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Pub. by T. Williams Stationers Court 57 Fort St.

THE

EVANGELICAL MAGAZINE,

1812.

THE PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers

OF DIFFERENT DENOMINATIONS.

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VOLUME XX.

London:

PRINTED FOR WILLIAMS AND SON, STATIONERS' COURT.

G. Auld, Printer, Greville Street.

PREFACE.

Had a Work, like the Evangelical Magazine, been commenced at the memorable era of the Reformation, how rich a fund of materials would the ecclesiastical historian have found for the Annals of the Protestant Church! — and what an invaluable source of entertainment would it have furnished for the intelligent Christian! But it was reserved for the inventive and eventful days in which we live to provide such a desirable and useful Miscellany; and it affords the Editors of this Work no small satisfaction to be able to present to their numerous readers *The Twentieth Volume* of a publication conducted, they trust, on the same useful plan, and on the same liberal principles, which were proposed and avowed by its first projectors; of whom the greater part survive to witness, with gratitude and pleasure, the remarkable success with which God has been pleased to crown their endeavours.

In the course of the year which is now closing, four of our respected brethren, of the Anti-pædobaptist denomination, being offended with a passage in the Supplement of 1810, have withdrawn, and have lent their aid to another work, particularly calculated for their own class of Christians, — the profits of which are to be devoted to the Widows of *Baptist* Ministers *only*. The separation, which on some accounts is reciprocally lamented, has, however, been effected in a friendly manner, accompanied by expressions of mutual esteem, and with a Donation from us towards the immediate assistance of Baptist Widows. The places of the four seceding brethren have been supplied by the Rev. Dr. Winter, Mr. Thorpe, Mr. Raffles, and Mr. H. F. Burder.

In the present volume we have had the pleasure of recording an act of the British Legislature, highly honourable to the mild spirit of our government, exceedingly beneficial to the cause of truth, and which cannot be contemplated without grateful emotions of heart by all who prize the Gospel and value religious freedom: we refer to 'An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein.' We need not here enumerate the advantages afforded by this Act, as they are pointed out in the body of our Work, page 360,—suffice it to say, That while we thankfully adore the Great Ruler of the Church and of the World, who has the hearts of all men in his hand, for this enlargement of our religious privileges, we are grateful also to his Majesty's Ministers for their polite and friendly attention to the suggestions of our friends; — to both Houses of Parliament, who so readily adopted the bill; — and to the several Bodies of our Brethren, of various classes, who, ever since the late attempt to curtail our privileges, have been indefatigable in exertions to obtain their enlargement.

The Proceedings of the Missionary Society constitute a very interesting part of our successive Numbers. The Ordination of pious and able Missionaries, their voyages, their reception in distant regions, their journals and correspondence, and especially their success in the conversion of blind and idolatrous Heathens, occupy many of our pages, and afford to thousands of our fellow-Christians the

most pure and sublime delight, — while the Monthly List of Contributions to the Funds of the Society are a striking evidence of Christian Liberality, which is the more remarkable, considering the pecuniary difficulties of our times. The multiplication of Auxiliary Societies is also peculiarly pleasing; and especially the recent efforts of Juvenile Christians, not only in the families of the wealthy, but among the children of the poor in Sunday Schools. These general and combined efforts of all classes of persons augur well,—and lay the foundation of a good hope, that the Society will be enabled to send forth many more Heralds of the Cross to the most benighted nations of the earth.

But we are far from wishing to confine our Religious Intelligence to a single object, however great and important: other Institutions claim a proportionate share of attention. Most gladly do we record the increasing prosperity and extending usefulness of *The British and Foreign Bible Society*. Every Friend of Christianity must hail with delight their noble exertions in diffusing the benefit of a divine Revelation to so many countries, and in such a variety of languages. The labours of *The Baptist Missionaries* in India, both in preaching the Gospel and translating the Scriptures, — with those of *The Society for Missions to Africa and the East*, — the active efforts of *The Religious Tract Society*, — the laudable endeavours of *The Hibernian Society*, — of *The Female Penitentiary*, and of many other Institutions in the metropolis, — together with the no less commendable zeal of our brethren throughout England, in spreading the gospel by their occasional itinerancy, their Association-Meetings, — the Ordination and Settlement of Ministers,—the benevolent Hints of our Correspondents, with a view to the formation of new plans of usefulness, — these, with many more articles of similar tendency, will continue to be the constant objects of our attention.

In short, we sincerely hope, that a cheap Work, yet so printed as to contain a great mass of matter, comprizing Original Memoirs of Evangelical Ministers, — Essays on Doctrinal and Practical Subjects, — Obituaries, displaying the grace of God in a dying hour,—Extracts from scarce and valuable Books, — Illustrations of difficult Texts, — Addresses to the rising generation, — Occasional Poetry; and, above all, a more copious and general Register of Events relating to the kingdom of Christ than can be found in any contemporary publication, will secure the continuance of that approbation which its great sale hath hitherto evinced among all denominations of Christians; especially when it is recollected that the Profits of the Work are faithfully devoted to the Necessitous Relicts of poor, useful, Evangelical Preachers. More than *Eighty Widows* annually partake of this benefit; and the Amount of the whole so distributed, since the commencement of the Work, is more than Six Thousand Pounds! besides Occasional Contributions to the Missionary Cause, as in the recent instance of the fire at Serampore.

To our friendly Correspondents we again present our sincere Thanks; and hope for the Indulgence of their further Contributions; reminding them at the same time, that, in a Work which embraces so great a variety of objects in so small a compass, brevity and compression are essential requisites.

December 16, 1812.

THE
EVANGELICAL MAGAZINE.

JANUARY, 1812.

MEMOIR
OF
THE LATE REV. RICHARD CECIL, M. A.
MINISTER OF ST. JOHN'S CHAPEL, LONDON.

If departed talents or piety demand the memorial of Biography, their union, and that in an eminent degree, may well employ the pen of a recording angel. Such has Mr. Cecil found in his late amiable consort, and now mournful relict, who hath immortalized her own name in rearing a monument to her husband*. We have no wish to supercede the labours of Mrs. C. nor shall we make any attempt to improve them. Her facts are from the highest authority,—Mr. C. himself; and the narrative, will greatly interest readers of taste, as well as religious persons; but we have thousands of readers to whom her work is inaccessible; and it is for their use that we make the following abstract:

Mr. C. was a native of London, and born Nov. 8, 1748. His father was an eminent dyer in Chiswell Street, and a zealous member of the Establishment; but his mother was a Dissenter, the only daughter of Mr. Grosvenor, the brother of the excellent Dr. G. an evangelical and popular preacher among the Dissenters, and author of the Mourner†.

St. Jude speaks of believers being 'preserved in Christ Jesus, and called:'—such was evidently the case with Mr. C. who experienced several remarkable instances of providential deliverance before he was called to the knowledge of the truth. Two of them are stated as most observable. Once he fell under the ice in a large *back* of water in his father's grounds, where he was discovered by a remarkable circumstance, taken out apparently dead, and with difficulty recovered. At another time his coat was caught in the wheel of a mill; from which he was extricated through an extraordinary presence of mind, kicking against the horse's face, which stopped instantly the motion of the mill. None of these things, however, suitably affected him. His father took him constantly to the parish church; and his mother, who was a woman of real piety,

* See Works of the Rev. R. Cecil, M. A. with a Memoir of his Life, &c. in 4 vols. 8vo, vol. 1; or the Life and Remains, in one volume.

† A volume of his Sermons has been lately reprinted by Mr. Davies, of Lymington, strongly recommended by Mr. Bogue.

admonished him a long time in vain. He was designed for business, and placed in a respectable commercial house; but his disposition was gay and thoughtless, and his attachment was to Literature and the Arts, particularly Painting: for the latter he had so strong a passion, that, unknown to his parents, he rambled to France to see the works of the foreign masters; and would have gone to Rome also, if his means had been sufficient. Circumstances, however, compelled him to return to his father; who, perceiving the strong inclination of his mind, was about giving him up to his favourite pursuit; but Providence prevented it by an accidental circumstance, as the time approached when he was to be called by grace to a very different sphere of life.

Young Mr. C. had long indulged in reading sceptical books; thereby hardening his conscience, and fortifying himself in infidelity. He went farther: he led others into the same depths of sin, from which all his subsequent endeavours never could reclaim them;—but while thus proceeding in a course of evil, the Spirit of God began to work upon his conscience.—Ruminating one night upon his bed, he thought of his pious mother, and the support she seemed to derive from her Bible: 'but,' said he, 'she has a secret spring of comfort of which I know nothing; and, if there is any such secret in religion, why may not I attain it as well as my mother? I will immediately seek it of God.'—He rose up in his bed and began to pray; but he soon recollected that much of his mother's comfort seemed to arise from her faith in Christ. 'Now,' thought he, 'this Christ have I ridiculed; he stands much in my way, and can form no part in my prayers.' He therefore laid down again, in much confusion. The next day, however, he resumed his prayers, began to read religious books, listened to the admonitions of his mother, and attended the preaching of the gospel; insomuch, that his father began now to be alarmed lest he should turn Methodist, in which case he threatened to abandon him. To prevent this, he proposed sending him to a university, and afterwards to purchase him a living, if he would go regularly into the church. This offer he accepted, and was entered at Queen's College, Oxford, May 9, 1773.

During his residence at the college he suffered many reproaches from his profligate fellow-students; and many secret conflicts in his own mind. At one time, while walking in the physic-gardens, he observed a fine pomegranate-tree, cut almost through the stem, near the root. On enquiring of the gardener the reason of this, he replied, 'This tree used to shoot so strong, that it bore nothing but leaves; but when I had cut it in this manner, it began to bear plenty of fruit.'—This explanation he instantly applied to his own case; and derived much consolation from the reflection. Thus the Lord pierces many of his chosen to the heart, to make them fruitful

Sept. 22, 1776, Mr. Cecil was ordained Deacon. In the Lent term following, he took his degree of B. A. with great credit; and on Feb. 23, 1777, received Priest's orders. His first ministerial duty was with Mr. Pugh, of Rauceby, Lincolnshire; but soon after, at his request, he went to serve three churches, in Leicestershire,—Thornton, Bagworth, and Markfield, till such time as Mr. Abbot, the late Vicar's son, should be able to take the charge. Here he not only laboured with success among the people, but was made the happy instrument of converting young Mr. Abbot himself, who became a faithful minister of the gospel. At Mr. C.'s return to Rauceby, he was informed that two small livings had been procured for him at Lewes, in Sussex, of which he now went to take possession. Both livings together brought in about 80*l.* which he was obliged to expend in employing a curate, as he was long afflicted with a rheumatic disorder in his head, through the dampness of his situation, which obliged him eventually to remove to London. He retained, however, the livings till he had the satisfaction to resign them to the late Rev. Mr. Dale.

He now resided at Islington; and used to supply different London churches and chapels in the Establishment. For some years he preached the early Sabbath Morning Lecture at Lothbury, and a Sunday and Wednesday Evening Lecture in Orange Street Chapel, Leicesterfields, beside the whole duty at St. John's.

In 1787 he was appointed to the Sunday Evening Lecture at Spitalfields, which he preached alternately with that of Long Acre Chapel, both in connection with Mr. Foster. But his most important sphere of usefulness was at St. John's Chapel, Bedford Row, in which he began to preach, March 1780*. He was encouraged to take this large and commodious place, which cost 500*l.* to put it into repair, by the support of Mrs. Wilberforce (aunt to the Friend of Africa) and of Mr. Cardale, of Bedford Row, whom Mrs. Cecil styles 'the Nursing-Father both of St. John's and of its Minister;' and who 'still remains the uniform friend of his bereaved family.' For the first three years he received no emolument from this chapel; and his income on commencing this duty was but 80*l.* which accrued from his lecture at Orange Street Chapel;—and afterwards, for several years his income from St. John's was very inconsiderable. Emolument was never the object of his pursuit; but no sooner was he settled here than he began to plan schemes of benevolence. He established an Annual Ser-

* This chapel was part of the estate of the Rugby Charity; and the managing trustee was Sir Eardly Wilmot, who resided in the neighbourhood. To him Mr. C. was recommended by Dr. Cornwallis, then Archbishop of Canterbury; who had given Mr. C. one of his livings at Lewes.

mon on May-day morning for young people. Two Sermons were preached annually for the Welch Charity School, which attended his ministry; two for the Parish School, and two for a Sunday School recently established at his Chapel; and he would have added several more, but for the remonstrances of some of his congregation.

Mr. C. was many years greatly afflicted with a painful complaint, supposed to be the *Sciatica*, which, in the close of the year 1798 became so alarming, that it was judged necessary to have a consultation of the faculty; and he was forbidden to preach any more while the threatening symptoms continued. He had, however, been given out to preach two sermons the following Lord's Day for his Sunday School. In the morning, notwithstanding the injunction of his physicians, he ascended his pulpit; but had not spoken more than five minutes before he was evidently in great pain; and at the end of twenty minutes was obliged to conclude;—which he did, not with the usual benediction, but with the words immediately following his text, which happened to be the last in the New Testament; and it was generally supposed that he was closing his public ministry:—it pleased God, however, to add 12 more years to his valuable life. During this illness, in the winter of 1798, Mrs. C. made memoranda of his most remarkable observations, which are inserted in her Memoir; but we can give only one short extract. To a person who spoke of his illness, he said,' It is all Christ. I keep death in view. If God does not please to raise me up, He intends me better. *I know whom I have believed.* How little do we think of improving the time while we have opportunity! I find every thing but religion only vanity. . . To recollect a promise of the Bible: *this* is substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say *this* is truth! I cannot grasp it as substance; but the Bible gives me something to *hold.* I have learnt more within these curtains, than from all the books I ever read.'

The violence of this attack was mercifully abated; and Mr. C. was so far recovered, that he ventured to preach the Evening Lecture at St. John's, Feb. 24, 1799: but, though he used great precaution, he found the exertion too much for him; and was obliged again to retire, until, by a blessing on the means used, his strength was sufficiently recovered.

In the year 1800 Mr. Samuel Thornton requested him to take the livings of Chobham and Bilsley, which his late father, the ever-memorable John Thornton, Esq. had purchased, and placed in the hands of trustees. Mr. C. repeatedly declined; but was at length prevailed on to accept them, and to do the duty in the summer. By these livings, after deducting all expences, about £ 150 per annum was added to his net income.

These parishes were deeply sunk in vice and ignorance.—

'When I first came to Chobham,' says Mr. C. 'as I was sitting in the vestry, on hearing the noise and uproar of the boys, and the people in the gallery talking aloud to each other, I burst into tears, and felt with the Prophet, when he said — 'Can these dry bones live?'—He did not, however, labour in vain: a large and attentive congregation was collected; and much good was done. After a few years his good friend, Mr. Bainbridge, bought several acres of ground, and erected a house for him, in which he spent a few months during the summer of 1807; but did not live to see it entirely completed.

During this year Mr. C. had a slight paralytic affection; but soon recovered sufficiently to resume his usual labours. During this affliction he thus writes, in answer to the enquiries of a friend:—'I find it easy to tell the people from the pulpit how to act in such cases, and particularly Christians; but *things* are stronger than we are; and I find it very difficult to act myself. People say, and physicians too, that my preaching three times a day, through the hot weather, at St. John's, was the cause of my present infirmity: — a state in which I have not only seemed to lose my faculties, but at one time was unable to speak at all. I dare say they are right; but I have an interior feeling, which, while I hear people talking thus on this subject, makes me smile, and say within myself, 'You talk well, but you know nothing of the matter; God is in this thing; and he is teaching me a lesson which I cannot learn from books.'

[*To be concluded in our next.*]

THE CHRISTIAN PHILOSOPHER.

XX.

POISONOUS WINDS.

THE quality of the air depends, in a great measure, upon the soil over which it passes. The sandy deserts of Africa and Arabia give a burning heat and blasting quality to the air passing over them. At Goree, on the river Senegal, there is an easterly wind from the inland parts, with which those who are met by it in the face are scorched, as by a blast from a furnace. At Falkland's Islands an extraordinary blasting wind is felt, which cuts down the herbage as if fires had been made under them. The leaves are parched up, and crumble into dust; fowls are seized with cramps, and never recover; and men are very painfully affected with complaints in the chest, which, without the greatest care, cannot be removed*. But the most dreadful winds are those called the Samiel, or Mortifying Winds, which are frequently met with in the Arabian and Nubian Deserts. The camels perceive their approach, and are said to cover their noses in the sand, that they

* Pinkerton's Geographical Introduction.

may not inhale the blast. Travellers, for the same purpose, throw themselves, as close as possible, on the ground, and wait till it has passed over, — which is commonly in a few minutes. Thus some escape; but those who die have their limbs mortified. Mr. Bruce describes this wind, which he calls the Simoom, as a kind of haze, 'in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground;' it moved very rapidly, 'though it did not prove fatal to this celebrated traveller, or any of his companions, he felt the effect of it for two years afterwards;' and he says, 'We were all persuaded that another passage of the purple meteor over us, would be attended with our deaths*.' The poisonous wind was preceded by another curious phenomenon; prodigious pillars of sand were seen by Mr. Bruce, moving about with great velocity; eleven of them appeared at once, but did not approach nearer than two miles. The rays of the sun, shining through them, gave them the appearance of pillars of fire; nor are they less destructive than the Simoom, as whole caravans have been buried under them.

We find in the scripture frequent allusions to the dangers which abound in the eastern deserts; and the terrors of the Divine vengeance are illustrated by a reference to these destroying winds. Of the wicked it is said, 'By the blast of God they perish, and by the breath of his nostrils they are consumed.' This wrath passeth over them suddenly, irresistibly, like the poisonous and fiery Simoom, and they perish. 'The winds are the messengers' of Jehovah, and 'the flaming fire his servant.' Probably the Simoom was the messenger of the Lord, employed to destroy in one night the host of Sennacherib, agreeably to the prediction of Isaiah: — 'I will send a *blast* upon him, and he shall return to his own land.' In Jer. xxii. 22. 'The wind shall eat (or devour) thy pastors' — there is evidently an allusion to this destroying wind. The Psalmist has beautifully illustrated the sudden approach of death by the effect produced on vegetables by the scorching blast: — 'As for man, his days are as grass, as the flower of the field, — the wind passeth over it and it is gone.'

The stalking pillars of sand (as Bruce calls them) which threaten to bury alive the traveller who beholds them, and the purple meteor, are not more terrific than those spiritual dangers which they who set their faces toward Sion have to encounter in their passage through this world. Let the difficulties of the way lead us to look upward for direction, support, and comfort, and to desire more earnestly 'a better country, even a heavenly one. Thus, by the exercise of faith in the power and grace of the Lord Jesus, let us daily go up out of the wilderness, leaning on our Beloved.' T. P. B.

* Bruce's Travels, vol. v. p. 228, 229.

CHRIST IS GOD.

NUMEROUS are the evidences which the holy Scriptures afford of the divinity of him who is the gracious Author, the beloved Object, and almighty Finisher of the Christian's faith. It has been repeatedly shewn that such *names* are there given to Christ, as it were blasphemy to apply to any being who is not God,—that *works* are said to have been wrought by him, which no power but that of the Almighty could perform, — that *attributes* are ascribed to Jesus, which an infinite God is alone capable of possessing,—and that *worship* is paid to him, such as cannot be given, without the grossest idolatry, to any but him who inhabiteth eternity. By arguments drawn from these and other sources, the important truth, that 'Christ is God,' has been established beyond reasonable doubt. It is perhaps owing to the fulness of this evidence, that some additional proofs which have been brought forward in our day are little regarded; but in this neglect, do we act with prudence? Is that a wise commander who looks with indifference on one soldier, because he has ten thousand others?

The additional proofs alluded to, have been furnished by Mr. Granville Sharp, who, not confining his exertions to the loosing of the iron fetters of African Slavery, has taken no small pains to break the bands of Jewish and Socinian infidelity, and to confirm the divine character of him, whose errand was to proclaim liberty to the captive. This venerable man has demonstrated, that (in Eph. v. 5; Titus ii. 13; and 2 Pet. i. 1) the Person called GOD is Jesus Christ; for he has observed it to be an invariable rule in the Greek language, that when *kai* (και) connects two or more attributive nouns, *i. e.* nouns significative of character, relation, or dignity in the singular number, and the article *ho* (ὁ) in any of its cases, is inserted before the *first only* of such nouns, then they *are all of them* assumed of *the same* person or thing *.

This rule, when examined in its application to such instances of the *form of expression* to which it relates, as occur in the New Testament, is found to be uniformly correct:—the *principle* of the rule has been elucidated by Dr. Middleton †; and his search into the works of *profane* authors has fully confirmed its truth. These authorities are abundantly sufficient to justify us in translating the passages which have been mentioned, in the following manner: — Eph. v. 5. 'For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom *of him (who is) Christ and God.*' Titus ii. 13. 'Looking

* *Vide* Doctrine of the Greek Article by Dr. Middleton, p. 80, note.
† Doctrine of the Greek Article, p. 79.

for that blessed hope, and the glorious appearing *of him (who is) our great God and Saviour (even) Jesus Christ.*' 2 Pet. i. 1. 'To them that have obtained like precious faith with us, through the righteousness *of him (who is) our God and Saviour (even) Jesus Christ.*

That this interpretation may be established beyond the possibility of mistake, it will be proper to consult the writings of the ancient Greek Christians; for although they differed from each other, and from the New Testament, in some of the doctrines which they professed, yet, if the rule given by Mr. Sharp is correct, it will of course follow, that they were unanimous in the testimony; that the *form of expression*, to which the rule applies, is used only where *a single person or thing* is the object of description; because the rule merely informs us what was the invariable usage of their *native tongue.*

The task of examining these writings, Mr. Wordsworth has performed. The result will be best learned by extracting the substance of a few passages occurring in his 'Letters to Mr. Sharp.'

We have the consolation to find that *no other interpretation* than yours (Mr. Sharp's) was ever heard in all the 'Greek churches, p. 26. I am persuaded that I have observed more than a *thousand* instances of the form *ho Christos kai Theos*, Eph. v. 5; (*i. e.* him (who is) Christ and God); some *hundreds* of instances of *ho megas Theos kai soter*, Titus ii. 13; (*i. e.* him (who is) our great God and Saviour); and not fewer than *several thousands* of the form *ho Theos kai soter*, 2 Peter i. 1; (*i. e.* him (who is God and Saviour); while *not even in a single case* where the sense could be determined, have I seen *any of them* used when the writer is speaking of more than one person.' The testimony of many of these writers is so decisive, that it could not have been more explicit had it been forged for the purpose of establishing the truth of Mr. Sharp's rule. Thus, Theodoret, citing Titus ii. 13, says 'He,' the Apostle, 'hath called the same Person the Saviour, and the great God, and Jesus Christ.

Christ then *is God.* Important doctrine! because, if there were no more grace for the convinced sinner than can be treasured up in mere man, he might rejoice to have his portion under rocks and mountains *. To tell such a one that Jesus *is not* God, is to tell him that there is no blood of sufficient value to atone for his sins: that no righteousness can be found to justify his soul: it is to bind him in everlasting chains of darkness till the judgment-day, and to make him anticipate the bitter pains of eternal death.

Christ is God. Blessed truth! then all which he hath done and suffered, is of infinite value: a basis more immoveable than

* Owen on Divine Communion.

that which supports the lofty mountain, presents itself as the foundation of the Christians hope.

'Here is firm footing,—here is solid Rock.'

The Fountain which is opened, and pours forth streams of mercy, is exhaustless as the nature of the most High.

SELINÆ.

THE CHRISTIAN MINISTRY.

Mr. Editor,

HAVING been engaged in the work of preaching the gospel for nearly forty years, and feeling that, according to the course of nature it cannot be long ere I shall have to give an account of my stewardship, your readers will accept of a few serious and affectionate thoughts on this important subject.

A remark which I once heard from the lips of that great and good man, the late Mr. ABRAHAM BOOTH, has often recurred to my recollection. 'I fear (said he) there will be found a larger proportion of wicked ministers than of any other order of professing Christians!'—It did not appear to me at the time, nor has it ever appeared since, that this remark proceeded from a want of charity, but rather a deep knowledge of the nature of Christianity, and an impartial observation of men and things. It behoves us, not only as professing Christians, but as ministers, to 'examine ourselves, whether we be in the faith!' It certainly is possible, after we have preached to others, that we ourselves should be cast away! I believe it is very common for the personal religion of a minister to be taken for granted; and this may prove a temptation to him to take it for granted too. Ministers, being wholly devoted to the service of God, are supposed to have great advantages for spiritual improvement. These they certainly have; and if their minds be spiritual, they may be expected to make greater proficiency in the divine life than their brethren.

But it should be remembered, that if they are *not* spiritual, those things which would otherwise be a help, will prove a hindrance. If we study divine subjects merely *as ministers*, they will produce no salutary effect. We may converse with the most impressive truths, as soldiers and surgeons do with blood, till they cease to make any impression upon us. We must meditate on these things *as Christians*, first feeding our own souls upon them, and then imparting that which we have believed and felt to others; or whatever good we may do to them, we shall receive none ourselves. Unless we mix faith with what we preach, as well as with what we hear, the word will not profit us. It may be on these accounts that ministers, while employed in watching over others, are so solemnly warned against neglecting themselves: 'Take heed to *your-*

selves, and to all the flock, &c. Take heed *unto thyself*, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee' *.

It is a very discriminating account of the work of the ministry that is given us in 2 Cor. iv. 5: 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.' It may prove in the end that this is the character of every faithful pastor, and that every one who is not faithful, preaches himself rather than Christ Jesus the Lord. It is true that none, except a few gross impostors, would think of holding up themselves as the way of salvation instead of Christ; but there are more ways of preaching ourselves than this: Christ may be the topic of our preaching, and the object of our commendation, while self is the governing principle of the whole discourse.

If *worldly advantage* be our object, whatever be the subject-matter of our preaching, we certainly preach ourselves and not Christ. It is true there is but little food for this lust in the far greater part of our congregations, whether in or out of the establishment; yet there doubtless are cases in which it is otherwise. Some have made their fortunes in this way; and if such was their end, they have had their reward. If this had not been a possible case, Paul would not have disavowed it as he does: — 'Not a cloke of covetousness, God is witness!'

If we make the ministry subservient to a life of *ease and indolence*, we preach ourselves rather than Christ. We may get but little for our labour, and yet, being fastidious of a life of sloth (if a *life* it can be called) it may be more agreeable to us than any other pursuit. It is from this disposition that many ministers have got into the habit of spending a large part of every week in gossiping from house to house; not promoting the spiritual good of the people, but merely indulging themselves in idle talk. I might add, it is from this disposition and practice that a large proportion of the *scandals* among ministers have arisen. Had there been no danger from these quarters, we should not met with another of Paul's solemn disavowals:—'Our exhortation was not of uncleanness.'

If the *applause* of our hearers be the governing principle of our discourses, we preach ourselves, and not Christ. To be acceptable is necessary to being useful; and an attention to manner with this end in view is very proper;—but if the love of fame be our governing principle, our whole ministry will be tainted by it. This subtile poison will penetrate and pervade our exercises till every one perceives it, and is sickened by it, except ourselves. It will inflate our composition in the study, animate our delivery in the pulpit, and condescend to fish for applause when we have retired. It will even induce us to deal in flattering doctrine, dwelling on what are known to be

* Acts xx. 28. 1 Tim. iv. 16.

favourite topics, and avoiding those which are otherwise. It is a great matter to be able to join with the apostle in another of his solemn disavowals, — 'For neither at any time used we flattering words, as ye know,—nor of men sought we glory.'

Finally, If our aim be to make *proselytes to ourselves*, or to our party, rather than *converts to Christ*, we shall be found to have preached ourselves, and not him. We certainly have seen much of this species of zeal in our times:—'Men speaking perverse things, to draw away disciples after them*.' Nor do I refer merely to men who would be thought singularly evangelical, and even inspired of God; who are continually holding up themselves as the favourites of Heaven, and denouncing judgments on all who oppose them; and the tenor of whose preaching is to persuade their admirers to consider themselves as the dear children of God; and all who disapprove of them as poor blind creatures, knowing nothing of the gospel. Of them and their followers I can only say, 'If any man be ignorant, let him be ignorant;'—but men who have paid great attention to the Scriptures, and who have preached and written many things on the side of truth, have nevertheless given but too evident proof of the tenor of their labours being aimed to make proselytes to themselves, or to their party, rather than converts to Christ.†

We preach not ourselves, but Christ Jesus the Lord! Let Christ be not only the theme of my remaining ministry, but the exaltation of him and the enlargement of his kingdom the great end of my life! If I forget THEE, O my Saviour, let my right hand forget; if I do not remember THEE, let my tongue cleave to the roof of my mouth! Yours, GAIUS.

THE BARREN FIG-TREE.

REFLECTIONS FOR THE NEW YEAR.

Mr. Editor,

IT is difficult for one who has for many years presented your readers with a New Year's Gift, to devise always a new form of address; but if the parable of the barren fig-tree'

* Acts xx. 30.

† Mr. *Fuller*, in his *Letters on Sandemanianism*, has made some important observations on this subject. 'There is not a surer mark (he says) of false religion, than its tendency and aim being to make proselytes to ourselves, rather than converts to Christ.'—Speaking of Sandemanianism, he says 'That there is neither tendency in the system, nor aim in those who enter fully into it, to promote the kingdom of Christ is manifest, and easily accounted for. They neither expect, nor, as it should seem, *desire* its progress; but even look with a jealous eye on all opinions and efforts in favour of its enlargement; as though, should it be greatly extended, it must needs be a kingdom of this world!' See the whole 11th Letter of this excellent work, of which we gave our opinion at some length, vol. 18, p. 321; and which is not yet known in proportion to its merits and utility. EDITOR.

has been often, with great propriety, applied to this season of the year, it has perhaps not so frequently been followed up to the precise point which the divine Author supposes the year opening with — 'the tree become fruitful, and enjoying his blessing; — or, remaining barren, cut down for the fire.'

I. 'The spared tree became fruitful.' Who that observes how Christ's kingdom is increasing, can doubt that, during the past year, the culture bestowed on many a once barren tree, has so happily succeeded, that the year 1812 opens upon them, bearing fruit pleasant to God and profitable to man. Like the tree of life, which bears twelve manner of fruits suited to every season, this tree now presents to the gardener and owner,

1. 'Fruits of repentance.'— These have not, like the forbidden fruit, pleasant colours tempting to the eye, but a plain russet hue; nor can it be denied that, at first, they seem bitter to the taste; but they prove sweetness and health to the soul. The man, whose symbol is here represented, opens his eyes on the first of January, exclaiming, 'Alas! to think that the year 1812 should be the first that ever opened upon me, bearing any fruit that could be pleasing to a holy taste! Ah, how many New Year's Days saw I the axe of vengeance lifted up over my guilty soul, and heard the angry God say, "Lo, these many years have I come seeking fruit and finding none, cut it down; why cumbereth it the ground?" The constant intercession, Spare it another, and another year, did not affect or improve me; but year after year rolled away, while I cumbered the ground, and brought forth no fruits of affection for him who spared my worthless life! What means were employed to render me fruitful! — but how were they perverted by my obstinate barrenness. Lo, that whole years of diligent attentions from parents, friends, and ministers, were thrown away on me! But, to think that mercy should at length prevail, that I should be able to indulge the hope, that he who said, on the first of January, 1811, 'Spare it this year also, that I may dig about it and dung it: and if it bear fruit,'—spake the words of happy omen, which Heaven has confirmed, — Ah, well might I resemble the fabled balsam tree, and drop continual tears of deep contrition for years of guilty barrenness.'

2. 'Fruits of holiness are now found on the tree which has not been spared in vain.' The first year's produce of the fruit-trees in the land of Canaan were not to be eaten by men, but were considered holy to God. Exact emblem of the peculiar devotion with which the Man of whom we speak consecrates this first year of his new and better life to the divine glory! Formerly, the man was satisfied with the customary salutation, 'A happy new year to you;' but now all his solicitude is, that it may be a holy new year; for this he sets apart a season of solemn fasting and prayer. Some, led by what

they read in the book of Nehemiah, write a covenant, and, signing their names to it, give up their bodies, with all their senses, health and strength, their souls, with all their faculties, time and talents, to God. Others avoid this, lest it should be mere will-worship, and degenerate into slavish terror: yet, looking forward to future years, and all that may be allotted to them on earth, they, by solemn prayer, dedicate themselves wholly to God, as his own property, through all their existence. They say, with Peter, 'The time past of our life may suffice to have wrought the will of the flesh;' and, with Jonathan Edwards, 'I have given myself wholly away, and have henceforth no more right to this body, with all its limbs and senses; to this soul, with its memory, understanding, affections, and all its acquirements; for I have given them all to God.

Amongst the 'fruits of righteousness which are by Jesus Christ, to the glory and praise of God,' must be reckoned *holy thoughts*; for our Lord has taught us, that as an evil man, out of the evil treasure of his heart, bringeth forth evil things,—so a good man, out of the good treasure, bringeth forth good things. Now, ask the man whom Christ compares to the tree spared to bring forth fruit, what are his new year's thoughts, and he replies, 'I was thinking how I might spend this year for God.'—The writer of this has just received a letter from one, who says, 'I was passing through your town, when I heard you preach, and, O amazing grace! the word came with power to my salvation; and I write to beg your prayers and to ask your advice how I may most glorify God, and benefit my fellow-creatures as I pass through this wilderness.' This holy forecast is one of the first fruits borne by the tree that has not been spared in vain.

Holy tempers also, are among the sweet fruits produced by those who are become 'trees of righteousness, the planting of the Lord, that he may be glorified.' What gratitude that he has been spared! that he has not been spared in vain! that he can now present fruits pleasing to God, through Jesus Christ! This joyful feeling makes the present the happiest new year of his existence! Love to holiness, longing for eminent conformity to God, is another fruit most grateful to him who planted this tree. Ah! could you see what Utopian plans he forms for his future character; what halcyon prospects he indulges of sin subdued, grace matured, devotion flaming, the world converted, and God glorified, you might smile at his simplicity, and his ignorance of the subtleness of his own heart; but if you are a Christian, you would venerate the principle which produced such aspirations after perfect likeness to God and fruitfulness in every good word and work. Among the fruits of holiness, I might mention conversation and actions; but I conclude that every one will see that the temper and the heart will as naturally produce these, as a good tree will bear

good fruit. I point the reader now to fruits of benevolence. This may indeed be thought identical with the former, as benevolence is the essence of holiness; but as our goodness cannot extend to God, so as to make him happier, the same holy principle which is exercised towards him in devout dispositions and conduct, operates towards man in active endeavours for his happiness. I see the tree which now bears fruit bending down its branches, and inviting those who pass by the way to eat and live. If the man of whom we speak is possessed of wealth, he says, 'I have kept many a New Year's Day in feasting with the rich; I will now yield to the command of him whose words prevailed for me, Spare him yet another year.' I will make a feast for the poor, and the halt, and the blind, while I offer my thanksgiving to him who has now blest my harvest and my store: while I thus seek to alleviate the wants of the body, in this cold season, by giving food, raiment, or fuel, I will make it subservient to the wants of the soul; I will counsel them to buy of Jesus gold tried in the fire, that they may be rich; white raiment that they may be clothed, and that the shame of their nakedness may not appear.' I will distribute Tracts on the New Year's Day, on The End of Time. What I have before done at the beginning of the year, as a man of the world, I will now do as a man of God: I will review my expences, examine my income, lay my future plans of expenditure as one who feels that the silver and the gold are the Lord's. I will determine what I shall give for the support of the gospel where I enjoy it,—what for diffusing it in the country around,—what for missions to the Heathen, and for Bible and Book Societies.—Thus, 'on the first day of the year I will appropriate the store as God hath prospered me.'—Look: the gardener is burying the hatchet. Yes; for he has no further commands to employ it. No angry voice now says, 'Cut down this tree;' for it no longer cumbers the ground. Safe from the axe of vengeance, or the withering frown of justice, it is like the laurel of which the Heathen said it is Apollo's own tree, and therefore lightning will not blast it; or rather, it is like the psalmist's 'tree, planted by the river of waters, that bringeth forth its fruit in due season: its leaf shall not wither; and whatsoever it bears shall prosper.' The great Proprietor said, 'If it bear fruit well.' Ah! now it is well indeed. The blessing of the Lord of the vineyard is upon it, and he pronounces thus:—'Say to the righteous it shall be well with him.' To all such the writers of this work join to say, A holy, happy New Year to you, ye blessed of the Lord!

But the ungodly are not so; for now, behold,

II. The Tree spared in vain, and abandoned to its fate. 'If it bear not fruit after that, thou shalt cut it down.'

1. The guilty cause is, 'not bearing fruit.' If we were to introduce into this parable the prosopopeia, or personification,

adopted by Jotham in his fable of the Speaking Trees, our readers might hear the Barren Tree, on receiving its sentence, speak thus:—'What have I done? Have I borne forbidden fruits, which have killed any body? or, Have I, like the fabulous poison tree of Java, destroyed men by a noxious effluvia, or shade? or, Has any fruit of mine falling, given any one a deadly blow? Why should I be cut down? I have done nothing.'—The master answers, 'For this very reason thou art cut down, because thou hast borne nothing: I did not plant thee, water thee, manure and prune thee, that thou shouldst do nothing,—but bear fruit.' Alas! how many are now in hell-fire for what they called *doing nothing!* We have killed nobody, wronged no one, done nothing, they say, why we should be damned! Unhappy men! the Creator did not make us to do nothing. Hark! Hear Isaiah's prophetic harp:—'Now will I sing to my well-beloved a song concerning his vineyard. My well-beloved hath a vineyard on a very fruitful hill, and he fenced and watered it, and looked that it should bring forth grapes.' And what could be more reasonable? And he that spared you this year, O sinners, did it upon consideration that ye should bring forth fruit. But ye have borne no fruit!—Have ye never observed that the most awful cases stated in the Scriptures, are designed to shew men ruined by negative evils?—'I was hungry,' said the Judge, 'and ye ——' what? 'mocked my hunger, tantalized me with the sight of good?' No: ye did nothing to me; 'ye gave me no meat!'—'I was thirsty,' and ye dashed the cup from my parched lips! No: 'ye gave me no drink.' In as much as ye did it not ——, go, ye cursed.'—Then shall ye discern between him that served God,—and whom?—and him that blasphemed him? No: him that served him not. 'How shall we escape if we neglect so great salvation?—What! damnation for mere neglect! Yes: thus saith the Scriptures.

Now, Mercy herself consents to the sentence of justice. The very Intercessor said, 'If it bear not fruit after that, thou shalt cut it down.' O! who shall save me, when Jesus consents to destroy me!--How black must be the guilt of barrenness, when he that so long said 'Spare it,' now speaks the dreadful sentence, 'Cut it down; why cumbereth it the ground?'—Now, perhaps, the wheels of Providence roll round, like the ancient war chariots, armed with scythes, and their next revolution cuts him off by a change of residence from all opportunities of hearing the gospel again; far removed from the vineyard, he is now cast out, where no faithful minister with warning voice alarms the careless; no wise instructor informs the ignorant; no proclamation of mercy cheers the desponding!

But this barren tree may be more fearfully cut down by God's own immediate hand, either upon mind or body. The Holy Spirit, provoked by his obstinate barrenness and abuse

of all the kind patience and culture of the last year, may now abandon his soul to tenfold hardness. He no longer encumbers the holy ground, for he is never to be seen now among those who are planted in the House of the Lord. But in him are verified his words: — 'If a man abide not in me, he is cast forth as a branch; and men gather them up, and bind them in bundles to burn them.' Bound up in the bundle of the wicked, he is found only with those that are fuel for eternal burnings!

Next comes Death with his heavy axe, and down drops the wretch with a groan of deep despair: — an awful comment on the truth of John the Baptist's words: 'Now also the axe is laid to the root of the tree; every tree that beareth not good fruit, is hewn down and cast into the fire.' J. B.

ON THE RELIEF OF THE PIOUS POOR.

The number of Public Charities in the kingdom, is such as must fill the benevolent mind with pleasure. Human misery is, in a general way, provided for; and, to a considerable extent, alleviated;—but the intention of this communication is, to lead to the private exercise of charity; and particularly in reference to the necessities of pious poverty.

I beg here to suggest a correction of an erroneous sentiment, which some wealthy professors seem to maintain, namely, that all charity to the poor is an *optional* matter. If they do not deny the principle itself, yet the objects of their regard may be as select as they please; and the extent of their relief is an act of self-moved goodness, which is independent on all foreign controul or motive whatever. But if they were individually to inquire, What have I that I have not received? Why are talents given, but for their improvement? Why am I a steward, but to be found faithful? What are the commands of Scripture on this subject? What immense obligations are due to Him who went about doing good, to set me an example of benevolence? How can I prove myself a partaker of his love, if I love not his poor brethren? &c. the result must surely be favourable to a beneficence at once active, disinterested, and persevering.

The first obvious question on this subject is, Who are my poor brethren? Let the persons be determined by the opinions of Christian society, whether professedly members of it or not. Their worship of God on the Sabbath, and their separation from a profligate world, are additional criterions of character which should ever guide us in forming the estimate; — and let us, when looking for these objects, look *beyond* the pale of our own respective communions as well as within it; and their poverty may usually be ascertained by their appear-

ance, by seasonable visits, and by unreserved enquiry. It is by a careless or criminal negligence on these points, that so many of the aged and afflicted, among the pious poor, frequently languish, without pity and without relief!

Having carefully ascertained who are the objects of Christian compassion, our next enquiry will be, 'What are their wants?' In imitation of Him whose we are, and whom we serve, let us say, 'What wilt thou that I should do unto thee?'—and perhaps we may discover, that some want sympathy and consolation, prayer and Christian counsel;—others, who are lingering in pain and infirmity, want a little proper food, or medicine, or attendance, which it is not in their power to procure; and a third class, especially in winter, may want assistance in the purchase of necessary fuel, food, or clothing.

A third enquiry will naturally arise here, 'How can we set about relieving, immediately and suitably relieving, those whose wants are so obvious and pressing?' A friendly and devotional visit will often relieve 'the mourner in Zion:' and truly happy are they who are habituated to such practices;—but temporal relief is a more serious thing; and many of us, I fear, have said, as we 'passed by on the other side,' I pray thee have us excused. 'The times, the times, the number of applicants, or what I did the other day,' are often made use of in opposition to the precepts, 'Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.' Let prudence, and especially conscience, determine the means or the power of doing good; and then, let the hand be ready to feed the hungry, clothe the naked, and warm the frozen, till you raise their hearts 'to sing for joy!'

The liberal man, who deviseth liberal things, will make a fourth enquiry, and that is, 'How shall I excite others to love and good works?' How?—by a brilliant and disinterested example; by advocating with them the cause of your needy brethren; by an appeal to their wealth, to their feelings, to the conduct of others, to the commands of God, to the example of the Son of God, and to the account they must give of their stewardship at the last day!

Finally, Let Christians of every station abound in this good work:—Whatever our hands, our hearts, or our God shall find for us to do, let us do it with all our might. Let brotherly love continue, till its expansion in the heavenly world. Read Job xxix. 11—16, and compare it with your own conduct. Reflect on the appeal to character by the apostle John, 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? But if we love one another, God dwelleth in us, and his love is perfected in us.'

PATROBAS.

Evangelicana.

A REMARKABLE PROVIDENCE.

[*From the New York Christian Magazine for August*, 1811.]

Sometime in March, A. D. 1811, a pious young man, of one of the episcopal churches in this city (New York) said to a young lady, 'there are two poor women, who live near me, that are objects of charity. Have you any thing to send them?' The enquiry was enough to move a benevolent heart. The young lady, who had lately entered into the connubial state, sent them, from her own stores, some of the conveniences of life; and soon after visited them in person. She found two maiden females advanced in life, inhabiting a small apartment in a cellar. — One was afflicted with the slow consumption; and the other was under the necessity of devoting her time to her apparently dying sister; so that neither of them being able to earn any thing, they were miserably destitute. The young visitant found them in want of all things but confidence in God, and hope in his mercy; and, as it became one of the followers of the benevolent Jesus, took effectual measures to provide for the necessities of the afflicted sisters.

In one of her visits to this abode of misery, the young lady learned that the persons whom she relieved by her bounty, had once the pleasure of administering relief to the necessitous. Once they were rich; once they visited the poor, fed the hungry, and supported the sick; — but, in the late revolutionary war between this country and Great Britain, they lost their father, — lost their property in the general disorder of the times; and they, when young ladies, with their mother, were compelled to keep a boarding-house for their own subsistence. Some of their boarders were soldiers; and one of them, a young man from Connecticut, who, in the hard times which our fathers saw, with his soldier's pay, never paid, was unable to discharge even the bill for his board.

When thus poor he was taken sick; and for five or six weeks these reduced young ladies attended upon him gratuitously, with all the kindness which he might have expected from the daughters of his mother. 'They cast their bread upon the waters.'

But who was this soldier? Who was this young person that was providentially sent to relieve those who had formerly relieved others?

It is not expedient to give names. The soldier having fought all the battles to which he was appointed, has laid aside his armour, and now sleeps in Jesus. A son of the soldier is still alive, and the young lady is his bosom companion: — yea, it was the good pleasure of God, that the wife of the son of the sick soldier should comfort those who comforted him. The aged females have been assisted as many *months* as they assisted the soldier *weeks*. After many days, the bread which they cast upon the waters, is returned to them. They had pity on the poor; and now the Lord, according to his gracious obligations, is pleased to pay them with interest.

Reader, Go thou and do likewise. Then, should you be sick and brought to a piece of bread, may the son of some widow, whom you have befriended in your more prosperous days, furnish you with a few sticks to warm your blasted frame, with a covering for your couch, with suitable beverage for your parched tongue, and prevent you from saying, 'Alas! I die friendless in my native land!'

EVANGELISTARIUM.

A very curious manuscript, called *Evangelistarium*, or Collection of Gospels, read in the public service of the church, which was written by order of the Emperor Charlemagne, about the year 781, has lately

been presented to Bonaparte, by the city of Toulouse. This manuscript was given by Charlemagne to the Abbey of St. Servin, at Toulouse, when the Emperor was travelling that way. It is adorned with miniatures, which exemplify the state of the arts at that early period.

ON THE SOURCE OF INFIDELITY. FROM BISHOP PORTEUS.

It is not, in general, the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. 'It is with the heart,' says St. Paul (not with the head) 'that man believeth unto righteousness.' Correct the heart, and all will go right. Unless the soil is good, all the seed cast upon it will be wasted in vain. In the parable of 'the Sower' we find, that the only seed which came to perfection was that which fell on good ground, —on an honest and good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of Revelation; but we have the highest authority for saying that, in general, the only mystery which prevents them from receiving it is —the mystery of iniquity. *Bishop Porteus's Third Lecture.*

JUVENILE DEPARTMENT.

HENRY LANGTREE

Was born in Oldcastle, in the county of Meath. It was the privilege of this child to be born of religious parents, who thought it equally their duty and their privilege to offer up their children to God in prayer, that they might become partakers of his Spirit. With regard to the deceased, their supplications were not in vain. Parental instruction and examples were sanctified to his early conversion. When between four and five years old, he was one day observed to weep bitterly. On being asked, 'Henry, what's the matter?—why do you weep?' He answered, "Because I am a sinner, and have need of pardon." He was always grave and solemn; his countenance expressive of a settled peace of mind. A friend saw him one day, when about eight years old, going to school, when some foolish boys, (knowing his seriousness) threw clods at him: he turned about, and, without any emotion, spoke seriously to them, and went on his way; while they appeared much ashamed.

About this time he had very impressive views of his character; and, possessing just sentiments of gospel truth, he never indulged a hope of reconciliation to God, but through the blood of the cross. He could talk of the plan of salvation with great clearness; and with gratitude would often speak of the love of God to man, in sending his Son to redeem a perishing world.

He would by no means associate with ungodly children, knowing their company was dangerous, and might prove infectious. Only once, in all his life, he thought to divert himself like other children with some plaything; but, feeling dissatisfied, he threw it from him where it could not be found again, saying, 'It could not satisfy an immortal soul.' He saw his necessity to watch and pray; and three or four times a day retired for devotion: this he steadily attended to; and at these seasons his mother often came into the room without his knowledge, such was his earnestness at the throne of grace. He sometimes prayed in the family (when requested) with great earnestness, and in such language as discovered his deep piety and devotion to God.

The love he had to his parents was remarkable; which he proved by strict obedience to their commands. He felt what they felt, by tender sympathy with them in all their troubles. Some time before his last sickness, his father was dangerously ill, and there remained but little

hope of his recovery. Seeing his mother's anxiety, he said, 'Mother, don't be uneasy, God will provide. He will be faithful to his promise; and, if I live, I will take care of you, and strive to make you happy.'

Some months prior to his last affliction, he was seized with a severe illness. The Lord was his help, who strengthened him to endure great and continual pain with a great degree of patience and submission.

A little before his last illness he appeared stronger, and his health more established than usual; but, like a fading flower, he was brought low by consumption, which soon wasted him to a skeleton, and terminated in death. He bore his affliction with cheerfulness and fortitude of soul, even to the last. He was entirely confined to his bed; and much afflicted with a cough. Once, after a painful fit, he said to his mother, 'What are *my* sufferings to what the Lord Jesus suffered for me? They are not to be compared with the glory which shall be hereafter revealed.'

Through the whole of his illness he was never known to murmur.—When receiving refreshment, he expressed much thankfulness to God. To those who enquired how he was, he used to answer cheerfully, being unwilling to complain of what he suffered.

When any of his school-fellows came to see him, he warmly advised them to flee from the wrath to come; particularly one of them. He asked him, 'How often do you pray in the day?' He answered, "Once."—'That,' he returned, 'is not enough; your soul has need of spiritual food: nor can it be sustained without it, any more than your body with natural food. Beseech the Lord to teach you how to pray, and what to pray for, and to live to him who died for you.'

A few days before his death, he was so low that he appeared as if unable to survive any longer. His soul was happy and without a cloud. Recovering a little strength, he said to his father, 'I thought I should have been ere now with Jesus.' He asked him, "Do you long to be away?" He answered, 'I dare not choose any thing; he knows best what to do with me: the will of the Lord be done!' Perceiving his mother weeping, he said, 'Do not weep for me; I shall soon be happy with the Lord, where my Sabbaths shall never end, and where I shall drink, never to be dry again, of that fountain which makes glad the city of God.'

Three days before his departure, he was exceedingly weak, and unable to speak as usual. When asked the state of his mind, his answer was, 'Blessed be God, I am happy.' His mother speaking to him on the terrors of death, he replied, 'I have no fears of death.' She asked him why? The answer was, 'I have an interest in the blood of Christ.' She asked, "Would he not be sorry to leave her and his dear father." 'No,' said he; 'I have a greater prospect in view than any thing here; I hope to be soon singing the praises of the great Three-One above; and shall have a blessed convoy of angels to conduct me to the realms of day.' It might be truly said, that he lived and died, waiting for the salvation of the Lord, and resting upon the Rock of Ages.

On the morning before he died, his father spoke to him of the goodness of God in calling him to seek his face, fitting him for himself, and promising him a crown of life. 'O yes, father,' he replied with joy, 'I shall soon wear it.'

On the day of his death he could only speak in broken accents; but evinced by his looks and gestures a happy mind, elevated above the world, and fixed on things above. Just as his happy soul was on the wing for eternity, being asked respecting his state, he said, 'All is well.' These were his last words. He lay motionless, with a sweet serenity on his countenance, breathing shorter and shorter for about ten minutes; and then, without the least struggle, fell asleep in Jesus. Thus died Henry Langtree, in 'hoary youth,' aged nine years and a half!

Dublin ADOLESCENS.

Obituary.

MRS. BURN.

The memory of the just is precious, after they have changed the Society of the church militant for that which is triumphant, and left their slumbering dust under the charge of Jesus, to be deposited in the silent grave until the morning of the resurrection.

Mrs. Barbara Burn, the subject of this memoir, and the only daughter of James and Margaret Cunningham, was born at Borrowstowness, near Edinburgh, November 29, 1734.

At seven years of age she removed with her parents to Sheffield, in Yorkshire; where they became members of the church, under the pastoral charge of the late Rev. John Pye. His ministry, connected with the holy example and conversation of her parents, were blessed to her early and experimental acquaintance with the great truths of the gospel: so that, almost from a child, she might be said to love as well as know the Scriptures. When very young, she was admitted a member of the church to which her parents belonged, and walked in sweet fellowship with the saints.

She was afterwards married to Mr. William Burn of Hull, an exemplary and honourable deacon of the church there, under the pastoral charge of the Rev. G. Lambert: in whose introduction to that place he was also one of the principal instruments.

After a most affectionate and happy union with her beloved husband for 22 years, he was taken away from her by death; and she was left with the care of six children. Great and many were the trials brought upon her by this bereaving dispensation;—but she was wonderfully supported, and amply supplied by that God, who has styled himself 'the Father of the fatherless, and Judge of the widow.'

His many and gracious interpositions in her behalf not only caused her admiring heart to overflow with praise, but enabled her afterwards to encourage many a drooping spirit, under similar circumstances.

She was spared several years after her children were grown up, and not only enjoyed it as a season of exemption from the bustle of worldly business, but most carefully improved it in private devotion, and in reading pious authors; but especially the word of God. It was often observed by her friends, with what delight and refreshment she read all accounts relative to the spread of the gospel in the world; and with what cheerful readiness she came forward with her subscriptions to the Missionary, the Tract, British and Foreign Bible, and other Societies, which she thought calculated to further the Redeemer's interest in the world.

Such was the profit that she found in the ways of God, that she was never absent from his house when she could attend; and was often found there when very weak in body; even a very short time before her final remove, she was heard to exclaim, 'O how amiable are thy tabernacles!' how I long again to visit the sanctuary of my God!

She was truly a mother in Israel; and her spiritual, lively, and encouraging conversation was rendered very profitable to the young; while with her aged fellow-travellers, she would often look back, and help them to record many a past mercy; for *mercy* was her delightful and darling theme.

The humility, meekness, and patience of her dear Lord and Saviour were studied and copied by her; and the graces he bestowed upon her were improved and increased by a close and careful walk with God.

Her last illness, though it confined her to the bed four months, and was accompanied with extreme weakness and much pain, was borne with that humble patience and holy resignation which God alone could impart. She was constantly admiring his mercies bestowed upon her, and recommend-

ing the love of her dear Saviour to all around her. This was her prevailing subject; and, as long as she was able to speak, her lips overflowed with the high praises of her God. Her common answer to any friend who asked her how she did, was, 'I am a miracle of mercy; I am fixed upon my God, and he is the Rock of my salvation.'

One of her sons being abroad, a foreigner called upon her a few days before she died, to inform her that he had lately seen that son in good health. After several enquiries, she desired the gentleman to give her love to him, and to tell him from a dying parent, to remember and serve the God of his fathers; and then added, 'I pray to my God to bless him.' The foreigner said, with much apparent feeling, 'There is no fear of death here! What a good thing it is to be religious!' Thus she continued trusting and rejoicing in God as long as she had strength. Two days before her departure, speech failed; but even then the composure and placidity of her countenance indicated that God was with her of a truth, and that in him she enjoyed peace.

After a pilgrimage of 76 years, she finished her course, full of days, of faith, and of consolation, in the evening of December 18, 1810, and went to heaven, accompanied by the prayers and tears of her affectionate relatives and friends, who witnessed her departure.

A funeral sermon was preached by her affectionate pastor on the Lord's Day following, from Psalm xxiii. 6. W. B.

REV. T. WHITE.

November 28. After two years of painful afflictions, died the Rev. T. White, the founder, and nearly 50 years pastor of the Independent Church at Huttoft, in the county of Lincoln, in the 62d year of his life. His remains were interred in the chapel-yard; and a funeral-sermon was preached on Monday evening, from 2 Tim. iv. 7, at his new chapel Mablethorpe, to a very solemn and numerous congregation, by Mr. Smellie.

Mr. White possessed great talents and pure benevolence; and was indulged with peculiar usefulness, &c.; was a man of considerable ability in the original Scriptures: a judicious preacher, and a disinterested labourer in the vineyard of Christ *. He has left a voluminous account of his experience and life from 1757 to 1785. He was truly Calvinistic and independent in his sentiments and conduct. In him the church and congregation at Huttoft and Mablethorpe have lost a great character, the Lincolnshire Association a stedfast brother, and the Missionary Society a constant supporter.

MRS. MARY HOBBS

Was removed from this world May 29, 1811. She was a constant attendant at the Independent Church at Pile St. George, where she found Christ precious, and his word sweet to her taste. Her health was visibly declining for two years, but she was not confined to her house till within three months of her death. During this time her bodily sufferings were very great; yet she would often exclaim, 'Lord, how shall I praise thee!'

On observing her youngest daughter in tears, she said, 'Don't grieve for me, but turn your sorrow into prayer.' She had no desire to continue in the flesh. She frequently was speaking of the felicity of those who had past the verge of Jordan to the land of Canaan above. The last nine days of her life in which she was confined to her bed, were made up of humility, gratitude, and love. She commended her two daughters to God, who alone could keep them; and begged they would live in his fear, saying, All will then be well with you. After which she seemed unconcerned about and quite disengaged from any thing in this world, as one that had taken her leave of every thing here below; and was at leisure for nothing but heavenly contemplations. After lying a short time she broke out in these words, 'Lord Jesus receive my spirit.' Soon after, her willing spirit took its flight into the arms of the Redeemer, without a struggle. —This solemn event was improved by the Rev. Mr. Thorpe, from 2 Tim. iv. 6.

* Mr. White was a farmer and grazier on his own property.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of the Rev. R. Cecil, M. A. *with a Memoir of his Life. Arranged and revised with a View of the Author's Character. By* Josiah Pratt, B.D. F.A.S. *In Four Vols.* 8vo, 2*l.* 2*s.*

The Life, Character, and Remains *of the Rev.* R. Cecil, M. A. *One Vol.* 8vo, *with his Portrait,* 13*s.*

We begin with observing, that the second work here mentioned is a part only of the former, published by the same editor, for the convenience of those who do not chuse to go to the expence of the former. This volume contains the Memoir, &c. from the first volume, and the whole of the last; and therefore need not be distinctly characterised.

Of the whole works the first vol. contains the Author's Life and Character, with his Memoirs of Cadogan, Bacon, and Newton; all which have been distinctly reviewed in our former vol.

As we have taken the liberty to give a slight sketch of the Author's Life in our Biographical Department, it is unnecessary for us to give any extracts in this place; only it is proper to observe, that what we have given, or can give, will bear a very small proportion to the original, the whole of which will well reward perusal.

The Second Volume contains several tracts and single Sermons, printed on various occasions, by Mr. Cecil; with some few that, we believe, were never before published. The most important of these is a Fragment, written during his illness in 1799. From this very interesting paper we shall give a short extract:—'As a traveller who has left his house but a few hours, finds himself in an entirely new situation; so, shut up for a few hours in a sick bed, and with a prospect of death, I look backward and forward, and seem in a new world. I feel the truths which I have taught in a way I never before felt them. I marvel at the stupidity of man, and most of all at my own stupidity. I desire to live, only that I may live and act under the impressions which I now have, as I clearly perceive nothing else worth living for.

'I just now called for one to help me, who would go through fire and water to do it; but received no answer. What a mercy that He, who always can help me, always hears me when I call! I feel many sweet and strong ties to the present life, in my family and in my church, to which all earthly possessions bear no comparison; yet to depart and be with Christ is doubtless far better: but I have been this morning perplexed with the consideration that, when I shall see him as he is, I shall not be able to forgive myself for not having served him better. I know not how to separate the idea of self-reproof from heavenly enjoyment.

Sitting in my blanket, with the Bible before me, I seem like old Elwes with a bushel of Bank notes and India bonds; but with this difference, that he must have his all taken away; and I shall take all mine with me.

I am astonished, and even confounded, when I recollect with what prodigality we ministers are accustomed to waste our time. A minister spending his strength and talents merely to entertain his acquaintance, is a foolish virgin wasting her oil to light up a puppet-shew. I purpose, in the strength of God, that the few drops which I have remaining, shall be consecrated to the lighting of wanderers to the door, or pilgrims on their way.

'The moment my soul departs from this body, it will be more separate from the present world in which I live, than if it were at this instant placed beyond the orb of Saturn; and yet at the orb of Saturn, what a mere non-entity would this present world be! But to be placed at such an inconceiveable distance from my present station, and to be there alone, though out

of absolute pain, shocks the mind. On the other hand, to be there, or anywhere else, under a sense of divine favour, and with the presence of Christ, makes that state no solitude, and this world no loss.—P. 283—5.

[*To be concluded in our next.*]

Memoirs of the late Rev. John Clark. *Written by himself, and, at his Request, published with Remarks by W. Jay.* 8vo, 5s. 6d.

This work has, by an accidental circumstance, been unusually delayed. We the more regret this, as Biographical works are in their own nature rather temporary, and our interest in them, when the subjects are not of the first class of public characters, decreases, as we remove from the times in which they lived. Mr. Clarke was, however, well known to many of our readers in the west of England; and Mr. Jay's biographical talents have already appeared in his admirable Memoirs of the amiable and venerable Cornelius Winter *. If that work owed much of its interest to Mr. J.'s judicious and valuable remarks (as it certainly did) this owes more. Not that Mr. C.'s narrative is interesting, far from it; but Mr. J.'s observations are invaluable; and the address over the grave, which concludes the volume, is, we think, a fine specimen of simple and manly eloquence.

Mr. J. though the warm friend and admirer of Mr. C. is so far from representing him as a perfect character (though an excellent one) that he derives several useful hints from what may be considered as his failings, though failings which evidently 'leaned on Virtue's side!' His 'disposition' was unusually 'retreating and reserved;' from this our author takes occasion to observe, that while religion disposes us for retirement, it prepares us to leave it; and that many of its duties call us, not out of the world, but into it. A Christian, says our Lord, is a candle; and 'no man when he lighteth a candle putteth it under a bushel, but on a candlestick, that it may give light to all that are in the house.'

It has been supposed that Mr. C.'s 'habits of frugality might pass the line of duty;' but Mr. J. candidly suggests that his 'abstracted life cut him off from many objects which, by striking the eye, would have affected the heart;'—that his multifarious engagements left him little leisure or opportunity to explore affliction in person;—that having constantly had so many of the lower class manufacturing for him, he might have had blunted, by all the wickedness he had witnessed, something of the fine edge of humanity, that many of those feel whose intercourse with the poor and wretched is only occasional or charitable.' More positively, however, Mr. J. refers to several instances of his kindness and benevolence, and especially to his extraordinary disinterested conduct as a minister. Not only were *all his labours* gratuitous, but he expended more than one thousand pounds in purchasing and endowing the chapel in which he preached, and then placed it in trust for the benefit of posterity;—and when his age and infirmities made it necessary to engage an assistant, he set his people an example by a very handsome annual subscription.

Mr. C. seems, in some cases, to have placed considerable confidence in the sudden suggestion of passages of scripture to his mind, and to have expressed his sense of dependence on divine assistance in a manner that might lead some to suppose that he slighted the proper means of preparation for his public work. While Mr. J. labours to vindicate his conduct, he is still more anxious to guard it from abuse, and very ably and properly exposes the folly and danger of resting in the *sound* of scripture, without a proper attention to its *sense*; which he illustrates by the following example:—A poor but pious lad, who had been used to consider every suggestion in scripture-language as coming from above, was one time distressed for

* See Evan. Mag. Vol. XVI. p. 256.

fire-wood, and wishing for some of his neighbour's hedge, when that word coming suddenly to his mind, 'In all this Job sinned not;' and he began to make free with the hedge, till happily he recollected another passage, which says, 'Thou shalt not steal;' which cured him of this error; and in old age the good man used to exhort persons to live —'not by impulses, but by the ten commandments.' We are pleased to receive so satisfactory evidence of Mr. C.'s learning, — his application to science, and his taste for the arts, particularly music; and if we differ in any thing from our good friend the editor, with respect to Mr. C. it is in the prominent situation he has given to his poetic effusions, which, except in the Hymns on p. 160, 161, seem hardly ever to have reached mediocrity; and not to rank higher than the strains of Bunyan and his contemporaries.

The Works of President Edwards: *in* 8 *vols. royal* 8*vo*, 3*l.* 12*s.*

For this handsome and uniform edition of the Works of this great American Divine, we are indebted to Dr. E. Williams, of Rotherham, and Mr. Parsons, of Leeds; and it is not easy to express the obligations the present age is under to these gentlemen, and to Mr. Pratt (the editor of Bishops Hall, Hopkins, and Reynolds) for the invaluable treasures of Theology they have collected and laid before them.

Of President Edwards we have before had occasion to speak in the highest terms *. On those mysterious subjects, the freedom of the Will and Original Sin, he has no equal, no competitor; — and what the celebrated Dr. Priestley said of the former of these books, may be fairly applied to all his controversial writings,— they are unanswerable. To theological students they are almost indispensable; and to all who have acquired a habit of thinking deeply on controverted points, they will commend themselves by a strain of argument which approaches demonstration nearer than can be found in any other writings we are acquainted with. But Mr. E.'s works are not all controversial; his Treatise on the Affections and several other pieces, are practical, and have the best tendency. Most of these Treatises, however, are well known, and it is unnecessary to do more than to enumerate them.

Vol. I. contains Dr. Hopkins's Memoir of the Author, enlarged and improved,—Enquiry into the Freedom of the Will,—A Dissertation concerning the End for which God created the World.

II. A Dissertation on the Nature of true Virtue,—The Christian Doctrine of Original Sin,— Man's natural Blindness in Religion,— An Attempt to promote Union in Prayer.

III. Surprising Work of God at Northampton,— Life of Brainerd, with Appendixes, and his Remains.

IV. A Treatise concerning Religious Affection, with Appendix,— Christian Caution, — A Warning to Professors,—The final Judgment,— Sinners in Zion warned,— The End of the Wicked contemplated.

V. History of the Work of Redemption, — Men naturally God's Enemies, — The Wisdom of God displayed in Salvation, — Christian Knowledge and Christian Charity.

