions in his last sermon preached the evening before his death, and in his conversation after sermon in private.

We insert an extract from the character of Mr. S. by the preacher.

'As a man, he was intelligent, amiable, and interesting; without suspicion, without guile. He carried his heart in a crystal vase, which all could see. Nature had formed him of her finest materials, and moulded him in her loveliest form.

'As a Christian, his piety was rational, refined, and exalted; he had the simplicity and gentleness of Christ; he was forgiving of injuries, and that upon principle.

'As a Preacher, his talents were held in a degree of estimation, and possessed an extent of influence which have seldom been equalled in the annals of pulpit eloquence. His discourses were rather persuasive and hortatory than argumentative or disquisitive; they were addressed more to the imagination and affections than to the judgement, and this, apparently, not so much from any deficiency of talent as from a firm persuasion, that, in matters of religion, the avenues of the understanding are chiefly to be sought in the heart; and that those religious convictions alone can be permanent which have been preceded by a strong impression on the feelings. His sermons, thus constituted, were adorned with a felicity of expression, and delivered in an unremitted fluency of language, altogether surprising in extemporaneous discourses. These essential qualities of excellence were assisted by an uncommonly distinct articulation, a tone of voice singularly melodious, and great gracefulness of action.'

The death of such a man is, in every sense, a public loss; it 'reads to *ministers* a solemn lesson, and speaks to *Christians in general* with an impressive voice!'

'He mourns the dead, who lives as they desire.'

Mr. Styles's sermon is interesting, and does honour to the preacher, as well as to the amiable youth whom he laments.

Just as we were closing this Review, we received Mr. Roby's Sermon for Mr. Spencer; which we shall notice in our next.

Poems on Sacred Subjects; *interspersed with several Exhortations to the Jews.* *By* Benjamin Slim.

If the poetry were equal to the piety displayed in this little volume, we should be glad to recommend it to our readers. These humble rhymes are the production of 'a person engaged in a laborious occupation; and are published, by the advice of his friends, in order to relieve his distresses, and contribute to the support of a numerous and increasing family.' In this case Criticism retires, and gives place to Charity.

The Air-Balloon: *a Poem, addressed to Youth.* *By* J. Wafford. 12*mo*, *Price* 6*d*.

The modest advertisement prefixed by the author to his poetic effusion, is intended to disarm criticism of its severity. 'As the author's employment,' we are informed, 'is connected with the rising generation, particularly in boarding-schools, he thought a few lines, addressed to youth, might be read by them to advantage.' A design of this nature merits approbation; and we think the writer deserves credit also for the manner in which his design is executed. He discovers an affectionate and ardent desire to direct the attention of his youthful readers to 'the things which belong to their peace;' and his composition, although not uniformly accurate, is distinguished by no small degree of poetic imagery. As a specimen of his short poem, we select the following passage: —

'This, this, ye young immortals, is the road
Ye have to pass. O may ye ne'er be tost
On the wild surge of chance!—that ocean broad,
Where myriads dash, and all the cargo lost!
Then how, O how, will ye steer safely through?
It is a dang'rous track, a boist'rous sea,
Where changeling currents roll, and fierce storms blow,
And on whose sunken rocks lie cast away
Many a well-trimm'd vessel, whose spread sails
Oft caught the longing, wishful, hopeful eye,
Expanding swell'd with pleasing prosp'rous gales,
For which the bosom heav'd an anxious sigh,
That it might steer its course, and stem the tide,
And clear the rocks and shoals, and reach the shore,
And o'er each stormy billow safely ride,
And land where seas and storms shall roar no more;
But like the late seen bubble just descry'd,
Without a helm to guide, no hold could keep,
Split on the fatal rocks of carnal Pride,
And sunk at last into a stormy deep.'

LITERARY NOTICES.

Mr. W. Jones has issued Proposals for publishing the History of the Evangelical Churches in Piedmont, &c. usually called *The Waldenses* and *Albigenses*, in one vol. 8vo, 10s. 6d. — A new edition of Mr. Russell's Letters and Poems is in the press.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Observations on the Constitution, Order, Government, and Discipline of a Gospel Church. By Wm. Newell. 1s.

A True and Complete Portraiture of Methodism; or, the History of the Wesleyan Methodists. By Jon. Crowther. 8vo, 8s.

Letter to the Independent Church at Coggleshall, by J. Fielding; containing Observations on 2 Dialogues on Baptism, by Rev. R. Mant. 6d.

Vol. V, of the Works of Mr. M'Lean, of Edinburgh; containing a Paraphrase and Commentary on the Epistle to the Hebrews. 4s.

A Funeral Discourse, occasioned by the Death of the Rev. T. Spencer, and preached to his afflicted Congregation, Liverpool. By W. Roby. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

BIRMAN EMPIRE.

Mr. Pritchet, who has been for some time at Rangoon, has thought it expedient to remove to India. It was his intention, even after the death of his worthy colleague Mr. Brain, to remove to Ava, or some other city in the empire; but the present distracted state of the country appeared to render it unsafe and unpracticable. Rangoon seemed to be the only place where a Missionary could with propriety continue; and as that had been pre-occupied by the Baptist Missionaries, Mr. Pritchet did not wish to interfere with them. He also received a pressing invitation from the brethren Gordon and Lee, at Vizigapatam, who, in consequence of the death of Mr. Cran, and afterwards of Mr. Desgranges, and the ill health of Mr. Gordon, earnestly desired assistance. The following is an Extract from their Letter to Mr. P.

Oct. 8, 1810.

'Our numerous labours and destitute circumstances, together with the very unsettled state of Brother Gordon's health (which we fear will oblige him to remove) urged us importunely to solicit help from the Society at home. The field which we occupy is very extensive, populous, and important. The Telinga language is spoken throughout a large extent of country, and we entertain hope that, in the space of a few years, our Friends will carry the glad tidings of the Gospel from hence to all its idolatrous inhabitants. If you think it expedient to come over and help us till the mind of the Directors is known, we shall receive you with open arms.

'Bellary is also an important station: if therefore you feel any inclination to go thither, and assist Brother Hands, it may tend to further the cause of the Directors.

'On these accounts Mr. Pritchet thought it his duty to remove to Calcutta, where he arrived Jan. 21, 1811, and was kindly received by Dr. Carey, and other friends. He will proceed to Vizigapatam as soon as opportunity offers.'

Journals and Letters from the Namacqua country, in South Africa, have been received by the Directors; but they are written in Dutch, and must be translated. We hope, hereafter, to present our readers with some interesting extracts from these papers.

The Jamaica Conventicle Act.

Our readers cannot forget the disposition, which has been repeatedly manifested by the Government of Jamaica, to suppress the preaching of the Gospel in that island; nor can they forget the kind and generous interference of the British Government to prevent the execution of the persecuting laws. Notwithstanding this, the Rulers of Jamaica have again had recourse to regulations, plainly intended to prevent, if possible, the instruction of the Negroes by those who alone will take the pains to bestow it.

An Act was passed in Jamaica Nov. 14, 1810, entitled, 'An Act to prevent Preaching and Teaching by persons not duly qualified, and to restrain Meetings of a Dangerous Nature, on pretence of attending such Preaching and Teaching.'

The Preamble of the Act states the necessity of some precaution for the purpose of excluding from the exercise of sacred functions all *ignorant* and *ill designing persons*; and then proceeds to point out the qualifications necessary for a Preacher, which are nearly the same as required in England, only

with this difference, that £1. 6s. 8d. is to be paid for the certificate.

It is further enacted, That no person shall be licensed *who shall not appear to the Court to be a proper person to preach*, &c.: — That no Meeting be held for worship, *unless approved* by the Court, and the fee of 1l. 6s. 8d. paid for the certificate: — Further, That every Preacher intending to apply for a licence, must advertise his intention in the Gazette, &c. for four successive weeks before he makes application to the Court; the same kind of notice must also be given of the intention of licencing a house for worship.

Persons preaching without licence, or in a place unlicenced, to forfeit 50l. or be imprisoned in the common gaol three months.

No assembly of Negroes for worship before sun-rise, or after sun-set, under the penalty of 50l. for the preacher, and 10l. for every hearer.

On complaint to the Supreme Court, upon oath, that a Preacher duly licenced is *not fit and proper to teach and preach*, or that he has *misconducted himself* as a Preacher, or has disseminated principles subversive of good order, the Judges may declare his qualification *null and void*. In like manner they may declare the registry of a *place* null and void.

Every person attending a Meeting of Negroes for preaching, where the house is not licenced, or where the preacher is not licenced, shall, if a free-man, forfeit for the first offence 5l. and for every subsequent offence 10l.; and if the offender be a slave, he or she shall be sentenced to *receive a public flogging*.

We need not comment at large on this cruel law. It amounts nearly to a total prohibition of the instruction of the Slaves, and seems to be so intended. The forbidding the poor Negroes to meet before sun-rise, or after sun-set, is to forbid their meeting at all on working days; for they are employed all the day for their masters; and as to the Lord's Day, that is profaned by the public markets held in the mornings; and no other time remains but the afternoon, which is extremely inconvenient; for the setting of the sun prevents an evening meeting, although it be far the most suitable time in the week.

The Governor of Demarara has issued a proclamation to the same effect; in consequence of which Mr. Wray is come over to England; and application has been made to our government to prevent the execution of so cruel a restraint.

We feel a confidence that the royal sanction will not be given to these wicked and persecuting laws. We should tremble for the fate of the West Indies should the glorious Gospel of Jesus Christ be prohibited by human laws; and we trust that religious persons of all denominations will unite in fervent prayer to the OMNIPOTENT that he will, in spite of wicked men who hate the light, grant to the word of the Saviour 'free course' in the West Indies, and in every part of the habitable globe.

WHITE JEWS.

DR. BUCHANAN in his researches in the East, paid particular attention to the state of the Jews on the coast of Malabar, in which he was countenanced and assisted by Lord W. Bentinck, late Governor of Madras. For this purpose he made two excursions to the city of Cochin, in the vicinity of which, not more than a mile distant, a town called Jews' Town, almost wholly inhabited by that nation, divided into two classes, the white and black Jews, each having a synagogue in the place. Of the former he gives the following account and sequel: —

On my enquiry into the antiquity of the White Jews, they first delivered to me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass Plate, containing their charter and freedom of residence, given by a King of Malabar. The following is the narrative of the events relating to their first arrival.

'After the second Temple was

destroyed (which may God speedily rebuild!) our fathers, dreading the Conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the King who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the Royal Grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250(A. D. 490); and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years; and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea: and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second Temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name. There joined us also from *Spain*, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of the Chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country.'

The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the Mahomedan histories of the later ages; for the Mahomedans have been settled here in great numbers since the eighth century.

The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favour and confidence, agreeably to the tenor of the general prophecy concerning the Jews; for no country was to reject them: and after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

I now requested they would shew me their brass plate. Having been given by a native King, it is written, of course, in the *Malabaric* language and character; and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me: but the Hebrew itself is very difficult; and they do not agree among themselves as to the meaning of some words. I have employed, by their permission, an engraver at Cochin, to execute a *fac-simile* of the original plate, on copper. This ancient document begins in the following manner, according to the Hebrew translation: — 'In the peace of God, the King, which hath made the earth according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted by this deed, which many hundred thousand years shall run ——— I, dwelling in Cranganor, have granted, in the 36th year of my reign, in the strength of power I have given an inheritance to JOSEPH RABBAN.'

Then follow the privileges of nobility; such as permission to ride on the elephant; to have a herald to go before, to announce

the name and dignity; to have the lamp of the day; to walk on carpets spread upon the earth; and to have trumpets and cymbals sounded before him. King Airvi then appoints Joseph Rabban to be 'Chief and Governor of the houses of congregation (the Synagogue) and of certain districts, and of the sojourners in them.' What proves the importance of the Jews at the period when this grant was made, is, that it is signed by seven Kings as witnesses. 'And to this are witnesses King Bivada Cubertin Mitadin: and he is King of *Travancore*: King Airla Nada Mana Vikriin, and he is the *Samorin*: King Veloda Nada Archarin Shatin; and he is King of *Argot*.' The remaining four Kings are those of *Palgatchery*, *Colastri*, *Carbinath*, and *Vara-changur*. There is no date in this document, further than what may be collected from the reign of the Prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction the year of the Creation 4250, which is, in Jewish computation, A. D. 490. It is well known that the famous Malabaric King, CERAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that Prince flourished in the eighth or ninth century.

CHINA.

IT is stated in a foreign newspaper, that a person named Baghvan-Ho has lately started up in Grand Tartary, who has assumed the double character of a Prince and a Prophet. Great numbers of people follow him, believe him to be possessed of supernatural powers, and implicitly obey all his commands. It is said that the Chinese government of Nayman sent a deputation to learn his views; when they found him attended with 60,000 armed men. To shew the complete influence which he possesses over his followers, he made a signal, and 100 of them voluntarily embraced death, by stabbing themselves to the heart. The Chinese government, alarmed at the approach of this powerful chieftain, are taking all prudent measures of precaution against a power that threatens a dreadful revolution.

State of Religion in France.

Ten Irish Priests from France have recently arrived at Waterford, having first landed at Dartmouth, with an English and Scots Priest, and two Physicians. They represent the state of religion as at a very low ebb indeed in that country. Amongst the women, there is still some regard for the rites and ceremonies of the Catholic Church; but the men seem to have thrown off all concern about Christianity, and the largest Church in Paris generally presents no greater Congregation on Sundays or holidays, than from 20 to 30 females; but, in fact, Sundays or holidays are only known within the walls of the houses of devotion. In Rome, before the order for the dispersion of the Clergy, there were 5550 Priests. When the Ecclesiastics of that city were called upon to take the oath of fealty to the EMPEROR, as King of ITALY, only one was found who would do so. The second person who was required to swear, refused. He was immediately embraced by all his brethren, who, *una voce*, declared they could acknowledge no other Sovereign of the patrimony of St. Peter but the Pope. The consequence of which was, the arrest of multitudes; and shortly after only *four* priests were to be found in the whole city. The Pontiff himself was hurried to the castle of Savona, in the Genoese territory, and the Priests were transported to different fortresses; 600 of them were immured in the dungeons of Alexandria, in Piedmont. Before these gentlemen left Paris, the Ecclesiastical Council, recently assembled in that city by Bonaparte, had been broken up for not being sufficiently subservient to his will. It appears, that some of the measures

recommended to the Council for their adoption, had in view the investiture of Bonaparte with powers inconsistent with the usages and subversive of the unity of the Roman Catholic Church. On this grand point, 106 Members of the Council voted against the measure, and only 15 for it. Cardinal Maury was at the head of this trifling minority.

If this statement, which we have borrowed from the public papers, be correct, it seems to augur the speedy downfal of the Papal Church in Italy and in France. This is probably the real object of the Emperor, although he professes to be a friend of the Catholic religion. His measures have already reduced the church to a mere skeleton; and when it suits his purpose he will perhaps give it the *coup de grace*.

Provincial Intelligence.

On the 1st of January, 1811, a new Independent chapel was opened at Colne, in Lancashire. Two sermons were preached in the morning: one by Mr. Bradley, of Manchester, from Ps. xxvi. 8; and the other by Mr. Fletcher, of Blackburn, from Ps. cxviii. 25. In the evening also two sermons were preached: the former by Mr. Scott, of Eastwood, from Psalm ii. 6; and the latter by Mr. Roby, of Manchester, from Isa. ii. 2, 3. Mr. Poole and Mr. Sowden engaged in the devotional exercises of the day.

April 2. The West Kent Union met at Mr. Rogers's, Eynsford. Messrs. Stanger, Bentliff, Knott, Beaufoy, Shirley, Morris, Rogers, Kent, and Sabine, assembled in the forenoon for prayer and business. Their interview was harmonious, pleasant, and, we trust, profitable. Mr. Beaufoy preached in the afternoon, from Ps. xcvii. 11; and Mr. Sabine in the evening, from Heb. iv. 12. The devotional services were conducted by various brethren then present. — The next Meeting will be held at Mr. Knott's, Chatham, October 2: Mr. Morris appointed to preach in the afternoon; and Mr. Shirley, of Seven Oaks, in the evening. In case of failure, Messrs. Gooding and Kent.

The Annual Glamorgan Association of the Independents was held at Merthyr-tydvil, April 17 and 19. The service began the first day at Ten o'clock, by reading and prayer by Mr. W. Watkins, of St. Donats; Mr. T. Jones, of Saron, preached from John v. 10; Mr. W. Jones, of Bridgend, from Matt. xxviii. 18. The conference by the Ministers commenced at Two o'clock; when it was agreed that all the Ministers should make an Annual Collection in their respective congregations, towards the support of the Missionary and British and Foreign Bible Societies. At Five o'clock the service was introduced by reading and prayer, by Mr. M. Lewis, of Ystradfellte; Mr. T. Jones, of Esgerdawe, preached from Ps. cx. 3; Mr. J. Bowen, of Saron, from Matt. xxi. 37. The following day the service commenced by reading and prayer by Mr. W. Jones, of Langonwyd; Mr. S. Davies, of Maindy, preached from Eph. vi. 19. The service again began at Eleven o'clock, by reading and prayer, by Mr. P. Jenkins, of Brychgoed; Mr. T. Bowen, of Neath, preached from Acts iii. 26; Mr. E. Jones, of Pontypool, from Psalm xlv. 13—15; Mr. D. Davis, of Swansea, from Heb. vii. 25; and at five o'clock Mr. T. Davis, of Bethaniah, began again by reading and prayer; Mr. O. Williams, of Builth, preached from Jos. xxiv. 15; Mr. G. Hughs, of Croswen, from Luke xxiv. 32.

May 2. The Rev. James Spurgeon (late of Clare) was set apart to the pastoral office, over the Independent Church at Stambourn in Essex (formerly under the care of the late Rev. Benjamin Beddow) Mr. Jennings, of Thaxted, commenced with prayer, &c.; Mr. Bowers, of Haverhill, offered up the general prayer; Mr. Stevenson, of Castle Hedingham, delivered an excellent discourse from John xxi. 16, 'Feed my sheep;' Mr. Robinson of Bumstead, concluded with prayer.

May 21. The formation of a small Baptist Church at Southwell, Nottinghamshire, was publicly recognized. Mr. Newman, deacon of the Baptist Church at Newark, read and prayed; Mr. Coles, of Sutton, gave an account of a Christian Church: Mr. Jones, of Lincoln, offered up the ordination prayer; Mr. Nichols, of Collingham, gave the charge to Mr. Musson, the pastor, from Psalm cxxxiv. 3; Mr. Jarvis, of Newark, preached to the people from 1 Thess. v. 12, 13. This small Society originated in the meeting of a few friends for prayer and reading the Scriptures. They gradually increased in numbers, and within the last two years requested their brother Musson to attempt the exposition of the Scriptures among them. They lately procured a more commodious place of worship, and have now a congregation of between two and three hundred persons; and much good is likely to be done.

On Whit-Monday, June 3, the Annual attempt at Peppard, to counteract the vile practice of revelling, was renewed with some success; for, through the blessing of God, there were more persons at the chapel than at the revel; and the revellers were constrained to say, it was the poorest revel they had seen for many years.—In the morning Mr. Churchill, of Henley, preached to the young people from Psalm iii. 16. After the morning service we dined 120 poor people and children, besides a number of friends. In the afternoon Mr. Read preached from Psalm xxxiv. 8; in the evening Mr. Wood, of Reading, from Proverbs xii. 26; Mess. Watkins, Douglas, and Newbury, assisted in the services of the day.

July 2 and 3. The Eastern Association of the county of York, was held at the Rev. D. Williams's, Swanland, near Hull. A considerable part of the time was devoted to the consideration of the state of religion in the respective churches; and the brethren found reason to rejoice that, upon the whole, the work of the Lord appears to be prospering. On the Wednesday two interesting sermons were delivered: that in the afternoon by Mr. Bottomly, of Scarborough, from Prov. xi. 30: and that in the evening by Mr Hobson, of Driffield, from Rom. iv. 16; Messrs. Arundel, Wilkinson, Payne, and Lambert, were engaged in the devotional exercises of the day. The congregations were numerous and respectable, and appeared united and earnest in their supplications to God for the blessing upon this newly formed institution.

July 9. Mr. J. Cook was ordained Pastor over the Church of Christ, composed of Baptists and Independents, at Ealington, Warwickshire. Mr. Percy, of Warwick, began the service by prayer, and reading the scriptures; Mr. Rowton, of Foleshill, gave a description of a Gospel Church, &c.; Mr. Smith, of Blockley, prayed the ordination prayer; Mr. Dagley, of Chapel-end, gave the charge, from 1 Tim. i. 12; Mr. Laxon, of Hungerford, Berks, preached to the people from Philip. iv. 1; Mr. J. O. Stokes, of Stratford on Avon, preached in the evening, from Matth.. xxvi. 41. The services of the day were solemn: the congregation was crowded and attentive.

On Wednesday, July 10, the Rev. George Partington was ordained over the Independent church at Colne. Mr. Sowden, of Horton, read the Scriptures and prayed; Mr. Fletcher, of Blackburn, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Bowden, of Darwen, presented the ordination prayer, with imposition of hands; Mr Roby, of Manchester, gave the charge, from 1 Tim. iv. 16; and Mr. Smith, of Manchester, addressed the people, from Heb. xiii. 22; Mr. Hinchliffe, of Haslingden, conoluded the services by prayer; and Mr. Sharpe, of Skipton, preached in the evening. — We are happy in stating, that the appearances of religious prosperity in this place are remarkably encouraging. Mr. Partington commenced his labours here under the direction of

the Congregational Union of Lancashire.

July 11, The Rev. Isaac Tozer, junior, was ordained Co-pastor with the Rev. John Sibree, of Frome, Somersetshire. Mr. Murch, Baptist Minister of the same town, commenced the services with prayer, &c.; Mr. Lowel, of Bristol, delivered an introductory discourse; Mr. Honeywell, of Melksham, offered the ordination prayer; Mr. Tozer, of Taunton, gave the charge to his Son, from 2 Tim. ii. 1—3; Mr. East, of Frome, offered an intercessory prayer; Mr. Jay preached to the people from 1 Thess. v. 25; 'Brethren pray for us;' and concluded with prayer. — At seven in the morning Mr. Berry, of Warminster, preached from 1 Cor. ii. 4; in the evening Mr. Thorp, of Bristol. from Haggai ii. 6; in the evening preceding Mr. Morren, of Shaftesbury, from Ps. cxxii. 1. The congregation was crowded, the services were highly interesting; and mutual comfort is expected to result from the union.

July 26. Rev. T. Reynolds was set apart over the Congregational church at Bottisham Load, Cambridgeshire. After the service was begun by reading and prayer, Mr. M'Kenzie, of Isleham, stated the nature of a gospel church and asked the questions; Mr. Norman, of Soham, offered up the ordination prayer; Mr. Fall, of Swavesey, gave the charge from 2 Tim. iv. 2; Mr. Harris, of Cambridge, preached the sermon to the people from Acts ii. 42; and Mr. W. Thompson, a student of Mr. Harris, concluded by prayer. — Bottisham Load is one of the places that the late Rev. Mr. Berridge visited every year, as long as he was able to travel, and where he was always numerously attended; but soon after his labours were finished, the people became destitute of a minister, till Mr. Reynolds began, a few years since; and his labours have been blessed to many of the inhabitants in the village. A new Meeting-house was erected (see Evangelical Magazine for Sept. p. 371); and his congregation has kept increasing to the present time.

August 8. The Rev. D. Davis, late Student at Carmarthen, was ordained Pastor of the Independent Welch Church meeting in Guildford Street, Southwark. The services were introduced by Mr. Morgan, of Deptford; Mr. Jones, of Trelech, preached on the nature of a Christian church from Acts xvi. 5; Mr. Morgan offered up the ordination prayer; and Mr. Peter, Tutor of the Carmarthen College, delivered the charge from Col. iv. 17; and concluded by prayer.

Aug. 8. The Rev. S. Parrott, late a Student at Hackney Academy, was ordained to the Pastoral office over the Independent Church at Topsham, Devon. Prayer and reading the scriptures, by Mr. Lawrie, of Budleigh; discourse on a gospel church, by Mr. Winton, of Exmouth; ordination prayer, by Mr. Cobbin, of Crediton; charge, by Mr. Allen, of Exeter, from 2 Tim. ii. 15; and concluding prayer, Mr. Pike, of Broadway. In the afternoon the congregation re-assembled; Mr. Gleed, of Teignmouth, then offered up the Intercessory prayer; and Mr. Wheaton, of Lyme, preached to the people, from Deut. i. 38. Mr. Wilks, of Salisbury, preached in the evening, from Heb. ii. 3; and Mr. Stenner, of Dartmouth, prayed. The Trustees of the Old Meeting kindly lent it for the occasion; Mr. P.'s place of worship being too small. A numerous congregation was much pleased with these services, and we hope profited.

A Place of Worship was opened, Aug. 14, at Beer-Alston, near Tavistock, Devon. Rev. H. Mends, of Plymouth, preached from 2 Cor. iv. 5; and Rev. J. Turnbull, A. B. late of Hoxton, from John iii. 30; Mr. Rooker, of Tavistock, and Mr. Birt, of Plymouth-Dock, prayed. The attendance was numerous; and the collections at the door, towards discharging the expence of erecting the building, were liberal. A pleasing prospect of doing good seems to be opened in this neighbourhood. The parish is populous;

but the parish church is two miles and a half distant from the town; and from some parts of the parish more than four miles. Prejudice seems almost entirely removed; and a pleasing hope may be entertained that, in this town and neighbourhood, the Redeemer's kingdom will increase.

Aug. 14. The Rev. S. Price was set apart to the work of the Ministry among Protestant Dissenters of the congregational denomination of the New House, in the parish of Lanedy, Carmarthenshire. The service began the preceding afternoon, at three o'clock, when Mr. J. Bowen, of Saron, introduced by reading and prayer; Mr. T. Jones, of Coron, preached from Rom. viii. 17; and Mr. D. Williams, Lanwstyd, from Rom. xii. 2.

On Wednesday Mr. J. Davies, of Lansamhet, introduced by reading and prayer; Mr. T. Davies, of Panteg, received the confession, &c.; Mr. Davies, of Swansea, offered up the ordination prayer; Mr. D. Davies, Lanybree, delivered the charge, from 2 Tim. iv. 5; Mr. D. Williams, Lanwstyd, preached a practical sermon, from Eph. v. 16. The audience on the occasion was very numerous, and we have reason to hope that many profited in their attendance during the services of the two days.

Aug. 28. The Rev. R. Smith was ordained to the Pastoral office over the Independent church at Fowey, Cornwall. The services of the day commenced with prayer and reading, by Rev. Mr. Skeat, of Bodmin; Mr. Moore, of Mevagissey, delivered the introductory discourse, asked the usual questions, and received Mr. Smith's confession of faith; Mr. Cope, of Launceston, offered up the ordination prayer; Mr. Meads, of Plymouth, gave the charge, from Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life;' Mr. Guard, of Liskeard, concluded with prayer. The congregation assembled in the evening, when Mr. Wildbore, of Penryn, offered up the intercessory prayer; Mr. Cope, of Launceston, preached to the people, from Phil. ii. 29. 'Receive him, therefore, in the Lord with all gladness, and hold such in reputation:' Mr. Meeke, of St. Colomb, concluded with prayer.

Sept. 4. The Independent Benevolent Society, meeting in Gloucestershire, held their Annual Meeting at the Rev. T. Jones's, Chalford; when the members congratulated each other upon the utility and prosperity of the Society; that it had devoted more than 70 l. in relieving the cases of the claimants, and had also increased their fund 230 l. The capital is now 2,040 l.

On the same day the Rev. W. Richardson, of Frampton, preached at Mr. Jones's Meeting, from Ephes. iv. 8; and also the Rev. S. Lowell, of Bristol, from Mark x. 21. An evening lecture was preached by the Rev. W. Bennett, of Dursley. The services of the day were much blessed to those that attended, and many departed saying, 'It has been good for us to wait upon God.'

Sept. 5. Mr. John Burder was ordained to the Pastoral office over the Independent Church at Stroudwater, Gloucestershire. Mr. Pain, of Forest Green, commenced the service with prayer, &c.; Mr. Bishop, of Gloucester, explained the nature of ordination, &c. and put the usual questions to the Church, and to the Minister; Mr. Winterbotham, of Shortwood, offered up prayer for the minister and people; Mr. Burder, of London, gave the charge to his son; Mr. Lowell, of Bristol, preached to the people; and Mr. Thomas, of Cam, concluded with prayer. About 30 ministers were present.

An Independent Congregation has of late been raised in the dark village of Hunton, Yorkshire, and a small church formed of about 12 people, who regularly enjoy the ordinances of the gospel, under Mr. S. Brookes, of Leyburn.

METHODIST CONFERENCE.

[*Extracted from the Methodist Mag.*]

The Sixty-eighth Annual Conference of the Preachers, late in

connexion with the Rev. John Wesley, was begun in Sheffield, July 29, 1811.

On Monday July 22, the Committee, chosen by the preceding District Meetings, consisting of 26 members, in addition to Mr. Benson, late President, Dr. Coke, Secretary, assembled for the purpose of drawing up a plan of the Stations for the ensuing year. Before the conclusion of the week about 240 preachers arrived, and upwards of 290 were present during a great part of the two following weeks.

On Monday, July 29, at six in the morning, the preachers met in full conference, in the chapel in Carver Street. Mr. Charles Atmore was chosen President, and Dr. Coke, Secretary. The sundry Committees, for the different departments of the business to be transacted were chosen, and the necessary Clerks appointed to take an exact account of the various branches of income and expenditure, and to report the same at a convenient time to the Conference. The minutes of the different Districts proposing any new regulations were afterwards read, and proper persons were named to prepare an abstract of them. The Conference then proceeded, as usual, to inquire What preachers were to be admitted into *full connexion* this year? Who were remain on trial? Who were proper to be admitted on trial? What preachers had died during the last year; and who had desisted, or purposed to desist from travelling? To answer these questions took up a very considerable portion of time; and it was found, upon examination, that 44 were proper to be incorporated with us, and 40 to become probationers. No more than eight of the preachers died last year. The increase of our Societies and Circuits called for an additional number of preachers; and the Conference, desirous to receive none who cannot be recommended in the manner that their œconomy requires, met with some difficulty in procuring them. Indeed, the number of preachers recommended to be taken on trial, who had been proposed to, and approved by, their respective Quarterly District Meetings, was found considerably unequal to the demand. The Conference therefore proceeded to call over the Circuits, and appointed to the Ministry a number of men, well recommended for piety and promising abilities, on condition of their being approved by their respective Quarterly Meetings, and by the Preachers appointed to examine them.

Among other business we find an earnest recommendation of Family Religion:

'We again earnestly enforce upon all the people under our care, a conscientious and uniform attention to this important subject; and solemnly exhort them to maintain the practice of daily prayer in their houses: — To have *stated times* allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper: — To make the daily *reading of the Holy Scriptures* a constant part of their domestic devotion: — To require not only *some*, but *all* the members of their respective families to be present at the time of family worship, and to allow of no excuses, except in case of sickness, or other unavoidable emergencies; and, once at least in every week, to *catechise* their children and servants, and converse with them indivsdually on the business of religion.

'The increase of the numbers in society in Great Britain, since the Conference in 1810, is 7500, and in Ireland 393. In the West India Islands also, especially in Bermuda and the Bahama Isles, the increase has been considerable, the Word of God having had free course; and many have been turned to the Lord. We have reason to think also, that while the work of God has been thus extended to many thousands of individuals, it has been greatly deepened in the hearts of many; their exemplary and godly conversation and behaviour, and their unwearied diligence in all good works, giving undeniable evidence of the truth and liveliness of their faith and hope, and of the ardour of their love to God and man.'

Congregational Collections to the Protestant Society for the Protection of Religious Liberty.

[*Continued from p.* 394]

	L.	s.	d.
North Walsham, J. Brown	6	16	6
Fakenham, W. Johnson	6	12	0
Wandsworth, — Elvey	4	6	0
Gainsborough, — Heineken	3	0	0
Chippenham, — Spackman	2	0	0
Walton, A. K. Cowell	5	7	0
Harwich, W. Hordle	5	0	0
Warley, Halifax, T. Hawkins	2	11	0
Holmfirth, J. Cockin	7	0	0
West Retford, J. Smedley	3	0	0
Croydon United Congregations	3	0	0
Horwich, Messrs. Kenworthy and Redmayn —	4	2	2
Oulton near Aylsh. T. Colborne	3	0	3
Bulford, T. Williams —	5	0	0
Trowbridge, R. Davis —	11	4	6
Ashton under Lyne, T. Shore	3	0	0
Wem, R. Everhall —	14	3	6
Kingsland, J. Campbell, addit.	0	5	6
Whitw. Rochdale, T. Robinson	2	0	0
Colchester, G. Pritchard	4	6	0
Charmouth, — Burnard	2	2	0
Linton, T. Hopkins —	8	0	0
Wharton, T. Jackson —	1	0	0
Ridgemont, G. Keeley —	3	12	0
Trudoxhill, D. Watts —	2	0	0
Bicester, S. Coode —	1	0	0
Braunton, J. Williams —	3	0	0
Bicester, R. Fletcher —	4	0	0
Baeup, J. Hint —	4	0	0
Foulmire, J. P. Wedd —	2	2	0
Hereford, T. Williams —	10	0	0
Kettering, A. Fuller —	5	5	0
Union Street, J. Humphries	5	0	0
Haverfordwest, T. Luke	5	1	0
Terling, W. Kemp	6	6	7
Aberhavesp, Montgy. J. Davis	4	0	0
Tabernacle and Tottenh. addit.	7	1	0
Chippenham, — Gough —	3	3	0
Sheerness, T. Prankard, &c.	14	0	0
Bath, W. Jay —	20	0	0
Leeds, — Parsons —	20	14	6
Stockport, W. Evans —	5	0	0
———, S. Ashlow —	5	0	0
———, J. Batley —	2	0	0
———, W. Hudson —	2	0	0
Birmingham, — Kell —	10	0	0
———, Dr. Toulmin	10	0	0
———, — James	10	0	0
———, J. Brewer	10	0	0
———, — Morgan	11	2	0
———, — Edmonds	3	17	2
———, — Bennett	6	16	9
———, Cheadle	3	10	0
West Bromwich, — Underhill	3	0	0
Yeovil, by — Tracy —	10	0	0
Silver Str. and Islingt. — Jones	92	2	0
West Lane, Walw. J. Fowler	10	0	0
Sutton, S. Squirrel —	5	8	0
Charsfield, J. Chiny —	3	5	0

	£	s	d
Soham, R. Root		2	0 0
Kingsdon, W. Reynolds —		2	0 0
Winsham, R. Chaffey —		3	0 0
Chalwood, J. Dear —		7	0 0
Nayland, J. Waddell —		4	0 0
Trefgowm near Haverfordwest	3	16	6
Rhodiad, B. Griffiths —		2	5 6
Chesbunt, Weybridge, addit.		1	0 0
Northampton United Congreg.	13	0	0
Road — —		1	0 0
Chester, R. Spry —		9	8 6
Newbury, Winter and Dryland	10	0	0
Scarborough S. Bottomly		9	9 4
Crockerton, J. Green —		2	0 0
Woolwich, J. W. Percy		7	0 0
Weymouth, Dr. Cracknell		8	8 0
Manchester, J. Grundy —	10	0	0
Sylvertoft, H. Knight		3	0 0
Kilsby, ditto — —		2	18 2
Crick, ditto — —		1	5 3
Otley, Suffolk, S. Tipple	15	0	0
Sydling, — Hopkins —		6	0 0
South Cave, W. Tapp		3	15 3
Tooting, J. Bowden —	16	14	1
Surry Chapel, R. Hill	106	0	0
Trewen, B. Evans	12	8	0
Glandwr, W. Griffiths		5	0 0
Hebron, W. Evans —		5	0 0
Carmarthen, D. Peter —		5	5 0
Morley, T. Plough —		6	12 0
Holyhead, J. Elias —		6	7 0
Llanerchymedd, ditto		5	2 0
Llanrhyddlad, ditto —		3	4 0
Cemas, ditto — —		3	4 0
Bethlehem, ditto —		2	15 0
Llaubrynmair, J. Griffiths, Llanfyllen, Sarney, Machynl.	15	7	0
Ebenezer, P. Mourice —		2	2 0
Bruton, J. Thomas —		3	0 0
Canterbury, S. Gurteen —		7	7 0
Melksham, J. Holywell and T. Ward, united		6	6 0
Henllan, J. Lloyd —		6	0 0
Neath, T. Bowen —		5	10 6
Maidstone, A. Harris —		3	0 0
Manchester, W. Gadsden		6	0 0
Llangefnie, J. Powell		5	0 0
Bolton, Jos. Sowden —		4	0 0
Abergavenny, W. Harris		6	0 0
———, Micah Thomas		3	3 0
Blaenangwent, W. Harris		2	13 0
Tredgar Works, J. Thomas		2	2 0
Rendhum, W. Haward —		13	0 0
Clipstone — —		3	0 0
Bristol Tabernacle, — Wilks	32	4	2
Kingswood, ditto, ditto		9	2 0
Frome, S. Saunders —		5	0 0
———, W. H. Murch —		7	0 0
Market Drayton, W. Macdonald	5	0	0
St. Florence, B. Evans		2	2 0
———, C. Hyatt		5	0 0
Braintree, D. Prichard		10	0 6
Wycombe, — Snelgar —		10	15 0
Elswick, D. Edwards —		6	14 6
Llangloffau —		6	0 0
Abbot's Roothing, Essex		8	12 4

Handsworth, Birmingham	L. 2	0	0
Maidenhead, J. Cook —	20	0	0
Thame and Chinnar, J. Paul	2	0	0
Howlet, Crendon, Bucks —	1	10	0
Chishill, Essex, — Johson	6	0	0
Beth. Cha. Romford, — Andrews	2	2	0
Denbigh and Flint, Amount of Collections of 31 Congregations, forwarded by T. Jones	50	5	4
Mattishall, J. Carter —	5	0	0
Nottingham, — Green	5	0	0
Alcester, Baptist Meeting	7	5	6
Nottingham, — Bryan	7	7	0

Norwich Auxiliary Bible Society.

On Wednesday Sept. 11, a general meeting was held at the Guildhall, in the city of Norwich, the Mayor in the chair. The Bishop of the Diocese, the Secretaries of the British and Foreign Bible Society, Rev. Dr. Baker, Rev. E. Edwards, Rev. Mr. Hare, Rev. E. Valpy, J. J. Gurney, Esq. T. Blake, Esq. Rev. Mr. Kinghorne, &c. were present.

The business was opened by the Mayor. After which the Bishop of Norwich rose, and in a concise but impressive speech, laid before the assembly a luminous statement of the Institution, and congratulated them on the union of enlightened Christians of different ranks and persuasions: Clergymen and Dissenting Ministers co-operating with the present institution in the support of the most beneficent scheme that could enter into the mind of man.

Mr. Steinkopff, Mr. Hughes and Mr. Owen, severally addressed the meeting in a manner worthy of themselves. — A number of resolutions were then moved, and unanimously adopted. Liberal donations and annual subscriptions were immediately made, amounting to nearly £ 800.

LONDON.

London Female Penitentiary.

We are happy to learn that the objections affecting the title to the Asylum, which have for some time past prevented its enlargement, are at length completely removed. A wing is to be added before the winter months set in; and other additional buildings, extending 100 feet (for the present) down the garden, are to be erected early in the ensuing spring. By the late purchase the Asylum is held rent-free: but the funds, intended to be applied towards the proposed additional building, have been thereby proportionably diminished; it will be obvious therefore to the religious public, that the funds will not only require to be replenished, but much increased, in order to enable the Committee to discharge their building obligation.

DISTRIBUTION OF THE PROFITS OF THIS MAGAZINE.

At a Meeting of the Editors of the Evangelical Magazine, held August 7, the following Cases were approved and relieved:

Cases	Denomination.	Recommended by	L.
J. D.	Independ.	C. Buck	5
G.	ditto,	M. Wilks	5
U. R.	ditto,	ditto	5
J. L.	ditto,	Dr. Williams	4
M. C.	ditto,	W. F. Platt	5
A. A.	ditto,	M. Wilks	5
J. W.	ditto,	T. Beck	5
E. W.	ditto,	W. F. Platt	5
E. H.	ditto,	G. Collison	5
M. T.	ditto,	J. Boden	5
C.	ditto,	C. Buck	4
M.	ditto,	A. Fuller	5
E. T.	ditto.	G. Burder	4
J. L.	ditto,	ditto	4
E. E.	Baptist,	Dr. Ryland	5
B.	ditto,	ditto	5
M. M.	ditto,	ditto	5
M. M.	ditto,	J. Townsend	5
A. P.	Baptist,	J. Townsend	5
S. B.	ditto,	C. Buck	5
B.	ditto,	A. Fuller	5
E. M.	ditto,	J. Hinton	5
J. S.	ditto,	ditto	5
S. C.	ditto,	ditto	5
M.	ditto,	J. Clayton, jun.	5
J. R.	Methodist.	Dr. Ryland	5
J. C.	ditto,	M. Wilks	5
S. B.	ditto,	W. F. Platt	5
J. G.	Presbyt.	G. Ewing	4
J. P.	ditto,	Mr. Duncanson	4
Y.	ditto,	A. Waugh	4
F.	ditto,	ditto	4
B.	d to,	ditto	4
R.	ditto,	d to	4
S.	ditto,	A. Fuller	5

Contributions from Cumberland.

Mary Port, Rev. Mr. Dunn	£	13	14	6		
Workington, by Rev. Mr. Selkirk		4	16	3		
Cockermouth, Mr. Swan		6	1	6		
Keswick, Mr. Gritton		1	1	0		
Parkhead, Rev. Mr. Scott and Congregation		4	0	0		
Alston, a few Friends there, by Mr. W. Norris		9	2	6		
					38	15 3

Collections during a Second Tour in Essex, by Rev. Mr. Townsend.

Rev. Mr. Parker's, Barking		11	0	0		
Mr. Smith's, Brentwood		11	13	6		
Mr. Thornton's, Billericay		15	6	6		
Mr. Davidson's, Rochford		11	11	3		
At Southend		8	8	7		
Addition to Collect. at Rev. Mr. Newton's, Witham		1	1	0		
					59	0 10

Addition to the Rev. D. Bogue's Collections in North Britain.

Female Servant Society, at Aberdeen, for the Chinese Translation of the Scriptures		20	0	0		
Friends at Peterhead		1	6	6		
Dundee, Rev. G. Lawson		1	15	6		
Broughton Ferry, near Dundee, Rev. G. Lawson		1	7	6		
Rev. Mr. Morrison and Friends, Leslie, North Brit.		17	0	0		
Perth, Rev. Mr. Orme		2	0	0		
Servant Maid, Aberdeen, 1*l.*—Friends, ditto, 1*l.* 8*s.* 6*d.*		2	8	6		
Sundry Friends, by Mr. Thom		8	5	0		
					54	3 0
Zeresh, Tottenham, by Dr. Hamilton					5	5 0
Rev. Mr. Clark and Friends, Brigg and Wrawby					8	0 0
C. R. 1*l.* —— W. 10*l.*					11	0 0
A Friend, by the Rev. Mr. Steinkopff					2	0 0
From an aged Hewer of Wood and Drawer of Water					5	0 0
Aged and poor Woman, One Year's saving at a Halfpenny a Week					0	2 2
A Friend, by the Rev. T. Lewis					1	1 0
Rev. J. Sykes and Friends, Guestwick, Norfolk					21	3 2
Rev. Mr. Surman and Friends, Chesham, Bucks					4	4 0
A Friend, by Mr. Britten					1	0 9
—— —— Rev. J. W. Percy					1	0 0

ON THE SUDDEN AND AFFECTING DEATH OF *THE REV. THOMAS SPENCER.*

YON angels, through the regions of the sky
(Hymning the Saviour's praises as they fly)
Conduct to heav'n's high hill, before the throne,
The spirit of Hoxtonia's fav'rite son!
Oft had they seen, and glory'd in the sight,
SPENCER, array'd in his Redeemer's might,
Stand, like a second David, on the plain
T' oppose the giants of the impious train!