VI. Thoughts on a Revival of Religion,—Five Discourses on Salvation,—Two Sermons.

VII. Five Sermons,—Miscellaneous Observations on Theological Subjects, — Remarks on Theological Controversies, — Marks of a Work of the Spirit of God.

VIII. Inquiry concerning Qualifications for Communion, — Misrepresentation Corrected, — A Farewell Sermon,—and 15 others.

Sermons *on Select Subjects. By* John Hyatt. *2d. Edit. Price* 8*s.*

Mr. Hyatt is well known to the religious public as one of the stated preachers to the great congregations assembling at the Tabernacle and Tottenham Court Chapel, London, to whom this volume is

* See Evan. Mag. Vol. iii. p. 56.

dedicated. Mr. H. has not gratified his readers with the usual compliment of a preface, expressive of his design in publishing these discourses: but we doubt not it was to enable his numerous friends to renew by reading, the pleasure and the profit they found in hearing them.

The subjects are of a miscellaneous nature, and are called 'Select,' being chosen, we conceive, not with regard to any chain of connection, but selected from his other sermons as best adapted, in his judgment, to the edification of his readers. The subjects are however important, viz. The Importance of Meditation, Gen. xxiv. 63; Abundant Grace, 2 Cor. ix. 8; The Christian's Desire of Heaven, 2 Cor. v. 8; The Death of the Righteous, Numb. xxiii. 10; The Advantage of remembering the Redeemer's Words, Luke xxiv. 8; Pilate's Question, John xviii. 38; Walking with God, Micah vi. 8; The Redeemer's Sympathy, Isa. lxiii. 9; The Precious and the Vile, Psalm lxxxvi. 11; The Redeemer's Ascension, Luke xxiv. 50; Assurance, 2 Pet. i. 10; The Privileges of Tried Saints, Zech. xiii. 89; Officious Meddlers with God, 2 Chron. xxxv. 21; The Recollections of Gratitude, and the Pleasures of Hope, 2 Sam. viii. 18—21.

The system of doctrine which is maintained in these discourses is Calvinism, *properly* so called,—not Antinomianism, falsely termed Calvinism, and such as the adversaries of the truth pretend it to be, but *practical* Calvinism; such as the great Reformer, from whom it derives its name, maintained, and such as that great preacher, Whitfield, who erected the places in which these sermons were delivered, uniformly preached.

We cannot commend these discourses as compositions of the first order, nor their style as elegant, or always perfectly correct; nevertheless, we think they are truly useful in their tendency, as well as popular and lively in their manner. — There is frequently a considerable degree of energy in the author's thoughts, which are maintained with manly firmness, and expressed with force, perspicuity, and brevity. In short, they are *evangelical*, *experimental*, and *practical*; and such as we can, with pleasure, recommend to our readers.

The Minister's Request. *A Discourse delivered at Hackney, on the Settlement of the Rev. H. F. Burder, as Assistant Preacher to the Rev. S. Palmer.* *By* William Jay. *8vo, price* 1s.

This is not a sermon which is indebted for its existence and reputation to a passing incident in the transitory nature of which itself may possibly share. While the ministry of reconciliation continues, and they who take part in this ministry are exposed to danger, and compassed about with infirmities, the apostle's claim will be the pastor's unceasing request, 'Brethren, pray for us.'

Our author supports the propriety of the apostle's demand, on the combined principles of *necessity* and *equity*. He contends that the prayers of God's people for their ministers are *necessary*, on account of the important nature of their work, — of the trials in which their fidelity will involve them, — of the dangers to which they are exposed, — of their entire dependence on God for natural, acquired, and moral endowments, and for success; and lastly,—of their awful responsibility to God for the manner in which they have fulfilled the ministry which they received of the Lord Jesus. He pleads with the Christian people also, on the principle of *equity*; as the pastor is the object of their choice,—appointed for their spiritual edification; and, under God, the instrument of incalculable benefit to their immortal souls. Having supported the equity of the minister's claim, he shews in what way the prayers of the people will best discharge their obligations. He conceives that this method will be most satisfactory to the pious minister's own mind; will most strongly enforce the performance of other duties to him, —will be most productive of religious benefit to them; — and not de-

pending upon talents, office, or rank, it is within the reach of the poor man's benevolence, as well as that of the more opulent.

There is discovered in the sermon a deep sense of the worth and excellence of the gospel ministry, and much experimental acquaintance with the trials inseparable from a faithful discharge of the sacred trust. Every minister, for his own sake, should promote its extensive circulation among the people of his charge. The author is entitled to the warmest acknowledgments of all his brethren for this labour of love in their behalf.

Jonah's Deliverance and Gratitude, &c.: *a Sermon, by* J. Clunie, M. A. *8vo*, 1*s*.

This sermon is a pious memorial of the divine mercy to the author, who, on that day twelvemonth, on which the sermon was preached, experienced a very singular deliverance at sea. Devout gratitude to Heaven breathes thro' the whole. Though the preacher's own personal feelings are necessarily introduced, the instruction which he gives reaches to all. It may be viewed as a votive tablet, hung up to commemorate his gratitude to God his Saviour, when there was but a step between him and death. Others who have also received distinguished preservation and deliverance at sea, in reading this sermon, will call to remembrance the workings of their own minds in the hour of danger; and praise 'the Lord for his goodness, and for his wonderful works to the children of men.'

He draws the reader's attention to Jonah's distress implied in the expression, 'My soul fainted within me,' to the devout exercise of his mind, 'I remember the Lord;' and to the happy result, 'My prayer came in unto thee,' unto thine holy temple. Under the second division of his thoughts, he shews what suitable return the prophet made to the Lord for miraculous interposition. He offered a sacrifice of thanksgiving, he paid his vows to the Lord; and ascribed to Him the entire praise of the deliverance.

Memoirs *of the Life and Writings of the Rev. Thomas Boston, A. M. Written by himself. Abridged by* George Pritchard. *Price* 4*s*. 6*d*.

The memory of this excellent minister of Etterick, is still fragrant in the churches; and his works will be prized so long as pure and undefiled religion continues to exist. While we are not convinced of the necessity of the abridgment before us, yet, as there are many to whom the original work is not acceptable, this volume may prove an agreeable present. Mr. P. has appended some reflections, which are valuable and plain as to their sentiment; but which we should have been glad to have seen expressed in a more simple style.

LITERARY NOTICES.

Mr. Styles's proposed Volume of Sermons is in the press, and will include his Funeral Sermon for Mr. Spence; for which reason he declines publishing a new edition of that Sermon singly, as requested.

The first part of 'The Christian Reader's Guide' (so long promised to the public) will be ready for publication in the course of a few weeks.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Remarks on the Refutation of Calvinism, by the Bishop of Lincoln. By the Rev. T. Scott, Two Vols. 8vo, £1.

An entire New Version of the Book of Psalms. By W. Goode, M. A. Two Vols. 8vo, £1 1*s*,

The Advantage of an Early Acquaintance with the Scripture; a Sermon on the Death of Master and Ann Lee. By J. Bowden, Tooting, 8vo, 1*s*.

Village Sermons, vol. vi. 12mo, 2*s*.; 8vo, 3*s*.

Extracts from the Letters and Diary of Mr. F. L. Russell, with a Short Memoir. By his Brother. Price 2*d*.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICA.

The following interesting Letter is just received from Mr. Read, dated Cape Town, June 26, 1811.

Dearly beloved Brethren and Fathers in Christ,

'God moves in a mysterious way, his wonders to perform.' A chain of providences has cast our lot, disagreeable as it is to us, for the present again in Cape town, at which our friends will not be so much surprised, having received our Annual Report for 1810. You know, dear brethren, that our prayers and desires have, for a long time, been incessant, that the sufferings of the poor Hottentot nation might come to a termination. It hath pleased God, I trust, to make use of my letter to you in 1808, to effect, at least in part, this great and important circumstance, for which we desire to be thankful. We left our dear Bethelsdorp the 28th of March, with many cries and tears on both sides; and the whole institution led us out about a quarter of a mile from the village, and then, with almost broken hearts, we parted; but were followed, no doubt, by many prayers and supplications. I left, for different reasons, my dear wife and family at Bethelsdorp. In the first place, an increase in our family was expected in about six weeks; secondly, the knitting-school could not spare her; and, thirdly, we were afraid of the expence of the journey, and the residence at Cape Town. We were received by the governor, and other persons of government, with some degree of friendship; and our business hitherto has been treated quite congenial to our wishes. We are ignorant as yet if government will bear our expences or not; but we shall take the liberty of enquiring. I heard, verbally, a few days ago, that Mrs. Read was delivered of a fourth daughter; but have received no letter from Bethelsdorp since our departure. Our journey back to Bethelsdorp might have commenced perhaps by this; but on the 11th of this month I was suddenly taken ill, and as yet am not quite restored; which has retarded our business with the commission. I found on my arrival at the Cape my hands full; I have preached four times a week to the soldiers and others, who attend at the meeting-house, and it seems not without a blessing; and likewise in Dutch. — Among the soldiers the work of the Lord seems greatly flourishing; and there appear many precious souls who belong to Christ, and cleave to him with full purpose of heart. There are about seven or eight who preach in turns, and who have been the means of carrying on this good work. Among these is our brother Anderson, who is a man of sound judgment and amiable piety; and there are others of such shining talents and godliness, that I wish often that they were added to the list of Missionaries among the Heathen. Among the Dutch is a greater revival than we ever saw; one speaks to the Christians on Saturday evenings, and another instructs the slaves on the Sunday evening. Mrs. Smith and Huyser, like two Deborahs, are indefatigable in their labours, instructing the slaves, admonishing, attending prayer-meetings, &c. The Lord seems to be stirring up a few simple Christians to begin the work in earnest; and there are several honourable women who are ornaments to Christianity.

On Friday, the 7th of June, Mrs. Smith, Brother Vanderkemp, and I, were together at a friend's house, a little before twelve at noon, when a sudden clap, like the salute of great guns, took place, and shook the house in which we were. The troops returning through the streets from exercise, we thought of nothing, for a moment, but the discharge of guns, or explosion of a powder magazine; but the concourse of people in

the streets, some crying, others fainting, so that the streets were thronged; and the sick were dragged from the houses, we soon found it to be an earthquake. We did not feel much of the shock; but, by examination, found few houses but what were damaged, more or less; even our own house, where we resided, was rent in several places. A universal consternation was visible; and all faces gathered blackness. Another was expected, but did not take place till the 19th, and that not so heavy as the first. I was then lying sick in bed, and brother Vanderkemp with me in the room. We heard it coming on, at least the noise under the ground, till it apparently came under our house, when the house seemed lifted up under us, and it seemed to take its direction under the Bay eastward. The inhabitants are, however, still in continual fear, and run by hundreds to the church and chapel. What may be the issue I know not. Indeed, this is a guilty country; the blood of the innocent cries for vengeance. May the blood of Christ interpose, and speak peace!

July 29. I have laid this letter aside till now; but a mail being open for England, I shall endeavour to finish it if my health will permit; for as yet it is not restored. I begin to suspect my disorder to be something of a bilious nature; and what will be the end of it I know not. Letters from Bethelsdorp inform us, to our joy, that all things are well there. Brother Wimmer and Ullbricht are in a low state of health:—the last writes to us of the death of one of our Hottentot sisters, who went triumphantly to heaven. She has been mentioned in one of our Reports, about six years ago, when she was suddenly taken ill, and longed so much to die and go to Christ. She has at last her desire. She was one of the pillars of our church. She, like Enoch, walked with God, and is not, for the Lord hath taken her. The Lord's way with her has been wonderful. She was permitted to fall into sin, but not to continue: the Lord soon brought her back. She was generally part of the day in the bushes, in communion with God, and experienced inexpressible things, so that, if what she often said she experienced be reality, she has often been (as it were) in the third heaven. She was generally melted in tears at the Lord's Supper, and often could not help breaking out in exclamations to her Saviour when the emblems of his body and blood were reached to her;—and after church she went with tears of joy to the bushes (the Hottentots' inward chambers). She was generally, even at the Sacrament, dressed in a black or greasy caross, or garment of sheeps' skins;—but all glorious within.

Not long before our departure from Bethelsdorp, our sister Antjé Kakkalak, wife of brother Cupido, is likewise mentioned in our Report, from, I think, Botha's Place. These are souls, I trust, now before the throne, praising God for the Missionary Society; and ought to be encouraging to its friends. Our coming to Cape Town seems to be of no small importance. We have morning and evening lectures in our own hired house, which, in the evening especially, is not only crowded, but numbers who cannot come in, hear from the open windows. There seems not only a great revival of religion among the pious, but several apparent instances of conversion. Among others, is a man and his wife of good fortune: he, like Zaccheus, has offered the half he has to the poor. He had built a large house for himself; but has now devoted it to the service of Christ; and will, I trust, be of no small service in future to the cause of Jesus, and to the Missionary Society.

There is a young man who has been dumb five years, and lately began to speak! and his language testifies that he has been taught of God. He prayed, after I had preached, a little time back before a large assembly, to the astonishment of all present! I have commenced a Sunday School for the poor slaves; which is likely to be of important service:—there are numbers of young friends who will supply it, and carry it on, as the hearts of many are open at present; and much good we hope will be done. The same revival seems visible in several parts of the country as at Stellenbosch, Tulbach, and by brother Vos, at the Zwartzberg. We believe

the earthquake is a mean of helping forward this good work. About a fortnight ago, a lady at the playhouse begged to have a seat near the door, through fear of the earthquake:—this was on the Saturday evening. Sunday evening she played at cards; and at supper dropped down and expired. Your unworthy son in, but willing servant of, Christ,

J. Read.

AMERICA.

Theological School.

The General Assembly of the Presbyterian Church in the United States of America, has addressed a Letter to the Churches, under their care, proposing the Establishment of a Theological School: intended to increase the piety and learning of candidates for the holy ministry, as well as to procure a larger supply of ministers for the wants of the churches.

In this letter the friends of religion are reminded that the progress of population in that country is going on in a ratio four times greater than the increase of the ministers: — that there are nearly 400 *vacant congregations* within their bounds; and that the frontier settlements are every year loudly calling upon them for Missionaries.

The Assembly, therefore, proposes the establishment of a School, in which several professors may be supported, and an adequate library furnished, together with the means of affording gratuitous instruction and board to a number of pious youth. — Every true friend of Christianity must heartily wish them success in the name of the Lord.

Bible Society in Philadelphia.

This Society has published their Third Report; from which it appears, that, altho' the year past has not been marked with any event of peculiar magnitude in their concerns, it has nevertheless been distinguished by that uniformity of happy results in the management of their ordinary business, which enlivens hope, animates exertion, and dictates gratitude to the Author of all good.

The managers have distributed, during the last year, 8185 Bibles and Testaments; many of which were sent to places very destitute of the Scriptures. It is a rule of the Society not to give a copy where one was previously possessed.

We find that, in the course of the last year, Six additional Bible Societies have been formed in America. The whole number is now 15.

A curious circumstance has occurred: —A person, pretending to a Missionary, sent out by a Society established at St. Louis, in Upper Louisiana, for the conversion of the savage tribes, collected considerable sums of money at Alexandria, and other places in Virginia; but being detected as an impostor, he went off, leaving behind him most of the money which he had collected. In consequence of which the Rev. Messrs. Barclay, Muir, Bunn, and Gibson, ministers of the Episcopal, Presbyterian, and Methodist congregations at Alexandria, have sent the money, 546 dollars, to the Bible Society in Philadelphia.

Provincial Intelligence.

Oct. 26. At a numerous and respectable Meeting held at the town-hall, High Wycombe, Lord Viscount Mahon in the Chair, an Auxiliary Bible Society was instituted. Among the persons present, who took an active part in the Meeting, were Sir. T. Baring, Baronet, M. P. for the Borough, the Rev. J. Price, Vicar, and the Rev. Messrs. Scott, Marsh, and the Secretaries of the Parent Society; Messrs. Owen, Hughes, and Steinkopff. The Marquis of Buckingham was chosen President, and several other Noblemen and Gentlemen Vice Presidents.

Oct. 21. The Rev. T. Raffles delivered an appropriate Address to a numerous Assembly, on laying the first stone of a new Chapel at Waltham Green: the building is already covered in, and expected to be opened in the spring.

Oct. 31. A neat and commodious Chapel was opened at Guisborough, a respectable market town, in Cleaveland, Yorkshire. In the morning, Mr. Jackson, of Green Hammerton, supplicated the divine blessing, and preached from Isa. lv. 11. In the afternoon, Mr. Neale, of Thirsk, from 2 Cor. vi. 1. In the evening the place was crowded; when Mr. Hinmers prayed; and the people having been disappointed of some of their friends in the ministry, Mr. Jackson addressed them a second time, from Gal. i. 24, and concluded the pleasing services of the day with prayer. Mr. Hinmers preaches here and at Stokely every Sabbath, and also at Great Ayton once a fortnight, besides visiting several villages in the neighbourhood on week days.

Nov. 7. The Rev. J. Smith, late of Melbourne, in Derbyshire, was set apart to the pastoral charge of the newly formed Independent Church at Wickford, six miles from Billericay, in Essex. Mr. Parker, of Barking, introduced the service with reading, &c.; Mr. Thornton, of Billericay, offered up the general prayer; Mr. Douglas, of Chelmsford, delivered a discourse from Phil. i. 2; Mr. Smith, of Brentwood, concluded. Mr. Parker preached in the evening. The gospel has been preached in this village about twice a month for several years. A small meeting-house has lately been erected; and the Society now formed was a branch from the Independent Church at Billericay.

Nov. 20, 1811. A neat Chapel was opened at Codford, Wilts, when three sermons were preached; that in the morning by Mr. Jackson, of Stockwell, Surry, from Ezek. xxxiv. 26; that in the afternoon by Mr. Wilks, of London, from Hebrews vii. 25; that in the evening by Mr. Jay, of Bath, from Gal. vi. 15. The devotional exercises by Mrs. C. Sloper, Wilks, jun. Hawkins, Rodgers, and Sleigh.

Nov. 26. A new Chapel was opened at Feltham, near Hounslow, when three sermons were preached; that in the morning by the Rev. Dr. Winter; in the afternoon by the Rev. Mr. Leifchild, of Kensington; and in the evening by the Rev. Mr. Torling, of Harlington.

Nov. 27, the Rev. Andrew Reed, who lately closed his preparatory studies for the ministry, under Mr. Collison, at Hackney Academy, was ordained over the Church of Christ assembling at the New Road, St. George's in the East; Mr. Ford commenced, by reading the Scriptures and prayer; Dr. Winter stated the nature of a gospel church, and put the regular questions to the church and minister; Mr. Wilks offered up the ordination prayer; Mr. G. Collison gave the charge; Mr. Clayton, sen. preached to the people; and Mr. Chapman concluded by prayer. The various services above mentioned, are stated to have been very numerously and respectably attended.

Dec. 10, was formed the Suffolk Bible Society, at a respectable meeting at the town-hall, Ipswich. Two letters were read from the venerable bishop of Norwich, expressing his full approbation of the design, but excusing his personal attendance, and recommending the Rev. Mr. Cobbold to fill the chair in his stead, to which he was immediately appointed. The principal speakers on this occasion were Sir W. Middleton, B. E. Dillingham, Esq. Mr. T. Clarkson, and the Rev. Messrs. Julian, Gurdon, Hasted, Atkinson, and the three Secretaries of the Parent Institution. Books were opened, and Subscriptions put down to the amount of 1200*l.*

An Auxiliary Bible Society has been also formed at Cambridge, Lord Hardwicke in the Chair. The Rev. Dean Milner, Mr. Simeon, Professor Farish, and the Secretaries of the Society in London, spoke on the occasion; and the sums collected amounted to nearly 1000*l.* including a donation of 50 Guineas from his Royal Highness the Duke of Gloucester, Chancellor of the University.

Nov. 28. At a respectable Meeting at Bedford, was formed another Auxiliary Bible Society. On this occasion the Duke of Bedford opened the Meeting, expressing his high sense of the importance of the object proposed. He was supported by Mr. Whitbread M. P.; Mr. Forster, of Biggleswade; Mr. Forster, of Brickhill; and the following Clergymen and Dissenting Ministers:—the Rev. Messrs. Beachcroft, Richmond, Anthony, Hillyard, Martin, Grimshaw, Whittingham, Freeman, and the three Secretaries of the British and Foreign Bible Society in London; Messrs. Owen, Hughes, and Steinkopff: 650*l.* was subscribed at the meeting, and we doubt not of its being rapidly augmented. — We are happy to notice the increase of these Societies; and should be glad to see them established in every considerable town in the kingdom.

The Cheshire Union have published the Report of their proceedings during the past year. The labours of their Itinerants have been much blessed. Mr. T. Hitchen has settled at Tattenhall, where a chapel was opened in 1808. Numerous hearers attend in the neighbouring villages of Barton, Tilson, Bickerton, &c. Mr. Niel and Mr. W. Hitchen labour in and about Middlewich. At Peover there is an appearance of success. The gospel has also been introduced to the populous village of Over. At Minshull a chapel is erected and a church formed. At Marchfield also a wide and effectual door seems to be opened. A remarkable change for the better has taken place among the inhabitants of Haslington which, before the gospel was introduced, was remarkable for its profaneness. Here a neat chapel is well attended, and a Sunday School established. The word has been much blessed to the people at Sandbach, where it was introduced by Mr. Silvester, about five years ago. Of this little flock, says the Report, we say with much pleasure, the Lord hath done great things for them, &c. The Report contains a pleasing account of the support and comfort afforded to several members of the Union, whom it has pleased God to take to himself. The Union appears to be liberally supported by the various congregations which compose it; and the prospect of further usefulness in this county is truly encouraging.

LONDON.

NATIONAL EDUCATION *in the Established Church.*

At a Meeting of a number of persons, friends to the Establishment, holden on the 16th of October, 1811, his Grace the Archbishop of Canterbury in the Chair, a Society was formed for the purpose of extending the Benefits of Education, on the principles of the Established Church, to the Poor throughout the kingdom. A Committee was then appointed, to consider of rules and regulations; which Committee made their Report to a general meeting, on the 21st of October. The rules are, in substance, as follow:—

Title.—The National Society for promoting the Education of the Poor, in the Principles of the Established Church, throughout England and Wales.

The sole object—to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian Religion, according to the Established Church.

The Archbishop of Canterbury for the time being, President,—the Archbishop of York and the other Bishops for the time being, Vice Presidents,—with ten temporal peers or privy counsellors and other vice-presidents for the present, and as vacancies may happen in future.

A Committee of 16 to manage;—a General Meeting in May or June,—an Annual Report;—Subscribers of One Guinea annually, or benefactors of Ten Guineas at one time, are qualified to attend.

His Royal Highness the Prince Regent has signified his approbation of this Institution, and condescended to offer to become its Patron.

The Universities of Oxford and Cambridge have also expressed their concurrence in the plan, and have subscribed handsome sums towards its support.

All who wish well to the rising generation, will sincerely rejoice in the education of the children of the poor, and pray that the principles proposed to be inculcated, may be *really and truly* 'the principles of the Church of England,' as expressed in her *Articles, Liturgy, and Homilies*,—and not such as have lately been held forth to us in certain publications. At all events, an institution enabling the whole body of the poor to read the holy Scriptures, must have the good wishes of every Christian.

Education in Scotland.

Lord Justice Clerk, in an Address delivered to the Council Court, Glasgow, in the year 1808, after making some remarks on the great increase of commerce and manufactories in that city and neighbourhood, observes, that it had been stated a few years ago, by a political writer, 'That one Quar-

ter Sessions at Manchester, sends more criminals to transportation than all Scotland in a year.' He then says, 'We must look to some other cause for the good order and morality of our people. In my opinion, that cause is—our institutions for the education of youth, and for the maintenance of religion.' The institution of parochial schools, in the manner and to the extent in which they are established in Scotland, is, I believe, peculiar to ourselves; and it is an institution to which, however simple in its nature and inobtrusive in its operation, I am persuaded we are chiefly to ascribe the regularity of conduct by which we are distinguished.

'One great advantage,' he observes, resulting from education is, that "by enlarging the understanding, a man rises in his own estimation, and is set above the mean and dirty crimes to which the temptations and hardships of life might otherwise expose him.

At an early period of the Reformation, it is said that Bishop Latimer proposed to Henry the Eighth the appropriation of part of the Abbey Lands, for the establishment of parochial schools for the education of children throughout England. Had that proposal been adopted, what advantages might not have been experienced by the whole kingdom!—'but,' better late than never.'

Naval and Military Bible Society, instituted in 1780.

From the last Report of this useful Institution, it appears that the Committee have distributed, during the last year, 1848 Bibles and 25 Testaments; and since the formation of the Society, upwards of 47000 copies of the holy Scriptures.

The Committee lament the narrow limits of their ability to circulate Bibles as they could wish, and as the exigencies of the Army and Navy require. In a note appended to the Report, page 19,

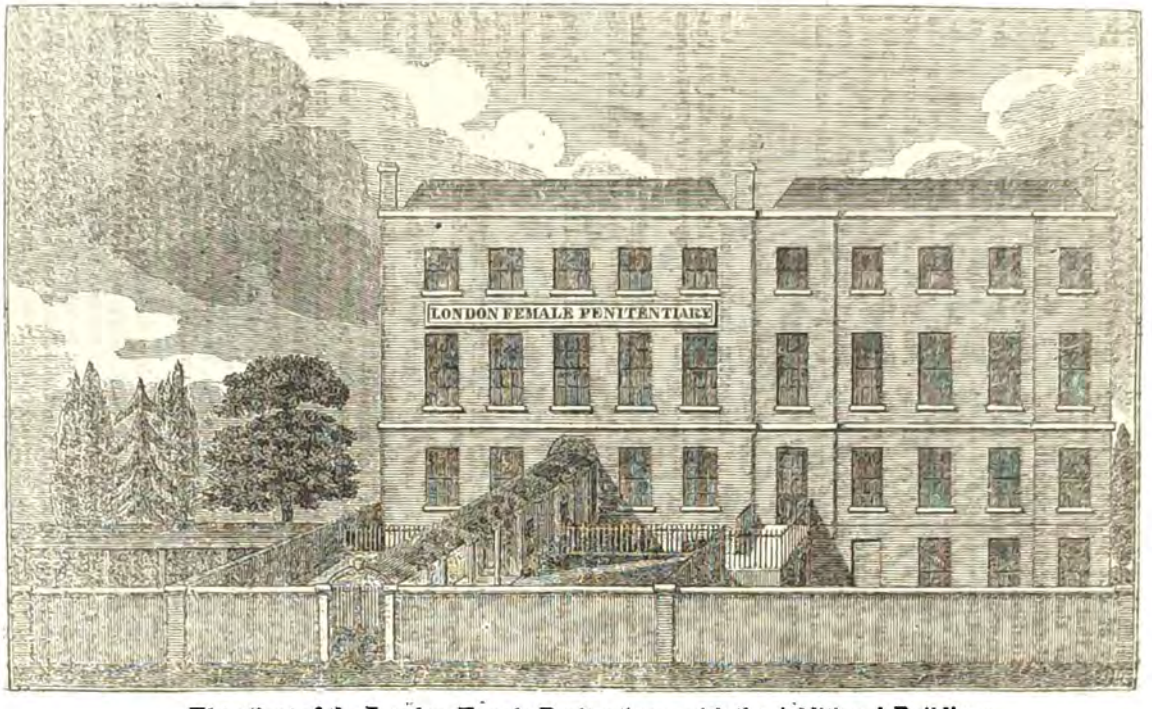
The Navy (including 31,400 Marines) are calculated at	145,000
The regular Army and Militia	315,221
	460,221

A letter to the Editor from the Secretary, Captain Close, states that, 'as the result of a circular letter to officers commanding ships and regiments on home stations, the Committee have now before them applications for Bibles and Testaments, from 21,420 British sailors and soldiers; while the Society's funds do not enable them immediately to furnish more than about 3000 of that number.'

The Committee appear to be anxious to obviate an objection which has been injurious to them, viz. 'That the establishment of the British and Foreign Bible Society has rendered this Institution less necessary than before;' but they observe, that the professed objects of the two Societies are very distinct,—the soldiers and sailors being the only two classes of men to whom this Society directs its attention; amongst whom they distribute the Scriptures *gratuitously*. They also observe, that the Bibles which they obtained from the British and Foreign Bible Society, were paid for at prime cost.

The Appendix contains very pleasing Extracts of Letters from commanding officers, at home and abroad, soliciting Bibles for their men; and stating the good effects which have, in various instances, been produced in their several corps by the use of the Scriptures.

We are sorry to notice, that the Collections and Subscriptions made during the last year, for the support of the Society, amounted to little more than £ 300. A small sum indeed, compared with the wants of the Army and Navy!—Subscriptions, which are earnestly solicited by the Committee, will be received by the Treasurer, Ambrose Martin, Esq. Charlotte Street, Bloomsbury; and J. Stephenson, Esq. William Street, Chatham-Place; by the Collector, Mr. John Ellsworth, Willow Walk, Kentish-Town; and by Mr. Hatchard, Piccadilly.



Elevation of the London Female Penitentiary, with the Additional Buildings.



ENLARGEMENT

OF

THE LONDON FEMALE PENITENTIARY.

The Committee beg leave to congratulate the Religious Public on the success with which it has pleased God to crown this *Institution*; and also to express an earnest hope that, on the present occasion, they will enable them greatly to extend its inestimable blessings. It is unnecessary here to describe the excellence of its constitution and management; or to enumerate the particular instances of its utility. The principal objects of this address are to inform them, that the proposed Enlargement of the *Penitentiary House* is at length begun; and to solicit their pecuniary assistance, to defray the expence.

The Committee have purchased a Lease of the *Penitentiary House*, and the contiguous ground; of which lease 74 years are yet unexpired. The extent of the ground adjoining the house is so considerable, as to admit the erection of a number of additional buildings. The additional wing is already covered in. In the ensuing spring it is intended to erect an *Infirmary*, and a *prompt Reception Ward*, in the garden. When these buildings are completed, which will be erected *in the plainest manner possible*, the Asylum will be capable of containing 100 objects. The expensive and very inconvenient occupation of the house in John Street will then be discontinued.

The purchase of the Lease, by which the Asylum will now be held rent-free, has necessarily much impoverished its Funds, as the following statement will evince:—

	£	s.	d.
Paid in discharge of a Mortgage for £ 1,500, and interest	1,773	0	0
—— additional Purchase-Money for the Lease	1,774	0	0
—— additional piece of Ground at the bottom of the Garden	190	0	0
—— Expence of erecting Wash-house, Laundry, &c.	675	0	0
	£ 4,412	0	0
Contract for the Wing which is now erecting	1,985	0	0
Estimate of the intended Buildings for an Infirmary, &c.	1,500	0	0
	£ 3,485	0	0
The Balance in the Treasurer's hands, including the building fund, and the fund for general purposes, does not amount to	800	0	0
Sum wanted to discharge the expence of the Wing and Additional Buildings, exclusive of necessary furniture	£ 2,685	0	0

From this Statement, the indispensable necessity of *very considerable pecuniary aid* is evident. The Committee, however, assure the public that the *Enlargements*, which create this necessity, are not only requisite in order to extend the benefits of the *Institution* to a far greater number of objects, but are absolutely necessary also to give full effect to the original design of this charity. The peace, good order, health, industry, and reformation of the women, essentially depend upon separate and commo-

dious Wards; and these cannot possibly be constructed without a material enlargement of the Asylum.

It is highly gratifying to the Committee to be enabled to state, that, during the last four years, about *seventy* young women have been reconciled to their friends, or placed in respectable situations as servants; but it is painful to relate, that, during the same period, upwards of 500 unhappy objects have applied at the doors of the Asylum *in vain!* These facts present irresistible arguments in favour of the present application; and the Committee do not doubt that they will make a powerful impression upon the public mind.

The Committee, having stated these grounds for their application, most respectfully and earnestly solicit contributions to the *Fund for the Enlargement of the Penitentiary*; and they trust that, whilst new instances of individual liberality will be afforded, such persons will also plead with their *friends* for similar *Donations*, and with *Non*-Subscribers for their *annual Subscriptions* likewise; since it is obvious that the enlargement of the Asylum will necessarily require a proportional increase of *permanent Income*.

By order of the Committee,

January 1, 1812. T. PELLATT, *Secretary*.

Donations for the Building Fund, and Annual Subscriptions, are received by W. Alers, Esq. Treasurer, No. 7, Fenchurch Street; T. Pellatt, Secretary, Ironmongers' Hall; T. Pattison, Collector, 21, Chapel Street, Pentonville; — and by the following Bankers: — Messrs. Hankey and Co.; Down, Thornton, and Co.; Forster, Lubbock, and Co.; Hoares; Fuller, Chatteris, and Co.; Ransom and Moreland; Smith and Holt; and Davison and Co.

MURDER.

A MURDER of uncommon atrocity, which has chilled with horror all the inhabitants of the metropolis, was perpetrated between 12 and one o'clock in the morning of Sunday, Dec. 8, 1811, at the house of Mr. Marr, Haberdasher, in Radcliffe Highway, London.

Mr. Marr had just shut up his shop at 12 o'clock, when, it is supposed, two or three men entered the shop with him, or immediately after: — probably, under the pretence of purchasing something; for it appears that Mr. and Mrs. Marr had been under painful apprehension for some time past, that a robbery was intended, as some suspicious men had several times come to the shop. It seems highly probable that Mr. Marr was in the act of reaching, from behind the counter, some article asked for, when he received a blow on the head, which brought him to the ground. Mrs. Marr was then below stairs, in the kitchen; and it is thought came up, on hearing the noise of her husband's fall; and appears to have been killed while making towards the shop-door to escape, or call for help. Her body was found near the door, with her head towards it. The apprentice, who probably came up on hearing the noise, was killed as he entered the shop, from the back door of it. An infant of 14 weeks old was also killed in the cradle, to prevent detection, as it is supposed, by its crying. There was no other person belonging to the family, but a maid-servant, who had been sent out on an errand, which detained her 20 minutes. When she returned, and could not get admission, the watchman rang the bell aloud; but no one answering it, a neighbour got into the house by the back-door, which was open, and found the four bodies, still bleeding, lying dead!

The return of the maid servant immediately after the murder, prevented the intended robbery of the house; for it is more than probable that otherwise the murderers would have stript the shop of its most valuable articles, and then have set it on fire. The murder of the servant seems also to have been meditated, as a candle was found in the window of the stair-case leading towards her apartment. By her unexpected return, their scheme

was frustrated; and they made their escape from the back door, through an empty house, in a manner that shewed they were previously acquainted with the premisses.

A maul was found in the house, by which the three adult persons appear to have been killed. The throat of the infant was cut.

On Sunday, Dec. 15, after the morning service, at the parish-church, the funeral was performed. All the congregation kept their places; when the entrance of the coffins of Mr. and Mrs. Marr, and the infant, occasioned feelings that cannot be expressed. Vast multitudes attended, to witness the ceremony in the church-yard.

Thursday night, Dec. 19, another horrid murder was committed on the bodies of Mr. Williamson (landlord) his wife, and servant-maid, at the King's Arms public-house, New Gravel Lane, Shadwell. — A lodger in the front garret, hearing the cry of Murder, came softly down in his shirt, and saw Mrs. Williamson apparently dead, and a man rifling her pockets; upon which he crept up again unobserved, and, by fastening the sheets of his bed to the bed-posts, escaped into the street, and alarmed the neighbourhood. On breaking open the door, the above were all found dead, with their throats cut in a most shocking manner; but the villains had escaped.

It is impossible to describe the universal sensation occasioned by these horrible deeds: all ranks of people are deeply affected; and the magistrates, parish-officers, and others, have shewn the most laudable anxiety to discover the sanguinary monsters who committed this bloody deed. Rewards, to the amount of £700, have been offered for the detection of the former murder, and £500. for the latter.

Lost Child.

A REGARD to the feelings of a distressed parent induces us to comply with the request of a humane friend, by inserting the following notice, in the hope that it may prove the means of finding out the lost child:—

'Nov. 18, between ten and eleven o'clock in the morning, there was stolen from St. Martin's Lane, Upper Thames Street, a little boy, named *Thomas Dellow*, three years old, with light hair, which stands up on the right side of the forehead; dark eyes, and a round full face; he has three scars under the right jaw-bone, where leeches and a lancet had been applied; a remarkable dent or hollow at the bottom of the back-bone; and a pit on each arm, from the cow-pox. Had on a white frock, black stuff petticoat, blue print pin-apron, and half-boots laced in front. The woman who decoyed him away was dressed in a blue coat, trimmed with spotted fur, a straw bonnet with a blue flower in front; dark coloured gown, and an apron. She was seen with the little boy and his sister, about five years old (whom she soon desired to go back) at a pastry-cook's shop on Fish Street Hill, where she bought some cakes, part of which she put into her pocket. She afterwards called at another shop on the Hill, with the little boy only, and bought for him a black beaver hat and feather; which last was put loose into the inside of the hat. The children had neither of them a hat on when decoyed away. One Hundred Guineas reward is offered for restoring this little boy to his parents, to be paid by the church-wardens. — *Dec.* 15, 1811.

Licences refused.

WE are glad to hear that, on application to the Court of King's Bench, a Mandamus has been directed to the magistrate who, some time since, refused a licence to a preacher, at St. Edmund's Bury. — Of course this cause will be tried.

We have also heard of the following cases, which have occurred in the county of Gloucester:—

A person who has, for some time past, engaged as preacher in the neighbourhood of Uley, in order to save himself from the informations, prosecutions, and penalties of the Conventicle Act, desired the privileges granted him by the Act of Toleration. His application was positively refused, unless he could

prove himself to be the minister of some particular congregation. — On observing that he had frequently officiated in one chapel, the Chairman of the meeting demanded his testimonials; and, on his not being then prepared to present them, he was ordered to obtain the signatures and attestations of the trustees of the chapel where he presided, to the truth of his affirmation. With this *illegal* claim he imprudently complied; and returning to the court with the requisite vouchers, the oaths were administered, and three shillings demanded as a fee by the officers of the court. This event occurred the first Sessions after the defeat of Lord Sidmouth's attempt; *a very near relative of that noble person presiding*, and who, by this unauthorised act, obliged the person who applied for the licence, to travel nearly seventy miles for what was termed the necessary testimonials.

Another Case is related to us as follows: —

A person who has been in the habit, for several years past, of preaching occasionally where his services were desired, applied to the Court of Quarter Sessions at Gloucester for a licence; but was positively refused, because he could not prove that he had statedly officiated as the minister of a particular congregration.

It remains now to be decided, by the highest legal authority, whether the magistrates are authorized in putting this new and limited construction on the Act of Toleration.

The *Public Ledger*, of Dec. 13, states, that the Rev. Lewis Powell has been fined £20 for preaching in an unlicensed house at Hanwort, Denbighshire, by R. H. Humphrey, Esq. of Rhydlanvera, magistrate.

Army Chaplains.

The public prints inform us, 'A circular letter from the Commander in Chief, in announcing the new establishment of the military chaplains, who have been raised to the footing of field officers, informs the army that these gentlemen have been 'selected with the utmost care and circumspection by the first prelates of the country;' and hopes that they will receive every respect which, he has no doubt, their conduct, as well as their rank, will deserve. It then makes some excellent regulations respecting the performance of divine worship; particularly desiring that it may close with '*a short practical sermon*, suited to the habits and understandings of soldiers;' and concluding with these remarkable words:—'To this last part of the service, the Commander in Chief attaches much importance, as being in conformity to the custom of the Established Church, and more than ever required at this time, *which is peculiarly marked by the exertions and interference of sectaries of various descriptions.*'

We are not able to reconcile this perfectly with a previous order of his Royal Highness, allowing the privates of the army to attend divine worship agreeably to their several religious tenets.

The Ladies who form the Committee of the Ely Chapel School of Industry, and several Members of the Rev. Mr. Wilcox's Chapel, have formed another Institution, called 'The Distressed Mother and Infants' Friend,' to furnish child bed linen, and visit poor women in their confinement.

The Ladies of the Rev. G. Burder's Congregation, at the Meeting-house in Fetter Lane, formed a similar Society, more than a year ago, called 'The Mother and Infants' Friend;' by which many poor women have been relieved and assisted.

We are informed that the late Sir S. Sitwell, of Renishaw, has bequeathed £500 to the Sheffield Bible Society.

An Awful Visitation. — On Thursday, Nov. 14, Moody, a poor man who conveyed turf from the Fens to Mildenhall, in Suffolk, fell from his boat into the river, and was drowned before any assistance

could reach him. On the body being conveyed to a public-house near the water side, in Mildenhall, the landlord of which was standing at the door, he peremptorily refused, with many horrid oaths, to receive the body into the house; but scarcely had he uttered them, when he was seized with a paralytic stroke that deprived him of speech, and the use of one side; and in that state he still continues.

Public Ledger, Nov. 15.

Extract of a Letter from a Clergyman in Ireland, July 25, 1811.

'I TAKE it for granted you have already heard of the conversion of the Scripture Professor of Maynooth College to the Protestant faith; and, it is said, that about 153 Students have followed his example. I am told, he has not only renounced his errors in doctrine, but has embraced 'the truth as it is in Jesus.' We see wonderful things every day. Those who may prove the Luthers of Ireland, raised out of what we conceived would have been the grand source of heresy and error! Our God has promised that his knowledge shall cover the earth; and when once he gives the word, great *shall be* the company of those that publish it in all quarters; and who shall let or hinder the work? for it is His who is Almighty. Great things are promised, and great things are now performing; this should, therefore, be a day of prayer and praise.'

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Rev. Mr. Shufflebotham and Congregation, Bungay,	14	3	3
Rev. James Elvey, and Congregation, Wandsworth,	5	9	0
A Friend, 1*l.* 1s.—ditto, 1*l.* 1s.—ditto, 1*l.* 1s. by Rev. C. Buck,	3	3	0
Hannah	0	12	0
S. M. sent to the Secretary, ...	10	0	0
Penryn Auxiliary Praying Society, . . .	6	8	9

BRISTOL MONTHLY LECTURE, 1812.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 14, *Tu.*	Broadmead,	The Conversion of Onesimus,	Mr. Lowell.
Feb. 11, *Tu.*	Bridge Street,	The Cross of Christ the Glory of Divine Revelation,	Mr. Roberts.
Mar. 12, *Th.*	The Pithay,	The Mercy-Seat,	Mr. Page.
Apr. 16, *Th.*	Castle Green,	For the Tract Society,	Tab. Minis.
May 13, *W.*	Tabernacle,	The Covenant with Noah,	Mr. Thorp.
June 16, *Tu.*	Bridge Street,	The Allegory of Sarah and Hagar,	Dr. Ryland.
July 16, *Th.*	Castle Green,	Christ's Second Appearance,	Mr. Roberts.
Aug. 11, *Tu.*	Broadmead,	The Day of Pentecost,	Mr. Lowell.
Sept. 16, *W.*	Tabernacle,	The Fear of Death,	Mr. Page.
Oct. 15, *Th.*	The Pithay,	Evidences of Union with Christ,	Tab. Minis.
Nov. 10, *Tu.*	Broadmead,	Israel's Entrance into Canaan,	Mr. Thorp.
Dec. 15, *Tu.*	Bridge Street,	The Apostle's Benediction,	Dr. Ryland.

To begin at Seven o'Clock in the Evening.

UNITED MEETING OF PRAYER

for the Success of the Gospel at Home and Abroad,

to be held in Bristol for the Year 1812.

Time.	*Place.*	*Time.*	*Place.*
January 6,	The Pithay.	July 6,	Hope Chapel.
February 3,	Ebenezer.	August 3,	Lady Huntingdon's.
March 2,	Castle Green.	September 7,	Portland Chapel.
April 6,	Tabernacle.	October 5,	Castle Green.
May 4,	Broadmead.	November 2,	Tabernacle.
June 1,	Bridge Street.	December 7,	The Pithay.

To begin at Seven o'Clock in the Evening.

POETRY.

ON THE NEW YEAR.

This I say, Brethren, the Time is short.
1 Cor. vii. 29.

SILENT and swift, Time hastens on,
And whirls the years away;
Thus ages follow ages gone,
To bring the final day.

But what is Time's extensive round
To vast Eternity?
An atom floating the profound,
A drop within the sea.

What is the little life of man
With circling Time survey'd?
'Tis to immensity a span,
The shadow of a shade.

Yet, short and fleeting as it is,
Tho' darkness veils its end,
Eternal woe and endless bliss
Upon its flight depend.

Yet mortals trifle while it flies,
And blindly rush on fate;
Too soon they deem it to be wise,
Until it prove too late.

'Tis wise to mourn the wasted *past*,
The *present* to improve;
And all the unknown *future* cast
On God's unchanging love.

Thou crownest the Year with thy Goodness. — Psal. lxv. 11.

UNCHANGEABLE Fountain of Love,
The streams of thy bounty o'erflow;
Thou reignest in glory above,
And rulest in mercy below.
The years, as they hasten away,
Thy wisdom and power proclaim,
Thy grace in its riches display,
Forever and ever the same.

The Universe formed by Thee,
Rolls on by the rule of thy will:
The air, and the earth, and the sea,
Thou dost with inhabitants fill.
The planets that glitter on high,
The billows that swell in the deep,
The vapours that float in the sky,
Their course at thy bidding still keep.

Again doth thy promise prevail,
'Nor seed-time nor harvest shall cease,
'Nor summer nor winter shall fail,
'And earth shall bring forth its increase.'
The snow, and the rain, and the dew,
The frost and the tempest severe,
Replenish worn nature anew,
And crown with thy goodness the year.

The sun which illumin'd the day,
The comet which blaz'd in the night,
The stars in their splendid array,
The moon with her chaste silver light;
The herbage which gladden'd the mead,
The herds on the pastures that graze,
All, all from thy bounty proceed,
And mortals instruct in thy praise.

Tho' evil abound in the land,
And justly thy vengeance might fall,
Yet light are the strokes of thy hand,
And mercy is mix'd with them all.
At home tho' sweet peace doth appear,
Abroad with the foe we must cope;
Thus confidence mingles with fear,
And fear is o'erbalanc'd with hope.

The tempest of war has spread wide,
And nations have bow'd to the shock,
Yet firm doth thy Kingdom abide,
Thy Church is secure on the Rock,
Tho' heaven and earth pass away,
Thy promise unchang'd shall remain,
And all who their Saviour obey,
Triumphant in glory shall reign.

Lord, thou hast been our Dwelling-Places in all Generations. Psal. xc.

O Thou, whose constant care appears
The joy of saints thro' vanish'd years,
Whence all their succour came;
On whom but Thee can we depend,
Thy children's ever faithful friend,
Whose love is still the same?

To thy vast glance the mighty sum
Of all things *past*, and all to *come*
Are ever *present* still.
A thousand years, — a little day
Alike before thee flit away,
Yet thy designs fulfill.

But man to narrow bounds confin'd;
Of feeble frame and erring mind,
And hast'ning to his doom;
The creature of almighty pow'r,
Uncertain of a future hour,
Yet dreams of years to come.

What scenes to-morrow may prepare,
I leave to thy paternal care,
Who gave me life and food;
Come wealth or want, or ease or pain,
To live is Christ, to die is gain,
And all shall work for good.

Ourselves, and works of strength or art,
Beneath the touch of Time depart,
Nor leave a wreck behind;
Here Disappointment shifts the scene,
And Hope must look to things unseen,
A resting-place to find.

Amidst the changing shocks of time,
Oh cheer me with the hope sublime
Of certain bliss to come!
Be here my refuge, strength, and stay!
And when I quit this house of clay,
My everlasting home!

ALIQUIS.



3

Revd. David Peter
Carmarthen

THE
EVANGELICAL MAGAZINE.

FEBRUARY, 1812.

MEMOIR
OF
THE LATE REV. RICHARD CECIL, M. A.
MINISTER OF ST. JOHN'S CHAPEL, LONDON.

[Concluded from page 5.]

We left Mr. Cecil under a slight paralytic affection, in the year 1807. From this he recovered sufficiently to preach; but in Feb. following, another stroke totally disabled him for public service. Electricity was prescribed; which, proving ineffectual, he was ordered to Bath. The waters here were tried for several months; but these also proving ineffectual, he was again advised to change of air; when Providence raised him up an unexpected friend, whom he had never seen; — Isaac Cooke, Esq. of Clifton, who offered him a house ready furnished, and every accommodation and supply his state of affliction could require. Here he resided four months; and for some time seemed considerably better; but again relapsing, he was desirous to return to town; and the same kind friend provided an easy carriage for his removal.

In the spring of 1809 he arrived at his own house in Little James Street, Bedford Row, in a state of extreme debility. The weather becoming warm, the closeness of the town, together with its noise and bustle, became intolerable in Mr. Cecil's state of nervous irritability; and he again sighed for the country, when another friend, Mr. Offley, procured him a comfortable retreat at Tunbridge Wells, where he remained for the season; but derived no benefit either from the air or waters.

In Oct. 1809, he came back to town for the winter; but on the return of spring found it again necessary to leave it, and took up his last earthly residence at Hampstead,—from whence he was finally removed by a fit of apoplexy, Aug. 15, 1810. Thus died a man dearly beloved, not only by his family, but by all who knew him; and a minister highly esteemed and respected, not only by his own congregation, but by the church of God at large, both in and out of the Establishment. To his own peculiar congregation at St. John's, he might truly say, as St. Paul said to the Galatians, 'I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me.'

'It is much to be lamented (says Mrs. C.) that, in Mr. Cecil's last illness, we were deprived of that rich vein of reflections with which we were privileged during his confinement in the year 1798, and which the nature of his fatal disease now impeded. In 1798, though he was torn with disease, yet his mind retained full vigour: but in his last illness his mind became emaciated as well as his body; and it need not be remarked, that a paralysis often makes as fatal an attack on the mind as on the body: in all cases it weakens, and in some deranges.

'Nevertheless,' continues his fair biographer, 'through all obstacles his mind, like the compass, tended ever and only to his one grand object,—his interest in his Saviour, and the infinite concerns of eternity. From this his attention could not be diverted by any subject of a temporal nature, save *one only*, and that with subordination and submission. Sometimes, when speaking of his continual need of unabating administration, and the consequent demands upon my health and spirits, he would say, looking at me with tender affection, "I earnestly wish that I could reward your labours, by leaving you an independency:"—but would add, with a firm faith on divine Providence, "I doubt not but that you and your children will be provided for after my decease. I can only look to that God who has so graciously taken care of and provided for me, who entered upon the world without any possessions."

'His evangelical views became more and more vivid latterly. He read such authors only as treated these views most simply. Archbishop Leighton's Sermons afforded him a continual source of satisfaction. He read them perpetually; and particularly his Sermon on 1 Cor. v. 30;—that on Cant. i. 3;—and two on Rom. viii. 33, 34. He earnestly wished that all his own writings had been of this description.

'One evening, after reading the Bible for some hours, he said to me, 'I derive my whole consolation from meditating on the Godhead and character of Jesus, in whom I place all my hope! 'Him hath God exalted with his right hand, to be a Prince and a Saviour,' to give repentance to Israel and forgiveness of sins.'

'His habit of reading remained with him to his last hours. He was wholly engaged in reading the choicest parts of such authors as Leighton, Trail, Boston, and Gurnall. This last he was reading at the moment when the apoplectic seizure took place. 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' He read Gurnall's Christian Armour, without intermission, during the last four days of his life; and expressed his having been much helped and benefited by that writer.

'Notwithstanding the deep inroad which disease had made on his intellectual powers, whereby his enjoyment was eclipsed

and his comfort overshadowed; yet I had the satisfaction of observing (as had some of those friends who had access to him) that, through all impediments, his real ripening for glory was manifest, as he travelled nearer and nearer to the grave;—in his child-like simplicity, his humility, self-abasement, and increasing estimation, of his adorable Lord and Saviour Jesus Christ. Though, as I have before remarked, his mind was often bound down by the fatal paralysis which put an end to his labours, yet he retained to the last something of his ministerial spirit; and, in a lucid moment, often spoke of preaching again, saying, 'Should it please God ever to raise me up to preach again, Christ would be my only subject!' On this Rock of Ages he had, by divine help, built for eternity:—a building which the winds of adversity could not shake. His place of defence and his treasure was on high; and where his treasure was, there was his heart also; and, though called to wade through a dark dispensation, yet his long and gracious habit (which never left him) of turning to his heavenly Father remained as the evening twilight, till he was admitted to a mansion where there is night no more.

'In conversation with a friend and minister, he said, 'In your preaching, hold up Christ. This should be your great object and aim in your sermon. Some have objected, that I have preached too much on Faith; but, were I to preach again, they would hear much more of it.'

'But he had finished his public course; and was no more able to resume his ministry. He had another, and a very different lesson to learn in the school of Christ. After having exhibited the Saviour with fervour and faithfulness in public, he was taken aside into a sick chamber, there to be more emphatically taught, what he had declared to others, that none but Christ could meet the wants of a dying sinner*. From this chamber and this dispensation, he did indeed preach again, and aloud to the heart, on that important warning of our Lord, 'Be ye also ready.' Nor did his faith fail him here, but remained firm, while every thing else was shaken: nor did I once, at any time, hear him declare his faith with more stedfastness than in the days of his affliction. It was a ground of much comfort to me to observe, that, at no period during this visitation, even when disease made the deepest inroad on his health and faculties, and Satan's temptations harrassed his enfeebled mind, *did* this object vary, but remained one and the same with that in the

* 'A short time before his decease,' says Mr. D. Wilson, in his Funeral Sermon for Mr. C. 'he requested one of his family to write down for him, in a book, the following sentence:—"None but Christ, none but Christ," said Lambert, dying at a stake; 'the same, in dying circumstances, with his whole heart, saith Richard Cecil.' The name was signed by himself, with his left hand, in a manner hardly legible, through infirmity.'

days of his health, — 'Christ crucified for the chief of sinners! the only point worthy the contemplation of a mortal hastening into the eternal world!'

'The total loss of the use of his right hand, prevented his putting on paper many things interesting and highly instructive: this he often lamented; while the agitation of his nerves rendered it impracticable to be done by others. I have, with mournful pleasure, discovered passages in his Bible, evidently marked since his diseased state, to which he has, with a trembling left hand, put his initials, 'R. C. Amen!' testifying his hope and confidence in the all-sufficiency and atoning merit of his Saviour *.'

In delineating the virtues of Mr. Cecil's character, in which there was little room for flattery or exaggeration, his amiable biographer observes, 'I cannot but remark that Mr. C. possessed opposite points of excellence beyond most men. While he was generous and liberal to others, I have known him much wanting to himself. He has often, after walking in great pain and fatigue, come into his house faint and exhausted, rather than allow himself the accommodation of a coach; and when I have remonstrated with him upon it, he would reply, 'You know I have great demands, and enough to do to meet them.' Not that he did not see the mistake when too late to remedy it; and, had it been for myself or a child, he would have lost sight of the expence, and regarded only our relief: nay, perhaps the very next hour, his compassion to others would lead him to give to a poor distressed object at his door. Here was high principle, humanity, and self-denial. He was neither extravagant nor penurious; but endeavoured wisely to steer between both these extremes. He was abstemious to an unusual extent.'

Mrs. C. here anticipates an objection to the character of her deceased friend, as not having been sufficiently provident for his family; but this and every other objection to his general conduct, she maintained, could originate only in defective information, or the want of candour. In the latter case she addresses the objector thus: — 'Restrain reflection. Go thou, and do like him. Go, like him, and mourn over defects in secret;—go, like him, and pray against them in the closet;—go, like him, and correct, and bring them into subjection;—go, like him, and keep under thy body, thy thoughts, and thy tongue.'

Speaking of Mr. C.'s independent spirit, and of his refusal, in many cases, to receive favours, she remarks, — 'It is to be considered that, not only when a single man, but at *all* times, his whole soul was under the influence of a sacred dedication to the grand object which he had in view. He was naturally

* 1 Cor. xvi. 22. Rev. v. 12.

intrepid, and did not appear to possess with men in common the fears and anxieties attending poverty. There was nothing which he would not have made a willing sacrifice to his grand object,—the Church; with a firm determination to avoid all impediments in the way of his reproving and exhorting with all authority, in the midst of a corrupt generation, striving to become a light, and not a stumbling block among them. He was, therefore, while gratefully alive to favour and friendship, not to be fettered by any,—not to be shackled by obligations to the creature, so as to endanger his faithfulness; but with a dignified and Christianized independence he pursued his course, unconcerned as to what might befal him in the way. Thus he reccommended himself to every man's conscience; and proved the reality of his faith, and the integrity of his heart.

His refusals, however, were not indiscriminate. When his necessities required it, and he saw no objection arising from the situation or disposition of his benefactor, he submitted to lie under obligations. 'Duty varies with circumstances,' says Mr. C. justly.—'Whatever Mr.C. perceived to be a *duty*, he never asked a question upon. When it pleased God rapidly to encrease his family, and thereby his expences, he readily and thankfully received whatever Providence was pleased to send; and considered it as granted for the express purpose of supplying his need; that being evident, he refused no assistance where he did not see some clear and delicate reason why it was improper, all things considered, to do otherwise. Herein appeared not only his integrity and faith, but his submission to the will of that God whom he served in his spirit, thus made known to him. He used cheerfully to say, on a child being added to his family, 'I now expect an addition to my income, though I know not from what quarter.' In the year 1781 he married one of his parishioners from Lewes, by whom he had 11 children,—six of whom are living.

'Mr. Cecil's natural perceptions, we are informed, were quick, and his feelings exquisite. He was most sensibly alive to kindness or unkindness. I have often, long afterwards, discovered with astonishment, his having keenly felt the one or the other, when at the moment I had no perception of it. As his cast and character led him to think rather than speak, under such impressions: indeed, his feelings were too acute for his comfort; and his views of rectitude were so high, that they opened perpetual avenues to pain: but this tended to keep his mind more steadfastly fixed on that world, where disorder or deformity have no place. He often quoted the words of Hooker on his death-bed, who exulted in the prospect of entering *a world of order*.

'I cannot omit observing, continues Mrs. C. that humanity was a very striking feature in Mr. C's. character, insomuch as

frequently to produce great pain and self-torture. The very contemplation of oppression was intolerable to him. To use his own words: —'There is nothing I abhor like cruelty and oppression. Tenderness and sympathy are not enough cultivated by any of us.—There is no flesh in man's obdurate heart! No one is kind enough,—gentle enough,—forbearing and forgiving enough. We find throughout our Lord's history the strongest traits of compassion. But, of all species of cruelties, he seems most to have abhorred that of an unfeeling husband.

'He used to speak of himself as being by nature violently passionate. If it was so, much indeed was due to the power and glory of that grace which subdued his passion. Whenever he spoke of the defects which he thought peculiar to his constitution, which he ever did in the language of the prophet's roll, 'with lamentation, and mourning, and woe,' it appeared to me like romance. I never could attach *reality* to such ideas: and, indeed, it was difficult to discover what his natural defects really were, while they were under perpetual chastisement and controul; insomuch that he ever manifested patience, forbearance, and the utmost condescension, the most tender sympathy, and the most lively affection. Though his aspect and manner frequently obscured the real kindness of his disposition, and sometimes he might be thought like Joseph, to speak roughly, of which he was not only aware but deeply lamented,— yet his heart was also like Joseph's, full of love to his brethren; and whatever bore a contrary aspect may be accounted for, from his abstract habits, a love of retirement, a natural quickness of mind, and great energy; and not from the absence of real Christian philanthropy.'

Here we must, reluctantly, take leave of our amiable Biographer, whose whole narrative is highly interesting, both to the understanding and the feelings of the Christian reader.

We could now wish to glean in like manner from the sketch of Mr. C.'s *personal* and *ministerial* character, by his friend and assistant Mr. Pratt;— but we must refrain. We hope all our readers who have the opportunity, will read the whole attentively, and they will be well rewarded in the perusal. All we can add is a single extract; and we cannot pass over Mr. Cecil's own account of his usual method of *preparation for the pulpit*, which we particularly recommend to the attention of ministers.

'I generally look into the portions of Scripture appointed by the church to be read in the services of the day. I watch too for any new light which may be thrown on passages in the course of reading, conversation, or prayer. I seize the occasion furnished by my own experience, my state of mind, my family occurrences. Subjects taken up in this manner are always likely to meet the cases and wants of some persons in the congregation. Sometimes, however, I have no text prepared:

and I have found this to arise generally from sloth. I go to work: this is the secret: make it a business; something will arise where least expected.

It is important to begin preparation early. If it is driven off late, accidents may occur which may prevent due attention to the subject. If the latter days of the weeks are occupied, and the mind driven into a corner, the sermon will usually be raw and undigested. Take time to reject what ought to be rejected, and to supply what ought to be supplied.

'It is a favourite method with me to reduce the text to some point of doctrine. On that topic I enlarge, and then apply it. I like to ask myself,—'What are you doing?—What is your aim?

'I will not forestall my own views by first going to commentators. I talk over the subject to myself: I write down all that strikes me; and then I arrange what is written. After my plan is settled, and my mind has exhausted its stores, then I would turn to some of my great doctors, to see if I am in no error; but I find it necessary to reject many good things which the doctors say: they will tell to no good effect in a sermon. In truth, to be effective, we must draw more from nature and less from the writings of men: we must read the Book of Providence, the Book of Nature, the heart of man, and the Book of God: we must read the History of the World: we must deal with matters of fact before our eyes.'

THE TIMES ARE ALTERED!

Tempora mutantur, et nos [EPISCOPI] *mutamur in illis.*

Sir, *To the Editor.*

HAVING seen a volume lately written by a prelate of the Church of England, entitled 'A Refutation of Calvinism,' I was led to enquire How comes *this* about? Time was, when Calvin was in high repute with the leaders of the Established Church; but now a Bishop publishes a *Refutation* of his writings! Is the Church of England changed? No: I cannot find that the Articles, Homilies, or Liturgy of the Church have been altered by any public authority; they remain the same as in the year 1562. I am obliged, therefore, to conclude that the change is in the clergy; but whether for the better or the worse, I leave others to decide. I am not at all anxious, as an individual, to be called a Calvinist, though I maintain most of the sentiments ascribed to Calvin; for I 'call no man Master, on earth;' nor am I anxious that the Established Church should be called Calvinistic. However, as this term only implies a firm adherence to the doctrines of the Reformation, of which Calvin was an illustrious instrument, I

have no objection to be dubbed a Calvinist; for some term of reproach ever was, and ever will be, annexed to the profession of 'the truth as it is in Jesus,'—and it signifies little what that term is.

Permit me, Sir, in order to shew how 'Times are altered,' to give your readers an account of a transaction that took place in the university of Cambridge, in the year 1595.

Mr. William Barrett, fellow of Gonville and Caius College, ventured to preach an *Arminian* sermon before the university at St. Mary's. I say *ventured*, for it was a bold and dangerous attempt at that time, when the Church of England was in her purity, for any man to propagate Arminianism: and, indeed, *Barrett* himself paid dear for his temerity. The University were so highly offended, both at his presumption, in daring to avow his novel, heterodox opinions, and for mentioning some great Divines in terms of the highest rancour and disrespect, that he was enjoined to make a public recantation in the very pulpit from whence he had so lately vented his errors. This he did on the 5th of May following. Part of his recantation runs thus:—

'Lastly, I rashly uttered these words against John Calvin (a person than whom none has deserved better of the church) namely, that *he had presumed to exalt himself above the Son of God*. In saying which, I acknowledge that I greatly injured that most learned and truly pious man; and I do most humbly entreat that ye will all forgive this my rashness. I also threw out, in a most rancorous manner, some reflections against Peter Martyr, Theodore Beza, Jerom Zanchy, Francis Junius, and others of the same religion, who were *the LIGHTS and ORNAMENTS of OUR Church*; calling them by the malicious name of *Calvinists*, and branding them with other reproachful terms *. I did wrong in assailing the reputation of these persons, and in endeavouring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works, — seeing *our church holds these divines in such deserved reverence* †.'

Now, Sir, are not the times altered? In the year 1595, *the Church of England held Calvin and his writings in deserved reverence*; and in the year 1810, Bishop Tomline published a *Refutation of Calvinism!!!*

Poor Barrett! thou wast born 200 years too soon; for hadst thou lived in these days, instead of being *disgraced*, thou mightest have obtained a *mitre*. Happy T—— hadst thou lived 200 years ago, *Alma Mater* would have disowned thee, and thou hadst never ascended the bench;—but the times are altered! I am, Mr. Editor, your humble servant,

SEMPER EADEM.

* It plainly appears from hence that the application of the term Calvinist was *malicious*, because, even then, Papists, men of the world, and enemies of godliness, considered it *reproachful*. The Church of England, he owns, was not ashamed of the name.

† See Strypes's Life of Whitgift, Appendix, page 186; and Toplady's Life of Zanchy, annexed to his translation of Zanchy on Predestination, page 87.

MOTIVES FOR STUDYING THE PROPHECIES.

2 Peter i. 19. *We have also a more sure word of prophecy* (i. e. the word of prophecy made more sure, or confirmed to us more than it had ever before been to the church in former ages) *to which ye do well to take heed, as to a lamp that shineth in a dark place, till the day dawn and the day star arise in your hearts.*

PETER had been shewing Christians the reason they had for believing that the prophecies concerning the coming of Christ were now fulfilled; 'for (says he) we have not followed cunningly-devised fables, when we made known to you the coming of our Lord Jesus Christ; but were eye-witnesses of his Majesty, when, on the holy mount, we heard the voice of God the Father bearing witness to him, and saying, 'This is my beloved Son.' Now the apostle comes to shew what reason they had for attending to the word of prophecy concerning those things which were yet to come; for, he says, 'We have prophecy made more sure to us, by the faithful accomplishment of the things predicted concerning Jesus Christ,' who was the great burden of the prophets' song. Having our faith thus established, let us look to the predictions of scripture as to a lamp which lights up, in this dark world, a hope of better days to come. Thus will the gloom of our minds be dispelled, the day dawn upon us, and the Morning Star, the harbinger of latter day glory, rise in our own hearts; though we may not live to see the fulfilment of the predictions upon earth.—This short paraphrase opens to us three important motives for studying the scripture-prophecies; the consideration of which will further confirm the interpretation given of this passage, that, as it may seem new, we may see that it is just.