On deeds of earthly heroes, sons of Pride,
They look'd, and wept, and turn'd their eyes aside;
But when they saw thy zeal, heroic youth,
And thy bright vict'ries in the cause of Truth,—
When they beheld thee, by the sacred word,
Bring sinners to submit to Christ the Lord,
And lead them on to Calv'ry; there to see
Him who, by death, procur'd their liberty,
They bore the tidings to the realms above,
And with new raptures fill'd the world of love.

Hark! heard ye not the golden harps resound
'The glorious vict'ry's won, the conqueror's crown'd!'
Some happy spirits, whom he led below,
The Saviour and his wond'rous love to know,
Shout as they see him mount the lofty skies;
'The man that winneth souls is truly wise!'
While from the throne he hears the sound 'Well done,
'My faithful servant, my beloved son:
'I call'd thee early, with a sov'reign voice,
'To leave thy work below: here to rejoice
'In thy reward; nor shall my church complain
'While I their Saviour and their Sav'reign reign.'

Ah, Liverpool! thy tears become thee well:
Great was thy loss when the young pastor fell!
Constrain'd by those who love the Saviour's name,
He left these scenes of his increasing fame,
Amidst thy sons the gospel to proclaim!
They've seen him stand with ease, and well divide
The portion which his gracious Lord supply'd.
The sacred accents from his fluent tongue
Ran, like a river, clear, and smooth, and strong:
Thy saints rejoic'd, thy sinners were dismay'd,
When he the oracles of God display'd;
While those who self-condemn'd around him stood,
Found peace and pardon preach'd by Jesus' blood!
Hopes of the future age! thy rising youth
Drank from his lips the streams of living truth;
And while they view'd him with admiring eyes,
Learn'd to forsake vain pleasures and be wise.
Success to Zion her own King affords;
Her tents are widen'd, lengthen'd are her cords;
Her stakes are strengthen'd, and with cheerful voice
Her new-born sons in Liverpool rejoice!

But, lo, the scene is chang'd! What griefs abound,
Where late all eyes with gladness beam'd around!
Well may'st thou mourn; for what's thy golden gain!
What all the riches that thy walls contain!
In vain, from ev'ry clime, thy stores increase,
If Heav'n recall th' ambassadors of peace:
The waves, that waft such treasures to thy shore,
Have robb'd thee of a prize, and made thee poor.

Was it for sins of thine, not wash'd away,
That God appointed such a mournful day?
Hast thou, within thy skirts, the guilt of blood?
Have Afric's cries rous'd an avenging God?
Or hast thou gifts and talents idoliz'd,
While Christ and his salvation were despis'd?
Bow then thy knee; while Pastors yet remain,
Who preach salvation, thro' a Saviour slain,
Attend their voice, nor let them preach in vain.

And now, O Lord! throughout this favour'd land,
Thy blessing on thy Ministers command;
Awaken'd, as from slumber, by this call,
Oh, may they yield their time, their strength, their all,
To thy bless'd will, — that when the day shall come,
To call them, each to his eternal home,
They may rejoice before thy glorious throne,
That they have liv'd and died to Thee alone!

And may the work thy servant well began,
Appear to be of God, and not of man!
Return, O Lord! Let none the work destroy,
But fill thy people and thy tribes with joy!
To all thy servants shew thy hand divine,
And round their children let thy glory shine!
Establish thou their works, and give them peace!
Whoever dies, thy glory must increase!

An Elegiac Tribute

TO THE MEMORY OF MR. J. NEWHAM,

Late Deacon of the Independent Church at Castlegate, Nottingham.

'Tis past,— the bitterness of death is o'er:
That voice, so wont to comfort, sounds no more;
Those feet no more in active vigour move
On the kind errands of a brother's love!

Yes; thou who hast so oft our joys improv'd,
Who lovedst much, who was so much belov'd,
Art gone! and Zion tells thy mourn'd decease,
Whose course was piety, whose end was peace!

Thou didst shew mercy, thou didst kindly lend,
Didst freely give, didst patiently attend;
Didst breathe soft solace o'er the child of need;
Didst clothe the naked, and the hungry feed.

Thou wast a peace-maker; and Peace divine
Bade her mild radiance on her vot'ry shine;
Thro' all thy life her downy wing, outspread,
Screen'd from the strifes of earth thy peaceful head.

Well known to thee the sorrow-soothing prayer
And sacred song: how tuneful to thine ear!
Through all thy heart their mingled sweetness stole,
And thence they flow'd to calm the troubled soul.

Unweary'd in the service of thy God,
His work thy joy, His house thy dear abode;
When deathly paleness cover'd all thy frame,
Love led thee there to bless thy Saviour's name.

Oft have I listen'd to thy fervent vows,
Oft have I seen thee in thy Father's house;
Thine eyes beam'd happiness, and well express'd
The undisturb'd devotion of thy breast.

When shall the void be fill'd? O painful space!
What child of Heaven shall take thy sacred place?
Look, social spirit, from th' exalted sphere,
And drop thy mantle of compassion here.

For there no scene of sorrow meets thine eye,
Thou see'st no tear, thou hear'st no trembling sigh:
May He whose pow'r, whose love, is all divine,
Give to thy friends and followers hearts like thine!

Nottingham. EUPHEMIA.

The following Lines, which were much on Mr. SPENCER's Mind for some Time before his Death, are so peculiarly appropriate, that we think it right to insert them.

ONE family, we dwell in Him,
One church, above, beneath;
Though now divided by the stream,—
The narrow stream of Death.

One army of the living God,
To his command we bow;
Part of the host have cross'd the flood,
And part are crossing now.

Ten thousand to their endless home,
This solemn moment fly;
And we are to the margin come,
And soon expect to die!

Dear Saviour, be our constant Guide;
Then, when the word is giv'n,
Bid Death's cold flood and waves divide,
And land us safe in heav'n.



Rev.d John Holloway:
Late of Reading.

Published by T. Williams, Stationers Court, Nov.r 1.1801.

THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1811.

MEMOIR
OF
THE LATE REV. WILLIAM ALDRIDGE,
MINISTER OF JEWRY STREET CHAPEL, LONDON.

To impart, or to impress, profitable instruction, should be the object of every composition; but Biography seems to be the most useful species of literature, especially when the subjects of it have been religious, wise, and useful. These then become models for imitation; and their manner of conducting themselves in the various departments of life which they filled, affords a lesson of wisdom to those who are desirous of instruction: it has always been highly extolled; and possesses many important advantages over general history. To record the excellencies of eminent ministers, who were set for the defence of the gospel, and who were burning and shining lights in their generation, is an important duty. Their memory is blessed. To grace alone all their real worth was owing; and grace is honoured in recording their excellencies.

The Rev. W. Aldridge was born at Warminster, in Wiltshire, in the year 1737. His youth appears to have been spent in the pursuit of pleasure and worldly gratifications; and it was not till his 24th year that he received those serious impressions which issued in a saving change of his mind and conduct. At this time he was under great distress of soul; his sins appeared in a most awful light; and it was a considerable time before he experienced deliverance. Having a strong inclination to the Christian ministry, he was introduced to the Countess of Huntingdon's College at Trevecca, in South Wales, and became one of her senior students. Having continued there during the time usually allotted to study, he began to preach in her Ladyship's connection, in which he laboured for several years; and which afforded him an opportunity of visiting various parts of England.

In September, 1771, the Countess of Huntingdon received anonymous letters, requesting her to send a minister to Margate, in the Isle of Thanet, describing it as a licentious place, particularly at the watering season. She made known the contents of these to Mr. Aldridge, giving him the liberty to select any student in the College to accompany and assist him in this undertaking. Mr. Aldridge fixed upon a Mr. Joseph

Cook, who died in 1799, a Missionary in South Carolina. Being utterly unknown to any person at Margate, they began to preach out of doors. Many attended; and meeting with success, they extended their labours to other places. About this time, many persons at Dover, who had left Mr. Wesley's Societies, gave them a pressing invitation; which they accepted. Mr. Aldridge preached at Dover for some time, in the market-place, on a Lord's Day; but met with great opposition. The Presbyterian Meeting-house, which had been shut up a considerable time, was however procured; and Mr. Aldridge continued to preach in it while he resided at Dover. Afterwards, it was agreed that Mr. Aldridge and his colleague should supply Dover and Margate alternately, exchanging every other week.

The Countess of Huntingdon, who seldom permitted her students to continue long in one place, afterwards appointed Mr. A. to supply the Mulberry Garden Chapel, near Wapping, London. There his ministry was so well received by the congregation, that they united in a petition to the Countess, to have his labours continued for some time longer; but it being a maxim with her Ladyship not to comply with the wishes of her congregations in this particular, she peremptorily refused. This occasioned his leaving her connection in 1776; and Jewry Street Chapel * being then vacant, Mr. Aldridge was invited to settle there as the stated officiating minister. In this connection he continued upwards of 21 years; and was greatly beloved by an affectionate congregation.

During the early part of Mr. Aldridge's ministry at Jewry Street Chapel, he had the assistance of the Rev. Mr. Bryan. This gentleman was a native of Yorkshire, and pursued his studies in the Countess of Huntingdon's College at Trevecca. It seems he did not itinerate long in that connection. Eras-

* Jewry Street chapel is of ancient date, and was probably erected in the reign of King Charles II. A society of Presbyterians met there statedly for upwards of a century, and enjoyed the labours of some of the most considerable Divines among the Dissenters. For many years the church was in a very low state; and the society dissolved in the year 1774. The chapel was shut up for a short time; but, in 1775, Sir William Plomer, the proprietor of the premisses, granted a lease for 21 years to three persons, who filled up the place for the late Rev. Henry Mead, who died a short time since at Reading. Mr. Mead, however, being in orders in the Church of England, did not think fit to take upon him the charge, and never preached there. After this Mr. Aldridge was appointed. Upon the expiration of the lease in 1796, it was renewed for another 21 years, by the present trustees. Jewry Street chapel carries the appearance of an ancient building, and does not seem materially altered from its former state. When it was opened upon the present plan, an organ was erected in the front gallery, and the Liturgy of the Church of England introduced. *Wilson's History and Antiquities of Dissenting Churches. Page* 55 *and* 126. *Vol. I.*

mus, a Greek bishop, having visited London, in 1763, laid his hands upon several persons who could not procure ordination from the English bishops. Mr. Bryan, being desirous of episcopal ordination, applied to him for that purpose, and easily obtained it. After this he became minister of a congregation at Sheffield. Having contracted an acquaintance with Mr. Aldridge while at College, it was afterwards maintained by a mutual correspondence; and when Mr. Aldridge settled at Jewry Street, Mr. Bryan constantly spent three months of the year in London, preaching in the pulpit of his friend; who, during that period, supplied the chapel at Sheffield. Mr. Bryan was afflicted for many years, at intervals, with an unhappy dejection of spirits, which bordered on derangement. Nevertheless, his friends considered him to be a truly good man; and he was enabled eventually, to overcome the temptations of his adversary. He died many years ago, and was buried under his own pulpit at Sheffield.

As a preacher, Mr. Aldridge was extremely popular. He delivered his discourses with perspicuity and ardour; his ideas were generally arranged with propriety; and his subject mostly selected with judgment. His ministerial labours, especially in the younger part of his life, were very successful; and he had the singular felicity of introducing into the ministry no less than sixteen or seventeen young men from his own connexion. Mr. Aldridge's health began to decline visibly for a considerable time before his death. Early and continued exertions, joined to advanced years, at length made rapid depredations on his constitution, and hastened his final illness. This seems to have been a complication of disorders, which he endured with the same placid serenity which had distinguished him in health. His dying expressions discovered a steady peace, arising from a well-grounded hope of a blessed immortality*. During his illness, the truth and power of religion were strikingly exemplified in his experience. He considered himself in the hand of his God, and expressed great satisfaction in his reliance on that precious promise in Heb. xiii. 5. 'I will never leave thee, nor forsake thee.' God was indeed with him, by his supporting presence, during the whole of his illness; and he was enabled to resign himself to the will of his Heavenly Father without so much as a single complaint. His will was perfectly resigned to the will of Jesus, and he experienced it

> 'Sweet to lie passive in his hands,
> And know no will but his.'

On Friday morning, February 28, 1797, in the 60th year of his age, he bade adieu to the painful scenes of this wilderness,

* Bryson's Sermon on the Death of Mr. Aldridge, p. 10.

and entered into the joy of his Lord. The Rev. G. Gold delivered the address at his interment in Bunhill Fields, on the 7th of March; and, on the following Lord's Day two funeral sermons were preached for him at Jewry Street Chapel: that in the morning by the late Rev. Anthony Crole, minister of Pinners' Hall (afterwards of Founders' Hall); and that in the evening by the late Rev. T. Bryson, of New Road, St. George's in the East. The three services were afterwards printed.

Thus lived and died this valuable servant of God. As a man, he was amiable; as a scholar, respectable; as a Christian, he was eminent; as a divine, he was well 'instructed into the kingdom of God,' and faithful and indefatigable in the service of his Master.—May not the words of the Psalmist be truly applied to him? 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

'He's gone! for ever left this tearful vale;
He's soar'd aloft to realms of endless joy:
Nor Sin, nor Death can there the soul assail,
Nor Satan with his poison'd darts annoy.
There meet the saints with them who went before,
Those who had enter'd their eternal rest;
There may *we meet*, and meet to *part* no more,
But lean for ever on the Saviour's breast.'

Mr. Aldridge was a burning and a shining light, and was a living lecture to all around. He had a truly missionary spirit, — an apostolic mind. The Lord put honour on his ministry, and made him instrumental of great good to his fellow-sinners. His preaching was attended with a divine unction from above; and the word came with 'power and demonstration of the Spirit of God.' His sharp-pointed arrows, directed by a divine hand, entered the conscience, and fixed there: nor were they extracted till the Balm of Gilead was applied. His principles were Calvinistic. He declared the 'whole counsel of God' with a degree of plainness which met the apprehensions of ordinary capacities, and, at the same time, with such dignity as commanded the respect and secured the approbation of the more intelligent part of his audience. He adorned the Gospel which he preached in all the relative situations of social and domestic life. His manner of life declared plainly, that he sought another and a better country; and few of the Saints have attained to that degree of heavenly-mindedness which was conspicuous in his conversation.

'Hail, happy soul! dislodg'd and gone before,
And safely landed on the heav'nly shore;
The joys you feel, and shall for ever know,
No eye hath seen, no heart conceiv'd below!

'Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow.' ADOLESCENS.

REFLECTIONS
ON THE APPEARANCE OF THE COMET.*

IN A LETTER TO THE EDITOR.

Dear Sir,

I HAVE taken the earliest opportunity of complying with your request, in sending the substance of the sermon preached in Camden Chapel on Sunday evening, from Jer. x. 1, 2. 'Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, learn not the way of the Heathen, and be not dismayed at the signs of heaven, for the Heathen are dismayed at them.'

'The superstition and folly of unregenerate men are very great. They are presumptuous and confident when they ought to fear and tremble; they are timid and apprehensive where no fear is. Daily observation confirms the truth of this

* Comets are so called from a Greek word, signifying *a head of hair*. They usually consist of two parts: a solid, fixed, and durable body, of a spheroidical form, and of very different sizes, called *The Nucleus*; and a thin, transparent, luminous vapour, arising from the nucleus; and, according to the various positions under which it may be seen, denominated the *hair*, *beard*, or *tail*. Some have been examined by Dr. and Miss Herschell, in which no nucleus whatever could be detected; but they seemed to consist of merely a collection of luminous vapour. Comets perform their courses in very eccentric ellipses, having the sun in one of the *foci*. The other focus is probably at the place of one of the fixed stars, the centre of another planetary system, at an immence distance. About 500 of these erratic bodies are believed to have been observed since the commencement of the Christian era; but some of the instances are probably returns of the same comet; and many have undoubtedly entered and quitted our system without being observed, or have not been recorded. The calculation of their periods is extremely difficult, and liable, after the utmost care, to serious errors. The attraction of the superior planets of our system, and especially of the vast bodies of the fixed stars, may cause great disturbance in the regularity of their periods. It has been ingeniously, and not improbably, conjectured by Mr. Cole, of Colchester, that the attracting force of the fixed star may give the comet a totally new direction, so that it may wander, as it were, from system to system. We cannot, therefore, be surprised that expectations of the return of comets, founded on calculation, have not been always answered. Upon the hypothesis that the sun is an ignited globe, whose heat at its surface is proportionable to its effects on us, the heat acquired by a comet at its nearest approach to the sun, must be much greater than any instance of heat in our power to assign. Sir Isaac Newton computed that the body of the great comet of 1680, was, at its perihelion, near 2000 times hotter than red hot iron; and would require a million of years to cool. But Dr. Herschell's investigations on the constitution of the sun, shew that the fundamental hypothesis is very improbable. The luminous appearance of the tails of comets is considered, on pretty good grounds, as an electrical phænomenon, similar to the *Aurora Borealis*. All conjectures on the *intention* and *use* of these remarkable bodies are vague; and each is open to strong objections; but, though our very limited knowledge must reckon them among the hidden things of the *divine Creator*, they are unquestionably designed for purposes worthy of his wisdom and conducive to his glory. S.

remark. We see that men live in the open violation of the divine law without fear, though they are continually reminded that the wages of sin is death; and they are well assured that God is not more mighty to inflict punishment than he is faithful in the performance of his word. But if any unusual occurrence should present itself; if some meteor should display its transient light in the heavens, or a comet draw its blazing train through our hemisphere, then they are dismayed: these are fearful sights, and strange signs from heaven: they are portentous: they announce approaching war, pestilence, and death. O the folly of men! The Lord hath not written his purposes in the signs and appearances of heaven, neither do they announce his will. Those bright orbs proclaim their Maker's power, and glory, and wisdom, and goodness. Our Redeemer spake them all into existence; his hand, extended from the throne of Majesty on high, where he sitteth at the right hand of God, supports them all. The eccentric comet flies at his command, and fulfils his purpose; but none of these are prophets. We must not look to them for the knowledge of future events, nor be alarmed at their appearance, as if they were the tokens of evil. We are expressly forbidden so to regard them. 'Hear ye the word which the Lord speaketh unto you, O house of Israel. Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.' 'Whatsoever things were written aforetime, were written for our learning.' The Christian church hath now succeeded to the enjoyment of those invaluable privileges which once were the exclusive property of the Jews. The Scriptures whereby God spake unto the latter, are now addressed unto the former. By these indeed the Lord speaketh unto us. He possesses infinite wisdom, therefore cannot err; infinite goodness, therefore will not deceive. We ought then to receive all his divine instructions with meekness, adopting each of us the language of the pious youth: 'Speak, Lord, for thy servant heareth.' What is it then which the Lord saith unto us? He commandeth that we learn not the way of the Heathen. Unconverted men, whatever may be their external situation or privileges, are Heathen in the sight of God. Christianity is somewhat more than a name. The gospel, which we profess, is the power of God unto salvation in every one that believeth. Have we ever felt this power? Hath it created our souls anew, bringing us from darkness to light, from the bondage of corruption into the glorious liberty of the children of God? Then we are Christians indeed! Otherwise, however we may possess the form of godliness, we have no part nor lot in this salvation.

The servant of God must not learn the way of the Heathen: he should abstain from their pursuits, their amusements, and their manners. Let him consider that which is

written: 'Be not conformed to this world; but be ye transformed by the renewal of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' We are neither to imitate the superstition of the Heathen, nor to be affected with their idle fears. We are not to imitate their superstition: they studied 'the signs of heaven' for information concerning future events. It is painful to remark, how many, even in this enlightened age, are under the influence of a similar delusion. They give no heed to the unerring records of divine truth; but monthly prognosticators, star-gazers, self-constituted and lying prophets, engage their attention, obtain their assent, and fetter their minds! O fools! when will ye understand? By such means you cannot acquire knowledge; you are deceived, and made the slaves of unreasonable and groundless apprehension. 'Be not dismayed at the signs of heaven, for the Heathen are dismayed at them.' By 'the signs of heaven,' we may understand those appearances and events which occur in the firmament; such as meteors, thunder and lightning, comets, and the like. The Heathen were much dismayed at these. They considered them, in many instances, as evil tokens, and suspended their decisions upon the aspects which these might assume. We must not imitate them. 'We have a more sure word of prophecy, whereunto we do well, that we take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts.' Let God be the object of your holy fear and love, and it shall be well with you. The portent you have most cause to fear is the prevalence of sin in your hearts and lives. The most alarming sign for the nation is the irreligion and profligacy which defile the land. Jesus Christ is a Refuge; he saveth from all sin, and preserveth the souls of his people from all evil. Does his fear reign in your hearts? Are you influenced by his love? Then you may sing, with one of old, 'God is our Refuge and Strength, a very present Help in trouble, therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord of Hosts is with us; the God of Jacob is our Refuge.' Is this God my God? Then I have nought to apprehend. If he launcheth his glittering spear in the keen and vivid lightning, I will adore his Majesty, and abide in peace, being assured that if it fall upon me, it shall prove the chariot of fire which conveys my soul to heaven. If the voice of his thunder resound throughout the heavens, I will 'be still:' a father's thunder will not hurt his child. If the sun or moon suffer eclipse, I will remember the Sun of Righteousness' divested of his glory and setting in blood, that I, a poor benighted sinner, might enjoy the blessing of eternal light in heaven. If I survey the heavens adorned with stars, I will consider that their Maker is my Redeemer; their Supporter my strength; and

their continuance a pledge both of his faithfulness and of my safety. — If I consider the Comet, that 'mysterious stranger,' whose beams nightly illuminate our hemisphere, I will not be alarmed, nor expect that, from 'his horrid train,' he should 'shake pestilence and blood.' I will in this heavenly visitant adore the wisdom and power of God.

It is true, that I know not 'whence it came;' nor 'whither it goeth:' but all its devious course is directed by infinite wisdom; its eccentric motions are controuled by almighty power. It is the servant of my heavenly Father, and, with the other orbs of heaven, rolls its appointed course at his word, and proclaims the Majesty and the might of his eternal Godhead. In short, with Christ for my Refuge, and an holy filial fear of God in my heart, the evidence and result of interest in his dear Son, I have no just cause of distressful apprehension. On the contrary, I have every thing which can animate my hope. All things shall work together for my good while I journey through the wilderness of this world: the Lord will support me in the hour of death; and when all things come to an end, when the heavens vanish away like smoke, and the earth waxeth old like a garment; when the sun shall be turned into darkness, and the moon into blood; when the stars shall be extinguished, and all nature perish in one devouring fire, my soul shall fear no evil; I shall survive this mighty wreck, and, through my blessed Redeemer, shine as the sun in my Father's kingdom to all eternity.'

This, my dear Sir, is the substance of what was spoken last Sunday evening concerning the Comet; if it is thought worthy of a place in your useful Work, or likely to be serviceable in promoting the best interests of men, you are at full liberty to use it as you may think proper. Yours, in the best bonds,

Peckham, Sept. 26, 1811. H. DRAPER.

THE CELEBRATION OF THE EUCHARIST *IN VILLAGES, RECOMMENDED.*

Mr. Editor,

AMONG the privileges of modern times, freedom of discussion appears truly estimable. We venture, without fear, narrowly to scrutinize and sift the religious practices of any body of professing Christians. In many respects, the conduct of our dissenting fathers merits our applause and close imitation. In others we are compelled to refuse them this tribute. It is highly commendable that ministers should, on Week and Lord's Day Evenings, make excursions for some miles from their stated places of worship into dark villages, to preach the gospel; but I have observed, that though apparent success has attended this labour of love, — yet sufficient attention has not

been displayed for a speedy formation of the new converts into a society, bound to each other by religious ties and engagements. If some with convenience can join the church under the care of the preacher, their junction may be encouraged, while the state of others may be overlooked, through the difficulty and almost impracticability of their regular attendance. What I would suggest as a remedy is, That as soon as two or three are judged fit to make a public profession, they may be encouraged to form themselves into a church to meet on the spot; and their spiritual father administer the Eucharist to them, with leave, as often as they can make it convenient, to partake of that ordinance at his own church. This practice has the following things to recommend it: — 1st, It is an apostolic practice. In the days of the apostles, believers partook of the Lord's Supper in their own respective dwellings*. — 2dly, It nourishes, in the disciples of Christ, a spirit of mutual prayer and watchfulness, with a pious attention to each other's most important interests, as well as marks them out as 'a people who dwell alone,' and are separated from the world. — 3dly, It directs the attention of spectators, by the most affecting symbols, unto the central point, the life, head, and heart of all religion, Jesus Christ. Where this ordinance is not celebrated, there is wanting among Christians the uniting current and the invigorating pulse of religion; and to the apprehension of general hearers, that quickening stimulus and that visible directing hand, which points to the food and refuge of souls. — 4th, While it gives to Christian profession a laudable publicity, it also informs the awakened sinner who are the excellent ones of the earth, and the characters to whom, under his mental burden, he must apply for instruction and relief. — Lastly, It is a very likely practice, through its novelty, to excite general attention through a dark vicinage; and in the issue, under the blessing of Heaven, to enlarge the boundaries of Immanuel's kingdom.

To this practice some may object: 1st, That this would be forming churches upon too small a scale. To this I would reply, That Jesus Christ has not taught us what precise number of Christians is necessary to form a church; but has promised to two or three his merciful presence, when assembled for any acts of divine worship; nor should we forget that Christ himself compares the kingdom of heaven to a grain of mustard-seed in its origin. God would not have us despise the day of small things. — 2dly, Another objection may be started, That such small societies are exposed to a speedy dissolution, therefore, it would be wiser to desist from forming them; but this evil has befallen very large societies, when, by their lukewarmness and sensuality, they had provoked God to withdraw his

* Acts ii. 42—46.

sacred presence from them. May not God increase those small societies, and cause the day of small things to issue in a day of great things? — the little grain of mustard-seed to become a great tree? At all events, the attempt is worthy of praise. It is to be lamented, that some Christians appear so diffident and timid, as if they required a prophet to rise to assure them of success, before they engage in any plan for the advancement of the Christian Cause, especially if it wears the appearance of novelty, and is not sanctioned by numerous precedents.

I am, Sir, yours, &c.

Ab—g—ny. GOBINNIENSIS.

PROPOSAL
FOR THE RELIEF OF AGED MINISTERS.

Sir, *To the Editor.*

AMONG the many public-spirited institutions for the support of religion in the dissenting churches, it has often excited the surprize of reflecting persons, that no attempt has been made to furnish some provision for the permanent Relief of Infirm and Aged Ministers. We have seen with pleasure great exertions among the several denominations, for the proper choice and education of candidates for the ministry. The provisions for the ministers themselves during the exercise of their sacred office, considering that they are voluntary additions to the burdens imposed for the maintenance of the public religion, are, in many cases, extraordinary and highly laudable; the assistance, particularly, which is afforded to poor congregations, by the opulent members of those bodies to which they respectively belong, is the fruit of a truly Christian spirit, and perhaps unprecedented in the history of the church. Noble institutions are likewise formed, for the Relief of the Widows and Orphans of Poor Ministers, when left destitute of their former means of support; but for the minister himself, if by age and natural decay he cease from his former usefulness, or be laid aside at an earlier period, by any of those providential strokes which we may lament, but must submit to, no provision has hitherto been made*. The several Boards are indeed prevailed upon occasionally to grant a small gratuity to some very particular cases†; but it is surely

* There is indeed one exception, but that on a very limited scale, in the excellent Institution for the Relief of Decayed Ministers, and the Widows of Ministers of the Presbyterian Denomination, in the Counties of Lancashire and Cheshire.

† The late W. Fuller, Esq. left to the disposal of the Independent Fund Board £. 120 per annum, to be distributed among 12 aged and superannuated Ministers of that denomination, wholly laid aside from their work.

EDITOR.

most desirable that measures should be taken for providing some more permanent relief; something to which the sick or infirm minister may bring forward a regular claim, and not receive as the humiliating pittance of charity.

The ministers of the gospel, it may be presumed, are not in general so liable as others to many of those diseases to which the human frame is subject; such for instance, as are the consequences of irregularity and excess. From these their well-established religious principles, their desire to instruct their flocks by example as well as precept, and the lower motives of mere decorum and propriety of character (not to speak of the necessity of frugality and temperance which their limited incomes generally impose) may be expected to preserve them; — but there are others to which learned and sedentary persons are peculiarly liable; and these are also generally of a chronic nature, and very distressing in their effects: their office too of necessity leads them to be much with the sick; and in this way to be exposed, not only to contageous diseases, but also to others, the consequences of vitiated air, and of those agitations and depressions of the spirits which are often endured in the very attempt to calm the troubled mind with the consolations of religion. When a minister, from whatever cause, begins to feel the debility of sickness or natural decay, becomes languid in his public services, and less capable of discharging his private duties; or if, by some sudden stroke, he is entirely incapacitated,—it is too well known for how short a time the most indulgent congregation remains contented. Occasional supplies are not often successful in satisfying the various tastes and humours of a mixed assembly; the older, more attached, and considerate members may perhaps be inclined to a longer forbearance, from recollection of past character and services; but the bulk will presently grow impatient, seek out for other connections, and the congregation will thus by degrees dwindle away. If the case from the first is hopeless, and an assistant minister is procured, how soon the public attention and respect of the majority to the man who had devoted his best days to their service, sacrificed his all to their advantage, is apt to sink into carelessness and contempt, is seen in too many instances.

All these inconveniences and hardships might be prevented by an Institution for the Relief and Support of Sick and Decayed Ministers. The people would not then be so liable to be scattered, and the congregation to decline, during the latter years of a minister under whom it has formerly flourished; and the minister himself would not have to experience the combined miseries of dependence, neglect, and perhaps contempt, at a time when he stands so much in need of support both in body and mind, against the natural calamities of sickness and old age.

The necessity of such an Institution has long been obvious: but (whether from the number of benevolent associations which have been formed during the last twenty years, or from the backwardness of ministers to appear in promoting an object which relates so directly to themselves) the proposal has not been publicly brought forward. In fact, however, it concerns the congregations as much as, perhaps more than the ministers themselves,—as it is presumed has already been sufficiently shewn.

Let it then be proposed to establish a Society for the Relief of Aged and Infirm Ministers of all Denominations. Let it be managed by a Committee of eighteen, to be annually chosen from among the London Dissenters;—three laymen and three ministers out of each denomination (so long as the present division into three denominations, which is perhaps as good as any, because it does not involve doctrinal distinctions, is continued.) Let these be authorized to receive the monies contributed, and apply them to the best advantage, in the Stocks or elsewhere, with the view of creating a Fund, the interest of which may be employed in relieving the objects recommended. Let each layman who subscribes Half a Guinea yearly, or Five Guineas at one payment, be considered as a Governor. Let each minister who subscribes Half a Guinea yearly, be entitled to receive relief from the fund in case of incapacity, either from sickness or old age,—provided always that his incapacity is not the consequence of intemperance, but that he produce a certificate of his being an approved minister by at least three ministers of the denomination to which he belongs.

This imperfect outline of a scheme for accomplishing so important an object, may perhaps be deemed sufficient in a first proposal; and we trust that there is little doubt that the idea will be readily received and acted upon.

By order of the Annual Meeting of Ministers in the Northern Counties, associated for a Widow's Fund, at Morpeth, June 11, 1811. W. TURNER,
CLERK TO THE ASSOCIATION.

ON THE TREATMENT OF STRANGERS.

AWARE that Christians would need an exhortation on this duty, though so obvious to natural reason and good-nature, the Apostle commands them, 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.' Let us observe, then, how the precept is regarded by different characters, to whom it is equally applicable.

A stranger is announced, and is accordingly met at the door, ushered into the counting-house, or is admitted into the parlour. He mentions his name and residence, his occupa-

tion or profession, and then modestly adverts to his design of waiting upon you. Here opens an interesting scene; here is an eventful moment for the display of bigotry and covetousness, or of candour and benevolence! The expression of the countenance arrests the stranger's attention, and he soon anticipates what kind of entertainment he shall receive. He proceeds, however, to state his case, and urge its claims, and perhaps to prove that he is a disinterested beggar; at least a humane and laborious one. No matter whether he be a layman or minister; whether the case be brought five miles or five hundred: the truth of it is admitted, upon a little reflection or examination. He now observes the shyness and shufflings of bigotry, or the anger and resentment of covetousness, foreboding a storm: or, on the contrary, he discovers the gentleness and kindness, the frankness and liberality of benevolence, glistening through his features, and indicating a calm and favourable reception. The one, instead of entertaining, frowns or scolds away the stranger, as if he were a pest of society: the other receives him kindly; and a good word, if not a good work, resnlts from the interview. The fact is, the former forgets or violates the apostolic command; and the latter remembers and obeys it.

An instance of modern occurrence will illustrate these remarks:—A Minister called on an affluent Brother; but before the good man could either mention his case or his recommendation, he was instantly and rudely bid to go about his business. But calling on another Brother in the same place, he partook of a breakfast with him with a hearty welcome, and (as he was mounting a coach) got a Sandwich or two for his dinner.—Reader, look at the portraits, and then ask which most resembles thyself?

A civil treatment, or an act of hospitality, the dictate of Christian love, shall not be forgotten or unrewarded. The Apostle intimates, that we may generally expect to have our kindness repaid by the company of the stranger: and sometimes you may be surprized by a messenger from God; 'for some have entertained angels unawares.' 'Truly, Abraham and Lot never repented of their hospitality when angels were their guests! Now, instead of angels, our Lord often sends his ministers, or poor brethren, to you. 'And thus,' says Dr. Doddridge, 'you know not, but they who come to you under a very mean appearance, may be as messengers from God to you, and the instruments of bestowing some extraordinary favour from him.' The blessing of the poor and the prayers of the pious, or a sermon from a minister, have often expanded the heart, and rewarded the beneficence of the most benevolent of mankind: and, by the bye, how frequently have London Christians enjoyed this grateful and gratifying recompence from their country brethren! As freely as the streams

of their bounty have flown, so freely has the current of gratitude returned into their benevolent hearts.

How memorable is the language of our Redeemer, in reference to our treatment of strangers, when he assembles the universe at his tribunal! How full of encouragement to the liberal soul 'who devises liberal things!' and how full of terror to the covetous, 'whom the Lord abhorreth!' See the whole passage in Matt. xxv. 34—46. "I was a stranger and ye took me in: inasmuch as ye did it to one of the least of my brethren, ye did it unto me," &c. 'Amazing words!' says the author just alluded to, 'that the meanest saint should be owned by the King of Glory as one of his brethren! Irresistible argument to those who do indeed believe his words, to stir us up to abound in every good word and work. He tells us, in effect, that he is with us in his poor members, and yet we invent a thousand excuses for neglecting to assist him, and send our compassionate Saviour empty away. Is this the temper of a Christian? Is this the temper in which we should wish to be found at the judgment-day?' PATROBUS.

A CONCISE VIEW OF
THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 341]

NO. XI.

AMERICA.

THE Protestant nations in America are now divided into two; they formerly were one; but unhappily separated: perhaps through the overruling providence of God, for his own gospel's sake, and the ultimate greater benefit of both. So I would fain hope, while I trace their present state, and the exertions which both are making to spread the gospel of the grace of God in truth, to the heathen within the circle of their influence.

The extent of territory in North America occupied by England is still great, reaching from Hudson's Bay, the most northern settlement, to Labrador, the two Canadas, New Brunswick and Acadia, with Newfoundland, and the islands in its vicinity: a region vast but inhospitable, and thinly inhabited, valued chiefly for its fish, its furs, its corn, and oil from the inhabitants of the deep. In all places of her dominion the Protestant faith is maintained; and whilst the Catholics in Canada enjoy the free profession of their religious worship, men of all other denominations as well as of the English establishment, are free to serve God according to their consciences, and to promote the salvation of others, colonists or heathen, according to the measure of their knowledge and zeal. In Ca-

nada, and among all the neighbouring tribes of Indians, the Catholic priests employed themselves in baptizing and teaching them the sign of the Cross. This cheap Christianity many received, and continue just as much strangers to the genuine principles and power of the gospel of Christ as before. Indeed, Protestants as well as Papists in all these countries, are awfully removed from vital Christianity, and manifest little disposition to seek the souls of sinners, whether among the white, the black, or the copper-coloured inhabitants. Some, however, are found who hold fast the faithful word, both English and North Britons, who have carried with them a savour of those truths they have embraced in their native land; but I fear their number is small. Yet have there not been wanting men of a truly evangelical spirit, disposed to seek the most savage of the wandering tribes, amidst their dreary wastes of ice and snow. The good Moravians have established three or four settlements among the wretched Eskimaux, under the protection of Britain. Their noble examples, and indefatigable diligence, have been crowned with great success; and though the soil is too thinly peopled to afford a plenteous harvest, experience has demonstrated that the most barren soil, under proper cultivation, is capable of bearing fruit unto God. Their journals deserve attentive perusal, and ought to excite in others a like Missionary spirit. What nation should we despair of, when we hear the Eskimaux rejoicing in and praising the Lamb that was slain? The London Missionary Society hath not overlooked these regions of desolation, but hath sent more than one faithful labourer to Canada, Montreal, and Newfoundland. A blessing hath attended their labours, and congregations have been collected of men professing faith and godliness; few, very few indeed comparatively, but affording encouragement that where the door of hope is open, the Lord will send forth new labourers into his vineyard. The Bible Society hath extended hither also its bounty in liberal distribution of Bibles, not only in English, but in French and Gaelic; the Emigrants from the Highlands of Scotland calling for it in their native tongue.—May the sacred seed thus sown in every soul, bring forth an hundred fold!

In the American colonies, from their original establishment, the gospel of Christ hath in many places greatly flourished. Indeed, the first settlers sought there a refuge from persecution, and fled to that wilderness to enjoy the liberty of worshipping God according to their consciences. Many of these were men of great experience in religion, and zealous in promoting the gospel of Christ. Cotton Mather, Elliot, Edwards, and others, exercised apostolical zeal among the Indians; and though increasing wealth and population, have, as is usually the case, produced a great decline in the life of holiness and evangelical

truth in many, a great body both of ministers and people of every denomination, have maintained the faith in its purity, and adorned it by a conversation becoming the gospel. America is still a land of real Protestants: many gracious revivals have been experienced in various states: everywhere blessed congregations are found walking with God as his people. It must be lamented indeed, that, like the parent country from whence they have separated, during a state of warfare, and since that time, through a vast influx of wealth and luxury, irreligion and infidelity have spread their baneful influence: yet, when iniquity hath come in as a flood, the Spirit of the Lord hath lifted up a standard against it. The Methodists, whose leaders both visited America, and lighted up afresh the mouldering flame, have of late been particularly active and successful; and have formed numerous and large congregations in every state, and continue increasing. The quiet Moravians send out branches from their principal stock, to make the Redeemer known to their copper-coloured brethren;—and many of the different denominations have of late caught from us the zeal for Missionary labours among their Indian neighbours; and Bible Societies have arisen in consequence with us, and assisted by us, to spread the life-giving truths of God, not only through the United States, but among the heathen;—so that the American colonies appear not only rising into a vast consolidated empire, but reviving in efforts to promote the kingdom of the Lord and of his Christ; and I hope destined with us to spread the everlasting gospel to the ends of the earth, whither their commerce next to our own extends; and they have repeatedly given a passage to the Missionaries from England, which have by them been forwarded to their destined stations; and though the two staves, 'Beauty and Bands,' may never again coalesce into one people, yet the union of friendship, of language, of religion, and if rightly understood, of interests, will form, I hope, so close a connexion as may remove future jealousies, and leave only the spirit of rivalry, who shall most exert themselves for the glory of him, whom we confess as our common Lord and Master. The day of cementation, I trust, is not far distant, and the circumstances of Europe lead to a closer union, and more cordial intercourse; and thus tend to promote the work of Missions among the heathen, as a revival of religion among ourselves. The publication of an American *Missionary Magazine* is additional evidence that this labour of love is commenced, and intelligence of some progress has arrived worthy of being communicated to fan the sacred spark into a flame. To America I look for exertions in this behalf, only second to the parent country.

[*To be continued.*]

JUVENILE DEPARTMENT.

Substance of an Address, delivered by a Minister of the Gospel to the Young Gentlemen at Mill-Hill School. Printed from a Copy with which they were favoured, at their unanimous Request, by the Minister who delivered it.

Come, ye children, hearken unto me: I will teach you the fear of the Lord. Psalm xxxiv. 11.

My dear youths, had you been told that a king was to preach to you to-day, I doubt not but you would give the most fixed and eager attention. Allow me then to remind you, that it is a King who speaks to you in the text. David, the royal psalmist, the ancestor of Christ, stoops from a throne to be the instructor of children in the fear of the Lord; and no wonder that the most exalted personages bend to your tender age, when Jesus, the Lord of glory, condescended to take children into his arms and bless them. 'He, beholding the young man, loved him.' What scholars ought they to be who have such preachers!

The psalmist first entreats you to hearken to him; for, my young friends, one of the many humbling proofs of your inheriting a fallen nature, is the vanity, listlessness, and frivolous inattention which you are apt to betray. 'Childhood and youth are vanity,' saith the Scriptures; 'Foolishness is bound up in the heart of a child. Vain man would be wise, though he is born like the wild ass's colt,' which bounds off from the voice that calls him, and spurns all useful restraint. Hence, when God himself speaks, they will not watch his lips; when eternity is presented to view, they are thinking about play; and when Jesus is proposed to their contemplation, their eyes are as the fool's, wandering to the ends of the earth.

I blame not youthful vivacity, for God condemns it not. The Majesty of Heaven has deigned to promise to Jerusalem, that he would restore her prosperity; and 'the streets of the city shall be full of boys and girls, playing in the streets thereof *.' The sprightly eye, the bounding limb, the cheerful shout, the gladsome heart, are all suited to your age; and the mind, as well as the body, receives expansion as well as vigour, from the exuberant exertion in which you delight: but every thing is beautiful in its season. If, while you were all at high play, your tutors should call for anxious study of your lessons, would you not think it hard? They admit that you would have reason for thinking so; for they know that 'there is a time to weep;' and are well pleased to see you play with all your might. Is it not then reasonable that they should require you to cultivate habits of fixed attention, when they present to you, at the appointed hour, lessons of important instruction? Thus it will be seen, that by unbending the bow, it acquires new elasticity and vigour, that your hours of play are not lost time: *sed nugæ seriu ducunt.* You are placed in an Institution which has engaged the attention of the public; and the wisest and best of them hope to see in your improvement the reward of their generous zeal for the dearest interests of the rising generation; but your teachers cannot enjoy the pleasure of meeting their expectations, unless they see in you that profound attention, — that mighty effort for improvement, which may be included in hearkening to the voice of Instruction.

Suffer me, however, to ask for something more. I am pleased to see in some countenances, that you are hearkening to the voice of Religion; and as this school was established by the friends of religion, for the benefit of your immortal souls, as you have the honour and felicity of de-

* Zech. viii. 5.

scending from pious parents, I long to hear it said, That Mill-Hill School is the model of attention to religious instruction: that though there are scores of lively boys there, when religion is spoken of, you may hear a pin drop. It is evident, that they reverence their parents' God; and are all the better for an Institution, in which religion is combined with learning. Such diligent attention, such eagerness to catch the words of Wisdom, whether she speaks to you from the pulpit of the preacher or the desk of the tutor, will lay the most firm foundation for eminence in all knowledge, both secular and sacred.

If I should have gained your attention to me, I would now improve it, by saying, with the psalmist, 'I will teach you the fear of the Lord.'—Some of you, perhaps, have already caught a spark of literary enthusiasm, and aspire to intellectual eminence; let me then remind you, that the fear of the Lord is wisdom; and to depart from evil is understanding. Let the men of the world despise religion, as a proof of mental imbecility. The only wise God says, 'A good understanding have all they that do his commandments.' To fear him who made you, and who still holds your life in his hands,—who kindly gave you all your advantages, and could in a moment recall them,—who kindled the light of intellect in your minds, and could, by a touch, reduce you to the condition of a drivelling ideot,—who could make you blessed by his knowledge and love, or frown you into wretchedness, must be the highest wisdom.

But that fear of the Lord, which the text and the preacher would recommend to you, is not the awful dread of the slave: it is the filial reverence which you feel towards your beloved parents, whom you would dread to offend, because they are the objects of your tenderest love; and is not our Father in heaven entitled to your fear?—for what has he not done to secure our attachment! He so loved the world as to give his only begotten Son: that whosoever believeth in him should not perish, but have eternal life. O believe the faithful testimony, and you will rank among the children of his love, interested in that covenant, of which this is the delightful promise, 'I will write my law in their hearts, and put my fear in their inward parts, and they shall not depart from me!'—Be assured, that it was with peculiar reason that the psalmist entreated children to hearken, that he might teach them the fear of the Lord; 'for by the fear of the Lord men depart from evil; and though the evils into which you may now fall may seem little, my heart yearns to see you saved from them by this divine preservative; for, ah! my dear children, I know how great guilt and misery may arise from what you call *little evils*. Perhaps, I may illustrate this to you by a circumstance within your own knowledge. If you cut your name in the bark of a young tree, though the letters may be not half an inch long, they grow with the growth of the tree, till in a few years they may be several inches in length. Thus the vices which you may now contract, by being destitute of the fear of the Lord, may appear at present little, but they will grow with your growth, and strengthen with your strength, till at length their folly and guilt will be written in great staring letters, which all will read to your shame.

Such is the deceitfulness of sin and of our own hearts, that some may now be saying, 'We may be converted in future life, though we should spend our youth without the fear of God.' Were we to grant this, you know not what pangs your present evil dispositions and habits may cost you. Shall I attempt to impress this consideration on your minds by another familiar illustration? It is a common practice among sailors to produce figures on their limbs and bodies, by puncturing them with a needle till the blood starts, and then rubbing in gunpowder, or some strong dye, which will never come out. Sometimes they mark such figures or inscriptions as they are afterwards ashamed of, but they have only one way of obliterating the hateful stain. You ask, What is that? By cutting out the flesh. Thus, if sinful thoughts, habits, and affections,

get fast hold of you in youth, though grace should rescue you in advanced years, they will cost you many a pang; and to get rid of them, will be like cutting out your flesh. Ah! then will you look back, and exclaim with a sigh, from the bottom of the heart, 'Remember not against me the sins of my youth, nor my transgressions; but according to thy mercy remember thou me, for thy goodness sake, O Lord!'

I intensely wish that you, my dear youths, may be saved from these pains of memory, and may know the full meaning of the title given to a modern poem, — The Pleasures of Memory; for I look round upon you, and knowing something of your parents and your prospects, I figure to my imagination, one of you become a generous merchant, another an active tradesman, a third an intelligent upright lawyer, and a fourth a devoted minister of Jesus Christ. I am anxious that you may then say, 'My memory flies back to Mill-Hill School with fond attachment; for there I learned not merely languages and science, but heavenly wisdom, — the fear of the Lord. There I walked arm in arm with the companion of my youth, who is now the friend of my bosom, with whom I sit down at the table of the Lord. There we poured our souls into each other's bosom, while we told of our first young desires after God, our first reliance on the Saviour's death.' Thus may you, my dear young friends, when your youthful circle is broken up, pursue, though in various places, the path to heaven, till you meet the companion of your youth before the throne of the Lamb!

Obituary.

MRS. ELIZABETH YATES,

The wife of Thomas Yates, Gent. of Winslow, Bucks, was the subject of early impressions of a religious nature; but it pleased God peculiarly to bless the ministry of an evangelical clergyman at the parish-church where she attended, to the illumination of her mind in the grand doctrines of the gospel. Under his ministry, occasional attendance at a village church in the neighbourhood, and the perusal of good authors, she was gradually enlightened in the knowledge of divine truth. She then made an open profession of her attachment to Christ and his people; and laying aside her former prejudices, was glad to hear the gospel wherever it was dispensed; nor could any preaching satisfy her mind which was not purely evangelical.

It was her custom, after the conclusion of the public service, to retire to her closet. Indeed, a high degree of abstraction from the world was her peculiar character; reading and meditation were the elements of her soul; and she was used to devote some portion of time to religious exercises, in private, four times a day.

Mrs. Yates shone eminently in her strict observance of the Christian Sabbath; but if there was any trait in her character more distinguishing than the rest, it was that of meekness: — an ornament, in the sight of God, of great price: — but it would be difficult to furnish an adequate eulogium on this excellent woman.

In the year 1808 her health began to decline; and at the same time she experienced a severe trial in the removal of the gospel from the parish-church where she worshipped; but being strongly attached to the doctrines of grace, she was obliged to withdraw; and statedly attended the ministry of a Baptist minister, with great satisfaction and advantage. She occasionally attended also at some evening-lectures in the neighbourhood, preached by Mr. Wesley's ministers, although her own sentiments were decidedly Calvinistic. Possessed of genuine Catholicism, the names of Episcopalian, Dissenter, or Methodist were in her esteem of little importance; she cordially loved all

who love our Lord Jesus Christ in sincerity and truth.

On Sunday, April 15, 1810, after returning from public worship, she complained of indisposition; but medical aid being afforded, she obtained temporary relief. Early, however, in the month of May, she was more seriously ill; and her disorder continued to increase until it terminated in her dissolution.

During this severe affliction (for at some times her pains were extremely violent) she was never heard to utter a murmuring word; but uniformly evinced a patient resignation to the divine will. Soon after she was seized with her fatal disorder, she considered her dissolution as certain.

On the afternoon of Saturday, May 5, it was clearly evident, that she was not only the subject of corporeal malady, but of soul-perplexing conflict and fear. In health, when at any time speaking on eternity, she expressed strong emotions and heartfelt concern; but now she spoke on those subjects with a peculiar emphasis, and exclaimed, 'O, I would not die under my *present* views and feelings for ten thousand worlds!'—and with a look, of which words can convey but an inadequate idea, she said, 'O, the value of the precious immortal soul! If that should be lost, all will be lost!' Thro' the following week she endured a great fight of afflictions, and was sorely harrassed by the fiery darts of Satan.

From the commencement of her iliness, Mrs. Yates entertained not a hope of recovering; yet it appeared she did not conceive herself so near the borders of an eternal world, till the morning of the day of her dissolution. Perfectly sensible, with a sweet serenity of mind, she expressed herself thus: 'Present my Christian remembrance to my minister. Tell him, I had hoped to have spent a pleasant hour with him to-day, in conversing on divine subjects; but the Lord has ordered another work for me; and I now feel, and have done for some hours, death creeping, as it were, through my veins.' Though impatiently waiting the moment of her dissolution, she said, with emphasis,

'Jesus, O when shall that dear day,
That joyful hour, appear!'

Agonizing with pain, on being asked if her sufferings were not very great, —she replied, 'Yes, they are; but

'Jesus makes this my dying bed
'Feel soft as downy pillows are;

otherwise my pain would be insupportable.

Sensible, and most sweetly composed, she took a lasting farewell of her relatives then around her; and with the tenderest affection, with her dying lips, kissed each of them; but as more than an hour passed after this, and she continued to possess her mental faculties, we again saw her; and being desirous of having the fullest satisfaction as to the state of her mind, she was again asked if she continued to prove Christ precious. Being greatly exhausted, she replied, 'I am too weak to talk now.' We said, "Tho' you are too weak to speak, yet if you continue happy, give us some token of it, by the holding up of your hand." She did so; and gently pressing her bosom, with a look of inexpressible sweetness, she replied, 'I am happy!' About four o'clock she exchanged the earthly for the celestial Sabbath.

On Monday, June 4, her remains were committed to the dust, 'in sure and certain hope of the resurrection to eternal life,' by her highly respected friend the Rev. Mr. Long Hutton, Rector of Maid's Mouton, Bucks. The Rev. Messrs. Pinnock and Bishop also were present on the occasion. On the succeeding Lord's Day evening the providence was improved by a funeral discourse, at the dissenting meeting.

FILIUS.

RECENT DEATHS.

Lately died, at Tewksbury, Mrs. Ann Cecilia Doddridge, last surviving daughter of the pious and learned Dr. Doddridge, of Northampton, who died in 1751.

Oct. 10, died the Rev. Mr. Banister, of Wareham.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Refutation of Calvinism; *in which the Doctrines of Original Sin, Grace, Regeneration, Justification, and Universal Redemption are explained, and the peculiar Tenets maintained by Calvin upon those Points, are proved to be contrary to Scripture, to the Writings of the Ancient Fathers of the Christian Church, and to the Public Formularies of the Church of England.* By George [Prettyman] Tomline, D. D. F. R. S. Lord Bishop of Lincoln, &c. 8vo, 12s.

It has been frequently remarked, that the usual and most successful artifice of infidels, in their attacks upon Christianity, has been to dress it in a disguise of odious and disgusting deformity, and then to hold it up to ridicule and condemnation. In the controversies which have unhappily agitated the Christian world, this disingenuous proceeding has often been adopted: a proceeding which, on what side soever it is employed, must in the long run, be deeply injurious to the cause of truth, and can be favourable only to error. The Bishop of Lincoln can promise himself little honour from joining in the train of such unfair disputation. We do not suppose that he is, in all cases, intentionally disingenuous. We are willing to believe, that he is not perfectly conscious of the prejudices which infest his mind; and that the numerous misrepresentations which disgrace his book, have often been engendered by misapprehension: but the utmost length to which this apology will go, does not abate our surprize and concern that ignorance so gross, and confusion of understanding so palpable, should exist in a divine and a man of letters, who has enjoyed for twice twelve years one of the largest dioceses in the kingdom.

Bishop Tomline has wielded his weapons against a supposititious scheme of religion, or, more justly speaking, of irreligion, which he depicts as unfriendly to virtue; as favourable to spiritual pride, unhallowed security, and vice in general; as inconsistent with the propriety and utility of a system of moral means; and as destructive of freedom of choice, moral obligation, and the accountableness of man. This absurd and impious scheme he is pleased to call Calvinism. Does not this writer know, that no denomination of Christians has furnished so great a number of writers, inculcating the practice of piety and universal holiness, as the Calvinists? Does he not know that, to the purity of their morals, and their living protestation against fashionable vices and palliated sins, they have had to ascribe the obloquy of the world, and the reproaches of being gloomy, rigid, and righteous over-much? Is he ignorant that the requisitions of the divine law, and the natural capacity and irreversible obligations of men to yield a perfect obedience to it, are proved with a force of reasoning, and urged with a holy pathos and fervour that have never been exceeded in the sermons and treatises of the most eminent Calvinists? Has he never heard of the writings of Archbishop Usher, Bishop Hall, Bishop Reynolds, Bishop Hopkins, Archbishop Leighton, Owen, Howe, Flavel, Edwards, Maclaurin, Witherspoon, and Bellamy? Has he never seen the *Corpus Confessionum*? Or if this be too much to expect from him, has he never picked up in conversation, that the system of doctrines which he dreams of *refuting* is, with none but minor and unessential variations, the unanimous profession of all the Reformed Churches? If the Bishop of Lincoln is really ignorant of these facts and of these authors, let him call in his book, let him sit down to a studious and impartial re-examination of the subject, and let him humble himself before God and man for having judged unrighteous judgment, and spoken evil of the things which he understood not. If, on

the contrary, he will not shelter himself beneath the screen of discreditable ignorance, we know not how he can escape the imputation of being a foul defamer of the pious living and the illustrious dead.

This author tells us that Calvinists 'contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety and virtue, or in any respect to correct and improve their moral and religious character; and that faith and all the Christian graces are communicated by the sole and irresistible operation of the Spirit of God, without any endeavour or concurrence on the part of man' (p. 2): that it 'destroys the free agency of man' to ascribe both his good will and good works solely to the resistless influence of the Holy Ghost.' He intimates that the doctrine of Calvinists 'calls upon a man indolently to wait for the workings of the Spirit, without any effort of his own, any endeavour after righteousness' (p. 60): that it teaches that 'grace is irresistible,' and 'necessarily and solely produces a godly life,' so as to leave 'no room for faithfulness on our part' (p. 70): that 'the Holy Ghost effects the salvation of men without any exercise of their understanding and will' (p. 58): that Calvinists 'maintain that God offers salvation to men upon a condition which it is impossible for them to perform; and that he inflicts punishment for the violation of a command which they are absolutely unable to obey' (p. 198). Quotations to this purpose might be multiplied, as the Bishop repeats the same idea again and again in the course of his book.

Now every person, who is but moderately acquainted with theological subjects, must perceive the extraordinary confusion of things that differ, and ignorance of the doctrines opposed, under which Bishop Tomline labours.

1. He is either disgracefully ignorant, or disingenuously regardless, of the distinction between the *natural* and the *moral* powers of the human mind. Calvinists strenuously maintain that the requirements of God, in his law and in his gospel, are commensurate with, but by no means transcending, the natural faculties and abilities of men; that the motives to obedience arise from the most just and reasonable views that can be addressed to the understanding and the conscience of an accountable being; that, in short, nothing hinders any man from a cordial compliance with the notified will of God, but the disinclination of his own mind; that is, the voluntary love of sin. Such disinclination to goodness, is what Calvinists call *moral inability*: they regard it as the germ and principle of all impiety, unbelief, and rebellion against God; and, because it is a voluntary aversion, consisting solely in the wilful and perverse enmity of the affections to that which is morally excellent and amiable; and involving no want of natural ability to choose and exercise the opposite dispositions, they regard it as the proper object of the holy displeasure and punitive justice of God. It is, in their opinion, what the Scriptures call the *carnal mind*, the *heart of stone*, the *natural man*, the *old man*. They hold, that this moral inability is no more a palliation of sin, or a plea in bar of the judicial vengeance of Heaven, than the covetousness, or perfidy, or malevolence of a man's disposition can furnish an excuse for his fraudulent, treacherous, or murderous actions: and, in support of their sentiment, they appeal to the common sense and universal judgment of mankind, which considers an inveterately base and wicked disposition as an aggravation, instead of an extenuation, of any criminal act.

2. That the Bishop's zeal against Calvinism far outstrips his knowledge, he has supplied another proof in the manner in which he expresses himself on the subject of *metaphysical liberty*. It is inexcusable in any man to write on this subject, who has not studied President Edward's Inquiry into the Freedom of the Will: — a work which divines and philosophers of

the most opposite sentiments in religion have acknowledged as entering into the heart of the controversy, and as worthy of, at least, a respectful attention. It is properly the standard work, as declaratory of the views of all well-informed Calvinists. Had our author taken the trouble of this study, he could not have confounded ideas so essentially distinct as *free agency* and *philosophical liberty*. The former is maintained by Calvinists; and in Mr. Edwards's great work, just alluded to, it is shewn that a real and virtuous Free Agency is consistent with Calvinistic principles *alone*; and that the doctrine of Philosophical Liberty (or what is less properly, but more commonly, called *free will* in the Arminian sense) is so far from being friendly to the utility of means and the interests of piety and holiness, that it really subverts and destroys the distinctions of virtue and vice, and all the foundations of God's moral government. — *See Edwards on the Will, Part iii. Sect.* 6.

3. His Lordship shews an equal want either of discrimination or of logical justice, in his representation of the Calvinistic doctrine of *divine influence* in the causation and the maintenance of a holy disposition and character. He manifestly designs to represent that doctrine as teaching a mechanical force, rather than a moral and suasive energy; a power that operates *against*, not *with*, the will and affections of its subject. The Calvinist does indeed hold, that the renewing and sanctifying influence of the Holy Spirit is sovereign and gratuitous in the principle of its bestowment, and certainly efficacious in its operation: he cannot conceive that this inestimable benefit of divine grace can be deserved by the merits, or set in motion by the previous endeavours, of any fallen and guilty creature. For, that we have no *merits* or deservings in the eye of the pure and inflexible justice of God, he deems to be one of the first principles of the Christian system: and, as to *endeavours*, they must be either of a truly sincere and upright kind, or corrupt, selfish, and hypocritical. By the former supposition, those very endeavours are a proof and effect of divine grace already operating: but by the latter, no rational man can regard them as available to holy and saving purposes. No language can express this more decidedly than that of the 13th Article of the Church of England. 'Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.'—At the same time, the consistent Calvinist regards the work of the Holy Spirit, in restoring the image of divine holiness to the fallen sinner, as a work wrought and finally consummated in a manner at once suitable to the gracious sovereign power of its Author, and to the *rational nature* of its subject. The *mental taste* is purified from the guilty prejudices of its former enslaved and vicious state; and motives which the sanctified understanding cordially approves, are presented to the mind, and rendered effective of holy dispositions and affections, resolutions and actions. The people of Christ are made 'willing in the day of his power.'

[*To be continued.*]

A Funeral Discourse, *occasioned by the Death of the Rev. Thomas Spencer, and preached to his afflicted Congregation at Liverpool, Aug.* 18, 1811. *By* W. Roby. 1*s.*

Mr. Roby takes for his text, Heb. xiii. 7, 8. 'Remember them that have the rule over you (or rather) remember your rulers, who have spoken unto you the word of God,' &c.; from which he suggests, 1. The ideas which ought to be entertained respecting ministers of Christ; 2. The duties incumbent on Christian Churches when deprived of them; and, 3. The consolation provided for those who are lamenting this painful bereavement. This is a sensible, pious, evangelical, and affectionate discourse, well

adapted to the solemn occasion on which it was delivered; but which the author's modesty would have kept back from the press, had not its publication been earnestly solicited by the mourning congregation.

A Serious Investigation *of the Nature and Effects of Parochial Assessments being charged on Places of Religious Worship, protected by the Act of Toleration, wherein the manifest Partiality, Evil Tendency, and Ruinous Consequences of such a Taxation are amply set forth. By* R. Hill, A. M. 1*s.* 6*d.*

Mr. Hill commences his pamphlet with some encomiums on the glorious Revolution, under King William the Third, and the establishment of religious liberty in consequence of it; lamenting that attempts are now made, as contrary to sound policy as to religion, to abridge rather than to enlarge that liberty. Among these he reckons the effort to tax places of worship; which have, in general, been deemed exempt from all parochial taxations for 120 years. It is indeed pleaded, that in the act of the 43d of Eliz. on which our poor laws are founded, all places producing profit may be assessed; but Mr. Hill justly observes, that meeting-houses could not have been intended by that law, for none were then permitted.

Mr. Hill conceives that it is a real hardship, that any persons whatever should be obliged to account to a magistrate for his *voluntary donations* (for such they are) which are given to a place of worship, whether a ticket for a seat is given, or merely a subscription made,—*every halfpenny so given having been taxed before.*

It is observed, that in some *parochial* places of worship, the seats are let for the emolument of the preacher, or for the benefit of the proprietor; and it seems that such places are as liable to taxation as chapels and meeting-houses are. To tax the one therefore, and not the other, appears to be partial and unfair; but, perhaps, it is thought necessary that Methodists and Dissenters should pay 'smart money' for their religion, and be exposed to an inquisitorial authority, such as bankrupts and swindlers must submit to; a specimen of which was exhibited at the late Guildford sessions.

Mr. Hill proceeds to make some very smart remarks on the speech of the advocate in the late trial; and comments on such expressions as the following: — 'That the splendid and benevolent donations of the Methodists *are viewed with alarm*; — that by these they draw people from the Established Church; — that they should not be *allowed* to *indulge* in these acts of ostentatious charity, without first contributing to the relief of the parochial poor; - that if this system was *suffered* to be extended, it is impossible to say where it will *end!*' and yet Mr. Spankie says, 'It must *terminate* in the utter *annihilation* of the Established Church.' Mr. S. certainly laid himself open, in these unguarded and intolerant expressions, to the keen and satirical pen of Mr. Hill, who has not spared him; but represents him as the tool of high-church alarmists, who, by reviving the malicious cry of 'The church is in danger,' would gladly abridge the liberty and cramp the exertions of good men.

The author proceeds to shew, that the real danger of the church is not from *without*, but from *within*, — that she will never be injured by sound and orthodox Dissenters, who love her foundation; but from those of her own body, who attack the foundation itself. Let the doctrines of the church be faithfully and zealously maintained, and the parish-churches will be revisited with unaccustomed crowds.

'But let any other methods be adopted, and that which is bad will soon become worse. Let the magistrates throughout the country join the present religious uproar, and levy a partial and persecuting taxation against those whose religious zeal makes them outshine their neighbours, and they will soon find that the church will be in much greater danger than from any cause which the *Tertullus* of the day was pleased to assign.'

Mr. Hill concludes thus: — 'Let Christians of all denominations unite as one, and, according to their religious principles, be firm, yet moderate; patient, yet persevering; and apply respectfully to Government for their needed redress; and I humbly trust we shall yet have more abundant cause to bless God for that justice and liberality exemplified by our Governors, which shall still more unite our hearts to the British Constitution, and to the King who fills the British throne.'

The Appendix contains a paper, including the regulations for the admission of persons into the Catholic chapel at Cheltenham, in which sittings of various descriptions are let; after which Mr. Hill indulges his comic fancy in the supposed catechisation of a Catholic Priest, under the new Protestant Inquisition; and then in the similar examination of a Protestant Dissenter, in both which many of Counsellor Spankie's candid and eloquent sayings are archly introduced. The whole terminates in the adoption of that excellent petition, that 'God would give the magistrates grace to execute justice, and to maintain truth.'

Select Homilies *of the Church of England, appointed to be read in Churches in the Time of Queen Elizabeth, and no less suitable for Villages and Families*, 12mo, 3s 6d.

The Homilies of the Church of England are in two books, though, of late years, generally printed in one large volume, 8vo. The former book was set forth in the reign of King Edward VI. of blessed memory; and (according to the historical preface of the present editor) was drawn up by Archbishop Cranmer, assisted by the venerable Latimer. The second book was published by Archbishop Parker, in the reign of Queen Elizabeth, and chiefly drawn up, as is believed, by the admirable Bishop Juel; so that these books contain the genuine unadulterated doctrines of the Reformation, in the very language of the most celebrated Reformers; and the editor of this edition has admitted no alteration, but the change or omission of a few words, which time has rendered obsolete and unintelligible.

The present selection is made by omitting those Homilies (or parts of Homilies) which treated on temporary subjects, the peculiarities of Popery, and merely moral or political duties. The subjects retained are Reading the Scriptures, — The Misery of Man, — Salvation by Christ, — Faith, — Good Works, — Love and Charity, — Apostacy, — The Fear of Death, — Prayer, — The Nativity, the Passion, and Resurrection of Christ, — Whitsunday, — Rogation Week, — Repentance, &c.

These Homilies will, doubtless, be acceptable to Christians in general, but especially to Members of the Church of England; and we think it might answer a most excellent end, if they were occasionally read in places where the gospel has been resisted and opposed under the idea of Novelty and Enthusiasm, since it will be seen that the doctrines of Grace, Justification by Faith, &c. are the very pillars upon which the church is founded; and which every clergyman is obliged to subscribe (Art. 35.) as 'godly and wholesome doctrine.'

As to the style of these discourses, it is antique and venerable; but considering the age in which they were written, we have the authority of three bishops (Burnet, Horsley, and Tomline) for saying they are 'very extraordinary compositions.' Dr. John Hey, of Cambridge, says, 'I have really a very high opinion of them: I find them continually improve upon me, — the more I read, the more I find in them to read and admire.' Bishop Horsley goes farther. In his charge of 1790, he says, 'These discourses I would *earnestly* recommend to your *frequent study*, as an *unexceptionable* summary of *doctrine*, and an excellent model for popular instruction.' As it is but seldom that evangelical truth comes with such high-church recommendations, we hope they will be attended to, and that this publication will be the means of removing the prejudices of many.

The Glory of the Creator displayed in the visible Heavens: *A Sermon, occasioned by the grand and beautiful Appearance of the* COMET, *which has lately visited our Hemisphere. By* Joseph Jefferson, *Price* 1*s*. 8*vo*.

It is the wisdom of Christian ministers to excite the attention of their hearers to their great concern, by noticing and improving passing events: in so doing they imitate their great Master, who took every occasion of affording spiritual instruction to his disciples, by leading their minds from earthly to heavenly objects. Mr. Jefferson has taken this method with regard to the 'celestial stranger,' whose appearance has engaged the attention of every eye. The text is Ps. xix. 1. 'The heavens declare the glory of God;' from which he contemplates some of the more evident wonders of the visible heavens; and then enquires in what different ways they declare the glory of God. Mr. J. treats these particulars as 'a workman who needeth not be ashamed;' and we trust that this seasonable discourse will be extensively perused, and the glory of God in his works be promoted by this display of it from his word.

The Adoration of our Lord Jesus Christ vindicated from the Charge of Idolatry: *A Discourse delivered at Hackney, by* J. P. Smith, *D. D. Published at the Request of the Hearers. Price* 1*s*. 6*d*.

Dr. Priestley was pleased to call the worship of Jesus Christ 'the Corner-stone of Superstition, which' he said, 'the Reformists left untouched.' The professors of what is, in courtesy, called Unitarianism, or more properly Socinianism, have generally adopted the same sentiment. Dr. Smith, who, in consequence of the removal of Dr. Priestly's successor to a newly-erected chapel in Hackney, now occupies the same place of worship, has delivered, it appears, a set of lectures there; in which 'The Origin, Extent, and Consequence of Idolatry,' formed one of the subjects. An expectation of the discussion of this subject produced an anonymous letter to the preacher, requiring him to vindicate himself from the charge of Christian Idolatry. This he readily undertook, in a discourse on Heb. i. 6. 'Let all the angels of God worship Him.' — Dr. Smith's plan is as follows: he proposes to prove, 'That the true and essential nature of the One Infinite God was, in an intimate and indissolute manner, united to the man Jesus; yet, without any confusion of the divine and the human natures: that such an union was necessary to constitute the person of the Messiah, as described in the Jewish prophecies: and that, for this reason, the Messiah is the proper object of religious adoration.'

In support of this proposition, the preacher produces the following proofs:

1. Our blessed Lord, in the days of his humiliation, accepted such homage as appears to have been designed and understood to be religious adoration, without any exception, caution, or limitation.

2. There are declarations in the scriptures, attributing to him the possession and exercise of those qualities which have a near relation to religious worship, and imply a right to it.

3. The scriptures demand for the NAME of Christ such high regard, as appears irrational and indefensible, except on the supposition of his being entitled to religious homage.

4. Christians are described in the New Testament, by the particular characteristic of invoking the Lord Jesus Christ.

5. The New Testament furnishes examples of religious worship paid to him.

On all these particulars Dr. Smith enlarges and proves, we think, in the most satisfactory manner, that the adoration of Jesus Christ is strictly agreeable to the word of God, and by no means liable to the charge of idolatry.

Serious Enquiries, *or Important Questions relative to this World, and to that which is to come. To which are added, Reflections on Mortality, occasioned by the Death of the Rev. T. Spencer. By* Charles Buck. 3s.

Mr. Buck has added to several useful pieces before published, and well received, these 'Serious Enquiries:' his former publications were addressed chiefly to the religious world; he has now turned his attention to the careless and impenitent. The subjects first considered are Human Nature, Wealth, Pleasure, Beauty, Dress, Friendship, &c. He then presents to his readers Thoughts on the Knowledge of God, the Bible, the Soul, Judgment, Future Happiness, &c. The latter part of the volume contains Reflections on Mortality, first delivered to the Author's own congregation, since enlarged, and which occupy 40 pages. As most of the pieces are short, and enlivened occasionally by anecdotes and sentences from the writings of wise and good men, we hope this book will prove acceptable and useful, especially to the rising generation.

Christian Charity delineated and recommended: *a Sermon preached at the Request of the Female Society, Glasgow. By* J. Mitchell, A. M.

This is a very superior sermon, well calculated to promote Christian Charity on true Evangelical Principles. The author strongly proves that benevolence grows out of every view of Christianity, as exhibited in the sacred records. A just tribute of respect is also paid to the sympathy and tenderness of the female sex. The notes and illustrations are valuable. We quote a sentence from the illustrious Bacon, p. 5:—'There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, that did so highly exalt the public good as Christian Faith!'

A Sketch of the Life of Thomas Prior; *and a Series of Letters, written by him, addressed to his Relatives, on the Importance of Religion. Compiled by his Brother, Mr.* J. R. Prior.

This young man was led, by his extravagant love of music, into the army; where he became a musician, hoping to indulge his corrupt appetites without controul; but his conscience was loaded with guilt, and all his pleasures were turned into pains. He then found out some praying soldiers, whose conversation was of great use to him; and he became, it is hoped, a true penitent. Disease, however, seized on his frame, and terminated in death, Aug. 19, 1810, at the age of 27. These Letters bespeak a pious mind, deeply affected with the things of God; and we hope will be useful to many young readers.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Neale's History of the Puritans, abridged into two vols. by E. Parsons. Vol. I. (to form two vols.) 10s. 6d.

President Edwards's Works complete, 8 vols. royal 8vo, 3l. 12s.

The Mosaic Creation: illustrated by Discoveries and Experiments derived from the present enlightened State of Science, with the Cosmography of the Antients. By the Rev. T. Wood, 8vo, 8s.

Ordination Service of Mr. J. Orchard. By the Rev. J. Barton, T. Priestly, T. Smith, &c. 1s.

Canticles; or the Song of Solomon. By the Rev. J. Fry, A. B. 6s.

Maxims and Directions for Youth. By the Rev. J. Thornton. 12mo, 3s. 6d.

An Address to Candidates for Communion in the Christian Church By the Rev. Mr. Harris, Cambridge. 6d.

Solitude Sweetened, the fourth edition, 8vo, 8s. 12mo, 4s.

Infant Interest in Christ's Commission (a Sermon on the Baptism of the infant Daughters of the Rev. J. S.) By W. Miles. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

TRINIDAD.

Extract of a Letter from Mr. Adam, dated Port of Spain, Aug. 1, 1811.

On the first Sabbath in June I preached at South Union Estate. The Manager who had long expected me, expressed much pleasure, and sent to the neighbouring estates, requesting the attendance of as many as could come. In the forenoon, about 70 negroes and 10 whites attended. At the service in the evening, 150 negroes attended. On the Sabbath following I attended Sevilla Estate. For want of conveyance, I did not arrive till eight o'clock on the Sabbath morning; at which time all the negroes were in their own grounds at work, for it is the regular practice to set them to work their own ground on the Lord's Day. The manager rode round the estate, and ordered them to be ready at 12 o'clock. By two o'clock 100 assembled, and 14 whites. The negroes are very anxious to attend religious instruction; and the white gentlemen are equally so. There are 20 estates within three miles, on which are 3000 negroes, who all understand English. You will perceive from this, that there is a prospect of much good on the coast; but the conveyance being by water, must be uncertain; and being engaged in town, I find it impossible to pay that attention to it which its importance demands, without another Missionary.

The Directors have learnt, with grief, since the receipt of this letter, that in Trinidad, as well as in Jamaica and Demerara, &c. some restrictions have been laid on the exertions of Missionaries, utterly inconsistent with the liberal laws of the mother country.

TOBAGO.

Mr. Elliott writes, that the preaching is attended as well as when he wrote last: that a piece of land is purchased for a place of worship, and a few persons have subscribed liberally towards the building. It is proposed that the chapel should be 25 feet wide, and 60 long; which will cost nearly £ 500. My usual way, says Mr. Elliott, of instructing the negroes is, to sit down and catechise them, by asking them, and suffering them to ask me questions, in a familiar way; which they like, and which I think is the best way. I then give them a short address for about fifteen minutes.

Brief Abstract of the Seventh Report of the British and Foreign Bible Society, read at the last Annual Meeting, May 2, 1811.

In the course of the last year copies of the Scriptures, in whole or in part, and in various languages, have been sent abroad to the following places:

In America:—To Upper Canada, — Quebec, Nova Scotia and Labrador, — to New York, — the West Indies, and Newfoundland.

In Africa:—To Sierra Leone and [illegible] the Cape of Good Hope, [illegible] coasts of Southern Africa, and Goree.

To Ceylon and Port Jackson.

In Europe:—To Alsace, Germany, Lisbon, Sicily, Malta, Guernsey and Alderney, and the Morea:

At Home:—To the Female Penitentiaries of London and Plymouth, —to the Prisoners of War at the several depots, — to poor Danes,— the Miners in Cornwall, — the Hospitals at Bath, — the Hibernian Societies in London and Dublin, — to poor Germans at Hull, — to sundry Work-houses and Gaols, — and to various Military and Naval Stations, for sale, at reduced prices, to the soldiers and sailors.

New Testaments in the Manks, Irish and Modern Greek languages, have been completed and put into

circulation in the Isle of Man, Ireland, and the Greek Islands. Editions of the French and Dutch Bible, and of Italian and German Testaments, are in progress.

Thirteen new Auxiliary Societies have been formed within the year in Great Britain; and ten additional Societies, having the same object in view, have been established in the United States of America, and most of them assisted in their funds by the Society in London.

Twelve Thousand Polish Bibles and Testaments have been printed by the Bible Society of Berlin, at the expence of £1600; of which the Society have contributed £960. It does not appear that more than four editions of the Scriptures were ever before printed for the inhabitants of Poland.

Five hundred pounds have been granted to the Committee at Konigsberg, to enable them to print 3000 copies of the Bible in the Lithuanian language. In Lithuania there are reckoned 400 schools, 74 churches, and a million of inhabitants, very indigent: but so scarce were the Scriptures, that it was greatly to be apprehended that the Old Testament, at least, would fall into utter oblivion among them. 1300 copies were subscribed for, almost as soon as it was known that a Bible was in the press.

The Society at Basle has been enabled to distribute many hundred German Bibles and Testaments. It has almost finished a French Bible, the printing of which was assisted by £300 from the Society. £200 have been granted to it for printing a Romanese Old Testament; and £200 more for an Italian New Testament.

From Esthonia (or Revel) and Livonia, the following account is received: 'The poverty of the lower classes is extreme; many of the peasants are ignorant even of the existence of a Bible; at all events, from its price and scarcity, it is unattainable by them; not one family in a hundred possesses a copy; and there are 400,000 families in the two provinces absolutely without a Bible. For the last 40 years, also, almost every individual has been taught to read; and there are many respectable and benevolent persons anxious for the religious improvement of their country, from whom an active co-operation may be expected.' The Society has voted £600. for the printing of 10,000 Testaments in the dialects of these provinces.

The Society at Stockholm have printed 10,600 Testaments, in the Swedish language; they have a fourth edition in the press; and the printing of 5000 copies of the whole Bible is considerably advanced. The demands for the Swedish Scriptures are much greater than can be satisfied; and are daily increasing. The Society have also printed an edition of the New Testament in the language of Lapland.

The printing of the New Testament at Karass, in the Turkish language (a language spoken by 30 millions of people) was advanced as far as the Acts of the Apostles, in August last.

The translation of the Scriptures into the various dialects of the East Indies, is rapidly advancing. In a few years, editions will be completed in 20 languages. In addition to the sum of £5000, before contributed for the advancement of this great work, the Society have engaged for £2000 annually, for the next three years.—Besides this, the Corresponding Committee at Calcutta have raised £1000 on the Society's account, for the supplying of copies of the Scriptures to 12,000 native Protestant Christians belonging to the Tanjore Mission, &c. 'none of whom possessed the Old Testament; and not above one in 200 or 300 the New.' — The Society have also sent out a printing press, &c. for printing the Scriptures in the language of that part of India.

Very pleasing accounts are given of the manner in which the books dispersed by the Society have been received, and of the effects produced by them. 'Prisoners of war have expressed the liveliest gratitude for the Bibles and Testaments distributed to them.' 'The warmest acknowledgments have been re-

ceived from various Ministers among the Hottentots, for a seasonable supply of the Dutch Scriptures, which could not otherwise have been procured; accompanied by the information that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them.' 'The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by all ranks.' — The same success has attended the distribution of Italian Testaments at Malta and Messina, and other places in the Mediterranean.' Copies of the Scriptures have been gratefully accepted also by Roman Catholics, both priests and laity, in South America, and in Germany, Switzerland, and France. — Gratifying testimonies have also been received of the beneficial effects produced among the Negroes in Barbadoes, Antigua, and St. Kitt's, by the copies sent thither.

A gentleman writes from Messina, in Sicily, — 'The distribution of the Italian Testaments has exceeded my expectations, from the pressing and anxious desires of all ranks of people to obtain them. I have had at my house, from the prince to the poor labourer soliciting them.' — From Tanjore, in the East indies: 'Almost all the men, particularly to the south of Tanjore, know how to read; and are very eager for 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, and his saving knowledge spread among their heathen and Popish neighbours. Our Portuguese Christians are also in great want of Bibles.' — Dr. Buchanan states, that when a proposal was made of sending a copy of the Scriptures in the Malayalim language to each of the 55 churches of the Syrian Christians in the East Indies, 'as a standard book, on condition that they would transcribe it, and circulate the copies among the people,' the elders replied, 'that so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man who could write, would make a copy on *ollas* (palm leaves) for his own family.'

In short, as the Edinburgh Society remarks, 'It is a most surprising and animating symptom of modern times, that the zeal to circulate, and the anxiety to receive, the sacred volume, seem to have commenced at the same period; and they increase in similar proportions.' — When it is considered that of the 800 millions of souls which inhabit the earth, 480 millions are still Pagans, and 140 millions Mahommedans, and only 50 milions Protestant Christians, — what is the state of the nations destitute of the light of Revelation, which may in some measure be conceived from the following facts, viz. that the sacrifice of multitudes of children annually, within our dominions in the East Indies, was only stopped by the last Governor-General: that thousands of women are now annually burned to death at the tombs of their deceased husbands, within the same district: and that the Hindoo religion could furnish no better direction to the troubled mind of a Brahmin (since become a Christian) who had conceived 'an earnest desire of eternal happiness,' than that he should 'repeat a certain prayer 400,000 times,' with many wearisome ceremonies: — When these things are considered, we cannot but be impressed with the great importance of the object proposed by the Bible Society, and the blessed effects likely to result from its widely-extended and successful operations.

Calcutta Auxiliary Bible Society.

We rejoice to learn that on February 21, 1811, a meeting was held at the College of Fort William, Calcutta, in the East Indies, for the purpose of considering the propriety of instituting a Bible Society, as auxiliary to the British and Foreign Bible Society in London; when it was resolved,

'That this meeting do now form themselves into a Society, to be en-

titled, 'The Calcutta Auxiliary Bible Society;' the object of which shall be the same with that of the British and Foreign Bible Society, viz. to encourage the circulation of the Holy Scriptures, without note or comment; and especially to supply the demands of the native Christians of India, computed to be nearly a million, including those in the island of Ceylon.'

This Society will have an ample field for their benevolent operations, as there are nearly a million of persons, called Christians, who are almost destitute of the Bible. It will be the work of years to supply that demand which now exists for it. Books are opened for the reception of Subscribers' names; and we hope to hear that very liberal sums are supplied by the affluent in that country.

A hope is entertained that this laudable example will be followed by similar institutions at Madras, Bombay, and Columbo. — God grant it!

An excellent letter to the Society in London on this subject, concludes thus: 'I feel persuaded, that by his grace, something will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his gospel over the earth: and if no other good should proceed from our Auxiliary Bible Society at this Presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn (in a late sermon) emphatically calls, 'next to the Saviour, God's best gift to man.'

JAMAICA.

May 30, Mr. J. Wiggins and Mr. J. Toland, two preachers of the Methodist connexion, were convicted at Kingston for preaching without a licence, and after sun-set: they were fined £ 50 each.

This is the method which some of the gentlemen of Jamaica take to ensure their safety and their property! — May they remember that the Jews filled up the measure of their iniquities, by forbidding the gospel to be preached to the Gentiles! God forbid that our West India planters should imitate their example!

GUERNSEY.

June 30, a new chapel was opened at Guernsey, for the use of the French and English Inhabitants of the town of St. Pierre Port; when four sermons were preached on the occasion; two in French, by Mess. Francis and Clement Perrot, from Jersey; and two in English, by Messrs. Western and Gray. The following day (July 1) Mr. Gray was ordained to the pastoral charge of the English Congregation; who, after struggling for several years with a great variety of trials, we rejoice to find are at length provided with a commodious place of worship, and a settled minister for the regular enjoyment of divine ordinances. We have only now to pray that the peace of the island may be preserved from the threatened attack of an invading foe, and that prosperity may attend this infant cause. The liberality of the British Churches will, we understand, be solicited for defraying the expence of erecting this chapel for the accommodation of their French and English fellow-subjects in Guernsey.

Another Account, extracted from the Letter of a Friend.

We have heard, with great satisfaction, that the preaching of the gospel is accompanied with the power of the Holy Spirit in this island. A friend informs us that there is now a French congregation of 800 persons; and that 16 are about to be added to a regular church there.—'The Lord is carrying on his work in these islands (Jersey and Guernsey); and there seems to be as fair a prospect in regard to the extension of the gospel, as in any part of the habitable world. The contiguity of these islands to the French empire, together with the sameness of language and habits, promises much. May we not hope that, from these islands, which sheltered many who fled from persecution in France, the pure word of life may sound out through the widely-extended empire of Gaul?'

Mr. Clement Perrot has been

labouring for some months, indefatigably, in the island of Guernsey, and, we are told, with great encouragement. He is also employed in translating Boston's Fourfold State into the French language.

THE POPE.

The Pope is said to have been removed, by order of Buonaparte, from Savona in the Genoese territory, to Tortona, a strong place in Piedmont. Such an event, at the period of the meeting of the ecclesiastical council at Paris, may give room for various reflections. Very little has hitherto transpired of the proceedings of this council; but it is suspected that the Emperor finds them rather refractory.

THE JEWS.

The Consistory of the Israelites was installed Aug. 1, at Rome. The novelty of a spectacle so extraordinary in the city of Rome, 'the seat of the Head of the Christian world,' attracted an immense crowd of spectators. M. Leoni de Leoni was proclaimed Grand Rabbi, by a decree of Buonaparte.

Death of Mr. Thomas Paine.

We are generally anxious to know in what manner celebrated men leave the world, especially when they have distinguished themselves in favour of Christianity, or in opposition to it. We present, therefore, to our readers the only account we have yet received of the last hours of Thomas Paine, who appears to have died a sullen and miserable infidel.

The life of Thomas Paine, from the pen of a literary gentleman, of the name of *Chatham*, has lately been published at New York. A few copies only have found their way to this country; and from one of these the following account of his last moments is extracted. It is given in a letter to the author of the work from Dr. Manley, an eminent physician at New-York, who attended Paine during his last illness.

'During the latter part of his life, though his conversation was equivocal, his conduct was singular. He would not be left alone, night nor day; he not only required to have some person with him, but he must see that he or she was there; and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and hallo until some person came to him. When relief from affliction would admit, he seemed thoughtful and contemplative, his eyes generally closed, and his hands folded on his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was the Author of the 'Age of *Reason*.' He would call out during his paroxisms of distress, without intermission, 'O Lord help me! God help me! Jesus Christ help me! O Lord help me!' &c. repeating the same expressions without the least variation, in a tone of voice that would alarm the house. It was this conduct (says Dr. Manley) that induced me to think he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and I believe, a pious woman) that he would occasionally enquire, when he saw her engaged with a book, what she was reading; and being answered, and at the time asked whether she should read aloud,—he assented, and would appear to give particular attention. I took occasion during the night of the 5th and 6th of June to test the strength of his opinions respecting Revelation. I purposely made him a very late visit; it was a time which seemed to suit my errand—it was midnight. He was in great distress, constantly exclaiming in the words above mentioned; when I addressed him in the following manner, the nurse being present:—'Mr. Paine, your opinions, by a large portion of the community, have been treated with deference. You must be sensible that we are acquainted with your

religious opinions, as they are given to the world: What then must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe in the Divinity of Jesus Christ? Come now, answer me honestly,—I want an answer as from the lips of a dying man, for I verily believe that you will not live 24 hours.' — I waited some time at the end of every question. He did not answer, but ceased to exclaim in the above manner. Again I addressed him, 'Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask, Do you believe? — Or let me qualify the question,—Do you wish to believe that Jesus Christ is the Son of God? After a pause of some moments, he answered, 'I have no wish to believe on the subject.' I then left him, and know not whether he afterwards spoke to any person on any subject, though he lived till the morning of the 8th.

Such conduct, under usual circumstances, I conceive absolutely unaccountable; though, with diffidence, I would remark not so much so in the present instance; for though the first necessary and general result of conviction be a sincere wish to atone for evil committed, yet it may be a question worthy of consideration, Whether excessive pride of opinion, consummate vanity, and inordinate self-love, might not prevent or retard that otherwise natural consequence?'

Provincial Intelligence.