I. The additional assurance which Christians have of the truth of prophecy, should induce them to give more earnest heed to it; for we have it more sure since the coming of Christ than it could have been before.

What should we have thought of predictions of future events, if they had all respected things yet unaccomplished, so that we could never have known an instance of fulfilment? Perhaps we cannot tell. But from the little regard paid to prophecy, after it has been confirmed by numerous striking events, may we not conclude, that without these, it would scarcely have been heeded at all? Our first parent fell from innocence, by not believing what God foretold, that death would seize her on the day of her transgression: she still flattered herself that she 'should not surely die.' But the terrible prediction was immediately verified, and in the spiritual death of the soul, as well as the feeling of mortality, the symptoms of incipient dissolution, the world had an early proof that

whatever God foretold would surely come to pass. When God uttered the next prediction concerning the seed of the woman, our fallen progenitors expected to be spared long enough to have children; and as soon as Cain was born, the woman thought she saw the utmost fulfilment of the promise; for she said, 'I have gotten a man, the Jehovah.' She soon found, however, that she had mistaken the prophecy. But the grand event by which men were taught that the word of prophecy was sure, was the *flood*. From that time they were inexcuseably guilty who said 'Where is the promise of his coming' to change the state of the world? 'for all things remain as they were from the beginning.' Such speeches, says Peter, could only proceed from voluntary ignorance; since the flood had, according to the word of the Lord, made a total revolution in the earth. Several other occurrences happening according to prophetic declaration, as the bondage and deliverance of Israel, served to render the word of prophecy more and more sure; but the grand event which has confirmed it to us, was the coming of Christ, with its attendant circumstances, of which God had spoken with astonishing minuteness and fulness, 'by the mouth of all his holy prophets since the world began.' Then every thing which prophets had foretold, however improbable, was exactly fulfilled. At the appointed period of seventy weeks,—when the sceptre was departing from Judah, a Virgin of the house of David bears a Son, at Bethlehem, the city of David,—despised and rejected of men, a man of sorrows, and acquainted with griefs;—he yet gives sight to the blind, hearing to the deaf, agility to the lame, life to the dead;—but at last, is led as a lamb to the slaughter, exposed to shame and spitting, numbered with malefactors, pierced in his hands and feet, mocked with gall and vinegar, he pours out his soul unto death, making intercession for his murderers!—but, though his clothes were parted among his executioners, he made his grave with the rich; and though the stone which the builders threw away, he is raised to become the head of the building;—divides the spoil with the great, is seated on the throne, and rules over all things. After receiving such confirmation, how sure should the word of prophecy be to us! How confidently should we expect the fulfilment of all that God has foretold, however vast and improbable the promised events may appear! Then what a motive for studying the real meaning of whatever God has spoken by the prophets, since they are no more guesses which may or may not be verified; 'for heaven and earth shall pass away, but not one *iota* shall pass away till all be fulfilled.' In addition to this motive we should consider,

II. The peculiar need which Christians have of the light of prophecy. We do well to take heed to it; for it is sent as a lamp in a dark place.

1. That the world is, in its present state, a dark place to a real Christian, is a melancholy fact, which needs no laboured proof. I have heard, indeed, of a speech of a man of the world:—'Do not tell me of another world, I like this very well, and should be perfectly contented to stay here always.' But the Christian cries, 'Lord deliver me from men of the world, who have their portion in this life; as for me, I shall behold thy face in righteousness: I shall be satisfied when I awake up after thy likeness.' Many, however, are so far from regarding the present dominion of sin as a state of gloomy darkness, that they deprecate the change which would transfer the sceptre from Satan to Christ, from iniquity to religion. But the Christian mourns that 'darkness covers the earth, and gross darkness the people;' and exclaims, 'How long, Lord, shall the world be lying in wickedness? When shall thy kingdom come, and thy will be done on earth as it is in heaven?' For though, when compared with others, the lines may have fallen to us in pleasant places, yet in the most favoured spot, a Christian will often feel like Lot; for 'that just man dwelling among sinners, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.' Alas! so general is the ignorance of true religion, that almost all around us seem to act and speak like blind men groping in the dark! But what shall we say of three quarters of the globe, abandoned to Pagan or Anti-Christian ignorance and idolatry! Such scenes as are described by Dr. Buchanan*, an eye-witness, might compel common decency as well as Christian benevolence, to exclaim, 'Arise, O God! and plead thy own cause!—have respect to the covenant; for the dark places of the earth are full of the habitations of cruelty' and lewdness, such lewdness and cruelty as require more than Egyptian darkness to cover their filthiness and blood.

2. That the word of prophecy is a lamp to break this horrid gloom, is manifest to all who have given any heed to its light. No mere reasoning upon probabilities can light up the torch of Hope in this dark vault of sin and death. From the length of time during which sin has reigned, we might conclude that it would for ever reign; that the world would always be in as wretched a condition as it has ever been. The exertions of Christians to shed the light of the gospel upon the earth, are ridiculed by the idolaters of reason as a Quixote scheme. 'Vice (say they) like the fabled poison-tree of Java, has stricken its roots so deep, and spread so widely its deadly shade, that the man who shall attempt to tear it up, will only fall a sacrifice to his romantic folly. One of this class of reasoners has published, among letters to his son, an attempt to confute the maxim, 'Great is truth, and it will

* Christian Researches in Asia.

prevail.' But the word of prophecy is sure, and it shines as a lamp in this dark world, assuring us that sin shall not always have dominion over the earth; but that, after four mighty empires shall have domineered, and the last shall have been divided into ten kingdoms, the little Stone which the builder refused, shall dash to pieces all opposition, and become a mountain that shall fill the earth; that the God of heaven shall set up a kingdom which shall never be destroyed, and that the saints of the Most High shall possess the greatness of the kingdom under the whole heaven.' O blessed hope! how welcome thy ray amidst the surrounding gloom! What a motive is this for turning towards the lamp, and giving heed to the cheering light of prophecy! for when the sun shines all around us, we walk in light, whether we look towards the luminary or give no heed to it. It is otherwise with a lamp in a dark gallery, upon which if we turn our backs, we may feel as if there were none; and it is only when we look towards the light that we feel it dispel the gloom of the place.

ON THE INTERNAL EVIDENCE OF *THE SACRED SCRIPTURES.*

Rev. Sir, *To the Editor.*

THE more strictly truth is examined, the more highly it will be prized. If one who cordially believes the gospel, ever shrinks from a minute examination of its claim to the character of a divine revelation, it indicates a fear of his own depraved dispositions, debility of judgment, or defect of information, rather than a suspicion that the Scriptures are deficient of evidence to support their claim. Such a fear may, notwithstanding, produce lamentable effects, by leaving Christians unable to 'give a reason for the hope that is in them' when assailed by scepticism, allured by temptation, or alarmed by impending calamity. Our native and habitual corruptions, our unavoidable or incidental intercourse with the world, and our liability to the inroads of invisible, subtle, malignant and powerful enemies, are sure to furnish numerous occasions for us to 'put on the whole armour of God.' In order, therefore, that we may be 'stedfast, unmoveable, and abounding in the work of the Lord,' it is of vast importance that we should be well established in a rational conviction that the Scriptures *cannot but* be *true*.

If *ministers* of the gospel are not well acquainted with the *external* (or historical) evidence of the truth of Christianity, it must, in most cases, be their own fault; and it is a fault of no small magnitude and mischief. But among *private* Christians,

there are perhaps comparatively few who can have that access to original testimonies, or that leisure to investigate them; both which are requisite to *full* and satisfactory information on this subject. The comfort and support of the private Christian are not, however, on this account, exposed to instability. He has the *Bible* before him, translated into his native language with exemplary fidelity and ability; and a proper use of this invaluable deposit will afford him irrefragable proof of the authenticity and the divine authority of the various writings of which it is composed. I do not here refer to these powerful impressions, or lively emotions of affection, whether natural or spiritual, which he may occasionally enjoy in a devotional perusal of some passages of Scripture; and which, for the time, render him incapable of doubting whether it be the word of God. I refer to the general *internal* evidence of the Scriptures, which is accessible to all serious and impartial readers; and which requires only common advantages for its attainment; although it is exclusively the reward of a degree of diligence and perseverance which, it may be feared, is but too rarely exemplified.

This invaluable acquisition, if attainable by private Christians in general, is obviously still more within the reach of ministers of the gospel, if they are 'workmen who need not be ashamed.' On *them* it is incumbent, not only to avail themselves of every advantage which they enjoy, for the establishment of their own minds in an intimate knowledge of the internal evidences of the sacred Scriptures, but likewise to employ all suitable means to facilitate the same attainment, to those who, from their different circumstances, must find it more difficult.—Should not every stated minister of the gospel, for *this* as well as for other incalculably useful purposes, study, in his public labours, to lead his people to a knowledge of the *whole* Scriptures, in the mutual relation of their various parts; and in that close connection which (in most cases) the subordinate parts of every different portion of the sacred volume have with each other? Would not this tend more directly and effectually to their 'growth in grace and in the knowledge of our Lord Jesus Christ,' than a much longer course of the same ministry employed merely in discoursing on detached and incidental texts? Where nearly the same people hear a minister preach *three* times on a Lord's Day, would not the employment of *one* such season in a connected and continued exposition of the Scriptures, be an agreeable and useful variety, as well as a mode of instruction, for which no adequate substitute can be found? What experienced, or thoughtful Christian, that can attend *twice* on public worship, would not wish that one of the opportunities should be thus employed?—Leaving your readers, Sir, to answer these interrogatories, according to the dictates of their consciences, and act accord-

ingly, I beg permission to assert, with the fullest confidence, that any *minister* who makes the experiment, will be likely to derive inestimable benefit from it, to his *own* mind. Often, when reflecting on many years spent in the ministry of the gospel, amidst the numerous and great mercies which prompt my gratitude in the recollection, I am constrained peculiarly to praise God, that, from the commencement of my stated labours, I was enabled to persevere in a connected exposition of the sacred Scriptures. I should, therefore, have been inexcusable in not suggesting the same practice to such of my younger brethren as were likely to profit by my advice: and I have received the concurrent testimonies of all, both within or without the pale of the Established Church, who have carried the suggestion into effect, to *their* experience of its utility.

As the internal evidence of the sacred Scriptures can only be ascertained by a comprehensive view of their *contents*, that mode of public instruction which I have recommended, is evidently desirable, for the assistance of private Christians in so valuable an acquisition. The *press*, however, may very usefully co-operate with the pulpit in promoting it: and what channel, Sir, can be so effectual for this purpose as that of the Evangelical Magazine; which is dispersed among so many thousands of persons professing religion, and under so great a variety of denominations! I propose, therefore, with your approbation and the Lord's gracious assistance, to address to you a series of papers, tending to illustrate the internal evidence of the Scriptures, in the clearest and simplest manner that I can adopt. To avoid inconvenient length, I intend to restrict my present object to a particular view of the evidences of the New Testament, which (to the best of my knowledge) may derive some advantage from its publicity.

All who have attentively read the *four gospels*, must be aware that they differ, one from an other, in various respects. Some of the evangelists relate *events* of the life of Christ, which are not only unnoticed by others, but seem difficult to be reconciled with *their* narratives. In several of those events, which are recorded by two or more of the evangelists, the *circumstances* connected with them, are so differently stated, as to appear (at the first view) contradictory. In some instances, it has ever been tenaciously disputed, whether actions, or discourses, of our Lord, recorded by different evangelists, were the *same*, or distinct *from* each other. Yet, amidst this striking diversity of narration, there often occurs in two, sometimes in three, of the gospels, so much *sameness of expression*, that they are suspected to have copied one another's words.

Of these various difficulties, infidels have eagerly availed themselves, to discredit the *truth* of Christianity; and sceptical Christians have employed them to subvert the *inspiration* of the Scriptures. Is there not room, also, to apprehend, that

sincere believers have been perplexed and distressed, by their inability to explain and reconcile these diversities? If it can be demonstrated that there really is *not*, throughout the four gospels, any *contradiction* or *inconsistency*, it may, therefore, be of no slight benefit. But if all the diversities that appear in them can be rationally *accounted* for, and shewn to be, if not indispensable, at least very likely to have occurred in such narratives, a step farther will be gained. And if, moreover, it can be proved, that many, if not all, these diversities, instead of furnishing objections, really afford strong *confirmation* to the authenticity, and even to the divine authority of the gospels,—this, I apprehend, will be a kind of internal evidence of the Scriptures, which has either been dormant hitherto, or (at least) has never excited general attention.

If your limits, Sir, can admit of such a demonstration, I shall not despair of establishing it to the satisfaction of your readers. At all events, I shall hope that you will be able to afford me room to elucidate the nature of the argument, by some introductory remarks on the authors, the sources, the occasions, and the dates of the four gospels; and by a few specimens of the *kind* of internal evidence which I wish to recommend to the further attention of your readers.

RABKASHEB.

LETTER TO A BISHOP.

Sir, *To the Editor.*

The following very spirited Letter, which was written more than 30 years ago, by the Rector of L———, in Ireland, to his Diocesan, appears to me to deserve publicity and preservation; and may afford a specimen to persons in similar circumstances. If you think with me, perhaps you may deem it worthy of being deposited in your Magazine; and its insertion will oblige, Dear Sir, yours very respectfully,

S — F—. B.

THE Bishop of C. writing to the Hon. and Rev. W— S——, in June 1778, among other things, which being of a private nature, we omit, says, 'In case of your return to L—, I fairly warn you to lay aside your exceptionable doctrines; for, without entering into paper controversy, I must and will surely proceed, in the most effectual manner to suppress all such.'—To which this Champion for the truth, replies as follows: —

'My Lord, — After having wrote to your Lordship in the most respectful terms I could conceive, I was astonished at the unprovoked offensiveness of your Lordship's answer. Menaces, my Lord, between gentlemen are illiberal; but when they cannot be put in execution they are contemptible. In

spiritual matters your Lordship acts as a judge; and no judge is to treat a man as an offender till an accusation come officially before him. When you are pleased to call my doctrines *exceptionable*, you ought to particularize *what* is exceptionable in them.

'But, after all, does your Lordship know what my doctrines are? — That you may have the most authentic information, I will give it myself. I maintain (not a partial, but) the total and absolute apostacy of man through the Fall; so that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; and that, works done before the grace of Christ, and the inspiration of his spirit, are not pleasing to God; and without doubt they have the nature of sin. I preach Justification by Faith *only* in the merits, blood, and righteousness of Jesus Christ. I preach the equality of the Son and Spirit with the Father in the Godhead, and that there are three Divine Persons and but one God. I preach the doctrine of Regeneration on the New Birth, the santification, influence, inspiration, adoption, sealing, and testimony of the Spirit. I preach the full assurance of Faith, as the privilege of God's believing people, whereby they know that their sins are forgiven them for Christ's sake; and they are reconciled to the favour and love of God. I insist, moreover, that though we are justified by faith only, without our works or deservings, yet that every true believer will be careful to maintain good works; and that we are not to consider a man as possessed of saving faith, who leads an ungodly life. — These, my Lord, are the doctrines which I must and will ever preach, in defiance of the whole world. I can but smile at your Lordship's threatening to suppress my doctrines! and beg leave on this occasion to relate a matter of fact.

'It is now about 20 years ago, Dr. —— being Bishop of Clonfert, and Dr. —— Archbishop of Tuam, that his Lordship of Clonfert, Mr. P—— and Mr. C.—— went to Tuam to consult with his Grace how they might proceed against me; and the Archbishop, with much candour and good humour, was pleased to tell me afterwards what had passed. 'Do you know,' said he, 'that your Bishop, your Archdeacon, and your own Curate, having picked up some scraps of your sermons, came galloping over to me to know what they could do to you!' And what do you think my advice was? — Said I, Let him alone; for if you bring him to a trial, he will appeal to the Articles and Homilies; and since the Articles and Homilies are as they are, you can do nothing to him; so let him alone.

'And now, my Lord, having the authority of the Church of England on my side, confirmed by the word of God, be assured that, to my latest breath, I will bear a faithful testimony to the Constitutional Doctrines of our Establishment, and will expose the inconsistency, the iniquity, the religious juggling, of

those who solemnly subscribe Articles of Faith with their hands, from which they differ *fundamentally* in their hearts, and maintain diametrically opposite doctrines from their pulpits. I am, however, willing and desirous to be on a proper footing with your Lordship, and whilst your deportment towards me is such as is due to a gentleman and a minister of Christ, you will never find me wanting in that respect to which your Lordship's station entitles you; but I see no necessity of submitting to be trampled on by the first man in the kingdom.

'Hoping that your Lordship and I shall understand each other somewhat better for the future, I remain,

'My Lord, your Lordship's humble Servant,

'W***** S******.'

Evangelicana.

THE CHRISTIAN DRUMMER.

In a Letter from a Minister of the Gospel *.

'In the summer of 1800, when travelling in Scotland with Mr. H——, preaching in the various towns and villages which we visited, we arrived at a considerable town, and stopped at the principal inn. After dinner we requested the master of the inn to send for the bell-man of the town, to give notice of a sermon in the evening. In about a quarter of an hour he reported that neither the bell-man nor his boy were at home. Shortly after, he returned to tell us he had seen a drummer belonging to an English regiment then stationed in the town, whom he had asked to intimate the sermon; and that he was gone to the commanding officer to obtain his permission. In a short time the drummer, about forty years of age, came into our room, wearing a large Hungarian cap. He told us that the commanding officer had no objection to his intimating the sermon; and asked us what he should say. We desired him to inform the inhabitants that there would be a sermon in the middle of the town precisely at seven o'clock in the evening.

'When he was gone, we went to take a walk along the banks of the river, which ran at the back of one of the streets. When we came to a part of the river where there was only a high wall between us and the street, the drummer was beating his drum behind it. We stopped to listen to what he would say. After intimating what we had desired him, he made the following address:—

'Now, my friends, I hope, you will all come and hear this sermon. The gospel is to be preached as free as from the lips of Jesus Christ himself, for there is to be *no collection*. "Ho! every one that thirsteth, and he that hath no money, come buy wine and milk without money and without price."

'On hearing this intimation, we looked at each other with considerable surprize, and remarked that we certainly should have a large congregation; which was the case. The drummer was the only soldier present, owing to the evening parade being at the same hour in the skirts of the town; but the commanding officer had said to him, 'John, as you are to

* We insert this letter by particular desire, although it has appeared in another periodical publication.

intimate this sermon, I suppose you would like to hear it; so you need not attend parade to-night, but go and hear the sermon.'

'After sermon we invited the drummer to call upon us at the inn. When he came, Mr. H. offered him two shillings for his trouble in giving the intimation. He looked rather surprised at being offered any remuneration, and said, 'Sir, I will not have money. I am as much interested in the propagation of the gospel as you are. I never went with so much pleasure through a town with my drum in all my life. I thought within myself when you were published to preach,—now God may perhaps convert some persons by this sermon. We have two short sermons in this town on Sabbath; I do not know what is preached; but sure I am that it is not the gospel.'

'We then asked him to sup with us? He answered, 'I must go and consult my wife; if she has no objection, I am sure I have none.' He returned in a few minutes. We then requested, that as many of the family as could attend divine worship would come up. The family, waiters, servants, ostlers, and two or three ladies from the neighbourhood attended. As usual, we read a chapter in the Bible, gave a short address from it to the company present, and went to prayer.

'After supper we requested the drummer to give us his history; which he did with great modesty, in nearly the following words:—

"I have been (said he) twenty-four years in the navy and army together. Till four years ago, I was the wickedest wretch in either. Our regiment was then lying at Hull. I was seized with an unaccountable melancholy; it was not about religion; I do not know what it was; but I was miserable. One evening, as I was walking on the common, very unhappy, I observed a church lighted up, which convinced me that there was to be a sermon preached in it; but I durst not go, lest my comrades should laugh at me for attending a sermon on a week-day. I knelt down on the common, and prayed to God to give me courage to go to church. When I rose from prayer, I went directly to church. The minister was preaching on 'Believing on the Lord Jesus Christ.' Immediately when I was seated, the minister said, 'If it could be of the smallest service to the meanest person present, I would come down from the pulpit, and, on my bended knees, beseech that person to believe on the Lord Jesus.'—Thought I, this must be a mighty matter surely, that a gentleman would come down from the pulpit, and on his bended knees beseech a poor drummer to believe on the Lord Jesus Christ. That, with the remainder of his sermon, made a deep impression on my mind.—I went home to my wife: she met me at the door. I said to her, Jane, we are all wrong; we are living like beasts; we know nothing about believing on the Lord Jesus Christ. Poor thing! she trembled, for she thought I had lost my reason: but (said I) Jane, I am not mad; but you and I are going to destruction. I understand that the Bible will tell us every thing: but we have not a Bible; and if we had, we cannot read it. 'Oh,' said she, 'we can buy a Bible; and our little boy, who is only twelve miles off, can read it to us.' Accordingly we sent for our boy, and also bought a Bible. When he came home we desired him to begin at the first page, and so proceed to the end of the book. We often gave him two suppers, to keep him from sleep, for he became drowsy with reading.

"I used to rise very early in the morning to hear more of the Bible; but I would say, It is cruel to wake my boy so early; and would give him another hour of sleep. Then he arose, and began to read where he had stopped the preceding night; and we both sat listening to our boy reading the book. He read slowly, for he had many words to spell. At length God opened my poor blind eyes to see that Jesus Christ was the very Saviour that I stood in need of. O how happy I was! Our boy read onward; and, after some time, the Lord was pleased to open the

poor blind eyes of my wife, so that she saw in Jesus Christ just what I saw. Now we became one of the happiest families in all Hull.

"I put myself to school, that I might learn to read; and, in a few months, I was able to read nearly as well as my little boy. I determined that my house should be a house of prayer, and my door open to all who should chuse to come. I told my comrades that I had now begun to pray to God, and read his word, every morning and evening; and that I should be glad of their company. Several attended to make sport. When I could not make out a long word, then they all laughed; but I thought, Now a few months ago I should have laughed at these things as well as they; but if God opens their eyes as he has mine, they will laugh no more at such things. I read on as well as I was able. By and by some of them became serious; but drink and wicked company did them much injury. One of them, however, remains very steadfast to this day."

'Mr. H. had intimated after his sermon, that I should preach at the same place next morning, precisely at nine o'clock. This, unknown to us, was the place and hour of parade every morning. At the officers' mess, in the evening, a waiter whispered to one of the officers at table, that there was to be a sermon on the parade-ground next morning, and a congregation to hear the sermon. 'I think,' said the officer, 'we shall have no parade; but shall go with our men and hear the sermon: which they did accordingly.

'It is probable that all this countenance given to the preaching of the gospel, proceeded from the prudent conduct of the pious drummer.—Much of the private opposition made to the gospel has arisen from the imprudent conduct of some of its professors.' J. C.

The late Rev. Dr. Nisbet, celebrated for his profound erudition and ready wit, being asked, How he would define modern philosophy,—replied, that 'it consists in believing every thing but the truth, and exactly in proportion to the want of evidence; or, to use the word of a poet, In making windows that shut out the light, and passages that lead to nothing.'

USEFULNESS OF RELIGIOUS TRACTS.

A respectable merchant of the neighbourhood of P——— returned from a tour on the Continent, plunged into the most dreadful sins, devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man dying and accountable. He never attended any place of worship. A Tract, brought to the house by his children, lay upon the table one Sabbath morning. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the 'Life of Colonel Gardiner.' At first he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded; and at length his whole soul was engaged by the narration of the Colonel's abandoned life before conversion. It suited his case;—it spoke his feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more:—his heart was full. Bursting with similar impressions, he stole up stairs, locked his door, and, for the first time for eighteen years, he fell on his bended knees, and cried for mercy! Constrained to attend divine service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus as he once was in the service of hell.

Obituary.

MRS. MARTHA ROBINS,

Wife of Mr. W. R. of Fetter Lane, died June 3, 1811, in the 37th year of her age. Her decease took place at an early period of her confinement with her tenth child; seven of whom, including the infant, survive her. — Mrs. R. gave a good evidence of her being a partaker of divine grace for several years past; and in October, 1810, was united to the Baptist Church in Fetter Lane, under the pastoral care of Mr. Austin. In her domestic relations, in her friendly connexions (and for the short time it continued in her union with the church) she was highly and justly respected; but such is the uncertainty of all earthly enjoyments, such the inroad that sin makes on our best comforts, and so mysterious are the ways of the Most High, that she was suddenly removed from a sphere of usefulness, to the great loss of her family and friends, who (though they doubt not she has entered into peace) cannot but deplore the painful separation. — Her remains were interred in the burial-ground at Elim-chapel; and the afflictive providence improved by Mr. Austin, on the evening of the ensuing Lord's Day, from Ps. xviii. 46 (chosen by herself) 'The Lord liveth: and blessed be my Rock; and let the God of my salvation be exalted.' A. A.

ELIZABETH BURTON

Died at Godmanchester June 6th, 1811, aged 59 years. She was one of 'the poor of this world, whom God has chosen to be rich in faith,' and to be an heir of glory. In the early part of her life she attended the ministry of Messrs. Berridge and Venn. After their removal to a 'better world,' she worshipped with the Dissenters; and, at the formation of the church at Godmanchester, was received into Christian fellowship. Most truly it may be said, that she was 'an ornamental member' of the church to which she belonged. The familiar observation, 'Cleanliness is next to Godliness,' had its proper effect upon her mind. She was *often* afflicted, and *always* poor; but the neatness of her appearance, and the cleanliness of her cottage, were at once calculated to command respect from her superiors, and to reprove many of her equals.

For the last six years she laboured under an asthmatical complaint, which, in severe weather, was exceedingly trying. But her dissolution was immediately preceded by a complication of disorders, which, at times, occasioned her to suffer excruciating pain.

On the 3d of June her pastor was requested to visit her immediately, when he asked her why she particularly wished to see him? She replied, with an expressive smile, 'I wanted you, and all the world, to hear what Christ can do for a soul.' She then repeated, with much pathos, the 2d and 3d verses of the 40th Psalm: — 'He hath brought me,' &c.

So much did she 'rejoice in the Lord, and triumph in her God,' that, notwithstanding her weakness, she repeated portions of hymns, and earnestly requested that one or two might be sung, in which, notwithstanding her weak state, she joined with much devotional feeling. Her views of herself were just what a Christian should cherish and express. She remembered her sins, and was humble; — she knew her deserts, and was 'patient in tribulation;' — she recollected her mercies, and was grateful. She often said, 'I have been a poor needy faithless creature, but the Lord has supplied my every want.' Upon one occasion, when speaking of her unshaken confidence, her husband said, 'You can now run faster in the Christian race than we;' to which she replied, 'I have nothing to boast; it is all of grace.

When her pastor once mentioned the possibility of her re-

storation, she spoke submissively, and added, 'If I am spared, I hope I shall be a pattern of piety, of prudence, of love, of gravity.'—At another time the writer endeavoured to prepare her mind against any attack of the spiritual enemy; but her faith was strong; she said, 'My Jesus will deliver me.' To her Christian friends she made many pertinent observations, most of which were more appropriate than could have been expected from a person of no education. She cautioned her friends against sins which are too common among religious professors. She said, 'You must not have pride! Pride, with all hatred and malice, must be put away.' She exhorted them to perseverance, saying, 'Go on, go on, my dear friends, the way is trying; but glory is at the end.' She expressed great concern for the salvation of her neighbours and relations. To a poor neighbour, who could not read, she said, 'Fear not, I am a poor creature, who cannot read; but the Lord is better than a thousand teachers! — Go home, neighbour, and pray, — *Lord, teach me to pray!* — and pray so again and again, and the Lord will help you.' She desired that a sermon might be preached after her interment, but only with a view to the spiritual benefit of others; and, when expressing her wishes upon this subject, she said, 'If by my death but one soul, — O! but one soul should be raised to life, what a mercy!'

In the morning of the 6th she appeared rather better, — but her pains soon returned. — Her agonies obliged her sometimes to cry out, but her groans were succeeded with 'I hope I am not impatient; — Come, Lord Jesus!' Nature at length yielded, and at 12 o'clock at noon her sufferings terminated, and she entered into the joy of her Lord. In the evening of the following Lord's Day her death was improved before a numerous and attentive congregation, from Rev. xiv. 13.—May the dying prayer of our departed friend, for the conversion of a soul, appear to have been prevalent with God! J. A.

AFFECTING VISITATION.

Mrs. K—, the subject of the following narration was a member of a Christian church, in the county of Sussex. Some time since, a pretty strong rumour was circulated, that it was suspected she carried on an illicit intercourse with a Mr. S—, who occasionally attended the preaching of the gospel where she was a member. This report having reached the ears of the church, she was visited by two of the members, to ascertain, if possible, her guilt or innocence. She positively denied the charge, and declared that no improper connexion subsisted between them. The mass of circumstantial evidence, though considerable, was not sufficient to prove her guilt, yet the mind of the church was left dissatisfied, under a strong suspicion that the report was too true. As absolute exclusion could not take place for want of positive evidence, she was requested to desist from coming to the Lord's table for a time, that she might, by a total separation from the company of Mr. S. remove suspicion. This request was reluctantly acquiesced in; but from her repeated protestations of innocence, she was again admitted to a church fellowship.

In this situation matters continued for upwards of two years; but about Christmas last she was arrested by the hand of Disease. She expressed a great desire to see me. I went, and found her very much distressed. She said that she had no sleep the night past; that she could have slept; but the fear of dying, and being punished in hell, kept her awake. She strongly suspected the sincerity of her religious profession, saying, if she knew she was in Christ she should not regard her bodily affliction, nor fear death. After some conversation on eternal things, I left her. I called again in the evening, — found her much easier, and the fear and torment of death was a little subsided. A few days after, I paid her another visit, pursuant to her earnest request. — When I entered the room, she sat upright in bed. One of her attendants exclaimed, 'Mr. H. is come!—

now you are glad.' Fixing her eyes upon me, with a tone which indicated her amazing distress, she exclaimed, "O, Mr. H.! O, Mr. H.!" several times. I said, 'Well; what do you want with me?' She replied, "I have much to say to you, — have patience, and I will tell you all." After a short interval, with a look of despair, wildness, and anguish, — a look which I shall never forget, she began to vent the black despair of her mind in bitter groans and cries, saying, "I cannot give you my hand. No, no." I asked her why not. She answered, "I have lied to the Holy Ghost." I added, that I was fully assured she had not committed the sin against the Holy Ghost. I then expatiated on the infinite riches of God's grace to sinners, &c. She still persisted in saying there was no pardon for her; and confessed the crime of which she had been accused by the church; adding, 'You charged me with it: — I denied it; but I was guilty. I kept up a criminal correspondence with S.; and continued to come to the ordinance. I have lied to the Holy Ghost: I shall never be with Jesus! O that I had minded what you said! I am now in Hell!' —I remonstrated on the impropriety of saying she was in Hell; adding, she was certainly on earth; and that the blood of Christ was all-sufficient to atone for her numerous crimes. She replied again, 'My soul is in Hell-flames! O, it burns within me! O, my soul is exceeding sorrowful! O Hell, Hell, Hell! Jesus, Jesus, Jesus: I shall never be with Jesus!' — After witnessing awhile this awful scene, I withdrew, which seemed to increase her agonies. She threw herself back on the pillow, whilst her louder cries sufficiently evinced the misery of her mind; and was to me a forcible comment on Ps. l. 22. Methought, here is a tearing to pieces indeed! Soon after this it was noised abroad that Mrs. K. had confessed to me her intimacy with S. The sentence of death which she passed on herself, on account of her sin and hypocrisy, was charged to my account; and it was reported that I told her there was no pardon for her; whereas this was her own decision! I endeavoured to comfort her mind.

After this I continued to visit her at different times, finding her, alternately, the subject of gloomy despair, or frantic joy, or deep thought. But in going to see her one day, coming to the door, I found it fastened: I shook the door, at which a woman looked at me through the window, not attempting to open it. At length the door was opened. I had wondered at the circumstance; but coming to the poor afflicted woman, my wondering ceased, on being informed that an edict was issued, forbidding every one known by the terrible name of *Methodist*, to approach her any more. On enquiring into the cause of this prohibition, I was informed that the Doctor who attended the dying woman, had informed her sister that the Methodists had turned her brains! From this time I saw her no more; but the poor woman desired a request to be sent for an interest in public prayer in the chapel; — but Popish intolerance forbade it. However, it neither could nor did not hinder; prayer was made for her in the congregation.

From this awful and instructive providence learn we,

1. The convincing, condemning, tormenting power of conscience.

2. The justice and holiness of God. When his saints wander in paths of rebellion against him, they shall feel the rod

3. To charge the gospel of Christ and the way of truth with being the cause of the poor woman's agony and distress, betrays a total want of wisdom. When the holy truths of divine revelation come in contact with guilt, hypocrisy, and a sense of abused mercy in the heart, the effects must be dreadful.

Lastly, Let professors of the gospel in general, and members of gospel churches in particular, take heed to their state, and clearly examine the account between God and their own souls; for let those who cover secret practices of iniquity with a fair garb of profession, be assured, that their *sin will* one day *find them out!*

J. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Pastoral Character. By the late Rev. George Campbell, D. D. F. R. S. *Edinburgh. Edited by* James Fraser, D. D. *8vo.* 7*s.*

The name of Dr. Campbell must excite in the minds of those who are conversant with his writings, a profound respect for his talents, and a grateful sense of obligation for the laborious diligence with which those talents were employed in the investigation of truth, and the communication of the most useful knowledge. To the Biblical student the productions of his pen are so valuable, as to deserve a place among the limited number of modern works, which it is really a misfortune not to possess. His writings in general display, as their characteristic features, soundness, vigour, and maturity of intellect, patience of research, and perspicuity of expression. It may be expected that these inestimable qualities will be most apparent in the works which he himself intended and prepared for the press; and it would be unfair to form our opinion of him, or of any other author, chiefly from the perusal of a posthumous publication. We are certainly indebted to the editor for putting into our hands any additional lectures which were the composition of such a man as the judicious and venerable Campbell; and we thankfully acknowledge our obligations to him for giving to the world the valuable Lectures on Systematic Theology and Pulpit-Eloquence. On topics connected with the subjects of those Lectures, but of a nature more directly practical, are the Lectures before us composed. 'Though the following work,' says the editor, 'wants the benefit of his corrections, it will not, it is hoped, be found unworthy of the well-known and long-approved author. It is more of a practical nature than any of the other Lectures; and many of the valuable remarks and counsels respecting life and manners, with which it abounds, will be useful, not to pastors only, but to others; especially to those who fill public stations in society.' In this opinion we are, upon the whole, disposed to coincide; although we should have attached more importance to the work had it entered more into the spirit of the pastoral character and charge, — had it referred more to the state of the heart, the regulation of the desires and dispositions, and the importance of genuine piety and devotion to the suitable discharge of the pastoral office. We think also, that many of the remarks and directions are chiefly applicable to the state of things in the Established Church of Scotland: — a circumstance which must have greatly enhanced their value, considered as relations to candidates for admission into that church, but which certainly does not increase the interest with which they will be perused by readers in general. To these remarks we can only add a brief outline of the contents of these Lectures.

After an introduction on the importance of the subject, Dr. C. proceeds to represent the Influence of Example, — the Nature of the Vices which are most reproachful in the Ministerial Character, — the Importance of Regard to Outward Decorum, — the Virtues especially requisite in the Pastor, — the Evils to which his occupation exposes him, especially to an excessive desire of popular applause, and to the indulgence of a slothful disposition.

The Works of the Rev. R. Cecil, M. A. *with a Memoir of his Life. Arranged and revised; with a View of the Author's Character. By* Josiah Pratt, B.D. F.A.S. *In Four Vols. 8vo,* 2*l.* 8*s.*

[*Concluded from our last.*]

The third volume of Mr. C.'s works contains thirty-three Sermons, taken from his lips in short-

hand, and revised by his judicious editor, Mr. Pratt. Those who know Mr. Cecil's talents as a preacher, will approach these with high anticipations. Though they are short, and have not the finish of the author's hand, they are the sketches of a master, — a master in Israel,— a workman that needed not to be ashamed.

The subjects being as numerous as the sermons, it would be tedious to enumerate all the titles: suffice it to say, they are all practical, and all the practical observations are founded on evangelical truth. — Where all are excellent, we presume not to say which are best; but we shall point out some that have excited in us peculiar interest in the examination.

Sermon III. 'The Child of Providence' reminds us of the author, who was evidently so himself. It is founded on the miracles wrought by Elijah on the 'widow's barrel of meal and cruise of oil,' 1 Kings xvii. 15, 16. First, The preacher considers the character of this widow as a child of Providence: and, 2dly, The lessons we are to gather from this history; of which we shall select but one: — 'As we would wish for God to honour our faith, so we must honour divine direction. You must go to God's word, not follow your own fancy, nor consult your own impressions. Too many religious persons forget this. They say, 'I had an impression on my mind that I ought to do such a thing; therefore I do it.' But do they know whence these impressions come? they may spring from the vanity of their own hearts, or they may be temptations of Satan; impressions are not our rule of action. Honour, therefore, your rule of direction, if you would wish God to honour your faith. Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

'And take the *sense* of the Scripture; not merely the letter. Many grievously err therein. They take the letter without regarding the sense of the Scripture; and run thereby into the greatest absurdities. The widow of Zarephath had a clear and express assurance that this was the word of the Lord; accordingly the word of the Lord was her rule: she rested on the promise. This was not the woman's impressions: this was not her fancy: she was not giving credit to reports: but she knew Elijah to be the prophet of the Lord, and that he spake the word of the Lord to her.

The 13th Sermon is on 'the fiery furnace,' Dan. iii. 24, 25. This is another instance of Mr. C.'s happy manner of treating historical subjects. He first raises the following point of doctrine: — 'Whatever trials a child of God may be called to endure, he is sufficiently supported under them, by the assured presence of an Almighty Friend.' In treating this proposition, the ingenious preacher remarks, 1. A *character* pointed out,—the servant of God. 2. The *support* of this sufferer, — Christ in the furnace. — 3. The *deliverance* which a suffering servant of God will obtain in fiery trials. 4. When God sends a man that support which he promises in the furnace of affliction, that man becomes a *witness* for God.

Sermon xx, 'On the power of faith,' is founded on the history of Lazarus, John xi. 39, 40. This is a masterly discourse, and in Mr. C.'s best manner. His observations are, — 1. We may here see the special *benefit of sanctified affliction*. 2. *Contrast* the vanity of man with the sufficiency of God. 3. We may learn *how we are to honour Christ*. 4. While the exercise of faith is difficult, it is most highly honoured.—We shall notice only one other discourse, 'On Felix trembling before Paul:' a discourse which the writer of this article heard from the revered preacher's lips not long before the close of his ministry; and can answer, in this instance, for the fidelity of the copyist. The following portrait is a miniature; but it is sketched to the life. We could not have mistaken it without the name: — St. Paul had given an account of Christianity; but he neither considers the greatness of the persons before him, nor does he bend to their taste and no-

tions, nor does he consider his own safety. He preaches justice to an oppressor; he preaches chastity to an adultress; he preaches judgment to come to a judge on the judgment-seat, while he himself is the prisoner. Truth will pay no undue respect to persons. We may bow to truth; but truth will not bow to us. Truth will aim at the conscience; and St. Paul, the minister of truth, will prefer the salvation of a single soul to his own safety; and he will labour, even where there is little prospect of success.' P. 324.—We must here take leave of the sermons; and can truly say we never recommended a volume of discourses with more pleasure and satisfaction.

Mr. Cecil's 4th volume is called *Remains*, and contains a great number of valuable remarks on Men and Manners, and on Divine Truth, arranged under various heads; of which the following are a few of the most important: — 'On the Christian's Life and Conflict, — *On Subjects connected with the Christian Ministry*, — On Infidelity and Popery, — On the Management of Children, — On Family Worship, — Remarks on Authors, — On the Scriptures, — On the Diversity of Character in Christians, &c.

Here we should be happy to give considerable extracts, but our limits compel us to forbear. Whether to ministers or private Christians, they are in the highest degree interesting and instructive.

Short Discourses, *to be read in Families. By the Rev.* William Jay. *Volume* III, 12*mo*, 5*s*. — 8*vo*, 9*s*.

The writer who contributes to the instruction and comfort of pious families on their Lord's Day Evenings, deserves well of the religious public, especially if his talent qualifies him to communicate instruction in a familiar manner. This talent Mr. Jay possesses in no inconsiderable degree; for though his style inclines to elegance, it is not deficient in perspicuity or simplicity; and we conceive that, in transcribing these discourses for the press, he has studied plainness, and kept in view the edification of the servants in the family, as well as that of their superiors.

The discourses in vol. iii. are 27 in number; and the subjects are as follow: — The Disciples in a Storm, — Famine, — Conversion, — Loss of Children, — The Bread of Life, — The Scripture despised, — The Advantage of having Godly Parents, — Divine Knowledge, — The Barren Fig-tree, — Saul of Tarsus praying, — The Paralytic, — The work of the day done *in* the day, — The Martyrdom of Stephen, — A Christian not a Favourite with the World, — How we are to honour God in Trouble, — The Connection between Christians and Angels, — The aged Saint comforted, — Gehazi, — Dying Regrets, — Death conquered, — Daniel, or Constancy in Religion, — The unspeakable Gift, — Divine Correction, — The Ruler's Daughter raised to Life, — The profitable Pursuit, — God the Sanctuary of the Afflicted, — Obedience the Fruit of Redemption.

These important subjects are treated in an interesting manner; the divisions are generally natural, easy, and well adapted to memory; the illustrations striking; many very useful observations on men and manners are interwoven with the discussion of the several heads of discourse; and, while evangelical truth is always kept in view, the whole is practically applied.

As a specimen to such of our readers as are unacquainted with Mr. Jay's preaching, we give a brief analysis, and a short extract from the 19th discourse. It is entitled *Dying Regrets*, and founded on Prov. v. 11, 12. Mr. Jay considers — The *subject*, — the *period*, — and the *nature* of those regrets. The *subject* is a man who disregards the admonition and reproofs of a pious father or religious master, — of the Scriptures, — Ministers, — his Conscience, — the Irrational Creation round him, — and the Dispensations of Divine Providence. 2. The *period* of these regrets is a dying hour; — and such a period is unavoidable, — cannot be far off, — may be near, — is sometimes

brought on prematurely by sin, — and always embittered by it. 3. The *nature* of these regrets dreadful, unavailing.

From this last part of the discourse (p. 260) we select our extract:— 'What! is this dying grief always and invariably unavailing? I answer, We are to describe things according to their natural and common course, and not according to occasional and very unusual exceptions; and in the case before us, — Are not exceptions very unusual? Do not men commonly die as they live? and, with regard to those dying regrets to which so many look forward as a final refuge, and from which so many *instantaneous saints* are furnished for our *magazine-calendars*, what degree of dependence is to be placed upon them? In reply to this, let the following remarks be examined:—

'The first regards the Scripture. There we find one, and only one, called at this hour. It was the dying thief. He implored and obtained mercy when the heaven was covered with blackness, and the earth trembled, and the rocks rent, and the graves were opened, and a suffering Saviour would crown the prodigies of nature with a miracle of grace: a case, in all its circumstances, so amazingly peculiar, that were not men infatuated by sin, it could never be drawn into a precedent.

'The second is derived from observation. We have often attended persons on what was deemed their dying bed: we have heard their prayers and their professions; we have seen their distress and their relief; and had they died, we should have presumed on their salvation. But we have *never* known *one* of these who, on recovery, lived so as to prove the reality of his conversion. We have often asked ministers concerning the same case; and they have been compelled to make the same awful declaration.

The 'third regards the force of habit. As well may the Ethiopian change his skin and the leopard his spots, as they learn to do good who have been accustomed to do evil. Diseases which, if taken in time are curable, by becoming inveterate, are rendered desperate. 'But there is no desperate case here:' you are ready to say, 'With God all things are possible. His grace is almighty.' Acknowledged: and you shall have all the encouragements derivable from a miracle of grace. But what probability is there, that an extraordinary dispensation of grace will be adopted, after all the ordinary means of salvation have been despised and neglected?—and despised and neglected too, in hope of this!'

In this, or in any instance we are sorry to differ from our respected coadjutor Mr. Jay; but as we are in the habit of inserting Obituaries in our 'Magazine Calendars,' and consider them as forming an important part of our work, we beg leave to offer an apology for the publication of some which Mr. Jay, and perhaps others of our friends, would have suppressed. 1. We insert no Obituaries on anonymous authority: generally they come from ministers who attend the parties in dying circumstances, and whom we consider responsible for the truth of the respective narratives they communicate. 2. The death-bed conversions recorded by us are very few; not amounting to one in a thousand, or in ten thousand, of those who die. 3. The result of our personal observations is different from that of Mr. Jay. We *have* known instances of persons becoming totally different characters, in consequence of convictions received during a fit of illness; and that there are many such in the records of the church, we believe cannot be denied. 4. Affliction is one of the means of conversion stated in the word of God: it was so to Manasseh, in particular. 5. The converted thief is therefore not the only character in the Scriptures introduced to encourage dying penitents. The prodigal did not apply to his father till reduced to the last extremity; and our Lord represents the good husbandman as dispensing equal rewards to those labourers who entered his vineyard, at the first and at the eleventh hour. Lastly, Because many, and perhaps far the greater

part of those who recover from illness, under the circumstances supposed, relapse to sin and to the world, it by no means follows that this would have been the case with those who appear to die penitent, if they had been spared. May not the Lord often, in mercy to their weakness, take such to himself, thereby to rescue them from the evils to come?—from the temptations their faith was too weak to endure?

After all, we commend the motive of our author's jealousy, and wish some ministers had more of it; at the same time, we would guard against the opposite extreme. We are equally unwilling to close the 'door of hope' before death shuts it, as to open the flood-gates to licentiousness and presumption. If Mr. Jay chuses to call such conversions *miraculous*, it can only be as they are effects beyond the reach of nature, and require the same hand which made the world: and is not this true as respects conversion in general? 'God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' 2 Cor. iv. 6.

Notwithstanding these remarks, which are not meant to detract from the general merit of the discourses, we cordially recommend the volume before us; and esteem all Mr. Jay's works so highly, as to regret exceedingly that any of them should be suffered to remain out of print, as we understand has been long the case with the *first* volume of his *sermons*.

Biblia Hebraica: *Dedicated by Permission to the Right Reverend the Lord Bishop of St. David's. By the Rev.* J. S. C. F. Frey. Part I, II, III, *each* 5*s* 6*d*.—*royal*, 7*s* 6*d*.

Among the favourable signs of the present day must surely be enumerated the activity of the religious world in diffusing the knowledge of the Scriptures; and that in a variety of ways. While some are exerting themselves to translate the sacred Word into every language, and distribute it in every country under heaven, others are no less zealously engaged in promoting the study of the sacred originals.—Among these we noticed, in our Magazine for March last, Mr. Boothroyd's *Biblia Hebraica*, with critical notes and various readings, which, we have the satisfaction to state, has proceeded to the end of the Pentateuch. Many students, however, preferring to read the Hebrew *with the points*, an edition was also wanted for their use; and Mr. Valpy and Mr. Jacob intimated their design of a new edition of Vander Hooght's celebrated Bible; Mr. Frey, however, having previously issued proposals for the same work, and being in a considerable degree of forwardness, those gentlemen have politely declined in Mr. Frey's favour; and his work in consequence has proceeded to the Third Number, which comprehends part of Deuteronomy, and is regularly progressing every two months, and to be completed in Twelve Numbers.

The high estimation of Vander Hooght's Bible among the learned is well known; and the present edition is stated to be an exact copy, except that a great number of errors of the press have been discovered and corrected. As to the correctness of the present work, it cannot be supposed that we have minutely examined the whole; but so far as we have been able to proceed, we see no reason to question the great care and attention which the editor professes to have paid to the work.

The Transactions *of the Missionary Society*, No. XXIII. *Price* 1*s*.

This memorial of the proceedings of the Society, contains interesting Letters from various parts of the world in which their Missionaries are employed.

The first pages of this number are occupied by an extract from the *last* journal of that valuable Missionary at Vizigapatam, Mr. Desgranges, with an account of his death, and a sketch of his character. He had just finished the translation of St. Luke's gospel into the Teliga language, and had sent it off to Calcutta, where it is now printing,

under the superintendence of Anandarayer, the converted brahmin, who resided with Mr. Desgranges until his death. The loss of such an able and devoted man cannot but be deeply lamented. Mr Gordon and Mr. Lee are, it is hoped, still there, and, perhaps, by this time, joined by Mr. Pritchett, who had been at Rangoon, and by Mr. Thompson, from Gosport.

A letter from Mr. Loveless, dated Madras, Sept. 13, 1809 affords this welcome information:—'We have not been in the least hindered in our work from any external causes, save the mournful circumstances above mentioned. Indeed, there appears no hindrance whatever in the way of prudent, discreet, Missionary exertions, except the want of labourers to carry them on; and they are greatly wanted indeed. O thou great Lord of the harvest, speedily send forth a numerous host of thy faithful servants into this land of Pagan darkness and death!'

We sincerely hope this prayer will be answered; but let our intelligent readers remember, that if this be done, the supporters of the Missionary Cause must at least *double their contributions*. At the moment this is written, we are informed that the Society is, notwithstanding considerable receipts this year, in debt to the Treasurer *eleven hundred pounds*. Surely, all the ministers of Christ throughout England will exert themselves to replenish the sacred fund devoted to so great and good a work! Labourers do offer their services; but a great sum is necessary for their conveyance and support.

Mr. Hands, who is at Bellary, also cries for help.—'O that some kind brother would come over and help me!'

The death of Mr. Brain, at Rangoon, is recorded in this Number, page 369, and is a very affecting providence; and has induced (with many other circumstances) his surviving brother, Mr. Pritchett, to quit that station and join the Missionaries in India.

Mr. Ringeltaube's journal shews that he is among a multitude of persons who lend an open ear to instruction; but he appears to be wisely on his guard against those who are disposed to follow Christ only for the loaves and fishes.—Many would become Christians if thereby they could be free from 'the public services;' but Mr. R. lets them all know that the gospel does not release them from their civil duties. His account of one of the Syrian churches which he visited, is curious. We are sorry to find they are so superstitious. The Syrian Christians appear to have resided more than 1000 years in the country; yet have done little in converting the heathen. Mr. R. has baptized, in his several congregations, 422 persons, including children.

Mr. Morrison's letter from Canton is interesting; his observations on the difficulty of the Chinese languages are important. He is indefatigably engaged with his dictionary and translation.

This Number contains letters from New South Wales, with an account of the Missionaries now there, and the most recent advices respecting Otaheite.

The whole concludes with the Report of the Missionaries at Bethelsdorp for the year 1810. A great mass of interesting matter will be found in this Number, which we recommend to the attention of all who love Christ and their fellow-creatures.

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1. Divine Revelation variously communicated: *a Sermon from Heb. i. 1, 2. before the Ministers and Messengers of the Churches belonging to the Baptist Board in London, April 25th, 1811; and published at their request. By* John Ryland, D. D. *Price* 1*s.*

2. The Harmony of the Divine Perfections in the work of Redemption: *a Sermon before the Ministers and Messengers of the Baptist Churches belonging to the Western Association, held at Portsea, June 6th, 1811; and published at their request. By* John Ryland, D. D. 1*s.*

The *first* of these sermons is an introduction to a series of lectures for the present year, all founded on the Epistle to the He-

brews. It was preached by Dr. Ryland, on account of the indisposition of the minister whose turn it was to preach on the occasion. It contains a brief but instructive review of 'sundry times and divers manners' in which God spake unto the fathers, leading on to the gospel dispensation under which he hath spoken unto us by his Son. It discovers an intimate acquaintance with the history of divine revelation, and is calculated to recommend attention to it, at a time when unexampled efforts are making to spread it through the earth.

In the *second*, the author is still more at home in his subject. There is here a considerable portion of mature and interesting thought, especially on the *obstructions* which truth and righteousness must have placed in the way of mercy to the guilty, and on their *removal* by the death and mediation of Christ. —It has been recommended to the author, by one of his most intimate friends, to write and publish a *treatise* on *the harmony of the gospel, with the moral character and government of God.* The reason of the recommendation is said to have been, that he appeared to be much conversant with this view of the gospel, and to have his heart much interested in it. Many of his friends in Northamptonshire remember with pleasure how he, on various public occasions, has been borne away by this great and wonderful theme. We could wish Dr. Ryland still to think of the recommendation of his friends; but if, owing to his numerous avocations, he should find it impracticable, we hope that whenever solicited to print a sermon *bearing on this subject*, he will allow himself to enlarge upon it.

Conferences *between the Danish Christian Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan. Now first rendered into English from the original Manuscript.* 12*mo*, 5*s*.

To prevent the public from being misled by the title of this work, we hasten to denounce it as an artful forgery, contrived for the express purpose of representing missions as dangerous, and Christianity itself contemptible. — For our reasons for this decision, we refer to last month's Eclectic Review.

LITERARY NOTICES.

The Rev. Gr. Ewing, of Glasgow, is about to publish a new edition of his Greek Grammar, and Greek and English Scripture Lexicon, in one vol. 8vo. Great part of the Grammar, and the whole of the Lexicon, have been composed anew; and to the words of the New Testament are added those in the Septuagint and Apocrypha. The Principal Tenses are inserted in the Lexicon; and the most Important Words are illustrated by Citations from the Scriptures, the Fathers, and the Classics.

The Missionary Society has in the Press an Italian Translation of Dr. Doddridge's Rise and Progress of Religion. A few Copies of the same Work in French (printed for the Use of French Emigrants and Prisoners of War) remain on hand. Price 2*s*. 6*d*.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Extracts (by Order of the Missionary Society) from the Missionary Sermons of Drs. Griffin, Nott, Morse, and Miller, in America. 1*s*.

A Scripture Directory for the Old Testament. By the Rev. T. Jones, Curate of Creaton. 12mo, 2*s*. 6*d*.

The Nations imploring the Word of Life: a Sermon for the Bible Society. By J. Scott, A. M. 1*s*.

The Life of John Knox. By the Rev. D. M'Crie. 8vo, 12*s*.; royal, £1. 1*s*.

A Second Volume of Sermons. By Dr. Brichan, D. D. 8vo, 9*s*.

Serious Investigation of the Nature and Effects of Parochial Assessments on Places of Worship. By R. Hill, A. M. Second edition, enlarged, 1*s*. 6*d*.

The Last Enemy destroyed: a Funeral Sermon for the Rev. G. Phillips, A. M. with his Life. By Jos. Fletcher, A. M. 1*s*. 6*d*.

The Ordination Service of the Rev. Andrew Reed. 2*s*.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

At a Meeting of the Directors of the Missionary Society, and a number of Ministers, Deacons, and Managers of Chapels at the New London Tavern, Cheapside, on Thursday, December 26, to consult on the Formation of Auxiliary Societies in London and its Vicinity, in aid of the Funds of the Missionary Society, the following Resolutions were unanimously adopted: viz.

Resolved, I. That it is the opinion of this Meeting, that the Formation of Auxiliary Societies in London and its Vicinity, in aid of the Funds of the Missionary Society, will be productive of the highest advantage.—II. That London and its Vicinity be accordingly divided into Districts, and an Auxiliary Society formed, if practicable, in each District.—III. That the Ministers and Directors residing in each District be a Committee to aid in the Formation of an Auxiliary Society therein. — IV. That each of the District Committees be requested to call a Meeting of their Friends, notice whereof to be given to the respective Congregations (whose Ministers approve of the measure) to consider the Printed Plan of Auxiliary Societies recommended to their attention, and to appoint a Committee, Treasurer, and Secretary for such District, and a Collector or Collectors for each Congregation in that District.—V. That the present List of Districts now presented be immediately printed and circulated, with a request that any additions or improvements be forthwith transmitted to either of the Secretaries, G. Burder or S. W. Tracy.

AMERICA.

We are happy to announce the safe arrival in America of Mr. Judson, one of the Andover Missionary Students; from whom the following Letter, dated Nov. 16, 1811, has been received:—

'As you may not have received mine of the first of September last, I will repeat that I arrived at New York the 7th of August, after a pleasant passage of 50 days.

'Accompanying this I send a copy of the September Panoplist, which contains an account of the proceedings of the American Board of Commissioners for Foreign Missions, at their Second Annual Meeting. From this you will learn something of the state of our Missionary affairs, as well as my particular prospects. The commissioners earnestly hope to relieve you from the burden of conveying the Missionaries from this country; but, on account of the present inadequacy of their means, and on account of the uncertainty in which the Missionary bequest, of 30,000 dollars, of Mrs. Norris is yet involved, it is very doubtful, whether in case a ship should sail for India, they would undertake our support, or feel necessitated to resign us to your care. The Will was indeed established last week by the Supreme Court; but the heirs at law immediately entered an action, on the ground that the commissioners were not incorporated to hold property; and this action will not be tried until the next annual session of the Court.

'Your Missionaries, Spratt and May, as well as the two Baptists, Lawson and Johns, are still at Philadelphia, 'waiting for the moving of the water.' My brethren Newell and Hall are also there, attending a course of medical lectures; in which they have now been engaged above a year.—It is very improbable that an opportunity of leaving America will be soon presented.

'I am residing in this college,—preaching occasionally,—applying to the Sanscrit,—and attempting to excite more of the Missionary spirit in this country. The Society of Inquiry among the young men is doing well. Our library contains between one and two hundred volumes, all relating to Missions. We have republished several works, particularly

'Dr. Buchannan's Christian Researches in India;' which are producing much effect in this country. Two other brethren, beside the first five, offered themselves to the Board at their last session. Several others have the subject under most serious consideration.'

Mr. May, who, with other Missionaries is intended for the East, is obliged to winter in America, has undertaken, for six months, the charge of a new school at Philadelphia, supported by the Evangelical Society of that city. He is also engaged in preaching *Monthly Lectures* to Children. On Saturday, Oct. 26, he says, 'There were 600 children present, besides adult persons. The subject was Secret Prayer, or the Good Child's Petition. I received a letter from the managers of the Adelphi School, allowing me to conduct as many of their boys as choose to attend, to the Monthly Lecture. This school, which is on the Lancastrian plan, and contains 220 children, is supported and managed chiefly by the people called Quakers.

'On Friday, Nov. 1, I began a Weekly Lecture to the children in my own school-room; on which more than 100 attend. The school room has been opened on a Sabbath evening, for the instruction of children in the principles of religion; and 170 names are entered in our books as Sunday scholars. I wish these schools were more general in Philadelphia, for children are very numerous, poor, ignorant, and wicked; only one in twelve of my scholars could tell me who made them.'

'In the month of September I paid a visit to New York, for the purpose of preaching to the children. On my way to that city I preached at four different places to upwards of 800 children. At New York I had the pleasure of addressing very numerous and crowded congregations, especially of children. In the African church I preached to 300 black children, and twice to 500 children at the Lancastrian Free School. During the last three days of my being in New York, I had the unspeakable pleasure of addressing more than 1000 children each day.'

A letter has been received from Mr. William Smart, a missionary to Elizabeth Town, in Upper Canada, dated at Quebec, Sept. 14, 1811; where he arrived in safety, after a tedious voyage of ten weeks, on the 23d of August. He was very kindly received by the Rev. Mr. Dick, of Quebec, and his friends; to whom he had a letter of recommendation. He obtained all the information in his power respecting the place of his destination, and the road to it. The mode of travelling is both troublesome and expensive; for, on account of the falls of water in the rivers connecting the great lakes of that country, goods must be taken out of the boats, and carried by porters for several miles, at the rate of 12 or 15s. per day. Mr. Dick's friends, much to their honour, collected a sufficient sum to enable Mr. Smart to prosecute his journey. We wish this *apostolic practice* of bringing forward the ministers of Christ on their journey, 'after a godly sort,' were more generally adopted. A few pious people in Quebec have, however, set a good example before other churches. Mr. Smart expected to proceed to Montreal on the 18th of September. We hope he would be able to complete his journey before the frosts set in.

Mr. Smart embraced every opportunity of affording religious instructions to those who sailed with him; for which particular occasions were offered by the baptism of the child born on the voyage, and afterwards by occasion of its death. 'This scene,' he observes, 'was truly solemn; the dangerous state of the mother,—the tears of the father and family,—and the surrounding billows of the Atlantic ocean, contributed, with the subject of death (Heb. ix. 27) to render the whole remarkably awful.' He adds, that the good effect of these services was visible during all the rest of the voyage, as it restrained those vices which before prevailed.

By a subsequent letter from Mr. Dick, we are happy to hear of the safe arrival of Mr. Cox, who had proceeded to Montreal, on his way to St. Mary's Falls.

Instruction of the Negro Slaves in the West Indies, recommended by the present Bishop of Hereford.

It is well known that the *late* Bishop of London (of pious memory) was a warm advocate for the religious instruction of the Negroes. We wish that his 'Letter to the Governors, Legislators, and Proprietors, of Plantations,' published in 1808, were in the hands of all the gentlemen to whom it was addressed. But when it is considered that, instead of taking active measures, such as that benevolent prelate proposed, some of the Governors and others have laid severe and cruel restrictions on the attempts actually made by the private benevolence of British Societies, we cannot but suppose that Dr. Porteus's proposals never met their eye.

We are glad, however, that the same subject has been resumed by the present Bishop of Hereford. In a sermon preached, in February last, before the Society for the Propagation of the Gospel in Foreign Parts, the text of which is, 'Many shall run to and fro, and knowledge shall be increased,' his Lordship shews that 'we are loudly called to the duty of propagating the gospel by the existing state of the world, and by the peculiar circumstances of our own country.' Allusion is made to the Abolition of the Slave Trade, the iniquity of which, he observes, is now publicly acknowledged by all parties; and he adds, 'Our guilt, therefore, in having so long permitted this traffic, requires of us a speedy and vigorous attempt to indemnify, as far as we are able, these injured men.' — 'Much, indeed, is due to them from us, inasmuch as by a national act, we have publicly acknowledged the original injustice of their captivity. If complete emancipation be not possible, we may at least mitigate the severities of servitude; and, what is most important, we have it in our power to recompence them for the loss of the chief advantages of their present life, by giving them well grounded prospects of another.' 'Should a revision of the Colonial Laws take place, it might become an object worthy of our legislature to recommend, if not to enjoin, that every planter should bring the children of his slaves to the sacred font.'

And here the aid of our Society would be well applied in furnishing men well-inclined and duly qualified to employ their time in the humble but most meritorious department of leading negroes to the knowledge and practice of Christianity; — and this is more particularly necessary, as the parishes in our islands are frequently of so wide extent as to render it impracticable for the Established Clergy to perform this duty, in addition to their customary functions.'

His Lordship then recommends the instruction of the negro-children according to the plan of Dr. Bell; and mentions the great benefits in respect of order, industry, and civilized manners which may be expected from it. 'The planters,' he says, 'would learn the happy advantages of having their slaves taught and trained to obey their masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, as fearing God.'

Another pleasing idea, is suggested: — 'Would the expectation be unreasonable, that out of these, hereafter may be found select teachers, well fitted for the office of Missionaries to the country from whence their parents came? The natives of Africa would, perhaps, be more inclined to receive a doctrine delivered to them by persons of their own colour, than if it were proposed to them by Europeans, whom they might not unreasonably suspect of sinister designs. Our commerce with that country has not been hitherto favourable to Christianity, it being impossible that we should have successfully recommended the gospel to one part of the natives, whilst our object was to enslave the other. With ardent zeal, therefore, should we endeavour to make reparation for the errors of our forefathers, by spreading the light over that unfortunate country, which their conduct has hitherto contributed to keep in darkness.' *Sermon, p.* 14—18.

IRELAND.

We are glad to find that schools, on the Lancastrian Plan (so well adapted to the instruction of the Irish peasantry) are established in several parts of Ireland. A school at Belfast contains about 600 children. The Marquis of Sligo has countenanced another, containing 300 children. Another is established at Castlecomer, by Lady Ormond and Ossory. In a word, it is said that 'Mr. Lancaster's efforts in Ireland are likely to terminate in the education of *sixty thousand children*, without proselytism or bigotry.'

Ennis Advertiser.

HIBERNIAN SOCIETY.

The following Letter from a Dignitary of the Church in Ireland, must, we conceive, to every attentive reader, evince the necessity and importance of such an Institution as the *Hibernian Society* for the purpose of diffusing Religious Knowledge in that benighted country.

'Mr. —— goes on as well as I could wish. He visits four villages in rotation, going out on Saturday evenings, and returning about one o'clock on Sunday; so that he is once a month at each. He examines the children of the schools in these places, and preaches in the evening and morning to the people. He is gladly entertained and well attended. I hear that upwards of two hundred grown people are his regular hearers, and that as many children receive the benefit of his instructions. His School in this town continues to be well attended; yet I consider *that* far from being the chief benefit we have from him.

'This part of Ireland is even in a worse state than that about Mr. —: indeed, I sometimes think that our mountain Croagh Patrick, called one of the purgatories upon earth, is the very nucleus of superstition. The number of pilgrims who go up that mountain and perform what are called by them *stations*, cannot be less than 20,000 annually. The great season is about the latter end of September. At that time there are seen for several days, the great roads leading to it, crowded: day and night they proceed, with anxious looks and hasty steps. There is at this time a pattern, or sort of fair, held at its foot, chiefly for food and drink; at which, after the performance, the pilgrims indulge in every excess and debauchery.

'There is a well in the neighbourhood; to go round which several times, either barefooted or on the knees, is part of the stations. In this well there are two trouts, which are called holy, held in the highest veneration; and are literally consulted as oracles. In this way they are invoked; and if they appear, it is an omen of prosperity; if not, the consulter goes away disappointed.

'Another such resort of the superstitious, is a place called *Baal*. The name must strike you. I spell it, as it is spelled and pronounced with us. There are the ruins of what was undoubtedly a place of religious worship, manifestly very old; — and I, for my part, have no doubt but that it was a place where Baal was worshipped; and that it, as many other places in Ireland, derives its name from that; and that the religion now practised there is the same, handed down without alteration to the present day. The names of some things change, but the thing itself is unchanged. Here, on what is called the *Great Lady Day*, in September, there is an immense assemblage; and here, as in the other place, the most abominable immorality is indulged amidst their devotions. The place is resorted to by fiddlers, pipers, &c.; and drunkenness and lewdness prevail. It is a harvest of gain to the Priest of that place, who raises contributions from the devotees. This meeting lasts about three days. What a scene does it exhibit to the holy Lord God! and should not our spirit be stirred within us, and we be desirous to teach these poor deluded creatures the gospel of Jesus?'

English Prisoners in France.

A benevolent friend in Scotland has printed, and circulated among his acquaintance, several letters

from an English Prisoner, dated *Arras Citadel*, in March 1810 and Feb. 1811; from which we make a short extract.

This young man was a native of a sea-port town in Scotland, who grew up in ignorance and vice, mischievous, and apparently on the high road to ruin. About 10 years ago he went to sea. He was taken prisoner, Nov. 26, 1803, carried into Boulogne, and from thence marched to Valenciennes, where he remained for a time a hardened rebel against God. But he was suddenly struck with terror, at a time when he was persecuting some religious people. On the following Lord's Day he heard a minister preach; and the word came to his heart with great power: he immediately joined the religious society in Valenciennes. He was afterwards led into an acquaintance with the plague of his own heart,—obtained clearer views of the gospel,—and enabled to believe to the saving of his soul.

Where he is now prisoner, he says 'Here are about 50 of us who very regularly attend the private means. We are divided into four classes, and meet (besides the Lord's Days) on Monday, Tuesday, Wednesday, and Thursday. The one week we hold experience, — and the next a prayer-meeting. Our speaker is an instrument that the Lord has raised up for our pastor since we have been captives in this country. The Lord has greatly blessed us. We have four rooms that we live in, 16 in each room, and all of us turn out to prayer in the morning, and carry on our means at night, by reading a chapter, and calling upon one to engage in prayer, and then ending in secret prayer.'

P. S. 'At the different depots in France there are serious persons: at Valenciennes about 50 or 60; at Cambray, about 18; at Givet, a few; at Auxonne, about 70 or 80; and at Besancon, they were all Methodists; but we had an account from them lately of about 60 that are sitting under Calvinistic doctrine.'

His letters contain most earnest exhortations to his mother respecting the salvation of her soul; but we have not room for extracts.'

A remittance of Five Pounds, and a Second of Six Pounds, have been sent to the writer of the above, with a desire that he would send the names of those persons who stand peculiarly in need of assistance among the prisoners known to him at the different depots in France, who appear to be under the influence of the Gospel.—Liberal contributions have very properly been made by the country for the prisoners *in general*; but these will be judged especially due to 'the Household of Faith.'

Those who choose to give any thing for this purpose, may be assured it will be carefully remitted by the Rev. Greville Ewing, Glasgow; J. F. Gordon, Esq. Abercrombie Place, Edinburgh; Robert Spear, Esq. Manchester; or Rev. Dr. Winter, Great Ormond Street, London.

Provincial Intelligence.

Auxiliary Bible Societies.

In our last we gave a short account of the establishment of an Auxiliary Bible Society at Cambridge, on the 12th day of December last. It was indeed a glorious day! It was the triumph of Piety over Bigotry! The speeches delivered on that occasion were uncommonly interesting; and if our limits would permit, we should most gladly have given them at length; but as this is impossible, we are happy to inform our readers that they have been published, entitled, 'Proceedings of the Public Meeting held at the Town Hall, Cambridge, Dec. 12, 1811;' — and which may be had of any bookseller in town or country.

We observed, in the speech of Professor Farish, a reference to the *millions of people*, Pagans and Mahometans, under British influence in India, who are yet unacquainted with letters. He asks, What has been done for their conversion? and refers to the few missions yet undertaken in their behalf. We may ask the same question with re-

gard to millions in the vast countries of Africa, without letters, without a preacher. We may ask the same question as to millions of African slaves in the West Indies, now labouring to furnish us with rum, sugar, cotton, and coffee. What has been done for all these millions? Little, very little indeed! Nor can the Bible Society, however ardent their zeal, however capacious their funds, afford them any assistance. Bibles would at present be waste paper to them! They cannot read. If ever they learn the word of life, they must learn it from living Bibles, from zealous preachers of the glorious gospel. Why then are not hundreds, and, if possible, thousands, of missionaries sent forth into every country that is accessible, and a grand effort made by the whole body of British Christians, towards preaching the gospel to *every creature?* This noble work should proceed hand in hand with the other; it is at least of equal magnitude and importance, and demands the most vigorous exertions of the friends of Christianity, and especially of those who know its power. We hope, therefore, soon to see *Auxiliary Missionary Societies* rising in every part of the metropolis and its vicinity, and in all the populous cities and towns of the British empire.

Mr. Vansittart, much to his honour, wrote an excellent letter to the Rev. Dr. Marsh, of Cambridge, who had addressed a letter to the University against the formation of an Auxiliary Bible Society. A great number of printed copies were circulated previous to the meeting, — which had no doubt a powerful effect. We should be glad to transcribe the whole; but we cannot refrain from inserting the closing paragraph: —

'I see superior advantages in the present constitution of the Bible Society.' — The co-operation of *Churchmen* and *Dissenters*, in religious matters, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of lessening both the political and religious evils of dissent. It dispels prejudices, promotes candour and good-will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication the Church of England has nothing to fear, and every thing to hope. If we cannot *reconcile all opinions*, let us endeavour to *unite all hearts*. I consider my taking a part in the concerns of the Bible Society, not only consistent with, but a proof of the sincerity and warmth of my attachment to the Church of England; and I feel convinced that I shall not repent of it, as I approach that state in which the *Churchman* and *Dissenter* shall be no more.

Buckingham Auxiliary Bible Society.

A Society was formed at Buckingham, on Thursday, Jan. 2. The Marquis of Buckingham, the President, introduced the business by a liberal and energetic speech. The London Secretaries were introduced by the Rev. Mr. Crowe, the Vicar of the town. The Rev. Mr. Scott, the Clergyman of Gawcott, and the Rev. Messrs. Scraggs and Aston, Dissenting Ministers of Buckingham, the Rev. Mr. Bull, junior, of Newport Pagnell, and the Rev. Mr. Hinton, of Oxford, spoke with propriety on the occasion. The Meeting was held in the Town Hall, after which a large party of the Clergy, Dissenting Ministers and respectable Laymen of various denominations, dined together at the head inn.

Huntingdon Auxiliary Bible Society.

On the 31st of December last a numerous Meeting assembled at the Shire Hall. Lord Viscount Hinchinbrook, one of the Members for the County, presided, instead of the Duke of Manchester, who had previously accepted the presidency of the institution, but was necessarily absent. The Secretaries of the Parent Society attended, and delivered, as they always do, appropriate and impressive speeches. The Earl of Carysfort pleaded for the institution in a pious and dignified manner. Several very re-

spectable Noblemen and Gentlemen accepted the office of Vice Presidents. Several interesting speeches were also delivered by Clergymen, Dissenting Ministers, and Gentlemen of the neighbourhood. More than £700 were immediately subscribed.

Bedford Auxiliary Society.

We gave a short account, in our last, of the formation of this Society; and mentioned the names of the principal speakers on that occasion. We now insert, by particular desire, the substance of Mr. Whitbread's speech, — the just and liberal sentiments of which have so justly excited general approbation.

S. Whitbread, Esq. one of the Members for Bedford, then rose on behalf of the Vice Presidents, and spoke to the following effect: — I cannot express the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. — I have, for the first time, heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone; — that it requires not the assistance of man to make it penetrate into the heart of man; and that, from the propagation of divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. — Gentlemen, it would ill become me, after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from Heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of holy writ, *Search the Scriptures*; — to discuss them for themselves; — they were designed to be searched by every man for himself, that each might exercise his own judgment on the numerous truths therein contained. — Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, — if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest who do not act on that system, will be confounded before them. — He next adverted to the happy situation of this highly favoured country, — favoured, indeed, in the enjoyment of many blessings to which other countries had long been strangers; but let us not, he said, exult in our happiness as if it were the result of our own merit or wisdom, — let us bless God as a nation, as we do bless God as individuals; — let us not approach the throne of grace in self-approbation, but remember that we owe our superiority to the blessing of God through the propagation of the Gospel; — let us recollect that the best of men, and the most pious of nations, if it could be so said of ours, after all, fall far short of what they ought to be; and have more ground for humiliation than applause. — The language most becoming us will be, *God be merciful to me, a sinner.*

He proceeded to allude to what had fallen from another gentleman, to that solemn feast of Pentecost, when we are told, that by a particular inspiration of divine grace, the power of languages was given to the apostles, and every one heard them speak in his own tongue! — he was himself impressed with this before it had fallen from the lips of another, and had said to himself, How happens it that in this joyful assembly, without prejudice, without contention, every sect should find itself addressed in its own language, whether as members

of the Church of England, or classed among the various descriptions of Protestant Dissenters? how find we this whole assembly of one accord, and one mind? — Why, because for the first time this day we felt and understood the true principles of the Christian faith. He believed that the blessing of God was upon them; that from that day forth arose the strong hope that all animosities on the subject of religious opinion would be done away, though he believed that a difference of opinion on points where the great foundation of faith was, the same may have been permitted by God, for preserving alive a zealous spirit to investigate the doctrines contained in the holy Scriptures. He firmly hoped and believed that, in a time much shorter than could have been anticipated, Christians will maintain their Christian character and profession without regarding those particular points of difference which subsisted among them. — The barrier from this time might be considered as broken down; and it should be his endeavour to demolish and to prevent the vestige of it from being left.

An Auxiliary Bible Society has been recently established at *Poole, Dorset*; of which B. L. Lester, Esq. M. P. is President; E. B. Portman, Esq. M P. and John Dent, Esq. M.P. are Vice Presidents; Rev. P. W. Joliffe, is Treasurer; and the Rev. T. Durant, Secretary. It is both hoped and expected that the example first set by Weymouth, and now followed by Poole, will be imitated by all the respectable towns in the county.

The *Wallingford Auxiliary Society* was formed January 7, at the Town Hall, John Allnutt, Esq. in the Chair. — The Rev. R. B. Fisher delivered a very appropriate speech. Mr. Alderman Allnut recommended the object with great ability, and read communications from the Bishop of the Diocese, from the Bishop of Durham, from W. L. Hughes, Esq. one of the Members, and from Col. Tilson, expressive of their approbation. The Rev. Messrs. Marsh, Stewart, and Raban, together with the London Secretaries, also delivered their sentiments, amidst the plaudits of the audience. A Subscription was commenced, which is not yet closed.

ORDINATIONS, &c.

June 25, 1811. Mr J. B. Pearce (late student at Homerton) was ordained at Clavering, Essex, successor to the Rev. J. Bailey, now classical tutor at Wymondley. Mr. Morrison, of Stebbing, began with prayer and reading; Mr. Dobson, of Chissill, delivered the introductory discourse; Mr. Jennings, of Thaxted, offered the ordination-prayer; Dr. Winter of London, gave the charge; Mr. Forster, of Maldon, offered the general prayer; Mr. Chaplin, of Bishop Stortford, preached to the people; and Mr. Hopkins, of Newport, concluded by prayer.

Sept. 18. The Rev. J. Burdett was solemnly ordained over the Baptist Church at Sutton in the Elms, Leicestershire; when Mr. Cuttress, of Arnsby, began the service by prayer and reading select passages of Scripture; Mr. Jarman, of Nottingham, delivered the introductory discourse, and asked the questions; Mr. Edmonds, of Gilsborough offered the ordination-prayer; Mr. Sutcliffe, of Olney, gave the charge; Mr. Robert Hall preached to the people; Mr. Franklin engaged in prayer. A sermon was preached in the evening by Mr. Hartley, the Independent minister of Lutterworth. The congregations were very numerous indeed, and all the discourses appropriate.

Nov. 6, was publicly recognised the election of Mr. Welsh (late under the tuition of Mr. Sutcliffe, of Olney) to the pastoral office over the Particular Baptist church, King's Lynn. Mr. Greene, from Dereham, began by reading the Scriptures, and by stating the design of the meeting; Mr. Sutcliffe prayed for the minister, and addressed him from Acts xx. 23; Mr. M. Wilks, from Norwich, addressed the church from 1 Thess. v. 13; Mr. Wilks preached again in the

evening from Heb. iv. 9. In 1808 the chapel was rebuilt; to defray the expence of which, the church and congregation have contributed handsomely: but a considerable debt yet remains; to liquidate which, an application will soon be made to the liberality of the religious public.

Kent Education Society.

Nov. 14. At the Half-yearly Association, held at Chatham, a Society was formed (on a plan recommended at a previous meeting in July) under the above name, 'For the Assistance of Dissenting Ministers (of Evangelical Principles) of the following Denominations, viz. Presbyterians, Independents, Baptists, and those in the late Lady Huntingdon's Connection, by providing for the Board and Education of their Children; and for putting them out as Apprentices.' At this meeting it was determined that, at the next East Kent Half-yearly Association in April next, at Canterbury (on the Wednesday nearest the full moon) six children shall be ballotted for, to be boarded and educated under such instructors as may be then agreed on; and the following gentlemen were chosen officers of the Society: viz. John Parnell, Esq. Canterbury, Treasurer; W. White, Esq. Deal; G. Conquest, M. D. Chatham; and W. B. Collyer, of Farningham, Trustees: and the Rev. Jos. Slatterie, Chatham, Secretary. The following is an outline of the Articles adopted by the Society: — 1. That the children of ministers, having more than one child, whose income does not exceed £ 100 per ann. or having more than two children, their incomes not exceeding £ 120 (and so in proportion) shall be eligible for admission. That six children be admitted at the commencement, and a sum not exceeding £25 per ann. be allowed for each. — That the age of admission be from 10 to 13; none to remain after 14; nor the girls after 13.—That they shall be placed out as apprentices, with a premium not exceeding £30.—2. That the funds for this Society be raised by annual subscriptions, from 1*s.* to 10*s.* by benefactions, public collections, and legacies.—3. That if any surplus arise from year to year, it shall be placed in the funds in trust, for the object of this Institution: and that any minister leaving the county shall cease to receive aid from this Institution.—Ministers desiring the admission of their children at the next meeting, must send their application, with a proper certificate, sealed up to the Secretary, before the 1st of April.

Nov. 28. Mr. Saunders, lately a member of the church at Isleham, Cambridgeshire, was ordained Pastor of the Congregational church at Barton Mills, Suffolk. Mr. M'Kenzie, of Isleham, introduced the service by reading, &c.; Mr. Norman, of Soham, explained the nature of an ordination, and asked the usual questions: the church gave an interesting account of the leadings of Providence, in bringing Mr. S. among them, and recognised the call which Mr. S. had accepted; Mr. S. delivered his confession of faith; Mr. Norman offered up the intercessory prayer; Mr. M'Kenzie gave a solemn charge from Ezek. iii. 17—21; Mr. Dewhirst addressed the people from Phil. ii. 16, and concluded in prayer. — In addition to the account given of this promising interest (in our Magazine for July, 1810) we are informed that, on May 2, 1811, ten persons residing in the neighbourhood, were formed into a church; and several more have since joined them: and they have now the pleasing prospect of a spiritual harvest. A Sunday School, upon a small scale, is also begun, and promises much advantage to the village. May this instance stimulate other good men, in neighbourhoods destitute of the gospel, to open their houses for reading and prayer! for by such means they may extend the empire of the Saviour, as has been happily done in this place.

LONDON.

Dec. 12, the Rev. A. Reed, late of the Seminary at Hackney, under the tuition of the Rev. Geo. Colli-

son, was ordained Pastor of the church assembling in the New Road, St. George's in the East. Mr. Ford commenced the service by prayer, &c.; Dr. Winter stated the nature of a gospel church, put the usual questions, &c.; Mr. Collison gave the charge from Mal. ii. 6, 'The law of truth was in his mouth,' &c.; Mr. Wilks offered the ordination prayer; Mr. Clayton preached to the church, from Col. i. 7, 'Who is for you a faithful minister;' and Mr. Chapman concluded by prayer.

Dec. 18, the Rev. T. Wood, late of Reading, was set apart to the pastoral office over the church of Christ in Jewin Street, London, late under the care of the Rev. Timothy Priestley, who, on account of his age and infirmities, had resigned. The service was commenced with prayer and reading the Scriptures, by the late pastor, Mr. Priestley; Mr. Buck gave the introductory address, &c.; and Dr. Winter engaged in prayer for the minister and people; Mr. Burder preached on Psalm cxxii. 9; and Mr. Brooksbank concluded.

We have been informed that at Epsom, where the parish church is under repair, the Rev. Mr. Parkhurst (nephew of the Lexicographer) the vicar, or his curate, performs the church service at the Dissenting Meeting-house, morning and afternoon; and Mr. Atkinson, the Dissenting minister, preaches in the same place in the evening. These friendly accommodations are very pleasing to the lovers of peace and unity.

On the 14th of Feb. 1811, a 'Benevolent and Maternal Society' was formed at Lady Huntingdon's Chapel in Spa Fields, for Visiting and Relieving the Sick Poor; and for providing Sheets, Childbed Linen, and other suitable articles of Clothing for the use of Poor Married Women during the month of their confinement. The concerns of the maternal department are conducted by a committee of Ladies: and upwards of eighty women have been relieved and visited during the first year.

Lost Child.—We are happy to state, that the child mentioned in our last, as stolen, has been found; and that the woman who passed him for her own, is taken into custody.

Interment of John Williams.

John Williams was strongly suspected of being the inhuman murderer of Mr. Marr, &c. The fatal maul with which the bloody deed was committed, and which was left in Mr. Marr's house, was traced to him, and was missing from the house where he lodged, from the time of the murder. Many other circumstances concurred to fix the suspicion upon him. He was therefore committed to the prison in Cold Bath Fields, and was to undergo a second examination on Friday, Dec. 27; but during the preceding night he hanged himself by his neck-handkerchief, to a rail near the ceiling, and was found dead by the turnkey in the morning. It appeared that he must have struggled severely in dying.

The Coroner's Inquest sat on the body, and gave the verdict of *Felo de se*. The coroner (Mr. Unwin) addressed the jury in the following appropriate terms:—

'The miserable wretch, the object of the present inquiry, was committed here on suspicion of being one of the perpetrators of the late alarming and most inhuman murders; and that suspicion is greatly increased by the result which has taken place: for how much augmented is the suspicion of guilt against a man, who, to escape justice, has recourse to self-destruction! All homicide is murder, till the contrary shall be shewn. The law ranks the suicide in the worst class of murderers; and this is a case of the most unqualified self-murder.

'I have applied my attention to the conduct of those entrusted with the custody of this wretched man, as a subject interesting to the public mind, and I leave it with you. I think there is no culpability attaching itself to them. It only, therefore, remains, that we consign the body of this self-murderer to that infamy and disgrace which

the law has prescribed; and to leave the punishment of his crimes to Him that has said — *Vengeance is mine, and I will repay.*

The Magistrates wisely determined to render the disgraceful interment of this monster as affecting as possible to the public mind, that the ends of justice, though in part defeated by the self-murder of the deceased, might be answered as far as circumstances could admit. It should be observed, that there was much reason to believe that Williams had also been the murderer of Mr. Williamson, the publican, his wife and servant, as the iron bar, the instrument of that horrid deed, was also traced to him. This second murder was committed only six nights after the former, in the same neighbourhood; and while the most active measures were taking for the discovery of the murderers. If, indeed, he was the miscreant that perpetrated both, as is generally believed, perhaps of all offenders in the annals of villany, he must have been the most hardened and atrocious. About 12 o'clock the body of Williams was removed in a cart from the House of Correction in Cold Bath Fields, to St. George's Watch-House, Shadwell. It was raised on a platform in the same cart, so as to be visible to the spectators. A boy stood on each side, one holding the maul,—the other the iron crow, the instruments with which this murderer perpetrated the horrid deeds. The cart moved slowly along Ratcliff Highway, until it arrived opposite the late Mr. Marr's door, where they stopped five minutes; and a gentleman on horseback read a paper; and from thence it was taken down Old Gravel Lane, along the London Dock Bank, till it arrived opposite to the house of the late Mr. Williamson, when a similar pause was made as opposite Mr. Marr's door. They then went down to the bottom of Canon Street; where he was buried six feet below the surface of the ground, and a stake driven through his body.

During this procession, the body of the deceased was clad in the garments he wore when he put an end to his existence. Constables attended on the ground to preserve order; and there were about 50 gentlemen on horseback, with an immense crowd, hooting and expressing a determination to take up the body at midnight and burn it. — A quantity of lime, we are told, was thrown upon the body after its interment, which prevented all attempts to remove it.

☞ *The Missionary Collections are unavoidably deferred.*

Written during a Night of Alarm.

The Lord is my salvation, whom shall I fear?—Psa. xxvii. 1.

What have I to do with fear,
With Omnipotence my friend;
One in ev'ry trouble near,
Firm and faithful to the end.
Tho' convulsions shake the land,
Tho' beating billows round me roar;
Safe within the Saviour's hand
Faith relies, and doubts no more.

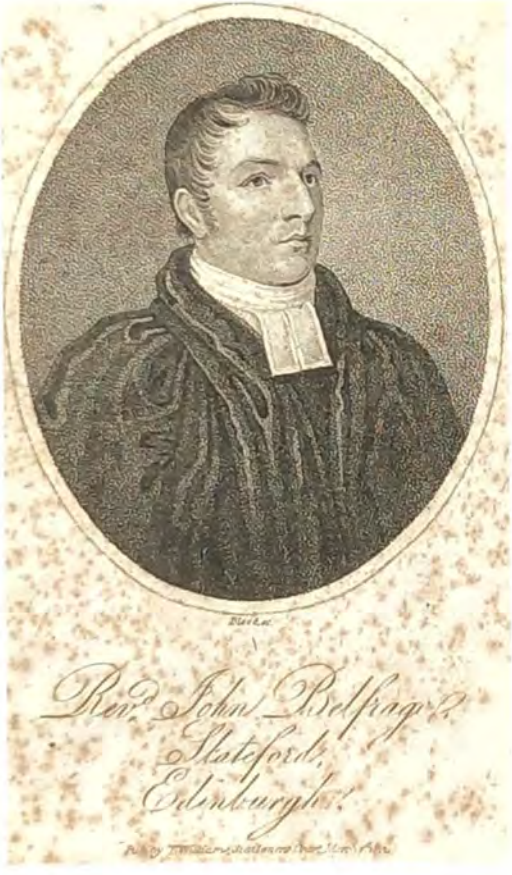
Why should I the future dread,
Who have liv'd on heav'n'ly care;
He who gave me daily bread,
Will to-morrow's lot prepare.
Tho' my portion be but small,
Tho' no certain store I see;
He, who plenty deals to all,
Surely hath enough for me.

Tho' the figs untimely fall,
Tho' the vineyard's clusters fail,
Empty tho' the herdsman's stall,
Flockless tho' the sterile vale;
Fruitless tho' the labour'd clod,
And the blighted olive die;
Yet will I rejoice in God:
He will all my wants supply.

Tho' the waves of sorrow swell,
Threat'ning an o'erwhelming flood,
He who doeth all things well,
Tells me, all shall work for good.
Wherefore should the cross affright,
Meant our patience to improve;
He can make the burden light;
He can line the yoke with love.

Tho' the tempter's darts assail,
Tho' the pow'rs of hell combine,
Not a weapon shall prevail
O'er the panoply divine.
Tho' the darksome vale I tread,
Where the shades of death appear;
Onward, by the Saviour led,
What have I to do with Fear!

ALIQUIS.



Rev.d John Bellenden Ker
Stateford,
Edinburgh.

THE

EVANGELICAL MAGAZINE.

MARCH, 1812.

MEMOIR

OF

THE PRINCESS HENRIETTA CAROLINA LOUISA,

OF ANHALT-DESSAU.

[*Written by herself, and translated from the German.*]

Rev. Sir, *To the Editor.*

Genuine godliness is not confined to any rank. As 'all have sinned, and come short of the glory of God,' so all are by nature alike in a moral and spiritual sense, and equally guilty and vile, weak and worthless. Divine grace is a kind of leveller of distinctions, and is no respecter of persons or classes. An apostle has assured us that 'not many wise, not many mighty, not many noble, are called.' Yet, to shew the sovereignty, and power, and riches of Divine Grace, some of every class are saved, demonstrating that the Lord hath in his hand the hearts of all men; and that the high and honourable are within the compass of the plan of redemption; and not less regarded by the God of love than those who are poor, and in obscurity. A great portion of the sacred scriptures contains portraits of distinguished females, who would have added dignity and splendor to a crown, and who possessed the highest nobility, faithfully delineated by the hand of a master. They also exhibit instances of the power of religion in persons of various descriptions, that every station of life may be furnished with suitable examples as well as precepts. These characters are represented with a scrupulous regard to truth, and their actions are related with a simple exactness, which shews that there could be no design to disguise their failings, or to exaggerate their virtues. This is more than can be said of any other history, ancient or modern. The sacred historians were under the immediate direction of the Spirit of Truth, and consequently they related facts as they really happened, and made use of no artifice to conceal the imperfections, the follies, and the crimes of men, but represented them in their native simplicity as 'being of like passions with ourselves.' —The subject of the following Memoir is a striking instance of the grace of God, displayed in a person of the first rank and talents, so as to form a most eminent Christian character. It is the more interesting as, in her own history, we see her very soul; and the design of the whole is, to abase the sinner and exalt the Saviour. This illustrious female, expressly and repeatedly ascribed her goodness to Sovereign mercy, and avowed her firm belief and experience of the truths usually denominated *Calvinistic*. These are the

only doctrines which become the power of God to salvation; and make a king's daughter, or a beggar's, all-glorious within! Where such rare instances of singular devotedness to God occur, they necessarily stand on an eminence, and engage more particular attention. Let the glory be given to whom it is due, the God of all grace! — The following account was translated from the German, by the late Rev. John Hartley, minister of the Moravian Settlement, at Grace Hill, in the county of Antrim, who left this vale of tears June 17, 1811. Mr. Hartley had the privilege to be personally acquainted with this most excellent character. The Rev. John Swertner, minister of the chapel of the United Brethren in Dublin, told me he also had the happiness of being intimately acquainted with this singular woman. 'I might add,' said he, 'much, very much to her praise; but the strain of panegyric would, after such a narrative as she has left behind, be misapplied indeed!'—That we may see, among the Noble and Great of our country, similar instances of the power of Divine Grace, is the earnest prayer of, Yours sincerely, in the gospel of Jesus,

Dublin. ADOLESCENS.

'THOU *holdest thy hand over me*!*' This, I the poorest among all the worthless of the poor of the Saviour's flock, must confess, to the praise of his grace. For whither should I have been cast, or what would still become of me, if he did not continue to hold his hand over me! On this account my daily sighing to my beloved Lord and Saviour is,

O may thy hand, whereon engraven
My poor and worthless name doth stand,
Support me, till I in the haven
Of endless bliss shall safely land!

I was born Feb. 17, 1753, at Weissenfels, in the county of Lippe, in Westphalia, an estate belonging at that time to my father, Ferdinand, Count of Lippe-Biesterfeld. My mother, Countess of Solms-Baruth, dedicated me to our blessed Saviour at my baptism, in a prayer, which she noted down as follows: — 'Lord Jesus! preserve this child, safe-sheltered in thee! Let her soul be bound in the bundle of life with thee! Preserve her from the present evil world, and, according to the will of thy Heavenly Father, let no power prevail to draw her aside from thee. Let the mark of thy blood be ever found upon her, that the enemy may see that he has lost his right to her for ever: and thus present her, on thy great day, in the robe of thy righteousness, with joy before the glorious presence of thy Father in Heaven! Hear me, Jesus, in mercy. Amen!'

It was the principal concern of my parents that their eight children, of whom I was the youngest, might prosper in the Lord; and they often, in our presence, interceded with him for us with tears. We enjoyed a private and retired educa-

* Psalm cxciii. 5. (German translation.)

tion, in the fear of God. My mother, a faithful disciple of Jesus, took the care of my instructions into her own hands, till I arrived at my eighth year. In the year 1762 we removed into Saxony, to Castle Neuhof. About this time the depravity of my nature began to be discernible to me; and I perceived, to my sorrow, an evil consent in my mind to the law of sin in my members, which caused me great uneasiness; and though I might have found in my mother a faithful ear, open to all my complaints, and a tender guide and instructress, I could not resolve to disclose to her my anxiety; but continued under great distress for a considerable time, calling, however, frequently upon God to have mercy on me; and my chief prayer was, 'Create in me a clean heart, O God!' At that time I was an utter stranger to our Saviour. I knew of him indeed by hearsay; but was altogether unacquainted with the virtue of his blood to cleanse from sin. Hence I remained in my natural state, and spent, alas! that precious time of my life, my youthful years, wretchedly indeed.

My vivacity hurried me on in a round of trifling amusements; I seldom remembered God my Creator; and utterly neglected prayer. The kind admonitions of my good mother were indeed often blest, and improved by the Holy Spirit to lead me to a state of recollection; but before I was aware, the good impressions were again obliterated from my mind. — In 1768, when, according to the practice of the Lutheran Church, I was instructed by a pious clergyman in the doctrines of Christianity, preparatory to my receiving the holy sacrament, I had a transient period of very serious thoughts, and formed many well-meant and sincere resolutions; but as they were made in my own strength, they had no root. I was not yet freed from the dominion of sin, which, with its baneful influence, still had greater power with me than the admonitions of the Spirit of God.

In 1769 our whole family removed into Westphalia; and my mother was well satisfied with the change, and said, on her departure out of Saxony, 'Israel entered into his rest.' This, indeed, with regard to her, came to pass very soon; for immediately on our arrival at Lemgo, she fell sick; and the Lord, who had mercy on her, called her to himself, by means of an apoplexy.

In her last illness she frequently entered with me into most blessed conversations, which have been of great use to me. Among other things, she once said, 'My daughter, I have a presentiment of your being one day deeply engaged in the world. This is in the womb of futurity. But, I entreat you, pray to the Lord Jesus, that you may not run on with the world, so that I should miss you in heaven!'—This, at the time, made a deep impression upon me; for I was often desirous to enjoy more of the gaieties and pleasures of the

world. My mother's foreboding was verified in the sequel; and I shall never cease, to all eternity, thanking my faithful Saviour for 'holding his hand over me,' so that I was not altogether plucked thence.

In 1770 my cousin, the reigning Countess of Bentheim-Rheda, having obtained my father's leave, took me to herself, to the town of Rheda. Here I was much caressed and admired by high and low; but this stirred up and nourished my self-complacency, especially as now my understanding began to expand. Whatever was beautiful, virtuous, and excellent, struck my fancy above measure, and I strove with all my might to acquire it. I wrote a number of small essays, of a moral and theological nature, some of which were printed without my knowledge; which gratified my vanity and self-love not a little. But, through the whole of this period, my Saviour pursued me with his warnings and admonitions, inviting and alluring me back to him from whom I was straying. The sermons delivered by one of the ministers in the town, proved frequently a real benefit to my soul. I was often deeply affected and overpowered when hearing of the Redeemer's sufferings and death for sinners. But that I might apply this particularly to myself, and that He was truly *my* Saviour, was not yet clear to me; for at that time I still came short of a real deliverance from the power of sin, not having yet obtained pardon of my sins; yea, not even knowing that it could and ought to be obtained in this life. Every wrong step, therefore, every sinful indulgence, every mis-spent day, made me tremble before God my Judge. I tormented myself exceedingly with anguish of mind, till I could believe that the transgression I had first been guilty of was pardoned.

In the month of March, 1774, a proposal was unexpectedly made me to marry Prince Albert of Anhalt-Dessau. I resigned this important matter to the decision of my father, who, though not without some anxiety, gave his consent, seeing I was not averse to it; and in October, the same year, we were joined in holy matrimony. I cannot express the feelings of my mind when finding myself, all at once, torn from my quiet country life, and placed in the midst of the great world, and in the splendors of a court. Still all my endeavours were, how I might please my husband, the Prince, and obey the divine injunction, 'Let the wife be subject to her husband in every thing.' But, alas! here I must be silent. My merciful Saviour, who knoweth all things, has surely gathered all my bitter tears, shed during that part of my life, and put them into his bottle.

In the year 1776, an entirely new period in my views of Christianity commenced. I became acquainted with a newly-formed society, which was to consist of none but sentimental, virtuous, noble souls. They talked much of the Father of

All, and of Jesus Christ, who was held forth as the great Pattern of Virtue. We strenuously endeavoured to attain to the height of moral excellence. We had a certain sign by which we knew one another, —assumed the name of brothers and sisters, —and, as much as possible, observed a uniformity of dress. We also affected an independence on the rest of mankind, whom we did not consider as noble, excellent, and of superior worth; and had conceived a very exalted idea of the dignity of man when his powers are in proper exercise. We fancied to have attained to an uncommon degree of sanctity and purity of morals; but, in the very heart, we were exactly what our Saviour pronounces the Pharisees to be, 'like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead mens' bones, and of all uncleanliness.' But this depth of wickedness we were utterly averse to dive into. Mere pride lorded it over us, though we conceived quite otherwise; considering ourselves as valiant champions for the truth, on account of which we had indeed to suffer much reproach; but we sustained it courageously, persuaded this was the very stamp we were to bear. — O God! what a wretched society were we!

But, as to myself, this disposition of my mind might have proved my entire ruin, had not my good Lord continued 'to hold his hand over me,' even during this awful period of my life. In the month of April, 1777, my youngest brother, the Count of Lippe, lying, as it was supposed, 'sick unto death' in a consumption, desired me to come and stay with him at Sassleben, in Lusatia, that I might close his eyes at his departure. I found him full of faith in Jesus, and desirous to depart and to be with Christ; which desire was granted him very soon. Immediately after his decease, when I beheld his lifeless body lying before me, an intolerable load fell upon my distressed soul. I sunk into the deepest perplexity, and began to doubt the existence of God, of the Redeemer, the immortality of the soul, and the resurrection of the body. The anguish of my heart was excessive; and it seemed to me as though one was crying out, 'Thou sceptic, what will by *thy* lot?' I would now gladly have believed; but could not take my reason captive.

This was a scene of inexpressible torment, of which, however, I said nothing to any one; partly, lest my pious relations might take me for a Free-thinker; and, partly, lest I should lead others into the same labyrinth. I was, as to my soul, like a chaced roe: went frequently to mourn and cry aloud unto God, under the canopy of Heaven; and prayed by day and night, that if He truly existed, and was the Maker of heaven and earth, and of every creature, he would shew mercy to me, and grant me faith in him. I was indeed heard in a measure, so that I returned home somewhat composed;

and with a renewed comfortable sense of his benign influence upon me, a poor *individuum* of the creation; but the enemy of my soul, who meditated my final ruin, spared no pains to effect it by all means. That unhappy period of my life, which commenced last year, as mentioned above, has not yet come to a close; and by means of that society, with which I was connected, I was gradually more deeply entangled and ensnared in the mazes of sentimentality. This was encreased by my reading many hurtful books. In the article of divinity I was quite conversant with the works of such authors as were distinguished by the fashionable way of thinking of modern times. At the same time I was truly an enthusiast, constantly flying, in my fancied heights, through the regions of the air. I had but one real friend who sought my welfare, and to whom all my proceedings were extremely displeasing; but though I valued him very highly in all other respects, yet herein I not only disregarded him, but pitied him in my very heart, that he would continue wedded to exploded opinions, and think on religion according to the old fashion. About this time I fell sick, so that my end was seriously expected. I thought at that time that I could not fail of heaven; and if occasionally some anxious thoughts on the certainty of my salvation arose, I trusted in the broad mercy of God, who, I hoped, would receive me into favour; for I believed it impossible to obtain a certainty of it in this life.

But my faithful Saviour, who had mercy on me, and who knew the thoughts that he had towards me, thoughts of peace and not of evil, but could not possibly receive me, with my pride and self-righteousness, into the kingdom of little children, his pardoned poor sinners, 'held his hand over me,' and determined to let me recover my health this time.

Now the circumstances of my connection with the Prince, my husband, became more critical and precarious; and in 1778, he took his leave, went on a journey, and I saw him no more. My brother-in-law, the reigning Prince of Dessau, and his consort, the Princess, with the latter of whom I was so closely connected in cordial friendship, that we both thought ourselves inseparable, invited me to reside with them; but here again God proved the truth of his words, 'My thoughts are not your thoughts, neither are your ways my ways;' for I was led by his providence to Sassleben, to my dear father, who insisted on it, that he had now the nearest claim to me. It was long before I could bring my mind to consent to his request;—for though I loved my father, and others of my family there sincerely, yet I found no satisfaction in their company, considering them as melancholy fanatics in religion; and, in short, all that which, not they but I myself happened to be, as I afterwards discovered by the light of grace. However, it being the concern of my

heart not to choose my own, but the ways of God, — as soon as I knew them, I therefore reflected, — 'But what if God would have it so?'

Thus I consented; and thought now I had gained great accession of merit to the list of my good works, by conquering my own will with such fortitude. As I carefully avoided all that savoured of Herrnhut, and the doctrine and ways of the United Brethren, having conceived the most strange ideas of them, I had likewise, on that account, lost all confidence in my relations, whom I knew to be connected with that community. I used all possible precaution not to enter into any conversation with them on such topics as they were fond of; and they, on their part, acted very prudently in not obtruding them upon me. They, however, did not suffer themselves to be hindered by my presence from conversing on the happiness they enjoyed in Jesus, on his love to sinners, on our innate depravity, and on the inefficacy of all our works; all which I took to be rank hypocrisy, having a very exalted idea of the powers of the soul of man, and of his dignity and virtues. I felt such an extreme enmity in my heart against this doctrine, and against our Saviour himself, to whom alone they ascribed all salvation, that, during such conversations, I could scarcely contain myself, for anger and vexation burning in all my veins.

[*To be concluded in our next.*]

FEBRUARY REFLECTIONS.

O, Ephraim! what shall I do unto thee? O, Judah! what shall I do unto thee? — for your goodness is as a morning cloud, and as the early dew, it goeth away. — Hosea vi. 4.

If the first month of the New Year taught the necessity of new purposes and resolutions, — no sooner has the second arrived, than we are reminded of the inconstancy of man, and the evanescent nature of mere impressions. How many have already found that the solemn views of the hasty flight of time and the near approach of eternity, which were forced upon them by the new year, are now vanishing before the old kill-time spirit, which, probably, will last till next year, if they themselves last till then! Thus, O eternal Judge, we seem wise for a day, and foolish for years! Ah! were we wise for eternity, the first day of February would recall, revive, and enforce the impressions of the New Year's Day! Should we not then exclaim, 'What! a month of 1812 gone already!'— Did I feel, at its commencement, the force of the warning, "This year thou shalt die?" If that were spoken to me, and

I am to die before this year is out, how soon may that be! — But how many of the plans and resolutions I formed for the new year, have not lasted to the second month of it! They have given way before my old habits of living without plan, without design, like a ship dismasted, and deprived of its rudder, driving at the mercy of winds and tides! February may indeed, often correct, with great propriety, the romantic part of the new year's plans; and thus render them more solemn, practicable, and pleasant. Many young professors form plans fit only for angels, by which they overstrain their powers as long as they attempt to persevere; and when compelled to abandon them, they sink into despondiñg debility and slavish terrors, as if they had broken some solemn commands of the divine word, or had apostatized from the faith and hope of the gospel; but courage, Christian; revise thy plans, but not abandon them. Neither obstinately adhere to them, as if thy first resolves were of infallible wisdom, or of divine authority; nor yield to the idea of living without those rules of wisdom and duty which a conscientious review of time has dictated. Consider, Jesus does not gather where he has not strawed.

Perhaps, however, February has betrayed the awful secret, that the impressions of the new year were merely the goodness of Ephraim, — 'a morning cloud, an early dew that passeth away.' The new year's schemes were not those of a new heart, composed of flesh, to which it is natural to feel, to be warm and lively; but the heart was a stone still, though it was, on New Year's Day, covered with a damp, — such as in moist weather makes stones appear as if they were melting. Thus some deceive themselves; and others, by appearances of conversion, under the impressions of awful discourses at the end of a year, on death, judgment, eternity, or under the attractive influence of Invitations to the Young on New Year's Day. Thus many fancy themselves repentant and regenerate, because the alarms of a dangerous illness have changed the current of their thoughts and feelings; but, O ye children of Ephraim, ye men of momentary religion, yonder Christian will teach you to distinguish between this and genuine conversion. 'I have been,' says the Christian, 'on the borders of eternity: I have felt the blaze of Christ's glory flashing on my admiring eyes; — my heart throbbed with the delightful hope of being the next moment for ever free from sin; — my spirit stretched its wings to ascend and join the choir of saints and seraphs. I have bidden farewell to wife and children, and all that was dear to me in life, feeling that one Christ outweighed all,' and that to depart and be with Christ was far better;' but, ah! I was commanded to return back to Earth again; and so far was I from being sure that I should always thus feel, that I trembled every step of me down the mount, lest I

should immediately lose those heavenly views and feelings, and live again but as I lived before. Some lasting benefit I hope I have received; but the degree of my religion is still determined by the gradual increase of the heavenly principle implanted in me long before, and not by the force of the impressions made in some happy moment of revival.

Cease then, O man, to trust to the impressions of illness, or of a solemn season of the year! See that thy heart be created anew in Christ Jesus,—that the Spirit of Christ, who quickeneth the dead, dwell in thee,—that all thy views and feelings be constantly and steadily influenced by his grace, and thy existence be consecrated to his glory. Then shall February correct, indeed, what was chimerical in thy expectations, and change thy Utopian for practicable plans; but it shall still mature the resolutions of the opening year, and quicken thee in devoting to him more ardently a year, of which the twelfth part is gone already. This shall be to thee the language of this second month:—'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, counsel, nor device in the grave, whither thou goest.'

Romsey. J. B.

ON THE INTERNAL EVIDENCE
WHICH THE FOUR GOSPELS AFFORD,
CONCERNING THEIR RESPECTIVE AUTHORS.

In the New Testament we find four separate accounts of the ministry and sufferings of our Lord Jesus Christ. Two of these narratives are ascribed to *apostles*, or persons who were eye-witnesses of his actions, and were chosen by him, that they might bear testimony to others of what they knew from personal observation. The other two gospels are ascribed to persons who, though not apostles, are mentioned repeatedly in the New Testament, as *assistants* of the apostles in their labours. It is proposed briefly to examine, Whether the Gospels afford any internal evidence, that they really were written by the persons to whom they are commonly ascribed?

The authors of the gospels do not, like those of the epistles, prefix or subscribe their names. Only *one* of them has distinguished the part which he shared in events which he relates; and this, only by describing himself as 'that disciple whom Jesus loved.' John xxi. 20, 24.—Our Lord manifested wonderful affection to his disciples in general; but he evidently treated *three* of them, Peter and the two sons of Zebedee, with greater familiarity and confidence than the rest. Numerous parts of the narrative shew that Peter was not the

writer; and, of the two sons of Zebedee, James was martyred long before it appears to have been written. The apostle JOHN, therefore, to whom it is commonly ascribed, was the only person answering to the description which the author gives of himself. His aim evidently was not to relate the *whole* course of our Lord's ministry. He chiefly records facts and discourses that are not inserted in the other three gospels; which intimates, that he knew what the other evangelists had written. All that he relates rests on his *personal* knowledge; and he professes to have omitted much that he knew, from the impossibility of detailing the whole.

Of the first three gospels, the only one which affords any explicit designation of its author, is that which is commonly ascribed to Luke, the beloved companion of the apostle Paul. (Colossians iv. 14; 2 Tim. iv. 11.) He inscribes his history of our Lord to the same person to whom he afterwards inscribed a history of events subsequent to the ascension of Christ, especially of those which related to Paul. In the latter of these works, he refers to the former as his performance; and he plainly intimates his own share in the transactions of Paul's ministry, by writing in the *first* person plural: (Acts xvi. 10) 'WE endeavoured to go into Macedonia;' and (xx. 4) 'these going before, tarried for US at Troas, and WE sailed,' &c. Again, at Jerusalem (xxi. 18) 'Paul went in with US unto James;' and (xxvii. i, 2) 'that WE should sail into Italy,' &c.; and finally, 'WE came to Rome.' This gospel was evidently, therefore, written by a companion of Paul; and as he mentions, in the Acts of the Apostles, Silas, Timothy, Tychicus, and most other friends of Paul, distinctly from himself, it is nearly certain (especially in connexion with various passages of Paul's epistles) that the author of our third gospel could be no other than Luke. The account also, which he gives in the first four verses of his gospel, of his motive and design in the undertaking, strikingly agrees with his circumstances, as indicated by the preceding references. 1, He ranks himself, not among 'those who from the beginning were eye-witnesses and ministers of the word;' but with those to whom *they* had delivered it. 2, He asserts, notwithstanding, that he had 'had perfect understanding of all things from the very first;' which, in this connexion, must signify, that he had obtained certain information concerning the history of Christ, even from its earliest stage. Accordingly, it appears that Luke, although he first joined company with Paul at Troas, and remained behind him at Philippi, rejoined him there, some years afterwards, and accompanied him to Judea; and, as he left that country again with Paul, who had been more than two years confined at Cesarea, Luke appears to have spent this interval in Judea, where he must have had ample opportunity to acquire the knowledge of

which he speaks. There is, therefore, every internal proof, of which the Evangelists' style admit, that the *third* of our gospels (as they are usually placed in the New Testament) was written by LUKE.

Mark, to whom the *second* gospel is attributed, was the son of Mary, at whose house the apostles assembled in Jerusalem (Acts xii. 12) and who was sister to Barnabas (Colos. iv. 10). In consequence, apparently, of this affinity, Barnabas chose Mark to accompany himself and Paul, on their joint mission to the Heathen (Acts xiii. 5); and afterwards retained him as the companion of his separate mission (xv. 37, 39). The displeasure which Paul had then conceived against Mark, was evidently removed, during that apostle's first confinement at Rome, where Mark attended him (Philemon v. 24.) He seems to have proceeded, soon afterwards, to Colossé; and thence to have accompanied the apostle Peter, through Asia Minor, to Babylon; as the latter, in his epistle from that city, to the Greek Christians of the provinces through which he had passed, mentions Mark, with the endearing appellation of his son (1 Peter i. 1; and v. 13.) He probably returned with Peter to Ephesus; since Paul, who was then again at Rome, desires Timothy, who chiefly resided at the former city, to bring Mark with him to the latter (2 Tim. iv. 12.) This occurred shortly before the martyrdom of Paul (6—8); with whom Peter is said to have suffered. He, therefore, probably accompanied Timothy and Mark to Rome.

These circumstances perfectly agree with the slight intimations which our second gospel affords concerning its author, as well as with the most early tradition, that it was written soon after the martyrdom of those two apostles, and chiefly from information which Peter had given. It contains more precise accounts than the other gospels, of various circumstances relating to Peter; yet suppresses several which tended to his honour, while it inserts such as aggravated his failings. From the preceding references, it appears that Mark, when a very young man, *might* be present at the closing events of our Lord's ministry: and the usual manner in which the evangelists intimate their own participation in transactions, renders it probable that Mark might be the youth who escaped out of Gethsemane (Mark xiv. 51, 52); and not unlikely that he might also be the companion of Cleopas, when going to Emmaus (compare Mark xvi. 12, 13, with Luke xxiv. 13—35); for Mark is peculiar in *naming* persons of whom he writes, except in these instances. The internal evidence, therefore, of our second gospel (as far as it goes) indicates that it was written by MARK.

There is little in the gospel ascribed to Matthew from which we could infer more respecting its author, than that he was an eye-witness of most that he relates; and that he wrote es-

pecially for the benefit of Jews, and in the near prospect of the destruction of Jerusalem. The only circumstance besides, perhaps, that can easily be elicited from his narrative, is, that he was not one of the earliest disciples of Christ, nor attended him in that circuit through Galilee, which our Lord commenced after spending a Sabbath at Capernaum (Matthew viii. 5—17; Mark i. 21—39; Luke vii. 1—11); and closed previous to his visit to the Gadarenes (Mark iii. 7; iv. 35, &c.) That the writer, *if* an apostle, was not present at our Lord's transactions during that journey, appears from the *place* which he has assigned to them in his narrative: they are inserted, collectively, between the *dismission* of the twelve apostles (Matt. xi. 1) and their *return* to Christ. (Compare Matt. xiv. 12, 13, with Mark vi. 30—32, and Luke ix. 10.) Such a transposition of these events is the more remarkable, as, in general, the author appears to have related things in the order in which they *occurred*, as an eye-witness was likely to do; and the only motive which can reasonably be assigned for placing *these* transactions *only*, at an interval when none of the apostles was with Christ, seems to be that of indicating the writer *not* to have been present at any of them. It was certainly the plainest and strongest indication of such a fact that he could give, without departing from the uniform practice of the evangelists, to avoid speaking in their own names. At the same time, it was obviously desirable, if an *apostle* undertook to write a history of Christ, that he should distinguish what he reported as the testimony of *others*, from those events of which *he* had been an eye-witness.

It was, however, impossible for an apostle to write a connected narrative of our Lord's ministry, absolutely *without* naming himself; because it was indispensable for him to name those *twelve* disciples whom our Lord selected to be *witnesses* to others of what he performed and taught; but this very circumstance affords an intimation that Matthew wrote our first gospel; for in *that* alone, his name is connected with the disgraceful title of 'the Publican' (Compare Matt. x. 3; Mark iii. 18; Luke vi. 15) as well as placed *after* that of Thomas, though seemingly earlier called to be an apostle. The call of Matthew probably preceded our Lord's sermon on the mount; and the mention of it was postponed, only to connect it with the parting-feast which he gave to his fellow-publicans; on which occasion he is called *Levi* by the *other* evangelists (Mark ii. 14, 15; Luke v. 27—29) *that* being apparently the name which he bore as a *publican*; but (consistently with the instance already cited) he is mentioned on *that* occasion also, by the same name which he bore as an *apostle*, in the gospel which is ascribed to his *own* hand. All these intimations (with more than our limits can admit) furnish concurrent proofs that MATTHEW was the author of our *first* gospel.

From this view of the internal evidence of the Four Gospels concerning their respective authors, we can barely suggest, as subjects of farther reflection and improvement,— 1. The solid ground which there is for our reliance on those invaluable foundations of Christianity, as chiefly the *direct* testimony of eye-witnesses, and wholly transmitted to us on *similar* authority. 2. The exemplary simplicity, fidelity, and humility of *all* the Evangelical historians. 3. The wisdom and goodness of God in having qualified, called, instructed, and directed them for so important an employment, and in having preserved their writings for '*our* learning, that we, through patience and comfort of the scriptures might have hope.'

RABKASHEB.

SEASONABLE HINT TO PROFESSORS OF RELIGION; BUT ESPECIALLY TO MINISTERS.

OUR blessed and holy Redeemer has given us an excellent rule whereby to judge of men who profess to be religious; and especially of those who profess to teach others to be religious. The rule is, *By their fruits ye shall know them**. He refers the Trial of Religious Truth to its *moral influence*; and this will generally be found to be easy and certain in its application. Indeed, it is the only rule adapted to the lower classes of society, who form the bulk of mankind. They cannot enter into polemical disputes, nor determine on the comparative talents, learning, and sentiments of opposing divines and their adherents; but they can and do judge of the comparative excellence of moral and religious characters; and as they judge that a tree is good which produces good fruit, so they conclude that the religion of a man who is pious, devout, indefatigable, humble, generous, and self-denied, must be good also, even though he should have many adversaries, who are far his superiors in rank and authority. This is confirmed by facts in our own country, and under our own eyes. We could easily point out numerous instances of the great success and popularity of ministers, who are much opposed by men of rank and substance in their respective neighbourhoods, but who are followed and beloved by a great number of the inferior orders, who admire their character as contrasted with that of their adversaries. There are also remarkable instances of the continued respect of the people for eminent men, who have been dead a hundred years; and the denomination which those men once supported and adorned, continues in those places still to be numerous and respectable. We might mention Mr. Baxter, of Kidderminster, and many others.

And this was remarkably the case in Scotland. In those parts of Scotland where, a hundred-and-fifty years ago, there

* Matt. vii. 20.

were some very pious Episcopal ministers, there Episcopacy is, in some degree, still preserved; but in other parts of that country, where most of the ministers of that persuasion were ignorant and vicious, very few of that denomination remained, or are now to be found. When Dr. Burnet visited the western part of Scotland, a lady of quality addressed him to the following effect: — 'We, Sir, of the laity, cannot judge upon controversial points; but we see those men whom you persecute — grave in their deportment, strictly holy in their conversation, and very laborious in their functions, — while many of your clergy are ignorant, slothful, and vicious*!' Now this is what determined, determines, and will determine the judgment of the people.

If, therefore, those who are now eager to restrain the zeal of Dissenters and Methodists would prevail in their efforts, they must '*out-pray* them, *out-preach* them, and *out-live* them;' for unless they do this, they may write 'Refutations,' and propose 'Restrictions,' till they are tired. They will labour in vain, unless they can convince the people that they are more pious, humble, and active, as ministers of Christ. A contention of this kind will do no harm; it will be exceedingly beneficial to the public, on whom it will produce a far better effect than complaints of the growth of sectaries, and bitter railings against those who labour 'in season and out of season,' to 'save both themselves and them that hear them.'

And this suggests the most useful and seasonable advice to those ministers whose painful lot it is to struggle against that *official, parochial,* and even *magisterial* influence which is opposed to their humble efforts to be useful. Let them not return railing for railing; let not the weapons of their warfare be formed of any carnal materials; but, 'with *well-doing*' let them silence their opposers, 'for so is the will of God!' Let your neighbours judge of you by your fruits; and in this way it may be hoped that, 'seeing your good works, they may glorify God in the day of visitation.' PAX-TIBI.

* See Dr. Witherspoon's Sermon on the Trial of Religious Truth.— Sermon 16, Vol. iv.

SIMPLICITY IN PRAYER RECOMMENDED.

Dear Sir, *To the Editor.*

I HAVE always considered Simplicity as a prominent feature in the religion of Jesus Christ. The gospel appears to breathe a spirit which, if properly imbibed, will lead to an open, ingenuous deportment,—totally incompatible with that duplicity which is conspicuous in a character formed on worldly principles. He who is governed by it will neither re-

ceive adulation himself, nor offer it to others. What seems a breach of propriety in this respect (and of no small magnitude) has induced me to trouble you with these lines; perhaps the insertion of them in your useful and widely-extended Miscellany, may not be altogether without the desired effect. — The circumstance to which I allude has reference to the article of devotion; in which, of all others, purity of motive, and language the most unequivocal, are indispensably requisite. Here we ought to lose sight of every thing beside what has immediate connexion with the duty itself. The great object of our addresses, and the momentous concerns we have to negotiate in his dread presence, one would think, are more than sufficient to awe the spirit, and prevent the most distant approach to levity. — This, however, does not appear to be always the case. I have witnessed professors of religion availing themselves of the opportunity afforded by public prayer, to insinuate the most disrespectful things of their minister, and utter the vilest slander against their fellow Christians! I have also heard ministers offering something like complimentary remarks on each other, in their joint services in public; and when leading domestic worship, by the tone and emphasis with which they have pronounced, 'Thy dear servants,' &c. I have fancied they were anxious to ingratiate themselves with the heads of the family; and I thought I could perceive, in both these instances, that these indirect modes of flattery were not destitute of success. My conjectures may have been unfounded in some of these particulars. I hope, for the sake of pure and undefiled religion, they were so. Surely it cannot be, that they who minister in holy things should stoop to things so mean and pitiful, so opposite to the dignified character of their distinguished calling: nor that those of whom we are inclined to hope well, should be pleased with what must be considered as a gross insult to the God they profess to adore and love. — But ought not every disciple of the Lord Jesus Christ 'to avoid the appearance of evil, — to study plainness of speech, which cannot be condemned' nor misconstrued to his disadvantage, — to commend himself to every man's conscience as in the sight of God, disdaining to swerve from the right line of duty, either to avoid the censure, or ensure the esteem of mortals? Thus we should honour the integrity which shone so conspicuously in our blessed Redeemer, and cut off occasion of reproach from those who are sharp-sighted to discern the failings of his disciples, and forward to revile religion on that account. Not wishing to trespass further on your attention, or that of your readers, than what was deemed necessary, and hoping that what has been advanced may tend to remove a stumbling-block out of the way of the weak.

I remain yours, &c. SINCERUS.

ON THE CRUEL USAGE OF HORSES.

Mr. Editor,

THERE is a subject on which my thoughts have been employed for some time past; and which I think it a duty I owe to the common feelings of humanity to make public. The sufferings of the brute creation in this country are become so great, that they cry aloud for redress; — and certainly the favour and blessing of Divine Providence can never be expected to manifest itself in our preservation from impending destruction, while a sin like this, which continually cries to God for vengeance, is hourly committed among us.

The dreadful sufferings of the post-horse, particularly claim attention. There is no need for me dwell on the usefulness of the horse, or the obligation under which every one is to take care of it. This is self-evident; but I would endeavour to shew that it is the duty of every one to use it with humanity.

How little do those who are returning from a journey to their expecting friends, think that every order they give the driver to push forward is an additional load of misery to the unhappy animals who drag their carriage. The loud thunder of the whip, as they scour along the roads, strikes not upon their mind; nor does the goading spur, streaming with blood, give them any easiness. Poor unfortunate horse! thy miseries are great. Arrived at the end of a long stage, panting for breath, and covered with blood and dirt, thou art led to the stable, not quietly to take that repose which thy exertions and sufferings have so dearly earned, but to be dragged out again, ere thou hast half recruited thy exhausted nature, to undergo fresh exertions, and scourges, and misery!

The horses in our stage and mail-coaches are equally abused. Obliged to go a certain distance in a given space of time, there is no alternative: — Go the poor creatures must; and pity for their state, — diseased, galled, and perhaps lame, never influences their merciless proprietors. Horses that run in the hackney-coaches are equally objects of pity.

It is astonishing to me, that the legislature has never taken into consideration this important subject. The labours of horses may be very easily regulated, and the ill-treatment of them severely punished by the exertions of the magistrates, provided the power were put into their hands. If this should attract the attention of any Member of the British Parliament, I hope he will take the subject into consideration. Man will have to give an account at the final day of retribution, for all the pain which he inflicts.

The dreadful treatment which cattle experience at Smithfield, notwithstanding the regulations which exist, are sufficient to strike horror into every feeling mind. I shall defer the account of this, together with some observations on the conduct of the butchers in London, to another opportunity.

M. F.

Evangelicana.

OLD LINCOLN *versus* NEW LINCOLN.

Sir, *To the Editor.*

In your last Number you inserted a comical kind of paper, entitled 'The Times are altered:' and I think your waggish correspondent made out his proposition pretty well. It would form an amusing sort of article for your Magazine, if you would print, in *opposite* columns, the *opposing* doctrines of the *old* and *new* school; it would shew plainly that if the church be not altered, many of the clergy are; it would prove also, at the same time, that those of the modern clergy who are nicknamed 'Evangelical' or 'Methodistical,' preach exactly as their predecessors two hundred years ago did, though perhaps not so coarsely.

As a proof of this, let me beg the favour of you to insert a paragraph of a sermon preached by a *former* Bishop of Lincoln, which your readers, who have noticed the *present* Bishop's 'Refutation of Calvinism,' will find is in direct opposition to it; and will therefore afford a further proof that 'The Times are altered.' Now, hear old Bishop Sanderson:—

'Sundry of the doctors of our church teach *truly*, and agreeably to Scripture *,—God's free election of those whom he purposeth to save of his own grace, without any motives in and from themselves †; the immutability of God's love and grace towards the saints elect, and their certain perseverance therein unto salvation ‡; the justification of sinners by the imputed righteousness of Christ, apprehended and applied to them by faith, without the works of the law §. These are *sound* and *true*, and (if rightly understood) *comfortable* and *right profitable* doctrines; and yet THEY OF THE CHURCH OF ROME ‖ have the forehead (I will not say to *slander*, my text alloweth more) to *blaspheme* God and his truth, and the ministers thereof for teaching them: Bellarmine, Gretser, Maldonat, and the *Jesuits*; but none more than our own English fugitives, Bristow, Stapleton, Parsons, Kellison, and all the rabble of that *crew* ¶, freely spend their mouths in *barking* against us **, as if we made God the author of sin; as if we would have men sin and be damned by a stoical necessity; sin whether they will or no, and be damned whether they deserve it or no; as if we opened a gap to all licentiousness and profaneness; let them believe, it is no matter how they live, heaven is their own cock-sure: as if we cried down good works, and condemned charity: — Slanders, loud and false, yet easily blown away with a single word, βλασφημεμεθα. These imputations upon us and our doctrines are unjust; but κριμα ενδικον, let them that thus misrepresent us know, that, without repentance, their damnation will be just.' ——*Bishop Sanderson's Second Sermon, ad Clerum, on Rom.* iii. 8, 'And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come! whose damnation is just.'

ΑΡΧΑΙΟΣ ΜΑΘΗΤΗΣ.

* Acts xvii. 28. Isa. xvi. 12. † Rom. ix.

‡ John xiii. 1. Rom. ii. 29. v. 9, 10. and viii. 35, 38, 39. § Rom. iii. 28.

‖ Mark, reader, not of the Church of England! No. No bishop, or minister of the Church of England, *then* thought of *refuting* the doctrines of his own church, under the pretence of their being *Calvinistic;* but this is the old trick, dressing Christians in a *bear-skin*, and then baiting them by barking and biting animals.

¶ See what company certain moderns have got into!!!

** See a fine specimen of what this blunt bishop *so unpolitely* terms *barking*, in a sermon *lately* preached before the University of Cambridge. Dr. Butler represents the evangelical preachers as telling a man 'that, as to him, Christ may in vain have shed his blood upon his cross; and that the God whose mercy is over

THE ADDRESS OF CHRYSOSTOM.

Mr. Editor,—Permit me to request an early insertion in the Evangelical Magazine of the following pointed Address of Chrysostom; which I most earnestly recommend to the serious and candid attention of those who administer the Lord's Supper. The *indiscriminate* admission of persons to the table of Jesus Christ, is an evil of which many of his ministers frequently complain; and which every one who administers the holy Sacrament, should labour as much as in him lies to prevent. Some few years since, the communion at the place where I preside as minister was open; I soon detected persons of the vilest description of character who regularly approached the Lord's table,—and resolved to set about a reform, which I did, and succeeded. We have now a much greater number of communicants than we had before; and, in the judgment of charity, we hope that we have none who partake with us but those who are partakers of vital religion.

I am yours affectionately, J. H.

'To you who administer the mysteries, it is needful that I should discourse, inciting you, with diligence and zeal to distribute this gift of Heaven. Dreadful will be your doom, if ye permit any one to participate, conscious that he is stained with guilt; for the blood of Christ at your hands will be required. Should a general, with his military pomp, —a consul, with his dignified authority,—an emperor, with his diadem, approach, and approach unworthily, restrain him. Thou art invested with a power more pre-eminent than his. If a stream of water were given thee in charge, that thou shouldest preserve it pure and unsullied for an unsullied flock, and thou wert to perceive a multitude of sheep approaching, their mouths distained with mud, thou wouldst not suffer them to bend down their heads, and pollute the fountain: and now that thou art entrusted, not with rivers of waters, but with the stream of his blood,—with the fountain of his Spirit,—when thou beholdest a sinner laden with impurities most foul, and yet approaching, art thou not indignant? dost thou not reject him? For this purpose hath God ennobled thee with so high an honour, that thou shouldest distinguish such men as these. This is thy brightest crown,—this thy unfading wreath,—this the ornament thou shouldest wear, not glittering in gold, not decked with jewels. But you will say, 'How can I know such an one, or such a one?'—I speak not of those you are ignorant of, but of those who are well known. Shall I declare a truth most awful? It is not so grievous, that the man possessed by a dæmon should kneel before the altar, as that they should kneel before it who, as Paul declares, have trampled upon Christ, have made common the blood of the covenant,

all his works, may have secretly and irrevocably doomed *him*, even before his birth, to everlasting perdition, from which no contemplations, however serious, upon the attributes and works of the Deity; no belief, however sincere, in his revealed word; no thanksgivings for mercies already received, no prayers for protection and succour, no remorse for sins past, no resolutions or efforts for amendment in time to come CAN rescue, I had almost said, the hopeless, helpless, *guiltless* victim;—and that nothing but certain tumultuous, irresistible, inexplicable intimations, can afford him any safe and well-grounded assurance of pardon or reward.'

[See a sermon, entitled 'Christian Liberty,' preached before the University of Cambridge, at the Installation of his Royal Highness the Duke of Gloucester, June 30, 1811. See also a full and able review of it in the Christian Observer, for Jan. 1812.]

We think we never heard of so gross a misrepresentation of evangelical doctrines before; and that this should be made on such an occasion, and before an audience comprising so great a number of noblemen, gentlemen, and students, is greatly to be lamented. The best apology that can be made for such defamers is, 'Father, forgive them, for they know not what they do!'

and insulted the grace of the Spirit. He who sins, and yet frequents this table, is worse by far than the man possessed. The one, being subject to a dæmon's power, will not be consigned to chastisement; but the other, since he participates unworthily, will be doomed to punishment eternal. Wherefore, let us not reject these alone; let us exile all who unworthily may approach. Let no one be a partaker who is not a disciple: let no one receive, like Judas, lest he should suffer as Judas suffered. This assembly is also the body of Christ. Be careful, therefore, thou that dispensest the mysteries of God, lest thou shouldest offend thy Lord, preserving not his body pure; lest thou shouldest give it a sword instead of nutriment. If any one from ignorance of his condition should seek to be a partaker, forbid him. Be not afraid. Fear God, not man. If thou fearest man, by man wilt thou be contemned; but if thou fearest God, then by man wilt thou be reverenced. If thou hast not the courage, to me consign the office; for never will I permit such deeds of daring. I will yield up this mortal body, sooner than I will impart the body of my Lord unworthily. I will pour out my blood upon the earth, sooner than I will impart unlawfully that sacred blood. If, after a studious inquiry, there be any nefarious persons you still are ignorant of, to you no crime will be imputed; my words have reference to sinners undisguised.'

THE POOR NEGRO.