On July 17, 1810, the new Independent Meeting at Hales Owen, Salop, was opened for divine worship. The Rev. J. Brewer, of Birmingham, preached in the morning, from Isaiah lxvi. 1, 2; and likewise the Rev. Mr. Grove, of Walsall, preached from Isaiah lvi. 7; the Rev. Mr. Weaver, of Salop, preached in the evening from 1 Thess. i. 5; Messrs. Hammond, of Handsworth, Theodosius, of Gornal, Scales, of Wolverhampton, Redford, of Warwick, and Simpson, jun. of Hoxton, engaged in the other parts of the service. The place was well filled; and the present prospect of success is encouraging, tho' the town was once remarkable for opposition to the gospel.

June 5, 1811, the Rev. James Angear, of East Looe, Cornwall, was solemnly set apart over the church, and congregation attending the above place. A suitable address was delivered by the Rev. J. Brewer, of Birmingham, to the minister and church, from 3 John viii. 'Fellow-helpers to the truth.' In the evening, the church and congregation were addressed by the Rev. J. Hudson, of Westbromwich, from 1 Cor. xvi. 18. 'Watch ye, stand fast,' &c. Messrs. Hammond, of Handsworth, Dawson, of Dudley, and Griffiths, of Wednesbury, engaged in the other parts of the services.

January 9, 1811. A new place of worship was opened at Lostwithiel, Cornwall, when three sermons were preached; that in the morning by the Rev. J. Guard, of Liskeard, from Numb. xxi. 17, 18; that in the afternoon by the Rev. Mr. Skeat of Bodmin, from Psalm cxviii. 25.; and that in the evening, by the Rev. R. Cope, of Launceston, from Isaiah lxii. 1.; the Rev. Messrs. Smith, of Fowey, Moore, of Mevagissey, and Meek, of St. Columbe, &c. offered up suitable prayers. — Lostwithiel is remarkable for the great spirit of hearing that prevails. The present place of worship has been erected on the most economical plan, and is well filled.

Feb. 1. A new chapel was opened at Great Torrington, Devon. The Rev. H. Besley, of Guernsey, opened the service; Mr. Rooker, of Bideford, prayed; and Mr. Gunn, of Ilfracombe, preached from Ps. lxxii. 18. In the afternoon, Mr. Evans, of Appledore, prayed; Mr. Cope, of South Molton, preached from Ps. cxix. 130, and concluded. In the evening Mr. Blair, of Ilfracombe, prayed; Mr. Gardiner, of Barnstaple, preached from 1 Kings viii. 27. This town was formerly honoured with the labours of the great Mr. Howe.

The Independent Chapel at Market Bosworth, Leicestershire, having been enlarged, was re-opened on August 6. A double lecture was preached by Mr. Hartley, of Lutterworth, from Isaiah lx. 22.; and by Mr. Davies, of Wigstone, from John iv. 24; Messrs. Paterson, of Donnington, and Millar of Earl-Shelton, engaged in prayer.

On August 29, a new place of worship was opened at Horsmonceux, Sussex. Mr. Fisher, of Lewes, preached in the morning from Psalm xciii. 5.; Mr. Cliff, of Marlborough, in the afternoon, from 1 Cor. i. 12; and Mr. Styles, of Brighton, in the evening, from

1 Cor. iii. 16; the devotional exercises of the day were conducted by Messrs. Styles, Cliff, and Press. This interest, under God, owes its existence to the pious benevolence of a few individuals, who, having been destitute of the means of grace, and feeling compassion for the poor ignorant villagers around them, determined at length to erect a commodious meeting-house.

Sept. 5, the Chapel at Chinnor, Oxon. was re-opened after its enlargement. Messrs. Wilkins, of Abingdon, Hinton, of Oxford, and Seymour, of Tring, preached on the occasion; and Mess. Raban, of Wallingford, Dawson, of Rixborough, Hesler, of Long Wick, and Paul, minister of the place, engaged in the devotional services of the day. The gospel was introduced into this place by Mr. Whitfield; but the chapel has been erected six years only.

Sept. 11, the Rev. J. W. Percy, late Student at Hoxton Academy, was ordained Pastor of the Independent Church at Warwick. Mr. Rowton, of Foleshill, commenced the service by prayer, &c.; Mr. Jerard, of Coventry, delivered the introductory discourse, &c.; Mr. Burkitt, of Kenilworth, offered up the ordination prayer; Mr. Percy, sen. of Woolwich, gave the charge to his son from Luke xii. 42, 43; Mr. James, of Birmingham, preached to the people, from Phil. ii. 29; Mr. Franklin, of Coventry, concluded, with prayer. Mr. Gronow, of Weedon, preached in the evening of the ordination, from Romans xiv. 19; and Mr. Hartley, of Lutterworth, the preceding evening, from Isaiah lx. 22; Mess. Johnson, of Leek, Brackstone, of Coventry, Harris, of Stafford, and Mr. Burton, engaged in the devotional parts of the day.

Sept. 24, the Second Anniversary was held at the Baptist Meeting, Haddenham, when Mr. Tomlin, of Chesham, preached from 1 Tim. vi. 6; Mr. Clement, of Tring, from Psalm cii. 16; Mr. Seymour, of Tring, from Psalm lxxii. 6; Messrs. Paul, Howlet, Bedford, and Collet, engaged in the other services of the day, the whole of which were highly interesting.

The Sussex Mission Society held their Annual Meeting at Brighton, Sept. 25. Mr. M. Fisher preached on the preceding evening, from Psalm lxxii. 17; Mr. Hunt on the Wednesday morning, from Heb. ii. 9; Mr. Palmer in the evening, from Rev. v. 6; and the devotional exercises were conducted by Messrs. Palmer, Hyatt, Gore, Cliff, Press, Lake, and Hunt. The next meeting is to be held at East Grinstead the second week in April: Messrs. Kerby and Forster to preach.

Oct. 2, the Associated Independent Ministers of Dorset held their Half-yearly meeting at Stalbridge. In the forenoon Mr. Keynes and Mr. Higgs prayed; Mr. Rogers preached on 'Private devotion,' from Matt. vi. 6. In the evening Mr. Morris prayed; Dr. Cracknell preached on 'religious intercourse,' from Psalm cxix. 63; Mr. Weston concluded. Real religion was stated to be upon the increase in this county, and that the gospel has been introduced into several new places.

The Second General Meeting of the Lincolnshire Association was held at Great Grimsby, Wedn. Oct. 2. On the preceding evening Mr. W. Burn, of Winteringham, preached from Psalm xxxvi. 7. In the morning the ministers met by 9 o'clock for prayer, &c. Mr. Fisher, of Tartney, opened the public worship by reading the Scriptures and prayer; Messrs. Rich and Newman, of Gainsborough, preached from Jer. xxxi. 12; after which the ordinance of the Lord's Supper was administered. In the afternoon service Mr. Hunter prayed, and Mr. Fisher preached from 1 John ii. 14. In the evening Mr. Newman prayed; Mr. J. Clarke, of Brigg, preached from Luke xxi. 38; and Mr. B. Jeans, of Market Deeping, from John i. 12; when a collection was made for the Case at Deeping; after which Mr. W. Smelle concluded the service of the day. In conference it was resolved, That as many congregations have expressed a desire of having the Associate Meetings, the Half-yearly Meetings shall continue on the present plan.—The next meeting is appointed to be at Gainsborough, the last Wednesday in May, 1812.

Oct. 3, the Hampshire Association held their meeting at Newport, Isle of Wight. The services commenced on the preceding evening, at the Rev. Mr. Bruce's Meeting; when Mr. Adams, of Cowes, prayed, and Mr. Durant, of Poole, preached from Isaiah liii. 1; 'Who hath believed our report,' &c. Mr. Styles, of Brighton, concluded. On Thursday morning at 7 o'clock, at Mr. Tyreman's Meeting, Mr. Webb (a student) prayed, and Mr. Sleigh, of Salisbury, preached on the subject of morning devotion, from Psalm v. 4; Mr. Flower, of Titchfield, and Mr. Bennet prayed; Mr. Jefferson, of Basingstoke, preached, from Phil. ii. 4, 5. After

which the ordinance of the Lord's Supper was administered; and Messrs. Bogue, Hopkins, Davis, Hunt, Loader, and Bruce, assisted in the devotional service. After which Mr. Wray, from Demerara, gave an affecting account of the state of religion in the West Indies. At 5, the members of the Sunday School Union met to transact business, when much interesting information was presented. In the evening, Mr. Atkins, of Southampton, prayed; Mr. Styles preached from Eph. iii. 15; and Mr. Payne, of Petersfield, concluded.

On Wednesday Oct. 9, 1811, Mr. Cornelius Berry (late of Homerton Academy) was ordained over the church of Christ at Halfield Heath, Essex. Mr. Corbisley, of Figfield, began with prayer; Mr. Craig, of Bocking, delivered the introductory discourse, and received the confession of faith; Dr. Smith, of Homerton, offered up the ordination prayer; Mr. Berry, of Camberwell, gave the charge to his son, from 1 Tim. iv. 16; Mr. Jennings, of Thaxted, engaged in the intercessory prayer; Mr. Chaplin, of Bishop Stortford, preached to the people, from Acts ii. 42; and Mr. Frost, of Dunmow concluded with prayer.

PERSECUTION. — J. Whitaker of Drayton, Shropshire, was last month convicted before Lord Kenyon, in the penalty of 20 l. for preaching in an unlicenced house, in the parish of Hanmer, and county of Flint. Edward Welch, the occupier of the house, was convicted in the same penalty. But (having to provide for six children, a wife, and a helpless mother) he is in low circumstances, and could not pay 20l. A warrant of distress was therefore issued; and his very tools were marked for sale! But the poor man was like-minded with the Hebrews, who took joyfully the spoiling of their goods, knowing that 'they had in heaven a better, and an enduring substance.' The man's goods not being sufficient to make up the amount, the fine was remitted. But the crime was not suffered to go unpunished. His poor aged mother was deprived of her allowance of 1s. per week, which she had received from a charitable legacy, left to poor widows of that parish; and his wife, who had the care of ten poor children, for whose instruction 3l. per annum are allowed, was informed that these should be taken from her. Several of the poor hearers were convicted in the penalty of 5s. and an additional shilling for the summons. Welch was also fined 1s. for not being at his parish church on the 25th, although he attended public worship three times the preceding Sabbath.

TOLERATION ACT. — We are assured that certain magistrates in the county of Suffolk have positively and formally refused to licence a respectable preacher (who wished to itinerate) because he is not the minister of a congregation.

LONDON.

Oct. 3, 1811, the Rev. J. A. Cox, A. M. late of Cambridge, was settled over the Particular Baptist Church, Shore Place, Hackney. The Rev. W. Newman, of the Baptist Academy, Stepney, read and prayed; Dr. Rippon stated the object of the meeting, and asked the usual questions; the Rev. J. Hughes, of Battersea, preached from 1 Thess. iii. 11; and the Rev. G. Collison, of Hackney, concluded.

Congregational School, and Decayed Ministers.

To those Christian Friends who have taken an interest in the formation and establishment of the Congregational School, the Outline of the Plan given in the last Number but one of this Magazine, must have given great satisfaction, as the commencement of the measure is certain, although the means are as yet extremely small. It must also have excited considerable surprize in many, to find that one entire object named in the first Circular Letter, had for the present been abandoned: the truth is, that the general feeling of the Gentleman who assembled at the first General Meeting (although they highly approved of a provision for Superannuated Ministers) were nevertheless adverse to its union with the School, under an impression, that it would be attempting too much at once. The Gentlemen who were appointed as a permanent Committee for the first year to manage the Congre-

gational School being of the same sentiment, the union was of course dissolved.

Although the writer esteemed it his duty to submit to the decision of those Ministers, and other Christian Friends, who had so promptly volunteered their assistance to raise the School to maturity, yet it was with much reluctance and keen regret. He has, however, been abundantly consoled upon this subject, by a circumstance which to him appears as providential as it was altogether unexpected. The Circular Letter which referred to some permanent relief for Worn-out Ministers, as well as to the School, attracted the attention of Miss Elizabeth Pryor, of Bristol, a lady unknown to the writer; and she bequeathed him £ 500 sterling, to be applied wholly, at his own discretion, to that particular object. The most appropriate and beneficial use to which he thought he could apply this sum, was to place it in the Bank, as the commencement of a Fund for that exclusive object; the interest to be at the disposal of the Committee of the Congregational School, at their Meetings in October and April.

Without any design to reflect on, or hurt the feelings of any aged Minister, the writer begs leave to observe, that it is desirable both for the Minister's own comfort, and the prosperity of the church over which he has presided, that he should not continue his labour beyond the period when he can suitably, and with some energy perform the duties of his station. Some have done this from dire necessity, because they could not part with any of their income; and the Church being too poor to support both the Pastor and an Assistant.

Far be it from the writer to dictate, or to intrude unnecessarily; but is it not a desirable thing to raise a Fund, either by Gifts or Legacies, to take these worthy men from labours they are ill capacitated to perform,—and which they must necessarily perform with very little advantage to their churches? If then a few more liberal and wealthy Christians would imitate those worthies who have gone before them for such benevolent services, how soon would our aged and indigent Ministers be amply provided for! and how little would even a large Fund be missed out of the great mass of property from which it would be detached, by every Rich Dissenter doing something, either by Gift or Legacy! At present the writer forbears to say more, than that he hopes soon to be able to announce the enlargement of this Fund. J. TOWNSEND.

Bermondsey, Sept. 9, 1811.

POORS' RATES. — A vestry-meeting of the inhabitants of Christ Church parish, Surry, was lately held, to determine whether Surry Chapel (Mr. Hill's) should be assessed for the Poors' Rate. We are informed, that on that occasion, a Roman Catholic spoke so impressively against this measure, that it was decided, by a large majority, that the chapel should not be taxed. The meeting was then adjourned, and the disappointed party assembled together next day, without any suspicion on the part of Mr. Hill's friends, and determined to assess the chapel at the rate of £ 300 per ann.

It is a curious circumstance that, while Englishmen are taxing their places of worship, Buonaparte is taxing places of amusement. By a late decree, all theatres of the second rank, small theatres, masked balls, concerts, and all manner of spectacles, are to pay a tax. For balls, &c. one fifth of the gross receipts, *the poors' tax* being first deducted.

The London Provident Society for Widows, have enlarged their plan, and mean to extend their number.—*See page* 12 *of the Cover.*

RECENT DEATHS.

Lately died, after a long course of suffering, the Rev. *George Bullock*, of Wilbarston, Leicestershire. He was interred Sept. 30, 1811.

At Witham, the Rev. Mr. *Forster*, Independent minister of Malden, in Essex. He expired, after a very few hours illness, at the house of his friend, the Rev. Mr. Newton.



Rev.d Mr. Lothian

Edinburgh

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THE
EVANGELICAL MAGAZINE.

DECEMBER, 1811.

BRIEF MEMOIR
OF
THE LATE REV. BOOTH CALDWELL,
OF SLIGO.

THE Rev. Booth Caldwell was born in the county of Tyrone. He was a faithful laborious minister of the Presbyterian congregation in Sligo for fourteen years. On the 24th of October, 1810, his happy spirit took its flight, 'from Calvary's to Zion's heighth,' in the 49th year of his age. An apoplexy was the cause of his death. With very little pain or suffering, he was taken from all his labours to his eternal reward. It is much to be regretted, that, amidst the labours of his pen, nothing concerning himself has been found. In the early part of his ministry he was ignorant of the way of salvation. By degrees the light dawned upon his mind; and he did not long continue in that deplorable wretchedness, and lamentable ignorance of the divine method of salvation. It should be remembered, that this was not effected by any human means, but by the good providence of God, and the influence of the Holy Spirit. The Scriptures opened their heavenly doctrines and holy consolations to his mind. He saw that God had laid help upon One who is mighty; — that Christ is the end of the law for righteousness to them that believe; — that there is a kingdom of peace and joy in the Holy Ghost, set up in the heart of the Christian; — that the gospel warrants the enjoyment of all its mercies to those who repent and believe in Jesus. Hope sprung up in his soul. He rested his guilty spirit, by faith, on the atonement of Christ, and found that invitation of the Redeemer, 'He that cometh unto me, I will in nowise cast out,' did not mock his confidence, nor disappoint his hope. He saw that if he was justified, it was because Christ had died, whose blood speaketh better things than that of Abel. Heavenly joy, and a peace which passeth understanding, entered and possessed his soul. It was like 'the dew of Hermon, and as the dew that descended on the mountains of Zion, where the Lord commanded the blessing, even life for evermore.'

From the time that light and love dawned upon his soul, he was up and at work. 'He did not sleep as do others.' As a preacher, he succeeded in what was his chief aim and object, viz. in declaring the whole counsel of God, in a clear impres-

sive manner. He was zealous for the honour of his Redeemer, and laboured faithfully for the salvation of souls.—He did not spare himself, but spent his strength freely in the great work to which the Lord had called him. It was evident to all that he richly tasted the good word which he declared to the people. Though of a delicate habit of body, he knew not how to be idle. He appeared like one who was journeying fast to a better country. He had a burning zeal for the salvation of immortal souls. In this great work he was the honoured instrument of turning many to righteousness. He was sound in his doctrine, and consistent and unblemished in his life and conversation; this was the means of pleading strongly the cause of holiness in the town of Sligo. He was the constant and feeling attendant on the sick, the poor, and the afflicted. The rising generation particularly experienced his fatherly care; for their sakes he composed a Catechism upon the first principles of religion, and got it printed, to be given away. He was blest with a firm confidence in God, and a lively hope of being happy with him for ever. Being united to Christ, he knew that he was made an heir with him of an incorruptible, undefiled, never-fading inheritance. When death made its approach, he was supported by the powerful arm of God, and comforted by his Spirit. When the journey of life was nearly finished, and his happy spirit was longing to take its flight to the mansions of eternal felicity, he was heard to say, 'My peace is made with my heavenly Father.' The man of the world may indulge his unrestrained passions, and tread the round of vanity with apparent delight; but follow him through life, and visit him in his final hour, and you will find his remembrance of past joys bitter and disgusting, and reflection turning his pleasure into pain; the props of earth, on which he has reclined, giving way, he is left utterly unsupported when he most needs assistance;—but such is not the case with the Christian;—such was not the case with this dear departed saint, now in glory. He knew in whom he had believed, even in Christ, the resurrection and the life; and reflection heightened his assurance. He felt the sublime pleasures of true religion; and faith realized to his enraptured view, the opening, the boundless prospects, of a happy eternity! He was neither deceived nor deserted in his latest moments; but, in passing through the dark valley and shadow of death, he feared no evil, being supported by the rod and staff of a gracious and all-sufficient God,—who has promised never to leave, never to forsake, such as serve and put their trust in him.

His warfare is now over. He has fallen a victim to the all-conquering arm of the King of Terrors;—but death is his eternal gain. It has broken down the middle wall of partition between him and God; and, by loosening the pins

of his earthly tabernacle, removed him to the church above, and introduced him to the possession of a house not made with hands, eternal in the heavens. He is borne above to the 'spirits of just men made perfect,'—to the innumerable company on mount Zion, who rejoice in the victory obtained. Having fought the good fight, kept the faith, and finished his earthly course, he is crowned, through the merits of the Redeemer, with glory, honour, and immortality. What encouragement for us to tread in his steps!—May every reader be enabled to follow and imitate him as he followed and exemplified the life of his adorable Master!

'Happy soul, thy days are ended,
All thy suffering days below!
Go, by angel guards attended,
To the arms of Jesus—go!
Waiting to receive thy spirit,
Lo! the Saviour stands above!
Shews the purchase of his merit
Reaches out the crown of love!'

In Mr. C. the church has lost an able, zealous, and upright minister,—and his acquaintance, a kind and sincere friend. He lived esteemed, and has died lamented; and his memory will be engraven on the hearts of many in the town of Sligo. His last sermon from the pulpit was from 1 John ii. 28, 'And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming.'

Dublin. ADOLESCENS.

THE SUFFERINGS OF CHRIST.

CHRIST, *for the joy that was set before him, endured the cross, despising the shame.*

THOUGH men will sometimes forego present comfort, and make great sacrifices, in the prospect of something that will afterwards amply recompence them, we can form no proper idea of the views which Christ must have entertained, even in his most humbled state, in so far as his case so much surpasses any that can be compared with it. The ideas, however, that are suggested from the state of mind in which he is represented in his last moments, are quite coincident with those which arise from similar, though inferior cases, with which we ourselves have some acquaintance, viz. That the prospect of future honour, of happiness, or of joy, will support the mind under present calamity; and the certainty of enjoyment with which this prospect is attended, must animate with patience and fortitude under those sufferings, which, otherwise, could not well be endured. The joys that were set before Christ, or those objects he had in view, which

inspired with joy in the prospect, were too great not to raise him above the misery of temporary sufferings, and to induce him to overlook life and every thing that is usually esteemed precious in the world, compared with what was to be attained by his ignominious death. The honour and happiness, the peace and joy of the heavenly state, in the presence of God, were blessings to Christ most desirable. In the language of prophecy, his expectations and desire of this happiness were thus expressed: — 'Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.' But it is not supposeable that Christ, who devoted his life for so gracious a purpose, could be actuated by such selfish views, as to have a regard only to his own good in that future state, on the glory and happiness of which his mind was so intent. From the design of his death, the joy set before him could not be separated; and as he loved us, and gave himself for us; as he gave himself a propitiation for our sins, that he might redeem us from all iniquity; the prospect of accomplishing, by his death, this good and gracious end, supported him under the pain and ignominy of the death he underwent. — This was one ingredient of the joy set before him.

Every view that is given us of Christ, from the earliest discovery of him, represents him as actuated by love the most disinterested, and as intent on accomplishing the great object on which he was sent. Though he knew, that before he could finish the redemption of his people, he must endure all those sufferings he did undergo, the arguments of his friends could not dissuade him, nor the ill-usage of his enemies deter him, from his purpose. To redeem thousands of our race out of every nation, and kindred, and people, and tongue, was the design he had in view; and to minister such happiness to them as they must enjoy in the presence of God, could not but afford the greatest joy to such a one as Jesus, who had the heart of benevolence to devote his own life in the cause. To deliver them from misery, and from the curse of God, to conform them to his image, to raise them to sit with him in the heavenly places, and to exalt them to unspeakable happiness in the presence of God for ever and ever, was an act of love, exceeding abundant, above all that they could ask or think. This was what he performed for them, and what he had in view, when he humbled himself unto death, even the death of the cross! Their obtaining all this he counted his joy and his crown, and, with this object in his view, he endured the cross, despising the shame.

This joy set before him must have animated him with patience and fortitude to endure. God the Father had given him every assurance of this, as the fruit and reward of his work. That the should 'have the heathen for his inheritance, and the

uttermost parts of the earth for his possession; that nations should serve him, that men should be blessed in him, and all nations call him blessed.'—These presented unto Christ such an encouraging prospect, and gave him such certainty that he should not lose his reward, that he looked with joy to his glory and crown. He had good reason to comfort himself under his sufferings, and to endure the pain and shame of them with patience; for unspeakably great was the glory and joy he would have the happiness to confer on thousands of our race; and he had no doubt of this blessed object being attained. His own glorious exaltation was a source of no small delight to him; and this he contemplated in the prospect with the highest satisfaction: 'Thou shalt make me full of joy with thy countenance:'—but, to be salvation to the ends of the earth, and to gather thousands to be saved, out of all nations, and kindreds, and people, and tongues, was also the joy of his heart, and yielded him the most refreshing support under the agonies of that death by which this benevolent design was to be accomplished.

The glory that would redound to God was also a joy-inspiring object; in the view of which he endured the cross, despising the shame. 'He came into the world, not to do his own will, but the will of him that sent him: and it was his meat and his drink to do the will of his Father, who is in heaven.' Since the Father had laid on him the iniquities of us all, and gave him to be a sin-offering for us, it was his business to suffer and die in obedience to the will of God: 'I lay down my life; no man taketh it from me; I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.' By his death he was to finish transgression, and make an end of sin, to bring in an everlasting righteousness, and make reconciliation for iniquity; and when sin was expiated by the sacrifice of himself, in having all its guilt punished in his body on the tree, the justice of God would be highly glorified, both in receiving satisfaction for the sins of men, and in rendering to these transgressions their due reward. His mercy would be glorified in its rich dispensations of forgiveness to our miserable race, in a manner quite consistent with the righteousness and authority of God. To his holiness too, there would redound a revenue of glory, as his hatred of sin was fully expressed, in his punishment of it, on the person of Christ; and through the sprinkling of that blood that washed, there would be presented unto God a glorious church, not having spot or wrinkle, or any such thing. All the perfections of God would be highly honoured by the sufferings and death to which Christ submitted; and this greatest and most important of objects to be accomplished by him, gave him such joy in the prospect, that he endured the cross, despising the shame.

The glory of the Father was an object of too great import-

ance to Christ for such a mind as his to allow any selfish consideration to be in competition with it; and that glory would redound to God as the Author of this gracious scheme which he came to execute, must afford him the greatest joy. — God's manifold wisdom, his unbounded goodness, his mercy, and the riches of his grace, are gloriously displayed in it; nay, the whole is represented as originating in God; whose will and purpose, in this divine plan, the Son came to publish and fulfil. 'God is in Christ, reconciling the world unto himself, not imputing unto men their trespasses; and we are ambassadors for Christ, as though God did beseech you by us.' What glory is due to God, and what glory and praise shall be ascribed to him who remembered us in our low estate! for his mercy endureth for ever! Whether then we consider the plan of redemption as originating in God, or whether we consider the issue of it, the glory that redounds to God, it was a joy-inspiring object which Christ had in view; in the prospect and certainty of which he patiently endured the cross, despising the shame.

When we reflect on these things, we have reason to admire the love of Christ. Greater love hath no man than this, that a man lay down his life for his friend; and there was nothing to which Christ refused to submit on our account. He cheerfully laid down his life for us, that he might redeem us from all iniquity, and deliver us from going down to the pit. — With what love to our race must he have been actuated, when under the agonies of crucifixion, and under the vengeance of heaven, he endured with patience, animated with this joyful prospect, that by these sufferings he should procure salvation to sinful men! 'Oh, the height and the depth, the length, and the breadth of the love of God!'

The example of Christ, who, *for the joy that was set before him*, endured the cross, is set before us for our imitation. — 'Let us consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds.' The sufferings we have yet to endure in the world may be many and severe, yet we know not in what depths of adversity and sorrow we are to be overwhelmed before we leave the land of the living; those evils of which we are least apprehensive, or which we are least able to endure, may come upon us at a season when we are not prepared to withstand them; or when those comforters, who would have relieved our souls, are far away; — but, under all our sufferings, let us learn patience of Christ, and let the joy in which these sufferings shall issue, encourage us to endure to the end. For 'though no chastisement is for the present joyous, but grievous, it will yield to us the peaceable fruits of righteousness. These light afflictions, which are but for a moment, shall work for us a far more exceeding and an eternal weight of glory.'

ADJUTOR.

AN ORIGINAL LETTER

FROM THE HON. AND REV. W. B. CADOGAN, M. A.

Vicar of St. Giles, Reading, and Rector of St. Luke, Chelsea,

TO THE REV. JOHN NEWTON,

Rector of St. Mary, Woolnoth.

My dear Sir, *Reading, Nov.* 16, 1782.

I HAVE acknowledged my debt to you, by a note of hand, as it were; and I now sit down to discharge it by a letter, hoping that, when you have been in some measure repaid for your trouble, you will be inclined to trust me with your correspondence again; and indeed it seems to me peculiarly needful, that Christians should converse together as much as possible in the house of their pilgrimage. The communion of saints is a source of their improvement here, as it will, no doubt, be of their happiness hereafter. What more encouraging, what more edifying, than the mutual faith of you and me! The communication of that experience and exercise in the ways of God; by which it appears how the same afflictions are accomplished in our brethren who are in the world, —how the same comforts are held out to them,—how the same truths contained in the same Bible are applicable to the great and numberless exigencies of those that receive and embrace them, — how the same Jesus, revealed and formed in them by the same Spirit, and dwelling in their hearts by the same faith, is able to save them for evermore, and to make them every whit whole!

I often think of the day when Jesus shall come to be glorified in his saints, and admired in all who believe, — when he alone shall be exalted among the thousands and ten thousands who surround his throne, — redeemed by his blood, sanctified to God by his Spirit, and gathered together in one by his gospel. How glorious, how admirable shall he be! His name shall be called *Wonderful!* As to myself,-I am all wonder and astonishment. I must add another line to yours: —

> 'Oh, to grace how great a debtor
> 'Daily I'm constrain'd to be!'

To think that I should ever be led to heavenly pursuits, is marvellous! — to think that I should be kept in them is more so! I cannot say, like you, that I have been preserved from blots in my outward profession. It was but last year, after having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, that I had well nigh been entangled therein, and overcome. I was enticed from the cure of souls into Suffolk, with my worldly friends:

got into their habits, entered into their spirit, and found how truly it was said of the faithful, That 'if they had been mindful of that country from whence they came, they might have had opportunity to have returned.' I was received, caressed, and, I may say, that I had almost been even as they. 'My treadings had well nigh slipped.'

But, marvellous to tell! thy mercy, O Lord, held me up; or rather, by a severe fit of illness, he brought me down. I called my own ways to remembrance; I felt the vanity of worldly confidences, and the wretchedness of those who have not Christ to trust in; and, O how bitterly we weep when Jesus, whom we have denied, looketh on us again! Oh, the agonizing look of Him whom we have pierced! It causeth mournings as for an only son, and bitterness as for a first-born; so that here I stand a second Judas almost, and yet alive, to adore the long-suffering of God, and enabled to count it salvation!

I seek no more the friendship of the world; but count myself blessed when men separate me from their company, and cast out my name as evil; and when I hear of their reproaches, it is my study, by well-doing, to deserve them. Indeed, my dear Sir, I agree with you in seeing the wide difference between *setting out* and *holding out*. It seems with the graces that are given us here, as with all other blessings and ordinances for our support, that they perish in the using, and that a Christian must perish, unless his inward man be renewed day by day. How emphatical the petition, 'Give us day by day our daily bread!' But it is some comfort that, if we were born again, it is of incorruptible seed, the seed of eternal life; and that he who liveth and believeth in Jesus, however he may languish, faint, and fade; however he may be without fruit, and without leaves, for a season, yet that he shall never die.

I lament much that my situation is so far distant from you as to prevent that frequent intercourse which I should otherwise cultivate; — but however absent in body, I trust we are present in spirit; and however separate here on earth, according to the work assigned us, yet that we are partakers of the same grace, heirs of the same hope, members of the same body, and shall one day join the blessed and innumerable company which rest not day and night, singing salvation to God and the Lamb.

You see how large a letter I have written to you. I had left a place for the seal on the other side, meaning to conclude; but how can we conclude when the Lord Jesus Christ is our theme? There is no end of his greatness! But there must be an end of a father's patience, when little children, or young men in the gospel, intrude too much upon his time, &c.

A CONCISE VIEW OF

THE PRESENT STATE OF EVANGELICAL RELIGION THROUGHOUT THE WORLD.

[*Continued from p.* 424]

NO. XII.

AMERICA.

THE West India Islands only remain to pass in review, with their white and black population. Providence, for their good I hope, hath brought them all of late, under the dominion of Great Britain, and afforded thereby greater facilities for the introduction of evangelical religion among them. The Abolition of the Slave Trade is also a circumstance highly favourable. The value of the subsisting Negroes in the islands, and the necessity of preserving and increasing their population, will probably assure them kinder usage and greater care; and the evidence before their eyes of the superior moral excellence of Christian Negroes, will surely operate, even on the wicked or infidel, to encourage, at least not to hinder, their slaves from attending the labours of those men of God, who have devoted their lives to this self-denying service; and all whose instructions tend to make them more trusty and diligent servants, in proportion as they learn they have a Master in heaven; and that to fill their station in life with fidelity, is among the principal obligations they owe to him who hath made small and great, the slave and his master; and will bless and reward them as they are found doing their duty in that state of life in which it pleases God to call them.

It is matter of great thankfulness to observe what hath been of late done, with considerable success, to evangelize the islands under the British government in America. Missionaries from various denominations of Christians among us, have carried the glad tidings of salvation, more or less, into every island of the Caribbean Sea; a growing attention has been paid to the religious instruction of the poor slaves; and many thousands of them have been called out of darkness into marvellous light, and assemble with their ministers for regular worship, and exercise devotion in private as in public. That this should not excite universal delight, must be an awful proof of the depraved state of society in the islands;—and depraved indeed it is! With shame it must be confessed, that the white inhabitants too commonly are the corrupters of their slaves, by their examples and influence, and averse to their improvement in religious knowledge and practice; and though in all the English colonies, parishes, with ample provision, have their established ministers, it is greatly to be lamented that so little can be said in praise of their zeal, diligence, example, and success among the thousands and tens of thousands of

the poor of the flock under their several charges. Indeed, I understand, a kind of awful distance is too generally preserved between the men of different colours and stations in life; and all the black population left destitute of those tokens of fraternal intercourse which the gospel enjoins, without respect of person or colour. The slaves are rather excluded than led to worship, and he to whom the care of their souls is committed by the state, never thinks it a part of his obligation to pay the least attention to these degraded beings in the scale of humanity, but who claim peculiar care from the very destitute situation in which they are placed. The zeal of Methodists, Moravians, and others, hath however attempted to supply this awful neglect; many times, indeed, they have met with the most brutish treatment, where they deserved the highest encouragement and commendation; but, as becomes true Evangelists, they suffer as Christians, and persevere in their work; and the Lord rewards them in the gain of immortal souls, who will be their joy and crown in the day of the Lord Jesus: every individual of more intrinsic worth than all the islands contain beside. Many, indeed, of the proprietors and masters, some who have themselves tasted of the grace of God in their own souls, and others from conviction and evidence of the happy effects produced on converted negroes, have encouraged the different preachers to visit their plantations, and pay attention to their slaves. In Antigua, St. Kitt's, Jamaica, Tobago, Barbadoes, and other islands, many blessed congregations of black brethren have been collected under these men of God, of different denominations, who have sought those whom no man cared for. In Berbice, Essequibo, Demerara, also on the southern continent of America, like efforts have been made among Negroes and Indians, by the good Moravians, Methodists, and some zealous labourers from the London Missionary Society; and the Reports encourage confidence, that the seed sown hath taken effectual root, and will bring forth fruit, thirty, sixty, and an hundred fold.

That these faithful witnesses should have been often crossed, impeded, persecuted in their Christian and zealous efforts, is no more than might be expected, especially considering the generally too corrupted state of the white inhabitants, particularly in Jamaica; but thanks to the wiser and more enlightened policy of the British government, they have hitherto checked the arm of abused power, and vindicated the rights of Toleration where they have been grossly infringed. Blind, indeed, must those colonists be to their own interests, who thus impede the efforts of men who teach obedience not only for wrath, but also for conscience sake; but the least aversion to vital Christianity bears down even the strong motive of self-advantage. The word of the Lord, however, still runs, and is glorified.

Thus the great American continent and islands have, in the different regions of it, many bright beams of the Sun of Righteousness arisen upon them with healing in his wings; and though great Heathen ignorance and Popish superstition still prevail over the far most extended portion of this new world, the enlightened part is much greater, proportionally, than in any of the other quarters of the earth, Europe excepted: and such efforts have been made, and such blessings attended them, so far as the Protestant dominion is acknowledged, as to give reviving encouragement for vigorous perseverance, and the good hope, through grace, that His kingdom approaches, which must be an universal kingdom, and His dominion established, which shall never be destroyed.—The Lord hasten it in his time!

[*The Islands of the Pacific Ocean in the Supplement.*]

QUESTIONS

PROPOSED TO MR. M. ON THE DAY OF HIS ORDINATION, *BY THE REV. G. COWIE, LATE OF HUNTLY**,

FEBRUARY 17, 1802.

Sir, *To the Editor.*

The following QUESTIONS are so excellent in themselves, and so much calculated to be useful to Young Ministers, that I have scarcely a doubt but you will consider them deserving of that extensive circulation which your Magazine alone can give them. W. M.

1. ARE you resolved, through the grace of God, to lead a holy life, in much prayer, self-examination, studying and searching the Bible,—dependence upon the Lord by faith, wrestling, striving, and watching against sin and temptation,—knowing that the grand secret of the art of fishing for souls is to be a lively Christian?

2. Are you resolved, through grace, to avoid conformity to the world, the entanglements of company, and unnecessary avocations; the pursuit of pleasure and worldly interest, the gratification of pride and worldly ambition,—and to lead a life of self-denial and mortification, of sobriety and temperance, giving yourself wholly to your work, studying communion with God, and to promote his kingdom in the world?

3. Will you make godly and experienced Christians your chief companions, willing to learn from persons of more years and greater experience,—and studying to improve their company and prayers for enlarging your stock of knowledge, enriching your views of experimental religion, and for your direction, aid, and support in the work of the Lord?

4. Are you resolved, in dependence on the power and grace

* See our Magazine for April, page 121.

of almighty God, that in preaching the word, admitting persons to sealing ordinances, and in the exercise of church discipline, you will not be swayed by the fear or favour of men, or by any worldly motives?

5. Will you carefully study your public discourses, not offering to the Lord that which has cost you nothing, knowing the command to shew ourselves approved to God, workmen that need not be ashamed, rightly dividing the word of truth, and to meditate on these things, giving ourselves wholly to them, that our profiting may appear unto all?

6. Will you endeavour to adapt your discourses to the case and capacity of your hearers, speaking without affectation either as to learning, style, or pronunciation, so that the meanest may understand, dwelling chiefly on plain truths, which are the most useful and edifying, — proceeding gradually in the course of instruction, giving line upon line, precept upon precept; and giving milk to babes, strong meat only to men; and to every one their portion, as their cases, trials, and exercise may require? And, as we live in a lukewarm and sleepy time, will you endeavour, with precedence and due caution, to be faithful to mens' consciences, in a suitableness to their various circumstances?

7. Will you study to walk humbly, not only as a servant of Christ, but also as the servant of the meanest of his people, denying your own will and humour in all things, and never interposing your authority in mean and trifling things, or in any case but where conscience and the interest of the body are concerned?

8. Will you be much in prayer to God for the success of your work, wrestling with him before you go out to any place of duty, and after you return from it; frequently calling upon the people of God to pray for you, both in secret and in their families, and on important occasions in fellowship with you, as was done by the Apostle of the Gentiles: thus training up those that are under your charge to the use of special prayer in every time of need? This is the second grand secret of ministerial success, and in the use of this you will see the wonders of God in innumerable instances, if you live any length of time in the world.

9. Will you promote and encourage those institutions called Sabbath Schools*, for the instruction of the young and igno-

* Of the value of these institutions Mr. C. was fully persuaded. He lived to see thirteen of them established by his people, and also to witness their happy effects in turning many to God, who have proved an ornament to the gospel of Jesus. In one place a congregation has been collected, a church formed, and the ordinances are regularly dispensed by the means of a Sabbath School. Mr. Cowie also highly valued meetings for prayer and Christian conversation, and always attended them. He used to say that these meetings had been the happy means of preserving the power of vital religion in Scotland for 50 years past.

want? And will you encourage fellowship-meetings (*i.e.* for prayer and Christian conversation) and attend them yourself when circumstances permit?

10. Should you be called to be a member of any association for the purpose of promoting religion and good order, and for spreading the gospel, will you endeavour to act as a father to the Christian people, stedfastly attending to the interests of Christ's kingdom, and giving judgment with freedom and impartiality, at all hazards, for preserving purity of doctrine, and good order in churches, removing offences,—and this without respect of persons or regard to parties, or lording it over the heritage of the Lord?

11. Will you endeavour to depend on the providence and promise of God for your temporal subsistence in the way of duty, not taking any indirect methods, or making any sinful compliances in order to obtain the same; choosing, through the grace of our Lord Jesus, rather to suffer than to sin? And will you, through grace, endeavour to resist all temptations to prostitute your conscience or office, or to make a pretext of religion in order to serve carnal ends, or gain worldly emoluments? In fine, will you shun all temporizing, and making religion a lacquey to the interests of this world, choosing rather to look forward to the gracious reward promised to the faithful in the world to come, than by a contrary conduct to run the risk of becoming a hireling, a character so obnoxious in the eyes of our dear Lord and Master?

12. Will you endeavour, through grace, to act in all places, and at all times with due circumspection and Christian prudence, both in word and deed, giving no occasion to the adversary to speak reproachfully, or of grief and offence to the godly; — abstaining from all appearance of evil; — avoiding every thing in gesture, speech, and behaviour, that is unbecoming the seriousness, gravity, and purity of the ministerial character, or that savours of levity, pride, ostentation, rashness, intemperance, and every thing whatsoever that might gender contempt of your character and office?

And all these professions you make as in the presence of the almighty and omniscient God, and with a serious view to that solemn account you have to make at the coming of our Lord Jesus Christ to judge the world? *Amen.*

ON DOING GOOD.

An eminent writer observes, 'That the pleasure of doing good has such unbounded scope, and may be so variously gratified, that it can *never* decay.'

The patrons of doing good are, The Lord Jesus Christ, angels, patriarchs, prophets, evangelists, ministers, missionaries, and all good men, of every country and name.

The obligations which lie upon the Christian man to do good, are very great: — These are, his duty to God as his Creator; his gratitude to Christ for his redemption; and the duty he owes to man as his brother.

The motives to do good are many and forcible. — Souls perishing every hour, — the shortness and uncertainty of life, — no soul can be saved in the other world, — no good can be done in heaven (for life only affords this opportunity) — and the glory to which those will be advanced in heaven who have been zealous in this world.

The encouragements to do good are great. — No period of the world, yea, not the apostolic age, afforded such opportunities as the present. Missionary, Bible, Tract, and Book Societies have thrown widely open the gates of usefulness; and all that is wanted is, for *you* to enter, with holy zeal, into the field.

The examples of those who have done good are numerous. —The best men that ever the world saw, were continually doing good; and, no doubt, in the last day, numbers will then be seen, who retired from time into eternity without leaving their names on the long roll of commentators on the life of him 'who went about doing good,' but who hid their labours from public view. Their works will follow them.

The reward of doing good is immense. — Divine pleasure rises in the heart, and peace pervades the conscience. What a reward! to have the prayers of the poor and of the pious, the good wishes of benevolent men, the smiles of angels, and the approbation of God!

Some excellent men think, that the world is to be evangelized by Brainerds, Whitefields, and such devoted men who are now labouring among the Heathen. It is true these are like Captains of the Lord's Hosts; but what good will they do in attacking the fortresses of Satan, unless they are supported by *every* member of the Catholic church? The most effectual method is, to set the Christian world in motion, — the whole to be in arms! If we desire prosperity in our churches at home, — if we wish to enlighten every corner of our native land, — if we desire the revival of true religion, in every kingdom, — if we wish the conversion of the whole world, let us inspire every member of the church of Christ, by exhibiting his obligations, and pointing out the means of doing good.

Do you say, 'Where is the field in which I may do good?' An angel stands astonished at your question, and in an instant points you to the whole world, saying, "Here is a Sunday-School that needs a teacher; there is a dark village that wants religious tracts; there is a ship that stands in need of Bibles;

in that house lives a poor ignorant family that requires instruction; and yonder is an empire that opens a field for a thousand missionaries!"

In order that every Christian may consider that it is his duty to live, while he exists, for the glory of God and the benefit of man, I annex a statement of the opportunities we have of doing good, which I earnestly recommend to the serious attention of the members of different Christian churches in England and Scotland. You may do good,

1. *By Conversation.* Speaking with ignorant persons in your family, with persons in the street, field, highway; or, when opportunity offers, to sailors, soldiers, ploughmen, mechanics, gypsies, &c.

2. *By your Prayers.* Praying for afflicted families, for the nation, for the propagation of the gospel, &c.

3. *By your Visits.* Visiting sick persons, visiting dark families and prisoners in gaol, visiting Sunday-Schools and poor houses, &c.

4. *By distributing Books.* Giving away Bibles and Testaments to poor persons, distributing cheap pious books, and moral and religious tracts, suitable to different persons.

5. *By lending and recommending Books.* Lending books to poor and ignorant persons; lending books to respectable persons, and recommending suitable books where you cannot give nor lend, especially recommending good books to young people.

6. *By your Instruction.* Teaching children, catechizing your own families, teaching grown persons to read. If an old person learns only a verse of the Bible, it may save his soul.

7. *By Reading.* Reading treatises and sermons in villages, spending a part of the Sabbath in reading to persons who cannot, or are unfit for it.

8. *By Writing.* In your friendly correspondence, writing to relatives abroad, and judicious letters to criminals under sentence of death.

9. *By your Property.* Throwing in your mite to societies for Reformation of Vice, to Sunday Schools, Tract, Bible, and Missionary Societies. Also societies for the support of the Sick and Aged.

10. *By your Example in doing these,* You influence Christians to greater zeal; you display the genius of the gospel to the men of the world; you encourage ministers, and you fill the hearts of missionaries with joy.

A Word to Pious Travellers. Your sphere is very extensive, you have opportunities of speaking to waiters, ostlers, and stable-boys at inns, and distributing tracts in abundance.

Gosport, 1811. G. T.

EARLY ATTENDANCE ON PUBLIC WORSHIP.

MANY useful hints have been addressed to professors on this subject, both from the pulpit and the press; but the argument which I wish to suggest, has been too much overlooked. In most dissenting congregations, the public morning service commences with prayer, when a divine blessing on the various services of the day, without which all the labours of a minister are acknowledged to be ineffectual, is particularly sought. It is a lamentable matter of fact, however, that in many places of worship, *very few* are present while the introductory prayer is offered up; and those few are *disturbed* in their devotions by those who are dropping in, one after another in noisy succession, for the first quarter of an hour or more; and the minister's mind discomposed and grieved by such irreverent attendance. When so few attend to join in the prayer which seeks a blessing on the word and ordinances, and even those are interrupted by others, what blessing can be expected on the labours of a minister, who is even unfitted for his work by the carelessness of the people? The blessing which is not duly sought will not be given.—What wonder is it that so many continue careless, when those of whom better things might be expected, even *members of churches*, set an example of late attendance before their own families and others! It is surely no difficult matter for the people, as well as the minister, to be punctual to the known time of the commencement of the worship. It only requires to be convinced of the importance of the duty, and the value of the *privilege*, the neglect of which produces so much *loss*. Due allowance should be made for unavoidable occasional circumstances which may prevent; but to be generally late, when necessity is not the cause, can admit of no excuse; and forms, in my opinion, one of the most serious evils in the churches of the present day. A general early attendance to implore a blessing on the word and ordinances of the day, would not only encourage and help a minister in his work, but would certainly be honoured with the divine approbation and blessing in answer to the united requests of the minister and the congregation. It is a constant maxim of God's administration, 'Them that honour me, I will honour.' When Peter preached to Cornelius and his friends, 'the Holy Ghost fell on ALL them who heard the word; and they of the circumcision were ASTONISHED, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.' This was a blessed degree of success which accompanied the word; and let the reader notice, that the people who received this happy token of divine favour could say to Peter, 'Thou hast well done, that thou art come. Now, therefore, are we ALL here PRESENT before God, to hear all things that are commanded thee of God.' Acts x. H. N.

INDIA.

It will contribute, we earnestly hope, more than a little, to kindle the zeal of European Christians in the support and extension of Missionary efforts, to become more intimately acquainted with the horrors of Heathenism than they formerly were; and it deserves notice, that far more exact information has lately been communicated to the religious world on this subject, since Christians have turned their attention to the Pagans. Many credible witnesses of the abominations of Heathenism have testified what they have personally seen of this kind; and among these Dr. Buchanan stands prominent. The public is much obliged to that gentleman for his Christian Researches; and we take the freedom of presenting to our readers, in addition to former quotations from his interesting performance, the following account of the ceremonies attending the great festival at Juggernaut: —

Juggernaut, 18th of June.

'I HAVE returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance, — all eyes were turned towards the place; and, behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again set forth a voice 'like the sound of great thunder:' but the voices I now heard were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause. — I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of whistling, with the lips circular, and the tongue vibrating, — as if a serpent would speak by their organs, uttering human sounds.

'The throne of the idol was placed on a stupendous car or tower, about 60 feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

'I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, grated on its many wheels harsh thunder †,

† Two of the military gentlemen had mounted my elephant, that they might witness the spectacle, and had brought him close to the tower; but the moment it began to move, the animal, alarmed at the unusual noise, took fright, and ran off, through the crowd, till he was stopped by a wall. The natural fear of the elephant, lest he should injure human life, was remarkably exemplified on this occasion. Though the crowd was very closely set, he endeavoured, in the midst of his own terror, to throw the people off on both sides with his feet; and it was

After a few minutes it stopped; and now the worship of the god began. A high priest mounted the car, in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. 'These songs,' said he, 'are the delight of the god. His car can only move when he is pleased with the song.' The car moved on a little way, and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The 'child perfected the praise' of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up: and, with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle: I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw; but a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood.

'After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen *this peculiar source of their revenue!*'

JUVENILE DEPARTMENT.

We understand that Wilson Street Chapel is occupied on a Sabbath-day by a Sunday-School of 200 children, chiefly under the patronage of several individuals of Mr. Buck's congregation. The following is a copy of a Letter sent to Mr. B. by one of the Female Children:—

'Rev. Sir, — I HAVE taken this opportunity of returning you thanks for the benefit I have received from your ministry; and indeed I have great reason to be thankful, for I trust it has been the savour of life unto life to my soul. O, how thankful ought I to be, that I was ever brought under the sound of the ever-blessed gospel! I am going to leave London; and I hope you will let me have an interest in your prayers; for I am young, and may easily be led astray, unless that God, who has all hearts under his controul, keeps me in his own good way. O, Sir, pray for me, that I may never neglect the gospel that I have professed; because I know it will be a disgrace to the Lord of light and glory, as well as an injury to my own soul! I have great reason to be thankful also for the benefit I have received from your Sunday-School; and as the Lord has made it useful to me, so may it be made useful to many more, that the teachers may be encouraged to go on in their work! and may the God of all grace keep us all in his most holy and righteous way! and to Him we will give all the glory! I remain,

Rev. Sir, your humble and devoted servant, M. J.'

found that he had only trod upon one person. It was with great concern I afterwards learnt, that this was a poor woman, and that the fleshy part of her leg had been torn off.

Obituary.

MRS. ELIZABETH MARTIN,

Whose sun is gone down while it was yet day, being only in her 26th year, was the daughter of Mr. and Mrs. Tice; and was born at Wilton, in the county of Wilts. Blest with a pious mother, the principles of Christianity, at an early period, were instilled into her mind; the powerful effects of which were never wholly lost. Having been brought up in the nurture and admonition of the Lord, she was accustomed from her childhood to venerate the ordinances of religion, and to attend the dispensation of the gospel in its purity. But she had no reason to conclude that any saving impressions were made upon her heart until about 18 months previous to her being received into full communion with the Church of Christ at Ponder's End, Jan. 3, 1808: and even then the work appears to have been effected in a gradual way; so that from that time she felt a desire which she never knew before, to hear and understand the doctrines of the gospel; and experienced a pleasure in the conversation of Christian friends and reading good books, which she had never before experienced: particularly, she says, in a letter to her minister, when she applied for admission to the Lord's table, 'I found great comfort in reading Macgowan's Death, a vision; and Romaine's Life of Faith.' She moreover observes, 'Within these four months past my doubts concerning my interest in Christ have been considerably removed. My mind was impressed with a sermon you lately preached about the Woman of Samaria. From that time I have found great comfort to my soul, under the sound of the blessed gospel; and likewise at a throne of grace I have been enabled by the sweet influences of the Holy Spirit to pour out my soul before God, and by the eye of Faith to behold my dear Redeemer kindly making intercession for me at his Father's right hand. So powerfully, indeed, does the love of my Saviour inflame my soul, that I am constrained to offer myself to come and partake of his flesh, which is meat indeed, and his blood, which is drink indeed. This I desire to do with his assembled saints on earth, till time with me shall be no more; till I shall be called from the Church militant here below to join the more noble throng in the Church triumphant above; where I hope to behold my Saviour face to face, and to sit down in company with all the saints at the marriage supper of the Lamb. I praise the Lord for what he has done for my soul, and trust him for the rest, and would unite with the Psalmist in saying, 'Bless the Lord, O my soul, and all that is within me; bless his holy name. Bless the Lord,' &c.

The illness which terminated in her death was of short duration; but it was pregnant with much instruction to her friends and neighbours, who, it is hoped, will never forget the serious, faithful, and impressive admonitions, which dropt from her faultering lips: and the hearts of her dear relations were exceedingly comforted, even while oppressed with grief in the prospect of her decease, to witness the holy triumphs of her soul, and her earnest longings to depart, that she might be for ever with the Lord. Her hopes were established on Jesus Christ, the Rock of ages; and to her he was pleased, towards the close of her existence upon earth, to manifest himself in an eminent degree.

On the first Lord's Day, Nov. 18, after she was confined to her bed, supposing that she was struck with death, she was exceedingly happy in the prospect of it. She remained in a comfortable state until Wednesday morning; when her mind was apparently beclouded until eleven o'clock on Thursday morning,—then, having slumbered for a few minutes, she awoke, and, with peculiar emphasis, observed,

'All was darkness,—gloomy darkness,—but, blessed be God, I saw no fiends, no infernals waiting for my soul.' Then, pausing awhile to recover herself, she exclaimed, 'Glorious light! Precious light!' and, with outstretched arms, she added, 'Come, blessed Saviour! Come!—Come and take me now to that heavenly mansion!—O! how I pant after the living waterbrooks!—How I long to be with my blessed Saviour!' Afterwards, clapping her hands, she exultingly said, 'How can I describe the joy that I have felt!'—and in this sweet frame she continued till Saturday evening, when she passed the important hour of death to see, as she desired, the King in his beauty; and to behold the land that is very far off.

Mrs. Martin, being thus supported in her expiring moments with the lively hope of a glorious immortality, and feeling an anxious concern, from the gracious dealings of God to her, that the minds of her Christian friends in general may be encouraged and comforted in the prospect of their approaching dissolution, it was her earnest request that the language of God, by the mouth of the prophet Isaiah, (xxxiii. 17) should be the foundation of her funeral discourse, both at Ponder's End and in her native place; and likewise that Hymn cx. Book 2, Dr. Watts, should be sung at the close of each sermon. Her desire was punctually fulfilled on Lord's Day afternoon, Dec. 2, by the Rev. J. Knight, her pastor, at Ponder's End; and, on the following Lord's Day evening, by the Rev. Mr. Sloper, at Wilton.

MRS. FLEETWOOD,

Who died Jan. 25, 1811, in her 26th year, was the daughter of the late Mr. Bridgman, many years high constable of Finsbury, and an active promoter of the gospel.

At the age of 21 she married Mr. Edw. Fleetwood, whose piety and distinguished activity in the cause of God, induced his election on the Committee of Spa Fields Chapel, at an age very unusual for such appointments; but the hopes entertained by his senior brethren of active and long-continued services, were soon baffled by a consumption, which he bore with Christian patience and resignation; and which carried him off in March, 1809, in the triumph of faith, after having committed his widow and fatherless children (one of which was then unborn) to the care of his heavenly Father. His widow, soon after this painful bereavement, evidenced symptoms of an incipient consumption; which, in the few months preceding her decease, made rapid progress, and brought her also to the chambers of death.

Mrs. F. appears to have been drawn to the Saviour in very early life; and devoted herself to his service in Sunday Schools, and other labours of love.

In addition to the loss of an affectionate husband, she experienced other painful domestic trials, which she bore as a Christian; and when the faithfulness of Christian affection informed her it was not probable she could be restored to health, she would with sweet resignation reply 'The Lord will do all things well;' he must do right; I can commit my soul into his hands as a faithful Creator. After an alarming fit, about ten days before her death, she expressed some regret that it had not been the messenger of death; but said 'I am to wait a little longer; the Lord give me faith and patience!'

Being questioned by the Rev. Mr. W. who kindly visited her, and improved her decease in a funeral sermon, as to the *ground* of her hope,—she declared that it was founded on the 'rock Christ Jesus;' that she, had been enabled to rely on him, or she never could have borne up under the repeated trials she had been called to endure. The minister speaking of the prospect of heaven, she replied 'I have many friends there: a dear father and brother, and a very dear husband; and Jesus is there, which is best of all! Yesterday I was overpowered with joy in contemplating the Lamb in the midst of the throne, who

shall feed them and lead them to living fountains of waters; and God shall wipe away all tears from their eyes.

At a second visit Mr. W. speaking of the necessity for afflictive exercises to wean us from the world, and observing to her that she had been exercised with bereaving providences, she emphatically replied, 'they were all in love, to loosen my attachment to earthly things.' 'My Jesus hath done all things well.'

The minister expressing a fear lest he should tire her with his exhortation, she replied 'I love to hear the name of Jesus; I cannot be tired; what love is manifested in that passage, 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer!' What a contrast! a momentary hiding of his face, and everlasting kindness, what amazing love!' The advantages of making a surrender of soul and body to the Lord, being mentioned, she replied, 'I have left my children in the Lord's hands; he will faithfully keep them; their father committed them to him, and they will never want. I have often gone to Spa Fields Chapel with a heavy load of grief, and have come away lightened, as if I had left it behind me. The servant of God has been directed to address his discourse to my case, and I have found relief: that promise, "As thy day is, so shall thy strength be," has been often a great support and comfort to me.' Mr. W. observed to her, that he did not suppose any of us felt that enjoyment and consolation which she now did, dying grace being reserved for dying moments;—she replied 'I long to depart and to be with Christ.'

To another friend she said, 'I am going to glory.' A brother of her husband's being present, whose person resembled him so much that she had formerly fainted on seeing him, — she calmly said to him, 'Joseph, how often has your form agitated my mind! but it will do so no more. I am now going to glory; I shall see my Jesus. O that you may be enabled to walk in your dear brother's steps!'

She afterwards took leave of her sisters, and of her children, with the most affectionate petitions for their eternal happiness.

During the remainder of her illness she would often break out in triumphant expressions, such as 'O I long to be gone! Come, my Jesus, come, Lord, come quickly! Why are thy chariot-wheels so long in coming? 'The Lamb in the midst of the throne!' this is heaven to my soul! This poor body ties me down; but I shall break away.' On observing surprise at her strength and animation, and expressing a fear that much talking might bring on the cough and languor, she instantly exclaimed 'No; it does not hurt me: I must proclaim my precious Saviour's praise.' On repeating some of those clusters of promises contained in Isaiah li. &c. she dwelt sweetly on their fulness and richness, with application to her own personal interest in them. In this manner did this highly-favoured handmaid of the Lord continue to evidence the power of the grace of God on her soul to the last. On Friday the 25th she was too low to speak much; but evidently praying for faith and patience; so tender was her conscience, that she was fearful her anxious desires to be with her dear Lord might be mingled with natural impatience. The Lord graciously encouraged his servant by enabling her to triumph in death; for shortly before her departure she distinctly uttered 'Victory! Victory! through the blood of the Lamb;' and shortly after, 'I shall soon enter in! I shall soon enter in!' About a quarter of an hour before her departure, she was heard to say, in a low tone of voice, 'Glory!' and again, as if she wished to be understood, she repeated more loudly, 'Glory! Joy! Jesus!'— her voice then faultered, and became inarticulate; but she seemed to be endeavouring to utter some further expressions of the joy she felt on entering upon that exceeding and eternal weight of glory she was to possess for ever.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Refutation of Calvinism, &c. — *By* George [Prettyman] Tomline, D. D. F. R. S. Lord Bishop of Lincoln, &c.

[*Continued from p.* 431.]

The Bishop, as might have been expected, rings changes upon the oft-refuted calumny, that the preaching of the doctrines which he opposes is prejudicial to the practice of virtue, and encouraging to vicious tempers and licentious conduct. 'If we believed,' says he, 'that good works were not the appointed condition of salvation, we should of course become indifferent to the character of our actions. Convinced that virtue and vice will have no effect upon our future destiny, the most powerful check would be removed from our passions, and we should feel ourselves at full liberty, as far as another world is concerned, to indulge every propensity, every inclination, every wish. The fear of eternal punishment would no longer either strengthen the hand of the civil magistrate, by deterring us from those crimes which are destructive of the peace of society, or prevent the commission of the secret sins prompted by avarice, lust, and revenge, which are so injurious to the comfort and happiness of individuals. This is the error, as has been stated, into which they are apt to fall who adopt the opinions of Calvin. Those who listen to the enthusiasts of the present day, too often suppose themselves the chosen vessels of God, and are persuaded that no conduct, however atrocious, however unchristian, can finally deprive them of eternal felicity, since they are taught to believe, that though it may be ordained that for a time they may fall from grace, yet it is irreversibly decreed that they shall ultimately be saved. If these preachers do not in so many words tell their hearers, that their moral conduct will have no influence upon the sentence which will be pronounced upon them in the last day; or if they do not entirely pass over in silence the great duties of morality, yet, if they dwell so much more earnestly and more frequently upon the necessity and the merit of faith, as to induce an opinion that good works are of little comparative importance, the natural consequence will be, a laxity of principle and a dissoluteness of manners' (p. 170 to 172).

If this were a fair description of the character and tendency of Calvinism, we could venture to assure our Episcopal alarmist that his apprehensions might subside, and that the great body of those who now profess it, would, with one consent of heart and mouth, renounce and abhor it. But the description is false and injurious.

It is true that Calvinists are not fond of the word *condition*, as expressive of the function assigned to human agency in the economy of salvation; but their objection is, we believe, solely founded on the ambiguity of the term. If the word be employed to denote something either *meritorious* or *self-originated*, they deny that, in these acceptations, it is predicable of works or of faith, or of any human action whatever: but, if its signification be restrained to *conditio sine qua non*, and if the exception be allowed in cases of physical impossibility (such as those of children dying in infancy, and *real* conversions on a death-bed) they as much maintain it, in relation to good works, as any of their antagonists can do. Calvinists hold, in the language of the 12th Article, that 'Good Works are the fruits of faith, and follow after justification;' that 'they are pleasing and acceptable to God in Christ, and do spring out *necessarily* of a true and lively faith.' It is also to be observed, that Bishop Tomline himself is very strenuous in maintaining 'that good works are in no respect or degree the meritorious cause of our salvation.' (p. 169): but he is not equally explicit in rejecting the idea of self-origination. The Cal-

vinistic doctrine, on this part of the question, is fully expressed in the 10th Article. 'The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.'

The intelligent reader would scarcely fail to observe, in the passage just cited from the Bishop's book, a very unwary intimation as to the *motive* from which good works ought to be performed. Indeed, this is not the only place in his work from which it is pretty clearly to be inferred, that his ideas of practical religion rest chiefly upon the mercenary and gloomy principle of a selfish fear. He ought to know that Calvinists are more delicate and elevated in their views. Works, however externally good, proceeding from no higher motives than those which he lays down, they regard as no better than gilt counters. They require, in order to constitute a work really *good*, that it should spring from a sincere and disinterested love to holiness, and a cordial attachment to the service of God as perfect freedom and the purest delight.

The essence of the charge follows; but we confidently deny its truth. Who are 'the enthusiasts of the present day,' whose doctrines and practice are such as this writer describes? We would charitably hope that his allusion is to the little bands of Antinomians, which unhappily occur in some parts of the country. But the slightest enquiry might have satisfied his lordship that those deplorable abusers of the grace of God, whose prototype infested even the apostolic ministry (See Rom. vi. 1.; 2 Pet. ii. 1, 2) are universally disowned, with the strongest protest against their pernicious errors, by the great body of Calvinists, both in and out of the Established Church.

Another passage, however, too plainly forbids the hope which we wish to indulge, and evinces a willingness to attach this accusation to the 'Evangelical Clergy.' The author expressly charges them with 'deluding their unlearned congregations, and encouraging vice and immorality among their followers:' and he says that he thinks 'the manner in which they perform the duties of their ministry, both public and private, injurious and mischievous in the extreme.' He refers, in a very uncandid and perverse manner, to Mr. Overton's True Churchman Ascertained, for the support of his allegations.

Alas, how the prejudices of some mens' hearts can darken and stupify their understandings! The Bishop of Lincoln has, in his extensive diocese, no inconsiderable number of those faithful and pious clergymen, whose character and labours he is so anxious to decry. Can he be ignorant of the light of facts shining around him as the blaze of a summer's noon? Can he, in his conscience, believe that the Evangelical Clergy 'encourage vice and immorality among their followers? In what parishes of his diocese are the churches most frequented, the Sabbath and all religious institutions most devoutly and punctually celebrated, riot, debauchery, dishonesty, and profaneness most effectually discountenanced? Who are the parish-ministers whom his lordship *knows* to be the most holy in their lives, the most active in the duties of their function, the most sedulous in instructing the poor, in visiting the sick, and in promoting every scheme of benevolence, the most successful in reclaiming profligates and in converting sinners of every description from the error of their ways? Is there a man of religious observation in the kingdom, whose unbiassed reply to these questions would not consist of a reference to those clergymen and their cures who are called Evangelical? We do not mean to affirm that every one of those excellent men is, strictly speaking, a Calvinist: but our argument is not affected by this circumstance. It is sufficiently noto-

rious in fact, that those clergymen whose doctrines, lives, and labours resemble those of Mr. Fletcher of Madeley, or of Mr. Simpson of Macclesfield, are involved in the common name and reproach of Evangelical Preachers.

Yes: this is the true cause of the clamorous outcry; this the real pressure of the complaint. It may be masked under a zeal for order, a dislike of Calvinism, or a *pretended* alarm for the interests of morality. The disguise is too thin to answer the purpose of deception. Let a minister be a churchman or a dissenter; let him be a Calvinist, or, what is sometimes called an Evangelical Arminian; let his ecclesiastical conduct be the most regular and inoffensive, if his life be holy, if his ministry be zealous and successful, if he preach salvation by free grace thro' the redemption of Christ, and the renewing influence of his Spirit; if he explain the obligations of men, according to the scriptural standard, and demand of them holiness in all manner of conversation, he will be styled a Calvinist, a Methodist, an arrogant assumer of the exclusive title of Evangelical; he will meet with a measure of the treatment of HIM who said to his worldly-minded and unbelieving brethren, 'The world cannot hate you; but me it hateth, because I testify of it that its works are evil.'

[*To be concluded in the Supplement.*]

A Sermon *preached before the Society for Missions to Africa and the East, June* 4, 1811. *By the Rev.* Melville Horne; *also the Report of the Committee, &c.* 2*s.*

THIS is an admirable sermon, in which the cause of missions is pleaded with a force of Christian eloquence which, we think, has never been exceeded on any former occasion. The text is Phil. iv. 13, 'I can do all things, through Christ which strengtheneth me:' — which he uses to shew that arduous as missionary effects are, — the God whom we serve is *All-sufficient*. In the expectation of Divine assistance, the preacher excites all ranks of persons to concur in pursuing the missionary object. At the same time he faithfully exposes the too prevailing want of zeal among us, and repeats the sad truth that Britain *has not yet assumed the aspect of a Christian country!* — the princes, the senates, the clergy of *other* nations, have distinguished themselves in the cause; but Britain sleeps! This sermon, however, is well calculated to rouse the sleepers, and especially the clergy: 'Sorry am I to say, that the clergy, and the clergy alone, decline the cross! — when not *one* clergyman will arm in the cause of his Redeemer, what is to be said?' Have you, my honoured brethren, in Africa, or in the East, one English clergyman who *serves as a missionary?*' — The preacher then provokes his brethren to jealousy by noticing the zeal of others, and exclaims, — 'Have Carey and his Baptists had more forgiven than we, that they should love more? Have the fervent Methodists and patient Moravians been extortionate publicans, that they should expend their all in a cause which we decline? Have our Independent and Lutheran brethren persecuted the church, that they should be now much more zealous in propagating the faith which they once destroyed?'

Gladly would we make large extracts from this most luminous and fervid discourse; but our limits forbid. We only wish that our readers would indulge themselves in the luxury of reading the whole sermon; which we think no man, possessing Christian feelings, can peruse without desiring to promote the cause of missions with all the ardour of his soul.

A Sermon *before the Governors of the London Female Penitentiary, at St. Lawrence's, May* 7, 1811. *By the Rev.* Melville Horne. *Second Edition. Price* 1*s.*

THIS is an eloquent and impressive discourse, on Luke vii. 36—50, the penitent woman in the house of the Pharisee. This sermon is well calculated to promote the excellent charity, for which it pleads in a masterly and affecting

manner. We wish it may be generally read; and we flatter ourselves that it cannot be read without good effect. The Penitentiary, we are informed, greatly needs further and more liberal assistance.

A Sermon *preached in St. Paul's Church, at Leeds, Sunday, Feb.* 17, 1811, *on occasion of the Death of the Rev. Miles Atkinson, A. B. Minister of that Church, &c. By the Rev.* Thomas Dikes, L L. B. *Minister of St. John's Church, Hull.*

The venerable clergyman, whose death gave occasion to this discourse, officiated in Leeds nearly fifty years. The congregation which statedly attended his ministry, it is said, was one of the largest in the kingdom; and is supposed to have consisted of several thousand persons. Mr. D. it seems, was requested by the friends and relatives of Mr. A. to preach a funeral sermon on occasion of his death. A short time only was allowed for its composition; and as it was natural to expect a very numerous audience, the preacher judged it expedient to prepare not so much an elaborate discourse for the press, as a fervent address to the hearts and consciences of his audience.

The text is Isaiah lxvii. 1, 2, 'The righteous perisheth, and no man layeth it to heart,' &c.; from which he speaks,

I. Of the character and death of the righteous person who is the subject of this discourse.

II. Of the sin and danger of not laying his death to heart.

III. Of the lessons of instruction which it is calculated to convey.

Under the first head, the preacher traces the character of his deceased friend, in the evangelical *doctrine* which he preached, — the consistent *example* by which he supported and enforced that doctrine, — his *fortitude and faithfulness* in his ministry; — his *zeal and diligence* in pastoral visits every day to the sick and dying, whilst his health permitted him, and in his private admonitions to his flock at large: — a zeal which shone not only in youthful vigour, but brighter still, in the evening of his life: — a zeal also tempered and directed by a *most kind and affectionate* disposition. From this view of a most eminent character, — an ornament to the Christian ministry, the preacher proceeds to his death.

We copy a domestic scene; being the only one our limits will admit: —'It is in a man's own family that the character unfolds itself; there we lay aside our reserves, our assumed manners, and appear in our undress. The trifling and perpetual occurrences of an untoward nature in domestic life, chafe and vex the spirit of an angry man, and put him out of humour with himself and the dearest objects of his affection; but never did our friend appear to more advantage than when surrounded with his eleven children! never did his kind heart enjoy, save, perhaps, in the exercises of religion, a greater luxury of happinesss than in contributing to their peace, and in promoting their welfare! He was a living witness that religion has no tendency to spread a gloom of melancholy through a house, and to make men morose, peevish, and fretful. Has he a child that will not rise up and call him blessed? Has he a friend that will not long remember those words of kindness, and those looks of affection, which were the genuine indications of a mind warmed with benignity and love? It was his affection which won the hearts of so many of his congregation. Behold, how he loved you! It was this which caused him to be interred amid the sighs, and groans, and tears of his numerous people.' (p. 19.)—'Whilst life and strength remained, he never ceased to exhort, to comfort, and to edify his children and family. His last lingering words dwelt on the delightful theme which interested his heart. A short time before his death, he said to his family) 'I have a thousand things to say to you:' — and he made several efforts to speak; but power of utterance failed. He again revived, and poured out his soul in fervent prayer, imploring the blessing of God upon them all; and in a

few hours expired.' Let the impugners of the evangelical clergy, of every rank, read this discourse, to know the character which the gospel forms; and if they have any eye to perceive, or taste to relish its moral beauty, let them begin to learn at the cross the elements of the same doctrine; and let candidates for the Christian ministry in every church keep such models perpetually before them, — then will our priests be clothed with salvation, and enlarging congregations will shout freely,—How beautiful upon the mountains are the the feet of them who bring glad tidings!' &c.

An Address *to Candidates for Communion with a Christian Church, illustrating the Nature of such a Society, the Import of uniting in Communion with it, and the Obligations of its Members.* 6*d.*

A TRACT of this description was much wanted, and the religious public are indebted to the Rev. Mr, Harris, of Cambridge, who has produced one which is much to the purpose. Mr. H. observes, in his Advertisement, that the conversation which usually takes place between the minister or other officer of a church with a candidate, is seldom sufficiently explicit, and often proves evanescent; and as he could not find any tract suited to the object in view, he wrote this; and judging that some of his brethren in the ministry might find it useful, he has published it.

This is a very proper tract to be put into the hands of a person who desires to be proposed to a church.

Sermons *on the leading Doctrines of the Gospel. By* G. More. 8*vo*, 5*s.*

THIS volume presents us with thirteen discourses upon the most interesting subjects, by an author who has evidently made them his study, and who appears to be familiar with them. Upon the leading doctrines of the gospel, so much has been said and written, that there is indeed very little scope for originality left for modern writers; and we are certainly indebted, in no small degree, to those good men who endeavour to set Truth before us in a suitable dress, though it should be one that she has been accustomed to wear. Mr. More pretends neither to be original, nor to give us any thing uncommon, —while his discourses exhibit a good account of the topics he has taken up. A fine style is certainly not an indispensable ingredient in a great discourse on a serious subject, and is still less necessary to the formation of a good one. Our author is an unadorned writer, and is not free from verbal inaccuracies; but these are by no means of a serious nature, and are not sufficient to detract in any degree from the merits of the work. Upon the whole, the language is suitable, perfectly clear and intelligible, conveys distinctly the meaning of the author, and marks a mind firmly persuaded of the truth of what is delivered. The author's methodic mode of treating his subjects, renders his discourses free from confusion, and will enable the reader to follow him with ease through the variety of positions which he generally illustrates. We apprehend that those who purchase the present volume, will be ready to welcome the other with which the author proposes to favour the religious world.

The subjects are, Man's Original Uprightness, — The Disobedience of the First Man, — The Obedience of Jesus Christ, — Death, and its direful Source, — Being made alive in Christ, — Imputed Sin, and Imputed Righteousness, Christ's Mediatory Office and Work,—Christ's Pre-eminence, — Election, — The Call of the Gospel, — Regeneration, — Effectual Calling, — Redemption and Forgiveness of Sins.

We cannot take leave of the author without observing, that the profits arising from the sale of the work are destined in aid of the British and Foreign Bible Society; and we congratulate many readers on the opportunity thus presented to them of adding a good book to their libraries, and thereby assisting to promote the knowledge of that blessed gospel of which it treats.

Third Report *of the Committee of the London Society for promoting Christianity among the Jews, &c. Price 2s. 6d.*

In this publication the Committee call the attention of the Society to three particulars:—1, The transactions of the past year; — 2, The objections and difficulties they have had to combat; and, 3, The additional plans now prosecuting for the furtherance of the great object of the Society.

It appears that, since the commencement of the institution, 63 children have been admitted; four of whom have died, and five have been removed by their parents. Three of the children, now under the care of the Society, have been put into the printing-office; and a fourth is educating to be a teacher. Three have been put under the care of a clergyman, with a view of fitting them for the office of Missionaries to the Jews. The rest are all receiving suitable instruction. At the last Annual Meeting 10 persons were baptised. A manufactory for spinning cotton has been established, in order that the necessitous may maintain themselves. A printing-office has also been established, in which Mr. Frey's new edition of Vander Hooght's Hebrew Bible, &c. are printing. — The Report then states the measures adopted for the diffusion of sacred knowledge, particularly the Lectures to the Jews in their chapel. A monthly lecture is also preached at Ely Chapel, and Demonstration Sermons at the Jews' Chapel. Several new tracts (making in all 13) have been published; some of which have been translated into German and Hebrew, and sent to various places abroad. Several Auxiliary Societies have been established during the past year; and many persons of respectability added to the List of their Subscribers. A Lecture has also been instituted at the west end of London, more effectually to promote the object of the Society. An Auxiliary Committee, composed of Ladies, is likewise formed in that part of the metropolis.

The Committee have undertaken to print Leslie's Short and Easy Method with the Jews; and Basnage's History of the Jews; but the principal work intended is, The New Testament in pure Biblical Hebrew, for the use of the Jews. This is to be executed in the best practicable manner.

The Society think it desirable to have a chapel of their own, *within the pale of the Established Church*, and to build a Cotton Manufactory, Printing Office, &c. on the same spot:—for which purpose they have taken five acres of ground near Bethnal Green, 'not doubting the liberality of the public will enable them speedily to begin their buildings.' They purpose, however, to continue public service at the chapel in Spital Fields.

The Appendix includes a variety of papers, one of which contains a correspondence respecting a proposed public disputation at Cambridge, on the points at issue between Jews and Christians. Mr. Frey, with the concurrence of the Committee, accepted the challenge of Mr. Crool, the Jew; but some unreasonable demands being made by Mr. C. to which the Committee could not assent, Mr. C. made their refusal a pretext for declining the discussion—which he himself proposed.

The receipts of the Society, from April 13, 1810, to March 31, 1811, amount to about £ 6000; and their Expenditure, during that period, to nearly the same sum.

The Evils of Persecution, and the Advantages of the British Constitution: *a Sermon on the Death of Mr. J. S. Charrier, of Portsmouth, who fled from Persecution in France, in the year* 1764. *By* John Griffin. *Price* 1*s.* 6*d.*

At a time when, even in Britain, Persecution attempts to rear her frightful head,—when attempts are made to obtain laws to restrain religious liberty,—and when magistrates appear ready to enforce penal statutes which disgraced even the reign of the Stuarts, a discourse on the Evils of Persecution is remarkably seasonable. Mr. Griffin

has embraced a suitable occasion for such a discourse, in consequence of the death of a Mr. Charrier, late French Master of the Royal Academy in his Majesty's Dock Yard, Portsmouth. Mr. Charrier, it appears, was bred to the sea, and was taken prisoner by the English. Having tasted the sweets of religious freedom in this country, he was unwilling to return to his own. He appears to have been brought to a knowledge of the gospel, in its power, under the ministry of Mr. Romaine, and continued to the time of his death, at the age of 73, a professor of the truth as it is in Jesus.

Mr. Griffin takes for his text Matt. x. 23: — 'When they persecute you in this city, flee ye into another;' from which he directs the attention of his readers, 1, To the baleful subject of persecution; 2, To the interesting subject of religious liberty; and, 3, To the useful considerations which these subjects suggest.

Some readers will be surprised to find that persecution continued in France till the time of the Revolution. So lately as the year 1762, Mr. Roche, a Protestant minister, and three gentlemen who were brothers, were executed at Toulouse; and a most tragical scene was exhibited in the same town in the family of Calas, who were most wickedly persecuted, and Mr. Calas, then 70 years of age, was cruelly tortured and broken on the wheel; while he cited the parliament that persecuted him to the tribunal of God. The Bishops of the Romish Church, not satisfied with the blood that had been shed, applied to the king in 1755 and in 1771, for stricter measures, *that so there might be no more Calvinists in France!*— A pious wish truly, imitated elsewhere by certain persons!

Mr. Griffin fully exposes the impiety, cruelty, and mischievous effects of persecution; and displays, on the other hand, the blessings of religious liberty as the source of individual happiness, — as favourable to the advancement of genuine religion,— affording an asylum to the persecuted, — an example for the imitation of other nations, — and as the ground of encouraging expectation of the security and prosperity of the country in which it is allowed.

We wish that the just and liberal sentiments enforced in this sermon, may be imbibed by every Briton, and especially by the rising generation; and therefore cordially recommend the perusal of it to all our readers.

LITERARY NOTICES.

The Life and Remains of the late Rev. R. Cecil (extracted from the 1st and 4th volume of his Works) is just printed, and will be shortly published, in one vol. 8vo, by the Rev. Mr. Pratt, the Editor.

A *Second* Volume of Bogatsky's Golden Treasury, revised by the Rev. Mr. Steinkopff, is nearly ready for publication.

A 12mo volume of Sermons, by the late Mr. Boston, from his MS. will be shortly put to press.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The *Select* Works of Bishop Hall; containing the Contemplations, Devotional and Practical Works, with a Life and Portrait of the Author, and a Complete Index and Glossary, by the Rev. Mr. Pratt. Five vols. 8vo, £2. 10s.

Serious Enquiries on important Questions; with Reflections on Mortality. By the Rev. C. Buck. 12mo, 3s.

Russell's Letters, Essays, and Poems. 2d edit. 12mo, 5s.

The Trial of W. Kent, for praying in an Uninhabited House, 2s.

The Doctrines of Calvinism defended. By W. Ellerby. 1s. 6d.

Duty of bringing Children to Christ: a Sermon at Hornchurch, by the Rev. Melville Horne. 1s.

Sermons, on Select Subjects. By J. Hyatt. 2d edit. 8vo, revised, 8s.

Lectures on the Pastoral Character. By the late G. Campbell, D.D. F. R. S. &c. Edited by J. Frazer, D. D. 8vo, 7s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Directors have received several Letters from the Cape of Good Hope, containing much interesting intelligence.

Mr. Thompson, a Missionary to the East, who sailed from Portsmouth, April 26, 1811, arrived safely, after a good voyage, at the Cape; he designs to proceed to the place of his destination by the Isle of France.

We have also the satisfaction to state that the Missionaries who were last sent out to strengthen the African missions, are safely arrived at the Cape. The German brethren, *Helm*, *Schmelen*, *Messer*, *Ebner*, and *Sass*, with the wives of two of them, and *J. Corner*, the Negro-Missionary, sailed from Portsmouth, in the Lady Barlow, June 21, 1811, and arrived at the Cape, Sept. 14, 1811. A short note, written on the day of their arrival, informs the Directors that the former part of their voyage was pleasant; but the latter rough and dangerous.

On Wednesday, Oct. 30th, Mr. Bezaleel Bloomfield, of the Seminary at Gosport, was ordained to the Missionary work, at the Gravel-Pit Meeting-House, Hackney. Mr. Tracy prayed, &c.; Mr. Waugh briefly introduced the service, &c.; Mr. Burder offered up the ordination prayer; Dr. Smith gave the charge to Mr. Bloomfield; and Mr. Collison concluded.

The destination of Mr. Bloomfield is to the Greek islands. He first proceeds to Malta, and will endeavour to promote the knowledge of the gospel by distributing the Scriptures in the Greek and Arabic languages, by Religious Tracts, and by every other means with which the providence of God may furnish him. He sailed for Malta in the Ship Quiz, Nov. 11.

Mr. Wray, of Demarara, who has been on a visit to England for some months, with a view of procuring further liberty for the Negroes to be instructed in the gospel, sailed on Tuesday, Nov. 12, for his former residence. His visit, we trust, has not been in vain.

SOUTH AFRICA.

A letter has been received from Dr. Vanderkemp, dated Sept. 1, 1811, at Cape Town, where he and Mr. Read had been for a considerable time, on important business. Dr. Vanderkemp still persists in his intention, if possible, to commence a mission in the great island of Madagascar; and was expecting Mr. Pacalt at the Cape from Bethelsdorp, to accompany him. Mr. Ulbricht, who intended also to go, has been obliged to decline the undertaking, on account of the ill state of his health. The Doctor intends to go to Madagascar by way of the Isle of France; to the Governor of which, he hopes for a letter of recommendation from the (new) Governor of the Colony of the Cape, Sir John Craddock, who had not arrived when this letter was written.

An Auxiliary Society has recently been formed at Cape Town in aid of the Missionary Society in London. This has been promoted by the zealous efforts of Dr. Vanderkemp, Mrs. Smith (who has been such an eminent friend to the cause) and several other persons, among whom is a British soldier from each of the three regiments of the garrison.

His Excellency Governor Craddock, arrived September 5.

A very interesting Letter from the Missionary Read, has been received by Mr. Langton; from which we collect the following information.

The continuance of Dr. Vanderkemp and Mr. Read at Cape Town, while waiting for the arrival of Governor Craddock, whom it was highly

expedient they should see, has not been in vain. They have had an opportunity of preaching twice a day, in Dutch, in their own hired house; and also three times a week, when health would permit, to the English; and, they trust, with a divine blessing.

The Sunday School, instituted for the Slaves, flourishes, and is likely to be very useful. Several friends there have made a subscription for its support. 'I am happy to say, for the encouragement of the Directors (says Mr. Read) that the Lord is raising up here a number of warm-hearted friends, who are ready to sacrifice some of their property to spread the gospel among the poor benighted heathen. I hope, therefore, that they will not slacken their hands, while God is shewing that the silver and the gold is his.'

'The short visit of brother Thompson (on his way to the East) was very agreeable. He preached with much acceptance to the British troops. He sailed for the Isle of France on the 29th of August.'

Mr. Read confirms a report which had reached the Directors, that the notorious African, who had committed so many outrages for several years past, had visited, or was expected to visit, the settlement at Warm Bath, in the Namaqua country, where Mr. Albricht laboured; in consequence of which Mr. and Mrs. Albricht had been obliged to withdraw for the present; and were at Cammiesberg when Mr. Read last heard of them. It may be hoped that they will soon be enabled to resume their important station, and that their hands will be much strengthened by the accession of the band of Missionaries last sent out.

Mr. Read says that the accounts received from Bethelsdorp, while Dr. Vanderkemp and himself were detained at the Cape, are of the most pleasing nature, and afford great cause for thankfulness.

Several pious persons from England, who now reside at the Cape, have expressed a strong desire to accompany Mr. Read to Bethelsdorp, to assist the mission there.

We are sorry to find that the health of this useful Missionary is impaired. 'I have been,' he says, 'for about three months past, indisposed in body, and am still unwell; but hope, if the Lord spares me, to leave the Cape; the country air may be of use to me, if there is more work for me to do. The Lord Jesus has all power in his hands. Life and death, sickness and health, must obey him.'

Extract of a Letter from the Directors of the South African Society, dated Cape Town, June 28, 1811.

(TRANSLATION.)

We rejoice to be able to inform you that the word of God is at this time more highly valued among us than ever. Almost every evening in the week we have religious meetings. Many seem to regard the salvation of their immortal souls as the first concern. The assemblage, as well of Heathen as Christians, is so numerous, that many houses and buildings are often too small. This extraordinary sensation is certainly to be attributed to the frightful earthquakes with which it has pleased God to visit us; for besides the first, which happened on the 4th day of Dec. 1809, which we cannot recollect without awe, we have lately felt two others; one on the 7th inst. at noon, and the other on the 19th, about 10 in the morning; but, thanks to God's mercy and goodness, we have been preserved again, and have not experienced any disagreeable consequences, although we have doubly merited them, on account of our manifold sins. We pray that the Lord may be pleased to cause the present apparent change in the minds of men to be directed to the glory of his name and the salvation of immortal souls.'

Extract of a Letter from the Missionary Lambert Janz, at Clear-Water, near the Orange River, dated Feb. 22, 1811, addressed to the Directors of the Missionary Society.

'In my account of June 1810, I mentioned that the Caffrarians had threatened to visit us; but hitherto we have been preserved. What may be permitted hereafter we cannot say; we live in a changeable world; but this we know, that God is immutable, and faithful to all his promises, which shall be accomplished in due time. The multitude of the Heathen shall be brought into his kingdom; they are all his creatures; and the same work of grace shall be extended to them as the most civilized nations.

'During the space of half a year a very dangerous fever has raged among us, which has proved fatal to many; it has, however, been the occasion of leading one man to seek the Lord; and, since his recovery, he appears to be still looking to Jesus, as the only Mediator.

'I am favoured continually with a good state of health; so that I have been enabled to perform the various duties of my station; for which I have great reason to be thankful.

'The preaching of the word is very well attended, and, I trust, not in vain. Some have been with me, acknowledging what God has done for their souls; and I have exhorted them to manifest the truth of their profession in their whole conversation and conduct. I have also informed them, that as soon as any fellow-missionaries arrive, we shall examine them, and if found worthy, admit them members of the congregation of Christ.

'The school goes on well. Brother Anderson has sent us some little spelling-books; but what we shall do when the children have learned them I cannot say, for we are in great want of suitable school books.

'We have been highly favoured as to rain, at three different periods. This place has been quite inundated. We seldom obtain sufficient water, except by thunder storms, which renders it generally very difficult to make the fields and gardens productive; yet we all do the best we can to procure something from our ground.