Sir, *To the Editor.*

The reading of one of the pieces lately sent me from the Tract Society, "The Negro Servant," brought to my recollection a remarkable anecdote which I met with in a volume of Sermons on the Epistle to the Ephesians, which I received from the excellent author, Dr. Joseph Lathrop, of West Springfield, North America. I doubt not of its being acceptable to all your readers, and therefore send you the following copy in the author's own words.

Hackney. I am respectfully yours, &c. S. P.

'God answers prayers in ways that we think not of.'—'I remember to have heard, on good authority, a remarkable story of an African, which will illustrate this thought. The poor negro, in his own country, was led, by contemplation on the works of nature, to conceive that there must be, though invisible to him, a supreme, all-powerful, wise, just, and good Being, who made and governed the world. Impressed with this sentiment, he used daily to pray to this invisible Being, that he might, by some means or other, be brought to a more distinct knowledge of him, and of the service due to him. While he was in this contemplative and devout state of mind, he with a number of others, was treacherously and perfidiously taken by some of his own countrymen, and soon after was sold for a slave. Now his faith began to waver; for, thought he with himself, If there is such a just and good Being as I have supposed, who governs the world, how is it possible that fraud and iniquity should be successful against innocence and integrity? Why am I and my fellow-prisoners, who have acted with openness and simplicity, made to suffer, while our enemies are permitted to triumph in the success of their deceit and violence? The poor fellow, after several changes of masters, was finally sold into a pious family in New England; where he was carefully instructed in the Christian religion, which he embraced with great appearance of sincerity and joy, and obeyed with exemplary diligence and zeal;—and in the relation of his story, he often made this pious reflection:—That while he was perplexed to see the triumph of fraud over innocence, God was really answering his fervent prayers, and bringing him to the enjoyment of the means of

religious knowledge and eternal salvation; that what he had thought was an objection against the justice of Providence, was really a wonderful and merciful compliance with his daily supplication.'

QUERIES.

Sir, *To the Editor.*

The claims of the Catholics to a perfect equality with the Members of the Church of England, lead one to wish for information concerning the priests, and their places of worship in Ireland. I wish to know, 1. Whether the Catholic *Priests* in that country are under the necessity of requesting a licence from the Protestant Magistrates? — and, 2. Whether the *Places* in which they say Mass must be registered, or not? If these requisitions are *not* made, it will appear that the Papists already enjoy greater liberty in Ireland than the Protestant Dissenters do in England. I wish for information on another head: — 3. Are the Catholic Priests who officiate in England, and their places, licenced? — I shall be thankful for information on these heads from some of your intelligent correspondents. Yours, A. B.

JUVENILE DEPARTMENT.

HAPPY EFFECT OF PARENTAL INSTRUCTION.

Sir, *To the Editor.*

In the Evangelical Magazine for Jan. 1810 (page 14) you inserted a remarkable dream, the perusal of which deeply affected my mind. I thought that though it was but a dream, it would be awfully realized at the great day by many godly parents; and what if it should be *my* lot to behold my children at the left hand of the Judge? The painful thought drew tears from my eyes. I read the dream to my children, with a desire that it might have the same effect on them which the first relation of it had upon the children of the good man above referred to. Probably, such was the practice and the prayer of many of your pious readers. What the result may be, time will discover.

Some, perhaps, of a sceptical turn of mind, and others who are strangers to parental feelings, may have read the relation of that dream with indifference or contempt. To such persons I would say, 'Give that dream another reading;' and as it may afford satisfaction to T. D. (the person who sent it) and to yourself, that the insertion was not useless, I shall state the following circumstance:—

A good man of my acquaintance, who has many children, for whom he feels the most solicitous concern, related the above dream to one of his sons, soon after its insertion. That night he slept at the house of his son, and engaged in prayer with the family. The good man was particularly earnest in prayer, that as God had blessed his son in providence, he would also bless him with his spiritual blessings; and alluded to the conversation of the evening, and especially to the dream. This dream, and the father's prayers, made a deep impression on the mind of the young man; and from that night he has been led to see himself a guilty sinner, and to cry, 'What must I do to be saved?' Since that period, I have frequently conversed with him; and have reason to believe he is a growing subject of the grace of God; and he has since become a member of the church of which I have the honour to be pastor. Truly we may say of God, 'How unsearchable are his judgments, and his ways past finding out!' Here is an additional argument for prayer, and encouragement to godly parents not to be weary in well-doing.

I remain yours, &c. Owen.

Obituary.

MR. JAMES HUBBARD

Was born at Southrepps, in Norfolk, 1782. He early received a religious education, which restrained him from the commission of the grosser vices, and gave a tinge to his moral conduct. But previous to his late affliction he never felt the vital influence of truth in renovating the heart, and forming the character.

A few years since, He who fixes the bounds of our habitation, removed our young friend to Newport, Isle of Wight. Here he was respectably established in business, and his prospects of success were very encouraging. Early in the opening of 1809, he was first attacked by an affection of the lungs. At that time, to use his own words, 'I was wandering far from God, a stranger to myself, and thoughtless about eternity.' Some kind friends deeply interested in his welfare, and fearing that his disorder might prove fatal, embraced every opportunity of awakening in his mind an earnest concern for the salvation of his soul. To their anxious solicitude, and affectionate advice in his season of affliction, in connexion with the reading of some useful books, he has since acknowledged himself indebted, as the means of his conversion. When first he began to think of religion, in the light of eternity, he discovered a tenderness of heart seldom equalled. He rarely conversed on divine things without betraying an eye suffused in tears. Having given for about twelve months the most satisfactory evidence of newness of life, he expressed a desire of making a public profession of attachment to the Redeemer, by joining with us in Christian communion. With this desire we cheerfully acquiesced; and when I gave him, in the name of the society, the Right Hand of Fellowship, I could not but view him as standing on the borders of the eternal world. My fears, however, were gradually removed; and he discovered symptoms of returning health. But, ah! how delusive are the hopes which are sometimes excited in pulmonary disorders! As the dim taper sometimes burns the brightest when nearest its socket, so decaying Nature revives her wonted energies but to sink the sooner into the arms of Death. For several tedious months past he had been patiently waiting and longing for his great change. Through the whole of his affliction he was exceedingly reserved, even to his dearest friends, on the subject of his own experience. His religion was rather the gentle flowing stream fed by a living spring, than the boisterous mountain's torrent, swollen by incessant floods and rains. It was the religion which prefers retirement to publicity, and loveth the praise of God better than the praise of men. However, as the awful event drew near, he began to rise above his scruples of delicacy, and communicate his feelings to his chosen friends. In conversation with one of them, he expressed the nature and sources of his Christian hope. 'I am enabled,' said he, 'through grace, to cast all my care upon the Lord; and, though I do not experience those raptures that others have expressed in similar circumstances, yet I feel that solid peace and tranquillity which I cannot describe. I find Christ infinitely precious to me! — my all, and in all! I do not envy those who are living in ease and pleasure. I would rather depart and be with Christ.' He then conversed freely on the state of separate spirits; and with a countenance beaming with delight, anticipating his own dissolution, he said, 'Oh, what a glorious introduction will it be for me into the immediate presence of God!'—A few days before his death, in a short conversation with me, he again adverted to the state of his mind. 'My tranquillity,' said he, 'arises rather from a humble dependence on the merits of the Redeemer, than a full assurance of an interest. I feel an habitual dispo-

sition to have my soul, and its eternal interests in the hands of Him who is able to save, even to the uttermost; and, in the exercise of this disposition, I enjoy a peace of mind which passeth all understanding.' The same sentiments he expressed on the day of his death.

In his last moments his accustomed tranquillity assumed the shape of joy and triumph. When the smile of death was visible in his pale countenance, a friend, anxious to receive additional proofs of his dependence on the promises of the gospel, desired that he would press his hand if he felt their cheering influence in the prospect of eternity; — which he did. He afterwards uttered some broken sentences, a few of which were interpreted. His honoured and revered parent had always wished that his last moments might be those of exultation. He requested to see her in his departing hour, and, taking her by the hand, said, — 'I am easy! God will never leave me! — never, never forsake me! Jesus Christ is my all, and in all! I hope he will be a Friend to all who are now present. I wish that ——— (mentioning the name of a person in the room, for whose conversion he felt concerned) may have a lesson from this scene, and that she may find a friend in Jesus Christ!' He soon afterwards expired. — 'Mark the perfect man, and behold the upright, for the end of that man is peace!'

On Lord's Day, July 14, his death was improved to a very crowded and attentive audience, from Job xiv. 2: — 'He cometh forth like a flower, and is cut down.'

Newport. J. B.

MRS. IRWIN

Died on Friday, March 20, 1807, in the 27th year of her age. She was the wife of the Rev. Henry Irwin, late Curate of Castle Comer, in the county of Kilkenny; now Chaplain to the Royal Regiment of Artillery.

For six or seven months before her death, Mrs. Irwin had shewn evident symptoms of a consumption; and, though willing to try every means, she entertained no hopes of recovery. Death to her was an expected, but a subdued enemy. Modest, unobtrusive, diffident, her natural reserve, and a dread of every appearance of ostentation, deprived all her friends, except Mr. Irwin, of the power of tracing the progress of grace in her heart.

Though persuaded in her own mind as to the probability of her approaching end, yet while her sympathizing friends 'hoped, as it were, against Hope,' she evidenced the accustomed tenderness of her disposition in concealing the impression on her mind; but as soon as she perceived that, from her physician's opinion, her friends were also apprized of the rapid and awful approach of the event, then, indeed, she shone forth, and, instead of wanting comfort and support, she became their comforter.

As she approached the confines of the eternal world, her evidences became more clear, her confidence more firm, her joys more abundant. Day by day she increased in deadness to the world; her conversation was literally in heaven, and, as her views of the glory to be revealed grew brighter, they added a surprizing animation to her manners, and an heavenly superiority to her sentiments. Every friend and acquaintance who approached her, she addressed with some suitable and persuasive exhortation, according to what she imagined to be the prevailing and besetting sin of their character; and, when scarcely able to speak, how has she fatigued and weakened herself in directing the views of the meanest and humblest visitor to Him, who alone is the way, and the truth, and the life! It was truly edifying to hear the pious extacy with which she would descant (while taking the air through the grounds of Lady W———) in the simplest and most delightful manner, on the goodness of God, manifested even in the beautiful works of Nature; alluding to Isaiah lv. 12. — The book of the prophet Isaiah, and the Psalms, peculiarly engaged her at-

tention. The 63d Psalm often employed her thoughts; and she declared to Mr. Irwin what sweet communion she enjoyed with God in meditating on this divine song. The Bible was the only book which seemed peculiarly to interest her.

Those who knew her best can best testify the fondness and warmth of her affections as a wife, and her tender loving anxiety as a mother; but wonderfully indeed was she enabled to triumph over all her worldly attachments as she drew nearer her death. When she has noticed Mr. Irwin in tears, she sweetly endeavoured to support and comfort him; 'at all events (would she say) remember how David behaved: — when his child was sick, he mourned; but when dead, he rejoiced. Remember David as to our dear children; train them up in the nurture and admonition of the Lord. Keep them as far as possible from the manners and tempers of the world; often have we dedicated them, in our united prayers, to Him who gave them; cease not to do so still.'—About three days before she died, taking off her wedding ring, she desired Mr. Irwin to wear it, saying, 'I am now married to another husband, my Maker is my husband, the Lord of Hosts is his name!' When Mr. Irwin said, that ere long they should meet to part no more! 'Yes, yes!' (with the most rapturous emotions did she say) 'we shall have rings on our hands, and shoes on our feet, and we shall be covered with the best robe!'

When that restlessness which generally precedes dissolution came on, she often requested Mr. Irwin to pray that 'patience might have its perfect work' in her. Blessed be God, the prayer was heard and answered; and it was truly edifying and comforting to witness how prayer and reading of the Scriptures, like the Saviour's voice to the troubled waves, uniformly calmed every tendency to restlessness. 'Oh! this vile, vile body, when shall I shake it off! — Take, O my God, and my Saviour (she would often say) take thine own breath which thou didst breathe into me; but, Lord! not my will, but thine be done!' Indeed, she appeared to have an uninterrupted lively hope of an interest in Christ. She then composed a little hymn, which she sung with much native simplicity, the burden of which was, 'Take, O take me, Lord of Glory!' — and while Mr. Irwin was one day sitting by her bed-side, she intreated him to sing her favourite hymn, 'All hail the power of Jesu's name;' and whenever he came to the concluding line of every verse, 'And crown him Lord of all!' she joined him in singing it with a transport of joy, which words can never adequately describe.

In ordinary cases of consumption the patient passes from time to eternity as it were imperceptibly, but in this instance the Lord was pleased, in a singular manner, to try her faith. For nearly four days she was in the agonies of death, her chamber more like a vault than a sleeping-room; her hands, with an icy death-like coldness, so weighty, that she frequently had Mr. Irwin to hold them up, saying, upon one occasion, 'While Moses's hands were lifted up by Aaron and Hur, his prayers prevailed; and oh! may mine!' — There, indeed, her friends witnessed the efficacy and excellency of the religion of Jesus! How were their hearts comforted in beholding her endure the most convulsive spasms, without a murmuring word! but when she was asked if, while her body was thus agonized, her mind was distressed,— 'No, no!' with a placid smile, she would reply; 'He keeps me in perfect peace!'

March 20, 1807, after having continued for some time with every symptom of dissolution, kindled, as it were, into raptures with visions of glory, she broke into a shout of holy triumph, and with a faint voice cried, 'Salvation, salvation! Shout for joy, shout for joy!' desiring to be raised up to declare the sacred manifestations she enjoyed. The words died on her lips, and, with a countenance which indicated how sweetly she was engaged in the contemplation of eternal joys, she fell asleep in Jesus.

ADOLESCENS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Remarks on the Refutation of Calvinism. *By* George Tomline, D. D. F. R. S. *Lord Bishop of Lincoln, &c.* *By* Thomas Scott, *Rector of Aston Sandford, Bucks. In Two Vols. 8vo, £ 1. 1s.*

WERE it not for the consideration of the guilt contracted by the authors of disingenuous opposition to the essentials of Christianity, and of the extensive injury which they may too probably occasion to the souls of men, we should rejoice in the occurrence of such opposition. It generally calls forth some able advocate of the truths impugned; misrepresentations are corrected, presuming ignorance is chastised, and the interests of the genuine gospel are eventually served. Such, we trust, will be the result of the Bishop of Lincoln's pretended Refutation of Calvinism. Under that name, so ill understood and so grossly misapplied, his Lordship has aimed his thrusts at the most vital truths of both doctrinal and practical religion;—but so far as his unholy labour has operated to be the occasion of the volumes before us, the real church of Christ, existing both in and out of the establishment of our country, has reason to rejoice.

With a meekness of wisdom which, in no slight degree, casts a truly Christian and amiable lustre upon his triumph, the judicious and venerable Mr. Scott has *demonstrated* the Bishop's boasted book to be a farrago of misapprehensions or misrepresentations, of great inconsistencies, of flagrant injustice in argument, and of tenets equally contrary to the holy Scriptures, and to the genuine doctrines of the Church of England.

In one respect our excellent author appears to have been unhappy,—the adoption of a *plan* for his work. The Bishop's book is so disgracefully confused and destitute of all lucid order, that it would have been less fatiguing for Mr. S. and more pleasant to his readers, had he taken the trouble of marshalling the disorderly forces of his antagonist into such form and arrangement as would have kept the substance of each argument together, and have precluded the necessity of frequent repetitions.—It is, however, a proof of Mr. S.'s patience and goodness of disposition that he has chosen to follow his Lordship, page by page, through all his ramblings and doublings. Occasionally, however, he has been compelled to collect the scattered members belonging to a singularly important or difficult subject, and to form them into a kind of dissertation on each topic. Thus we are favoured with instructive and masterly disquisitions on Experiences,—on Religious Distresses,—on Regeneration and Baptism,—on the Necessity and Use of Good Works,—on Final Perseverance,—on the Characters of those who composed the Apostolic Churches,—on the Seventeenth Article,—on the Theological Character and the right Use of the Fathers, &c. On account of these most valuable portions, as well as for general reference, we feel the want of an alphabetical index, or a large and methodized table of contents. We hope that a speedy call for a second edition will enable the author to supply this defect.

By the artful and able writings of Dr. John Taylor, formerly of Norwich, the Socinian scheme of doctrine with regard to Election, Redemption, Justification, the New Birth, Sanctification, and whatever else he called *antecedent* blessings, was presented in a very imposing form. Had the Bishop been as good a theologian and logician as Dr. Taylor, his Refutation would have been a much more plausible and pernicious performance;—but happily the mitred dignitary is far inferior to the dissenting teacher in knowledge, in diligence, in all the qualities requisite for the production of a dangerous book.—Little, perhaps, does his Lordship know under whose banners he is fighting. It would be well, for his

own sake, if he would read Taylor's Works on Original Sin and the Atonement, and his Key to the Apostolic Writings, he might then become aware of the tendency of his own principles; his mind might recoil from the brink of the gulph into which he is pressing; and his conscience might be alarmed at the certain consequences. The volumes before us carry abundant evidences to convict the Bishop of *radical* Socinianism.—O that he would read and ponder them with impartiality and prayer!

From what we have said, our readers will perceive that this work does not admit of analysis: and when we find so much to approve, and so little from which we can dissent, it is not easy to express our honest sentiments without getting into the dull monotony of praise. Mr. Scott is a Calvinist, in the fair and honourable sense, the sense in which we believe many of the Evangelical Clergy, and the general body of serious Dissenters are Calvinists; that is, they are fully convinced that the great and leading sentiments which were so ably supported by the illustrious Reformer of Geneva, are the doctrines of the holy Scriptures; but they do not coincide with him in every explication and minor particular, nor can approve of all his expressions.

The Bishop had quoted an expression from the Homily on Whit-Sunday, in terms of strong disapprobation, supposing it to be 'an inference attempted to be drawn by modern Calvinistic writers.' How admirably is this prelate qualified for the task which he was pleased to undertake! — On this curious circumstance, Mr. S. thus amiably and generously observes: 'It certainly may be presumed, that there is a striking resemblance between the language of modern Calvinists and that of our venerable Reformers, when the one is mistaken for the other by our opponents. Probably, his Lordship met with the passage in the writings of some modern Calvinist; and not recognizing the words of the Homily as there quoted, supposed them to be those of the Author, and so produced them as a specimen of our doctrine: — and such indeed they are, and ought to be, considering our subscriptions and solemn engagements to God in this behalf. A genuine controversialist might make further use of this extraordinary inadvertency in so important a matter; but I shall only add my sincere desire and prayer, that all our Bishops, Priests, and Deacons, may become so familiarly acquainted with the language of the Homilies, as to be effectually secured from falling into such mistakes in future. It may also be a caution to writers in general, when they quote words with marked disapprobation, to ascertain previously from what source they are derived; lest, in aiming a deadly blow at an adversary, they should inadvertently smite a friend or a parent.'—Vol. I. p. 106, 107.

This is not the only instance which shews the tenderness and forbearance of Mr. S. in declining to expose the inconsistencies and crudities of his Diocesan.

In many places our worthy and pious Author evinces, by the most complete evidences, the direct tendency and efficacious influence of the sytem called Calvinistic, when particularly believed and enjoyed, to produce all good works, in the most true and extensive sense. At the same time, it is very observable that, though the enemies of Calvinism have long and loudly accused it of being unfavourable to the practice of virtue, their own system presents a wretched contrast of lowness and weakness, as to the first requisite towards Christian obedience,— *Rule*, *Motives*, and *Means*. Among many other and excellent observations, Mr. S. says, 'It seems to me wonderful that no other necessity of good works is expressly mentioned by our opponents, except that which is connected immediately with self-love; as if, were it possible for us to be justified and preserved in a justified state, and thus get to heaven without them, though we might not prefer this, we should at least, have little objection to it:

whereas, I am confident that there is not a true believer on earth, nor ever was, or will be, who would prefer going to heaven, if practicable, in the neglect of good works, to the being made abundantly fruitful in them.—True repentance is inseparable from living faith. Every true penitent hates sin for its own hatefulness, and loves holiness for its own loveliness.—If any good were practicable by him, for which he was sure never to be the better himself, either in this world or in the next, he would not decline it; because he loves God, and man, and holiness: nor would, he, in his better judgment, commit sin, if he could possibly be assured that he should in no way suffer by it; because he abhors it as the greatest of evils.' I should abhor the idea of pleading in behalf of any who suppose justification attached to a dead faith, and consistent with an unholy life. Much as I detest popery, I would prefer the creed of a Papist to that of so gross an Antinomian. It is possible that, amidst all the rubbish of popery, there may be some precious ore: but there can be nothing but abominable wickedness in that man who deliberately, expressly, and avowedly lives in sin and encourages others to do the same by so vile a perversion of the grace of God unto licentiousness.' Vol. i. p. 330, &c.

Indeed, the slavish and mercenary basis on which practical religion is made to rest in the system of the Bishop of Lincoln and his adherents, is abundantly conspicuous both in their writings and in their general conduct. We would not indulge an invidious spirit; but the evidence of facts is too plain to be mistaken, and it ought not to be disregarded. We entreat our readers to consult their own experience and observation. Are the advocates of the Bishop's system distinguished for the love and the practice of universal holiness? Do they manifest, by their regard to all scriptural duties, that they take delight in drawing near to God?—that communion with him in his ordinances is their exceeding joy?—that the advancement of his cause, in the conversion and salvation of men is their grand aim?—that they maintain a holy separation from the pomps and vanities, the pleasures and dissipations, of the prophane and irreligious world?—that they are habitually ready to sacrifice the calls of unhallowed ambition, and of carnal interests, for the preservation of a good conscience? We are strongly reminded of a very solemn scene in which the Bishop acted a principal part,—the dying moments of the late Mr. Pitt. His lordship had been the tutor and long the confidential friend of that great statesman; and he constantly attended him in his last illness: but it is evident, from the minute account published by Mr. Gifford, that the topics of religion and an eternal world were kept far aloof till the physicians announced the fatal presage, and the dissolution of their patient was rapidly approaching! An awfully decisive proof of the poor and lifeless feeling with which personal piety, 'that true sublime and highest bliss of man,' is regarded, on the system of our opponents.

Mr. S. is a powerful and scriptural advocate for the doctrine of Sovereign and Gratuitous Election; he effectually vindicates it from the extreme misconceptions and unjust representations of its adversaries; and he adduces with equal candour and cogency the proofs of its existence in the holy Scriptures, and in the sentiments of the illustrious reformers, particularly the fathers of the English Church. It would have been a valuable addition to this part of the work, had the author introduced to the notice of his readers Archbishop Usher's 'Discourse of the Religion anciently professed by the Irish and British.' The second chapter of that work is entitled, 'Of Predestination, Grace, Free-Will, Works, Justification, and Sanctification.' Perhaps we may give some extracts from it in a future number. It is a service to the world to revive attention to valuable books which too often sleep neglected in the dust of libraries.

In the seventh chapter, which relates to the merits of John Calvin as a divine, Mr. S. impartially examines the passages which the Bishop had quoted from his writ-

ings, and freely expresses his dissent from such expressions as appear to be unauthorized by Scripture. 'Neither Augustine nor Calvin had been tutored to exactness, after the manner in which moderns are, by passing through the ordeal of controversialists and reviewers of all descriptions.' Vol. ii. p. 633. It is gratifying to hear his lordship allow Calvin to have been a man of piety: but a man of piety could never intend to ascribe to the glorious God a decree which he considered as *horrible*, in a moral point of view, and implying any thing contrary to perfect justice and goodness; — and it is much easier to say that Calvin's attachment to his system was 'blind,' than to refute that system. Probably, Calvin spent more years in studying the Scriptures, with constant prayer for the promised teaching of the Holy Spirit, than many who exclaim against him and his doctrine have done months, nay weeks. To select passages in a measure exceptionable from such copious works as those of Calvin, may not be very difficult; but to follow him in his train of argument, from one end to the other, even of one of them, and satisfactorily to answer him, *Hic labor, hoc opus est.*' Vol. ii. 530.

On this part of the subject, justice requires us to make one or two remarks. In so voluminous a writer as Calvin; and, considering the age in which he lived, and the Herculean labours of his not very long life, it is certainly remarkable that so few unguarded and objectionable passages have been discovered by the acuteness and industry of his adversaries, in the course of 250 years; — and these are chiefly in a work he composed before he was 27 years of age. Surely, it is reasonable that against these should be set his many thousand pages, rich in masterly thought and diction, strong reasoning, just criticism, and PRACTICAL PIETY. How few writers are there whose works, if made to pass through such an ordeal, would furnish proportionably so little matter to gratify envy and malignity! In the writings, for instance, of LUTHER, we fear that a larger number of rash and revolting expressions would be found. We cannot, also, but animadvert on the bald and degrading style in which the Bishop translates the neat and terse Latin of Calvin: it is such as would deserve castigation in a school-boy. Surely, it would not have been inconsistent with Mr. S.'s meekness and tenderness, to have exposed this delinquency; especially as it is sometimes connected with real unfairness of construction. For example, in page 543 of his Lordship's book, is an extract from Calvin's Institutes, lib. iii. cap. xxiv. sec. 12. On this Mr. S. remarks: — 'I must unreservedly give up some expressions in this quotation to his Lordship's reprehension.' Now, had Mr. S. compared the passage as quoted with the section in the original, he would have found it *unfairly* rendered, and *garbled* by the omission of whole periods material to the sense; so that, if he had not seen reason wholly to rescue the passage from 'his Lordship's reprehension,' which we really think an upright judge might do, he must have observed that the rebuke proceeded upon *ex parte* and corrupt statements.

Did our limits allow, we could fill many pages with valuable and useful citations; but the plan of the Evangelical Magazine obliges us to be sparing in that respect. — We doubt not that many of our readers will attentively peruse the work itself; and they will find it a rich feast.

We trust it will not be deemed disrespectful, or savouring of party-fondness, if we observe, that Mr. S. has attributed that judicious and sober Calvinism which he so ably defends, too exclusively to the evangelical clergy. We assure him that the majority of Calvinistic dissenters, so far as our opportunities of observation have extended, are not discordant from his views, except, perhaps, on the *mode* of stating the extent of Redemption: and it is particularly owing to the writings of the most distinguished *dissenting* divines (Charnock, Edwards, Witherspoon, &c.) that those views have been presented in a clear and convincing manner.

An Essay on Unbelief, *describing its Nature and Operations, and shewing its baneful Influence in distressing awakened and renewed Souls. By* James Churchill, *Henley, Oxon.* 12*mo*, 3*s.* 6*d.*

We have already many valuable treatises on the nature of Faith, in most of which the danger of Unbelief are occasionally treated of; and that Master in Israel (Charnock) has left the church, among his other treatises, one expressly on this subject.

Mr. Churchill, however, has compressed into a small compass a variety of sound, practical, and useful remarks on the Nature, Causes, Effects, and Remedies of Unbelief, which may be perused with pleasure, and, we should hope with advantage; especially by persons harrassed with doubts, and under distress of mind.

The Nations imploring the Word of Life. *A Sermon for the Benefit of the Bible Society. By the Rev.* John Scott, A. M. *Hull.* 1*s.*

This discourse is founded on Acts xvi. 9, 10, 'Come over, and help us:' and is interspersed with numerous extracts, exhibiting a general view of the state of the world, with regard to the want of Bibles, and the exertions making to supply that want. It is well adapted to promote the great object for which it pleads.

The Select Works of Bishop Hall: *containing the Contemplations, with his Practical and Devotional Works; being the most interesting and useful Parts of his Writings. Edited by* J. Pratt B. D. &c. *Five vols.* 8*vo*, 2*l.* 10*s.*; — *royal paper*, 3*l.* 10*s.*

Having expressed our high opinion of this great and venerable Prelate in our review of his whole works, vol. xvi. 393, we have only to state that this edition contains such of them as are the most popular, and, to serious readers in general, the most interesting, viz. His Contemplations on the Historical parts of Scripture, 2 vols. — Devotional Works, one vol. containing Meditations on a great variety of Subjects, Select Thoughts, Holy Soliloquies, &c. &c. — and, Practical Works; comprizing the following treatises: — Heaven upon Earth, — The Art of Divine Meditation, — Characters of Virtue and Vice, — Epitles and Letters, — Enoch; or a Treatise on Walking with God, — The Remedy of Profaneness, — Christian Moderation, — The Devout Soul, or Rules of Heavenly Devotion, — The Free Prisoner, — The Remedy of Discontent, — The Peace Maker, — The Balm of Gilead, — Christ Mystical, or the Blessed Union of Christ and his Members, — The Christian laid forth, &c. — Satan's Fiery Darts quenched, — Pax Terris, — Cases of Conscience in continual use, — The Holy Order, — and Songs in the Night, or Cheerfulness under Affliction, &c. All which taken together, form a library of Practical Divinity, scarcely to be equalled for variety and excellence in any other author.

Ordination Service *of the Rev. Andrew Reed, London.* 8*vo*, 2*s.*

Although the publication of Ordination Services cannot be generally expected to interest the religious public at large, yet they may answer very valuable purposes of a more local nature, both to the pastor and his flock. The discourses, however, which compose this service possess an intrinsic merit, which may render them more extensively useful.

Dr. Winter states with perspicuity, and with his accustomed moderation, the true principles upon which congregational churches are formed, but maintains, contrary to the sentiments of *some* of his brethren, the right of ordination to be vested in the ministry, or presbytery. Mr. Reed's Confession is expressed with decision and piety; and the account of his religious experience may be perused by young men with singular advantage. The Charge, by Mr. Collison, contains many judicious directions to young ministers, on an unusual text, Malachi ii. 6, and in a method rather novel; and Mr. Clayton's sermon to the people

includes valuable directions respecting the conduct of a church to their minister.

In a *Note* subjoined to this discourse, the preacher descends to some minutiæ, rarely mentioned, but not unimportant. With regard to the duty of deacons, he says, 'may I be allowed to suggest two things:—1, *The propriety of keeping distinct accounts.* The voluntary 'subscriptions,' as they are commonly termed, belong to the minister; and as he casts his eye on the page of the book in which they are arranged, he has an opportunity of knowing his friends. The collections at the sacraments, and on some other extraordinary services, are appropriated to the poor. There are other periods (either monthly or quarterly) when a gathering is made for the secular expences which remain. Surely, all these accounts should not be blended together, as I know they are in too many places; the frequent consequence of which is, that both the minister and the poor are robbed of their righteous dues. 2, I would recommend *regularity in the payment of the minister's salary.* To withhold it, or to retail it in dribblets, after it is received, is it not to violate the law? 'Thou shalt not muzzle the ox that treadeth out the corn.'

The Last Enemy destroyed: *a Sermon preached at New Windsor Chapel, near Manchester, Nov.* 10, 1811, *on the Death of the Rev. George Phillips, A. M. with an Appendix, containing an Account of his early Life and subsequent Character. By* Joseph Fletcher, A. M. *Price* 1*s.* 6*d.*

The occasion on which this discourse was delivered, was peculiarly distressing and impressive. Only a short time had elapsed since the author delivered the funeral-oration over the grave of the amiable and lamented Spencer; and on that mournful occasion his attached friend, Mr. Geo. Phillips, stood at his side. How soon has this valuable young minister also been called away from a station of high importance (for which he was eminently qualified) to rest from his labours! The biographical sketch which Mr. F. has given us, is interesting in no small degree, as it exhibits the outlines of a character distinguished by much that is great and much that is good.—The discourse itself is entitled also to our warm commendation. It is founded on 1 Cor. xv. 26, 'and indicates a mind elevated by the fervour of religious feeling, cultivated by the pursuits of literature, and alive to the refined and exquisite endearments of Christian friendship.

LITERARY NOTICES.

Mr. Cox, of Hackney, will publish in a few days his Sermon on Apostacy, preached before the Baptist Association, London.—Mr. Moseley is about to publish the Second Part of his new Token—A new edition of Brown's Catechism, and a plan for grafting Religious Instruction on the Lancastrian method of Education.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Lectures on Miracles. By W. B. Collyer, D. D. 8vo, 12s.

Butterworth's Concordance. New edition, by Dr. A. Clarke 8vo, 15s.

Defence of Modern Calvinism, in Answer to the Bishop of Lincoln. By E. Williams, D. D. 8vo, 12s.

The Christian Reader's Guide. Part I, 8vo,

The Preacher's Manual (See the Cover) 12mo, 3s. 6d.

On the Discouragements and Supports of the Christian Minister. A Discourse delivered to the Rev. J. Robertson. By R. Hall. 2s.

The Dreadful Sin of Suicide. A Sermon at Dr. Winter's, by G. Clayton. 2s.

The Deity of the Saviour the Riches of Christianity. A Sermon at Reading. By R. Davies, D.D. 1s.6d.

An Oration on the Perverse Imitation of the Old Œconomy. By J. H. Verschuir. Translated by J. Birt. 12mo, 1s.

Quarles's Emblems, new edition, 2 vols. 24mo, by Whittingham, with many Cuts. 6s.

Proceedings of the Norfolk and Suffolk Bible Societies. 1s.

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MISSIONARY SOCIETY.

AFRICA.

A VERY interesting letter has been received by the Directors from their venerable Missionary, Dr. Vanderkemp, who, with a zeal unchilled by advancing age, it appears has, in all probability, embarked ere this, on a Mission to our newly acquired conquest, the Island of Madagascar; and with such a concurrence of favourable circumstances as would induce the hope that his way thither was marked by the finger of God.

The Doctor thus expresses himself, in a letter from Cape Town under the date of October 31: 'The morning of yesterday afforded us abundant materials both for thanksgiving and prayer. Brother Pacalt arrived from Bethelsdorp with Verhoogd and the young Caffree Captain, Tjaatzoe, fully determined to proceed with me by the first opportunity to Madagascar. The same moment I received two letters, one from Mr. Bird, the Colonial Secretary, informing me that the new Governor, Sir John Craddock, would forward my views, and those of my associates, in proceeding to Madagascar by such means as might be in his power, whenever I should have decided upon carrying the projected Mission to that island into execution:—the other from brother Thompson, at the Isle of France, containing interesting news of Madagascar; that he got at Bourbon a Catechism in the Madagascar language, with a Latin translation: that he had not yet seen Governor Farquhar; but his Secretary informed him that His Excellency was very desirous that a Mission should be established in Madagascar; and would not only give a free passage to the island, but presents for the Chiefs. The Madagascar Tongue, it appears, is a corruption of the Arabic; and the letters of the Catechism were Arabic characters.

ISLE OF FRANCE.

A LETTER has been received from Mr. Thompson, dated Oct. 9, 1811; from which we present our readers with the following extract: — 'By letters and my journal, which I left at the Cape to be forwarded to England, I judge you are acquainted with the reasons that induced me to take this circuitous route to India. I left the shores of Africa Aug. 29, in the brig Charles, with all the expressions of affection which it was possible for friendship and piety to produce. My parting with the soldiers, and with the venerable Dr. Vanderkemp and his amiable colleague, Mr. Reed, was very trying. I arrived here on the 5th inst. after a very unpleasant passage, from the violence of the weather, which was most tremendous. At times our vessel was literally covered with the waves. Till we made the Isle of Bourbon we had nothing but gales; and were so much out of our reckoning as to come to leward of that Island, when we supposed we were to windward of this. I went on shore at the Isle of Bourbon, and was carried through the surf on the beach, by some Madagascar slaves. — "No man careth for my soul!" appears written on every forehead. In no one did I see the least appearance of religion, except in a native of India, who, as we returned to the beach to go on board, in a most graceful manner, begged to be excused from assisting us to the boat, pointing to his turban, to indicate that his religion forbade him to work on that day. Our captain, to try him, offered him a great present; but without avail.—Shame on many professors of Christianity!

Having a letter of introduction to the Secretary of Government, I waited on him, and was received very kindly. — He expressed himself particularly desirous of establishing a Mission at Madagascar; and had collected many interesting particulars, preparatory to publication, with a Grammar and Dictionary of the language. He kindly furnished me with an abridged Catechism in the Madagascar language, with a Latin Translation. They use the Arabic characters; and the language partakes very

much of the Arabic. A Mahomedan Mission from Arabia, on the north of the island, extended its influence both on their religion and language to the south.—On my arrival at this place I was sorry to find that Governor Farquhar was indisposed, and out of town. The agents to whom the vessel was consigned, kindly offered me accommodations. My first night was sadly disturbed by the muskitoes; and, on the second day (the Sabbath) I was shocked to see all the shops open, the negroes at work, and the market crowded. The place used by the French Catholics for a church is a store-house, which was given to them by the Government. The former church was a noble building; but when the revolutionary phrenzy arrived from France, the people, frantic to manifest their liberation from all former shackles, temporal and spiritual, demolished the church, but have left the walls standing as a monument of their folly. At the further end of the store is a picture of the Virgin, an altar, crucifix, wax candles, and artificial flowers. The priest, in pontificals, was performing mass to a very small and inattentive congregation. From this specimen of the Roman Church I do not wonder that infidelity is the result. How remote from the simplicity of the Gospel! Our troops are without a chaplain. Business, I was glad to find, was not transacted at the Government offices. In the evening *tout le monde* parade in the Champ de Mars,—the heat of the day being found oppressive. In the course of the day I called on a French family, whom I found at cards

On the road I entered into conversation with a Madagascar slave: he was torn from his parents when young, and had been baptized in the Roman Church:—a privilege not granted to them in general, unless at the point of death. He spoke with affection of the Virgin Mary: I endeavoured to explain to him the principles of Christianity.

Hitherto I have enjoyed good health, and have been remarkably favoured by the leadings of Providence.—Putting in for a few hours at Bourbon I do not consider of small importance, as it may lead to the setting on foot Dr. Vanderkemp's long intended Mission to Madagascar.

A LETTER has been received from the Rev. Mr. Wray, dated Demarara, Dec. 26, 1811. He had a good voyage, of only five weeks, from England (whither he had been for a few months, on business relating to the mission) and found his family well. On the passage the Russia Company, the vessel in which he sailed, fell in with a SLAVE SHIP, which had brought from the coast of Africa One Hundred Slaves; ten of whom had died, and were thrown over board. Three of the whites were also dead; the captain was ill, the whole appearance of the vessel miserable, and in so leaky a state that it was thought she could scarcely reach land. The captain pretending he was a Spaniard, and bound to Cuba, hoisted Spanish colours; but there was every reason to think he was an Englishman, or an American, and was smuggling the slaves into some American port. Mr. Wray mentions, that when the mate went on board the slave-ship, two of the poor negroes, supposing probably that he was come to release them, lifted up their shackled hands and exclaimed, *O King George! King George!* The ship, however, was suffered to proceed with her miserable and unlawful cargo, either to perish in the waves, or to be sold in the market like beasts!—May the almighty God of mercy interpose, to put an entire period to these horrible acts of oppression!

MR. BLOOMFIELD, a Missionary, on his way to Malta, &c. writes, that he arrived in the Bay of Gibraltar, December 4, and expected to pursue his voyage on the 9th. He visited the Methodist Minister there, who preaches in a chapel recently built. It is remarkable, that a Catholic gave 60*l.* towards the building; and several Jews also contributed! A few Arabic Testaments were lately distributed when the above minister was at Ceuta. If that place should continue to be garrisoned by the English, it will afford a favourable opportunity for the distribution of Testaments and Tracts in the Arabic language.

State of Religion in France, &c.

[*Taken from an American Review, edited by R. Walsh, Esq. Published at New York, for April*, 1811.]

'In the interior of the country the peasantry go to church with some regularity; but are, in every other respect, insensible to the obligations of their religion, and to the authority of their teachers. In the provincial cities, and particularly in the sea-port towns, the cause of infidelity has many more proselytes than that of the gospel; and the clergy are held in open derision. The state of public morals generally is but little, if at all, improved. There is more hypocrisy than heretofore; and a very small increase of Christianity. I am indeed firmly persuaded, that the system of Buonaparte has, by its demoralizing effects, more than counterbalanced all the benefits which the efforts of the clergy and the authorization of public worship tended to produce. The people of France are, perhaps, at this moment, more inveterately corrupt, more incurably irreligious, than they were in the year 1800.'

The same writer thus expresses his opinion of the views of the French government with respect to religion: —

'Judging from the language now held by Bonaparte, on the subject of the Catholic religion, and from the tenor of several open attacks upon Christianity that have recently issued from the Parisian press, I should not be surprised if an attempt were speedily made, either to new-model the Christian religion, or to erect, under the imperial auspices, some other religious banner than that of the Cross.'

Another account from the Literary Panorama, for January, 1812.

'Scarcely is any appearance of public worship visible at Paris. Those individuals who retain a feeling of piety, cause Mass to be said privately at their own houses; and, several families associating together for the purpose, form a species of Meeting-house, or Conventicle (*Query. Does Bonaparte require, or refuse Licences?*) in which they assemble on Sundays and holidays; the expences of which are defrayed by voluntary subscription.

'The (ecclesiastical) Council no longer assembles at Paris; they have quietly withdrawn, without formality or opposition, having published no act or decree.'

ROME.—'The Clergy at Rome having refused to acknowledge the authority of Bonaparte, he has driven them all out of that city, and has placed others in their stead, from different parts of the empire.

THE POPE.—Upon the authenticity of the following most important intelligence, though not mentioned in the London papers, the public may confidently rely:— His Holiness the Pope, having complied with the wishes of Bonaparte, by nominating to the vacant Bishoprics in France, and its dependencies, has been freed from all restraint, and granted a palace at Parma in Italy.—[*Freeman's Jour.*]

French Generosity.— The Minister of Religion at Paris has lately addressed a circular letter to the Bishops, by which they are authorised to give assistance to such of the poor clergy as have served some church at least *thirty years*, and were at least *eighty years of age*. The sum to be distributed is only 60,000 francs; and can be granted only to two or three, or at most to *four* persons in each diocese!

RUSSIA.

WE are credibly informed that effective measures have been recently taken to obtain the formation of a Bible Society at *Abo*, in *Finland*, for the continued circulation of the holy Scriptures in the Finnish language: on which occasion, application having been made to the Emperor of Russia for permission to print the same, His Imperial Majesty not only gave his approbation, but has also contributed the sum of 5000 roubles from his private purse in aid thereof.

AMERICA.

Awful Catastrophe at Richmond, December 27, 1811. — Last night the play-house in this city was crowded with an unusual audience: there could not have been less than 600 persons in the house. Just before the conclusion of the play, the scenery caught fire, and in a few minutes the whole building was wrapt in flames. It is already ascertained that 62 persons were devoured by that terrific element.

There was but one door for the greatest part of the audience to pass. Men, women, and children were pressing upon each other, while the flames were seizing upon those behind; those, urged by the flames, pushed those out who were nearest to the windows; and people of every description began to fall, one upon another, some with their clothes on fire; some half burned.

In addition to a list published, which includes the Governor and his Lady, it is believed that at least 60 others perished, whose names are not yet ascertained.

It is said that the inhabitants have purchased the spot on which the theatre stood; and have agreed to build a church thereon.

It was stated in a letter from the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care, and as an argument to induce them to support a *Theological School*, that there were, in the year 1810, *Four Hundred vacant Congregations* within their bounds; and that not only the frontier settlements, but many large and important districts, in the interior of the country, were every year calling upon them for Missionary labours, which they were not able to supply.

M. Galatzin, a Russian prince, became a Roman Catholic clergyman about ten years ago, and fixed his residence on the Allegany mountain, the highest in North America. Though his flock was then limited to six Roman Catholic families, it is now the largest congregation, next to that of Philadelphia, in all North America. — *Limerick Evening Post.*

xx.

MR. MUNGO PARK.

The doubts which may have existed of the fate of this eminent man are now removed, by the certain accounts lately received from Goree, of his having perished, through the hostility of the natives, on one of the branches of the Niger. The particulars have been transmitted to Sir Joseph Banks, by Governor Maxwell, of Goree, who received them from *Isaco*, a Moor, sent inland by the Governor, for the purpose of enquiry. In a letter to Mr. Dickson, of Covent Garden, brother-in-law to Mr. Park, Sir Joseph thus writes: —

'I have read Isaco's translated journal; by which it appears that the numerous European retinue of Mungo Park quickly and miserably died, leaving, at the last, only himself and a Mr. Martyn. Proceeding on their route, they stopped at a settlement, from which, according to custom, they sent a present to the Chief whose territory they were next to pass. This present having been treacherously withheld, the Chief considered it, in the travellers, as a designed injury and neglect. On their approaching, in a canoe, he assembled his people on a narrow channel of rocks, and assailed them so violently with arrows, that some of the rowers were killed. This caused Mr. Park and Mr. Martyn to make an effort by swimming to reach the shore: in which attempt they both were drowned. The canoe shortly afterwards sunk, and only one hired native escaped. Every appurtenance also of the travellers was lost or destroyed, except a sword-belt which had belonged to Mr. Martyn, and which Isaco redeemed, and brought with him to Goree.

The two following Letters, lately received from pious Roman Catholics in Bavaria, are addressed to the Members of the British and Foreign Bible Society, dated March 22, 1811.

'As it is your noble employment to spread the Book of books, and more especially the New Testa-

ment, among all nations, without having any thing else in view than eternal life, which consists in the knowledge of the only true God, and Jesus Christ whom he has sent; and as you proclaim nothing but God in Christ, I salute you most cordially, wishing you complete success in all your undertakings, and recommending myself to your united intercessions. I am

Yours, &c.

————, Professor of Divinity in the University of ——.'

'*March* 20, 1811.

'YOUR love to Christ, and your impartial and comprehensive love to all Christians who sincerely profess our Lord Jesus, are known to me and to many in Germany. I therefore embrace this opportunity of saluting you (though the least of your brethren) and of thanking you for the lively interest you have taken in our Ratisbon Bible Institution. Our New Testament goes off rapidly. Indeed, there still exists a hunger in the land after the heavenly manna; and the Lord has promised to satisfy this hunger. The Scripture is also a bond of union in Christ; for who hath 'the words of eternal life' but Jesus Christ alone? "To whom else, therefore, shall we go?" Whether the translation of the Bible be in Latin, German, or English, is immaterial: the great point is, whether we become better; that is, new creatures in Christ, through faith in him, which worketh by love. This is not effected by the Greek, Latin, German, or English letter, but by the Spirit of God, which we receive freely by faith, that we may work the works of grace and love. Surely, the hand of the Lord is not shortened. In these times of general fermentation, when all is shaking, and the vessel of Christ's church appears sinking, he arises with power, cheers his frightened disciples, and commands the winds and waves to be still. Let us show a noble courage; confiding in Christ, we may risk every thing.

With us matters seem to proceed to such lengths, that we must expect a persecution for faith's sake; but God will give us all needful grace. We encourage each other in faith, prayer, patience, confidence. Assist us with your prayers. We have to fight the same fight of faith, and have one and the same Lord, even our Lord Jesus Christ. United to him, we are united to each other: neither continents nor seas, various forms of government, nor different outward confessions of religion, can separate us: all these things pass away; but love abideth. Help us, therefore, to pray, to believe, to suffer, to love; and all will go well: for it is a faithful saying, "that all things work together for good, to them that love God." With these sentiments, which I trust you will receive kindly, I express to you my joy and participation in the success of your Bible-works. May God give you his Holy Spirit, by whom alone the dead letter can be quickened.

(Signed) ————,
Roman Catholic Parish Priest in Bavaria.'

New Construction of Old Laws.

LICENCES REFUSED.

Leeds' Sessions.

MR. R. WOOD, a Preacher in the Methodist Connection, presented himself before the Magistrates, and requested that the oath might be administered to him, that he might make the declaration required by the Toleration Act, to qualify him to officiate as a Dissenting Teacher.

The Bench inquired if he was appointed a teacher to any specific congregation?—Mr. Wood, senior, who is also a travelling preacher in the same connection, replied, that his son was to preach at Bramley.—*Recorder.* — Suffer the young man to answer the question himself. — *Mr. R. Wood*— It is intended that I should preach at Bramley, Armly, and other villages in the vicinity.

The Recorder, after some conversation with the Bench and the Counsel near him, resumed—'From

a report of a case just published, it appears that the Court of King's Bench have decided, that a Protestant Dissenter who states himself as one who preaches to several congregations, without shewing that he has a separate congregation attached to him, is not entitled to take the oaths and make the declaration required by the Toleration Act. It will therefore be necessary for you to prove your appointment to preach to a separate congregation, before you can be entitled to take the oaths.

Mr. Maude here observed, that though the Court of King's Bench did not, in the case cited, think proper to issue a *mandamus* to compel the Magistrates to administer the oaths, it did not follow that the oaths might not be administered as heretofore, without requiring those new conditions, which were never before heard of.

Mr. Hainsworth, in reply, said the Magistrates could only administer the oaths agreeably to the provisions of the Toleration Act; and if that act required certain previous conditions, it was not in the power of the Bench, or any other, to dispense with them; for if the Magistrates in the case alluded to, had required any thing to be done which the law had not made necessary, the Court of King's Bench would have issued a *mandamus* to compel them to administer the oaths.

In these observations the Court coincided, and refused to administer the oaths.

Before the Court adjourned, Mr. Holthy, a student under the tuition of the Rev. Mr. Steadman, a Dissenting Minister at Bradford, presented himself for the same purpose; and his application was rejected on the same grounds. But it appeared upon inquiry, that this gentleman had made applications to an improper Sessions, the Court having no jurisdiction out of this borough; and he was advised to make application to the Sessions for the Riding. On this gentleman expressing some surprise at the new provisions, which, after the lapse of a century, had been discovered in the Toleration Act, Mr. Hardy, the Recorder, admitted that it was certainly a new interpretation of the Act, and that Magistrates had been uniformly in the practice of administering the oaths without any reference to those conditions which the Court of King's Bench had decided to be necessary.

At the Quarter Sessions held at *Spilsby*, Jan. 17, the Magistrates refused to administer the oaths to the Rev. A. Crabtree, a minister in the Methodist connection, appointed by their annual conference, and respectably recommended as a fit and proper person for the office.—This gentleman (in conjunction with two others) is a minister statedly preaching and officiating to very large and respectable congregations at Horncastle, Alford, Langham Row, and other chapels. We understand that the Magistrates refused the application, on the ground of a decision alleged to have been recently made on this subject in the Court of King's Bench.

At the *Lincoln* Quarter Sessions, held Jan. 18, two young men applied to be permitted to take the oaths which are required of Dissenting Ministers. One of them, Mr. Bumstead, has been an itinerant preacher nearly five years; the other, Mr. Bacon, has been engaged in local preaching about two years. Some questions were put to them by the Magistrates, respecting their employments and places of abode; and when they had received their answers and the testimonials they produced, signed by four respectable members of the Methodist connection, the whole bench of Magistrates retired and left the court for about half an hour; after which they returned, and informed the young men they could not be admitted to take the oaths. Mr. Bacon asked, Whether he should be liable to fine for preaching without having taken the oaths which the law prescribes, and which he then desired to be permitted to take. The Magistrates replied, that was not their business: he might take the consequences.

Similar refusals to those which we have recorded, have occurred in thirty counties, at the Quarter Sessions held for them during the last month; — and we understand, that not only refusals have occurred, to permit any persons to take the oaths who are not appointed ministers of separate congregations, but *certificates* have been required from such ministers, of their appointment: and on their non-production, even such persons have been refused. We are, however, happy to learn that the New Society in London, 'for the Protection of Religious Liberty,' have anticipated these proceedings, and with laudable activity have prepared to ascertain their legality, by endeavouring to obtain the solemn adjudications of the Court of King's Bench. — They have selected three cases; and of the proceedings which have occurred, we present the following abbreviated, but we believe accurate, Reports: —

KING'S BENCH, JAN. 29.

The King, on the Prosecution of Ellington, versus *the Justices of Suffolk*.

A MANDAMUS had been applied for in this case, calling on the Justices of Suffolk to admit the prosecutor, who claimed to be a Preacher or Teacher of a Dissenting Meeting of upwards of 100 persons, to take the oaths required by law to be taken by him, in order to qualify him as such preacher or teacher.

The Attorney General and Mr. Dampier shewed cause against the rule. All the Justices required at the Sessions was, That the prosecutor should produce a certificate that he was the teacher or preacher to the particular congregation in respect of which he claimed to be allowed to qualify. The Justices had laid it down as a rule, and one which, they submitted, was far from being unreasonable, that such certificate should be produced by every person without distinction, who came before them with such a claim. Nothing could be easier than for a person who stood in this relation to any congregation, to produce a certificate by some member of his congregation that this was the fact. This was a general rule, which, having adopted, the Justices could not depart from, satisfied, as they were, that it was for the advantage of the Dissenters themselves; and that the most exceptious person could not object to this as a reasonable general rule. Against the prosecutor in the present case no objection could be taken, either in respect to his character or his functions. This was an opposition which he himself had raised: there could not be a doubt that he could conform to the rule, if he chose.

Mr. Gurney, in support of the *mandamus*, contended, that these Justices had no right to demand the certificate, without which they had refused to allow the prosecutor so to qualify himself, as that he might escape the penalties in force against Non-conformists. — The practice of demanding such certificate was novel, and one which had not been resorted to for 150 years after the passing of the Toleration Act.

Mr. Justice Bailey said, The Act required that it should be a house, or place of meeting, certified and registered. He did not observe that it appeared on the face of the prosecutor's affidavits, that the place of worship in question stood in this situation; of course, it did not appear that the question came before the Court in such a shape as justified their interference by this extraordinary exercise of their authority.

Mr. Gurney contended, That he sufficiently fortified himself under the 8th section of this act, which regarded the qualifications of preachers, teachers, &c.

Mr. Justice Bailey asked, — Did not the 19th sect. of the act qualify the 8th, by requiring that the house or place to which such preacher or teacher was appointed must be registered? A fact which did not here appear in evidence.

Mr. Gurney being unable to satisfy the Court on this head,

Mr. Justice Le Blanc said, The prosecutor's showing that he was preacher or teacher to a congregation, without also showing that the congregation to which he had been appointed was a legal congregation, by the house or place of meeting having been certified and registered as required by law, was not sufficient to entitle the Court to issue this prerogative writ.

Lord Ellenborough lamented, that when the course to be pursued was so easy, there should be a disinclination to comply with it. As parties, however, chose to stand on the extreme point of right, his Lordship could not prevent it. At present he did not find it necessary for him to determine, whether the Justices were correct in demanding the certificate; or the party, in supposing that his own oath was sufficient. It was enough for his Lordship now to see, that it did not appear on the face of the affidavits that this was one of those houses or places of worship dissenting from the forms of the Church of England, which the bishop would have been called on to give the necessary qualification.

Mr. Justice Bailey concurred in the same opinion. He thought it even of importance to the Dissenters themselves, that the certificate should in all cases be required, as it would prevent improper applications. It was a formality easily complied with, where the party applying was really the preacher or teacher to the congregation in respect of which he claimed to be allowed to qualify himself. — Rule discharged.

MONDAY, FEB 3.

The King v. *the Justices of Gloucestershire.*

Mr. Topping moved for a rule to shew cause why a *mandamus* should not issue to the Magistrates of the county of Gloucester, commanding them to tender the oaths to John Parker, of Dursley, in that county, and permit him to subscribe the declarations required in the Toleration Act, of the 1st W. and M. c. 18, s. 8, to exempt him from the penalties of the acts against Protestant Dissenters. The learned counsel did this upon an affidavit, which stated that the applicant was a Protestant Dissenting Minister, and was also by trade a currier; and that upon applying to the Quarter Sessions, he was refused thus to exempt himself, in consequence of a late determination of this Court, in the case of the King *v.* the Justices of Denbighshire (14 East, 285); in which it was held, That a Protestant Dissenter, merely stating himself as one who 'preaches to several congregations of Protestant Dissenters,' without shewing that he has any separate congregation attached to him as such teacher or preacher, was not entitled to be admitted by the Justices to qualify. This decision the Magistrates of Gloucester had quoted as a determination against all persons *pretending to holy orders*, in which capacity the present applicant claimed; and the words of the statute extended to 'persons dissenting from the Church of England, in holy orders, or pretended holy orders, or *pretending to holy orders.*'

Lord Ellenborough said, that the decision of the Court had been mistaken; but from what source did the present applicant state himself to have derived the holy orders to which he pretended?

Mr. Topping submitted, that it was not necessary under the statute to state that; and the Magistrates had not refused him on that account.

Mr. Justice Bailey.—Has he been ordained by any body?

Mr. Topping hoped the Court would not narrow the exemptions of the Toleration Act, by asking for qualifications which the legislature did not intend. The intention of the act was to enable any person who conceived he had talents for the ministry, to exercise those talents without incurring the penalties of several acts of parliament, and to enable him to discover whether he was qualified to be elected the pastor of a separate congregation.

Lord Ellenborough.—A person

stating himself to be *pretending to holy orders*, must derive those orders from some source; the Court would not canvas what.

Mr. Topping contended, that *pretending to*, meant *laying claim to*.

Lord Ellenborough.—Whatever interpretation you may contend for, it is very fit that interpretation be argued. You must argue, that *pretending to holy orders*, means *looking forward to future holy orders*; by which construction, every student in an University, who contemplates the profession of the church, is included in your doctrine. Upon these subjects, however, I am anxious that there shall be no opportunity of saying the case had not every hearing.—Take a rule to shew cause.

Same v. *Same.*

Mr. Brougham obtained a similar rule upon a precisely similar motion, on behalf of T. S. Brittan, who did not state himself in his affidavit to follow any secular occupation, and who, in point of fact, is a student at a Dissenting Academy.

The King v. *the Justices of Suffolk.*

Mr. Gurney also obtained his rule to shew cause now upon an amended affidavit, in which it was sworn that the applicant's meeting-house was registered, as by law required.

SATURDAY, FEB. 8.

The King v. *the Justices of Suffolk.*

The Attorney-General and Mr. Dampier shewed cause against this rule *nisi*, for a *mandamus* to compel the Justices of Suffolk to administer the oaths to Mr. Elrington, and to permit him to subscribe the declarations under the Toleration Act, as teacher of a separate congregation of Dissenters in that county; which they had refused to do, in consequence of the applicant's declinature to produce a certificate from certain leading members of his congregation, testifying his appointment as such separate teacher and preacher, contrarily to a rule established by the Justices to administer such oaths, and granting such certificate. The applicant had offered to swear himself thus duly appointed; but the learned counsel contended, that the Justices at Sessions had a right to be satisfied of the qualifications of all persons making such applications, and had therefore established the rule which the present applicant sought to oppose. The defendants did not dispute the applicant's right; but they set themselves against his opening a door to the claims of persons the most improper and unqualified.

Mr. Topping, Mr. Gurney, and Mr. Brougham, in support of the *mandamus*, contended, that the Justices' refusal was an attempt to deprive the Dissenters of the benefit of the Toleration Act; of the provisions of which no construction could justify the rule into which the Justices had entered. The applicant was admitted to be entitled to take the oaths: why, then, was he not suffered to take them? Mr. Topping had known Courts of Quarter Sessions for 20 years, and had never yet heard of such a rule. If the applicant swore falsely, he gained nothing. The learned counsel had heard that a circular letter had been written to every Court of Quarter Sessions, desiring them to require such a certificate. When would there be an end of these innovations? and what right had these Courts to affix such rules, or impose such terms? Mr. Brougham was touching on Lord Sidmouth's Bill, when

Lord Ellenborough requested him to abstain from the introduction of politics. His Lordship asked, Whether it was not proper that the Justices should be informed that the applicant was a proper person to be admitted to take the oaths and subscribe the declarations? People were very jealous of the liberty of conscience; but the Court must consider the liberty of the whole community. As there were several other applications of a similar nature pending, as this was the first time the construction of the Toleration Act had come to be discussed in a Court of Justice, and as it would be proper to hear

every argument fully before the Court should pronounce its final judgment, the decision of this case was postponed till the next term, when those other cases would come on to be heard.

This case and both the other cases remain for decision until next term; — and we hope that until such decision shall be pronounced, no proceedings will be adopted by any Dissenting Ministers, or real friends to Religious Liberty. We especially recommend such moderation, as we are informed that the Society before-mentioned, conjointly with the Methodists, have adopted such constitutional measures as will, it is hoped, effectually counteract the injurious operation of even the most hostile determination that can be produced. But if any important facts or cases should take place in the country in the mean time, and information respecting them is transmitted to Mr. Thomas Pellatt, or Mr. John Wilks, the Secretaries of that Society, they will receive suitable and prompt attention.

Jan. 25, the Chancellor of the Exchequer moved, in addition to the address to the Prince Regent of the last sessions, a farther address, praying that his Royal Highness may be pleased to direct that there be laid before the house a Return of the number of Places of Divine Worship, according to the rights and ceremonies of the Church of England, in England and Wales; also, a Return of the number of Places of Divine Worship not according to the Church of England, in all parishes where the number of parishioners exceed 1000. — Ordered.

Dr. Povah's Case decided.

The long-depending cause between the Bishop of London and Dr. Povah, respecting the refusal of the former to licence him to a Lectureship in the city, was decided in the Court of King's Bench, on Saturday, Feb. 8. Lord Ellenborough delivered the judgment of the Court, which was to this effect: —That the Bishop had a right to determine upon the fitness of the minister to occupy the station proposed; it was concluded that the Bishop *conscientiously* objected to Dr. Povah as unfit; and that the Court could not interfere with the Bishop's conscience. — The affidavits of two reverend gentlemen, who objected to Dr. P. contained in the Bishop's affidavit, were considered as far more *credible* and *respectable* than the evidence adduced by himself and his friends, in refutation of the objections made against him on account of his doctrines, &c. The Court decided, That they could not overturn the Bishop's refusal, and violate a Bishop's conscience. — The rule was therefore discharged.

By this decision, it appears that the refusal of a Bishop to licence a clergyman, is likely to be supported by the Courts of Law; and it may be feared that in many cases (not in all, we trust) the crime of being *evangelical* will be *conscientiously* deemed sufficient to exclude the most useful preacher from the pulpits of the Establishment.

We are happy to hear that the late Mr. Phillips, Classical Tutor in the Lancashire Independent Grammar School, is succeeded by Mr. Reynolds, son of the late Dr. Reynolds, Physician in Ordinary to his Majesty.

The Bethnal Green Auxiliary Society, in aid of the Missionary Society, London, held their Second Anniversary at Gibraltar Chapel, Bethnal Green Road, January 21. Mr. Rayson, of Wakefield, commenced the service with prayer; Dr. Collyer preached an animated discourse from Job. vi. 8; and Mr. Platt concluded. The collection amounted to £17. 6s.

The uncertainty of human life was greatly exemplified in the recent death of the Rev. Dr. *George Hall*, in Dublin, on the very day (Nov. 23) in which the London Gazette announced his elevation to the See of Dromore, as successor to the late venerable Bishop Percy.

DISTRIBUTION OF THE PROFITS OF THIS MAGAZINE.

At a Meeting of the Editors of the Evangelical Magazine, held Jan. 20, 1812, the following Cases were approved and relieved:

Cases.	Denomination.	Recommended by	£.
D. S.	Independ.	G. Burder	5
A. L.	ditto,	D. Bogue	5
J—n	ditto,	E. Parsons	5
J. R.	ditto,	G. Burder	5
B—y	ditto,	M. Wilks	5
D. V.	ditto,	C. Buck	5
D. B.	ditto,	R. Hill	5
A. L.	ditto,	Dr. Williams	4
E. P.	ditto,	W. Roby	5
R. G.	ditto,	G. Burder	5
A. M.	ditto,	A. Fuller	5
E. B.	ditto,	D. Simpson	5
[illegible]	ditto,	Dr. Smith	5
[illegible]	ditto,	D. Simpson	5
[illegible]	ditto,	J. Townsend	5
[illegible]	ditto,	S. W. Tracy	5
E. A.	ditto,	W. F. Platt	5
M. S.	ditto,	W. Roby	5
S. B.	Baptist,	J. Hinton	5
S. P.	ditto,	E. Parsons	5
M. A.	ditto,	ditto	5
D—n,	ditto,	J. Cockin	5
S. B.	ditto,	A. Fuller	5
R. C.	ditto,	ditto,	5
N—ll,	Baptist,	A. Fuller	5
L. B.	ditto,	W. Roby	5
E. J.	ditto,	C. Buck	5
H. P.	Methodist.	M. Wilks	5
M—ll,	ditto,	ditto	5
S. W.	ditto,	R. Hill	5
A. P.	ditto,	C. Buck	5
M. G.	ditto,	W. F. Platt	5
E. C.	Presbyt.	R. Hill	4
N—n	ditto,	Gr. Ewing	4
A. M.	ditto,	S. W. Tracy	4
J. M.	ditto,	A. Waugh	4
M. C.	ditto,	ditto	4
R. M.	ditto,	G. Burder	4
I. S.	ditto,	J. Smart	4
M. C.	ditto,	ditto	4
M. L.	ditto,	A. Duncanson	4
S. H.	ditto,	ditto	4
E. B.	ditto,	Dr. Smith	4

Several Applications came too late.

Omitted last time.

J. B.	Independ.	M. Wilks	5
B—h,	Baptist,	J. Fawcett	5
B—y,	ditto,	A. Fuller	5

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Legacy of Mrs. Sarah Roberts, late of Upper Eatington, Warwickshire, per Mr. Tomes and Mr. Bartlett, Executors	50	0	0
Collection at Plunket Str. Chapel, Dublin, Rev. W. Cooper	10	0	0
Rev. W. Smelle and Friends, Great Grimsby, Lincolnshire	6	0	0
Missionary Prayer Meeting at Rev. Mr. Burder's, Fetter Lane	6	16	6
Legacy by the late Mrs. Pratt, of Teignmouth	3	3	0
The Heathen's Friend Society, at Dover	15	0	0
A Friend, by the Rev. Mr. Hopkins, Linton	20	0	0
Four Young Men at a Biscuit Baker's, by Weekly Subscriptions	2	11	6
Auxiliary Society, Lady H.'s Chapel, Bristol, per Rev. Mr. Start	5	14	0
Addition to Collection at Halsted, per Mr. Sewell	1	2	6
Rev. Wm. Moseley and Congregation, Hanley, Staffordshire	25	0	0
Derish, 3*l.* — Hannah, 12*s.* — A Friend by Mr. Flint, 1*l.*	4	12	0
Dundee Missionary Society, per Rev. M. Colquhoun,	45	0	0
Friends of the Rev. Thomas Golding, Fulwood, near Taunton	14	0	0
Collection at the Monthly Missionary Prayer Meeting, at Miles's Lane,—Rev. A. Fletcher	10	16	4
A Village Hearer, by the Rev. Mr. Rawson	1	1	0
Paisley Missionary Society, per W. Carlile, Esq.	65	4	0
A Lady, per Mr. Hogg	1	1	0
A Society of Young Men belonging to the Countess of Huntingdon's Chapel, Worcester, per Rev. E. Lake	3	3	0

☞ *The Foreign Intelligence, and an Account of the new Construction of the Toleration Act, which are very important, have obliged us to defer a considerable number of articles of Provincial and Home Intelligence, and Poetry. — We can only insert the following Notices:*—The next Meeting of the East Kent Association will be held at Mr. Shepherd's, Canterbury, April 22, 1812; and the next Meeting of the West Kent Union, at Mr. Ralph's, Maidstone, April 21.