'From this short account the Directors will perceive that affairs continue to go on tolerably well, although the Caffrarians still refuse to depart. They continue, however, as yet, to be quiet; and should they threaten us again, the Almighty, I trust, will protect us; for we are not able to take any measures for our own defence; — our only weapon is prayer.

'God has already granted us the desire of our hearts; we see the light of his glorious gospel shining in this dark desert; we therefore feel ourselves encouraged, with united hearts, to proceed in the further extension of the kingdom of Jesus.

'That the Lord may direct your hearts, and give you wisdom to select the best means of promoting his cause, is the sincere wish of

Yours, &c. LAMBERT JANZ.'

Extract of a Letter from the Cape of Good Hope, dated June 15.

AFTER greatly lamenting the recall of Lord Caledon, the late Governor, who had by his wise and excellent conduct, rendered himself dear to the whole colony, the writer says, — 'One of the important benefits resulting from a journey which the late Governor has taken into the interior of the colony, and which occupied three months, is the establishment of a Commission from the Court of Justice (whose sittings are held in Cape Town) to go throughout the different districts once a year, or oftener if circumstances will permit, for the trial of offences. By this salutary regulation the farmers are saved the expence and trouble of a journey of, probably, from 300 to 500 miles, for the purpose of obtaining justice. The benefits resulting from this institution are incalculable; and can only be duly appreciated by the result of a few years experience.'

We heartily concur in opinion with the unknown writer of this letter; which we copy from the public prints. The Missionaries have long complained of grievous abuses and numerous murders committed in the remote parts of the colony; to which complaints, we believe, little credit was formerly given. But we rejoice in the method now adopted, and have no doubt that it will tend to the welfare of the South African Missions, and that the poor oppressed Hottentots will be freed from those oppressions which impeded their reception of the gospel of Christ.

Extracts from the Report of the British and Foreign Bible Society.

In addition to the pleasing information contained in the Abstract, we present to our readers the following Intelligence lately received.

From a respectable Roman Catholic at Malta, May 30, 1811.

'We have received the modern Greek and the Italian Testaments; and have applied ourselves again to the office of distribution. The Chief of the Greek Church, who resides at Malta, who is an Archimandrita, has warmly approved of these Testaments; and after having been informed by me of the Institution in England of a Society for the Propagation of the Testament of Jesus Christ in every accessible part of the world, he took occasion on Sunday last, when recommending to his Proselytes in the Church, the reading of the Modern Greek Testament, to commend the zeal and ardor which the English have shown to circulate the word of our Lord in different parts of the world: an object the most useful in which men could engage.

'I have sent 12 Greek, and as many Italian Testaments, to Prevesa, to a Deacon, my particular friend: a man who will have great pleasure in receiving them for distribution. A merchant, resident here, has taken 20 Testaments, to send them to his brother, who is a Bishop at Patina. There are many persons who are now pressing to obtain from us Testaments for St. Maura, for Jania, Cefalonia, Zante, &c. I have found common sailors so desirous of having the Bible, that they would come many days' journey to obtain a Greek Testament. I have made the experiment to try them.

'A friend of mine, captain of a Greek vessel, assures me, that this will confer a remarkable advantage on the Christians in the East; and that, if this institution shall carry its attention onwards to those nations, which are now for the most part so ignorant, they will begin to perceive more clearly the light of the holy Gospel, and to walk more surely in the true way of salvation.

'I have dispatched, this morning, 18 Testaments to Mr.——, physician, one of our good friends. I have advised him to distribute them to those priests, in particular, who are charged with the public duties of the church.

'I can assure you, from what we have hitherto observed, that there is likely to result from these 1000 Testaments which the Society has sent us, no ordinary good. They will further procure for us a religious communication, and a reciprocal correspondence, with numerous persons, who may prove serviceable to the souls of men in different parts of the east, and in the isles. — May God favour his own work, and bless our undertaking!

This pleasing information is corroborated by an English gentleman who was at Malta when the Bibles arrived. In a private letter he says, —'It was indeed gratifying to see the desire which the Greeks evinced to get possession of this blessed book! the people used to come daily to the house of Mr.——, ten or twelve at a time, to buy Testaments; and, like the lepers at Samaria, wishing that their brethren might partake also, — they would return the next day for a supply to carry with them to any island or part of the continent they were returning to. — There can be

no doubt that the Greeks are ripe for the harvest; and truly our blessed Saviour may now be considered as pointing to the fields there; for I brought home with me an application from the Bishop of Aleppo for a missionary to preach to the numerous opulent Greeks of that neighbourhood. They may be considered as saying 'Sir, we would see Jesus;' and 'I hope that the Missionary Societies will entertain this most important request.'

Extract of a Letter from a German Correspondent at Paris, Aug. 2, 1811.

'I AM confident that the German Bibles and Testaments, which I received in Halle, have proved a great blessing, both in Austria and Hungary. I never was in all my life received with such real delight as when I made my appearance at Presburg, with the Bible in my hand. The Bibles and Testaments which I could spare for them at that time, were all sold the next day, with the exception of a few given to the very poorest, gratuitously. All who could, would pay. The Hungarians wish to establish a Bible Society, and an office of their own, for printing Bibles. They will begin a Subscription among themselves, provided the Parent Society in London assist and support them. Remember, and proclaim it as loud as you can, that there are upwards of a million and a half of Protestants in Hungary, who have, among them, only a few thousand Bibles!

Extract of a Letter from a Professor of Divinity in Hungary. Feb. 15, 1811.

THE dearness of Sclavonic and Hungarian Bibles has occasioned a great scarcity of them; and this has been much increased by the unhappiness of the times in my country; through which, many thousand Sclavonic and Hungarian Bibles have been taken from them by main force, and often destroyed by flames, in a most miserable manner! and yet, it must be confessed, that the Protestant interest in Hungary has been preserved by the instrumentality of the Bible alone. On this account, all good men earnestly desire that Sclavonic and Hungarian Bibles should be printed in great numbers, and sold at the lowest price. Nor can we hope by any other means, not only that our religious interests can increase, but that even attention to piety be propagated in my country. For which end, I wish, with my whole heart, and most earnestly pray God, that he would direct the attention of the London Bible Society to Hungary, as likely to produce the greatest benefits.

INDIA.

Extract of a Letter from India.

I WAS particularly gratified from the circumstance attending my visit to Agra. In the fort of Agra is the palace, once the residence of the Mogul Emperors. The commanding officer caused the European troops to assemble in what was once the hall of public audience. In a gallery high raised, and communicating by a private way with the other apartments, used to sit the king. Below this, on a large marble slab, elevated about two feet from the floor, stood the officer who was appointed to hand up petitions to the king. On this identical spot I stood, and after reading morning prayer, preached to about 500 of my countrymen on the general judgment.

At Agra there is a Roman Catholic Church, and many nominal Christians. The present priest is very avaricious, and never assembles the people for public worship; but as Agra is my present station, I am hoping to be of use to the native Christians; and, by schools and other methods, to further the blessed cause in which we are embarked. During my late journey I observed, with comparatively few exceptions, the idol temples falling into decay. Property has of late undergone an entire change in this country, or rather there are very few rich native individuals left; so that there are fewer shows, or processions, or mock representations of their once famed gods. Idolatry languishes; and had they but an offer of any thing better, it certainly would be

attended to.—O may labourers be thrust forth into this wide field! The present few can hardly do any thing. Without more help, we are consuming under the duties of our immediate appointment; happy indeed and highly honoured in seeing that our labours are not in vain in the Lord; but unable to stretch out a hand to the multitudes ready to perish in heathen ignorance.

Society for Missions to Africa and the East.

From the Society's last Report we extract the following particulars:

The committee congratulate the Society on the flourishing state of the Schools at Bashia in the Rio Pongas, on the western coast of Africa; and on the prospect of ultimate good which these schools open.

'Brother Butscher has 30 boys in his house. Mr. Renner says, In our house we have 20 girls. By these children my wife finds her full employment; but whatever trouble she has, it gives her pleasure to do them good,—and good is done to them.'

'The application to the Missionaries for schools in other places are numerous and urgent; and it is hoped that when more Missionaries arrive, much may be done in this way; for it is with the children chiefly that good may be expected to be done, especially on the coast, where the Slave Trade has ruined the morals and debased all the feelings of men. The Committee have determined, therefore, to support these schools to the utmost of their power. 'Labourers are wanted for this harvest; and money is wanting to support those labourers.

'Mr. Nylander has opened an additional school at Free-town, in the evening, which was attended by 25 young women; but the death of his wife has obliged him to relinquish this undertaking. If a well-qualified young woman (in England) would offer herself to this important work, the Committee would gladly contribute towards her support.

'This Society having granted £ 500 in favour of the translations carrying on in the east, and the Arabic language being the best medium for communicating the Scriptures in Africa, it seems probable that a large number of the cheap edition of the Arabic Bible proposed to be printed at Calcutta, will be distributed by this Society in a very beneficial manner.

The Committee have voted a sum of £ 250 per annum, to be applied under the direction of the Corresponding Committee at Calcutta, for the purpose of establishing readers of the Scriptures in the east. The Mahometans have everywhere readers of the Koran; the Hindoos have also Poranees, who publicly read their Shasters; and in the same manner it is proposed that the Christian Scriptures shall be publicly read. Five hundred copies of the Shanscrit New Testament, and 500 copies of the Arabic have been ordered accordingly.

The missionary students Wilhelmn and Klein continue under the care of Mr. Scott till September, when they will reside in town for a time to learn the art of Printing, and of the new system of education, preparatory to their sailing for the Rio Pongas. They have acquired a considerable knowledge of the Arabic; and are to take out with them some Tracts in the Arabic language. They are also to take out with them a printing press, &c,

Mr. Nelson continues his studies under Mr. Scott; and Mr. W. Greenwood, another student, has been accepted.

The Committee urge on the Clergy an habitual regard to the subject of missions in their ministrations, not only as it will assist the friends of the Society, but also kindle a spirit of Christian sympathy and kind regard to the wants of the perishing heathen, while it will also promote the spiritual interests of their own congregations.

By the Statement of Accounts annexed to the Report, it appears that the Receipts of the last year amounted to £ 2958, and their disbursements to £ 1274.

PROTESTANT SOCIETY.

Congregational Collections to the Protestant Society for the Protection of Religious Liberty.

	£.	s.	d.
Milborne Port, Rev. W. Paig	2	0	0
South Moor, Abingd. J. Ostler	2	0	0
Charney, ditto, J. Low	2	0	0
Wakefield, S. Bruce	5	5	0
Knareborough, W. Howell	2	0	0
Booth, Halifax, J. Pollard	4	5	0
Wilton, — Sloper —	5	12	0
Yeovil, S. Lane —	10	0	0
Exeter, J. Manning	5	5	0
Warminster, — Berry	10	10	0
Uttoxeter, S. Chesters	2	0	0
Stratford on Avon, J. O. Stokes	3	0	0
Hales Owen, J. Angear	2	0	0
Eagle Street, J. Ivimey	11	0	0
Newbrogh, Anglesea	8	1	2
Bryn Senkin, ditto	2	18	9
Whitechapel, Leeds, W. Eccles	4	15	0
Devizes, Bapt. Ch. by Mr. Burls	4	0	0
Ledbury, — Grey —	2	2	0
Durham, L. Jones	2	8	6
Barton on Humber, J. Collins	4	0	0
——— W. Burton	1	1	0
Wigston near Leicest. H. Davis	6	10	0
Royston, T. Towne & Congreg.	10	0	0
——— B. Pyne, and ditto	7	0	0
Longtown, R. Lawrie and ditto	2	0	0
Kidderminster, Helmore ditto	10	3	0
Bristol, S. Lowell —	12	0	0
Chatham Baptist Congregat.	3	3	6

IRELAND.

The Rev. Matthew Crowley, who has lately conformed to the Protestant Religion, was Professor of the Sacred Scriptures in the College of Maynooth, near Dublin. This gentleman's conversion was principally occasioned by the following circumstance: — He had been for some time preparing himself to give his class in the College a Series of Lectures upon 'the Protestant Heresy,' as it is theologically termed in the Roman Catholic Ecclesiastical Seminaries; and for this purpose had diligently studied all the leading points of controversy between the Protestant and the Roman Catholic Religion, and most carefully examined that fountain of all truth the Holy Scriptures; and critically, and with a mind bent upon impartial investigation, had perused Dr. Stackhouse's valuable History of the Bible, and the late Bishop Porteus's Lectures on the Gospels. The result has been, his renouncing the tenets of that religion in which he was brought up, and embracing the doctrines and opinions of the Reformed Church. His conversion has, we understand, produced a very strong sensation in the College of Maynooth; and a great number of the students have manifested an inclination to follow his example. Mr. Crowley is about 38 years of age, and a gentleman of singular modesty, spotless reputation, and profound learning.

Persecution according to Law.

An Account of the Proceedings of the General Quarter Sessions of the Peace for the county of Berks, held at Reading, Jan. 16, 1811, on the Appeal of William Kent, against a Conviction of W. H. Price, Esq. in the Penalty of £20, for Teaching and Praying in a Meeting, or Conventicle, held in an uninhabited house, in other manner than according to the Liturgy of the Church of England, where five persons or more were present. — We extract this account from a Report, taken in short hand by Mr. Gurney, and printed at Reading by M. Cowlade and Co.

In September 1810, a few persons of the late Mr. Wesley's society (commonly called Methodists) living in the parish of Childrey, Berks, procured a house to be licenced, agreeably to the Act of Toleration, which was duly certified in the registry of the Bishop of Salisbury.

In this house Mr. Wesley's preachers attended, and preached once every Sunday; and, in the morning and evening, some of the congregation held a Prayer Meeting.

On Sunday, October 21, William Kent, William Franklin, and others, assembled in the evening for Prayer and singing Hymns. At this meeting *Margaret Partridge*, a servant of the Rev. Mr. Beaver, *Lawrence Belcher*, and *John Bush*,

a constable, and others of their party, attended; but did not join in prayer, by kneeling down with the rest. In the ensuing week, the Rev. Mr. Beaver laid an information before W. Price, Esq. under the Conventicle Act (21 Charles II) against William Kent and William Franklin; who were both convicted of teaching and praying, and fined in the penalty of £20 each. Mr. Kent having refused to pay the money, a distress warrant was issued on the 18th of December, by virtue of which John Bush distrained a horse of Kent's, which was sold by auction, Dec. 24. Kent bought his horse for £25; which money he paid to the constable; who, after deducting expences, returned to Kent the overplus.

Dec. 27, Messrs. Barfield and Hedges, Solicitors for Mr. Kent, entered an Appeal with the Clerk of the Peace; of which he gave notice to the magistrate.

On Tuesday, Jan. 15, the Appeal came on to be heard before Lord Radnor and the Bench of Justices, at Reading: an Abstract of which we copy from the Report, just published.

The Counsel for the Appellant were Mr. Gleed and Mr. Cooper; and for the Respondent, Mr. Wakefield.

Mr. Wakefield opened the proceedings. William Kent appeared, and pleaded *Not Guilty*. Mr. Wakefield stated the provisions of the Conventicle Act; — and also those of the Toleration Act, observing, that if the Appellant had not qualified according to the latter, he would be liable to the penalties of the former.

But he anticipated the defence which he supposed would be set up by the Counsel for the Appellant, namely, That he did not *preach* or *teach*, but only *prayed*. In answer to which he pleaded, that it is impossible to pray without teaching.' 'Is it possible,' said he, 'that you can pray to the Almighty to grant any one blessing, without teaching that the Almighty can confer that blessing?' — and, referring to the Lord's Prayer, said, "Can you pray to God to give the congregation their daily bread, without teaching that God has the power of granting that daily bread? When it said, 'Our Father which art in heaven,' is it not an assertion that God is in heaven? 'Thy will be done on earth as it is in heaven,' is it not teaching—that in heaven his will is done, and that on earth it ought to be done? Can you find any prayer that does not inculcate some doctrine, and so is, in some way or other, *preaching to* and *teaching* the congregation?'

This gentleman added, that he was instructed to say that the following words would be proved to have been spoken by Kent. 'Those who came out of curiosity's sake, I call for the Lord God to strike them' (these words, however, were *not* proved; and had they been spoken, the plain meaning is, 'May the Lord God strike them with a conviction of their sin and misery!); but the learned gentleman thus commented on them: 'Very gentle language, gentlemen! — I do not think it unlikely it may go forth into the world that we are persecutors, for preventing the Appellant's offering up his prayers to the Almighty;— and yet he calls upon the Lord to strike those who came for curiosity's sake; and also said, that *he* came there in the name of the Lord Jesus; and did not care for man or devil.

The Counsel then made a kind of apology for the *reverend* gentleman who, on this occasion, condescended to turn INFORMER, — stating that, according to the *act of Charles II*, *it was his duty so to do*: — but it would have been far more difficult to have proved, *from the word of God*, that such a prosecution was his duty,—the duty of a clergyman of the Church of England to take the advantage of an almost obsolete act, made in the reign of the Stuarts, in the spirit of persecution, in order to prevent a few pious people from praying to God! — an act which every liberally-minded man must hold in detestation.

We now present to our readers an Abstract of the *Evidence* given

in this case, of the Arguments of Counsel, and the very *curious* manner in which the Verdict was given.

Lawrence Belcher sworn.

Examined by Mr. Wakefield.

Q. Do you know William Kent? *A.* Yes.

Q. Do you know any house of his in Childrey? *A.* Yes.

Q. Were you ever in his house? *A.* Yes.

Q. When? *A.* On the 21st of October.

Q. How many persons were there? *A.* I cannot tell; but I think there were as many as a score.

Q. Was W. Kent there? *A.* Yes.

Q. What time of the day was this? *A.* Sunday evening.

Q. Was it light or dark. *A.* Dark.

Q. Were there any candles? *A.* Yes.

Q. In what position was Kent? *A.* Kneeling down, holding forth.

Q. Was any body else kneeling? *A.* Yes, all the congregation were kneeling.

Q. What were they all doing? *A.* Holding forth.

Q. What do you mean by holding forth? *A. I do not know, I am sure.*

Q. What was W. Kent doing? *A.* I believe he was holding forth, — *teaching, I suppose.*

Q. Did you hear any particular words? *A.* Yes.

Q. What did he say? *A.* That he did not care for either Man or Devil.

Q. Did you hear any other words before you heard those? *A.* No, I do not know that I did.— *I did not take any notice of what he said.*

Q. Did you hear any thing after he said that? *A.* No.

Q. Did you go away? *A.* Yes, I got out—I went out.

Q. You went away afterwards? *A.* Yes.

Q. Before it was over? *A.* Yes.

Q. Did Kent continue on his knees afterwards. *A.* He was up when he said that.

Q. You did not hear any thing like the service of the Church of England going forward?

Lord Radnor. — Does he know what the Service of the Church of England is?

Mr. Wakefield.—You have been at Church? *A.* Yes.

Q. Was any thing like the Service of the Church of England going forward? *A.* No.

Lawrence Belcher cross-examined by Mr. Gleed.

Q. On the 21st of October with whom might you be living?—were you a servant? *A.* No.

Q. What then? *A.* I was living with my mother, at home.

Q. On the 21st of October you were living with your mother, in this parish? *A* Yes.

Q. Who went with you to this place?—did you go alone or in company? *A.* I went in company.

Q. Who went with you? *A.* Margaret Partridge.

Q. She is a servant of the Rev. Mr. Beaver? *A.* Yes.

Q. Did the young woman propose it to you, or you to her? *A.* Ne'er a one of it.

Q. Did you propose to the young woman to attend at this place, or did she propose it to you? *A.* There were more than she and me.

Q. Who was there besides? *A.* James Jordan.

Q. I want to know from you who proposed going to the Meeting? *A.* Me.

Mr. Gleed.— What do you mean when you speak of the Liturgy of the Church of England? Do you know what is comprehended within the meaning of the words 'The Liturgy of the Church of England?' *A.* No.

Lawrence Belcher Re-examined by Mr. Wakefield.

Q. Have you not been used to go to Church? *A.* Yes.

Mr. Gleed. — I asked him to the fact, Whether he knew what the Liturgy was; and he said he did not.

Mr. Hallett (a Magistrate.) — What did he say when he got up? I understood you to say, that when upon his legs, he said he did not care for Man or Devil? *A.* Yes.

Q. Did he look angry and hard at you, as if you came to offend him? *A.* No; he did not look at me any more than any body else.

Mr. Henry Marsh (a Magistrate.) — Did he appear to have finished his prayer when he said he did not care for Man or Devil? *A.* Yes.

Q. Did it appear as if he was talking with them? *A.* Yes.

Q. Was he in prayer when he said he did not care for either Man or Devil? or had he finished his prayer, and did he then say 'I do not care for either Man or Devil?' Did he appear to be praying at the time? *A.* Yes.

Margaret Partridge sworn.

Examined by Mr. Wakefield.

Q. Do you know William Kent? *A.* Yes.

Q. Where does he live? *A.* At Childrey.

Q. Has he an empty house there? *A.* Yes.

Q. Have you ever been in that house? *A.* Yes.

Q. When was that? *A.* On the 21st of October last, — a Sunday evening.

Q. How many people were there? *A.* Between thirty and forty.

Q. Was W. Kent there? *A.* Yes.

Q. What were all the people doing?—were they standing or sitting? *A.* They were all kneeling.

Q. Was Kent saying any thing? *A.* Not when I first went in.

Q. What did you hear before you heard Kent say any thing? *A.* I heard two or three before I heard Kent.

Q. Can you recollect what those two or three said? *A.* No.

Q. What did you hear Kent say? *A.* I did not pay particular attention to what he said; but I heard him utter the word 'DAMN.'

Q. Did you hear him say any thing else? *A.* I heard him say 'CURIOSITY.'

Q. Were those words uttered as exclamations, or were they part of a series of words?—Were the words 'DAMN' and 'CURIOSITY' single words, or were there words before or after them? *A. I do not remember what he said before or after.*

Q. When you heard this, was Kent on his knees, or standing? *A. I do not know.*

Q. Was he kneeling or standing? *A. I do not know, indeed. I could not see him.*

Q. What was the tone of his voice? was this the voice of prayer or conversation? *A.* He began very low, and spoke very loud indeed.

Q. Did it appear to you he was praying, or preaching? *A.* It did not appear to me like a prayer.

Q. Was it addressed to every body? *A.* Yes.

Earl of Radnor.—Was the Prayer on a religious subject? A. I do not recollect;—I did not pay particular attention to what was said.

Mr. Henry Marsh. —You only heard the words 'DAMN and CURIOSITY.' *A.* No.

Earl of Radnor.—Was it addressed to the Supreme Being?—to God Almighty? *A.* Yes.

Q. He began, O God, — or something of that sort? *A.* I do not recollect the words with which he began.

Mr. Gleed.—The only words she heard were DAMN and CURIOSITY.

[*To be concluded in the Supplement.*]

LONDON.

WE are happy to learn that the attempts lately made in some of the proviucial papers to destroy the reputation of a Country Minister, of some celebrity, have proved abortive; and that after a minute investigation, a most respectable Committee of Gentlemen (who have affixed their names to their Report, in some of the public prints) have pronounced him 'ENTIRELY INNOCENT of the Charges alleged against him.'

Homerton Academy, which has undergone considerable repairs, will be re-opened on the 11th inst.; on which occasion a sermon will be preached in the morning, by Dr. Winter, at Dr. Smith's Meeting-house, Hackney; and another in the evening, by Dr. Collyer, at New Broad Street. — Collections after both sermons.

We are informed, that on Thursday morning, Dec. 26, a General Meeting of the Managers, Subscribers, and friends of the various So-

cieties for visiting and relieving the Sick Poor, will be held at the Rev. Mr. Thomas's Meeting, Devonshire Square, precisely at 10 o'clock, when a Mass of interesting information will be laid before them. Ministers are particularly requested to attend.

Mr. Henry F. Burder, having been chosen Assistant to Mr. Palmer at Hackney, a few ministers were requested to unite with the congregation in imploring the divine blessing on that connexion, on the 31st of October last; when Mr. Ford, of Stepney, began the service; who was followed in prayer by Mr. Waugh, of Well Street, Oxford Road. Mr. Jay, of Bath, delivered an appropriate discourse, which he was desired, both by the ministers and the church, to publish. Mr. George Burder, of Fetter Lane, concluded.

On Thursday the 7th of November, the Rev. Alex. Fletcher was admitted, by the Associate Presbytery of Coldstream, to the pastoral care of the Scottish Church in Miles's Lane. Mr. R. Fletcher, of Hamilton, began the public service by reading suitable portions of the holy Scriptures. After prayer, by Mr. John Belfrage, of Slateford, a sermon was preached by Mr. Jack, of Manchester, from 1 Cor. i. 21. 'It pleased God, by the foolishness of preaching, to save them that believe.' The moderator of the Presbytery then recited the measures which had been taken by the church, and which had issued in the act of the Associate Synod, translating Mr. Fletcher from Down to his present charge in Miles's Lane; required the members of the church to recognize their call, — and Mr. Fletcher also to recognize his former vows at ordination; and to express his cordial acquiescence in the present call, together with his firm purpose, thro' divine strength, to fulfil the various and important duties of a gospel minister among them.' This being done, the moderator, by solemn prayer to God, and in the name of Him who holds the stars in his right hand, and regulates all their movements, admitted him to the pastoral charge of his people. Some scriptural counsels were afterwards suggested to him and to the congregation; and the service was concluded with prayer by Mr. Lee, of Horndean.

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Rev. Mr. Raffles and Congregation, Hammersmith	35	7	0
——— Berry and ditto, Warminster	23	0	0
Collection at Melbourn near Royston, at a Sermon, by the Rev. J. Townsend	23	2	0
Friends at Chatteris, by the Rev. Mr. Miller	11	17	6
United Congregations at Brighton, at the Monthly Missionary Prayer Meeting	23	6	1
Perth Missionary Society, by Rev. J. Willison	40	0	0
A. H. 5*l.* —— B. Z. 4*l.*	9	0	0
Rev. Mr. Kemp and Congregation, Swansea	17	17	0
A Friend, by Mr. Butcher	1	1	0
Ditto, by Mr. Ricks, of Canterbury	1	1	0

Collections by the Rev. J. Townsend.

	£					
Rev. Mr. Morell, St. Neots, Huntingdonshire	8	11	2			
—— Mr. Dobson, Chishil, Essex	18	2	9			
—— Mr. Robinson, Steeple Bumstead, ditto	7	7	0			
—— Mr. Owen, Debenham, Suffolk	11	2	9			
—— Mr. Gurteen, Canterbury, Kent	8	16	6			
—— Mr. Cramp, St. Peter's, Isle of Thanet	5	15	6			
—— Mr. Young, Margate	15	18	9			
Sundries	4	1	0	——	79	15	5

Collections by Mr. Wray in our Supplement.

POETRY.

LINES

Addressed to the Rev. Mr. M. and written immediately on his presenting the Author with a Cage of Turtle Doves.

Accept, dear Sir, in artless lays,
The thanks a grateful heart displays;
Whose green-house now contains, suspended,
A charge thy fair so late attended,—
The emblem of your mutual loves,
A wedded pair of Turtle Doves.

Within your neat and osier cell,
Ye beauties here contented dwell.
With pleasure daily we'll engage
To furnish food, and guard your cage.
Here build, ye lovely birds! your nest,
And bow, and coo, and swell your breast;
No fears shall here your peace annoy,
No foes shall here your young destroy;
And while your forms and modes I view,
I'll make you my instructors too.

The Dove sent forth from Noah's sight,
No place could find whereon to light:
Of food as well as perch bereft,
She soon regain'd the rest she left:
The raven found provision there;
But mire and flesh not tempted *her*.
The worldly mind the world admires;
The heav'nly soul to heaven aspires;
And shews, when joyful or distrest,
The Saviour is alone her rest.
O, like a Dove, that I had wings!
(So sigh'd the chief of Israel's kings)
Gentle, in death as well as life,
I'd noiseless leave the sons of strife;
And innocent the regions gain,
Where love and peace for ever reign.

When Mary to the temple went,
And would her wond'rous child present,
Her humble state, her offering proves
She brings a pair of Turtle Doves.
Tho' *He* was rich, in power and fame,
On our behalf, He poor became;
Laid all his might and glory by,
To raise the weak and needy high.
And shall I e'er refuse to take
My cross, and bear it for his sake?
What he despis'd shall I esteem,
And court a world that hated him?

Baptiz'd of John, as Jesus stood
Upon the brink of Jordan's flood,
The Spirit mark'd his soul benign,
And seal'd his mission all divine:—
Hovering, descended from above,
And rested on him like a Dove.

While Summer lasts, ye inmates sweet!
I oft shall visit your retreat;
And when the months to cold incline,
You then shall come and visit mine;
And in my study safely stay
Till Spring has lengthen'd out the day.
Tho' authors are not all like you,
My shelves contain a chosen few.
Your cage shall not approach the place
Where rests a hard polemic race;
An angry waspish tribe, that bring
No honey, but enough of sting.
Too great a contrast you would be
Seen near a *South* or *Toplady*.
But *Henry*, *Doddridge*, *Bates*, and *Howe*;
And *Cowper!* (God's own Poet thou!)
Newton, and *Watts*, and *Leighton*, men
Who always dipp'd in love their pen;
And *Fenelon*, a Romish saint,
Admir'd by every Protestant;
And *Wilberforce*, whose name we blend
With truth and love,— the Negro's friend!
With others of a kindred mind,—
Near *them* a place my doves shall find.
And when for study I retire,
And working feel unhallow'd fire,
My thoughts to harsh endeavours leaning,
And threatening urge, instead of winning;
I'll learn from you the softer art,
And woo, by kind address, the heart;
In all I speak, in all I do,
I would the law of love pursue.
Yet, as we daily need, as well
To *flee* from snares, as *do* no ill,—
I'd *all* the Saviour's maxim prize;
'Like *Doves*, be *harmless*,—but, as *Serpents*, *wise*.'
And now, dear Sir, these musings end;
Dismiss the critic, and be still the friend. J.

AN HYMN.

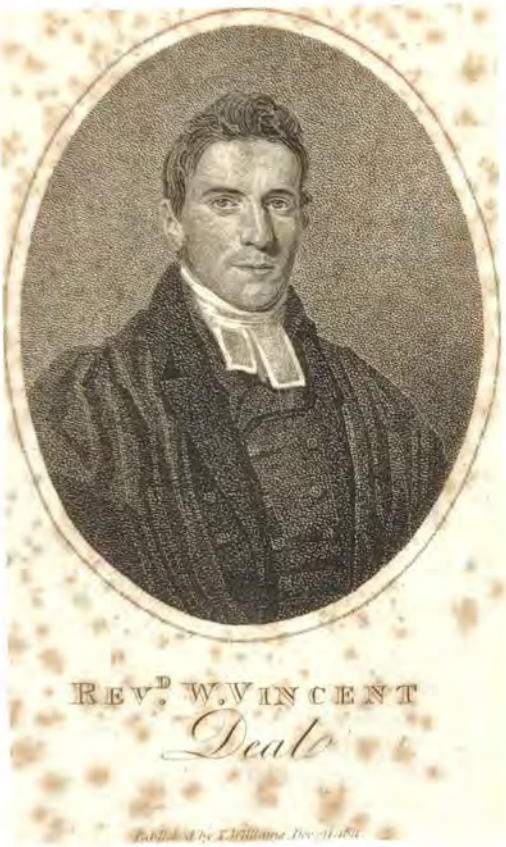
How shall the feeble heirs of Death
Attempt Jehovah's praise,
Where lofty Gabriel's tuneful breath
No equal song can raise!

Will the Eternal downward bend
A list'ning ear, to mortal sound,
When countless seraph-bands attend,
With heav'nly harps, his throne around?

Holy, Almighty, glorious King!
Millions of voices cry;
While with the bursting echoes ring
The arches of the sky.

Lord, we would join that blessed throng,
And bear an humble part;
Thou canst empow'r a feeble tongue,
And warm a languid heart.

Yes, and while still on earthly ground,
With weary steps we rove,
Thou wilt approve (where'er 'tis found)
The melody of love. Jon.



REV.D W. VINCENT
Deale

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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1811.

MEMOIR

OF

THE LATE MR. WILLIAM CLAPHAM,

OF LEEDS, YORKSHIRE.

To exhibit the excellence of true religion, — to evince its efficacy in the hurry of business, and under the pressure of affliction, — to encourage parents 'to train up their children in the way they should go,' — and especially to excite the professors of religion to imitate a good example, the following brief Memoir is presented to the readers of the Evangelical Magazine.

It is to be regretted that, in respect of dates and facts, only a few can be collected. The reason, however, is obvious. The subject of this memoir, like many other pious and useful men, moved in a uniform course, and somewhat confined. In his sphere his excellencies shone; but that sphere was not calculated to admit various and striking occurrences. He was diligently employed in the service of God, without that ostentation which attracts attention. His piety, benevolence, and zeal, were like deep water, whose stream conveys the richest blessings to its vicinity, while no agitation is perceived, nor so much as a murmur heard.

Mr. W. Clapham was born at Leeds, on the 22d of Feb. 1775. The concern of his pious and respectable parents to educate him in the fear of God, produced in him, from earliest youth, a sober and serious disposition. On his mind, it appears, the Holy Spirit wrought almost imperceptibly. We are not able to specify any particular period as to the time of his conversion to God; but it is a pleasing circumstance to learn, that about the age of 16 or 17, he was frequently engaged in prayer at the more private meetings of his Christian friends.

His family connexions introduced him to the acquaintance of the congregation at Whitechapel; but he was rendered conspicuous amongst them by his gifts, his piety, and his activity in the cause of God. While his equals in years could allow no restraint to be imposed on their sensual gratifications, he was concerned to 'flee youthful lusts, and to follow

after righteousness, faith, charity, and peace, with them that call on the Lord out of a pure heart.' Not content with a partial devotedness to God, 'he *gave himself* to the Lord' and to his people, according to the will of God. From the records of the church, it appears that he was received to fellowship in January 1800. As a member of the church, he acted uniformly as one who had the comfort of his brethren and the promotion of the cause of Christ at heart. His affection, his faithfulness, his prudence, his patience, cannot be too much commended; they were frequently put to the test; and the trial was indeed 'found unto praise and honour.' They demand this testimony from one who had no ordinary means of observing them; they call upon his surviving brethren to walk in his steps.—Happy would be our churches had they many of his spirit, and of his mind!

The immediate object of his attention was the interest of Christ at Whitechapel; but his exertions were unconfined. Zealously affected in the good cause, he was always ready to assist it; and besides being ready to assist, he was forward to exert himself. Uncommonly devoted to God, he felt that he was not *his own*, but bought with a price; but bound to glorify God with his body and his spirit, which were God's. His mind was perpetually devising plans of extensive usefulness, and as anxiously exerting itself for their accomplishment. His heart was in the cause; he commiserated the condition of sinners, and he was always anxious to be doing his utmost for the amelioration of their state. His mind was not dismayed by difficulties and disappointments: when he had kindly assisted, by his property and his personal services, and when, in return, his good was evil spoken of, his kindness despised, and his character traduced,—unwearied in well-doing, he was always ready to renew his benevolent exertions. 'Censure is the tax which a man pays to the public for being eminent.' The remark is too true in religion, as well as in civil life. On our friend this tax was imposed unmercifully. In this respect he has left us an example of suffering patience; he heard the reproach, committed his cause to Him that judgeth righteously, and went forward in his Master's work. What he did he did *unto God:* while he expended his property, and wasted his constitution; while his friends remonstrated, and his enemies (the enemies of religion) derided, he had respect to the recompence of reward; the love of Christ constrained him to live to him that died for him.

Every institution, whose object was to diffuse the knowledge of salvation, met his warmest concurrence. He was the active patron of our Sunday Schools, Academies, Tract Societies, Bible Societies, and Missionary Societies. He was deeply impressed with the necessity of vigorous exertions for

the promotion of literature among the Dissenters. He rejoiced at the establishment of an institution for this purpose in the neighbourhood of London: he hoped the example would be followed in different parts of the country; and he did his utmost, though unhappily without effect, to establish such an institution in Yorkshire.

Mr. W. Clapham considered the increase of his property desirable; but to him it was desirable only, that by it he might be more extensively useful, and communicate more abundantly to the necessities of the poor. He afforded relief to the necessitous of his own neighbourhood; he distributed also to the poor whom he visited; and in seasons of scarcity, he has given money to different ministers to distribute amongst the distressed of their congregations. His house was always open to the friends of Christ; and the ministers of the neighbourhood especially, had proof of his hospitality and friendship. The impression made by his kindness on more than one, neither time nor absence will ever erase.

Part of the neighbourhood of Leeds has long been favoured with the privileges of the gospel; but in the other parts, 'darkness covered the earth, and thick darkness the people.' In the east and north-east there was no place of worship for Evangelical Dissenters within 18 miles. In the year 1801, some degree of interest being excited for this neighbourhood, several ministers began to itinerate, when our friend, in connection with his brother, came forward as a village preacher. Garforth, about seven miles from Leeds, was the first field of labour; in 1802 an opening presented itself at Fairburn, about 13 miles distant. These places were supplied alternately for several years; besides more occasional services at Oulton, Brotherton, Knottingby, Selby, &c. In 1806, Halton, about three miles from Leeds, claimed attention. This was regularly visited every Sabbath evening. A neat and commodious place of worship was fitted up, and a very respectable village-congregation assembles there. At Garforth and at Selby he advanced considerable sums for the erection of a place of worship. Good examples stimulated him to these pious and benevolent exertions. May his example stimulate many more to go and do likewise! In order to enjoy the full protection of the law in these disinterested labours, in 1802 he qualified himself as a dissenting teacher, by taking the prescribed oaths; but he was never interrupted. Though busily engaged till late on Saturday evening, he has frequently travelled 28 miles on horseback, and preached twice in private houses. Punctual to his engagements, no inclemency of weather prevented his fulfilling them. Wherever he dispensed the word he was highly respected; and his memory will be revered by the excellent of the earth. His zealous, disinterested, and successful efforts, are held forth as

a pattern worthy of imitation to other young men, who ardently desire the success of the gospel.

Mr. W. Clapham, while assisting others, did not forget his personal concerns, and the experience of religion in his own mind. His immediate connexions and most intimate friends, had the greatest reason to esteem and admire him. He endeavoured to set the Lord always before him. His religious opinions were of that character which are generally termed Calvinistic. But he thought for himself; and party-distinctions had little effect on his mind. One example will illustrate this. He had enquired into the precise nature of the controversy on the Atonement, then existing between two good men. He was answered, "Both believe and maintain it; but the one has no patience with the other, because he will not allow his explication. He has no more charity than patience; he scarcely admits that his opponent holds the truth." 'But what,' said he, 'are the sentiments of this heretic?' "They are these:—As to the term *representative*, if no more be meant by it than that Christ so personated us as to die in our stead, that we believing in him should not die, I have nothing to object to it. But I do not believe that Christ was so our representative, as that what he did and suffered, *we did* and suffered, and so became deserving of the divine favour." 'Well,' said our friend, 'this is a good confession,—*this is enough for me*; here I find gospel-truth, peace of mind, and eternal salvation; what more can I wish for?'—Experience was with him an important part of religion. Often he lamented that he was not more alive to the concerns of his soul. His failings were neither unknown to himself, nor unacknowledged to his friends; but these were lost in the general excellence of his character. As a friend, a brother, a son, a parent, and a husband,—in personal religion and domestic duties,—in the church and in the world, he adorned the doctrine of God our Saviour,—and set an example worthy of imitation.

The following extracts from his Letters will further develope his character, and be acceptable to those who are like-minded with himself. When last from home, he writes: 'It is unnecessary for me to say how kind Mr.——— is; you know him too well. If I was his own brother he could not shew me greater affection. I do feel thankful, yet I fear not half thankful enough to our heavenly Father, who fixeth the bounds of our habitations, and hath placed us in the centre of so many mercies. Bless the Lord, O our souls! and all that is within us praise his holy name.'—On being informed of the afflicted state of some of his village hearers, he says, 'I sympathize most sincerely with poor ———'s family, and also with my old friend ———; they are (it is our privilege to know) in the Lord's hands, who can support them in their affliction, and

sanctify them by it. Afflictions are not for the present joyous but grievous; but if they yield the peaceable fruits of righteousness,—we shall have reason to say, with David,—'It is good for me that I have been afflicted.'

In a letter to his brother, then in London, in answer to a letter complaining of the dulness of business, he wrote:—'Our stock of ——— is still very large; however, don't be uneasy about them; act cautiously, and be as comfortable as you can: there is time enough before you; and what time you spend in London, surely will not be lost. You have opportunities of seeing and hearing much that may be greatly to our advantage in future life; but while we allow the necessity of being diligent in business, let us not forget that this ought not to be our chief concern. . . . . .

The circumstances of his last illness, we extract from the sermon, preached and published on occasion of his death. 'He suffered and died, not like a Christian only, but like an eminent Christian. Three things claim particular notice:—*His perfect acquiescence in the will of God.* He felt much for his family. To a friend, the last day he was down stairs, he said, 'On my own account, I have no anxiety; but I have an affectionate wife!'—he could proceed no further. Respecting himself, I believe, he had no desire but that God would do all his pleasure. This he expressed emphatically when he said, 'If the lifting up of my finger would alter the divine determination, I would not do it.' When I first saw him after he had taken his bed, I said 'I am sorry, my dear Sir, to see you in this state:' he replied, "I am just right, Sir;—pray for patience for me." On the morning of his death he said, 'O Lord, how long!' and shortly he added, 'Not my will, but thine be done.'

The *sacred confidence he possessed*, is the second thing deserving of particular attention. He had no raptures: but the peace and equanimity he had enjoyed in life, were his in death. As he could leave this world without regret, so he could look forward to the other without dismay.

Thirdly, His confidence and submission *were not the effect of insensibility*. His affections were lively; and he spake of our Lord Jesus Christ as one who was realizing his inestimable worth. Towards the last he was unable to converse; and this made him afraid his friends would think him unhappy. In this, however, his fears were groundless. On the day of his death he was asked if he could still place his confidence in Jesus Christ,—and if he still found him precious. His reply was,—'If it was not for that, I should sink.' These, I believe, were nearly his last words; and shortly after this his spirit was peaceably dismissed; and he fell asleep on the 5th of October, 1810, aged 35 years.

ON THE EXALTATION OF CHRIST.

Jesus, the Author and Finisher of our faith, is set down at the right hand of the throne of God.

THE exalted station which Christ now occupies, intimates to us, 'that his sufferings are ended, that he hath entered into rest, and on the possession of happiness and joy in the heavenly state.' Having endured all the punishment of sin, which, as a surety he had engaged to suffer, he sits down, to enjoy everlasting rest, and fulness of joy at the right hand of God. He shall no more be exposed to sufferings from the hand of God, nor subjected to any ungrateful treatment from the hand of man. He is beyond the reach of every foe; and no plague shall ever disturb his glorious and peaceful abode. This rest he enjoys is permanent and secure; for, 'having spoiled principalities and powers, and made a shew of them openly, triumphing over them on his cross; having, through death, destroyed him that had the power of death, that is the Devil,' he has no enemies to fear, he has no warfare to renew, but is now exalted to enjoy everlasting and undisturbed rest in the presence of the Father. 'For this man, after he had offered one sacrifice for sin, for ever sat down on the right hand of the throne of God; from that time, expecting till his enemies be made his footstool.' This rest is attended with unspeakable happiness and joy; for while he is himself addressed in the praises of angels, and of the spirits of just men made perfect, he is filled with unutterable joy, in fellowship with God, and with the hosts of heaven, communicating and receiving delights, in the friendship of these celestial tribes, with which no other happiness is worthy to be compared, and to which no succession of time can set limits. 'In his presence there is fulness of joy; at his right hand there are pleasures for evermore.'