Rev.d Richard Pengilly.
Newcastle upon Tyne.

THE
EVANGELICAL MAGAZINE.

APRIL, 1812.

MEMOIR
OF
THE PRINCESS HENRIETTA CAROLINA LOUISA,
OF ANHALT-DESSAU.

[*Concluded from our last, page 87.*]

At Easter 1779, it happened, by a particular providence, though wholly against my will, that I spent that festival in the settlement of the Brethren at Kleinwelke. The sermons I heard pleased me much; but, as I then thought, left no further impression on me. The Holy Spirit had however then, no doubt, kindled a spark of life in my cold heart, which he afterwards blew up into a flame; for the year following I felt an inclination to repeat my visit; — which desire was readily moted by my friends.

During my abode there at that time, my most gracious Saviour was pleased to remove the veil from my hitherto blinded eyes. He revealed to me chiefly these truths: First, That only through and in the atoning sacrifice of Jesus Christ, grace and deliverance from the power of sin is to be obtained; and, Secondly, That all my store of virtue, morality, and good works, was but a miserable spider's web. Now all my prejudices were removed; and at my taking leave, I wished for the happy disposition of Mary, of whom it is recorded, 'Mary kept all these things, and pondered them in her heart.'

Towards the end of the same year I paid another visit to Kleinwelke, to spend Christmas there; and this happy period will not through eternity remain unforgotten by me. It was then that I enjoyed that ever-blessed moment, in which my heart was closely knit to the heart of my matchless Saviour; — that moment in which I obtained mercy for time and eternity! When, after a meeting of the congregation, which was uncommonly favoured by our Lord with grace and unction, and which had such an effect upon me as to shake my house to the very foundation, lying prostrate at the feet of my merciful Saviour, in my chamber; I had, on a sudden, a lively sensation of my being the very chief of sinners that ever approached him. There was no sin of which I did not find myself guilty, according to the spirit of the holy law of God;

and I was on the brink of the abyss of despair. But I was enabled, by free grace, to pray in broken accents to this effect: —'Lord Jesus! if thou dost not shew mercy unto me, I must eternally, eternally perish! Ah! how tremendous is the black list of my sins! Thou hast sought and invited me from my youth; but, alas! how unfaithful have I always proved! O Lord Jesus! I cannot, I will not attempt to help myself any longer. Thou wouldst indeed be just, if thou shouldst reject me from thy presence for ever. But, ah! deal not with me according to my deserts, but be *my* Saviour, that hath mercy on me! O wash and cleanse me in thy blood!'

And He, that most compassionate High Priest and Friend of Sinners, whose heart was broken on Golgotha also for my salvation, stood at that moment, as it were, before the eyes of my spirit, as *my Saviour* and the Prince of Peace, wounded for my transgressions, and gave me a most convincing proof of his desire for my salvation;—and I obtained then a satisfactory evidence, that by one great act of grace he had forgiven me all my sins, and sanctified me for ever by his blood. All the sufferings of my beloved Saviour appeared most meritorious, even for *me*. All servile fear and dread vanished at once; for I felt, that with all my poverty and unworthiness, I was however His, and that He was mine!

What I now enjoyed as soon as this thought took possession of my breast, 'Lord Jesus! is it possible, that thou canst thus love vile sinners?' and how intensely I now had the happiness to love him in return; this it is out of my power to express in words. It will suffice to declare its truth to those who have had the same blessed experience.

From that time also I was emancipated from the slavery of sin, which I was no longer *constrained* to serve, being now under grace; and the power of Christ proving stronger than my sinful depravity. Ever since that time I had but one object with my dear relations, to devote my life and all to Him who loved me, and gave himself for me. I proceeded for some time in faith and love, and truly fed on heavenly joys; insomuch that it seemed at times nearly impossible for me to support that weight of bliss, even in a foretaste here, in this body. I would much rather have immediately departed this life, and have been at home with the Lord. But he thought proper, in process of time, to shew me, by new discoveries of the sinfulness of my nature, the need of a daily renewed assurance of his pardoning love, and cleansing in his blood. And as our gracious Lord, from the beginning of my awakening, led me in a strict way, so that I judged myself with great severity, I might easily have fallen into a legal course, if he had not at the same time guided me in the way of true evangelical sanctification, keeping me dependent upon his aid

on every approach of sin, and shewing me, that the Fountain opened for sin and uncleanliness must be continually resorted to;' and that as we are at first saved by faith in his blood, so we are *kept* by the power of God through faith unto salvation. Thus, as I became more intimately acquainted with my depraved heart in all its secret recesses, true grace, through the blood of Jesus, shone more clearly into my soul with a cheering and heart-reviving lustre.

For some time past I had been afflicted with arthritic humours and pains; and was advised by my friends to use the baths at Radeberg, which I did in 1789, though without success. At first the school of affliction seemed to me rather hard, considering my youth, and I hoped yet to be relieved: but when I perceived, that I was to consider this illness as designed by my faithful Saviour to lead me in his hands of love, I made that same hour a covenant with him, that I would take it as sent by him, without repining at his dispensation: which covenant, I trusted, his grace would enable me to keep. From that time I was perfectly satisfied that I should never be fully restored from this afflictive disorder.

Willing as I had ever been to use the ordinary means, which, at least, might procure me some alleviation, I was, at the same time, averse to all extraordinary and far-fetched helps and medicines. I felt very sensibly, that my best and truest friend, with whom I was in a perfectly good understanding in this particular, would not take it amiss in me, altho' this might not be the case with a thousand other persons. That fine similitude, Malachi iii. 2, 'He is like a refiner's fire, and like fuller's soap,' was to me inexpressibly valuable. — Often did I sigh, 'O my Saviour! if the means, which it is needful for thee to use in my case, should require ever so much lixivium, I pray thee, employ it by all means, if I may but become clean. Not as though any other remedy but thy blood alone can be of use to me for my salvation: but, as out of gratitude to thee for all the labours I have cost thee, and that I may know more fully what is in my heart, I beseech thee, make this affliction a mean of applying the balm of thy precious blood unto me, that I may be wholly sanctified.'

In 1790 I accompanied my brother on his journey to the baths at Lauchstadt; which were, however, of but little perceptible benefit to him or me. We then continued together at Sassleben, in great weakness, yet happy and comfortable under the kind countenance of our unseen mighty Friend, till March, 1791; when He, to whom I had wholly devoted myself, once for all, and at all events, was pleased to touch me in my most vulnerable part, calling away from my side, to rest at home with him, my own invaluable brother,

friend, and father, after a sickness of but five days. Among all the heavy trials I had to experience during my life, this proved to me the most affecting: for now I was at once deprived of him who was my most faithful earthly prop, the most dear and tender friend of my heart;—but as our gracious Lord's manner of dealing with his dear children is always the most tender and soothing, he in this case also dealt with me; for he did not deprive me of such a precious treasure, without making ample amends, by gratifying one of the fondest wishes of my heart; for now he made my way clear, and opened a door for me to become an inhabitant of Kleinwelke, that favourite place of mine, on account of the grace of God there conferred on me, and exceedingly dear to me, through the union of heart which I felt with the people of God residing there. Having finished my last mournful business at Sassleben, I left that place after nine heavy weeks: and in August of this year, entered on the anticipation of my great Sabbath in this peaceful habitation, deeply bowed and thankful for the goodness of God.

'My most beloved Saviour! I am not able to return the just tribute of gratitude due to thee for thy goodness and mercies, which have followed me all the days of my life. Ah! perfect now what is to be accomplished in me, that I may be every moment ready and waiting for the Bridegroom's coming! Thou wilt maintain thy covenant with my soul, and enable me invariably to submit mine to thy holy will, that thou mayest do with me all thy pleasure. I know thy loving hand, which 'thou hast held over me' from my youth up, and declare, that thou hast ever dealt most bountifully with me. I confess it with deep shame on my own account, but to thy praise, that thy thoughts have ever been, and still are unalterably thoughts of peace towards me. This makes me firmly trust that thou wilt never leave nor forsake me, seeing that thou canst not forsake me for thine own sake; until, when completely saved and comforted in thy presence, with joy unspeakable and full of glory, I shall join, at thy holy feet, in the new song of the redeemed:—

'Thou hast purchas'd us with blood,
Thou hast brought us nigh to God!'

The above was written at Kleinwelke, in Upper Lusatia, and dated October 12, 1791.—An intimate friend of hers adds the following:—

Concerning the four last years of her abode with us in this place, she declared in her last illness, That it had been a season of self-annihilation, and a blessed school, in which the Spirit of God had been stripping her still more of every thing belonging to self; so that she had now nothing remaining but free grace and mercy, on which alone she could rest her

soul's salvation to all eternity; for which inestimable favour she felt the deepest gratitude towards her Almighty Redeemer. The sufferings of her body, already much enfeebled by so many afflictions, now encreased more and more; and sometimes her usual liveliness of spirit forsook her; but it was always improved by our dear Lord, to afford her some deeper views of the riches of his grace.

From the year 1793, her illness increased exceedingly; and she often suffered excruciating pains; — but our faithful Saviour granted her such a rich measure of patience, that we were often truly astonished at her child-like and cheerful deportment under such afflictions. We seldom heard her complain; but it was rather peculiar to her to take so tender a share in the sufferings of others as to forget her own. As in health her greatest delight had been to attend the meetings, or to go about visiting, counselling and assisting her neighbours, particularly the poor, among whom she seemed in her element when conversing with them on the things of God,—so she found it now very painful to be deprived of those privileges; and, as often as possible, she had herself carried to the chapel, or received the visits of her friends with expressions of the deepest gratitude for the favour conferred upon her.

On her birth-day she was remarkably cheerful and happy, and declared in a confident manner, that this year would be the last of her dying life; and her soul was filled with joy at the certain prospect of soon seeing her Redeemer as he is; and though in the most violent paroxysms of her complaint she would sometimes express her grief, that she could not converse with her unseen Friend as she wished; yet very frequently she enjoyed such bliss, as if she were already in heaven; concerning which she once declared, that she had been favoured with a glimpse of the future glory and happiness which awaited her above. Every new symptom of her disease, which she considered as a forerunner of her approaching dissolution, was noticed by her with inexpressible joy. — Her persevering patience, her engaging and edifying conversation, her deep and unaffected humility, her uncommonly loving demeanour, and the gratitude she shewed for the smallest service done to her, all which continued invariable to her last breath, rendered it a real privilege to all who had the favour to attend her.

On the 25th of July she partook of the holy communion for the last time, with rapturous joy and deep humbleness of heart; and was during a heart-melting sense of the presence of God our Saviour, solemnly delivered up in prayer to Him who had chosen her for himself. After this she said, among other sweet expressions, 'His time is very near at hand; I will wait in stillness till he appears.'—Her pains and anguish

of body now prevailed to such a degree, that we could not behold her without the most tender sympathy. Her dear Redeemer's sufferings, and especially his agony in the garden and on the cross, proved a great consolation to her in this fiery trial. 'But yet,' said she, 'my sufferings are not to be compared with those my Saviour endured. He, under his torments, was nailed fast to the cross; but I am tenderly turned about in my soft bed: to him they gave vinegar and gall to drink, in his thirst; but as for me, my mouth is refreshed with cooling water.' As she was no longer able to swallow any thing, there was nothing but this left, to afford her any refreshment amidst the burning thirst that tormented her; on which account she once exclaimed, in a heart-breaking manner,—

'Thy thirst and nauseous draught of gall,
Refresh my soul in every thrall.'

In her last night, when her anguish was excessive, she said, 'O what an exchange! how sweet will it be to rest from sin and pain in the arms of Jesus!' Painful and afflictive as this dear sufferer's whole sickness had been, so uncommonly easy and pleasant were her last moments.

On the 27th of July, it was evident that her release was very near. She gave a sign of it to those around her, and when they began to sing,

The Lord's at hand; thy race is past;
Thou hast in view the prize;
Thy Father's house thou gain'st at last;
And Jesus greets thine eyes!

she expressed her approbation by a most heavenly smile and bowing of her head; and, a few moments after, her happy soul took its everlasting flight into the arms of her faithful Saviour.

She fell asleep in Jesus, July 27, 1795, at Kleinwelke, in Upper Lusatia, in the forty-second year of her pilgrimage in this vale of tears.

'CONSIDER HIM.'—Heb. xii. 3.

Jesus Christ, the illustrious Friend of man, should be the one grand object of a believer's meditation. This merciful Redeemer should be considered by us in early youth, and in advancing years,—in the sinking hour of sickness, and in the rising hour of health,—in seasons of sorrow, and in tides of joy,—in a state of poverty, and when riches abound.

Consider the dignity of his Person. He is greater than Solomon in wisdom, majesty, and glory. He is greater than

Moses: Moses was the servant, Jesus the Master; yea, 'the Lord God of the holy prophets:' the Creator of the universe, and the 'Lord of all.'

Consider his incarnation: one of the most singular facts that ever astonished the mind of man! Jesus Christ became an infant of days. The Deity, as such, could *not* suffer, he therefore stooped to take on him a nature which *could.* Whenever we speak of our incarnate Saviour, we mean Christ in our nature; by a miraculous conception, born of a pure virgin. This wondrous fact was foretold by Isaiah 740 years before it took place. The God of nature can reverse its laws at his pleasure, and convince the world that 'his kingdom ruleth over all,' and that he will for ever rule.

Consider the mission on which he came. Jesus Christ came to do his Father's will; *i. e.* to fulfil all righteousness,—to magnify the law, and make it honourable,—to abolish the Jewish ritual, to remove the shadows and exhibit the substance,—to abolish death, and bring life and immortality to light by the gospel. He came to gather together the elect of God which were scattered abroad; and, by the attractions of his love, and the exertions of his power, to draw all men unto him.

Consider his singular miracles. These must, at the time, make a great impression. No doubt they were designed to confirm our faith in him, and to raise our admiration of him. The miracles which he wrought were all benevolent. He healed the sick,—he opened the eyes of the blind,—restored hearing to the deaf,—raised the dead to life,—and multiplied a few loaves and fishes so as to feed 5000 at a meal!

Consider his wise discourses. If the discourses of the *servants* are sometimes excellent, what must be those of the *master?* 'Never man spake like this man.' Let the Christian make them his study,—let the preacher regard them as his model. No Saurin, no Massillon, is equal to Jesus Christ.

Consider his prayers. His petitions were not frozen forms; he cried mightily to God at certain seasons. 'He continued all night in prayer to God.' His holy soul went forth with his words. What angel's calculation can say *how much* we are indebted to his prayers! The 17th of John must make an everlasting impression on a pious mind.

Consider the compassion of his heart. The love of Christ is an elevated and an encouraging theme. It forms the grand chorus among the redeemed in heaven. 'He loved the church, and (therefore he) gave himself for it*.' 'His delights were early with the children of men.' Let us often reflect on this love, to stimulate our admiration, gratitude, and circumspect obedience. The man who can forget *such* love, and neglect

* Rev. i. 5, 6.

such a Saviour, without doubt deserves to 'perish everlastingly.'

Consider his holy example. The model of perfection,—his amazing *sufferings*,—his meritorious *death*,—his *resurrection* and triumphant *ascension!* He was dead; but 'Behold he is alive for evermore!' 'To him be glory and dominion for ever and ever.'

MILES EMERITUS.

ORIGINAL LETTER
OF THE LATE REV. MR. BERRIDGE.

'Dear Brother, *Everton, Nov.* 26, 1771.

'MR. WINTER informs me of the death of your dear wife. You once knew that she was mortal; but she has now put off mortality, and is become immortal. Can this grieve you? O that I was where she now is!

Safe landed on that peaceful shore,
Where Pilgrims meet to part no more.

'She was once a mourning sinner in the wilderness; but is now a glorified saint in Sion. The Lord is her everlasting light, and the days of her mourning are ended. Doth this trouble you? She was once afflicted with bodily pain and weakness, accompanied with family cares, and harrassed with a crowd of anxious needless fears; but she is now arrived at her Father's house; and Jesus, dear Jesus, has wiped off all tears from her eyes, and freed her in a moment from all pain and care, and fear and want; and shall this afflict you?

She ranges now the heav'nly plains,
And sings with sweet, heart-melting strains;
And now her soul begins to prove
The heights and depths of Jesu's love:
He cheers her with his heav'nly smile,
She sings hosannahs all the while;
Or overwhelm'd with rapture sweet,
Sinks down adoring at his feet.

'You have lost your wife; she has only for a few moments left an earthly husband to visit an heavenly Father; and expects your arrival there soon to join her hallelujahs for redeeming love. Are you still weeping? Fye upon you, my brother, weeping because your wife can weep no more; weeping, because she is happy, eternally gloriously happy; weeping, because she is joined to the assembly where all are kings and priests; weeping, because she is daily feasted with heavenly manna, and drinking new wine in her Father's kingdom; weeping, because she is now where you would wish to be eternally; weeping, because she is singing, and singing sweet anthems to her God and your God! O shameful! weeping,

because Jesus has fetched his bride triumphantly home to his kingdom, to draw your soul more ardently thither. He has broken up a cistern, to bring you nearer, and keep you close to the fountain. He has caused a moment's separation to divorce your affections from the creature; has torn a wedding-string from your heart, to set it a bleeding more freely, and panting more ardently for Jesus. Hereafter you will see how gracious the Lord has been in calling your beloved wife home, in order to betroth the husband more effectually to himself. Remember that the house of mourning becomes and befriends a sinner; that sorrow is a safe companion for a pilgrim, who walks much astray until his heart is well broken up.

'May all your tears flow in a heavenly channel, and every sigh waft your heart to Jesus! May the God of all comfort, comfort you through life and in death, and afford us both a triumphant entrance into his kingdom! So prays your friend and brother in the gospel of Christ,

'J. BERRIDGE.'

THE CLAIMS OF THE HEATHEN WORLD.

Sir, *To the Editor.*

As the season is approaching in which the Annual Meeting of the Missionary Society is to be held in London, I am desirous of addressing to your readers a few thoughts on the subject of that Institution; in behalf of which I am free to own that I feel a degree of anxiety, not to say of jealousy. I am far from thinking that the great object of evangelizing the Heathen is abandoned by the religious public; but I can easily conceive that certain causes operate to render that object less prominent, less interesting, than it appeared a few years ago. One of these causes is the multiplicity of new institutions, which more or less have arisen out of the Missionary Society; or, in other words,—the spirit of benevolence excited in 1795, has given rise to a variety of plans for the religious benefit of mankind. Few of your readers will hesitate to believe that if the Missionary Society had not been instituted, we should never have heard of the Religious Tract Society, of the British and Foreign Bible Society, of the Society for Missions to Africa and the East, the Hibernian Society, the London Female Penitentiary, or the Society for the Conversion of the Jews. I rejoice with inexpressible delight, that so many great and important institutions have been produced; and most sincerely do I wish that every association for the good of our fellow-creatures, whether at home or abroad, may be crowned with all the success that the most ardent of their founders and supporters can desire. Indeed, I have not a doubt that the effect of their combined efforts will be great and glorious, and

will prove the morning-star of that illustrious day when 'the light of the sun shall be sevenfold, as the light of seven days*.'

It is more than possible, I conceive, that, amidst so many laudable designs, to which the attention of the public is invited, for the management of which so many heads and hands must be employed, and for the support of which so many thousands of pounds must annually be expended,—it is more than possible, I say, that the minds of benevolent persons may be in a manner distracted, and the comparative value of their several objects not duly appreciated. To prevent, or to remedy this evil, I beg to be allowed to state my views of the claims of the Missionary Society, compared with those of other laudable institutions. It is possible that, having been among the first who patronized the Society seventeen years ago, I may be too partial; but let it be admitted that some of my younger friends, who long since that period have first devoted a portion of their time and substance to acts of benevolence, may be equally partial to institutions of a more recent date. It is sufficient for my purpose candidly to offer my own views, and leave my readers the full liberty of directing their bounty into that channel which appears to have the best claim to it.

There are no associations which seem to me to act in so direct a compliance with the injunction of our ascending Lord to his disciples as Missionary Societies,—'Go ye into all the world, and preach the gospel to every creature.' Mr. Carey, in his first pamphlet on Missionary Subjects, clearly shewed the obligations of Christians in all ages to obey this command. Printing and dispersing the Scriptures in various languages is, no doubt, a compliance, in a *secondary* way, with the divine command; for if the light of truth be diffused, it is not of the first importance in what manner that effect is produced; but the commission was to *preach* the gospel: it was to qualify men for this work that the gifts of the Holy Spirit were bestowed; not only the gift of tongues, but the clear knowledge of divine truth, and an aptness to communicate it; and for the same purpose the latter are still given to the ministers of Christ. To the faithful discharge of this duty the promise is still annexed:—'Lo, I am with you all ways, &c. to the end of the world;' consequently to this day that blessing may be confidently expected by every true Missionary of Jesus Christ.

And here let me observe, that there are many millions of mankind who have no written language, or no ability to read a Bible, if one were presented to them. This is the case of the Hottentots and other nations of South Africa, who must live and die ignorant of the gospel, unless it be *preached* to

* Isaiah xxx. 26.

them. This is the condition also of myriads of Negroes who are in a state of slavery in the West Indies, many of whom are not allowed by their masters to learn to read, even where teachers may be had. These unhappy beings can never enjoy the hope and consolation of the gospel, unless living teachers orally declare to them the word of life. The same may be said of many other nations in different parts of the globe; — and, indeed, until the attention of men be called to the revelation of God in the gospel, it is not very probable that much inclination will be manifested to the reading of the Bible; and even, supposing such an inclination to exist, thousands would find themselves in the state of the Ethiopian Eunuch, who, when reading the prophet Isaiah, was asked by Philip, 'Understandest thou what thou readest?' honestly replied, "How can I, except some one guide me?" — I am far from wishing to lessen the value of the printed gospels, and think that their dispersion will happily concur with the labours of Missionaries, who will perhaps be the chief instruments of their diffusion; but I mean to say, that in some cases the Scriptures would be useless, because they cannot be read; and in others, they would be of little use without a living instructor.

When we compare the real state of the Heathen with that of many other objects of benevolent attention, I think we shall conclude that none can deserve our regard so much as they. I would not have the poor and the ignorant at home neglected; I would not wish one effort less to be used in their behalf: and certainly 'Charity begins at home;' but it must not *end* there. Charity has long been exercised at home, with great and good effects; and it is still extending more and more throughout the British empire; — but we are not to confine our regards to our own islands. Our country is full of churches, and chapels, and meeting-houses, in which, under a pleasing variety of forms, adapted to the various views and classes of mankind, religious instruction is daily communicated. Our land abounds with Bibles, and the poor are taught to read them. Compare the state of Heathen countries with that of ours. There, for hundreds and thousands of miles, is no Christian church, no Christian minister, no Christian school, no Christian parents to instruct the rising race; but all is gross darkness, abominable idolatry, horrid vices; there men live and die 'without God, without Christ, without hope.' And is it possible for us calmly to behold this horrid scene, and see men, age after age, passing into eternity, without wishing, praying, and endeavouring to evangelize them?

Are there any objects near us in circumstances equally helpless? It is true we are surrounded by numbers of the ignorant and the wicked; but these have the means of grace and salvation. If they will shut their eyes against the light, and their ears against the truth, who can help it? Be-

sides, they are always at hand, and there are numbers among us who may at any time endeavour to do them good;—but in Heathen lands they can have no such help unless we send it. 'How can they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?' and, we may add, How shall they be sent, until they are found out and qualified? and unless a great sum is annually raised to qualify them, to equip them, to convey them to distant lands, and to support them, at least for a time, till they can help themselves, or be supported by their converts?

It may be said, Is not all this done? In a degree, in a very small degree, it is done;—but it is not done as it ought to be. The condition of 500 millions of mankind calls for very different exertions from what we have yet seen. The harvest is great, the labourers are few. Where there is now *one* Missionary, there ought to be an *hundred*. India alone would require a *thousand* Missionaries;—but can any thing be attempted on a sufficient scale, until the religious world shall feel the subject far more deeply than they have yet done? Our efforts are cold and trifling, compared with what they ought to be, and with what they might be. The superior importance of the conversion of perishing millions who have no means of grace, compared with other objects which now gain far more general attention, has not been duly considered. Many a good man gives 50 guineas in the course of a year to a variety of charitable objects at home, and perhaps *one* solitary guinea towards the conversion of 500 millions of souls abroad. He gives 50 guineas towards *bettering* the condition of various objects at home, while he bestows *one* only on objects ten thousand times more numerous, and in a condition ten thousand times more deplorable!

I wish also to remind the Christian reader who entertains correct views of *evangelical truth*, and whose liberal soul disdains to be confined within the narrow limits of any religious *party*, that it is from persons like himself, and from such *only*, that the Missionary Society can expect support. Almost every other charity will obtain some assistance from men of the world. Humanity will induce them to support schools, hospitals, &c. and many nominal Christians will not refuse their aid when requested by their friends to subscribe towards institutions of a more religious kind, while some good men choose to confine their benefactions within the pale of their own church; but as the Missionary Society aims to diffuse the pure gospel of Christ, not by men of a particular party, or in any prescribed form of worship, it cannot be expected that the great mass of Christians will encourage them; they must look to evangelical and liberal Christians, as such; and I hope they will not look in vain.

If persons disposed to do good saw the matter as I do, they would be desirous of affording far more efficient aid. The Directors of the Missionary Society should themselves set the example, and enlarge their subscriptions. The greater part of the subscribers might with ease *at least double* their subscriptions, or give five guineas per year instead of one. Every subscriber, probably, could prevail on one or two of his friends to subscribe, who have not yet done it. Ministers of the gospel, in town and country, might in most cases make an annual collection, and thus procure 5000 a year. Auxiliary Societies might be formed in most congregations, where small sums, of a penny a week, would produce a great amount. The children and young people might be desired to contribute a portion of their pocket-money for the same purpose; and while these efforts would raise a vast sum, great good would be effected at home; for every shilling so bestowed would excite a sentiment of gratitude to God for the inestimable blessings of his gospel enjoyed by the donor.

I should be glad to see such a spirit of zeal manifested. I should think it a token for good, and hope that the blessed time was at hand when all shall know the Lord. If this zeal should not be discovered, I shall conclude that the honour we decline will be reserved for a happier generation yet to come; but I am very unwilling to relinquish this to our successors, very unwilling that they should reproach our memory, and say, — Our fathers began the good work, their eyes were opened to behold the object, and they had encouragement enough to proceed; but they attempted it in so cold a manner, and on so small a scale, that little was effected.' I cannot think with pleasure on such a sort of reflection; and yet it will be well deserved, unless we rouse ourselves from our apathy, and make exertions somewhat proportioned to the occasion. If we do our very utmost; if our efforts are tenfold what they have been, we shall leave much to be done when we die; but our example may stimulate our children and our grand-children; they may bless our memory, and resolve still to exceed us; and thus perhaps the grand scheme of Providence will be accomplished, the promises be fulfilled, the nations be saved, and the precious name which is above every name be *great* (as it ought to be) from 'the rising of the sun to the going down of the same.' CONSTANS.

AN ACCOUNT OF JOHN CALVIN,
BY A CATHOLIC.

Mr. Editor,

Whatever respects the great and good man, whose character VERITAS, in one of your former Numbers, endeavours to clear from the foul aspersions cast upon it, must be interesting to your numerous readers.

Under this persuasion, I offer the following plain unadorned translation from De Thou's *Eloges des Hommes Sçavans*, published at Utrecht, 1696, with Mons. Teisseir's Additions. It is very common with the enemies of the doctrines so humbling to human pride, the doctrines of free sovereign grace, which he so ably defended, to load the character of the pious Reformer Calvin with obloquy and invective. In a book I lately saw, it is said, 'he died in black despair, blaspheming God, and invoking devils!' This refutation of such vile fabrications will be the more convincing, as it is taken from De Thou, who was a Roman Catholic. What Teisseir was I cannot tell. Should this translation be deemed worthy a place in your valuable Magazine, you will please to select from it what appears the most interesting, if the whole be too long, and you will oblige your unworthy correspondent,

Liverpool. DIDYMUS.

'IN the year 1564, John Calvin, of Noyon, in Vermandois, a man of fine parts and great eloquence, a divine highly esteemed among the Protestants, died of a difficulty of breathing, at Geneva; where he had been a public teacher for twenty-three years, having nearly accomplished the fifty-sixth year of his age. Though afflicted for seven years with many disorders, yet he was no less assiduous in his charge; nor did this prevent his writing.'

The Addition of Antoine Teisseir.

'John Calvin was the son of Gerard Calvin and Jane le Franc, who were both descended of honourable families; and possessed a mediocrity in point of fortune. He began his studies at Paris under the famous Mathurin Cordier, tutor to the College of La Manche. Having from his childhood evidenced much piety, and great hatred of sin, reproving with severity the vices of his companions, Gerard Calvin thought he should follow his son's inclinations, in devoting him to theology, which was then taught in the schools: and accordingly he made application for a benefice in the cathedral church of Noyon, and the living of Pont l'Eveque;—but Calvin, having been instructed in the Protestant faith by one of his relations, Robt. Olivetan, and having carefully perused the sacred writings, began to dislike the doctrine of the church of Rome, and formed a design of withdrawing from her communion; so that he gave up the study of scholastic theology for that of the law, and went to Orleans, where he made such a rapid progress in this science, that he was looked upon rather as a master than a scholar. In fact, when the professors were absent, he frequently supplied their places, and acquired so much esteem in that university, that they wished to confer upon him a doctor's degree without any gratuity. He continued his law studies at Bourges, under Andre Alciat; and learnt there, at the same time, the Greek language with Melchior Volmar. After this he went to Paris, and gave himself up to the theology of the Protestants without reserve;

and became so learned in it that all who wished for instruction in that religion, applied to him for a perfect definition of it; and were admirers both of his zeal and his knowledge: but a furious persecution being raised in France against the Protestants, in which they were sacrificed to the fury of their adversaries without mercy, and many even burnt alive, Calvin was obliged to flee from Paris. Papirius Masson says, he let himself down from a window by means of a sheet, in order to secure himself from the pursuits of those who had orders to arrest him. However that may be, Calvin, seeing that in this kingdom he could not publicly profess the faith which he had embraced without exposing himself to the most imminent danger, retired to Basil, where he printed his 'Institutes of the Christian Religion.' From thence he proceeded to Italy, and returned to Noyon to set his affairs in order, resolving to take up his residence in Germany. The direct road being shut up, owing to the war, he was obliged to pass through Geneva. Calvin had not designed to stop here; but Farel and Viret, who had established the Protestant religion in that town, were so earnest in their intreaties for him to assist them in the great work in which they had embarked, that, unable to resist their pressing invitations, he accepted the offer made to him by the Lords of Geneva; was appointed their minister, and, in a little time after, divinity-professor.

Scarcely had he entered on his charge when there arose a sedition in this republic, which set the principal families at variance. Not being able to put a stop to these disorders and enmities, Calvin and his colleagues boldly declared, That they would not admit unreconciled persons to sit down at the Lord's table:—but, the leaders of the seditious party, offended at the noble fortitude of their ministers, assembled the people, and prevailing over the more prudent by numbers, made a law, by which they were commanded to leave the town in three days. This resolution being made known to Calvin: 'Truly,' said he, 'if I had served men, I should be very poorly recompensed; but I have served a Master, who, so far from not rewarding his servants, pays them what he does not owe them.' Calvin, thus driven from Geneva, retired to Strasbourg. During his stay there, the Lords of Geneva having purged their city from the wretches who excited these great commotions, began to regret Calvin; and repenting their vile treatment of him, sent deputies, requesting him to return, and fill the place he had so gloriously occupied.—Won over by their intreaties, Calvin returned to Geneva, where he was received with marks of inconceiveable joy, and evidences of the most remarkable affection; and where he passed the remainder of his days, discharging all the duties of his office with an indefatigable assiduity, and a zeal rarely

equalled: for, though he was of a delicate constitution, and subject to an infinitude of disorders, he gave lectures on divinity three times a week, and sermons to the congregation every Sabbath. One week out of two he preached every day; he assisted at all the vestry-meetings, visited the sick with great diligence and tenderness, answered an immense number of letters sent to him from all parts, refuted the enemies of his religion, and composed learned Commentaries on the Bible.—Calvin was about the middle size, had a dark complexion, rather unhealthy look, clear sparkling eyes, which indicated the penetration and vivacity of his mind. He was neat and modest in his dress, temperate in food, for he had as great an aversion to luxury as filthiness; for several years he only ate one meal a day, on account of the weakness of his stomach. He scarcely allowed himself any sleep. His memory was so retentive, that had he seen a person but once, he knew him again at any distance of time; nor did he ever forget the smallest things which belonged to his charge, though ordinarily overwhelmed with a vast variety of affairs and employments: even if he were interrupted while composing any of his works, so that he was obliged to attend to business of great importance for several hours together, he would resume his subject without revising what he had written before. So prudent and judicious was he, that he seemed to divine what would happen to those who consulted him; and it has been truly said, That no one ever repented of following his advice. He contemned eloquence, and was an enemy to long discourses; though he has wrote both with elegance and eloquence. The writings of no theologian are more pure, more solid, or judicious, though Calvin's works exceed in number those of any other author, ancient or modern: for the labours of his youth, and the brightness of his genius, which was much improved by study, and by the different works he composed, had given him this advantage, that all the extempore answers he made were just and pertinent, and that he conversed as well as he wrote. He constantly taught the same doctrines to the end of his days, without ever changing his sentiments:—a thing which happened to few of the divines of his time. Though naturally grave and serious, yet in conversation no person was more pleasant and affable. He bore with human frailties with wonderful prudence; for, on the one hand, he did not fill the minds of weak persons with terrors, nor throw them into confusion by too severe reproofs: and on the other, he did not encourage sinners in their vices by excusing or flattering them. He hated dissimulation and obstinacy, especially when it concerned religion, as much as he loved truth, sincerity, and candour. Being of a choleric constitution he was soon angry; and his studious laborious life increased his propensity to this passion: he had,

nevertheless, so far learnt to moderate it, that he never uttered a word unworthy of a pious man.

Calvin and Martyr were the most learned of all the Protestant divines, in the opinion of the illustrious Joseph Scaliger, who says, That Calvin had a divine genius, that he excelled in explaining the sacred writings, and that none of the ancients could be compared with him: he admires the prodigious number of his writings, and the profound erudition which shines through them all. Though all his works had gained the esteem of persons of sound judgment and good understanding, some think that he particularly succeeded in explaining the doctrine of Providence, and in his 'Theological Tracts.' According to Scaliger, the best of his Commentaries is that upon Daniel;—but all agree that the principal of all his works is the 'Institutes of the Christian Religion,' which was, at the same time, his first essay and masterpiece; for he composed it when very young, and published it before he was twenty-five. Papirius Martyn testifies that it was so well received by the public, as in a very little time to go through more than a *thousand* editions. Among the Protestants, it is customary to say, that no book written since the days of the apostles can be compared to it.—I will not take up time to shew the falsehood of the calumnies which have been published to hurt his reputation, for not only do reasonable persons regard them as the inventions of Francis Baudouin, Hierome Bobzee, and other enemies of this great man,—but they have also been refuted with much solidity and force of argument by C. Drelincourt, in his book *La Defence de Calvin.*

Then follow various testimonies to his learning, &c. by Barclay, Father Simon, Stapleton, the Jesuit Patin, and Monlue, Bishop of Valence, all Roman Catholics. One of these says, That Calvin, at the age of twenty-two, was the most learned man in Europe;—and Monlue says, That he was the greatest theologian in the world. It is said, that Cardinal Sadolet, passing through Geneva *incognito*, had a desire to see Calvin, who had written against him. He went himself to rap at the door, expecting to find him in a palace, or at least in some hotel magnificently furnished and full of servants: how great was his surprise at being directed to a small dwelling, at which having rapped, Calvin himself, plainly dressed, came to open the door. The Cardinal was astonished to learn that this was the renowned, the celebrated Calvin, whose writings he had so much admired, and could not but express his surprise;—but Calvin desired him to consider, that when he renounced the faith of the Church of Rome, to embrace that of the Reformed, he had not conferred with flesh and blood; and that his aim was, not to aggrandize himself, but to glorify God and defend the truth.

LIST OF THE MINISTERS

who have preached at the Annual Meetings of the Missionary Society;
WITH THEIR TEXTS.

Rev.		
	1795.	
Dr. Haweis,	Mark xvi. 15, 16.	Go ye into all the world, and preach, &c.
Mr. Burder,	Jonah iii. 2.	Arise, go to Nineveh, that great city, &c.
Mr. Greatheed,	Luke x. 29.	And who is my neighbour?
Mr. Hey,	Ephes. i. 10.	That in the dispensation of the fulness, &c.
Mr. Hill,	Matt. xxiv. 14.	And this gospel of the kingdom shall, &c.
Mr. Bogue,	Haggai i 2.	This people say, The time is not come, &c.
	1796.	
Mr. Lambert,	Is. xix. 23—25.	In that day there shall there be a highway, &c.
Mr. Pentycross,	Isa. xliii. 6.	I will say to the south, Keep not back, &c.
Mr. Jay,	Psalm lxxii. 19, 20.	And blessed be his glorious name, &c.
Mr. Jones,	Judges vii. 2.	And the Lord said unto Gideon, &c.
	1797.	
Mr. Moorhouse,	Mark xiv. 6.	And Jesus said, Let her alone, why, &c.
Mr. Waugh,	2 Phil. xiv. 15, 16,	Do all things without murmurings, &c.
Mr. Nicholson,	Rev. xiv. 6.	And I saw another angel fly in the midst, &c.
Mr. Horne,	Ephes. iii. 8.	Unto me who am less than the least of, &c.
	1798.	
Mr. Cockin,	Isa. ii. 2, 3.	The mountain of the Lord's house, &c.
Mr. Brewer,	Hab. ii. 3.	For the vision is yet for an appointed, &c.
Dr. Balfour,	Col. i. 19, 20.	For it pleased the Father, that in him, &c.
Mr. West,	Acts ix. 15, 16.	For he is a chosen vessel unto me, &c.
	1799.	
Mr. Findlay,	Isa. xi. 6, 9.	The wolf also shall dwell with the Lamb, &c.
Mr. Tozer,	Isa. lxiv. 1.	Oh! that thou wouldst rend the Heavens, &c.
Mr. Moody,	Zech. ix. 10.	He shall speak peace unto the Heathen.
Mr. Broadbelt,	Isa. lxii. 6, 7.	I have set watchmen upon thy walls, &c.
	1800.	
Mr. Brown,	2 Cor. v. 14.	For the love of Christ constraineth us, &c.
Mr. Ray,	Gen. xxii. 18.	And in thy seed shall all nations be, &c.
Mr. Grove,	Luke xxiv. 47.	And that repentance and remission of, &c.
Mr. Williams,	Psa. ii. 8.	Ask of me and I shall give thee, &c.
	1801.	
Mr. Mends,	Zech. xiv. 6, 7.	And it shall come to pass in that day, &c.
Mr. Roby,	2 Thess. iii. 1.	That the word of the Lord may have, &c.
Mr. Cook,	Matt. vi. 10.	Thy kingdom come.
Mr. Tyler,	Gal. i. 15, 16.	But when it pleased God who separated, &c.
	1802.	
Mr. Lowell,	Isa. xl. 4, 5.	Every valley shall be exalted, &c.
Mr. G. Townsend,	Isa. lxvi. 19.	And I will set a sign, &c.
Mr. Mason,	Heb. i. 8.	But unto the Son he saith, Thy throne, &c.
Dr. Hawker,	Rom. x. 14, 15.	How then shall they call upon him in, &c.
	1803.	
Mr. Bottomley,	Rom. ii. 7.	To them who, by patient continuance, &c.
Mr. Young,	Rom. xv. 20, 21.	So have I strived to preach the gospel, &c.
Mr. Ewing,	Acts xvii. 30, 31.	And the times of this ignorance God, &c.
Mr. Newell,	Acts xxii. 21.	And he said unto me, Depart; for I will, &c.
	1804.	
Mr. Thorp,	1 Kings xviii. 19, &c.	Now therefore send and gather to me all, &c.
Mr. Bennett,	Isa. lii. 13—15.	Behold, my servant shall deal prudently, &c.
Mr. Dickson,	Luke ii. 10, 11.	And the angel said unto them, Fear not: &c.
Mr. Scott,	Matt. ix. 37, 38.	Then saith he unto his disciples, The, &c.

REV.	1805.	
Dr. WILLIAMS, Rom. ix. 3.		For I could wish that myself were, &c.
Mr. NICOLL, Isa. lii. 11.		Depart ye, Depart ye, go ye out from, &c.
Mr. SLATTERIE, 1 Tim. i. 15.		This is a faithful saying, and worthy, &c.
Mr. THOMASON, 1 Chr. xxix. 5.		And who then is willing to consecrate, &c.
	1806.	
Mr. CHARLES, Isa. x. 27.		And the yoke shall be destroyed because, &c.
Mr. BRADLEY, Psa. lxxiv. 20.		Have respect unto the covenant for the, &c.
Mr. BOGUE, Rom. x. 1. (*Jews*)		Brethren, my heart's desire and prayer, &c.
Mr. WHITTINGHAM, Isa. xi. 10.		And in that day there shall be a root of, &c.
	1807.	
Mr. NEWTON, Psalm lxxii. 17.		All nations shall call him blessed.
Mr. JACK, Isa. xxvii. 6.		He shall cause them that come of Jacob, &c.
Mr. GRIFFIN, Psalm cii. 13.		Thou shalt arise, and have mercy on, &c.
Dr. DRAPER, Mat. xxvii. 18—20.		All power is given unto me in heaven, &c.
	1808.	
Dr. CAMPBELL, Rev. vii. 10.		And they cried with a loud voice, &c.
Mr. ALLEN, Isaiah xliii. 13.		I will work, and who shall let it?
Dr. WINTER, John xvii. 20, 21.		Neither pray I for these alone, but for, &c.
Mr. LONGMIRE, Dan. xii. 3.		And they that be wise shall shine as the, &c.
	1809.	
Mr. PEDDIE, Psalm xlv. 17.		I will make thy name to be remembered, &c.
Mr. J. CLAYTON, jun. Isa. xxix. 8.		It shall be even as when a hungry man, &c.
Mr. RICHARDS, Ezek. xvi. 60.		Nevertheless, I will remember my, &c.
Mr. MARTYN, Psa. xcvi. 10—13.		Say among the heathen that the Lord, &c.
	1810.	
Dr. COLLYER, Luke ii. 32.		A light to lighten the Gentiles.
Mr. KELLY, Gal. iv. 18.		It is good to be zealously affected, &c.
Mr. COLLISON, Ps. lxvii. 1, 3, 6, 7.		God be merciful unto us, and bless us, &c.
Mr. COCKER, Acts xvi. 9, 10.		Come over and help us, &c.
	1811.	
Mr. PARSONS, John iii. 30.		He must increase; but I must decrease.
Mr. JEFFERSON, Zech. xiv. 8.		Living waters shall go out from Jerusalem, &c.
Mr. STEVEN, John i. 9.		That was the true light, which lighteth, &c.
Mr. WILCOX, Mal. i. 11.		For from the rising of the sun, &c.

Evangelicana.

EPICTETUS tells us of a gentleman returning from banishment, who, in his journey towards home, called at his house, told a sad story of an imprudent life; the greatest part of which being now spent, he was resolved for the future to live philosophically, — engage in no business, — to be candidate for no employment, — not to go to court, nor to salute Cæsar with ambitious attendances; but to study and worship the gods, and die willingly when Nature or Necessity called him. Just, however, as he was entering his door, letters from Cæsar met him, and invited him to court; where, alas! he forgot all his promises, which were warm upon his lips; grew pompous, secular, and ambitious; and gave the gods thanks for his preferment. — Thus many form resolutions in their own strength; but in time of temptation fall away. Like 'Ephraim, who being armed, and carrying bows, yet turned back in the day of battle.'

C. B.

ANCIENT CUSTOM AT ST. PAUL'S CHURCH, LONDON.

ON the day of the conversion of St. Paul, the charities were prodigious. First to the souls, when an indulgence of 40 days pardon was given, *vere pœnitentibus, contritis, et confessis*; and by order of Henry III. *fifteen hundred tapers* were placed in the church, and *fifteen thousand poor people* fed in the church-yard.

Rev. Sir, *To the Editor.*

The following Anecdote of that great and good man Mr. Cecil, I conceive, may afford a useful Hint to some of your readers, as I trust it did to the writer: — I had been known to Mr. Cecil as an occasional hearer at St. John's, and by soliciting his advice at my commencing master of a family; but some years had passed since I had enjoyed the pleasure of speaking to him, when he called at my house, on horseback (being then unable to walk) and desired to speak with me. After the usual salutations, he addressed me thus: 'I understand that you are very dangerously situated.' He then paused. I replied, that I was not aware of it. He answered, 'I thought it was probable you were not; and, therefore, I called on you: I hear you are getting rich; — take care, for it is the road by which the Devil leads thousands to destruction!' This was spoken with such solemnity and earnestness, that the impression will ever remain on the memory of W. T.

JUVENILE DEPARTMENT.

AN ADDRESS TO YOUNG PEOPLE.

To the Lambs of the Redeemer's flock, the seed of the church, the sons and daughters of God's friends, the hopes of their pious parents and teachers; to all those young persons who are training up in serious schools, whether boarding, day, or Sabbath schools,

The humble Prayer of the poor perishing Heathen.

Highly favoured Youths,

Be it known to you, that more than six hundred millions of your fellow-creatures know nothing of the blessed God, who made you and them; and have never heard the delightful story of that dear Redeemer who came down to bleed and die for us, which has so often drawn tears from your eyes. Many of them, therefore are worshipping great blocks of wood or stone, cut into horrid devilish forms, with gaping bloody mouths. Others have nothing but the name of a God written in great letters, which they worship, by burning before it pieces of paper. — Millions are praying to a dead man; myriads to a living one. Some adore the stars, and others the beasts.

But as prayers to false Gods will never give peace to the conscience, they endeavour to get pardon for their sins by torturing their bodies. One makes a vow to keep his fist clenched till the nails grow through the back of his hand; another hangs himself by the middle of the body upon an iron hook. Many offer up their children to a river, which they worship as a god, by putting the poor little creatures into baskets, and throwing them into the water to be devoured by crocodiles. Not a few burn widows alive along with the corpses of their departed husbands. Some bring their poor aged sick parents to the banks of a river at low water, and leave them there, that when the tide rises it may wash them away; but others even eat them, and chuse that time of the year where limes and salt are cheap, because they use these to season the flesh of their parents and make it palateable. —O could you behold some of these horrid scenes, surely you would exclaim,

Lord, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a Heathen or a Jew;

for had I been born in the dark parts of the world, I might not have been alive now, but might have been given to the river Ganges, and my

flesh and bones might have found their tomb in the stomach of a crocodile; or my father might have died, and then my dear mother, instead of tenderly cherishing me as she now does, might have been burnt alive; and I never should have had her dying shrieks out of my ears, but should always have had her before my eyes, burning to a cinder. My grandfather or mother, who are now so fond of me, might have been left to perish in the water, or have been eaten up by the rest of the family. Instead of this, I am surrounded with friends, who are made kind to me by the influence of true religion. I am not hearing horrid tales of false gods, or shrieking at the sight of the monstrous ugly idols; but am told of a blessed and glorious God, who fills heaven and earth, and of a dear Redeemer who died to save me from the punishment which my sins have highly deserved. He took children into his holy arms and blessed them, and said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' I have the blessed Bible, which tells me all about Jesus, and explains the way to heaven. I have parents, teachers, and ministers, who love my soul, and long to see me holy and happy. I go to the place of worship where I sing,

'Lord, how delightful 'tis to see
A whole assembly worship thee;
I have been there, and still would go,
'Tis like a little heaven below.'

Then would you not say, O that the poor Heathen could be made as happy as I am! O that they could be made to know my Saviour! Dear children, they may, if Missionaries are sent to preach to them. The Missionary Society wishes to make your dear Saviour known to all the world; but they have not Missionaries enough, nor money enough:—for it costs vast sums to send to the other end of the world. Are you not now saying, I wish I could help them! But you can. Have you not pocket-money which you spend upon toys, fruit, gingerbread, or pastry, which you do not need, and which often hurts you. O could you not save some of this money every year, and, putting it together with what your school-fellows save, send a collection to the Missionary Society? If you were to save only a shilling or two a piece in every year, it would make a guinea or two from your school; and such a sum from every Christian school in the kingdom, would make some hundreds.—This would send a Missionary, who might be called The Good Children's Missionary, and might preach the gospel to thousands of Heathen. Thus you would honour the Lord with your substance, and the first fruits of your increase; which, as it is pleasing to him, so he has given to it a promise of blessings in Providence. Thus also you would express your gratitude to the dear Redeemer for giving you friends to lead you to him, instead of leaving you to be murdered in sacrifice to some filthy idol. Only such children as you, who have serious parents and teachers, can be expected to give their money to send the gospel to the heathen. Others will only contribute to heal the sick, and do good to the body; but it will be your peculiar privilege to do good to souls, and thus, in the end, to bodies too.

Surely, you are now saying, 'The thoughts of this is sweeter than any cakes. We will make a subscription immediately; and send it to the Missionary Society, before the Meeting in May, that it may encourage the good people and ministers, knowing that so much has been collected only from children. Thus their prayers, and the blessings of the heathen, who were ready to perish, may come upon you.'—May you, my dear young friends, be richly rewarded for your little acts of self-denial, with eternal blessings on your souls, and meet in heaven those redeemed heathen whom you were the means of bringing to the knowledge of Christ!

Obituary.

MR. GEORGE MULLINGER,

A Deacon of the Independent Church at Sheerness, was born Dec. 14, 1762, at Ipswich. His mother was a pious woman; and it was his privilege to be brought up under the gospel, and to be preserved from those vices which are so often the disgrace and ruin of our unhappy youth. His conversion to God was effected by the divine impression on his mind of that text, Gen. vi. 3, 'My Spirit shall not always strive with man;' which, to use his own expression, 'was thundered in his ears.' Here commenced that light which was never extinguished, those energies which never expired, and that life which was only removed from earth, that it might possess immortal vigour in heaven! Ye children of pious parents, whose souls are watched over with anxiety, prayer, and exhortation, value your privileges highly, and adopt the prayer of David, 'O turn unto me, and have mercy upon me! save the son of thy handmaid!'

About 1785 he removed to Chatham, to be near a pious uncle, Mr. J. Boydon, whose long relation to the church of Christ there, and whose devotedness to its temporal and spiritual welfare have deeply engraven his image on the minds of his pastor (Rev. Jos. Slatterie) and fellow-members. The affectionate intercourse which Mr. Mullinger had with his uncle proved a great blessing to him; and he joined the church at Chatham. He ever afterwards spoke with delight of this event, and of the communion with God which he then enjoyed. When he went to their prayer meetings, some of which were held as early as five o'clock in the morning,—such were his sacred pleasures, that he would say, 'he hardly felt the ground he trod upon.'—May our candidates for communion, and the young members of our churches, be animated with the zeal and piety of former days! and the communion of saints be esteemed by us all an exalted privilege, and not a mere matter of form!

In 1789 Mr. Mullinger removed to Sheerness; and soon after married Rebecca, the daughter of Mr. Henry Bishop, whose Obituary was given to the public by his pastor, the late Rev. W. Shrubsole, in the Evangelical Magazine, Vol. I. p. 123. —Mrs. Mullinger, after being married 13 years, and becoming the mother of 10 children, obtained a triumphant dismission 'from the burthens of the flesh' in 1803, and entered into glory eight years before her pious husband. Her Obituary was published in the Theological Magazine, Vol. III. p. 486.

Soon after Mr. Mullinger settled at Sheerness he joined the church there, and, tracing the footsteps of his wife's pious ancestors, accepted the appointment of Deacon in 1794. That he 'used the office of Deacon well,' his pastor testified in his funeral sermon: 'He was the faithful servant of the church; as a deacon he was grave and steady. I shall never forget, and many of you cannot, his strict fidelity, disinterested zeal, and unaffected faithfulness.—This church has lost a most sincere friend.'

The death of his beloved wife, when his children were very young, and the unavoidable cares which then devolved upon him, gave a severe shock to his bodily frame; and a rheumatic affection succeeded, which so enervated his limbs, that he was incapable of any great muscular exertion. This rendered him, until the time of his death, lame, both in his hands and feet; though in general he was preserved from much pain; and under all his infirmities exercised a holy acquiescence in the will of God.

In his family he continued to manifest the same devout spirit, pious conversation, peaceable disposition, and holy example. These excellencies were visibly blessed to those under his roof. A young man, whom he had brought up in

his house, and to his business, acknowledged, when he joined the church, 'that he had reason to bless God for coming to live with him. He had the felicity to see one of his children join the church before he left it, and to hope that some others of them would also' say, 'We are the Lord's!' and surname themselves by the name of Israel.' May the seven dear orphans, in every future period of their lives, when they read this memorial of their beloved parent, recollect his pious efforts for their spiritual good, be stimulated by his example, and seek their father's God! May every parent aim to be a blessing in his family while he lives, and leave a legacy of piety and prayers to his successors!

What he was in the world, the multitude that attended his funeral, from a distance of four miles, strongly attested. To which his pastor, the Rev. Mr. Prankard, in the funeral sermon, added this strong testimony. After expatiating on the public, social, and personal excellencies of a good man, he adds,—'I may now say, without the fear of contradiction from the most dubious heart, or calumniating tongue, — Such was George Mullinger!'

We record no perfect characters. Mr. Mullinger was a man of like passions with us; but, to the honour of divine grace be it recorded, that these fruits of the Spirit eminently abounded in him,—patience, spirituality, prayer, hospitality, love to ordinances, the love of peace; — and his end was blessed.

He was patient in tribulation!— In a letter written soon after the death of his wife, he says, 'The state of my mind you can better conceive than I can express; but I have the happiness to say, the Lord has been my soul's support amidst the trial; and I have not sorrowed without a blessed hope!' In a second letter he says, 'Our God does all things well. That great decisive day will make it manifest. O that all the many changes, trials, and crosses, may be means of fitting for the happy and peaceful regions of a blissful immortality!'

On his second son's recovery from a fever, he thus wrote: — 'I have, as a father, felt much; but have fresh cause to sing of mercy and judgment: unto thee, O Lord, will I sing.' — And again, when referring to his trials generally, he writes, 'You know that I am surrounded with cares, but hope to sing by and by, Out of all the Lord has delivered.' — During the illness of his third daughter, a few weeks before his own death, not only did he possess his own soul in patience, but from day to day endeavoured to promote the same temper in his children, and to raise their minds above the things of this life, its pleasures and its pains.

His conversation was spiritual.— In looking forwards to friendly intercourse, his language was, 'O that our little interviews may remind us of an eternal one!'—When leaving the House of God, 'O for the growth of grace, under the means of grace! may Jesus be more and more precious!' Not long before his own departure, he was called to attend a sick brother, thought to be near death, when he thus addressed his children: 'I am waiting, hoping to learn something of the importance of dying! O may you and I be found in Him, my children, whom to know is life eternal, whenever the summons shall come!'

He was earnest and impressive in prayer. — The church, which has now lost him, will not forget the many impressive petitions he offered to God for it, both in adversity and prosperity. May pastor and people experience, in a happy and perpetuated union, an answer to those prayers in which they once united. The fervour of his petitions, when taking leave of his connexions, will afford an example in all similar cases. 'Let friends and relatives part at the throne of grace, it will endear their mutual remembrance while absent; give a relish to their future interviews, if such should be reserved for them, or form a delightful preparative for re-union within the veil. But it was in his intercessions for his children that his whole soul seemed to be poured out. These intercessions will long vibrate upon his

children's ears; may they strike still more strongly on their hearts, not to make them weep, but to make them pray,—'Lord, may they live before thee! whatever thou deniest them, give them a knowledge of thyself.' Ye pious parents, deposit in the memory of your offspring ardent petitions, with which the Spirit of God may strike their consciences, to convince them of sin, and to strengthen their faith and hope in the belief of the truth.

He was given to hospitality. It was one of his dying declarations; and it was a true saying, 'I bless God that I have always had a house open for the servants of God!'—His pastor in his funeral sermon said, 'He was the generous supporter of the cause. I cannot say how much, under God, this church owes its present state to him. He lived to see the last Association here (July, 1811) and exerted himself in it to such a degree, that he seemed to forget his own,' while co-operating with others in welcoming and entertaining the servants of the Most High. The Rev. J. Slatterie, who also improved his death at Chatham, bore testimony, 'When a good man dieth, his memory is blessed; he has been willing to shew favour;' and this was the truth of him. He was ever willing to do good, especially to the household of faith. He did not confine his benevolence to his own church, but extended it to all who needed it. This feature in his character was not excelled in Kent.—Reader, do not only admire, but imitate!

He had a love for and was regular in attending upon divine ordinances. His place, which will now know him no more for ever, rarely missed him. At prayer-meetings, and at weekly lectures, as well as on Sabbath-days, he would find time to fill up his place: and great were his spiritual enjoyments in the means of grace. It is no wonder that those who will make no sacrifices for divine ordinances, but attend only as it suits their convenience, should complain of barren seasons. It is what may be expected. The royal charter runs thus:—'They that honour me, I will honour.' If we expect divine ordinances to be 'breasts of consolation,' we must discover that devoteduess to them, and that ardour for them, which the prophet expresses, Isaiah lxvi. 11, 'That ye may suck and be satisfied with the breasts of consolation; that ye may milk out, and be delighted with the abundance of her glory.'

His disposition and conduct were peaceable. 'He was the man of peace,' says his pastor; 'he prayed for it, and he sought it.'—His friend, Mr. Slatterie, said, 'The death of the deceased had some influence upon my choice of this text, "He shall enter into peace:" and this peace had our friend Mullinger. He manifested a disposition to forgiveness in the church. He had many trials; and had he not been a man of peace, he might have spread a spirit of contention far and wide; but he uniformly endeavoured to promote peace.' Ye officers of our churches, ye members of our communion, see how much good you may effect, and how much evil you may prevent by taking Christ's 'yoke upon you, and learning of him to be meek and lowly in heart.'

He was blessed in his death.—A slow nervous fever had been hanging upon him for some time; but from which his friends apprehended no danger; but renewing its attacks when he was suffering under a surgical operation, it terminated with his life those sorrows under which he was eminently supported, until the moment came that he could say 'I am entering glory!'

For the purpose above alluded to, he left his home on Sept. 25, 1811. On the 28th he arrived in London, under the hospitable roof of his friend, Mr. J. Croucher, jun. where he received all the kind attentions that friendship and affection could afford. He immediately wrote to his family (it was his last letter) 'I hope that kind hand which has seen fit to wound, will, in his good time, heal. It is only for you, my children, that I wish to live; but we are in the hands of

him who does all things well.'—Having written this, he submitted to the operation; and God supported him under his sufferings, with a fortitude and patience that surprized all who saw him. His sufferings were necessarily renewed the next day, and so were the divine supports. After the first operation a friend said, 'I am glad to see you brought thus far.' He replied, "I was enabled to give myself and my all into the hands of a covenant-God. I have lived under the fear of the dark valley; but that has been mercifully removed of late. I can give my children entirely to God: it will be all well."

On different days of his illness he had the following conversations with his eldest daughter, a pious friend, and the Rev. Mr. Buck:—

To his daughter, he spoke of dying, of his holy confidence, of the divine supports he had experienced, that he wished to be carried home when dead; and added, 'I do not know what the Lord is about to do with me. I should have liked to have seen my poor boys brought up; but you (to his daughter) must take care of them: the Lord has promised he will.' He read the 60th hymn of Dr. Doddridge, and said, 'Do you not think it suitable?' The first verse he much enjoyed:

Sov'reign of Life, I own thy hand
In ev'ry chast'ning stroke;
And, while I smart beneath thy rod,
Thy presence I invoke.

When his daughter thought him worse, and wept over him, he said, 'Ah! I shall have the best of it, while I leave you in the wilderness; but he who has been my God, and the God of my pious ancestors, will be the God of my seed. He will never leave nor forsake me.'—When he spoke with difficulty, his daughter said to him, 'When your heart and flesh fail, God will be the strength of your heart, and your portion for ever.' He replied, "He is, He is!"

A pious friend who came in, said, 'I am sorry to see you there!'—He answered, "I am just where the Lord would have me to be!' A covenant-God was all his theme; he often repeated the stanza,

Thy mercy, my God, is the theme of
my song, &c.

On being told by his friend that the glories of heaven will compensate for all these afflictions,—the sufferer answered, 'He does all things well.'

There on a green and flow'ry mount, &c.

His friend said, There are no consolations like those which the gospel gives.—He replied, 'None.'

The gospel bears my spirits up;
A faithful and unchanging God, &c.

and then added, with amazing emphasis, 'If this will not do, what will!' While he possessed this holy confidence, he acknowledged himself vile, and his performances worthless.

When the Rev. Mr. Buck called on him, he said, 'Blessed be God, he has not forsaken me!' Mr. Buck asked, "Do you feel resigned?"—He answered, 'No will of my own; no, none! I hope I feel no anxiety. It is a mercy my temporal concerns are settled.' Mr. B. said, 'It is a greater that your spiritual affairs are settled.' Then exerting himself to reply, he said, "They will not bear a comparison; that would be to compare temporal with eternal things; time with eternity!"—Looking at his daughter very significantly, he said, 'There is my poor girl; what a mercy she has got a God to go to!' Mr. B. asked him, if he should pray: he said 'Yes, tho' I cannot hear you; the prayers of a righteous man avail much.'—Soon after prayer, he, with difficulty, but with much extraordinary emphasis for one in his weak state, cried out, 'Hallelujah! the Lord God Omnipotent reigneth!'—and then, without a sigh or groan, in the 49th year of his age, dropped mortality on the 15th of Oct. 1811, and passed into 'that Presence where there is fulness of joy,' &c. His death was improved at Sheerness, Oct. 27, 1811, by the Rev. Mr. Prankard, from Rev. xiv. 13: and at Chatham, by the Rev. Mr. Slatterie, from Isa. lvii. 2.

Gloucester. W. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters to a Friend, *on the Evidences, Doctrines, and Duties of the Christian Religion.* By Olin. Gregory, L. L. D. *of the Royal Military Academy, Greenwich.* 2 *vols.* 8*vo*, 14*s*.

It has been affirmed, that mind lays hold of mind by sympathy rather than by scrutiny; and we must confess that we felt the force of this remark, in a great degree, when we had finished the perusal of these volumes. In almost every part of them we found such a coincidence with the sentiments to which we attach the most exalted value, that we participated in the pleasures of those who, being perfectly joined together in the same judgment, are 'of one heart and one soul.' — But, in offering our opinion of this work to the public, we must not be understood to assert, that the estimate formed of it has arisen from warm and impassioned feeling alone. On the whole, the more we have examined its contents, the stronger has been our approbation; and the more disposed we feel to pronounce on it a decided eulogium.

'The history of the work (says Dr. Gregory) may be given in very few words. It originated in a series of conversations which I had, about five years ago, with a friend much younger than myself, who had a considerable acquaintance with almost all, except religious, subjects. *He* expressed much surprize that a person of my habits and pursuits, in other respects, should adopt the religious notions I had long entertained, or indeed be solicitous about any religious opinions whatever: — and *I* endeavoured to assign the reasons which led me to embrace them, and to consider such topics as of the first importance. After a short time, we were so far separated as to have much fewer opportunities of personal intercourse; and I, in consequence, became induced to carry on the momentous enquiry we had previously commenced, by letter. Pursuant to this intention, all the letters in the first volume were actually written; they were read in manuscript by my friend; and, as I have reason to believe, were not unproductive of benefit. — Having proceeded thus far, a growing particularity of enquiry was produced on the one side, and a gradual extension of plan on the other; and thus, after many interruptions, and in the midst of numerous avocations of a very different kind, the work has become what it now is.'

It would afford us sincere gratification to give an ample and detailed account of this interesting correspondence; but we must content ourselves with presenting the titles of the epistles, and scattering on these pages a few observations, which may induce our readers to examine the production for themselves.

The first volume is entirely devoted to the Evidences of Christianity; and the arrangement of subjects is the following: — Letter I. On the Folly and Absurdity of Deism. II. On the Necessity of a Revelation of the Will of God. III. On the Opinions of the Heathens, their Poets, and Philosophers, relative to God, to Moral Duty, and a Future State. IV. On the Probability that there should be Mysteries in a revealed Religion. V. On the Genuineness and Authenticity of the Scriptures. VI. On the Evidence deducible from the Prophecies. VII. On the Evidence deducible from Miracles; and on the Credibility of Human Testimony. VIII. On the Resurrection of Jesus Christ. IX. Evidence drawn from the rapid diffusion of Christianity; its triumph over Persecution; also from the purity and excellency of the Scripture Morality and Theology. X. On the Inspiration of Scripture. XI. On some of the most plausible Objec-

tions urged against the Truth and Divine Authority of the Scriptures.

After the various elaborate works and lighter treatises which have been published on the Evidences of Christianity, we were prepared to look for nothing new on this theme from the pen of our author. Generally speaking, our expectations have been realized: yet we readily own, that his scientific knowledge has enabled him to adduce several illustrations, which we do not recollect to have met with anywhere else. The chapters on the Mysteries of Revealed Religion, and the Resurrection, furnish a substantial proof of the relative value of literary attainments, in defending a revelation from God, and promoting piety in man.