That Christ is now set down at the right hand of the throne of God, intimates to us 'that the work of redemption, as to purchase, is completed.' He came into the world to lay down his life a ransom for many; and appearing in the world with this gracious design, the Lord laid upon him the iniquities of us all. Since he had appeared in the character of a substitute, it was not possible, in strict justice, that he could escape, till he had fulfilled the demands of the law. Since our guilt devolved on him, by his own choice and the will of the Father, he must submit to that punishment to which the law had condemned those in whose stead he appeared. In no other way could he extricate himself from the distressing circumstances into which he was brought by his obligation to suffer; and in no other way could he bring redemption to his people, but by enduring the punishment due to their offences; to that, in all its

extent, he submitted, till he said on the cross, It is finished; and he bowed the head and gave up the ghost. He brought to a close his humbled life, in a manner worthy of the grace and power that were displayed in it; thereby finishing transgression, and making an end of sin, bringing in everlasting righteousness, and making reconciliation for iniquity. Of this we have ample proof in the station which he now occupies at the right hand of the throne of God. He would never have been exalted, had he not fulfilled those engagements into which he voluntarily entered, and by the merit of his work procured for himself a title to that distinguished preferment. As the surety and representative of his people, he is now in such circumstances in the heavenly places, as to give them the most comfortable evidence that he has completely redeemed them, and procured for them a title also to that glorious state to which he, as their Forerunner, is now advanced. By his own blood he entered into the holy place, not into that which is a figure of the true, but into heaven itself, having obtained eternal redemption for us.

That Christ is now set down at the right hand of the throne of God, 'is a proof that God is well pleased for his righteousness sake.' He came into the world, not to do his own will, but the will of Him that sent him; and he spake of the decease he was to accomplish, as an act of obedience unto God: 'This commandment have I received of my Father.' As the servant of God, whose doctrine he taught, whose will he studied, whose work he performed, and in obedience to whose command he laid down his life, he could receive no higher approbation than to be set down at the right hand of his throne. Because he humbled 'himself and became obedient unto death, even the death of the cross, wherefore God also highly exalted him, and set him at his own right hand.'

Christ, in being seated at the right hand of God, 'is exalted to the highest honour.' In scripture-language, and agreeably to the manners of eastern nations, to be placed on the right hand of those in power, is to occupy a place of honour and pre-eminence. Of this there are many examples; but the great distinction that shall be made among men at the last day, is striking and applicable. God shall place some on his right hand, and some upon his left; thereby expressing his delight in the one, and his displeasure with the other. To afford us some ideas of this subject, the Author of revelation adapts the language and sentiments of scripture to our capacity, by making allusion to objects of sense with which we are acquainted. Thus God, the Majesty on high, is represented as seated on his glorious throne in the heavens; and the Mediator as seated on the right hand of the throne, next to Him who sits on it. God hath highly exalted him, and given him glory and ho-

nour; 'for he hath set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come.' Of this glory and honour which Christ now enjoys at the right hand of God, our feeble minds can form no conception; for 'eye hath not seen, nor ear heard, nor the heart of man conceived what God hath prepared for them that love him,' even after the many discoveries afforded of it by the light of the gospel,—much less can our minds rise to a full and perfect apprehension of that glory and honour with which Christ is now clothed in the presence of God. It is the highest to which he could be advanced. 'He is set down on the right hand of the throne of the Majesty in the heavens.'

Christ, at the right hand of God, 'is invested with supreme authority and power.' All power is given to him in heaven and in earth. God hath thus exalted him, that to him every knee should bow, of things in heaven, and things on earth, and things under the earth; and every tongue confess that he is Lord, to the glory of God the Father. Who is gone into heaven, says Peter, and is on the right hand of God; angels, principalities, and powers being made subject to him.—When the apostle Paul says he is set at God's right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come, he adds, 'And hath put all things under his feet; and given him to be Head over all things to the church.'—'Thou madest him a little lower than the angels, thou crownedst him with glory and honour, thou didst set him over the works of thy hands; thou hast put all things in subjection under his feet.'

Finally, This exaltation of Christ at the right hand of God, is the honourable reward of his work on earth. God glorified his Son Jesus, in that he raised him from the dead; and he glorified him in setting him on high, and committing to him all judgment and power, as the reward of his work and sufferings in his humbled state. With this reward in view, did Christ thus express himself while he was on earth:—'I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.' 'He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and set him at his own right hand; and we see Jesus, says the apostle, who was made a little lower than the angels, for the suffering of death, now crowned with glory and honour.'

ADJUTOR.

ANTIJACOBIN OPINION
OF DISSENTING WORSHIP.

Sir, *To the Editor.*

I submit the following Specimen of Antijacobin *Knowledge* and *Candour* for insertion in the Evangelical Magazine, accompanied by Annotations and Inferences, with Figures of Reference, for the edification of your numerous plain readers. Yours, &c. ANNOTATOR.

QUOTATION, OR TEXT.

'IT is a remarkable fact, that the Presbyterians and Dissenters have, correctly speaking, *no public worship* (1); for, although they have public meetings on Sundays, one makes a discourse, called *A Prayer*; in which his mind is wholly occupied in arranging his words (2); while his auditors are equally engaged in criticising and judging the merits of that discourse (3). To call such operations of the human mind *worship*, would be to pervert the plainest terms, and burlesque true religion and piety (4); yet the Calvinists and Dissenters are always proclaiming, That religion is a personal thing, without considering that it is also a *mental* and spiritual, and not a mechanical duty (5). If the heart were filled with gratitude to the Divinity for manifold blessings, or the mind entirely engrossed in contemplation of the divine attributes, neither the speaker nor his critics could so egregiously deceive themselves (6), and misemploy their time under the delusive

ANNOTATIONS.

(1) *Correctly speaking*, it is a remarkable fact, that two millions of people should meet on a Sunday, and yet have *no public worship!* — an anomaly the world never saw till this Antijacobin discovery! What is the discovery of a *comet* to this?

(2) '*Correctly speaking*, this discourse, called *A Prayer*,' is nothing more nor less than *syntax*. Dissenting Ministers are sole proprietors of syntax!

(3) Yet these men of syntax are in a poor plight, being placed before none but critics and judges, wealthy or plebeian, learned or ignorant, male or female, adult or minor, all making a critical *burlesque of true religion!* — and we vouch all our Antijacobin knowledge of the motives, the worship, and the conduct of Dissenters on what we say.

(4) What barbarous absurdity, 'to call such operations of the human mind,' as *syntax* and *criticism*, by the name of *Worship*.

(5) How ridiculous to suppose, that what is *personal*, as the operation of the human mind, can be *mental* and *spiritual!* Surely, extemporary prayer must be all *mechanical*, because it consists of nothing but *arrangement*; while praying by a *form* must be altogether a mental and spiritual duty. No mechanism in this, although it has been *made* and *dealt out* one hundred and fifty or sixty years ago.

(6) Astonishing, that successive generations of Dissenters should have

notion, that they are performing public worship, when, in fact, they are both only talking or arguing about it (7); but most assuredly not performing it. Sermons, or moral essays might, with equal propriety, be called *Devotion*, as well as the Meeting-house Service of the Calvinists" (8) *.

INFERENCES.

Here let the Annotator request the serious attention of the reader to the Inferences that follow.

I. How lamentable is it, that men, at the present day, should be so grossly ignorant, or rather be guilty of such palpable misrepresentation!

II. You smile at their weakness, laugh at their logic, and despise their bigotry; yet their imbecility, their want of right reason, and their bigotted attachments and aversions, are, more properly, the objects of your pity and prayer.

III. Let the pious reader bless God for his emancipation from the prejudices of education, and for his admission into that 'glorious liberty, wherewith Christ has made him free.'

IV. Bless God that you have not such Antijacobin rulers, whose combined ignorance, prejudice, and power would soon abridge and annihilate your civil and religious liberties.

V. While we indulge in gratitude for our advantages, let us not abuse them, our enemies being judges, if they *judge fairly*. 'Let not your good be evil spoken of.'

VI. While you enjoy *free* prayer for its tendency to promote spiritual feeling, and think it has 'much advantage every way,' guard against all formality and irreverence in its exercise, that 'if there come in one that believeth not, or one unlearned, &c. he may worship God (with you) and report that God is in you of a truth.'

so awfully deceived themselves, and have misemployed their time merely in arranging words, judging of their propriety, and then to have called this *Worship!* What a perversion of terms!

(7) '*Correctly speaking*, the speaker and his critics,' are *both* talking, or arguing about worship, even though *one* is speaking, and the other listening to criticize! Can Antijacobin logic or grammar make the matter plainer? We trow not.

(8) Meeting-house prayers, though addressed to the *Deity*, 'might, with equal propriety, be called *Sermons*, &c. which are addressed to *men*; because all prayer that comes not from a bishop, or a convocation of bishops, can have no *devotion* in it; for if it have, there is an end to all our Antijacobin logic. — *Miserabile dictu!*

'Such is our logical decision,
And such our wondrous knowledge;
And though it may excite derision,
We learnt all this at *college!*'

* Antijacobin Review, for Aug. 1811, p. 386.

A MEDITATION FOR CHRISTMAS-DAY.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

WONDER, O heavens! and be astonished, O ye inhabitants of the earth, at the unparalleled love of the adorable Jesus! Angels, in their most exalted strains of harmony, and men, with all the ardour of the most fervent praises, cannot sufficiently admire, nor fully celebrate, the condescending love of our glorious Immanuel, our incarnate God and Saviour!

Such was the stupendous boundless love of the adorable Jesus to mankind, who were dead in trespasses and sins, that, though he was the Ancient of Days, he became an infant of days! O how great the condescension! He, who is the everlasting Father, in whom dwells the essential fulness of the Godhead bodily, is born of a Virgin! He who filleth immensity with his presence, whom 'heaven, yea, the heaven of heavens cannot contain,' is encircled with flesh and blood, wrapped in swaddling clothes, and reposing in the inhospitable manger! O deep humiliation of the Son of God, the Creator of the World! He who possesseth the adoration of angels, before whom the glorious hierarchies of heaven, cherub and seraph, potentates and thrones, veiled their faces! and unto whom ten thousand times ten thousand did minister, is now associated with the herds of the stall! What astonishing humility! What unexampled meekness was here! A coarse stable, instead of a superb palace, entertains the infant Deity! and the horned brutes reside with him who is King of kings and Lord of lords! How fluctuating is all worldly glory, and what reason have men to be proud of an illustrious lineage, when they contemplate Joseph and Mary, of the royal house of Judah, sojourning in a stable! and yet behold the glory! A star directs the wise men of the east to the honoured spot, and a multitude of ministering spirits hymn the birth of the adorable Jesus! Never was the birth of any earthly prince so highly honoured.

O glorious and pleasing truth! God was manifest in the flesh! He, the most high God, blessed for evermore, consented to become man, to save a guilty race from destruction, and open to them the gates of eternal life. What inconceivable pity filled his beneficent mind, when, as our glorious Sponsor, he engaged to become the Son of man, to take upon him the humble form of a servant, to magnify the holy law by his life, and to satisfy its penal demands by the unutterable agonies of crucifixion and death. O! love, beyond example or degree!

'O! for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!'

Oh, the fathomless depths, amazing heights, lengths, and breadths, of the love and condescension of the dear, divine, and holy Jesus! O the grace and love of the blessed Saviour! Grace that has passed by angels, some of the first-born sons of light, who are reserved in everlasting chains of darkness unto the judgment of the great day! whilst man, worm of the earth, is the object, the chosen object of love! the sovereign, saving, unmerited, unconditional, everlasting love of Jehovah! Surely, we have the greatest reason to join with the beloved disciple, and with every intelligent being in the exclamation, 'Behold, what manner of love the Father hath bestowed upon us!' Love, matchless, special, and peculiar, not common to all, but to the chosen race in Christ Jesus only.

'Oh for a glow of ardent gratitude!
Oh for a burst of universal praise!
Join the loud chorus, all ye ransom'd join,
To celebrate Jehovah's matchless love!'

It was decreed, 'That without shedding of blood there could be no remission;' therefore when the Prince of glory laid aside the splendors of ineffable divinity, and stooped from heaven's etherial height, he said to his Father, 'Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come; in the volume of the book it is written of me: I delight to do thy will, O my God, yea, thy law is in my heart.' This was the Father's will. He accepted the sufferings of the just for the unjust; and when the holy Lamb, through the Eternal Spirit, offered himself without spot to God, he was an offering and a sacrifice to God for a sweet-smelling savour. The Son of God, as our substitute, underwent all that the law demanded from sinners; the rigorous, righteous conditions of which he undertook to perform as the federal head and public representative of all the elect, who lay under its tremendous curse. The obedience of our adorable Sponsor was as perfect as divine rectitude could require; and as excellent as eternal wisdom could desire. Its purity, its spirituality, its extensiveness, could find in him no transgression in thought, word, or deed. By the sacrifice of himself he hath exhausted the curse, removed the vengeance, and procured pardon, peace, and heaven for sinners. For sinners! O charming word! for perishing sinners: for sinners of all kinds and all degrees, the guiltless Lamb was slain. Redemption's work is finished! Shout, ye inhabitants of Zion, for the Captain of salvation is made perfect through sufferings! God spared him not! From Calvary, with dyed gar-

ments, he came! In the wine-press of God's wrath he trod down our potent foes; bruised Satan's head; conquered the world; vanquished sin, death, and the grave! Hear with rapture; hear, ye sin-burthened souls, inviolate truth proclaim 'the only begotten of the Father was given, that *whosoever* (extensive mercy!) believeth in him should not perish, but have everlasting life.'

The adorable Jesus, as our divine Surety, undertook the work of reconciliation; he suffered all that justice demanded, and thereby made a complete atonement for sin committed, such as would be commensurate with the awful glories of the offended Legislator, and the severe sanctions of the broken law. He wrought out a full and complete righteousness, conformable in every punctilio to the positive precepts of the divine law; a righteousness in which the flaming eyes of infinite unblemished holiness can discover neither flaw nor deficiency. By this righteousness the believer is acquitted from every charge, is perfectly justified, and shall be eternally saved. None can be saved by the covenant of works; for all Adam's posterity 'are, by the Fall, brought into an estate of sin and misery;' and consequently cannot fulfil the conditions of that covenant, namely, perfect obedience. There is no salvation for any but by the covenant of grace, of which Christ is the Mediator; he is the Mediator of the New Covenant, and his blood speaketh better things than that of Abel. Come, ye naked souls, who have no robe to hide your pollution with, no obedience sufficient to answer the sublime demands of Jehovah's law, or on account of which you may advance a solid plea for divine favour, and the mansions of eternal felicity,—O come to the adorable Jesus! to Him who justifies the ungodly, who saves eternally all those who believe in his precious name. Look to the cross of Christ! Fly, instantly fly on the wings of faith to the bleeding wounds, to the meritorious righteousness, of the divine Redeemer. 'Tis there, and there alone, you will find an open friendly asylum from all that is terrific or destructive in time or eternity! Look, therefore, to this almighty Saviour, this Friend of sinners, ye prisoners of hope. His blood will cleanse you from all your accumulated aggravated guilt; his resplendent robe will recommend you to the Almighty's favour, and make you shine brighter than the loftiest seraph in the realms of eternal day. The free participation of favours inestimably precious as these, will not, cannot fail to pour through the soul something of that ecstatic flow of adoring gratitude, expressed in these remarkable words, 'Thanks be to God for his unspeakable gift!' and in that triumphant song:

> 'Glory to God, in highest heav'ns supreme,
> And smiling peace thro' earth's remotest realms

Be spread abroad: good-will tow'rds favour'd men!
The promis'd Seed is born, the great Messiah's come!'
Thus sung the flaming host.—Let ev'ry human tongue,
Loudly responsive, tune the lofty lay.
Let ev'ry breast, with fire seraphic fraught,
Proclaim the birth of heav'n's incarnate King,
And with triumphant songs this happy day
Employ.—'Glory to God, who sits enthron'd
In peerless bliss, above the starry sky!
Welcome, sweet peace, thro' Bethle'm's Babe made known:
Divine good-will to guilty men, thro' all
The grand transactions, sweetly, clearly shines.'

Dublin. ADOLESCENS.

A CONCISE VIEW OF *THE PRESENT STATE OF EVANGELICAL RELIGION* THROUGHOUT THE WORLD.

[*Concluded from p.* 455.]

NO. XIII.

THE ISLANDS OF THE PACIFIC OCEAN.

THE adventurous spirit of our navigators, and the enlarged circle of commercial speculation, have brought into view a multitude of islands in the Pacific Ocean, hitherto almost unnoticed and unknown. The loss of America induced the British government to look out for some other distant region of the earth to which we might transport the outcasts of society, who had endangered the peace of their fellow-citizens by their crimes, and where, secured from escape, they might, by a life of labour, be rendered useful to the nation they had injured and dishonoured, and thus again be restored to society, corrected and amended. New Holland, the largest island in the known world (if it be reckoned such, instead of a new continent) was fixed upon as the place of settlement; and Botany Bay at first, and shortly after Port Jackson, became the seat of the first colony. After struggling with the greatest difficulties for subsistence, they, by degrees, surmounted all obstacles; and, often on the verge of ruin, have lately risen to an increased stability and prosperity beyond every expectation:—their agriculture flourishing, their hands multiplied, and their numerous flocks of sheep promising a supply of the finest wool to the parent country. A variety of settlements have progressively been formed at Sydney Cove, the Hawksberry, Paramatta, at Norfolk Island, and more lately at Port Dalrymple on Van Diemen's Land; and every appearance promises stability and increase, though hitherto at a great expence to the mother country. It is a singular circumstance attending this expedition, that the first chaplain of the colony, who embarked with the first cargo of convicts, was a man of an excellent spirit, and a faithful minister of the Lamb of God. His labours were indefatigable in the

colony; and when he returned to his native land, his successor, the worthy Mr. Marsden, laboured with equal zeal and diligence in his station, and endeavoured to make a crucified Jesus known to the vilest of mankind, as well as to those who equally needed the same Saviour. Returning with his family for a while, with a view to obtain fellow-workers for the increasing calls, it pleased God to give him favour in the sight of the government; and never could a wiser and more politic (as well as Christian) step be taken. They allowed him to chuse associates in the ministry, and schoolmasters of his own mind and principles,—so satisfied were our rulers with his conduct. With these he is returned to the station for which Providence and Grace seemed to have fitted him, and where a still greater blessing, I trust, will attend their ministrations.

A series of events, some of them very afflictive, drove thither, from Tongataboo and from Otaheite, some of the Brethren who had been sent from the London Missionary Society. There some of them have fixed with their families, and contribute greatly to maintain the knowledge of divine truth in the colony. They teach the rising generation, in schools erected for that purpose, where the children of convicts, orphans, and others, are initiated in the principles of true Christianity; they preach at the different settlements, on the Lord's Day, to the convicts and settlers, and have met so great encouragement as to form congregations, and erect places of worship. The natives, few, dispersed, and awfully stupid, seem hitherto to have resisted not only all religious instruction, but every approach to civilization; but the colony, by a continued accession of banished ones, is growing in extent of cultivation and improvement, puts on daily a more promising appearance, and gives hope that the vast expence incurred, will in time be repaid to the mother country by its produce. Meantime, what, in our view, is the most important consideration, the religion of the Son of God seems to take root, and afford expectations that from thence a beam of glory may dart on the adjacent lands, and add one link more to the chain of causes, and means of spreading the knowledge of a Redeemer's grace to the isles of the sea that are afar off. The Society and Friendly Islands were the first objects of the Missionary Society. The impulse arising from the first very successful voyage of the ship Duff, was strongly felt, not only through the British dominions, but in every Protestant country in the world. A divine ardour seemed to be kindled in every land for Missionary exertions; and they have continued increasing to the present day. The vast contributions increasingly made for its support, and the number of persons at present employed in the work, with yearly additions, encourage confidence, that He who hath begun will perfect the same, till 'the earth shall be filled with the knowledge of the

Lord as the waters cover the sea.' Otaheite and Tongataboo divided the Missionaries. It had not been so originally intended. Many thought they had best settle together, and not divide till they had acquired a thorough knowledge of the manners and language of the natives. Their division weakened their influence. A war of desolation at Tongataboo drove them to take refuge at Port Jackson, where, though their original object has been defeated, those who have not deserted the work, are still very usefully employed.

The Brethren at Otaheite have continued to labour, and many of them have not fainted in the midst of danger and difficulties; and though their progress has been slow, their fidelity hath been approved; and much divine knowledge has been instilled into the minds of the natives. The improvement made by their royal pupil, Pomaree, in reading and writing, is well known to the public; and shews the favour and influence they have attained, and the progress made from savage ignorance to some advancement in letters. The great difficulties of the language have been surmounted; and they are now able intelligibly to preach and teach Jesus Christ in the native tongue; — of their proficiency in which, their late publication is a curious and pleasing specimen. They have been, from time to time, recruited with fresh Missionaries from England, to fill up two vacancies by death, and more by desertion; and at this time one of their body, who came to England to obtain a suitable partner for himself, and to carry with him wives, sisters for his unmarried brethren, is on his voyage for Matavai, caring for the souls of a woman-convict ship, on its voyage to Port Jackson: and if the Lord fix down a number of Christian families at Otaheite, strong hope may be entertained that the light will no more be put out in obscure darkness. We have been of late alarmed with intelligence of a war among the natives, against the present Governor: the Married Brethren, with their families, in consequence removed to a neighbouring island, to which they had been invited, and were cordially welcomed. As all the islands speak the same language, they are equally in the way of usefulness. The Bachelor Missionaries continue to occupy the Missionary House and Gardens; and, if it please God that the present disturbances be appeased, a day's sail will bring back the Brethren to their own abodes on the island. We are anxiously waiting intelligence, and pray that the issue may be peace, and the momentary separation attended with a greater blessing to the island they have made their asylum, than a loss to that which they have been induced to leave! We still hope and pray that the Star of Bethlehem may guide them all to the House where the Child Jesus is worshipped, and that it will shortly from thence diffuse its brightness to the numberless isles of the Pacific Ocean! How

can we despair, when we see what hath been done in so short a space of time! — the number of Societies formed for this great object, the pecuniary means provided, and the number ready to offer themselves willingly to seek the souls redeemed by the blood of the Lamb!

One effort more I would mention, of Missionaries sent to New Zealand by the last established Missionary Society for the East: — Two faithful men are devoted to the beginning of so desirable work. May the Lord crown the attempt, however feeble, with abundant success; and manifest, that it is 'not by might, nor by power, but by my Spirit, saith the Lord!'

I have thus taken a rapid glance over the habitable Globe, and sought to discover the living seed that are counted to the Lord for a generation; and from whom light and salvation may be expected to dispel the darkness that covers the earth, and the gross darkness that envelopes the people of all lands. Awful, indeed, is the scene! The more it is contemplated with the Bible before us, the more deeply we shall be affected with a fearful apprehension, how few there can be saved, if God is credited as true in his gospel-word, and every man a liar that dares dispute or doubt the revelation he hath made. Sure I am, if we really believe that revelation, we shall feel ourselves the most inexcusable of human beings, if we do not put forth every nerve to seize the moment that remains, and use every exertion and influence in our power to seek the souls which the Son of God came down from Heaven to save.

UTILITY OF DISTRIBUTING RELIGIOUS TRACTS.

A YOUNG man in the north of Scotland, about five years ago, received a religious tract as he was going to work, which proved the means of his conversion. The title of the tract was 'A Dialogue on Regeneration.' He never entertained a serious thought about his soul before this. This young man continues, through grace, a serious godly person.

A pious officer in the army lately obtained a serious soldier to be his servant. He was filled with so much gratitude to God that he kneeled down with him, and prayed, thanking God for this kind dispensation of his Providence.

A pious surgeon in the army takes the following method in distributing the Sacred Scriptures. He divides New Testaments into twenty parts each, and gives them away among the soldiers. In a letter he wrote lately, he says, he finds this the best way of doing good, and of making God's word as extensively known as possible.

Evangelicana.

WONDERFUL INTERPOSITION OF DIVINE PROVIDENCE.

Maximillian, Emperor of Germany, conversing one day in his coach with Johannes Crato, who was his principal physician, and a learned Protestant, was lamenting the division of Christians; and asked Crato which party approached the nearest, in his opinion, to the apostolic simplicity. Crato replied, that he thought that honour belonged to the brethren called Picards (the same as are called Waldenses and Albigenses.) The Emperor said, 'I think so too.' This being reported to them, afforded them much encouragement, and induced them to dedicate to him a book of their devotions; for, during the preceding year, God had marvellously preserved him from the guilt of their blood. Joachim a Novo Domo, chancellor of Bohemia, went to Vienna, and would give the Emperor no rest until he procured for him a mandate for the revival of a former persecuting ordinance against them. Having obtained his commission, as he was leaving Vienna, and passing the bridge over the Danube, the bridge gave way, and fell; when Joachim and all his retinue were plunged into that great river; and all were drowned except six horsemen and one young nobleman, who, perceiving his lord in the water, caught hold of his gold chain, and held him up till some fishermen came in boats to their assistance; but they found Joachim dead; and his box, containing the persecuting mandate, had sunk beyond recovery. The young nobleman who survived, was so affected with the hand of God in this affair, that he joined the brethren in their religion, and the persecution dropped.

[*Related by Mr. Baxter, in his Christian Directory, p.* 753.]

ANECDOTES.

A DYING CHRISTIAN, AT BORROWSTOWNNESS.

The late Rev. Mr. Archibald Hall, of London, while at Torpichen, paid this person a visit. — After much Christian conversation between them, the dying man took hold of Mr. Hall's hand, and said, 'Now, Sir, I can with as much pleasure take the cold hand of death. You may wonder at this. I see and believe myself to be, indeed, most unworthy, and deserving of deep damnation; but, at the same time, I see Christ to be my great propitiation; and faith in his blood gives me ease. I see myself all vile and polluted; but I view Jesus as the fountain opened for me; and faith in him supports me under a sense of my vileness.'—O happy believer! trusting in thy Redeemer, Death is disarmed of his sting, and his ghastly visage puts on an attractive smile.

REV. MR. JAMES MAIR, LATE OF LINTON, TWEEDDALE.

When this good man was preaching by appointment at Gateshaw, near Morebattle, in the south of Scotland, during the singing of the psalms, his text and all he had prepared entirely escaped him. A part of the psalm which was just then singing, fixed upon his mind: — the words were, 'O love the Lord, all ye his saints.' Accordingly he read them for his text. The heads and particulars clearly presented to his mind an abundance of useful illustration. He found himself in a most happy and pleasant frame. Whenever he looked among his audience he observed serious attention and many tears. —The good man declared that he never enjoyed such a day of the Son of Man, in his power and glory. — Is not Christ still faithful to his promise, — 'Lo, I am with you always, even to the end of the world?'

Obituary.

MISS MARY LAIRD

Died at Greennock, on the 22d of December 1810, in the 22d year of her age; being the third daughter of John Laird, Esq.

This amiable and excellent young lady, the favourite of a fond father, of an affectionate and harmonious family of brothers and sisters, as well as of an extensive circle of friends and acquaintances, was removed from the world by a very sudden and deeply affecting stroke. —The afternoon and evening of the day preceding her death, presented an interesting scene of domestic happiness; one of those beautiful family pictures, on which every heart that is not dead to the sensibilities of nature dwells with peculiar delight: — A Christian father, the sole surviving head of his family, surrounded by a groupe of his affectionate children, all happy in one another, 'their hearts knit together in love,' and all vying with one another in the fond attentions of filial duty. In these appropriate attentions for the removal of a slight indisposition by which her beloved father was at the time affected, she who is now no more, had that evening been peculiarly assiduous; — and he smiled on the surrounding groupe through the glistening tears of paternal delight, and of lively gratitude to the gracious Author of his joys; his heart overflowing with those emotions of exquisite satisfaction and tenderness, with which none but Christian parents, in similar circumstances, can fully sympathize.

'But, mortal Pleasure, what art thou in truth?
The torrent's smoothness ere it dash below.'

When the family parted, to retire to rest, she had scarcely reached her chamber when she was suddenly taken ill; and survived only 12 hours! Thus was an evening of universal joy succeeded by a night of agonizing anxiety, and a morning dark with the shadow of death. So near, frequently, in the fickle climate of this world, is the storm to the calm; so instantaneous the transition from joy to grief: — so quickly may the tears

'— Which pious fathers shed
Upon a duteous daughter's head,

be followed by the bitter drops of parental anguish!

It is the unspeakable consolation of her father, and her other Christian friends, that though her call from this world was so sudden, she was not unprepared for another. A believer of the gospel of divine grace, her hope of heaven rested on the atonement which it reveals. Her temper, naturally very lively, was softened and sweetened by its benign influence. It inspired her heart with compassionate tenderness and diffusive benevolence. Even a distant hint of the sufferings of others touched the chord of sympathy, promoted enquiry, and, wherever it was possible, procured relief. She sought for opportunities of imparting friendly aid to the afflicted and disconsolate; and whenever they presented themselves, her attentions were at once delicate and unwearied. With the humility which characterizes true feeling, the knowledge of such acts of charity was confined to the bosom of the family, in every case in which more extensive information was not necessary to the attainment of the desired end. With these engaging features of character, were associated genuine unaffected piety, and the faithful and affectionate discharge of the various duties of daughter, sister, and friend. An unusually deep sense of her own unworthiness, joined to a tenderness of conscience which made her ever fearful of having erred, of having exposed religion to reproach, of being esteemed by others beyond, or contrary to, her conscious desert, clouded her joys with occasional dejection. But this feeling, unknown to any except her bosom-friends, was the very opposite of

that affected and obtrusive humility, which talks much, while it feels little. It was a feeling which sprang from the incredulity of a lowly mind, hardly daring to admit the probability that one so unworthy should be so highly favoured: a feeling to which the blessed and only effectual relief was the freedom and the riches of divine mercy, in the 'glorious gospel of the blessed God.' To that rich and free mercy she committed herself in her dying hours: — that Mercy has received her spirit to heaven; and the tear that is shed over her dear and hallowed dust, mingles on the cheek with the tear of hope and joy. For though 'absent from the body,' she is 'at home with the Lord;' and a cheering light shines even on her grave; for, 'if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him!'

Let not this tribute to the memory of the dead pass unimproved as an admonition to the living. Such sudden transitions from joy to grief, from possession to bereavement, impressively remind us to be 'when we rejoice, as though we rejoiced not.' Such early and unexpected terminations of the period of service on earth, warn Christians to have 'their loins girded about, and their lights burning.' Such striking instances of the precariousness of human life, even in its fairest and most flattering appearances, address to all, especially to the young, the healthy, and the inconsiderate, with powerful and awakening energy, the words of the Saviour, 'Be ye also ready.' A. L.

ELIZABETH KENT

Died Jan. 30, 1811, in the 23d year of her age. She discovered, from her childhood, a sober and steady turn of mind; and when about 18, I observed her much affected under my ministry, from which I took occasion to speak to her concerning her salvation. She gave satisfactory evidence that a good work was begun in her, in relating her view of the infinite evil of sin, the purity of God, and his law, the love of God in Christ Jesus, and her delight in the service of God, which was manifest to all around. After some time, she opened her mind still more freely, with great simplicity, and gratitude to God, for the great love wherewith He had loved her.

June 30, 1809, she was admitted a member. Her growth in grace was rapid, her views of the plan of salvation, through the atonement, and justification by faith alone, in Jesus Christ, were clear and lively; and her conduct in life with an exemplary diligence in business, rendered her an ornament to the gospel; so that the whole of her acquaintances were constrained to declare her a gracious young woman. Her afflictions were many, and borne with the noblest patience of a Christian; and if at any time she dropt a murmuring word, it was recalled with tears, saying, 'What have I been doing? I shall offend my God and Saviour!'—Her regard for the house of God was remarkable: when borne down with weakness and an asthmatical affliction, she has been led home as one almost dead. When long confined, she greatly grieved for the loss, and proposed to be carried to the chapel on the Sabbath. On the 29th, her soul truly rejoiced in the Lord; and upon my entering the room, she, with uplifted hands and flowing tears, exalted the Lamb of God, saying, 'O my dear Jesus, I shall soon be with thee, to praise thee as I ought!'

In the following afternoon she, with her mother, and some of the members, took the ordinance of the Lord's Supper; and while in the duty, Death seemed to make a seizure, when all present concluded she was gone: but she revived, and, smiling, said 'I shall yet be with you in the chapel on Sabbath;'—but the Lord disposed of her otherwise, for, about seven o'clock the same evening, she fell asleep in Jesus; with her poor hands extended, as the token given to a certain friend of her happiness. This providence was improved on the Sabbath evening from Rev. xiv. 4, 5, to a large and attentive congregation. W. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Refutation of Calvinism, &c.— *By* George [Prettyman] Tomline, D. D. F. R. S. Lord Bishop of Lincoln, &c.

[*Concluded from p.* 468.]

By a strange confusion of the renovating influences of the Holy Spirit, and his miraculous operations in the apostolic age, the Bishop endeavours to establish that the primitive converts to Christianity 'expressed their faith in Christ before the Holy Ghost was poured upon them; and that the Spirit was never communicated to those who refused to believe;' that is, as the whole tenor of his argumentation shews his meaning to be, persons who had not previously believed of their own accord. The Scriptures of the New Testament, on the contrary, plainly declare that, in the first great instances of the Gentile conversions, it was God who 'purified their hearts by faith;' that 'to them it was given, on the part of Christ, to believe on him;' and that the faith by which they were saved, was 'the gift of God.' A more direct contradiction than the Bishop's doctrine could not readily be imagined to the declaration of the article above cited; that 'works done before—the inspiration of the Spirit of Christ,—do not make men meet to receive grace.'

He devotes a whole chapter to the subject of REGENERATION; in which he maintains the ancient, though gross error, that the term denotes a change of state effected by the external baptism of water. 'Those who are baptized,' says he, 'are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away,—and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness.' page 83.—An enemy to Christianity could scarcely have a higher gratification to his malevolence, than to see this notion held forth as the doctrine of the gospel. Could any thing be devised more absurd, more childish, more insulting to the common understanding of men, than the ascription of the most stupendous *mental* and *moral* effects to the action of a little water upon the skin? We acknowledge that language of this kind, to a certain extent, may be found in the writings of the Christian fathers. They applied the terms παλιγγενεσία, ἀναγέννησις, ἀνακαίνωσις (*Regeneration, Being born again, Renewal*) to baptism;—but it is not difficult to perceive that the origin of this phraseology was from a figure natural, and, perhaps, excusable in the circumstances of the early Christians. The sacrifices and hazards in assuming a profession of faith in Jesus, rendered the real connection of the outward sign and the inward grace, a matter of very fair and reasonable presumption; and occasioned the terms which are properly expressive of the latter, to be applied to the former.—Neither was this application uniform *, though it extended itself very widely, and became the occasion of lamentable errors and superstitions in the declining ages of the church;—but we acknowledge not the fathers as our standard in either sentiments or expressions. If we except Clemens of Rome, Polycarp, Ignatius (whose epistles, *called* genuine, are much interpolated) and, to a remarkable degree, considering his time, Cyprian, they all exhibit a rapid and growing departure from the purity of scriptural truth, and the simplicity of apostolical language. Abundant evidence of this melancholy fact may be perceived, even by the unlearned reader, in perusing the late excellent Mr. Milner's Ecclesiastical History, vol. 1. and 2.

* See *Suicer's* admirable and useful work, *Thesaurus Ecclesiasticus*, upon the words; also Dr. Doddridge's Preface to his Sermons on Regeneration.

We return to his lordship of Lincoln. He lays stress upon the phrases, 'Born of water and of the Spirit; begotten again unto a lively hope; dead in sins, and quickened together with Christ; buried with Christ in baptism; born again, not of corruptible seed, but of incorruptible; saved by the washing of regeneration; baptism doth now save us, by the resurrection of Jesus Christ.' p. 84. It is well for the cause of truth that the bishop has thus presented these passages, as no attentive and impartial reader, who will consult the connection of each, can easily avoid being struck with the manifest perversion from their true meaning. Why, for example, did the bishop not quote 1 Pet. iii. 21, with the explication which the inspired writer himself subjoins? 'Baptism — not the putting away of the filth of the flesh, but the answer of a good conscience towards God.' Did he not feel that to have cited the passage fully, would have destroyed his argument? The conclusion, with regard to the state of his mind, is so awful, that we would gladly suppose that he acted under the force of blind prejudice, rather than from a wilful design to misrepresent. 'A man must be very criminal indeed,' said a late distinguished writer, who was a Calvinist, 'who can maintain what he, at the same time, believes to be ill-founded! There are very few, I hope, so much abandoned; — but there may be a great degree of guilt short of this:—for the disposition may be so vitiated by a wrong bias, that the most frivolous reasons shall appear to have the force of demonstration, when a favourite hypothesis is concerned; and arguments, in themselves the most perfectly conclusive,' shall appear to have no weight at all when urged against it.'

We do not, however, deny that in John iii. 5, and Titus iii. 5, there may be reference to the baptismal ordinance: but the allusion is to SIGNIFICANCY of the rite, and not merely to its eternal form. It was familiar with the Jewish nation to have the purifying influences of the Holy Spirit represented by the very expressive figure of *water, as the instrument of washing away defilement.* See Isaiah lii. 15; Ezek. xxxvi. 26; John vii. 38; also Grotius's note on John iii. 5. This circumstance furnishes the key to the obvious and rational interpretation of the expressions, from which the bishop and those whom he submits to follow, draw conclusions so injurious to the honour of divine revelation, and so dangerous to the everlasting interests of men.

The Fourth and longest Chapter is entitled, *Of Universal Redemption, Election, and Reprobation.* In this the author uses the utmost exertions to vilify and discredit the system which he calls Calvinism. We say, *which he calls Calvinism:* for, so far as we can make out the object of his vituperation by putting together the members of his scattered descriptions, we will venture to assure him that the archetype of those descriptions has no existence but in his own brain, or in the perverted imaginations of Arminians and Antinomians. Neither Calvin nor any reputable Calvinistic author could be adduced sanctioning the representations which the Bishop of Lincoln has thought proper to make. *E. g.* 'God, by an antecedent decree, had rendered [the fall] inevitable: That he gave a commandment to Adam, which by his original formation he was absolutely unable to obey: That he made the possession of paradise, and the continuance of his innocence and happiness, to depend upon a condition which it was physically impossible for him to fulfil: That God should, of his own good pleasure, without any respect to their conduct, irreversibly predestinate one part of mankind to eternal happiness, and the other part to everlasting misery: That a just and merciful God created some men for the purpose of being eternally miserable, without giving them the capacity of avoiding that misery.' p. 245—250.

From these specimens, our readers may form some idea of the controversial injustice, the ignorant and

vulgar misrepresentation, to which this writer has recourse. Argument is null, and all honourable and useful discussion is at an end, when such methods as these are resorted to. Had the writer affirmed that, *to his apprehension*, the propositions advanced appeared the unavoidable *result* of the Calvinistic doctrine of the divine decrees, all Calvinists would have admitted that he was acting fairly; and they would have been at issue with him on the legitimacy of his inferences;— but when he roundly asserts those positions to be Calvinism, against which he has the ample means of knowing that all well-informed Calvinists solemnly protest; and when he builds his opposition upon such allegations, he pays no trifling acknowledgment to the goodness of the cause which he assumes, and betrays, in no slight degree, the weakness of his own.

These stale calumnies have been often and long ago refuted by a variety of authors, both of the Church of England and of other reformed churches. We might particularly specify the Works of Charnock and of President Edwards, with the *Theologia Polemica* of Stapferus: works with which it is little to the literary or religious credit of a Protestant bishop to be unacquainted.

Weak and limited mortals have not, probably, in the present state, the materials for conceiving fully, and reconciling clearly, the origin and continuance of moral evil with the acknowledged perfections of the Deity, and the freedom of man as a moral agent with the sovereign dominion of God. But, if we have satisfactory evidence that these positions are TRUE, we may rest assured that there is no *real* contradiction between them; and that their apparent opposition, like the retrograde motions of the heavenly bodies, is only an *illusion of our own very imperfect and confined conceptions*. The same difficulties, or others equally great, and, as Calvinists suppose, *much greater*, lie upon the Arminian system. *A certain prescience* in the eternal mind, of the dispositions and actions of free agents, is as difficult to be conceived as a *certain determination* of them: yet the former is admitted by the bishop, while he loads the latter with studied opprobrium. The doctrine of divine prescience, however, severed from that of a *determinate counsel*, presents the gross incongruity of a futurition without reason,—a certain foreknowledge without any ground of certainty!

What, after all, is this Calvinistic doctrine of divine predestination which the bishop of Lincoln and some others have thought proper to exhibit in such dire and frightful colours? Is it any other than the doctrine which attributes to the Deity the CAUSALITY and EFFICIENCY of all the GOOD in the universe; while it ascribes all sin and evil to the freedom of human agency, under a confessedly inscrutable, but assuredly wise and righteous, permission from God? The true Calvinist is not insensible of the difficulties which attend his system; but he thinks its evidence greater and its difficulties fewer, than those of any other scheme. The knot which he cannot untie, he does not attempt presumptuously to cut; but leaves its solution to that adorable Power which, he is fully persuaded, 'is righteous in all its ways, and holy in all its works.'

The multiplicity of evidence from Scripture and reason in favour of this doctrine, the limits and the design of a Review would not permit us to sketch; but we recommend, as plain and popular works for stating the proofs of the doctrine, and for guarding it against misunderstanding and perversion, the Transatlantic divine, Cooper's Treatise on Predestination unto Life, and Mr. Scott's Sermon on Election and Final Perseverance. The latter gentleman is adding to the obligations which the Christian world already owes him, a professed defence of the doctrines of the Reformation against the book before us. We are glad that the bishop has excited so able a respondent; and we confidently expect from him a work distinguished by impartial sound discussion, and Christian candour.

Bishop Tomline is willing to sacrifice his reputation as a classical scholar, and submit to be a copyist of certain scribblers who never drank Ausonian springs, rather than forego an opportunity of abusing Calvinism. After an assumption of Calvin (which we may, in passing, observe that few of his followers will admit, *Iterum quære*, &c. Inst. III. xxiii. 7.) that great Divine goes on to say, *Decretum quidem horribile, fateor*: — this the bishop is pleased to translate, 'I confess that it is indeed a horrible decree,' p. 541. Could this writer really think that the English word *horrible* is a just translation of the Latin epithet? Calvin was an admirable scholar, and possessed a fine Latin style, which he had formed by the assiduous study of Cicero. Now all who are acquainted with the elegancies of the Roman tongue are aware that *horreo*, and its derivatives *horrendus*, *horribilis*, &c. are not necessarily nor principally used in a bad sense,—but to denote the quality of *solemn*, *venerable*, or *awful*. So Virgil paints the ancient palace of the amiable and friendly Latinus, *Horrendum silvis et religione parentum*. Æn. vii. 161. — Cicero expresses the agreeable sensations which a man of taste feels in surveying very ancient works of art, by saying, *Illo ipso horrido, obsoletoque teneamur*. De Or. iii. He makes Antony, describing the lofty and dignified eloquence of Crassus, say, *Horrere soleo*. ibid. ii. — We should be ashamed of a Calvinist who should adopt such low and unjust methods of opposing Socinians or Arminians.

To such, however, as pay regard to the persons who believe, as well as to the evidences of the thing believed, we recommend the consideration of the words recorded as a part of his solemn confession, by one of the noblest and most penetrating minds that ever adorned human nature, — the champion of reason who broke the spell of ancient prejudices and fond hypotheses, the father and founder of true philosophy, the illustrious Lord Bacon: — 'God,' says he, 'made way unto the dispensation of his most holy and secret will, whereby some of his creatures might stand and keep their state, others might possibly fall and be restored, and others might fall and not be restored to their estate, but yet remain in being, though under wrath and corruption; all with respect to the Mediator, which is the great mystery and perfect centre of all God's ways with his creatures, and unto which all his other works do but serve and refer. He chose, according to his good pleasure, man to be that creature, to whose nature the Person of the eternal Son of God should be united: and, amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the riches of his glory.' Bacon's Works, folio, vol. ii. p. 21.