To embrace Christianity merely as a system distinct from that of Pagan superstition, is one thing; to 'obey from the heart' its peculiar doctrines, is another. The first is often cold and barren speculation; the last refreshes the understanding, and transfuses an influence through the heart and life. By how much we place a richer value on the latter mode of receiving the gospel to the former,—by so much we appreciate more highly the useful tendency of a book, which not only fortifies the outworks of religion, but points out its effects on experience and practice. For such a compendious exhibition we are indebted to Dr. Gregory in this work; and we earnestly hope that it may be a means of forming and improving those professors of religion, who, while they admit the essential verities of the gospel into their judgments, will adorn them by a consistent holy deportment.

To accomplish so important an end, Dr. G. has entered on a most appropriate discussion of the doctrines and duties of Christianity in the second volume. We subjoin a continuation of his list of subjects. Letter XII. General View of Christian Doctrines. XIII. On the Depravity of Human Nature. XIV. On the Atonement of Jesus Christ. — XV. On the Divinity of Jesus Christ. XVI. On Conversion. XVII. On the Influences of the Spirit. — XVIII. On Justification by Faith. XIX. On Providence. XX. On the Resurrection of the Body. XXI. On Eternal Existence after Death. — XXII. Summary of Christian Duties.

The last letter contains little more indeed than a collection of texts, in which are conveyed the precepts of moral and religious duty; and, at the first glance, it might be inferred that our author had paid a very disproportionate regard to this branch of his epistolary discussion. He has not failed, however, to shew, throughout the whole performance, the *practical tendency* of a cordial belief in the great facts and doctrines of the religion of Jesus; and has solemnly warned against that too prevalent perversion of the evangelical scheme, whose unhallowed abettors, with audacious presumption, exclaim, 'Let us sin, that grace may abound.'

Deeply obliged as we are to Dr. Gregory for these volumes, yet we cannot, as the manner of some, heap encomiums on him wholesale, and without mixture. We were not at all pleased, for various reasons, with the parenthesis in the preface concerning Dr. Paley's work. More particularly we cannot pass by, without censure, the unchristian phrase of persons 'being proud of their allegiance to the King of kings,' &c. (vol. ii. page 13); and we beg leave seriously, to submit a paragraph on this subject to the view of our readers. It is extracted from an author whom Dr. G. justly panegyrizes.

'Whoever has paid attention to the manners of the day, must have perceived a remarkable innovation in the use of moral terms, in which we have receded more and more from the spirit of Christianity. — Of this, the term employed to denote a lofty sentiment of personal superiority, supplies an obvious instance. In the current language of the times, *pride* is scarcely ever used but in a favourable sense. It will perhaps be thought, the mere change of a term is of little conse-

quence; but be it remembered, that any remarkable innovation in the use of moral terms, betrays a proportionable change in the ideas and feelings they are intended to denote. As pride has been transferred from the list of vices to that of virtues, so humility, as a natural consequence, has been excluded; and is rarely suffered to enter into the praise of a character we wish to commend, although it was the leading feature in that of the Saviour of the world, and is still the leading characteristic of his religion, while there is no vice, on the contrary, against which the denunciations are so frequent as pride. Our conduct in this instance, is certainly rather extraordinary, both in what we have embraced, and what we have rejected; and it will surely be confessed we are somewhat unfortunate in selecting that vice as the particular object of approbation, which God had already selected as the especial mark at which he aims the thunderbolts of his vengeance *.'

Perhaps we differ from Dr. G. in the opinion which seems thrown out relative to the salvation of the Heathen (vol. ii. page 252); but as he has not fully expressed himself on this point, candour compels us to presume, that we may not have clearly apprehended his meaning. With these and a few minor abatements, we cordially recommend this publication to all, but especially to youth. We hope the example of Dr. Gregory will be copied by other men who hold stations of eminence in society, and who are cultivators of the liberal sciences and arts. Nor can we close this imperfect notice of our author's work, without expressing a firm conviction, that, in his dying hour, he will not regret having penned these epistles, which are at once so creditable to his talents and piety, so calculated for usefulness, and conducive to the augmentation of that gratuitous recompence which the labours of the righteous shall receive at the last day.

Letters, *Elegant, Interesting, and Evangelical, &c. never before published.* By J. Hervey, A.M. *Author of Theron and Aspasio.* 8vo, 7s.

VENERATION for the character of the pious dead, together with the partiality of friendship, often present to the public eye literary relics of the departed, which might as well have slumbered with their ashes in their repose of the grave. It is always necessary, therefore, to encrease a particular discrimination in the selection of posthumous pieces, lest, by a kind of forced resuscitation, we surprise and alarm survivors by little more than a misshapen apparition of those with whom sweet counsel had been taken during their sojourning among the living. We do not think that the plea of mere problematic usefulness should cause the publication of those writings which we have every reason to suppose the author would not have exhibited in their raw and unfinished state. Solemn regard should be paid to his *will*, which is frequently known upon this as well as on other topics. If his mortal remains which rest in the tomb be respected, so should his well-earned reputation. 'The memory of the just is blessed;' and care should be taken, that nothing be done to injure that fame, which is a sacred depost, committed to the protection of the pious. Nor should it be forgotten, that if we weaken the estimate which many have formed of the matured labours of him who yet speaks by those productions, we may diminish the quantum of good which they are likely to accomplish.

Perhaps, familiar letters are more exempt from these remarks than any other kind of writing. All know that they were not intended for publicity; and they are considered as the recreation, rather than the severe effort of the mind. Still, however, we are of opinion, that a few, in the present collection, might as well have been omitted. Nevertheless, they all breathe that affectionate and devotional spirit for

* Hall's Fast Sermon, preached at Bristol.

which Mr. Hervey was so eminently distinguished, and a cordial attachment to those peculiar doctrines which, in their legitimate influence, are productive of love to God, and benevolence towards man.

We feel much indebted to Lieutenant Burgess for his praiseworthy attempt to rescue the majority of these Epistles from oblivion; and shall just offer the following specimen of one, addressed to Mrs. Orchard:—

'It makes me smile to read in your letter, that I was expected at Bideford. I fancy the good-natured people spoke as they would have it. I should have been as glad to pay as they could be to have received such a visit. But indeed, Madam, my next long journey must be to a place which no eye has seen, and of which I can give no account, unless you please to read a description of it in Hebrews xii. 22—24. My provisions for this journey are fetched from John vi. 54. My passport is derived from John iii. 15. My credentials to be shewn at the city are taken from Ephesians ii. 8, 9. In this place I shall hope, at some remote period, to see you, Madam; and let me assure you, it is a place of such consummate felicity, that even your presence cannot encrease the bliss.'

The Deity of the Saviour the Riches of Christianity. *A Sermon preached at the Rev. A. Douglas's Meeting, Reading. By* B. Davies, D. D. *Price* 1*s.* 6*d.*

If it be pleasant for the natural eye to behold the sun emerging from an opaque cloud, by which it has been long overshadowed, it is more highly gratifying to see a faithful servant of God, who has been 'consigned by divine Providence, for many years, to an obscure and silent retirement,' coming forth, with renovated light and energy, into the sphere of public usefulness. Such was the satisfaction we enjoyed, on reading this production of Dr. Davies. It is a piece of no ordinary merit; for, although it is not arrayed in a gorgeous dress, it possesses properties of excellence which will be highly appreciated by all who 'love the Lord Jesus in sincerity.' The design is to prove, by eight well-supported propositions, that a denial of the Deity of Christ robs Christianity of its chief value and glory.

We have occasionally perused discourses of eminent men, which have furnished the judgment with clear evidence of some peculiar tenet of the gospel, but have not adverted to any connexion of the doctrine with experience and practice. This deficiency, *particularly in a sermon*, gives it a bare and naked appearance, and, in a great measure, prevents those effects, by which the address of a preacher should be both accompanied and followed. But the venerable doctor, while he has put solidity into his discourse, by adducing substantial argument, has thrown around it those simple and ineffable charms, which must captivate the hearts of all who have 'tasted that the Lord is gracious.'

Our limits will only allow us to offer our readers one or two extracts. The first is from the close of that division, in which the author shews, that 'the deity of Christ justifies those high strains of admiration and praise, in which his love is celebrated in the New Testament; but the denial of it must render those strains unjustifiable, if not absurd and enthusiastic.'

'Entertaining these sentiments of the condescension and grace of Christ, we are ready to unite cheerfully in that celestial anthem,—'Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing,' &c. Can a Socinian bear a part in this sublime evangelical chorus? In his lips the subject is debased and impoverished. According to his creed, 'Jesus was a mere man: and he could perform or suffer no more than duty bound him to, when God required it of him:' nay, we may add, no more than many of his disciples have endured for him; patiently, cheerfully, triumphantly.—It is the doctrine of that school, 'that Christ died to confirm the

truths which he taught, to exhibit an eminent example of patience; and, by his resurrection from the dead, to furnish us with a demonstration and earnest of a general resurrection, and of a future state.' And is this the gospel in which we are taught to glory? Is this the height of that redeeming love, which is celebrated in such exalted strains? No. It is a cold blast that will freeze your very souls, and extinguish the fire of Christian love in every heart into which it enters.'

The same religion, one of whose fundamental doctrines is the Deity of Jesus Christ, and which is the parent of such feelings of animated devotion, rectifies the conduct, and prompts to the exertions of disinterested zeal.

'May we not appeal (adds Dr. D.) to many living witnesses to the holy tendency of the evangelical doctrines? Have they not, in numerous instances, been the means of reclaiming the most dissolute, licentious, and profane, and of training them to the practice of piety and virtue? Once they were abandoned to the vilest practices; but, after the example of the converted Corinthians, they are washed, they are justified, they are sanctified, in the name of the Lord Jesus, and by the Spirit of our God. Is Socinianism able to produce such evidence of its efficacy to reform a degenerate world? Has the zeal of its votaries led them, in defiance of abuse and persecution, to visit those places whose inhabitants are involved in the grossest ignorance and immorality? No. Such hazardous attempts they resign unenvied to a Whitefield, a Wesley, or a Hill, or to any other *enthusiast*, who thinks that 'he who winneth souls is wise.' Are not their societies an asylum to those who chuse not to entertain that strict and self-denying religion which is inculcated by those evangelical preachers, whom they are pleased to brand as Antinomians; but not being able to satisfy themselves without some kind of religion, they embrace Socinianism as a more liberal and indulgent system? They hail it as a benevolent and gentle casuist, which relieves them from many uneasy scruples, and from that needless precision, which the *gloomy tenets of Calvinism* impose.'

There is an Appendix at the close of the pamphlet, containing some sensible remarks on the Resurrection of Christ, the modern abuse of 'Biblical Criticism,' and the Mysteries of Religion. On behalf of the public, we can venture cordially to thank Dr. Davies for this sermon; which proves, that in spite of the pressure of infirmities and age, his intellectual and spiritual force is not at all abated.

The True Christian Exemplified: *a Funeral Sermon for P. Melville, Esq. Deputy Governor of Pendennis Castle, Cornwall. By the Rev.* J. Wilcox, *Minister of Ely Chapel, London, &c.*

The text, Acts x. 2, 'A devout man,' was well chosen on this occasion; for Mr. Melville appears to have spent the latter years of his life in an exemplary manner. He was bred to arms, and escaped most imminent danger in the East Indies. After his return home, it pleased God to call him by his grace; since which time he displayed the grace of the holy Spirit in a most eminent degree. Mr. W. has done well in exhibiting to public notice such a monument of mercy; and we hope the perusal of this discourse will be blessed to many souls, inducing them to imitate the bright example of the deceased.

A Brief Explication *of the Assembly's Shorter Catechism. By* John Brown, *late Minister of the Gospel at Haddington. A new edition, with Scripture Proofs. By* Ebenezer Brown, *Minister of the Gospel at Inverkeithing.*

The gospel church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. It seems to be, therefore, most desirable that in all manuals of Christian instruction, especially those which are catechetical, the pupil's mind should be directed to some suitable

portion of God's inspired word as the ground of his belief. The editor of this little work of his venerable father, by adding, in words at length, the Scriptures which support the various doctrines, has done an essential service to the rising generation. The word of Christ is likely to dwell in their young minds richly, in all wisdom, while in the use of this excellent catechism they mutually teach and admonish one another. They will feel themselves sitting at the feet, not of man, but of the Son of God; and doing homage, not to the fallible faculties of man, but to Him in whom are hid all the treasures of wisdom and knowledge.

The dying Believer's Confidence in his Redeemer. *A Sermon preached at Providence Chapel, Peppard, Oxon. on the Death of the Rev. Joseph Walker, aged* 36. *Published for the Benefit of his Widow and Four small Children. By the Rev.* J. Churchill, *Henley.* 1*s.* 6*d.*

From the text ('I know that my Redeemer liveth,' &c.) Mr. C. takes occasion, 1, To notice the points of doctrine of which Job professes his belief; and, 2, The Nature and Grounds of a Believer's Confidence as to Eternal Things. The power of faith is then illustrated in some interesting particulars respecting the deceased, who was wonderfully supported and comforted in his dying hours, and enabled calmly to resign to the care of his heavenly Father, his dear relatives, especially his wife and four small children. We shall be happy if the sale of this discourse should contribute towards their support.

A Discourse *delivered to the Rev. James Robertson, at his Ordination over the Independent Church at Stretton, Warwickshire. By* Robert Hall. 2*s.*

This admirable discourse was delivered also in London, at the Anniversary of the Academical Institution, recently established at Stepney, for educating Young Men for the Ministry in the Baptist Denomination. For both occasions it is highly appropriate; and to all ministers of the gospel it must be peculiarly interesting and edifying. The title which the excellent author has prefixed, conveys a just idea of the design, and points out the leading division of the discourse,—'On the Discouragements and Supports of the Christian Minister. The address is founded on 2 Cor. iv. 1, 'Therefore, seeing we have this ministry, as we have received mercy, we faint not.'—The preacher points out, in the first place, the sources of discouragement connected with the office of the Christian ministry, and which arise out of the nature of the work, abstractedly considered; and then describes those difficulties which result from the diversity of temper, character, and situation which prevails among the hearers of the gospel. In enforcing the necessity of modes of address adapted to the various characters of hearers, Mr. Hall thus expresses himself:—

'A loose and indiscriminate manner of applying the promises and threatenings of the gospel, is ill-judged and pernicious; it is not possible to conceive a more effectual method of depriving the sword of the Spirit of its edge, than adopting that lax generality of representation which leaves its hearer nothing to apply, presents no incentive to self-examination, and besides its utter inefficiency, disgusts by the ignorance of human nature, or the disregard to its best interests it infallibly betrays.—The preacher who aims at doing good will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd.'

In urging the importance of seriousness and affection, whatever may be the mode of address, but especially in denunciations of divine displeasure, Mr. Hall makes the following judicious and forcible remarks: 'A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to

rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import when they perceive that we ourselves are ready to sink under it.'

The supports of the Christian minister are represented by Mr. Hall as arising from the following considerations:—That the office of a minister is of divine institution; —that the requisite materials for the work are already furnished, and of a nature admirably adapted to the purpose; —that the Christian ministry is connected with the dispensation of the Spirit: —that it is distinguished by peculiar dignity and importance; —and, that the faithful discharge of the duties of the ministry is connected with an ample reward. All these considerations are exhibited in a manner exceedingly able, scriptural, and impressive. In the conclusion of the discourse, Mr. Hall, in pointing out some advantages which are possessed by the Christian minister, has the following striking passage.

'In our profession, the full force and vigour of the mind may be exerted on that which will employ it for ever; on *religion*, the final centre of repose; the goal to which all things tend, which gives to Time all its importance, to Eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround us are as incoherent and unmeaning as the leaves which the Sybil scattered in the wind.'

A brief analysis and a few extracts are by no means adequate to convey a just idea of this inimitable discourse; we hope, however, they will be more than sufficient to induce our readers to put themselves in possession of the treasures it contains. For compass of thought, seriousness of manner, energy, fervour and elegance of expression, this discourse is worthy of its author; and it may even be affirmed that its eloquence is its smallest praise.

LITERARY NOTICES.

A Memoir of the late Rev. Dr. Vanderkemp, by order of the Missionary Society, may be expected very shortly.

A new Octavo Edition of the Complete Works of Dr. *Is. Watts*, as published by his Executors, is announced for publication, by Subscription: the First Volume to appear in July next; and the subsequent volumes at an interval of three months between each. —— Also in the press, Essays on the Prophecies, by the Rev. T. Robinson, of Leicester.

An Eighth Volume of Sermons is in the press, translated by Mr. Sutcliffe, with a complete Index.

Mr. Bowyer is about to publish Twenty-four Views in 4to, illustrative of the Scriptures, from Drawings by Luigi Mayer, made for Sir R. Ainslie. Price 3l. 13s. 6d. Also, 'Fair Religion and her lovely Train,' an Engraving in the line manner, from a Painting by Aug. Kauffman, R. A. the subject from Bishop Horne. The price 2l. 2s.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Vol. IV. being the last, of Bogue and Bennet's History of Dissenters. 10s. 6d.

Neale's History of the Puritans, abridged by Mr Parsons. Vol. II. 10s. 6d. — royal 8vo, 18s.

The Scripture Atlas, 2l. 2s.; coloured and bound, 2l. 12s. 6d.

The Christian's Life and Death, a Funeral Sermon for Mrs. Noel. By T. Golding. 1s. 6d.

Considerations on Prostitution. By W. Hale, 2s.

Oration at the interment of the Rev. S. Forster, by the Rev. S. Douglas; with his Funeral Sermon, by the Rev. J. Jennings. 1s.

Practical Discourses on the Christian Temper. By J. Jennings, D.D. New edit. two vols. 12mo, 8s.

James White: a Warning to Youth against bad Women. 3d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Annual Meeting of the Society is intended to be held in London on the 13th, 14th, and 15th days of May next. The Ministers engaged to preach on that occasion are, the Rev. Matthew Wilks, of London; the Rev. John Love, of Glasgow; the Rev. Alexander Steill, of Wigan; and the Rev. Dr. Gilbee, Rector of Barby, near Dunchurch, in Warwickshire. — Further particulars may be expected in our next.

Death of Dr. Vanderkemp.

It has never been our lot to record, in this work, a bereaving Providence of a more afflictive nature than the removal from this world of the late pious, venerable, and useful Missionary, Dr. John Theodorus Vanderkemp.

He had been for some months at the Cape, engaged in affairs of a very important nature; and had in serious contemplation the commencement of a mission in the island of Madagascar; but the great Head of the Church was pleased to accept the will for the deed, and to release his worn-out servant from further and more laborious enterprises, by calling him up to his rest and reward on Lord's Day, Dec. the 15th, between eleven and twelve o'clock in the morning.

He had very lately dispatched for their stations in the interior, four of the Missionary brethren, and was engaged in settling other affairs of no small moment, for the future regulation of all the African Missions, when, on Saturday morning, Dec. 7, he was taken ill. He had expounded with much liberty of mind, the first chapter of the first book of Kings; after which he said to that venerable mother in Israel, Mrs. Smith, 'My dear mother Smith, I am very weak, and wish for an opportunity to settle my own affairs;' but, alas! this opportunity was not afforded, for he was seized with a shivering, succeeded by a fever, which obliged him to take to his bed,—from which he never rose. He took some proper medicines; but they failed of procuring relief. He became worse and worse; so that his afflicted friends could not but forebode the painful result. This was rendered more distressing on account of the violence of his disorder, by which his powers were so oppressed, that he was scarcely able to answer a question.——About two days before his death, Mrs. Smith said to him, 'My dear friend, what is the state of your mind?' to which, with a sweet smile on his countenance, he replied, "All is well." She again said, 'Is it light or dark with you?' He answered, Light. Two pious soldiers also called upon him on

the 14th, one of whom prayed with him; after which he spoke a few words to them. He continued sensible to the last, but was unable to speak more. At length, on the eighth day of his sickness, he calmly expired; and, no doubt, his separated spirit received the welcome and the plaudits of that glorious Redeemer, to whose cause he had faithfully devoted, with uncommon assiduity, the last thirteen years of his life. His age was about 64.

A Memoir of his Life, compiled by direction of the Missionary Society (with his Portrait) is just published.

An Auxiliary Missionary Society, of a very promising description, has lately been established at the Cape. It was occasioned by a printed address of the Society published last year in London; Mr. Thompson, a Missionary lately gone to the East, took it to Cape Town; Dr. Vanderkemp read it to some religious friends, and at their next Missionary Prayer Meeting, a number of persons commenced an Assistant Society, among whom are several British soldiers, to some of whom Mr. Read's ministry while there was very useful. To their power, yea, beyond their power, they have contributed to the Missionary fund. The amount, when the letter informing the Directors of this was written, Nov. 16, 1811, was about £150.

An unfinished Letter from Dr. Vanderkemp to the Directors has been sent over, dated Dec. ——, 1811, without the insertion of the *day* of the month. It must have been written just before the commencement of his illness.

UPPER CANADA.

An unknown friend in Wales has lately sent £10 to the Society for the Support of Circulating Schools in the Highlands and Islands of Scotland. The following extract from his letter shews how much the preaching of the gospel is desired by some persons in Upper Canada; for whose assistance we hope some measures will be adopted:—

'I should feel very great pleasure could I hear of a minister, who can preach in the Gaelic tongue, being sent to Upper Canada. In that province, large numbers of Highlanders are settled so completely by themselves, as to preserve their language and national customs. These poor people have no pastor; yet, so desirous are they of the word of life, that when a minister was at Quebec, some little time since, who could preach in Gaelic, many came upwards of *five hundred miles* to hear a sermon and receive the sacrament. If this were known to the brethren in London, surely those to whom God has given store of this world's goods, would soon furnish the means of providing a shepherd for those sheep who are literally in the wilderness. I am only in very moderate circumstances, and have to support a family (not a small one) by my labour; but could I hear that such an appointment was likely to be made, I would contribute *ten pounds* at Christmas next towards the undertaking; and (God willing) a like sum the Christmas following.—May the Great Shepherd consider these of his scattered flock!'

Extract of a Letter from a Gentleman at Petersburgh to his Friend in London, dated Jan. 17, 1812.

'Two of my friends who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scots Missionaries in that neighbourhood. The principals are the Rev. Mr. Brunton and Mr. Paterson. During the seven years they have been there, they have suffered much from the Tchircassians, who have often robbed them of their cattle, &c.; yet, all things considered, they have succeeded much better than might have been

expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church; a printing-house, with (Arabic types cut in England) for printing and dispersing religious tracts in that language among their neighbours. Mr. Brunton has nearly completed the New Testament; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by (the Russian) government as they choose to cultivate; from which they furnish the surrounding country with potatoes, tobacco, &c. In their school they have nearly 40 children, who are all instructed in the Christian religion: several of them have been sent from Tchircassia, the rest are Tartars. This has gained them the good-will of their neighbours. They are often applied to as arbitrators,' &c.

IRELAND.

Catholic Edition of the Bible in Ireland. — An Advertisement has lately been circulated in Ireland, of 'A new and *cheap* edition of the Holy Bible, in five volumes duodecimo, price to Subscribers, in bds. 1*l*.12*s*. 6*d*.; in plain calf 1*l*. 17*s*. 6*d*.

This Bible may be had in weekly numbers, of *eighteen pence each*, 'in order to give *the working people* and well disposed, an opportunity of purchasing the Bible *at an easy rate*.'

This publication is intended, it seems, 'substantially to refute the calumny industriously circulated' (by the Protestants, no doubt)' that the Catholic Clergy prohibit the faithful from reading the word of God, or having it in their possession.'

But this same advertisement is most of all remarkable for the abuse it contains of our venerable reformers, and the faithful learned translators of the Bible. We transcribe the following shameful passage:—

'It was the boast of the first *pretended reformers*, and continues to be the boast of their disciples in the present day, that they had emancipated their followers from the shackles of Catholic despotism, and had restored to them the freedom of the children of God. This freedom, it appears, consisted in reading an *erroneous version* of the inspired writings, and in venerating as the dictates of eternal wisdom, *the blunders of ignorant and interested translators*. What crime more foul in its nature, more prejudicial in its consequences, more allied to diabolical malignity, than that of *designedly corrupting the sacred Scriptures?* and, by such corruption, leading the sincere inquirer into error, and converting the food of life into the *poison of death?* And do we not every day hear those deformers of the Holy Writ calling on Catholics to read their spurious and corrupted translations?' — but Catholics answer, We will not read your Protestant Bible, — we will not drink at the muddy part of the stream, while we can drink with equal ease at the fountain head.'

This is indeed a serious charge! Protestant Princes, Parliaments, Bishops, and Churches, are involved in the guilt of authorising, circulating, and recommending to millions of British subjects an *erroneous* translation of the Bible, made by *ignorant* and *blundering* men, who *designedly poisoned* the sacred stream of Divine revelation!—Whatever we may think of the *zeal* of the advertisers of the Catholic Bible, we cannot commend their candour or their prudence. Such an intolerant attack upon the Protestant Church, at the moment they are seeking an enlargement of their Catholic liberties, does not seem to be consonant with a peaceable disposition or good policy.

Provincial Intelligence.

On Sept. 17, 1811, the New Meeting was opened at Saffron Walden, in Essex. Mr. Clayton preached in the morning, from Ps. cxviii. 25; his eldest son in the afternoon, from Exod. xii. 26; and Mr. G. Clayton in the evening, from

Ps. cxxxii. 14. The devotional parts of the services were conducted by Mess. Carver, Bowers, Jennings, Dobson, Harris, Wilkinson, and W. Clayton.—At the doors was collected the sum of 28*l.* 11*s.*

Sept. 30, 1811, The Cambridgeshire Association for promoting Christianity among the Peasants, held their Half-yearly Meeting at Mr. Pine's, Duxford. The Rev. Mr. Town, of Royston, commenced the service of the day by prayer; Mr. Clayton, of Walden, preached; and Mr. Harris, of Cambridge, concluded with an address and prayer. The Rev. Mr. Dobson, of Chishill, preached in the evening.

Oct. 30. The East Kent Association held their Half-yearly Meeting at Sion Chapel, Margate; when Mr. Atwood preached in the morning, from Mal. iii. 16; and Mr. Shepherd in the evening, from Ps. ii. 18. Preceding evening Mr. Gurteen, from Isa. xii. 4.

A discussion lately took place at Lincoln, at a Meeting for the adoption of the system of National Education, on an amendment moved by Sir R. Heron, 'That the plan of education adopted by the Meeting, should be such as not to exclude the children of Dissenters from the advantage of the education proposed; and that those children should be permitted to attend divine service at the respective places of their religious worship.'

A debate arose, on the principle, that *it militated against the fundamental object* of the society. The Dean of Lincoln, with several clergymen and gentlemen, opposed the amendment, which was negatived; and the original resolutions carried.

This decision clearly shews the principles on which the new system is founded. The children of Dissenters must be excluded from its privileges; or, if admitted, they must immediately conform to the establishment. We are sorry to observe any thing which tends so obviously to separate Christians and Protestants from each other.

Dec. 26. A small Independent place of worship was opened at Stritton Parva, a village about six miles from Leicester. The place will hold about 150 people, and has been erected by a Mr. Hudson and Mr. Stevens, from a desire of extending the kingdom of Immanuel — In the morning the Rev. E. Chater, of Kibworth, preached from Acts xxvi. 16; Mr. Harrison, a student at Rotherham, also preached from Isaiah xxviii. 16: Mr. Chater preached again in the evening, from Ps. cxviii. 25. latter clause. — Nearly 200 people attended on the occasion from the adjacent villages; and the congregation was remarkably serious and attentive.

On the same day the Independent chapel in Southmolton, Devon, was re-opened for divine worship, after having received a general repair, when three sermons were preached; — by the Rev. S. Rooker, of Bideford, from Luke iii. 16; Rev. W. H. Gardiner, of Barnstaple, from Rev. iii. 12; and by the Rev. J. Gunn, of Ilfracomb, from Phil. iii. 8. Mess. Thorne and Cope, the stated ministers, engaged in the devotional exercises. The chapel was respectably attended.—Although œconomy has been rigidly observed, nearly 45*l.* have been expended on this occasion; part of which has been raised by the congregation and by a public subscription in the towns to which the clergyman and several gentlemen of the corporation of the place contributed; and for the rest, the generosity of the public will be appealed to.

Feb. 18, the New Baptist Chapel, Romsey, Hants, was opened for public worship. Mr. Shoveller, of Newport, introduced the service with reading and prayers; Mr. Mial, of Portsea, preached from Isaiah lx. 13; and Mr. Giles, of Lymington, concluded. The next morning early a Meeting was held for prayer; and at half past ten a numerous congregation met to witness the ordination of Mr. W. Yarnold, late of Bristol Academy, to the Pastoral office there. The service commenced with reading and prayer by Mr. Owens, of Southampton; Mr. Giles described the nature of a gospel church; Mr. Clare, of Dawnton, offered up the ordination prayer; Dr. Ryland, of Bristol, gave the charge, from 2 Chron xxix. 11; Mr. Saffery, of Salisbury, addressed the church from Neh. ii. 17—20; and Mr. J. Bennett, of Romsey, closed the service with prayer.

Rev. S. Raban, late of Hackney Academy, was ordained Pastor of the congregation at Hope Chapel, Clifton Hot Wells. The solemn service was performed at Silver Street Chapel, London; Mr. Platt commenced by reading the scriptures, and prayer; Mr. Jones gave the introductory discourse, asked the questions, and received Mr. Raban's confession of faith; Mr. Collison, Mr. Raban's tutor, offered the ordination prayer; Mr. Jackson delivered a solemn and impressive charge; and Mr. Raban, of Wallingford, concluded,

The next Meeting of the Wilts Association is to be held at Devizes, on the Wednesday in Easter Week; when the Rev. Mr. John Sibree is expected to preach, in the morning, 'On Salvation by Grace;' and Mr. Tozer in the afternoon.

The Second Anniversary of the Hertfordshire Union for the diffusion of religious knowledge through the towns and villages of the county, will be held at Hertford, April 22; when two sermons will be preached by Mr Newman, of Stepney, and by Dr. Winter, of London.

The Hampshire Association will hold their Half-yearly Meeting at Ringwood, on April 23. — Mr. Griffin to preach on the true causes of decay in religion, and the best means to promote revival.

Naval and Military Bible Society.

Sir, *To the Editor.*

'I HOPE the attention of many among the multitude of your readers will prove to have been excited by the extracts, in your January Magazine, from the Report of the Naval and Military Bible Society, and from the letter of Capt. Close, the pious and zealous Secretary of that very important Institution. — The extreme deficiency of its support, compared with the extensive and urgent demands for assistance from it, must have produced astonishment and deep regret in every considerate mind. Such neglect of the spiritual necessities of hundreds of thousands of our fellow-subjects, who have gone forth 'with their lives in their hands,' for our protection in the enjoyment of all that is dear to us, is difficult to be accounted for. On the good conduct and ultimate success of our soldiers and sailors, in defence of our property, our liberties, and our lives, under the favour of God, every thing, at this affecting crisis, depends. Yet they are not only enduring, for this purpose, dangers innumerable, and hardships inexpressible; they are unavoidably deprived, for *our* sakes, of every *religious* advantage, but that of reading the BIBLE; and with *this*, WE have taken no care to furnish them! They are, at the same time, exposed to temptations, more fatal than fire, sword, or tempest; and *we* have failed to supply them with the only arms which they could wield in defence of their souls! A vast majority of them is (as might naturally be expected) sunk in the most awful depths of profligacy; and though exposed every instant, more than others, to be plunged from thence into the abyss of everlasting misery,—*we* have lent no friendly hand for their recovery! O, if your readers heard the blasphemy and obscenity,—if they saw the drunkenness, and worse than brutal sensuality, that prevails (especially) among our navy, how would they shudder with horror!— how would they tremble to reflect on their *own* listlessness to the only means of stemming the torrent of destruction!

'Let us *repent* of our past negligence, and bring forth fruits worthy of repentance.—By way of incitement, let me add, that the applications which have been received by the Naval and Military Bible Society from 21,420 sailors and soldiers, form but a small proportion of those which may be expected from the whole of our Navy and Army, when opportunities occur for transmitting their requests. — Only a third part of the inquiries which the Society had laudably made on the subject, have yet been answered. On the zeal, activity, and fidelity of the Society's agents, the fullest reliance may be placed; and their patronage, happily, is such as will ensure access to our ships of war, military depots, and garrisons;—but the sanction of the Most High has reproved the backwardness, as well as ensured the success of our efforts, by bringing some hundreds of our brave sailors already, and almost miraculously, to genuine and fervent piety. — While we have been straining every nerve to raise up Missionaries, and to gain access for them to every quarter of the globe, God has raised up an host of Missionaries in our various ships of war; to whom we have only to send the Scrip-

tures, that they may read and enforce them amidst crowds of Britons more depraved than Heathens themselves.

LONDON.

On Thursday, May 12, a meeting was held at the New London Tavern, Cheapside, to take into consideration the present state of the Academy at Newport Pagnel; which has for upwards of 30 years been supported with considerable usefulness by private endowment,

J. Walker, Esq. in the Chair.

By the statements then read, it appears, that on the demise of the Rev. W. Bull, now in his 74th year, the Endowment fails, and the Institution must cease, unless seasonable exertion be made.

The following resolutions were unanimously adapted:—

1. That this meeting, taking into consideration the statement now read respecting Newport Seminary, its eligible situation, its suitable accommodations, the advantages which have for years past arisen from it, and the extensive field of usefulness connected with it, are of opinion, that its permanent establishment and enlargement are exceedingly desireable. — That the statement be referred to a Committee, who shall adopt such regulations as they shall consider proper for the advancement of the object. — That the Committee shall consist of twelve. — That the Rev. G. Burder, J. Jackson, R. Stodhart, G. Towns, and Messrs. Bateman, Brooks, Dyer, Neale, Scott, Pellatt, and Savage, be a Committee. — That Henry Thornton, Esq. be requested to act as Treasurer to this Institution; and the Rev. W. Chapman as Secretary. — That a book for Donations and Annual Subscriptions be now opened.

A subscription was immediately entered into; which affords a pleasing encouragement, to conclude this useful Institution will be preserved from decay.

Auxiliary Society.—As a proof of what may be done by the persevering zeal of a few persons, though by no means wealthy, we mention with pleasure the exertions of the *Bethnal Green Auxiliary Society*, established Jan. 1, 1810, in aid of the Missionary Society. At their second anniversary, held Jan. 21, 1812, Dr. Collyer preached a sermon on the occasion, when the collection and subscriptions amounted to £17. 6s. It is expected that about £100 will thus be raised in the present year. How many hundreds annually might thus be raised, and how many Missionaries employed, if ministers and others would exert themselves in a similar manner! The occasion for such exertions was never greater than at present, as the expenditure of the Missionary Society is, this year, expected to exceed its income more than Two Thousand Pounds!

A Society has recently been established, called 'The West London Auxiliary Society,' in aid of the Religious Tract Society. The design of this Institution is to *distribute* Tracts at home and abroad, especially among sick persons and Sunday school children.

Mr. Page, 9, Cranbourn Street, Leicester Square, Treasurer; Mr. Webster, 16, Poland Street, Secretary; and Mr. M'Donald, 81, Berwick Street, Assistant Secretary.

A proposal was lately made in the Common Council of the city of London, to grant £500 to the National Education Society; which was negatived by a majority of six,—the numbers being 47 for, and 53 against the motion.

Vauxhall Chapel has lately been re-opened by the Rev. Thos. Gardner, who is now the stated minister.

RECENT DEATHS.

Dec. 1, 1811, William Taylor, Esq. of Newgate Street, London, aged 82. He had been a member of the Baptist Church, in Prescott Street, above 60 years; and became a deacon of it soon after Mr. Booth became the Pastor. His simplicity of manners endeared him to all his friends. In his last illness his patience and submission were remarkably conspicuous and edifying. His memory will be cher-

rished by many persons, of all denominations, in the metropolis; but particularly by that class of Christians with whom he was intimately connected. — He was the liberal founder of the 'Baptist Academical Institution at Stepney.' Being a single man, and having no family-claims upon him, he has left nearly the whole of his fortune, which was very considerable, to charitable institutions.

Died at Warminster, Wilts, on Feb. 18, Mrs. Berry, the excellent and affectionate wife of the Rev. Joseph Berry, of that town.

List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1812:—W. Smith, Esq. M. P. Chairman; J. Gurney, Esq. Deputy Chairman; J. Gutteridge, Esq. Treasurer; J. Collins, Esq. Deputy Treasurer; J. Stonard, J. Towle, S. Favell, H. Waymouth, J. T. Rutt, J. Bunnell, G. Hammond, T. Stiff, W. Freme, J. Luck, W. Hale, T. Wilson, N. Child, Eb. Maitland, T. Maitland, W. Alers, J. Wilson, J. Addington, J. Benwell, W. Esdaile, and W. Savill, Esquires.

The progressive state of misery and vice seems to be strongly indicated by the following statement of the increase of criminal offences in the metropolis. — Return of the number of persons charged with criminal offences, committed to the different gaols in the cities of London and Westminster, and county of Middlesex, for trial, at the several Sessions held at the Old Bailey, in the years 1806, 1807, 1808, 1809, and 1810:—

	1806	1807	1808	1809	1810
Number of Persons accused	899	1017	1110	1240	1767

Summary of the Census of the Inhabitants of Great Britain, lately taken.

	Population in 1801.	Population in 1811.	Increase since 1801.
England	8,331,434	9,499,400	1,167,966
Wales	541,546	607,380	65,834
Scotland	1,599,068	1,804,864	208,180
Army, Navy, &c.	470,598	640,500	169,902
	10,942,646	12,552,144	1,611,882

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
Auxiliary Society, including a Collection by the Rev. G. Burder, at the Rev. A. Douglas's, Reading, per Mr. Fenton	41	4	9
An Unknown Friend, towards the Purchase of a Ship to trade between Port Jackson and the Islands of the South Sea	5	0	0
A Creole Servant Maid	10	0	0
Rev. James Scott and Friends, Eastwood, Yorkshire	21	1	0
Cambridge Auxiliary Bible and Missionary Society; being a moiety of its Receipts by Subscriptions and Donations for the year 1811, by Mr. John Audley, Treasurer	21	19	3
A Young Lady, per Dr. Haweis	2	0	0
A Young Gentleman, per Dr. Haweis	2	0	0
A Friend, ditto	1	0	0
Ditto, ditto	1	0	0
Mrs. C. by the Rev. Mr. Greig	1	0	0
J. H. L. T.	5	0	0

POETRY.

DUTY UNPLEASANT.

'Tis not enough to serve the Lord,
But we must make the work our choice;
And counting this its own reward,
Delight therein, and much rejoice.

Stradus did to the priest repair,
A case of conscience to propose;
He said, he daily did with pray'r
The morn begin, and ev'ning close.

But since this work was dull, it made
Him glad when o'er, and therefore seek,
If *fourteen* pray'rs on *Sunday* said,
Were not as well for all the week?

'Yes, sure,' said the divine, 'for still,
When men their pray'rs so irksome call,
'Tis equal, pray they how they will,
Or if they never pray at all.'

J. LAGNIEL.

A MISSIONARY HYMN.

'*Let God arise; let his enemies be scattered.*'—Psa. lxviii. 1.

THUS saith the Lord, 'My son shall reign
To earth's remotest bound;
I will his holy throne maintain,
And all his foes confound.'

Arise, O God, thy strength display,
Stretch forth thy conqu'ring sword;
O'er every land thy sceptre sway,
And shed thy grace abroad.

Now let the dragon's empire cease;
The shades of night dispel;
Thy pris'ners from their chains release;
And crush the pow'rs of hell.

Soon may the Gentile and the Jew
With one consent submit;
And men of ev'ry name and hue,
Bow at Emanuel's feet.

Send forth thy Spirit with thy word,
To every tribe and tongue;
Let all the nations praise the Lord
In one delightful song.

Woolwich. S. D.

EPIGRAMMA.

Perdere tempus magnum est,
Perdere fidem majus est;
Perdere Christum tale est,
Quod nemo reddere potest.

THE SAME IN ENGLISH.

The loss of time is much,
The loss of truth is more;
The loss of Christ is such,
No mortal can restore.

Bocking, Essex. D. C—p—y.

On the Motto to the Earl of Aylesbury's Arms,

'THINK AND THANK.'

'THINK,' O my soul, what once you were,
A slave to Sin, to Woe an heir,
A child of guilt and wrath:
'And thank' the Lord thy devious ways
Were straiten'd by restraining grace
Ere thou resign'd thy breath.

Oft on the gall and wormwood 'Think,'
Full oft you totter'd on the brink
Of everlasting woe!
Sporting with sin,—to fear a prey,
And wand'ring in the downward way,
To God and Man a foe!

O 'Think and Thank' the Lord of all,
That did not suffer thee to fall
Where hope shall never come!
God might have taken, by a stroke,
Thy life and health,—thy schemes have broke,
And call'd thee to thy home.

Has sov'reign mercy reach'd thy heart,
O 'Think and Thank' that now thou art
Of God a child and friend!
Accepted, chang'd, thy sins forgiv'n,
A title to, and meet for heav'n,
While angels thee attend.

Examine strictly,—*Is it so?*
Am I a child of God—or no?
The question ascertain.
What proof,—what reason to conclude,
See,—are thy evidences good?
O 'Think,'—and think again!

If so, O 'Think' on that blest state,
Th' exceeding and eternal weight
Of glory that's prepar'd!
Thou shalt possess it evermore!
O 'Think and Thank,' — love and adore
Thy Saviour and thy Lord!

Westminster. S——.

EVEN-SONG.

To love the Lord be my delight,
To serve him, all my care;
And that I both may do aright,
The object of my pray'r.
The pray'r receive, and, oh! bestow
The power to serve thee here below.

'Thro' evil and thro' good report,'
Thy steps my feet would trace;
And meet, at length, in heav'n's bright court,
My Saviour's smiling face;
And there, for ever, ever stay
In happy cheerful glorious day.

W. D.



Revd Jas Griffith
Aston Berks.

Published by T. Williams & Son Stationers Court May 1.1802.

THE

EVANGELICAL MAGAZINE.

MAY, 1812.

MEMOIR

OF

THE LATE MR. JAMES ROBERT BURCHETT,

OF DOCTORS' COMMONS.

It has been the lot of a multitude of persons to pass thro' our world, and leave no memorial behind them: they were not distinguished from those who surrounded them; and having quitted this state of existence, are remembered for nothing they have been or done.—To compile memoirs of such persons is a mere waste of time, and a vain attempt to retard their passage to oblivion; but when a man dies, who is followed to the grave by the admiration and regret of all who knew him; when we have to deplore the loss of activity and piety, it is criminal to be silent. — To let such characters depart without some tribute of respect to their memory, by holding up their example for the imitation of others, is to bury in silence the noblest works of God, and to defeat one great end of their appearance among us. Such a character was *James Robert Burchett*; and every one who knew him will acknowledge, that this is not the language of panegyric, but the honest praise of genuine worth.

He was born in London, 14th August, 1765. His father died previously to his birth, so that the care of his education devolved entirely upon his mother: she always took him with her to hear the gospel, and he was at times considerably affected by it, so as to form resolutions for the amendment of his life; but his convictions were like the morning cloud, and as the early dew that passeth away. He thus entered upon the dangerous paths of youth, without possessing the best preservative against those innumerable temptations by which that most critical time of life is assiduously beset by the great enemy of souls.

At an early period he engaged himself in a respectable house in Doctors' Commons; in which he continued till his death. — Being hereby introduced to new acquaintances, he was led to forget his early impressions, and to join with others in violating the Sabbath, and in other acts of folly and sin. He was not, however, left without checks of conscience, and warnings to abandon his dangerous course. — At one time, when

going out upon the water on a Sabbath-day, one of the party fell overboard, and was in danger of being drowned. He was thus deterred from persevering in that recreation; but fear being his only motive for refraining, he amused himself with parties of pleasure on horseback; and thus might his youth and his riper years have been spent, and thus might his talents have been lost to society, had not the Lord alarmed him with a view of his situation, and given him a taste for something nobler than the vanities by which he had hitherto been enslaved. —He was equipped one Sunday afternoon (in 1785) for an excursion, and was going for his horse, when he chanced ('such chances Providence obey') to pass the door of the late Mr. Towers' Meeting in Barbican, which was opened on that day, and into which many were entering. Upon enquiry he found that the late Rev Mr. Jones, of Llangan, was to preach; and, influenced by curiosity, he determined to stay to hear him. — Mr. Jones's text was Haggai ii. 8, 9. This sermon made a deep impression upon his mind; and the consequences were immediate.—Seeing the importance of eternal things, and feeling his lost and ruined condition, he could no longer be regardless of God's ordinances. — His former companions and pleasures were at once forsaken, and he endeavoured to work out his own salvation with fear and trembling; but his views of truth being indistinct, he failed in the means he employed. He felt his own exceeding sinfulness, and the deep depravity of his nature; but he did not at once clearly perceive the only way in which these evils may be overcome; he therefore endeavoured to amend himself by vows, resolutions, and prayers; but he found himself nothing better, but rather growing worse: by this he was almost driven to despair; but, under a sermon he heard from Romans v. 21, he was led to more scriptural views, and found that Jesus was not only a Saviour to pardon our sins, but to save us from them; and that the fountain opened for sin and uncleanness, not only took away the guilt of sin, but its power and dominion also. He was thus brought into the possession of peace and joy; and being now a partaker of that liberty with which Christ makes his people free, his immediate enquiry was, 'What shall I render unto the Lord for all his benefits?' He then eagerly looked around him for opportunities of displaying his gratitude to Him who had bought him with his blood. — He had just removed his residence near to Kingsland, then a dissolute place; and his active mind began immediately to plan schemes of usefulness.—He joined with others in establishing schools, promoting a benevolent society for visiting the sick poor, and in devising various plans for doing good to the souls and bodies of men.

In July 1786, he married the daughter of a respectable farmer of Worcestershire, by whom he had six children, four sons and two daughters; one died in infancy; and another, at the

age of seven, left a very pleasing testimony; which may be seen in the Evan. Mag. for July 1799. Four of his children were living at the time of his death; but the youngest survived him only about a month, and departed in his eighth year, to be for ever with his father, which he anxiously desired. The remaining three, it is hoped, are walking in the footsteps of their father.

Activity was one of the leading features of Mr. Burchett's mind:—wherever we follow him, we shall find him diligently employed.—He could not bear, in a world filled with sin and misery, to sit still and look on, without devising methods to benefit those around him; and while souls were perishing for lack of knowledge, could not forbear to exert himself to the utmost, to communicate to others the light of truth by which he had been made good and happy.—In the year 1797, being much affected by the rapid spread of infidelity, chiefly by the circulation of small infidel publications, he conceived the design of fighting its promoters with their own weapons, and published a small Tract, which was distributed gratis; and shortly after, proposed a plan for the more general distribution of such publications.

We are now come to the most useful period of Mr. B.'s life, when he was made the instrument of beginning a Society which has already proved a blessing to thousands. A seemingly insignificant and fortuitous occurrence was the means of directing his attention to this object. In the spring of the year 1799, Mr. B. after attending at Surry Chapel, was walking home with a friend, and discoursing upon the sermon they had heard. Mr. Hill had been mentioning the great good effected in Scotland (which he had visited a little time before) by Sabbath Schools; and made a very powerful appeal to his congregation, to go and imitate their Scottish brethren. Mr. Burchett's ardent mind immediately caught the idea, and began to consider how it might best be accomplished. Mr. B.'s friend offered the use of one of his rooms, and remembering that whatever we do should be done with all our might, they agreed to open a Sunday School the next Lord's Day. At this stage of the conversation Mr. Campbell called at Mr. Burchett's. On his entering the room Mr. B. exclaimed, 'I am glad to see you: we have just been contriving a plan to open a Sunday School; but I recollect you have one already in Kent Street; perhaps we had better endeavour to enlarge your border.' Mr. C. welcomed the idea, and complained that he had for some time been without assistance. They accordingly visited him on the following Sabbath, and found him labouring alone with about 40 children. They enquired whether children would readily attend; to which Mr. C. replied that he would engage to collect a considerable number; and they agreed, on their part, to supply them with teachers. Accordingly, by their ac-

quaintance at Surry Chapel, they soon procured a sufficient supply; — but the school was no sooner filled with children than they were forcibly struck with the destitute condition of many other parts of the Borough; and shortly a room was hired in the Mint, then the lowest and most depraved neighbourhood in Southwark. This too was speedily filled; and they proceeded to open another School in Gravel Lane; and another in Garden Row, St. George's Fields. Children flocked in great numbers; and 500 were quickly taken from the streets, and brought under the means of instruction. Hitherto they had not solicited any subscriptions from the public; but Mr. B. prevented any concern about pecuniary affairs, and generously made himself responsible for the rent, &c. This had all been done in the summer of 1799; and when Mr. Hill returned to town in the autumn, they related their progress, soliciting his patronage. He rejoiced exceedingly in their success; and 'since,' said he, 'you have undertaken to provide teachers and children, I will find the money requisite.' He recommended them to form a junction with a school which had been long before established at Surry Chapel; and the whole was denominated 'The Southwark Sunday School Society.'

Mr. Burchett, however, was not satisfied with having originated this most beneficial Institution, but continued to watch over it with the anxiety of a parent. He had the happiness to see it increase, year after year; and it now contains eight Schools, and nearly 2000 children. Thus we see how much, under God, may result from the energy and liberality of two or three persons.

The blessing of those who were ready to perish has come upon them; whole neighbourhoods have already acknowledged that a visible reformation has taken place, wherever these Schools have been situated; but Mr. B. and his associates had still higher objects; they regarded chiefly the immortal souls of the children, and hoped to be instrumental in promoting their eternal salvation: and looked forward to the great day when they hoped to be able to say of a great number of them, 'Lord, here are we, and the children whom thou hast given us.'

Mr. B. was not contented with the services which his council and his purse could render to the Society, but was for many years an able and zealous teacher in any of its schools where his labours were most wanted; and he principally attended in the Mint. Here, Sunday after Sunday, he might be seen sitting down to teach poor children their alphabet. Here he continued a father and benefactor to the poor neighbourhood till about two years previous to his death, when he was reluctantly obliged to leave it, by becoming a resident at Kentish Town.

Here, also, he soon found abundance of employment, and

immediately commenced a Sunday School, in the management of which he took a very active part. Thus had this devoted servant of God his loins always girt, and his lamp always burning; and though the messenger of his Lord came sooner than himself or any of his friends expected, yet he was not unprepared. His firm, robust constitution seemed to promise a lengthened life of usefulness; but He, whose ways are not as our ways, saw fit to remove him from the stage of activity in the prime of his days.—We naturally enquire how *such* a character departed, and whether the God whom he had served was pleased to support him in that trying hour. An infidel writer of the present day advises his disciples to think of dying as little as possible. He tells them, that dying is at best a humiliating uncomfortable business; and, therefore, instructs them to 'live well, and die as they can.'—Blessed be God, our religion teaches us another lesson; it directs us to 'live well;' but does not leave us at last to 'die as we can.' Those who have believed in Jesus, have usually found him 'making all their bed in their sickness,' have felt the everlasting arms beneath them, and experienced that when their flesh and heart failed, *he* was the strength of their hearts and their portion for ever. This was the case with our beloved friend: and though, if he had died without remarkable comfort, no one who knew him would have had the shadow of a doubt respecting his final safety; yet it is pleasant to hear that the sun of such a day went down serenely; and that he who served God while living, was enabled, when dying, to leave a glorious testimony behind him.

His illness began in September 1809, first with a severe cold, which very much affected his lungs, although medical aid was immediately resorted to. The state of his mind at this time will be best learnt from a letter he wrote to the Rev. John Campbell, of Kingsland:—

'Dear Sir, *Nov.* 23, 1809.

'I need an interest in your prayers; for I have been confined the whole of this month, in consequence of a cold which has affected my chest to a serious extent. However, appearances are now favourable, and I hope, ere long, to have at least a partial release from the confinement. I do not trouble myself as to the second causes which have produced this complaint, but I wish to consider it as sent from above to promote my sanctification; and I trust, it has on the whole, deepened repentance, discarded every thing like self-dependence, exhibited the Saviour in a more prominent view, placed the world at a distance, and given such a view of what should be the character of the Christian, as whilst it leaves a great deal to mourn over as to the past, makes life desirable to exemplify such a character. I allude generally to the last discourses of our Lord with his disciples, and to the writings of Paul, which I

have lately reperused with perhaps more attention than heretofore.

'Now, Sir, when I desire your prayers, it is on this account; I am afraid that the views I now have should abate, and the return of animal strength, by placing eternal things further off, should weaken their effect. I am anxious that this affliction should, if possible, leave me purged of all dross, and that it may be the means of quickening the graces of the Spirit within me; and that the rest of my days may be marked by a successful opposition to all sin, and an uninterrupted course of communion with the Father, and his Son Christ Jesus.'

Soon after this letter was written, and while all around him thought him recovering, he was seized with a spitting of blood, in consequence of the rupture of a blood vessel in the lungs. From this he never recovered, but by degrees went down into the valley of the shadow of death. We have now, therefore, to draw near, to see his conflict with the final enemy, and to mark this 'perfect and upright man' in his last encounter. He was strictly forbidden all conversation; and, therefore, his mind, which was as vigorous and active as ever, had full time for meditation and recollection. To a soul like his, deeply impressed with the holiness of God, his best actions appeared polluted, and his whole life to have fallen far short of the requirements of the perfect law of God. He was thus brought into considerable distress; and two texts to which he referred a friend, will correctly shew the state of his mind. 'Hide not thy face far from me; put not thy servant away in anger; that thou hast been my help, leave me not, neither forsake me, O God of my salvation.' Ps. xxvii. 9. 'For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs upon mine head, therefore mine heart faileth me.' Psalm xl. 12. The enemy is always at hand to annoy the Lord's people; but he generally chooses the time when they are about finally to escape for ever from his temptations, to make his most violent assault; but it is our mercy to have a great High Priest, who has prayed for us that our faith may not fail, and who has promised that we shall not be tempted above what he will strengthen us to bear.

After Mr. B. had been thus exercised for a time, he was enabled to look more steadily to the great Propitiation; and by considering the finished work and righteousness of Christ, and his ability to save to the uttermost, and being enabled to confide in that declaration, 'The blood of Jesus Christ cleanseth from all sin,' he once more attained to peace and joy, and to a settled dependence on our all-sufficient Saviour. This was mercifully maintained during the remainder of his life, which caused him often to repeat, 'All is well;' my heart and my flesh faileth; but God is the strength of my heart,' &c.;

and though he was not favoured with extatic joys, he had a comfortable sense of his acceptance, and a steady confidence arising from knowing in whom he had believed. He was very diligent in reading the word of God. It occurred to him, during his illness, that it was possible he might not have read every part of the sacred Scriptures; and considering that every thing which God had revealed claims our notice, he determined to begin the Bible, and procced regularly to the end, which he accomplished before his decease. He was struck likewise with a view of the importance of Christ's priestly office, and resolved to consider every text he could find upon that topic. He read the Epistle to the Hebrews, and then turned to the numerous passages both in the Old and New Testament referred to in the margin. By this diligent enquiry, with much meditation and prayer, he attained an enlarged acquaintance with that fundamental doctrine, and an increased establishment in the faith of Christ.

But we must hasten to the closing scene. The letters which he wrote about this time, clearly shew the state of his mind. On the 5th of December, the Rev. R. Hill called upon him; to whom (as he was forbidden to speak) he addressed the following note:—

'Dear Sir,—'I am prohibited talking; but shall be glad of an interest in your prayers. I trust this affliction is sent from above, for the purposes mentioned in Heb. xii. 6—11. I have been much humbled on a retrospect of my past life; and although I cannot boast of great mental enjoyments, I find the promises supporting and comforting. I am breathing after greater conformity to the divine will; and if my life be spared, I hope it will be to exemplify the Christian character in a greater degree.'

To a Friend.

'My dear Friend, Dec. 24.

You have no cause to weep. I have turned my back upon the world, as one relying upon the righteousness of Jesus Christ to carry me safe to glory. I have not so strong a faith as I could wish in these circumstances, because I feel the effect of much worldly intercourse, and of not having lived sufficiently near to God; but I have laid myself at the feet of Jesus; he has said 'I will heal their backslidings, and love them freely; and him that cometh to me I will in nowise cast out.'

Some time after this, in consequence of the blood vessel rupturing again, Mr. B. sent for a friend; when, considering the prohibition of his physicians as now fruitless, he began to converse freely. 'Do not grieve,' said he; 'there is no occasion for it; I hope, as it respects myself, all is well; but as it is very probable this may be the last opportunity we may ever have of conversing together, and, as I have several things

to say to you, I know you will excuse my sending for you at this early hour. You and I, B. have spent many happy hours together; and you will naturally be desirous of knowing something of the state of my mind; but such is the weakness of my body, that I shall not be able to say much. —You see the situation in which I am; but I hope I can say that I desire to submit with patience and resignation to God's will, and to be very thankful that I was not cut off, in my youthful days, in the midst of my sins. I now feel that if the important concerns of religion had not been attended to before, this is not the time;—but, blessed be God, Jesus Christ has done all things well; his salvation is complete; and I desire to renounce all my own doings, and to throw myself at his feet as a poor sinner, entirely depending upon his atoning blood and righteousness for acceptance with God.

'You and I have been walking many years together, and devising many plans for the glory of God and the good of souls; and I hope you will long be spared as an instrument to promote his cause; but, Oh! do let me, as a dying man, recommend to you, that you look well to all your motives. I now see that the best of plans may be formed, and the best of works done, without the best motives. I repeat it again, look well to all your motives.' His friend now attempted to say something; but supposing he intended to commend him, he stopped him by saying, 'You do not know a hundredth part of what has daily and hourly passed in my mind. I have now such a view of the infinite holiness of God, that, if it were not for the promises of his word, I sometimes think I should be ready to sink in despair.'

He now became weaker and weaker, till his friends were obliged to relinquish all hope of his recovery. As he approached nearer to his end, he expressed a wish to be removed to his house at Kentish Town, that he might die in peace, at a distance from the noise of the city. He felt convinced that he was going to return no more, and determined to seize the last opportunity he ever would have, of speaking to many of his old friends and connections in business. He therefore sent for them, one by one, and took a very solemn and affectionate farewell of each, dropping a kind word of exhortation to them as their case appeared to him to require. He was followed with the blessings and prayers of his friends; and his departure was a very affecting scene. Soon after his arrival, he said to a friend, 'I know you have been praying for my recovery; but the greatest kindness you can now do me is to pray for my speedy dismissal from this world of sorrow to a heaven of joy.' He now became so weak as to be incapable of conversation; and we can only collect a few detached sentences, which fell from him at different times during the few weeks he survived. 'I have been afflicted so long, I would

rather depart and be with Christ, which is far better. While I was able, I thought upon and poured out my soul in prayer to God; but my intellects are now so weak, I can only offer up a short petition with my Amen. I have prayed earnestly through this affliction for sincerity. I hope I can appeal to the Searcher of hearts, that I have been sincere.'

'I trust I can say I know in whom I have believed. My mind is very comfortable,—my faith is unshaken, the fear of death is taken away. I long to depart and be with Christ,—precious name!'

When it was remarked how beautiful the fields appeared, he repeated, with much energy,

'Sweet fields beyond the swelling flood
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between.'

When Mrs. B. anxiously expressed a wish for his recovery, he very earnestly answered, 'No, no. I would not exchange for ten thousand worlds, the glory I have in prospect.' Some of his last words were directed to Mrs. B. 'May the God of Israel bless you, my dear; the Lord will be your husband.—My long affliction appears but a moment, compared with the peace of mind I now enjoy.' Thus on the 28th of April, 1810, in the forty-fifth year of his age, he sweetly fell asleep in Jesus, and went to the enjoyment of that everlasting rest, which he had so long and so earnestly desired.

He was buried on the 5th of May, in Bunhill Fields. His family wished as much privacy as possible; but the love and veneration of his friends were too ardent to be restrained; and many feeling spectators bore testimony to his exalted worth, and the universal estimation in which that worth was held *.

His death was improved by the Rev. Mr. Campbell, at Kingsland, from Phil. i. 23; and at Kentish Town, from Psalm lxxiii. 26.

* Want of room obliges us to omit several extracts from his letters, as well as the character of Mr. B. drawn at large by the friend who furnished us with this paper.

ON THE INTERNAL EVIDENCE OF *THE SACRED SCRIPTURES.*

It has been common for the enemies of Christianity, and for some of its injudicious friends likewise, to treat of the different branches of its evidence as if it was necessary that every one, separately, should furnish a complete demonstration of the truth. Some have chosen the external (or

historical) evidence; others, the internal (or that which its contents afford) as the sole ground of faith in the Bible; and others, some particular view of either, especially of the latter kind of evidence. No view, indeed, ever has been, or probably can be, fairly taken of the sacred Scriptures, that would not, to a diligent and candid inquirer, supply a strong *presumption* both of their authenticity and their inspiration; but it is only by uniting their various kinds of evidence that we are likely to obtain absolute *certainty* on a subject of such vast importance. In proceeding, therefore, to illustrate the peculiar view which it has been proposed in these papers to take of the evidences of the gospel, its *connexion* with the universal consent of Christians from the beginning; with the particular testimonies of an unbroken chain of writers through every age of Christianity; with the gradual fulfilment of prophecies; with the indisputable excellence of its precepts, the incomparable sublimity of its doctrines; and the undeniable efficacy of its practical influence where cordially believed, should be kept in mind as concurring with that claim to entire freedom from error, and those internal proofs of authenticity and inspiration, which these papers are designed to establish in behalf of the Four Gospels.

The passages of Scripture to which references were made in the Magazine for March, page 89—92, may have sufficed to convince every attentive reader, that all the gospels bear internal marks of having been composed by those persons to whom, from their first publication, they have constantly been ascribed, although the authors have carefully avoided naming themselves. The same invincible *modesty* is remarkable in them all, though necessarily diversified, according to the different circumstances in which they wrote: and it is chiefly by their invariable adherence to a principle of conduct so congenial with the doctrines which they record, that we are enabled to detect the latent writers; each of whom mentions all that were concerned in their transactions, except himself. The consistency of such a practice in those who (above all others) could say 'We preach not ourselves but Christ Jesus the Lord,' is too obvious to need illustration.

From the view which has already been taken, some intimations have naturally occurred respecting the *sources* from which the materials of the four gospels were derived, as well as the *occasions* and the *dates* of their composition. To develope these, as much as the necessary limits admit, is the object of this communication.

Falsehood, whether proceeding from fraud or error, is equally opposed to truth. To receive any testimony as the ground of our belief, it is therefore indispensably necessary that it should be free from both these changes; to one or the other of which all testimony merely *human* is liable.—

Supernatural assistance, or inspiration, was therefore requisite, to render the gospels worthy of our implicit reliance; but the assistance necessary for this purpose, was not of the same kind with that which dictated prophecies, or revealed doctrines undiscoverable by human reason. All that was required was, that those who wrote should have an infallible *recollection* of what they had seen or heard; and this was *promised* by our Lord to the apostles, as one of them expressly asserts, John xiv. 26. Without such an influence of the Holy Spirit, it cannot rationally be supposed that four writers should have related either the same events, or different events of the same period, with a very striking diversity of manner and of circumstances; yet not only without any real contradiction, but with such strict consistency as, on close examination, to afford the strongest confirmation of each other's testimony in those very cases where, on the first glance, they seemed most to differ.

The *sources*, therefore, whence the materials of all the four gospels are derived, are the respective testimonies of eye and ear-witnesses of the facts, who were enabled by the Holy Spirit to report them without any mixture of error. That the very small proportion of events recorded in any of the gospels, of which none of the apostles could be eye-witnesses, would not have been inserted, but upon testimony of equal validity to their own, will, it is hoped, be demonstrated in the course of this inquiry.

The whole gospel of John is delivered as his *personal* testimony to events, which had mostly been omitted by the preceding Evangelists. It has been shewn also, that by much the greater part of Matthew's is to be regarded as his personal evidence: but, since various portions, even of *that* part of his gospel, are related in the very same words which are often used *either* by Mark or Luke, or sometimes by *both* those writers in recording the same facts,—we must conclude either that they were all *inspired* to use the same phraseology, or that they did so *accidentally*; or, that they *copied* one from another; or, that all three writers, in *some* instances, and two of them in *many*, inserted their statements from the same *original* authority.

The utter improbability of a majority of these suppositions, will easily be perceived, by any person of information and reflexion. To what *end* should a comparatively few phrases be made precisely the same, by divine *inspiration*, when the substance of each gospel was permitted to vary so greatly from the others,—not merely in phraseology, but even in the arrangement and subordinate circumstances of the same events? To suppose the intervention of any thing *miraculous*, without absolute *proof* of the fact, or without obvious and important *occasion* for it, is highly degrading, both to the character and

to the author of inspiration. To *accident*, no one who has carefully examined the verbal sameneses in the gospel, *can* attribute them, without forfeiting his claim to rationality. That any of the first three evangelists should have seen the other gospels when he wrote, is inconsistent with what has already been ascertained respecting their authors, except that Mark might be acquainted with the gospel of Luke; but it is still more inconsistent with the purport and obvious design of their writings, that they should *copy* one from another! It remains, therefore, only to consider the probability that these passages which are expressed in the same words, were inserted by the different writers, from the same *original* authority.

All the instances in question relate to facts of which the *apostles* were eye-witnesses. From the testimony of one or another of *them*, therefore, the several evangelists might derive their sameness of phraseology,—whether the apostles themselves wrote down what the Holy Spirit brought to their remembrance, or dictated it to others. The former is the more probable; as Matthew, doubtless, recorded in his *own* phraseology, various passages, in which the text is *verbatim* the same with that of Mark or of Luke: and as it does not appear that either of those evangelists *could* have seen Matthew's gospel, they most probably derived those statements from detached memorials, which that apostle had much earlier committed to writing, and of which he also would naturally make use in the composition of his own gospel.