Few instances of hardihood can be more extraordinary than the Bishop's resolute denial that the public formularies of the Church of England are Calvinistic! — Either he must be ignorant of facts to an astonishing degree, or a heavy charge of another kind must lie upon him. It is a fact, proved by the most legitimate and incontrovertible documents, that Calvin was publicly reverenced and honoured by the Reformers and Fathers of the English Church; that his advice was requested, and marked deference paid to his judgment in various points of the constitutions and offices of our church; and that Calvinism continued to be the general profession of our bishops and dignitaries till the unworthy politics of James I. prepared the way for the successful artifices, and the cruel persecutions of Laud and his faction, in the unhappy reign of Charles. Amongst a profusion of other evidence, noon-day proofs exist in the proceedings of the University of Cambridge (A. D. 1595) on the *Concio ad Clerum* of Barrett, who impugned the doctrines of Election, and the Perseverance of Believers in Holiness to Salvation, and who afterwards became a Papist; and in the *Lambeth Articles*, drawn up by Drs. Whitaker and Tyndal, at the pro-

curation of Archbishop Whitgift, and then promulgated by his Grace, in conjunction with other bishops, as a *declaration* or *explication* of 'the doctrine professed in the Church of England, and already ESTABLISHED BY THE LAWS OF THE LAND.' The first two of those articles may suffice as a specimen of the whole. We must, however, observe, that in several of the articles expressions occur which, we apprehend, Calvinists in general would scruple to use, as unguarded and liable to misconception:—

Art. I. 'That God from eternity has predestinated some persons to life, and reprobated others to death.'

Art. II. 'The moving or efficient cause of predestination to life is not foreseen faith or good works, or any other commendable quality in the persons predestinated, but the good-will and pleasure of God.'

The pretended proofs which the Bishop of Lincoln brings of the Anti-Calvinism of the Church of England, are passages from the Liturgy and Homilies, the sentiments of which *every consistent and intelligent Calvinist would readily and cordially admit!* We could adduce passages of the same import, and very similar in phraseology, from the writings of the great Reformer himself;—but what wonderful achievements may not be expected from an episcopal knight errant of valour, so rare and chivalrous as to inspire him to say of the 17th Art. that 'Calvinistic doctrines of election and reprobation are not only *not maintained in this article*, but that they are *disclaimed and condemned in the strongest terms!*'

To the bishop's long chapter of quotations from the Fathers, we reply, That many of the passages are not at all opposed to, or inconsistent with, the tenets of Calvinism; that, as Bible Protestants, we rest our belief, not upon the dictates of writers who, however good and sincere, exhibit in general a very obscure and deficient view of Christianity,—but upon the lively oracles of eternal truth in the HOLY SCRIPTURES.

LITERARY NOTICES.

A sixth volume of Mr. Burder's Village Sermons will be published early in January.

A third volume of Bishop Horsley's Sermons will appear in a few days. Also, A Selection by Mr. L. Murray, from Bishop Horne's Commentary on the Psalms.

A new volume of Sermons by the late Mr. Gunn, with his Life and Letters, is proposed to be published, by the Rev. I. Saunders.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Lectures on the Pastoral Character. By the late G. Campbell, D.D. 8vo, 7s.

An Exposition of Daniel, &c. By the late Rev. M. F. Roos, A. M. Translated from the German, by Eb. Henderson. 8vo, 7s.

Maundrell's Journey to Aleppo, Clayton's to Mount Sinai, and Pitt's Account of the Mahometans. New edit. 8vo, with eight plates, 10s.

Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion. By Ol. Gregory, LL. D. Two vols. 8vo, 14s.

The Life of Christ, an Heroic Poem, in Ten Books. By the late Rev. S. Wesley, M. A. 2 vols. 24mo, with many cuts, 8s. boards.

Dr. Ridgley's Body of Divinity, Vol. I, of a new edit. in 8vo, 9s.

Memoirs of the late Rev. G. Whitefield, A. M. By the Rev. J. Gillies, D.D. Improved Edit. with Additions, Portrait, &c. 8vo. 9s.

A Hebrew and English Lexicon, with a Compendious Grammar. By the Rev. W. H. Barker, A B. New Edition, 8vo, 10s. 6d.

The Minister's Request. A Discourse delivered at the Settlement of the Rev. H. F. Burder, as Assistant Preacher to the Rev. S. Palmer. By Wm. Jay. 1s.

Jonah's Deliverance and Gratitude; a Sermon. By J. Clunie, M. A. on the Anniversary of his Shipwreck. 1s.

RELIGIOUS INTELLIGENCE.

PUBLIC CALAMITIES,

AND

EXTRAORDINARY OCCURRENCES

in various Parts of the World.

The Roman States were again visited, in April last, by locusts, which devastated the country for many leagues. 6000 men were employed by government for many weeks in extirpating these insects by means of fire and nets, and burying them in deep pits.

A dreadful fire happened at *Konigsberg*, June 14, by which 144 houses and 134 warehouses were consumed. The property lost is said to amount to two millions sterling; more than 500 families are deprived of their homes, and thrown upon the world.

Several fires have lately devastated different parts of *Constantinople*, supposed to have been occasioned by political incendiaries.

At *Bauken*, in Lusatia, after a long continuance of hot weather, a fire broke out July 23, which in two hours laid 125 houses in ashes. So rapid and raging were the flames, that several people lost their lives in attempting to save their effects.

On the 1st of August a fire broke out in the town of *Premnitz*, in the Circle of Saatz, which spread with so much fury, that in six hours 314 (out of 368) houses fell a prey to the flames. Nine persons were killed, and many others severely hurt.

July 29. A terrible fire broke out at *Saalfeldt*, near Salzburg, in Germany, by which, of the 121 houses which formed the town, 108 were reduced to ashes.

A society of incendiaries, it is said, have been detected at *Berlin*, whose system was to ravage during the conflagrations which they occasioned.

August 20. At *Osterhosen*, a fire broke out about 10 *a. m.* A strong wind at east propagated the flames so rapidly, that in the space of half an hour 56 houses were destroyed.

The heat has been excessive at several places. — At *Konigsberg*, August 12, the thermometer was at 122 in the sun. It was impossible to remain out of doors exposed to the burning beams of the sun.

At *Warsaw*, the heat in July was excessive; on the 19th the thermometer of Reaumur was 28°. The heat has not been so great there for 30 years. The harvest commenced a month before the usual time; but the grain is not prime.

At *Augsburgh*, July 31, the thermometer, in the shade, but in a southern aspect, rose to 99½ (Fahrenheit.)

At *New York* the heat in July was greater than has ever been remembered. Between 30 and 40 persons have died suddenly in that city, in the course of four or five days, in consequence of drinking cold water while they were hot.

At *Petersburgh* and at *Riga* the heat has been more oppressive than ever before in the memory of man. The thermometer (Reaumur's) was on June 29, 28 degrees, in the shade.

At *Dresden*, the heat, especially on the 16th of July, was extreme. During the manœuvres of the troops, between Pilnitz and Dresden, many soldiers were deprived of all sense and motion, and others were left dead on the spot.

During the hot season *Prussia* has suffered much by a number of woods taking fire; one, on the estate of *Saabraken*, where nearly three fourths of the large underwoods were destroyed.

A forest near *Inspruck* took fire; the conflagration lasted four days; all endeavours to stop its progress were fruitless.

The city of *Wreden*, in the department of La Lippa, is wholly destroyed, with the exception of 14 houses. Unfortunately, the day before the fire, the water of the

foss had been let out, for the purpose of cleansing it, it was therefore impossible to stop the flames.

August 30. Some furze, in the neighbourhood of *Lisbon* took fire, in consequence of the extreme heat of the weather: the conflagration extended four square miles, and consumed 27 houses.

Near *Wilna*, in Poland, the summer has been so hot that the corn was almost burnt up. For more than six weeks there was not a drop of rain. The barley, oats, buckwheat, and millet are parched; the grass is withered in the meadows; the water in the ponds and streams exhausted; the leaves on the trees are withered; and there have been frequent conflagrations in the woods. The lightning has laid several villages in ashes. Contagious disorders are prevalent both among men and cattle. — Public prayers, &c. have been ordered for rain.

At a village in *Upper Silesia*, the inhabitants took it in their heads that the excessive drought was a judgment on the women for working in Ember-week. As an expiation for this offence, the females were obliged to dip themselves in an adjacent pond, in the presence of a great number of people. Three old women who declined this ceremony, have ever since been considered as witches.

An attempt has been made, five several times, to set fire to *Passau*. Government has given orders to detect, if possible, that horrid band of incendiaries who are suspected to have occasioned several destructive fires.

The damage done to agriculture by the hail which fell June 22 and 30, in the environs of *Schorndoff*, is, by an official valuation, found to amount to 219,249 florins.

On the 14th of June the summit of the *Forches*, a mountain near Villeneuve, in the neighbourhood of the Lake of Geneva, suddenly gave way and fell. The concussion was so loud that the report was heard at the distance of eight miles. The ruins occupy the space of a mile and a quarter, including a part of the town of *Villeneuve*. Happily, some threatening appearances of large fissures in the mountain, observed during two preceding weeks, warned the inhabitants of their danger.

At *Vevay* and *Noville*, this *avalanche* had all the effects of an earthquake, the houses being rocked, the earthenware broken, and the furniture displaced.

A smart shock of an earthquake was felt at *Calcutta* on the 1st of February. The motion lasted about half a minute. Immediately before and after the motion, a rumbling noise was heard; and at the end of the shock, a loud report, like the noise of a gun.

At *Midnapore* the same earthquake occurred, at nearly the same time. It lasted almost a minute, and was very severe, shaking the doors and windows of the bungaloes with great violence.

A volcano was observed in the sea, near the island of *St. Michael*, on the 14th of June last, which gradually increased, and emitted from under the water vast quantities of large stones, cinders, ashes, accompanied by severe shocks. At length, the crater, from whence the fire, &c. issued, appeared above water, and land arose; which has formed a new island, of about three miles in circumference, and which is now called *Sabrina*, from his Majesty's ship of that name, which was cruizing off the Azores, whose crew discovered the phænomenon; some of whom have visited the new island. They found it very steep, and the ground so hot, that they were soon obliged to return. In the middle is a large basin full of boiling hot water, from which a stream runs into the sea.

On the 8th of last June an earthquake was felt at *Cape Town* (Cape of Good Hope). Several houses were much cracked from a vibrating motion; which, it was affirmed by several witnesses, was perfectly visible. Several urns and monuments were thrown down; and the effects were generally of the same

nature and extent as those of the earthquake there in Dec. 1809.

Our serious readers will doubtless make their own reflections on these phænomena. We perceive our dependence on the great Ruler of the world, in whose hand is our breath, and all our ways. The elements, the seasons, the heat and cold, the rain and the hail, lightning and earthquake, are all under his controul, and may be rendered dreadful instruments of his anger, when he arises to correct the children of men. Let it be our great concern to know Christ the glorious Saviour, and to be found in him; to be in a state of reconciliation to the Supreme; and then we have nothing to fear. At all events, in all disasters, 'It shall be well with the righteous.'

Provincial Intelligence.

TRIAL OF MR. KENT.

[*Concluded from p* 482.]

Mr. Gleed. — May it please your Lordship, — and you Gentlemen of the Jury, — The question which you are now to try, appears to me to be one of the greatest importance; not from any difficulty in the construction of the Act of Parliament, — not from any fear that I can entertain of the result of your verdict, — but it arises from the unprincipled boldness of the attempt which is now made, to enforce the provisions of a statute grown almost obsolete by the general consent of mankind (though still disgracing the leaves of our Statute-book); and, to apply the words of it, by construction and inference, to solemn acts of religious exercise not within its contemplation. — I may also add, that the consequences of your verdict will be felt throughout the empire. It will not affect any particular sect or body of Christians, — either Calvinists, or Wesleyan Methodists, or Protestant Dissenters, or Churchmen; but every man, of every persuasion, who calls himself a Christian, and dares to act as one; — every man who, in the presence of his family, his neighbours, and his friends, humbly offers himself to God in social prayer.

The real question is this: — 'Whether any subject of this realm can offer up an extempore prayer to the Almighty, — or any prayer not included in the Book of Common Prayer, — in the presence of five of his fellow-subjects, without incurring a penalty of £20?

[*The nature of the Appeal was then stated, and the* Conviction *before the Magistrates, on which it was grounded; as also the words of the Act, which we inserted in our Magazine for August, p.* 304.]

The material question for our consideration is, What was meant by the words *to preach or teach*, and to what description of persons the words *to teach* and *to preach* were applicable?

In the year 1662, the Bill of Uniformity passed; which Bill required the unqualified assent of all persons, to one form of public prayers, the administration of the sacraments, and other rites of the Church of England. It may appear to you, and so it appeared to those who lived afterwards, extremely strange that ever a Bill of this description could have passed, which was to restrain the consciences of men, and to say what they shall not, or what they shall profess, and believe, and preach; but so it was; and I will tell you what was the consequence of that Act so passing: — It was this: That immediately on the passing of the Act, two thousand beneficed clergymen, finding that they could not yield to the Bill of Uniformity, which imposed such restrictions upon their consciences, gave up their benefices. — Two thousand of the clergy in one day relinquished their cures; and, to the astonishment of the Court, sacrificed their prospects and preferments in life to their religious scruples. The Court was amazed and confounded at such an event; and it has continued a subject of astonishment and praise from that period to the present.

The Conventicle Act, upon which this Information is founded, passed in the year 1670. In that year there were at least two thousand

persons, and a great many others, who had relinquished their preferments; therefore the words to *teach* and to *preach*, were a designation of a particular description of persons, who were considered as entitled to act in the great office of minister. This conclusion is still more evident from the following words:—'That if the said preacher or teacher, so convicted, be a stranger, and his name and habitation not known, or is fled, &c. the said justices are empowered to levy the same upon the goods and chattels of any such persons who shall be present at the same conventicle.' This evidently shews that at the time of this Act passing, it meant to designate a particular man; a person invested with the sacred office of a preacher, or a teacher, superintending over the interests of a congregation.

Gentlemen, This explanation will appear still more conclusive, by considering the words of the 1st William and Mary, cap. 18, sect. 8. As it has been already stated to you, the legislature of this country began to be ashamed of ever publishing so intolerant a law; and, therefore, as the statute of Charles was passed for the purpose of imposing penalties, the statute of William and Mary was passed for the purpose of exempting their Majesties' Protestant subjects from them. The heads of the 8th section are as follow:—That no person dissenting from the Church of England, in holy orders,' &c. 'nor any preacher or teacher' *of any Congregation* of Dissenting Protestants, who shall make and subscribe, &c. and take the oaths, &c. shall be liable to the penalties of the 22d Charles II. for or by reason of such persons *preaching* at any meeting for the exercise of religion.

The Conventicle Act, and the Toleration Act, therefore, never intended to punish, or exempt from punishment, those persons who met in social prayer, or who read and explained the holy Scriptures; but a well-known description of persons superintending the interests of a congregation dissenting from the Church of England, in holy orders, &c.

The Appellant, therefore, Wm. Kent, not being a preacher or a teacher of a congregation, cannot be subject to the penalty inflicted on him. But in what sense *does my learned friend* use the words Teacher or Preacher? Does he use them as synonimous terms, or as distinct terms, because the words of the Act are 'teacher *or* preacher.'—If they are distinct terms, then there is a penalty inflicted on every person who is a *teacher*; and there is a distinct penalty inflicted on every person who is a *preacher*; and it is one of the rules of law, that where a particular offence is charged, it must be stated accurately. You are not to state that a man committed one offence, *or* another offence,—for in that case, the conclusion drawn from the evidence would be uncertain, and the judgment erroneous. The information must be supported by the evidence, and the judgment must be supported by both;—but it appears from this record, that the evidence is at variance with the information, the conclusion therefore is uncertain, and the judgment therefore erroneous, and must be corrected by your verdict on this appeal.

The true construction of the Act is this:—If any five persons, or more, assemble together, under pretence of an exercise of religion, in other manner than according to the Liturgy and practice of the Church of England, such assembly shall be denominated a Conventicle: then if any person, being a preacher or teacher of a congregation, and who has not complied with the provisions of the Toleration Act, shall take upon himself to preach or teach in such Conventicle, he shall forfeit the sum of £20.

We will now proceed to examine the evidence on this record;—'And thereupon Lawrence Belcher and Margaret Partridge, two credible witnesses, did depose and say, That on Sunday, Oct. 21, 1810, they heard the said William Kent teach and pray in a certain meeting, or conventicle, where above five per-

sons were present.' Without intending offence to any one, I take upon myself to assert, that this evidence is incredible. I assert that it could not be the evidence submitted to the magistrate. No two persons ever related the same facts, word for word the same, it is quite impossible they could have delivered their testimony in the language here returned. The evidence is a repetition of the information, with this exception, that it substitutes the word '*pray*' for '*to preach*.' The information is, '*That he did teach or preach*;' the evidence is, '*That he did teach and pray*.' The witnesses should have sworn to facts, not to the law; which facts should have been specifically set forth, in order that the court might judge whether they constituted an offence within the act of parliament. The evidence only amounts to this: That the Defendant is guilty. But guilty of what? — of *Praying!*

Now, Gentlemen, suffer me to ask you, what evidence the reverend informer has produced before you to-day in support of his charge. The charge is, that the appellant did preach or teach. The evidence is, that the appellant was in the act of prayer. What is prayer? It is not preaching, it is not teaching: though the prayers of some good men, are more apt to express the mind of God to the people, than the petitions of the people to God. Preaching or teaching, is communication of knowledge or information by man to his fellow-creatures. Prayer is a blessed communion with God himself; a fellowship with the Father, through faith in his Son. The act of prayer is, when a man commits himself to God, either in petition, in confession, or in praise. The nature of the charge is, that he preached, or that he taught; — what say the witnesses? Have you any evidence of that fact? The first witness, as evidence of his teaching or preaching, says, 'He said he cared for neither man or Devil.' That is the evidence. Is that teaching? Is it preaching? I need not argue this point; — but this is the miserable evidence on which you are to sanction the judgment of a justice out of court, and confirm a conviction which is to inflict the penalty of £20.

But what says the second witness? 'When I came into the room, I saw this man in the act of kneeling. I went round, and had no longer an opportunity of seeing him: from something coming between us, I had no opportunity of judging of his act.' Yet you, upon this evidence, are called upon, on your oaths, to pronounce that he, because he was kneeling, was either teaching or preaching. Before a man can be convicted of an offence, the evidence in support of it ought to be clear, and not to depend on inference; and yet this witness, being called to prove that the appellant either taught or preached, What says she? In the succesion of many sentences, she heard two words, the one was 'Damn,' and the other was 'Curiosity:—which words cannot be explained without the context. From the word 'damn' alone, or the word 'curiosity' alone, are you to say that he was there as a teacher and a preacher within the description of this act?

Gentlemen, when this evidence is examined, it is too ridiculous for observation; and I am sorry to say that any man, more particularly one who, from his sacred office, must be in the constant habit of exhorting his family and his congregation to prayer, should by this information and evidence, be ringing the alarm bell from one extremity of the empire to the other; — but I rely on your sounder judgment to correct the sentence of this record, because I know that you cannot upon this evidence convict the defendant of preaching or teaching.

But the evidence is, That he prayed contrary to the manner prescribed by the Act of Parliament, or the Liturgy. Does my friend mean to argue, that no man can offer himself to Heaven unless he has a prayer-book in his pocket? or address the Deity in other language than that prayer-book points out to him? What! will my learned friend say, that if I was attending

the bed of my dying friend, *without a prayer-book* in my pocket, and was offering up my prayers and intercessions for him, by his particular request, when he was leaving this world for another, I should subject myself to the penalty of £20. because my dying friend asked me to join with him in prayer to God? and yet, that is the dilemma to which he is reduced, if you cannot address God in any language but that of the Common Prayer-book! Good God! is it to be endured, that, if in the company of your family, your friends, your children, your relations, or others most dear to you, you should in health or in sickness, in prosperity or in misfortune, in company with them, offer up any praise or thanksgiving to God, praising him for mercies received, or evils averted, — that you immediately subject yourself to the penalty of this Act? — that you are to close your mouth in silence and solitude, — and that you are to be forced to separate yourself at once from your Saviour and your God?

Gentlemen, I really ought to apologize to you and to the Court for the length of time I have occupied. The importance of the question must be my apology; — I do not stand here as the advocate of any one man, belonging to any one sect,—but I stand here as the advocate of the people of England. I stand here as your advocate, sitting there as jurymen during the discussion of this cause, and for your children after you.

This wicked attempt has for its object the separation, by legal penalties, of all social intercourse between man and his Maker, all prayers of intercession between man and his Redeemer, all blessed communion between man and his Saviour and his God.

Gentlemen, I will only repeat to you, that the crime as specified in the Act, must be proved by evidence; the party is not comprehended in the letter of the Act of Parliament; and there is no evidence to bring him within the spirit of it. You cannot form but one conclusion, — you can form no other result from the evidence, but the verdict of *Not Guilty*.

[Want of room obliges us to omit the summing up by the Earl of Radnor. We can only insert the conclusion of it:—]

We come now, gentlemen, to the point which appears to me to be the gist of the whole business, and upon which I am extremely unable to give you such advice as I should wish to offer to a jury, that is the construction of the words 'teach' or 'preach.' — *This impression upon my mind is, that if a man reads in the midst of a congregation an address to the Supreme Being, which they repeat fully in their minds and in their hearts, to which they say Amen, it is impossible in my mind to conceive that that man does not teach that congregation.*

The Jury then consulted together for about a quarter of an hour.

Bailiff.—The Jury say they have made up their minds as to the verdict; but that the Foreman refuses to give it.

Earl of Radnor. — They cannot have agreed if the Foreman refuses to give it. In that case they may withdraw, if they wish it. Have you agreed with your fellows.

Foreman of the Jury.—Yes.

Earl of Radnor.—Then why will not you give the verdict?—Ask the jury in the regular way, whether they have agreed.

Mr. Budd (Clerk of the Peace). —Gentlemen of the Jury,—Are you agreed in your verdict?

Foreman of the Jury.—Yes.

Mr. Budd. — Is the defendant guilty, or not guilty?

Foreman of the Jury.—Guilty of Teaching or Preaching *.

Mr. Gleed.—You will record the verdict.

Earl of Radnor.—Do you do any thing upon this?

Mr. Gleed.—Yes; I must trouble your Lordship.—My Lord, the Jury having returned this verdict, it certainly is no part of my duty or in-

* This *special* verdict reminds us of another still more curious, in the reign of Charles II. when the jury, who were trying some Quakers, would bring in no other verdict than 'Guilty of speaking in Gracechurch Street.'

clination to controvert it; but it now, in point of form, becomes my duty to address the Court, and to say, that the Court can pass no judgment upon this record. There are two modes in which I will argue it: the first is, that the verdict, as it is recorded by the jury, is no verdict at all; because it is in the language of the information, that he did either Teach or Preach.

Earl of Radnor.—That is not the verdict.

Mr. Gleed.—Yes; it is so recorded, as it is given.

Mr. Budd. — Guilty of Teaching or Preaching.

Earl of Radnor. — If they have not given the verdict of Guilty, or Not Guilty, I shall send them out again. I suppose, gentlemen, you mean to find the defendant guilty?

Foreman of the Jury. — Yes.

Mr. Gleed. — It was a special verdict, entered in the words of the jury.

Earl of Radnor. — The Clerk of the Peace will scratch it out, and ask them again.

Mr. Budd. — Foreman, you will attend to what I am going to say to you. Is the defendant guilty, or not guilty?

Foreman of the Jury. — *Guilty, I suppose.* — *Guilty of Teaching* or *Preaching.*

Earl of Radnor. — If you are not agreed, you must go out again.

A Juryman. — We are agreed: — we say Guilty.

Earl of Radnor. — We must receive it from the Foreman; he does not say those words.

Foreman of the Jury.—*Guilty.*

Mr. Gleed then made several objections of a *legal* nature, in order to shew that the proceedings had been *informal* and *incorrect*; the matter was therefore removed by *Certiorari* to the Court of King's Bench.

In Hilary Term, an application was made by Messrs. Gurney and Gleed, to the Court of King's Bench, for a *Certiorari* to remove the Proceedings, *in order that the same might be quashed*; and which was granted by the Court; and in the Easter Term following, the Rule WAS MADE ABSOLUTE WITHOUT OPPOSITION. The Conviction and Judgment of the Court of Quarter Sessions, therefore, were quashed; and the penalty of *Twenty Pounds* has been since returned by the Convicting Magistrate to the Defendant.

Leeds Religious Tract Society. — From the Seventh Annual Report of this Society, it appears that they have lately received considerable accessions, both to the List of their Subscribers and to their Friends. During the last year they have dispersed nearly 40,000 Tracts, which they have reason to believe have been extensively useful. — This is considered as an Auxiliary Society, connected with the parent institution in London, from which they purchased, in the last year, Tracts to the amount of 62*l.* 3*s.* 8*d.*

The London Tract Society, we find, are in the practice of issuing large quantities of Tracts for gratuitous distribution in the Army and Navy, to Prisoners of War, to Hospitals; and are at great expence in the the Translation of Tracts, &c. &c. and in consideration of which the Leeds Auxiliary Society have very commendably voted 20*l.* to the Parent Society; and we shall rejoice to hear of the formation of similar associations in all the populous towns in the united kingdom.

ORDINATIONS, &c.

April 24, The Rev. G. Scott was ordained over the Independent Church of Christ in East Street, Greenwich. Mr. J. Clayton, jun. began the service with reading and prayer; Mr. Barker introduced the business of the day by asking the usual questions, and receiving the confession of faith; Mr. J. Townsend offered up the ordination prayer, with imposition of hands. The charge was delivered by Mr. Clayton, senior; Dr. Winter preached to the people; and Mr. G. Ford concluded with prayer. Various ministers in the neighbourhood were present; among whom the most pleasing harmony prevailed; and the interests of religion in that place possess increasing importance, being very near a Romish chapel.

June 12, The Rev. J. Musgut, late of Hackney Academy, was ordained over the Church at Ravenstonedale, near Brough, Westmoreland. Mr. Carnson, of Cotherstone, opened the services of the day by prayer and reading; Mr. Norris, jun. of Alston, delivered the introductory discourse;

Mr. Jackson, of Green Hammerton, near York, offered up the ordination prayer, and gave the charge to the minister, from Col. iv. 17; and Mr. Norris, sen. of Ellenthorpe, near Borough Bridge, preached to the people from 1 Cor. xv. 58. — The congregation has considerably increased of late.

July 4, The Rev. W. George was ordained to the Pastoral Office of the Congregational Church at New Bethel, county of Monmouth. Mr. R. Davies, of Newport, preached, the preceding evening, from Psm. lv. 6; and Mr W. Hughes, of Dynasmawddy, from Psm. lxxxix. 15. —The morning of the ordination, the service was introduced by Mr. J. Williams, of the Tabernacle. An Introductory discourse was delivered by Mr. E. Jones; the questions asked, the confession of faith received, and the ordination prayer offered up, by R. Davies, of Newport. — Mr. G. Hughes, of White Cross, gave the charge to the Minister, from 2 Tim. ii. 15. —The Church was addressed by Mr. E. Jones, from Heb. xiii. 7.

July 5, was opened at Oxted, in Surry, a small neat Chapel, erected by the Surry Mission Society, when three sermons were preached; that in the morning by Mr. Jackson, of Stockwell, from Isaiah lvi. 7, last clause; in the afternoon by Mr. Elvey, of Wandsworth, from Psm. lxxxix. 15; in the evening by Mr. Hughes, of Battersea, from Rev. iii. 20. — Messrs. Bowden of Tooting, Stanger of Bessel's Green, Kent of Croydon, and Hogg of Ryegate, engaged in the devotional parts of the service. — The attention was truly serious and encouraging.

July 10. At a respectable Meeting of Protestant Dissenters at the Kent Association, held at Sheerness, John Parnell, Esq. in the chair, a number of resolutions were agreed to, expressing in strong terms their sense of the dangerous Tendency of Lord Sidmouth's late Bill, as tending to sap the foundation of religious liberty; also their gratitude to God and to those Societies who remarkably exerted themselves in its opposition.

July 16, The Rev. E. Fall, late Student of the Bristol Academy, was ordained over the Particular Baptist Church, Rugby, Warwickshire. Mr. T. Blundel, of Northampton, read and prayed. Mr. Franklin, of Coventry, delivered the introductory address, &c. and offered up the ordination prayer. Mr. R. Hall, of Leicester, gave the charge, from 2 Tim. iv. 1, 2; Mr. Norman, of Braunstone, preached to the people, from 2 Thess. v. 12, 13; Mr. Aston, of Buckingham, concluded this solemn and interesting service.

Aug. 8. A Meeting was held at the Star Inn, Lewis, T. R. Kemp, Esq. in the Chair, when an Auxiliary Bible Society was formed for the County of Sussex, under the patronage of many of the nobility and gentry in the neighbourhood. — Secretaries, the Rev. J. Serjeant, H. Palmer, J. Capper, Mess. W. Martin and J. Glaisyer.

Aug. 29, The Rev T. Luke was ordained Pastor of the Church at the Tabernacle, Haverfordwest. Mr. Harries, of Pembroke, introduced the service with prayer and reading. Mr. Stone then stated the nature of a Gospel Church, asked the questions, and received the confession of faith. Mr. Griffiths, of Glandowr, prayed the ordination prayer; Mr. Warlow, of Milford, delivered the charge, from 2 Tim. ii. 15; Mr. Philips, of Clapham, preached to the people, from Phil. i. 27; and Mr Davies, of Haverfordwest, concluded with prayer.

Sept. 4. The Annual Meeting of the Somersetshire Ministers was held at Taunton. Mr. Besly, of Ilminster, began in the morning; Mr. Cope, of South Molton, prayed before the sermon, which was preached by Mr. Gardiner, of Barnstaple, from 1 Pet. ii. 5; and Mr. Magor, of Glastonbury, concluded. In the afternoon Mr. Griffiths, of South Petherton, preached from Gal. vi. 14; and prayer was offered up by Mr. Toms, of Chard, and Mr. Mountford, of Milverton. The evening service was begun by Mr. Lane, of Wells; the sermon was preached by Mr. Jay, from 1 Chron. xxix. 30; and Mr. Thomas, of Bruton, concluded. The next day the ministers met, as is usual, at Melverton, about seven miles from Taunton. The service in the morning was begun by Mr. Buck, of Wilviscomb; Mr. Tozer, of Taunton, prayed before the sermon; Mr. Jay, preached from 2 Cor. vi. 1; and Mr, Herdsman, of South Petherton, concluded. In the afternoon Mr. Besly, prayed; Mr. Winton, of Chard, preached from Matt. iii. 12; and Mr. Tozer concluded.

Sept. 5. The Rev. John Allason was ordained Pastor over the Society of Protestant Dissenters, at the New Chapel, Lowrow, Swaledale, in Yorkshire. Mr. Prattman, of Barnard-Castle, commenced the service of the day in the usual manner, delivered an

introductory discourse from Acts xiv. 23; and asked the questions, &c.; Mr. C. Whitfield, of Hamsterly, engaged in the ordination prayer, with imposition of hands, and gave the charge from John xii. 26; Mr. A. Carnson, of Cotherstone, prayed; Mr. G. Cook, of Reeth, addressed the people from Rom. xv. 30; and E. Stillman, of Kelld, concluded.—This interest is considered as one of the most ancient among the Dissenters in the north of England, and was founded by the pious Philip Lord Wharton, lord of this and neighbouring manors. His lordship having been instrumental in adding to the population of this Dale, by the introduction of a great number of poor and ignorant people who were employed in the lead-mines; — and there being no place of worship within six miles, he fitted up a chapel, which was occasionally supplied by his lordship's chaplains; and afterwards more statedly by some of the ejected ministers. About the year 1690 he gave Smarbar Hall Chapel, situated in the centre of a populous neighbourhood; — and although it had been enlarged and repaired at different times, yet was become so ruinous and really dangerous to the crowds which of late resorted to it, that a new place became absolutely necessary; and the present one was erected in 1809, which will accommodate about 500 persons. The congregation was reduced to the lowest state, and the place shut up during half the year; when the present minister was invited in 1806, from Uppingham, in Rutland, to become Assistant to the late minister. The new chapel is well attended in the summer season; but we are sorry to add, that, in consequence of the great poverty of the people a considerable debt remains upon the place.—The ministers who have successively laboured here, were the Rev. J. Holland, who removed; J. Taylor died here; J. Burgess removed; T. Gardner died here, having laboured in the Lord's work upwards of 50 years; J. Benn, his son-in-law, died here; A. Meanly removed; D. Simpson died 1808.—Lord Wharton, by a deed dated July 12, 1692, appropriated an estate near York, as a perpetual fund, for purchase of 1050 Bibles, with other religious books, yearly, to be given to the poor children of certain parishes where he had property.

Sept. 11. The Independent Meeting-house at St. Ives, Huntingdonshire, which has been rebuilt, was opened for public worship. In the forenoon two discourses were delivered, one by the Rev. S. Palmer, of Hackney, from Exod. xx. 24; and another by the Rev. S. Hillyard, of Bedford, from Numb. x. 29. In the evening a sermon was preached by the Rev. W. Harris, of Cambridge, from Isaiah lvi. 7. The devotional services were conducted by Messrs. G. Crisp, Arrow, Hillyard, Brown, and Harris.

Sept. 12. Mr. G. Brooks, from Hoxton Academy, was ordained pastor over the church of Christ at Leyburn, in Yorkshire. Mr. Kelso, of Dent, began by reading and prayer; Mr. Norris, of Morton le-Moor, asked the questions, &c.; Mr. Neal, of Thirsk, prayed the ordination prayer; the charge was given by Mr. Norris, from John xxi. 15—17; Mr. Stillman, of Kield, preached to the people from Jude 21; and Mr. Terry, of Bedall, concluded these interesting services with prayer.

We are informed that, by the exertions of Christian friends in Liverpool, there is a pleasing prospect that the gospel will be statedly preached in Ormskirk, a market-town 13 miles north of Liverpool. Several attempts were formerly made, but without success. On the Lord's Day, Sept. 29, a large and commodious room was opened by Mr. Charrier, who preached three sermons on the occasion, from Jer. vi. 16; Acts x. 43, 44; Matt. xvi. 26. In the evening the place was crowded; and the behaviour of the people during each of the services was exemplary and encouraging.

Oct. 1. The associated churches and ministers of Cornwall held their Half-yearly meeting at St. Agnes, when M. Foxhall, of Penzance, preached in the morning, from 1 Cor. xi. 24; Mr. Smith, of Forvey, in the afternoon, from 2 Cor. ix. 15; and Mr. M'All, of St. Ives, in the evening, from Matt. xiii. 16, 17. The Lord's Supper was administered by Mr. Beaver, of St. Mawes. The accounts received from several churches afforded great cause of thankfulness. It was resolved to endeavour to procure another Itinerant, to labour in connection with Mr. Douglas, who is actively employed in that branch of useful service. Mr. M'All was desired to write to such persons as may be likely to recommend a suitable preacher. The next association to be held at Bodmin.

Oct. 2, an enlarged and nearly new Independent Meeting was opened at Broadway, in Worcestershire. Mr. E. Smith, of Blockley, began the services of the day by reading and prayer; Mr. E. Gray, of Chipping Norton,

preached from Eph. i. 10; Mr. Brewer, of Birmingham preached from 1 Cor. i. 21, and concluded in prayer. The congregation re-assembled the same evening, when Mr. Matheson, of Evesham, engaged in prayer; the Rev. J. Brewer, preached from Heb. ii. 3; Mr. J. Mann, of Morton in Marsh, concluded. It is about 14 years since the gospel was first preached at Broadway. For some time there was great opposition; but hearers have gradually increased for some years, so as to render the erection of the above building necessary. The population of Broadway consists of more than 1300 souls. There are six villages within two miles of it. There seems a general disposition to hear; and the prospect is truly encouraging. The present place of worship will contain nearly 300 hearers, whereby has been incurred a debt of 31*l.* which the people are unable to discharge.

The Monmouthshire Independent Ministers held their first county Assembly at Penmain, 2d and 3d of Oct. On the first day, the meeting began at three o'clock. Mr. Walter Thomas prayed; Mr. Watkin Watkins, of St. Danet's, preached from Psalm ii. 17; and Mr. Lewis, of Godre-Rhose, from Psalm xlvi. 4. Thursday the meeting began at 10 in the morning. Mr. J. Williams, of the Tabernacle, prayed; Mr. Meth. Jones, of Merthir, preached from Matt. xvii. 24—27; Mr. Jones, of Bridge-End, preached from Eph. i. 22, 23; and Mr. Davis, of Swansea, from Acts ii. 37, 38. The next Assembly is to be at Mr. Davies's, Newport, Oct. 1 and 2, 1812. At the above Conference the ministers present agreed to make collections for the support of Mr. Thomas Atkins, of Merthir, for 12 months, under the instructions of the Rev. Mr. Harris, of Abergaveny. — The Monmouthshire Ministers considering the great number of chapels lately erected, and finding it necessary to adopt some new regulations in collecting for them, have agreed that in future, only four Cases in the year shall be admitted, and that leave of the minister shall be obtained before attempting to collect in that county.

Oct. 3, 1811. The Rev. J. Holloway (late of Reading) having received a unanimous call to the Pastoral Office, was settled over the Baptist Church, Counter-Slip, or Bath Street Meeting, Bristol. Mr. H. Payne (assistant to Dr. Ryland) commenced the service by reading and prayer, and asked the necessary questions; Mr. T. Roberts, of the Pithay Meeting, prayed; Dr. Ryland, of Broad-Mead Meeting, addressed the minister from Gal. ii. 9; Mr. J. P. Porter, of Bath, preached to the people, from 1 Cor xvi. 13, 14; and Mr. W. Thorpe, of Castle-Green, concluded the service.

Oct. 10. The Rev. T. Sleigh, from Hoxton Academy, was ordained at Newcastle under Lyme, Staffordshire. Mr. Steadman, of Bradford, began with reading and prayer; Mr. Evans, of Stockport, delivered the introductory discourse; and Mr. Gore, of Walsal, offered the ordination prayer; Mr. Simpson (tutor) gave the charge from 1 Tim. iv. 16; Mr. Roby, of Manchester, preached from Heb. x. 36; Mr. Scales, of Wolverhampton, concluded, and preached in the evening.

Oct. 22. The Rev. Thomas Heward, from Hoxton Academy, was ordained at Clare, Suffolk. Mr. Spurgeon, of Stambow, began the service; Mr. Dewhirst, of Bury, gave an account of a gospel church; Mr. Ray, of Sudbury, the ordination prayer; Mr. Buck, of London, the charge, from 2 Tim. ii. 15; Mr. Stevenson, of Hedingham, preached from 1 Col. i. 27; and Mr. Ford, of Long-Melford, concluded.

Oct. 23. The Rev. W. Palmer, of Hoxton Academy, was ordained over the new-formed church at Worthing, Sussex. Mr. Gore, of Arundel, commenced with reading and prayer; Mr. Styles, of Brighton, gave the introductory discourse, &c.; Mr. Hamilton, of Brighton, the ordination prayer; Mr. Hunt, of Chichester, the charge, from 2 Cor. ii. 16; Mr. Brown, of Ebly, preached from Acts xi. 23. Mr. Styles preached in the evening.

Oct. 30. Mr. T. Adkins, from Hoxton Academy, was ordained at Southampton. Mr. Hopkins, of Christ-Church began; Mr. Bennet, of Romsey, described the nature of a gospel church, &c.; Mr. Hooper (Classical Tutor at Hoxton) asked the questions; Mr. Simpson (Divinity Tutor) offered up the ordination prayer; Mr. Bogue, of Gosport, gave the charge from 2 Cor. ii. 16; and Mr. Griffin, of Portsea, preached from Eph. v. 1, 2. Mr. G. Clayton, preached in the evening; and Mr. Durant, of Pool, the preceding evening. Messrs. Flower, Tyler, Bruce, Scamp, Redford, Bishop, and Hunt, engaged in the several devotional exercises of the day.

Congregational Collections to the Protestant Society for the Protection of Religious Liberty.

	£	s.	d.
Stourbridge, Mr. Richards	9	3	0
Tisbury, J. Rodgers	6	18	0
Penmain, D. Thomas	2.	0	0
Hexham, Mr. Scott —	3	3	0
Bere Regis, A. Garrett	1	0	0
Chard, R. Winton, jun.	5	0	0
Potters Pury, Mr. Gardner	2	5	0
Pershore, — Goodhall	2	5	0
Adelphi Chapel, Mr. Yockney	13	5	0
Cranbrook, additional	1	9	0
Trowbridge, Mr. Innes	8	10	0
Southampton, Mr. Owers	L 2	2	0
Peckham, Dr. Collyer	30	0	0
Hanley, Mr. Moseley	4	0	0
Gomall, P. Theodosius	1	11	6
Holt, Mr. Stratton	1	10	0
Totton, G. Waller	2	0	0
Barking, J. K. Parker	6	2	0
Lynn, additional, Mr. Allan	0	9	0
Hatherlow, J. Meldrum	2	0	0
Deptford, Mr. Barker	2	2	0
Bromley, Dulwich, Ealing, Garret, Lewisham, Merton, Mortlake, Norwood, Streatham, Sydenham, Wimbleton, from Itinerant Society by Mr. Platt —	30	11	4

MISSIONARY PRAYER-MEETINGS,

The First Monday Evening of every Month in 1812, *at Half past Six o'Clock.*

Time.	*Place.*	*Ministers to pray.*		*Address by*
Jan. 6,	Fetter Lane, - - -	Mr. Greig and	Mr. Hackett,	Dr. Winter
Feb. 3,	Miles's Lane, - - -	Mr. Campbell	Mr. Humphrys,	Mr. Hawksley
Mar. 2,	Aldermanbury Postern,	Mr. Lewis	Mr. Platt,	Mr. H. Burder
April 6,	Spa Fields - - -	Mr. Buck	Mr. Wood,	Dr. Smith
May 4,	Hackney, Gravel Pit	Mr. Hawkesley	Mr. Collison,	Mr. J. Clayton
June 1,	Kennington Chapel,	Mr. Harper	Mr. Jackson,	Mr. Burder
July 6,	New Road, St. George's,	Mr. Evans	Mr. C. Hyatt	Mr. Platt
Aug. 3,	Shepherd's Market,	Dr. Nicol	Mr. Dunn,	Mr. Raffles
Sept. 7,	Barbican - - - -	Mr. Brooksbank	Mr. Reed,	Mr. Collison
Oct. 5,	Well Str. Oxford Str.	Mr. Gore	Mr. Leifchild	Mr. Fletcher
Nov. 2,	Ebenezer Ch. Shadwell,	Mr. T. Williams	Mr. Stodhart.	Mr. Hyatt.
Dec. 7,	Surry Chapel, - -	Mr. Townsend	Mr. Tracy	Mr. Waugh

*** If any Minister appointed in this List should be unavoidably prevented from attending, he is expected to provide a Substitute.

A Lecture to the Jews, at Ely Chapel, Holborn, BY CLERGYMEN OF THE ESTABLISHED CHURCH.

The following Subjects will be discussed on the first Thursday Evening of every Month, consecutively, at Half past Six.

January 2, 1812. — The true Nature of the Jewish Dispensation.
February 4, - - The Evidences of the Divine Mission of Jesus compared with those of Moses's Mission.
March 3, - - - The Signs of the Appearance of the true Messiah, as stated by the Prophets.
April 2, - - - The Characteristic Marks of the Messiah, as predicted in the Scriptures.
May 7, - - - Proofs of the Resurrection of Jesus.
June 4, - - - The Claims of the Oral Law as to its Origin.
July 2, - - - The Opinions of the Modern Jews compared with the Ancient.
August 6, - - The Erroneous Views of the Jews with regard to the Messiah.
September 3, - The Doctrines of the New Testament compared with the Traditions of the Jews.
October 1, - - The Sufferings of the Jews a Proof of Christianity.
November 5, - The Nature, Progress, and Filial Prosperity of the Dispensation of Christ.
December 3, - The Prospects which Prophecy holds out with regard to the future Condition of the Jews.

MISSIONARY COLLECTIONS, &c.

	£.	s.	d.
Eros, 1*l.* —— A. K. Z. 5*l.* —	6	0	0
Collection by the Church at Basingbourne, by Rev. S. Bull	30	0	0
Ditto by the Independent Congregation, Halstead, Essex, Rev. Mr. Bass	26	13	6

Collections by Mr. Wray, Missionary.

At Rev. Mr. Boden's Chapel, Sheffield	21	0	0
At the Monthly Missionary Prayer-Meeting, Hull	16	6	6
At Bethel Chapel, Hull —	11	7	0

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*** *P.* signifies POETRY.

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