[*To be continued.*]

ORIGINAL LETTER OF THE REV. MR. HERVEY TO THE *REV. MR. GILLESPIE, LATE OF DUNFERMLINE.*

'I HAVE received your favour by Mr. Churchill, and am deeply affected that I have not acknowledged your former kindness. The parcel was retarded in its passage some months; but this is no vindication of my long silence. The very truth is, the last winter was with me a time of indisposition and languor; I neglected writing, from day to day, in hope of finding some lucid interval of constitution, till I had delayed beyond all reasonable measure, and was at last become like a desperate debtor, who has no heart to look into affairs, that seem irretrievably ruined; — but since you are so indulgent as to overlook this fault, and honour me with a fresh instance of your friendship, be pleased to accept my sincerest thanks, as well for your candour in forgiving, as for your generosity in giving. The book which I received, exactly corresponded with the catalogue drawn by the young lady

your daughter, to whose delicate pen I am already obliged; and shall be further obliged to her good-nature, if she will give me leave to present her with a set of Theron and Aspasio. If she allows these volumes to stand in her collection as a testimony of respect and gratitude from their author, I shall esteem it a favour:—if they may sometimes remind her of that one grand everlasting righteousness, by which the ungodly are justified, in which believers are complete, I shall truly rejoice.

'The books* you sent were extremely welcome. I can relish, in the theological way, none but such writings; and now and then it is not disagreeable to me to view what is urged against our favourite tenets, though, I assure you, I have but little ability to read. My chief reading, all the preceding winter, has been confined to some choice portions of Scripture; and, as to writing, invention stagnates, and my hand is enervated. I fear I shall not be enabled to conduct Theron in the paths of holiness, and transmit Aspasio to the realms of glory†. Douglas is, I think, a judicious and weighty performance, enough to make the tragedian astonished when he reflects on himself, and afraid when he looks forward to the great tribunal. Letters on Theron and Aspasio were sent me by the author, Mr. Sandiman. Some of his animadversions on my sentiments, I acknowledge to be just:—most readily would I make this acknowledgment to the public; and thank the animadverter for pointing out real errors. It is my heart's desire and prayer to God, that whenever I have fallen into a mistake, I may be refuted and disregarded, that not any notion of mine, but the truth as it is in Jesus may stand. In some places he seems wilfully to misrepresent my meaning; and is not so candid as to consider one passage in connection with another. He should, in order to have acted a fair part, have animadverted upon the last edition, which, it is evident, he was not ignorant of; and which he might reasonably suppose was the least incorrect. I am apt to suspect that some people when they read his outrageous invectives against several of the best men that ever lived, and the best authors that ever wrote, will be inclined to say, his Christianity has extinguished his humanity.

'I hope your account of the two Christian heroes who triumphed over death, will be a blessing to me:—Let my latter end be like theirs! Be so good as make an apology for me to Mr. Gillespie, and to present my cordial salutations to him; and, as to yourself, you will always be entitled to the gratitude, and often be remembered in the prayers of your much obliged and affectionate humble servant,

'J. HERVEY.'

* Boston's Covenant of Grace: Marrow of Divinity, with Notes, &c.

† A reference to a fourth volume of Theron and Aspasio, which Mr. Hervey intended, on Holiness.

SOCINIAN EFFRONTERY
RESPECTING THE ASCENSION OF CHRIST.

It has often been observed that the way of error is downhill, and that 'wicked men and seducers wax worse and worse.' This is remarkably evident in the Socinians, who are certainly very sceptical in their religious notions, and venture on hypotheses totally subversive of Christianity. I lately noticed, in a Socinian Magazine, a paper on the *Ascension of Christ*; in which the writer ventures to intimate that there was no such thing as 'a visible and corporeal ascension.' There is no record, he says, of this in the accounts of Matthew, Mark*, or John; and as to Luke, who describes it (chap xxiv. 51, and in Acts i. 10) he asks—'Where was Luke at the time?—according to Michaelis, Evanson, &c. at Alexandria or Troas;' and then says, 'Is the solitary testimony of an absentee, satisfactory proof of a supernatural occurrence, which no person present appears to have observed?' He adds, in a note, 'If, *after* his disappearance on mount Olivet (Acts i. 12) he went to stay with his relations in Galilee, he might also go to reside in the neighbourhood of Damascus, where Paul saw him!!'

What daring effrontery is this in a man pretending to believe the scriptures! and what could Thomas Paine say more? except that no such person as Jesus Christ ever existed; which, in contradiction to the fullest historical evidence, he is said to have affirmed in his last publication. It is, however, serviceable to the cause of religion, when its opposers so far overstep the bounds of truth and common sense, that they expose their malice and folly to the weakest observer. A. Z.

* 'In Mark,' the writer says, 'no such incident is described. An *Analepsis*, or taking up into heaven, is indeed recorded in the *postscript* to this Gospel (xvi. 19) but not a *bodily* assumption.'—It was a Jewish notion, he says, that the soul, separated from the body, ascended into heaven:—and this is all it means. Charming criticism! How much more honest is the Deist, who rejects the Scripture altogether!

HINTS RESPECTING SUNDAY SCHOOLS.

1st. *To the Teachers of Sunday Schools.*—There are but few persons now disposed to doubt the utility of Sunday Schools; but, at the same time, it is to be lamented that so few should be willing to devote a part of the Lord's Day to the important work of teaching the children of the poor to read the sacred Scriptures. Blessed be God, there are some! To them the following hints are addressed:—

'Be not weary in well-doing.' The seed you now sow, may produce a plenteous harvest when you are singing the song of Moses and the Lamb. Consider your respective classes as your own families while you are with them. Who knows but the Lord has sent these children to you to be taught 'the truth as it is in Jesus?' Speak often to your scholars, and be attentive to them all, especially to those who possess an enquiring mind. Endeavour to correct bad habits in reading, &c. and to make the children understand what they read. Be punctual in attending. By this means the work will be more delightful to you; and more good will be likely to result from your labours. Much depends upon you, under God. You answer very important ends to society, and to the church of God. Ten or twelve teachers in a Sunday School may do more good than the stated minister by his preaching. Go on then, ye servants of Christ, and of the poor. You are the persons whom I love; and may the Lord reward you!

2. *To Pious Youth of both sexes.* — Blessed be the Lord, my dear young friends, for calling you by his grace. If you be Christ's disciples, you wish to live to his glory. Having enlisted under his banner, you hold yourselves in readiness for actual service whenever and wherever the great Captain of Salvation may call you. The hints above are addressed to the teachers of Sunday Schools. Would you wish to do good? go and enroll yourselves among them. Frame no small excuses. The call is urgent! and, methinks, 'tis addressed to you all. Listen to it! 'tis the call of Compassion from the Redeemer,—'tis the call of Distress from thousands of poor cottagers, and from the minds of poor ignorant children, perishing for lack of knowledge! Imitate your blessed Master. Have compassion on the ignorant, and them that are out of the way.

3. *To Visitors, or other Superintendents of Sunday Schools.*— Without your constant and prompt attendance, and watchful eye, Sunday Schools will not, *cannot* stand long. Much depends upon you. If you be often absent, children will absent *themselves*; and from *your* want of zeal, the teachers likewise will be apt to grow weary of attending. All Sunday Schools should be opened with prayer at a fixed hour. Then your presence is wanted. 'Tis too much for your ministers always to open and close the school, and attend to all its wants and concerns. They, however, should be often invited into the school, if invitations be needful; but, in their absence, the management of the school devolves upon you. 'Be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.'

JOHN THOUGHTFUL.

EVANGELICAL LIBRARIES
IN PARISHES, VILLAGES, OR CONGREGATIONS.

MANY are the advantages with which such institutions are attended. They are a happy mean of promoting knowledge, especially among the youth. Much time may truly be redeemed from vain amusements and evil speaking; pleasing habits of religious industry and attention are formed; yea, by this means, saving grace may be communicated to the souls of men. The allotment of a particular time for reading, with a variety of books, are powerful excitements to diligence in perusing them. A small weekly contribution among a number of persons in the same neighbourhood, will easily repay the expence of a variety of useful and excellent works. The writer knows of several such societies in Scotland; their number and strength are rapidly increasing. There are also many in England; and he earnestly wishes and hopes the progress of this excellent and easy method of promoting the interest of true religion, will become universal.

HINTS TO GOSPEL MINISTERS.

Part of a Letter from the late Rev. Samuel Hayward, London, to another Minister.

'THE great defect in serious gospel-ministers in the present day, I apprehend, is impertinent conversation, and not labouring in private to impress upon the minds of their hearers a sense of what is delivered in public. If our visits were more religious, we might hope to find our labours more owned when we are in Christian company. Where we may use the utmost freedom, how backward are we to a serious enlivening conversation! and we can spend, perhaps, a whole evening among our less religious hearers, and not drop a single word that savours of the real power of godliness. I speak too much by experience, having often lost a disposition to converse by impertinent chat; and we are either ashamed or afraid to speak for God; or our inclination is wanting, or some trifling excuse or other keeps us from the discharge of our duty! I am often convinced of my neglect, and promise to strive against it; but am soon overcome with fear, or filled with that shameful modesty which is a great hindrance to usefulness. It is necessary that we use plainness with sinners in private (as well as publicly admonish them) and talk with them about their souls in the most serious and affectionate manner. If we would be successful, let us resolve, in a dependence on our great Master, to add this to all our other endeavours, hoping to find success, in a greater measure, crowning our imperfect labours in the conversion of souls.'

SALVATION OF THE SOUL AND BODY OF A SOLDIER.

Mr. Editor,

The present exertions of the Naval and Military Society, occasioned my recollection of what I had read several years ago. Dr. John Evans (author of Sermons on the Christian Temper) introduces a discourse on Eccl. xi. 9, 'Rejoice O young man,' &c. in the following manner:—'Shall I be allowed to preface this discourse with relating a passage concerning an acquaintance of mine, who hath been many years since dead out of our world; but which I remember to have received when young from himself. When he was an apprentice in this city, the civil war began; his inclination led him into the army, where he had a captain's commission. It was fashionable for all sorts of that army to carry a Bible along with them; which, therefore, he and many others did, who yet made little use of it; and had hardly any sense of serious religion. At length, being commanded with his company to storm a fort, wherein they were exposed, for a little time, to the thickest of the enemy's fire,—when he had accomplished his enterprize, and the heat of the action was over, he found a musket-ball had lodged in his Bible, which lay in his pocket, upon such a part of his thigh, that it must necessarily have proved mortal to him, had it not been for this seasonable and well-placed piece of armour. Upon a nearer observation, he found the bullet had made its way so far through his Bible, as to rest directly upon that part of the first unbroken leaf where the words of the text lay. As the surprizing deliverance, you may apprehend, much affected him, so a passage which his conscience told him was very apposite to his case, and which Providence in so remarkable a way pointed to his observation, made the deepest and the best impression on his mind; so that by the grace of God, he, from that time, minded religion in earnest, and continued in the regular practice of it to a good old age; frequently making the remark with pleasure, how his Bible had been the salvation of his soul and his body too.'—See an excellent volume of 'Sermons to Young People,' by Dr. J Evans, Sermon iv, page 63.—An Anecdote similar to this may be found in our 16th volume, p. 343.

ENCOURAGEMENT TO INSTRUCT OLD PERSONS.

There is in a sea-port town in the South of England a pious middle-aged man, who, with one or two more, spend two evenings in the week in teaching adult persons to read. One or two men, who are above forty years of age, have learnt to read with considerable accuracy a few verses in the New Testament. When these first attended, they could not read a single verse.

RELIGIOUS LIBERTY OF THE CATHOLICS.

Sir, *To the Editor.*

HAVING read in your Magazine for March, Queries relating to the Irish and English Catholics, I send you an answer to those which refer to the former: requesting, if nothing better has been received on the subject, you will give it a place in your valuable Publication.

Your correspondent A. B. wishes to know, 1st, Whether the Catholic priests, in this country, are under the necessity of requesting a licence from the Protestant magistrates? — and, 2d, Whether the places in which they say mass must be registered? To each of these queries I am able, from the most correct information, to give an answer in the negative. In no part of Ireland are the Catholic priests under the necessity of requesting a licence; — nor is any registry of their chapels ever required. The priests can officiate, and the people can worship, independent of any interference whatever on the part of the magistracy, — they being as fully protected by the laws, in the exercise of their religion, as the members of the established church.

I have the satisfaction to find, that the priest of this parish, to whom I made known these queries, candidly acknowledges the accuracy of the above statement.

Such then being the case, the opinion of the author of the queries is certainly well-founded:—'That the Catholics already enjoy greater liberty in Ireland than the Protestant Dissenters do in England; for it is evident that the grievances of which they complain, are not of a religious nature; consequently, their claims can only regard matters strictly civil. With what concern then must the friends of Religious Liberty observe the attempts which are making in England to lay on Protestant Dissenters additional and, in every point of view, *unnecessary* restrictions! Surely, it is neither liberal nor sound policy, to diminish the religious freedom of those, whose number, respectability, and loyalty, entitle them to as much indulgence, in this respect, as any other class of their fellow-subjects.

The answer to the query which relates to English Catholics, I leave to some of your correspondents, possessed of better information respecting *them*. Yours,

Banks of the Black Water, Ireland. W. B.

In answer to the third Query, *Are the Catholic priests who officiate in England, and their places, licenced?* we insert the following passage from 'A Letter to a Protestant Dissenter,' lately published:—

The Act of the 31st Geo. III. appears to me to recognize the right of the Roman Catholic to worship God according to his own religious tenets, to teach those tenets in the amplest manner, and also to recognize those principles upon which it is contended the Act of Toleration is to be interpreted, and from which principles there seems to be some departure in the new interpretation of this latter act. By Sect. 5, it is enacted, That no person, whether as priest or as a minister of any other higher order or rank, shall officiate in any meeting until his name and description as a priest, or minister, shall have been recorded at the quarter or other general sessions of the peace for the place wherein the meeting is situate, by the clerk of the peace; who is *thereby required* to record such name and description accordingly, upon demand, by such person, &c. Now it is quite clear, that a *Roman Catholic teacher*, having first taken the oath prescribed by the act, *may teach* his congregation, *on the simple condition of recording his name* as a minister, at the sessions. He may be the most ignorant, the most enthusiastical, or the most heterodox of the human race, and still neither the magistrate, nor the clerk of the peace, has *any power to refuse* to record his name, or to say that he shall not officiate as a minister. In

fact, this admits the utmost latitude that a sect of religion can well have. It admits the right of any man to teach, whom that sect will hear as their teacher or minister. This is a benefit of the most inestimable nature to the Roman Catholics, resulting from the stat. of 31 Geo. III, and ought never to be overlooked by them. It places beyond doubt to them, what indeed the Protestant Dissenter *imagined* he enjoyed, under the Act of Toleration; but of which there now appears to be more than doubt, from a late determination on that act, and the practice which has since been adopted, at the quarter sessions relative to the qualifying of Dissenters to teach and preach. I need not particularize the subordinate privileges conferred upon the Roman Catholics by the 31st Geo. III, tending to secure the privileges of undisturbed worship, and the freedom of their ministers from serving in those offices, which seem incompatible with their function.'

It appears, therefore, that, 'in either part of the united kingdom, the Catholic can worship God agreeably to the dictates of his own conscience. He can hear what preacher he pleases; and any man, without any inquiry from the civil magistrate, as to his abilities or pretensions, can preach, if he can procure a Roman Catholic congregation to hear him, on the simple condition of taking those oaths prescribed by law, which Roman Catholics have no scruple in taking. Surely then, as to their religious privileges, the toleration cannot be more complete. This being the case, I cannot but advert to the term *Catholic Emancipation*, which has been adopted; and I must assert, that no term was ever more improperly, or, I might say, absurdly applied. It conveys the notion, that the Roman Catholics are in *a state of slavery*; and from the question being coupled with their *religious* condition, it is considered that their slavery is of the most unreasonable kind, and prevents the free exercise of their religion:—but the very reverse is the fact. They are under no religious bondage by the laws of the country; and they are as much (or more) in the possession of their religious rites as any other of his Majesty's subjects dissenting from the Church of England.' . . . Their present object is, *Civil Immunities*, or, in other words, POLITICAL POWER.—P. 10.

Evangelicana.

ON THE DEATH OF JOHN THE BAPTIST.

[EXTRACTS.]

ST. FULGENTIUS, a father of the church, who lived in the sixth century, gives a most affecting picture of the death of the forerunner of Christ: his words are,—

'The hall of the feast is ready; this is the theatre where an immodest woman is to slay the prophet, not with her hands, but with her feet. The daughter of Herodias steps in time and measure to please Herod, and to ask the head of John the Baptist. She dances so, in order to please; and knows so well how to please, that she murders. The blood of the head just cut off runs into the bason; this was the only dish that was wanting for so sumptuous an entertainment. All delicacies have been already upon the table; but what were these to the revengeful fury and lechery of a cruel king! Three sorts of dishes might have been at a private man's table; at a royal feast, the entertainment would not have been grand without a human head; and what made the thing less common was, that the prophet's head was brought all bloody out of the prison. Kings are said, upon festivals, to search the earth and sea for things to make their feasts the more delicious; but the dungeon furnished Herod with a rarity for his'—*Bouhours*.

It may be remarked, that it was and is customary with princes in those

eastern parts of the world, to require the *heads* of those they order to be executed to be brought to them, that they may be assured of their death. The Grand Seignior does it to this day.

'Jerome tells us, that Herodias treated the Baptist's head in a very disdainful manner, pulling out the *tongue*, which she imagined had injured her, and piercing it with a needle.'—*Doddridge.*

'When the head of Cicero was brought to Fulvia, wife of Mark Anthony, she took it in her lap, spit upon it, and thrust repeatedly a silver bodkin through the tongue.'—*Watkins.*

'Dr. Whitby, after many others, observes, that Providence interested itself very remarkably in the revenge of this murder on all concerned. Herod's army was defeated in a war occasioned by his marrying Herodias; which many Jews thought a judgment sent upon him for the death of John. Both he and Herodias, whose ambition occasioned his ruin in banishment, were afterwards driven from their kingdom with great regret; and died at Lyons, in Gaul. And if any credit may be given to Nicephorus, Salome, the young lady who made this cruel request, fell into the ice as she was walking over it, which closing suddenly, cut off her head!'

REFLECTIONS.

How mysterious was that Providence which left the life of so holy a man as John the Baptist in such infamous hands, and permitted it to be sacrificed to the malice of an abandoned harlot, to the petulancy of a vain girl, and to the rashness of a foolish and perhaps intoxicated prince, who made the *prophet's head* the *reward of a dance!* The ways of God are unsearchable! but we are sure he can never be at a loss to repay his servants in another world for the greatest sufferings they endure in this, and even for life itself, when given up in his cause.

We may reasonably conclude, that death could never be an unseasonable surprise to this excellent saint. When the executioner came into the prison by night, perhaps breaking in upon his slumbers, and executed his bloody commission almost as soon as he disclosed it, a soul like his might welcome the stroke, as the means of liberty and glory; assured that the transient agony of a moment would transmit it to a kingdom where the least of its inhabitants would be in holiness, honour, and felicity, superior to John in his most prosperous and successful state on earth.

His enemies might awhile insult over him, while his disciples were mingling their tears with his dust, and lamenting the residue of 'his days cut off in the midst.' His death was 'precious in the sight of the Lord,' and 'the triumphing of the wicked was short;' so will he, ere long, plead the cause of all his injured people, and give 'a cup of trembling and astonishment' to those who have made themselves 'drunk with their blood.' Let cruelty and tyranny do their worst, 'verily, there is a reward for the righteous;—verily, there is a God that judgeth in the earth.' ——— *Doddridge.*

IMPROVEMENT OF MORTALITY.

One of the Antients, standing by Cæsar's tomb, wept and cried out,—'Where is now the flourishing beauty of Cæsar? What is become of his magnificence? Where are the armies now? Where the honours of Cæsar? Where are now the victories, the triumphs, and trophies of Cæsar?'—(*Caryl.*) —— Happy then the Christian!—when he dies, he goes to live with Christ. He rises above the world to perfect unfading honour and happiness.—Reader, seek those honours and treasures which are to be found in Christ, and in the pursuit and practice of true godliness. Thy dwelling on earth may be mean, and thy grave unnoticed; but thou shalt have a mansion in the skies,—while in the most important and pleasing sense, thy name shall be had in everlasting remembrance. N. G.

Obituary.

MR. R. TROTMAN

was a native and respectable tradesman of the town of Dursley, Gloucestershire. Although he had been unmindful of his Creator in his early days, yet he was brought to an experimental acquaintance with true religion before he arrived at the age of 20 years.

Since it was evident, from his knowledge of the gospel, and his exemplary deportment for a series of years, that he was 'born of God,' I shall pass over the greater part of his life, and state that which came chiefly within my own personal knowledge. Mr. T. was for several years afflicted with a complication of disorders; and about two years before his death he was confined to his chamber for several months. To himself and his friends his dissolution appeared to be fast approaching. Previously to this he had suffered much, both in body and mind. At times, he was so depressed in spirit, that conversation was very irksome. For many years, he enjoyed strong consolation; but now arrived the season of trial, in which he was 'in heaviness through manifold temptations.' His confidence was put to the test, and his sensible comfort suspended. In some measure, 'the fiery trial' seemed 'a strange thing' to him: he was 'so troubled that he could scarcely speak:' and, in consequence of a long continuance of excruciating pain of body, extreme anguish of mind, and repeated assaults of the enemy, he was ready to say with Job, 'My soul chooseth strangling and death rather than life.' 'Oh that I might have my request! and that God would grant me the thing that I long for! Even that it would please God to destroy me, that he would let loose his hand and cut me off.'

In the midst of this gloom the Lord was graciously pleased to appear, as in times of old; his mind was set at liberty, his tongue loosed, and he again spake with delight, of divine things. His soul was happy, his friends filled with joy, visitors astonished, and God glorified. After this, Mr. T. was raised up again, and enabled (though still very poorly) to frequent the house of the Lord for a considerable time.

In that relapse which terminated his days, he uttered many weighty and important truths. A friend wrote me thus: — 'When I entered Mr T.'s room, he cried, "Oh cursed unbelief! when I lie down it lies down with me; when I arise it arises with me! I still feel an evil heart of unbelief, departing from the living God. Oh! I want my heart thoroughly broken for sin, and my soul filled with the love of God!" At another time, in an extacy, he said, "He is a God of love, and I love him; I love his son Jesus Christ, and I love his atonement. I am his servant and subject, and I rest upon him for salvation. He is the only foundation; and believing in him, I have eternal life. I am justified freely through his blood! — Worthy is the Lamb! to receive all might, majesty, dominion, and power for ever and ever. 'Oh! I want to proclaim his name from morning till night. He is a good God; blessed are all they that trust in him. He does all things well. I leave all things with Him; body, soul, and spirit.

At another time, when Mr. —— entered the room, Mrs. S. said, 'Father, here is Mr. ——.' He replied, with a peculiar smile, 'Well! I love them all;' (meaning the church) 'I love them from the bottom of my heart!' and lifting up his hands, said, 'What am I, that the children of God should visit me!'—When some of the members of the church were about to leave the room, he exhorted them with very great earnestness, saying, 'If I never see you again, strive together for the faith of the gospel; Christ is the only foundation; and we should ask ourselves the important question, — Are we built upon this Rock?'

Having laboured under great distress respecting death, not as to its consequences, but as to the unpleasant feeling of his mind about the awful moment of separation,

he was happily delivered, and spake to this effect: 'If this is dying, Satan is greatly disappointed; and God, who is infinite in power, confounds his devices!'

In the last interview which the writer had with him, he spake to this effect: 'He is a God of love, he delights in mercy, he waits to be gracious!' I asked him if death was terrible. He exclaimed, 'Terrible! No, I rejoice in it!' He said, Christ was precious to him, and would be to all eternity. 'He is my portion: I shall see him, and be like him.'

If great personal piety,—if great reverence for the Divine Being,—if great zeal for the cause of true religion,—if great faith in Christ, great affection for immortal souls, and great concern for the glory of God, constitute a great character, it might be said, with strict propriety, when Mr. T. expired, 'A great man is fallen in Israel!'

In prayer he was an Epaphras; like him 'he laboured fervently.' Those who heard him must be reminded of the language of Jacob; 'I will not let thee go except thou bless me.' He groaned, he wrestled, he agonized; and 'the kingdom of heaven was taken by force.' I think his fervour in prayer exceeded all I ever heard. I was ashamed to pray after him. It has been remarked of him, that 'he begged for mercy like a child begging for bread!' He used to say of prayer, 'It is my meat and drink, and daily food!'

In the scriptures he was, in some respects, an Apollos; if not 'eloquent,' yet 'mighty.' His knowledge of divine truth was not superficial. He was a Bible Christian; and the Bible was his daily companion. He 'read, marked, learned, and inwardly digested' the sacred writings. He loved them, studied them, and 'mixed faith with them.' To him every new discovery was a rich repast. He would often say, 'I did find thy word and eat it!' And his daily practice said,

Should all the forms which men devise,
&c. &c.

In his family he was a Joshua. There are 'families that never call upon God.' This was not his case. He had a domestic altar. The language of his conduct was,—Let my neighbours do as they please, 'as for me and my house we will serve the Lord.' His meals, and even his medicine, were 'sanctified by the word of God and prayer.'

In reflecting on his attachment to the house of the Lord, I am reminded of the sweet psalmist of Israel, who said, 'I have loved the habitation of thy house, and the place where thine honour dwelleth.' How punctual to time! How regular in his attendance! Little things did not keep him from the Lord's courts. He would often refer to some aged female, who used to say, 'My heart is there, and I will drag my body there.'

If all his pious remarks, and weighty sentences; if all his fervent prayers, faithful reproofs, and holy admonitions, were collected, they would, in point of divinity, afford much interesting matter.—As a proof of his sincere and anxious concern for the prosperity and peace of the church, he chose for his funeral text, 2 Cor. xiii. 11. 'Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.'

In his last illness, he suffered much with great patience and resignation. His disorder affected his head, so that he became very lethargic, which quite indisposed him for conversation. On Sunday evening, Jan. 21, he was seized with death, and became insensible; in which state he continued (a few short intervals excepted) till Wednesday, Jan. 24, 1810, about eight o'clock in the evening, when he fell asleep in Jesus, aged 65, having struggled hard with death for two nights and two days, without speaking a word.

MISS MARIA ROWNEY,

From her earliest years, was blessed with the great privilege of a religious education, and, like most others so favoured, there were times even in her childhood,

when she strongly felt the value of divine things. But these impressions were, alas! like as 'the morning cloud, and the early dew, which passeth away.' A weak and tender constitution, and frequent returns of ill health, co-operated with her spiritual privileges, to call her attention from this fleeting life to 'the one thing needful;' yet no habitual effect appeared to be produced: and although such convictions occasionally returned, yet she had, upon the whole, a remarkable distaste to spiritual concerns; and there were seasons when conscience upbraided her with the neglect of what she could not but know to be infinitely momentous.

At length, however, the time of mercy arrived. In the afternoon of the Lord's Day, the 7th of October, 1810, she was unusually desirous of attending public worship in New Court; and it has since appeared, that she retired to her chamber, and, under a deep impression of the value of her soul and its eternal concerns, prayed, that what she might hear might be attended with saving benefit. It was so ordered in Providence, that the preacher was at that time enforcing the obligations arising from the engagements of a Christian profession, from those words of Jephtha, Judges xi. 35, 'I have opened my mouth unto the Lord, and I cannot go back.' The plain representations of that discourse were the means of producing an effect which was not obliterated so long as she lived.

It was but a few weeks after this that she was visited with the disorder which terminated in her dissolution. The first attack was so violent, that she was not expected to survive many hours; but her intellects were unclouded, and the infinite value of the gospel was the predominant sentiment in her mind. She knew and felt herself to be a sinner; she saw the necessity of a Saviour's righteousness and atonement, and built on them all her dependence. She was equally sensible of the value of holiness, and of the necessity of the renewing grace of the Holy Spirit. Supposing herself, and judged by all about her to be dying, she 'rejoiced in the hope of the glory of God.'

All this was truly delightful; yet I confess that had she been then removed, I should not have possessed all that assured satisfaction relative to her state, which circumstances of a more recent date have tended to produce. — It pleased God that, contrary to all expectation, she very much recovered. Even her medical attendants confessed themselves astonished. Both herself and her friends thought that the disorder was greatly removed, and that she was returning to health. These favourable appearances she received at first with considerable regret, as they appeared to disappoint her most exalted expectations. These feelings however subsided, and she anticipated returning health with an earnest hope that, if she should be spared, she might be eminently devoted to the service of the Redeemer, and attain a growing meetness for heaven. In this state she looked forwards with pleasure to a public profession of religion, though with a humble fear, lest she should deceive herself and others. Now, although she was greatly mistaken as to her own real situation, so far as it respected the present world,—yet that very mistake served to evince the sincerity with which she was desirous of being devoted to God and the Redeemer: and when her hopes of recovery were indeed far brighter than even appearances warranted, still she invariably said, that if it was the Lord's will that she should go, she was ready, she was willing.

One Sabbath, after her father had been reading to her a sermon on some of the rich glories of the gospel, she said, 'This is not new to me; but I remember the time when I did not enjoy it as I now do.' She was frequently asked, If the fear of death gave her any uneasiness. Her reply was, 'No; it has lost its sting: I could welcome it at this moment.' She once said, 'If any one were to come and tell me I had not three minutes to live, it would be extacy.' She re-

quently spoke of the great advantage of having been taught the Scriptures from her youth; 'their language,' she said, 'was become familiar to her mind, and a continual feast to her.' She knew the promises, and could think on them when she could not read them.

In a lingering illness, it is pleasing to observe that religious feelings are not merely of a personal nature; but there is also a concern for the salvation of others. It was so with her. One evening, when she thought herself drawing very near to an eternal world, she said to her brother, 'I think it probable that we shall never meet again on this side of eternity; but I hope we shall meet in heaven. Would you not like to be religious? Remember, religion heightens every pleasure, softens every pain. What should I now do, if I had not a God to go to? I would not but have an interest in Jesus for ten thousand worlds, were they at this moment within my grasp. The comfort I now enjoy in the prospect of death is unspeakable. Will you kneel down this night, and say, 'God be merciful to me a sinner? He that hath pardoned and received me, is equally willing to pardon and receive you.'—The same evening, when in much pain, she said, 'Lord, cut short thy work!' Her young friend, who was sitting by her, and who had been requested to take upon her the painful task of disclosing to her the opinion of her medical attendants, said, 'then, Maria, you are not afraid to die; you are willing to die.' She replied, "Oh, yes; I am willing to depart and be with Jesus; I love my Jesus above all! The motives which, in the first of my illness, made me wish for life were, to magnify the goodness of God.'—Her friend then said to her, You will not feel alarmed at knowing the opinion of the doctors respecting you? she replied, 'Oh, no; pray tell me!' She was then informed, that they gave no hopes of her recovery. She then said, 'Thanks and praises be to his holy name, all that I have now to do the little time I linger here, is to devote myself entirely to him. I am willing, most willing to depart; and, in submission to the will of God, hope it will not be long first;—but, my dear, why did you not tell me this before? you ought to have done it.' Her friend replied, That the general disposition of her mind either for life or death seemed so resigned, that she did not consider it of much importance. She said, 'If I had been apprized of it before, I should not have thought so much of getting better; and I think my mind would have been occupied with things of more importance: however, I trust the great work is done, that Jesus is mine, and I am his; and that at last he will receive me to himself.

She lived some weeks after this; and constantly evinced by her conversation and deportment that a work of grace was carrying on with great power. For the most part, she enjoyed so much of the presence of God, that she used to say her weak frame could scarcely support it. At other times she was greatly harrassed by the enemy, when she would say, 'I refer him to the cross, and by that means gain the victory.' The day before her death, coming out of a strong convulsion fit, she said, 'Hold out, faith and patience: a few more struggles, and I shall be at home.' When one who was attending her repeated that verse of Dr. Watts,

See the kind angels at the gate, &c.

she with rapture replied, 'I see them, with Jesus at their head!'—A few hours before she departed, she sung, with great sweetness,

My Jesus shall be still my theme,
While in this world I stay, &c.

She attempted to finish the verse; but her voice failed, when she said, 'I cannot sing, but shall in glory.' Not long before her departure she requested the window-curtain might be drawn up: when her friend remarking it was a star-light night, she said, 'I shall soon be beyond those bright luminaries, and wear a starry crown in glory.' Shortly after, finding the convulsions returning, she said, 'Come Lord Jesus;' and soon after expired.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Psalms Evangelized, *in a continued Explanation; wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testaments, and the Peculiar Doctrines of Christianity, in Agreement with the Experience of Believers in all Ages. By* Richard Baker, D. D. *Rector of Cawston, in Norfolk.* 8vo, *price* 12*s.*

The book of Psalms has always been a favourite portion of Scripture in the esteem of pious persons, and holds, most deservedly, a conspicuous place in the daily service of the Established Church. There is no part of Scripture which is of more general use for doctrine, for reproof, for correction, and for instruction in righteousness. It is peculiarly adapted to the purposes of devotion, and furnishes the believer with the most admirable expressions of prayer and praise. In the sacred words of the psalmist, millions of believers, in successive ages, have offered up to the Most High, the acceptable sacrifices of their hearts. Indeed, the Man Christ Jesus, honoured the Psalms with his constant attention, and used them as the vehicles of his holy aspirations, even when hanging on the accursed tree.

The Psalms are justly esteemed by serious Christians as a compendium of Christian experience; they find the feelings of their hearts, their joys and sorrows, hopes and fears, most admirably expressed, so that they are surprised to perceive, that as face answereth to face in a glass, so doth the heart of man to man.

If there has been any deficiency in the esteem of good people for the Psalms, it has been occasioned by their not sufficiently considering their evangelical meaning. Our Lord, when walking with the disciples to Emmaus, 'expounded to them in *all* the Scriptures (in the *Law*, in the *Prophets*, and in the Psalms) *the things concerning himself*,'—particularly, 'his *sufferings*' and 'his *glory*.' Luke xxiv. 26—44. We also find the book of Psalms referred to by the New Testament-writers, about *fifty* times; nor are we to suppose that they quoted all the Psalms which prophetically related to him, nor all the passages in the Psalms they have quoted, which refer to him; but they have furnished us with a key (as Dr. Allix observes) by which we may be enabled 'to apply to the same subjects the Psalms of the same composure and expression.'

With this view, Dr. Baker has composed this explanation of the Psalms in their evangelical sense. He has retained the present authorized version, as printed in our Bibles; but has subjoined in *notes*, at the bottom of the page, the different, and frequently the better rendering of many passages. The explanation follows each psalm, as a continued discourse. But his object was not to produce a critical, but a practical work, adapted to the use of serious people, that they may read the Psalms with understanding, as well as devotion. We shall express his design in his own words, which will also serve the purpose of a specimen of his style:—'The Psalms thus understood are a Treasury, from whence we may draw inexhaustible and ever durable riches:—a Mirror, wherein is exhibited our natural deformity;—a delightful medicine, the true Balm of Gilead, for the healing of the nations;—the sweetest companion in joy or in sorrow; and the truest friend in time and to eternity:—consoling and rejoicing; bearing the soul through the trials and troubles of life; and elevating the thoughts to the highest prospect of everlasting glory. As such, are then these sheets humbly presented to the reader; and in a form which the author humbly hopes may, through the divine blessing, produce the desired effect; this attempt being, through an explanation, so to connect the supposed train of thought in a continued series in each psalm, and at the same time to justify it by similar

evangelical sentiments, as to put him in possession of the probable meaning of the writer; and to shew also, that from the beginning to the end of the canonical authors, the same account is given after the fall, Of man and his corruption, — Of Christ and his salvation; — and that this is confirmed by the experience of all people in every age and clime, be they either wicked or righteous.'

The whole is written in a truly serious and experimental manner; and although every (critical) reader may not concur with the author, in his rather unusual application of some of the Psalms, yet we believe that the *Explanation* in general, as *evangelical* and *experimental*, will be found both pleasant and profitable to pious persons who peruse it for their edification.

Village Sermons; *or, Short and Plain Discourses for the Use of Families, Schools, and Religious Societies. By* G. Burder. *Vol.* VI.

'THE Village Sermons' are already too well known to most serious people of all denominations, to need any description from the writer of this article. They have found their way not only into the cottages of the poor, but into the mansions of the affluent. They have been introduced to rural congregations by pious laymen and by learned clerks; and they have been honoured with a very considerable measure of acceptance and success. The volume before us, making the sixth, contains thirteen Sermons on the divine perfections, to which the author was determined, from the conviction that no branch of religious knowledge can be of greater importance, on account of its inseparable connection with every part of practical religion. He was the rather inclined to this decision, because he knew of no work whatever in which the attributes of God are treated plainly and briefly, in a manner adapted to the improvement of that class of people for whom he professedly writes.'

The profound discourses of Charnock, in a ponderous folio, are not, in their present form at least, adapted to general reading. The eloquent discourses of Saurin (in the first volume of the translation) are too elevated, and often too metaphysical, for a rural audience. The discourses of Clarke and some others, are too cold and soporific for such hearers. They neither arouse the conscience nor interest the heart. Such a volume then, was therefore wanted. The Sermons are thus arranged: — The Importance of the Knowledge of God, — The Power of God, — The Wisdom of God, — The Holiness of God, — The Justice of God, — The Omnipresence of God, — The Patience of God, — The Sovereignty of God, — The Goodness of God, — The Mercy of God, — The Love of God, — The Faithfulness of God, — God, with all his perfections, the Christian's God. — The author's connection with this Magazine forbids any encomium on the merits of the volume. C. G.

Memoir *of the late Rev.* Johannes Theodorus Vanderkemp, M. D. *Missionary in South Africa. With a good Likeness, price* 1*s.*

MODERN times have produced few such men, few such Missionaries, as Dr. Vanderkemp. It is a rare thing indeed for a man of his endowments, and in his situation, to forsake his country, his friends, and his accommodations, to dwell among savages, and submit to their disgusting manners, that he might win their souls. The Memoir of such a man cannot fail to be interesting. His former manner of life, his dissipation, his infidelity, his conversion, his Missionary sufferings and labours are all extraordinary. They exhibit, in an uncommon degree, the power of divine grace, and the influence of evangelical principles. The Society, who had the honour of patronizing such a Missionary, have done well in gratifying the religious public with an early and authentic memorial, which presents, in one view, the substance of all that has appeared in the publications of the Society respecting him, together with the interesting account of his decease. It is not necessary for us to recommend this Memoir, which we doubt

not will be read with avidity, by the friends of true religion, in all its denominations.

The Christian Reader's Guide: *a Characteristic Catalogue of the most important Modern English Publications on Theology, &c. to which is prefixed an Essay on Reading, and the Choice of Books. Part I*, 8vo, 5s.

JOHNSON long ago observed, 'We are a nation of Readers;' and since that observation, the art of reading has become a more common acquisition, and consequently the power is more extended. Few readers, comparatively, have, however, had the advantage of a living tutor possessed of a sufficient knowledge of books to direct their future choice. The advantage to persons who do not possess extensive biographical knowledge, of a characteristic catalogue of select books in different departments of useful knowledge, will always be gratefully acknowledged.

The book before us offers itself as a friendly Guide to the Christian Reader. A student wishes to pursue a particular line of study, a parent desires to educate his child, one person wishes to form a private library, another a benevolent one, and a third desires to present a book, or a set of books, to a friend; in most of these cases, and in others which might be named, a *Guide* is desirable; and it is the object of this book to provide one. It may be expected, from its very title, that this Guide will guard those who follow its instructions, from those pestiferous sentiments too generally diffused in novels, plays, romances, &c. In an essay on the choice of books, prefixed to this Catalogue, he occupies the first section in directing his readers to reject bad books. 'The folly of permitting licentious publications to lie in the way of our families, can only be compared to that of leaving sugared arsenic in the way of children.' 'It was a master-stroke of policy in the great enemy of mankind to poison all the sources of information, and all the repositaries of taste. In France this was fully accomplished, and partially in this country; but here, when the enemy came in as a flood, the Spirit of the Lord has lifted up a standard against him.'—He then adds, nine cautionary canons, or rules, which our limits prevent us from even abridging.

In the second section of this Prefatory Essay, our guide proceeds to give some pertinent advice as 'to the Use of Books, in nine or ten *directions*, after the manner, but by no means as a copyist of Dr. Watts's Improvement of the Mind.

The work is to consist of three parts, which we hope the author will not exceed. The *first* now before us contains five chapters. 1, The History of the Bible and Common Prayer; with an account of the best editions. 3, Commentaries on the Bible and its separate Books. 3, Works on Biblical Criticism, with an Essay on that subject. 4, Complete Works of 29 Theological Writers, from Dr. Sibbes to Mr. Scott. 5, Accounts of 49 Authors on the Evidences of Religion, with an Essay on their comparative merits.

Our readers will see that this work is confined chiefly to English literature. To us, it appears the books are select; and, generally speaking, such as are neither of expensive purchase, nor of difficult acquisition; and though works of a higher character, and more expensive, are occasionally introduced, the reader is referred to others which may be substituted for them.

In giving the characters of the books, the author has had recourse to the opinions of the most able writers and judicious critics. 'For this purpose, not only all the respectable Reviews have been consulted, but a great number of other works, many of them voluminous and costly; and to render the whole more interesting, a variety of anecdotes, biographical hints, and miscellaneous remarks are interspersed. The extracts are fairly selected, the authorities named, and his own opinion, when given, generally delivered in the words of others.'

As a specimen of the author's manner, we give the following extract:

'In the characters given in this chapter, I have had a particular view to the tastes and circumstances of my readers, and to meet their various objections; but it is folly to deny, and useless to dissemble, that there is one objection to which I have not been able to furnish an answer: one objection which neither the learning of Grotius, nor the ingenuity of Paley can remove, and it is this: Christianity cannot be reconciled to the corrupt propensities of human nature. It tolerates none of the vices of mankind, nor even their proud virtues, if I may so call them. It is inflexible; and will not bend before the chair of science, or the throne of power. It is the unalterable decree of heaven, that,' except man be born again,' except he 'become a little child,' he cannot be the subject of this kingdom. Here then the reader must make his election: if he be willing to become 'a new man,' and renounce his sins; if he can stoop to become 'a little child,' and imbibe the Spirit of the meek and lowly Jesus, then may all his objections be fully answered; but if not, he must seek farther for a system to meet his wishes. Christianity is not a religion for statesmen, for philosophers, or for gentlemen as such. A great man once told his illustrious pupil there was 'no royal road to Geometry;' so may I say, There is no royal, no philosophic road to heaven.'

We have discovered a few mistakes as to dates, &c. which may be easily corrected *; but we cannot consider the laudable design of this work, the labour which it has taken, and the manner in which it is, so far, executed, without saying that, if the author performs his whole task of twenty-two chapters as he has the five contained in this part, his work will entitle him to the sincere thanks of those Christian readers who wish for the two-fold felicity of a safe guide and a pleasant companion. C. G.

Poems *on Subjects connected with the Scriptures.* *By* Sarah Newman. *Published by Subscription for Benefit.*

Our feelings, on the perusal of these poems, were not unlike those of a botanist, who has been sometimes surprized and gratified to discover a pretty and fragrant flower blooming in obscurity, and on uncultivated soil. Sarah Newman (as we are informed by the editor of this production) 'was left in early life an unprotected orphan, possessed of no other mental acquirements than those of knowing how to read and write; the latter of which she gained by procuring a few occasional lessons from a school-master.' Without farther education, she 'went out to service, and successively discharged her duties in that relation to several families.' In the course of her employment she had opportunities of reading several of the works of our best poets; and, at intervals of leisure, she amused herself by composing verses. Some of these have been arranged and published, with the benevolent design of increasing her means of comfortable existence during the winter of old age. The selection is highly creditable to her talents and principles.

Night; *a Poem.* 8*vo*, 4*s*.

This poetic production recommends itself to our notice, by its evident design and tendency to excite benevolent and religious feeling. Among the topics introduced are the following: — The Shepherd's Family Worship, — Superiority of Britain to other Countries in Government, Arts, Sciences, Religion, &c. — Recommendation to aid the Reform of those who have been the Objects of Seduction, — Sufferings and Death of Christ, Effects of the preaching of the Gospel, — State of the World during the Millennium, — Day of Judgement, &c.

The poetry, is not destitute of

* In Note page 60, Wetstein's fol. Nov. Test. (1711 and 1735, instead of 1751, 1752). Septuagint best edit. Dr. Grabe, 2 vols. fol. 1707, instead of Breittinger's edit. 4 vol. 4to, 1730.

claims to commendation: but it is difficult, from a Poem in blank verse, to select a fair specimen within the limits of our work.

Scripture Directory; *or, An Attempt to assist the unlearned Reader to understand the General History and Leading Subjects of the Old and New Testament. By the Rev.* Thomas Jones, *Curate of Creaton. Price 2s. 6d.*

The modest title of this book, according with the unassuming character of its pious author, sufficiently expresses the useful design of this publication, which is to assist serious, and especially young, persons, in their study of the sacred volume. Mr. Jones has been careful to shew that 'Christ crucified' is the grand subject of the Old as well as of the New Testament; and that the testimony of Jesus is the spirit of prophecy.' We think that diligent readers of the Bible, by perusing a section of the 'Scripture Directory,' before they begin a particular book,—as Genesis, Exodus, &c. will find their study of it facilitated, and their acquaintance with its principal design increased. In this view it may be useful to all, but especially to those who have not a Commentary on the Scriptures at hand.

A Letter to a Protestant Dissenter, *in Answer to the Question, 'Shall the Dissenters join the Roman Catholics, in their Petition to Parliament, for what is called Catholic Emancipation?' Containing Remarks on Religious Liberty and Political Power, both as they affect the Established Church and Protestant Dissenters; applicable to the present momentous Crisis. Fourth edit.* 1s.

The sensible writer of this pamphlet enquires, — 1st, Into the present situation of the Catholic, and the object of his petition. — 2dly, Into that of the Protestant Dissenter, and what he would have in view in an application to Parliament. The result is, that the Catholics already enjoy greater privileges, in some respects, than the Dissenters; that the application of the Catholics is *not for religious liberty*, which they fully enjoy, but for *political power*; and therefore that it would be a dangerous experiment for the Dissenters, whose aim is *religious liberty* alone, to join with the Catholics in their petition. This well-written pamphlet has excited much attention; and we apprehend has made no inconsiderable impression on the public mind.

On the Object of Religious Worship, and on the Pre-existence of the Son of God; *to which is added, An Historical Account of Two notable Corruptions of Scripture, by Sir Is. Newton. By* G. Clarke. *2d edit. with additions.* 12*mo*, 4*s*.

We took up this book under the idea of its being a defence of the Deity of the Saviour; and were much disappointed to find the writer on the opposite side of the question. We must do him the justice, however, to state his opinions in his own words. — Speaking of the Creation, he says, 'The New Testament informs us who the first person is that was *brought into existence*, and that it was his [God's] Son, whose nature is not described in the Old or New Testament,' p. 10. — 'When Jesus Christ is called by the name of God, it is on account of the Deity residing in him as a temple, and having all power given to him,' &c. p. 24,—as if the residence of a Deity converted a temple into a God! — Again, 'It does not appear that the Holy Spirit is, as generally has been described, a proper or distinct person; but the influence, energy, and power of God' Page 25. ——The Appendix, which makes above two-thirds of the book, is only to shew that the reading of two passages of Scripture (1 John v. 7, — 1 Tim. iii. 16) is at least doubtful; which would be of importance if our doctrine rested only on two or three passages of Scripture; but not while the whole tenor of Scripture leans one way.

We need not be alarmed, however, at this little work; few persons will be gratified at giving 4s. for 128 12mo pages, badly written and badly printed; and most of which have been repeatedly before the public many years ago.

Consolation in Death. *A Funeral Sermon for Mrs. Berry, of Warminster. By* W. Jay, 8vo, 1s. 6d.

THE respectable author of this discourse, though averse to funeral eulogies, in describing the character of Mrs. B. is compelled in justice to say, that 'he considered her, not only one of the excellent of the earth, but one of the *most* excellent, one of the *most* amiable exemplary, edifying Christians, in every relation she was called to fill.' It would be surprizing if we were not to perceive, in perusing such a discourse, some of those masterly strokes to which we are accustomed from the pen of Mr. Jay.

If our limits permitted, we would gladly reprint the whole of the concluding pages, which exhibit the dying saint walking with holy fearlessness through the valley of the shadow of death; but we are restrained by want of room. We wish, however, warmly to recommend the sermon, particularly to our *female* readers.

Two Sermons *preached at the Visitations of the Rev. Dr. Burnaby, Archdeacon of Leicester, &c. To which is added, a Sermon on the Salvation which is in Christ only. By the Rev.* Rdw. Thos. Vaughan, *M. A. Vicar of St. Mary's and All Saints, in Leicester, &c.* 3s. 6d.

IT gives us unfeigned pleasure to find such sermons as these addressed to the clergy at a Visitation, instead of the wretched and paltry attempts too frequent on such occasions to vilify evangelical principles. This pious preacher endeavours to state them in the most impressive manner, 'How could I better hope to fulfil the great end for which we live, than by addressing a few plain words of solemn and affectionate exhortation to my partners and companions in the labours, hopes, and conflicts of our arduous office, of whom each individual is as an host of men?'

The first sermon is entitled, 'Christ our Subject,' and is founded on 2 Cor. iv. 5; in which Mr. V. treats, 1st, The excellency of the Institution of preaching:—2d, The best method of conducting it.—3d, Some Reasons for the Method here recommended.

The second sermon is entitled, 'Labourers in the Harvest,' Matt. ix. 38; in which the preacher observes, 1st, The Office of a Christian Minister is an Office of Labour.—2d, The true and faithful minister is of the Lord.

We can give but a short quotation:—'The present is one of those periods, of which it may eminently be said, 'The harvest truly is plenteous, but the labourers are few.' Not a day passes but from some corner of our land the cry is heard 'Come and help us. We would hear the truth.' The cry is echoed back from ourselves, 'We want help likewise.' Still louder is the cry of foreign lands.—By his blessing upon us, He is giving the Bible to every nation under heaven: but there is yet another gift wanting. "Understandest thou what thou readest? How can I, except some man should guide me? We do but partially discharge our debt of obligation, unless with the Bible we raise up an interpreter.'

The third sermon is on 'Salvation in Christ only.'

To us, there appears in these discourses such purity of doctrine, such firmness of decision, such simplicity of intention, to promote the great objects of the Christian ministry, that we cannot but ardently wish that every visitation of the clergy may enjoy such a minister; nay, that every clergyman of the Church of England may thus plainly and ardently, and with such a holy unction, manifest the truth to his congregation.

O! si sic omnes,

then shall glory dwell in our land, —righteousness shall flow down our streets like a river, and our prosperity be as the waves of the sea.

The Christian's Life and Death: *a Funeral Sermon for Elizabeth the wife of C. Noel Noel, Esq. M. P. By* Thomas Golding. 8vo, 1s.

BY an advertisement prefixed to this Sermon, accounting for the delay of its appearance, we are in-

formed that when it was delivered at Fulwood, near Pounsford Park, Somersetshire, the affluent residence of the highly respectable, but bereaved family of the Welmans, Mr. Noel was in Rutlandshire, which county he represents in Parliament, attending the remains of his beloved partner to the place appointed for her rest until the resurrection of the just; but on obtaining a sight of the manuscript, after the lapse of some weeks, he requested it to be printed; and in the propriety of such a request we cordially concur, considering the Sermon creditable, not only to the feelings but to the talents of the author. From Phil. i. 21. 'For me to live is Christ; and to die is gain,' Mr. Golding sketches the portrait of Mrs. Noel in her life of dependence, communion, and devotedness to the Saviour. The piety of Miss Welman, afterwards Mrs. Noel, we are told was early, as it since happily proved habitual and persevering. She had been for some time declining in health; and a voyage to Madeira was recommended. Mr. and Mrs. Noel had left London for Falmouth; but Mrs. Noel's weakness encreased so fast, that they could proceed no farther than to an Inn at Andover, where this Christian traveller reached her home; this heiress entered upon her eternal inheritance; this Christian combatant was received in triumph into the heavenly city.

The dreadful Sin of Suicide. *A Sermon preached before the Monthly Association of Congregational Ministers, &c. London, Jan.* 9, 1812. *By* George Clayton. 8*vo*, 2*s*.

THIS discourse, on an awful but unusual subject, is founded on Acts xvi. 28, 'Do thyself no harm;' and was delivered to a very large and attentive congregation at Dr. Winter's Meeting-house, and obtained additional interest from the horrid murders which had recently been committed in the metropolis. The author's plan is to notice — The crime forbidden, — The causes and occasions of its commission, — and Considerations calculated to enforce the dissuasion, — 'Do thyself no harm.' These topics are treated very fully and impressively, and concluded with a suitable improvement. The numerous ministers who heard this discourse, unanimously requested its publication: — a circumstance which powerfully recommended it to public notice.

An Inquiry *into the Original and Modern Application of the Toleration Act.* '*By the author of Hints on Toleration.*' 8*vo*, 2*s*.

THE writer, whose former publication excited much interest, contends, in this pamphlet, that the expression in the Toleration Act, — 'pretending to Holy Orders,' is descriptive of 'students in dissenting academies and itinerants,'—as making pretensions to the Christian ministry; and that the late limitation of the privileges of the act, to pastors of congregations, is contrary to the design and spirit of the statute. He also argues, that if the act extends to Quakers, who never choose ministers of particular congregations, it ought not to be limited as has lately been done. The author pleads that the magistrate is *required* by the act to administer the oaths, &c. and has no *discretionary power* of refusal; and that the exercise of such a power must be destructive to religious liberty. He dwells particularly on the hardship of subjecting candidates for the ministry to penalties, who cannot, according to the constant usage of dissenters, become pastors, till they have preached on probation. On the whole, he concludes that the late restrictions are most impolitic, at a time when the unity of all parties is so necessary to the safety of the state.—The pamphlet well deserves the perusal of all who feel concerned for the cause of religion and religious liberty.

A Legal Argument *on the Statute* 1*st of William and Mary, chap.* 18, *commonly called the Act of Toleration. By a* Barrister at Law, *of Lincoln's Inn.* 8*vo*, 2*s*.

THIS writer takes nearly the same ground as the preceding; but

he enters more fully into the state of the laws previous to passing the Toleration Act, and into the various provisions of that act; in which this writer, as well as the preceding, differs from Mr. Smith the barrister, who wrote on the same subject a few years since.

This barrister enters also into the late cases which have occurred, and into the various provisions of the Militia Laws, which seem to vary with almost every new act that is passed: but the principal object of the present tract, in the author's own words is, to shew—'That the magistrates in sessions have no power either to refuse the oaths, or to enquire into the qualification of him who claims to take them; that such claim is a sufficient warrant for the court to administer them, and the bare statement of the description in which the party wishes to take them, sufficient evidence of his answering that description; and that if that description is comprised in the eighth section of the Toleration Act, the court of Quarter Sessions is by law compellable to administer the oaths and the declaration, and to permit the subscription to the thirty-six articles,—of which the clerk of the peace is also compellable to enter a record, and to grant a certificate.' *P.* 35.

LITERARY INTELLIGENCE.

THE following Challenge with which Mr. Scott concludes his latter Answer to the Bishop of Lincoln, will, it is presumed, draw forth an attempt from some satellite of Pelagianism to answer him. A correspondent empowers us to say this shall not long wait for a reply.—'And now at the close of this Work I may perhaps assume a measure of confidence, not unlike what the very title of his Lordship's book contains. I am *confident*, that I have DEMONSTRATED the doctrines commonly called Calvinistic (though not every tenet of Calvin) to be that of our Liturgy, our Articles and Homilies, and of those reformers both before and after Queen Mary's reign, who compiled them: and I call on the opponents of Calvinism, to disprove this if they can, by fair quotations and substantial arguments, for *assertions* must go for nothing. I trust I have also shewn them to be the doctrines of the holy Scriptures, both in the Old and New Testament.'

In the press, A new edition of Owen on the Hebrews, complete, in 6 vols. large 8vo, under the superintendence of the Rev. G. Wright, of Scotland. The first vol. is nearly ready for publication.—Remains of the late Rev. E. White, of Chester.—A small Scripture Geography; and Scenes from Bunyan; both for the use of Religious Schools.—A 2d edition of the Sermons of the Rev. D. Black, of Edinburgh.

In a few days will be published, A View of the State of Religion throughout the World; lately printed in this Magazine; considerably enlarged by the Author.—A *second* volume of Bogatsky's Golden Treasury, revised by the Rev. Mr. Steinkopff, with a Life of the Author.—And a new edition of Graham on Ecclesiastical Establishments.

Proposals are issued by Mr. Bennett, of Romsey, for printing Memoirs of the late Rev. Risdon Darracott (with his Portrait) with Extracts from his Religious Correspondence; his Scripture Marks, with Notes, &c. in one vol. 12mo, price to Subscribers 4s. 6d.

The Address of the late Rev. John Brown, of Haddington, prefixed to his System of Divinity, has been lately printed for gratuitous distribution among Students; and a Translation of the same, with part of his Remains, has been made into Welch, for distribution in the principality.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Two Sermons on Re-opening the Homerton Academy. By Dr. Winter and Dr. Collyer. 8vo, 2s. 6d.

Four Sermons to Young Persons. By James Small. 18mo, boards, 2s.

Doctrines of Calvinism defended, &c. 1s. 6d.

Cecil's Memoirs of Cadogan, Bacon, and Newton. 8vo, 13s.

Practical Discourses on the Christian Temper. By J. Evans, D. D. 2 vols. 12mo, 6s.

Two Essays. 1. On Lay Preaching; 2. On the Ministerial Office. (From the Preacher's Manual.) 8vo, 1s.

Styles's Sermon for the Lancastrian Institution, with a large Appendix.

Burder's Oriental Customs. 4th edit. 2 vols. 8vo, 1l. 1s.

Cox's Jesus shewing Mercy. New ed. with considerable additions, 2s. 6d.

Bp. Horsley's Controversial Letters to Dr. Priestley, 8vo, 14s.

Bean's Family Prayer. New ed. 6s.

RELIGIOUS INTELLIGENCE.

AMERICA.

Singular Providence in preparing a Preacher for the Indians.—Eleazer Williams, a youth of about 22 years of age, who is now under the tuition of the Rev. Mr. Hale, of Westhampton, in North America, with a view to the Christian ministry, is a great-grandson of Eunice Williams, who, in the year 1704, when seven years old, with her father, the Rev. John Williams, minister of Deerfield, Massachusets, and the rest of the family, was taken captive by the Indians. The rest of the family were redeemed; but she was obliged to continue among the Indians, and soon lost her native language. Great efforts were made to redeem her, but in vain; an over-ruling Providence rendered them ineffectual, no doubt, for wise purposes. She was married, in early life, to an Indian whose name was Tarroger. She had eight children. One of them, Mary, who lived to be married, had one son, viz. Thomas, the father of the youth first mentioned.

The Rev. John Williams never ceased to labour, hope, and pray for the redemption of his daughter Eunice; tho' he did not live to reap the fruits of his endeavours. But after his death, Dr. Williams, his son, obtained an interview with this long-lost dear sister. This took place in Albany, in 1740.—Eunice, with her husband and children, were then prevailed upon to accompany her brother and others to Longmeadow, where they spent a week in receiving the attentions and caresses of a crowd of friends, who flocked from all the towns in the vicinity. The scene was singular, striking, and impressive.

Twice or thrice, after this, she and her husband renewed their visit; and at one time staid several months. Great offers were made to them if they would stay and settle in that country; but Eunice positively refused, offering only this reason:—That 'living among *heretics* would endanger her and her childrens' salvation;'—for it is to be observed, that she had joined the Papists in the neighbourhood where she married.

Her grandson Thomas, paid a visit in 1797, when it was proposed to him to send one or two of his sons to be educated. In Jan. 1800, he came with two of them, Eleazer and John, and left them there; but in 1803, he returned, and said, that unless he took back with him one or both of his sons, the priest, who was much offended, would excommunicate their mother.

Eleazer, however, continued; and has made good progress in various branches of knowledge, and is earnestly desirous of devoting himself to the instruction of his fellow-sinners, and especially of the Indian tribes, in the glorious religion of the blessed Redeemer. He is kindly supported by some liberal Christians in pursuing appropriate studies, to qualify him for the office of a Missionary.

We transcribe the postscript of a letter written by him, which fully expresses his views:—

'Will you believe me, Sir, when I tell you, that no tongue can express the feelings I have for my poor *red* brethren, who are now sitting in the region and shadow of death! They know not the God who made them; they are ignorant of the Saviour, who is styled the Way, the Truth, and the Life; but I have this consolation, that the time is coming when the glorious gospel of the blessed God shall sound in their ears, and that God will make them willing in the day of his power to embrace it. It is my earnest prayer, that God would fit and enable me, by his grace, to go among my brethren according to the flesh, and preach to them the unsearchable riches of Christ!

SPAIN.

When the Regency of Spain took their oaths of office at Cadiz, according to the new constitution,

on the 19th of March last, they placed their hands on the holy Gospels, and swore 'to defend and maintain the Catholic, Apostolic, Roman Religion, without permitting any other in Spain.'

IRELAND.

We rejoice to hear, from time to time, of the increasing zeal of our Hibernian friends, in extending the knowledge of the gospel in Ireland, where in so many places 'gross darkness cover the people;' —where 'the harvest is so plenteous, and the labourers so few.' — A Missionary Fund has been established by the Rev. W. Cooper and his friends at Plunket Street Chapel, in order to aid the various plans of usefulness adopted in the united kingdom. Out of this fund they have already contributed to the Missionary Society, to the Baptist Mission, to the Hibernian Bible Society, to the London Society for the Jews, &c.

Provincial Intelligence.

At the Chester Sessions, H. Bowers, P. Williams, J. Thomas, and R. Bentham, made application for licences to act as preachers. The former, on producing a certificate of his being attached to a particular congregation, took the several oaths; but the Recorder objected to the admission of the others, from a deficiency in the testimonials of the specific appointments which they produced.

Mr. Cross, on behalf of Mr. P. Williams, addressed the Court, and observed that numerous difficulties have lately occurred in obtaining licences, which were never heard of till the late new construction was put on the Toleration Act.

Mr. Recorder. — We are to follow the rule laid down by the Court of King's Bench. Does the applicant apply merely as a teacher or preacher?

Mr. Cross.—As a person pretending to holy orders.

In answer to several questions by the Recorder, Mr. Williams said, 'He had not been ordained. He has a separate congregation, to which he is appointed at Kinnerton, although he is not particularly confined to one place of worship.

Certificates of distinct appointments being produced by Mr. Williams, Mr. Bentham, and Mr. Thomas, the Recorder expressed his consent that licences should be granted.

The Annual Meeting of the Benevolent Society for the Relief of the Widows and Children of the Protestant Dissenting Ministers of the counties of *Essex* and *Hertfordshire*, will be at the Sun Inn, at Hitchin, on Wednesday, the 20th of this month (May). A sermon in the evening by Mr. Parry, of Wymondley.

The Annual Meeting of the *Somerset* Association is to be held at Broadway, near Ilminster, on Wednesday, the 27th inst. (May) Mr. Buck to preach in the morning; and Mr. Golding in the evening.

The Annual Meeting of the *Bedfordshire* Union of Christians will be held on the same day, when Mr. T. P. Bull is expected to preach one of the sermons.

RECENT DEATHS.

Died March 17, at Taunton, of an inflammation on the lungs, aged only 29, the Rev. William Heudebourck, Pastor of the church and congregation of Protestant Dissenters at Bishop's Hull, near Taunton.

As the Rev. Mr. Codling, of Kimbolton, was preaching from Psalm 118. 'I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death. Open to me the gates of righteousness; I will go into them, and I will praise the Lord,—he suddenly stopped short, and exclaimed 'I can't!'—'I can't!'— and immediately sunk down in the pulpit, and almost instantly expired. He was only 32 years of age. (*Times, April* 13.)

On the morning of Lord's Day, April 5, the Rev. J. Bowden, left his house at Tooting, Surry, in his usual health, and rode on horse-back to Hammersmith, to preach at the chapel of the Rev. Mr. Raffles. He prayed and afterwards commenced his sermon on James iv. 7, 'Submit yourselves to God.' He had preached about 20 minutes, when his countenance was observed to change; his speech faltered, — and he sunk down in the pulpit, in an apoplectic fit. He was immediately conveyed to a friend's house, was bled, spoke a sentence or two, then fell into a stupor, and expired about two o'clock in the following morning. — Mr. B. was about 65 years of age. He was a truly pious and zealous minister

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 13th. 14th, and 15th days of May. The arrangement of the intended services is as follows: —

Surry Chapel.—*Wednesday Morning.* The Rev. Matthew Wilks to preach.

Tabernacle.— *Wednesday Evening.* The Rev. John Love, A. M. Minister of Anderston, near Glasgow, to preach.

Silver Street.— *Thursday Morning.* The Directors, Members and Friends of the Institution will meet at the Rev. Mr. Jones's Chapel, to transact the usual business of the Society. The Report of the Directors for the past year will be read, and the Officers and Directors for the year ensuing will be chosen.

Tottenham Court Chapel. — *Thursday Evening.* The Rev. Alexander Steill, of Wigan, will preach.

St. Bride's Church, Fleet Street: — *Friday Morning.* The Rev. Earle Gilbee, D. D. Rector of Barby, in Northamptonshire, will preach.

The Members will meet at the Committee Room, Sion Chapel, at Four in the afternoon, on the business of the Society.

Sion Chapel.— *Friday Evening.* The Sacrament of the Lord's Supper will be administered to the Members and Friends of the Society, who are *Stated Communicants* with a Christian Church, of whatever denomination, maintaining evangelical principles; who must produce *Tickets of Admission* signed by their respective ministers. Strict attention will be paid to this necessary regulation, to prevent the admission of improper persons, and to secure that solemnity of behaviour which is necessary to the due celebration of this sacred ordinance.

Tondridge Chapel, Somers' Town.—As a far greater number of persons have lately sought admittance at Sion Chapel than could comfortably be accommodated, the Directors have resolved (by way of experiment, for this year) that the Lord's Supper shall be administered at *Tonbridge Chapel* also, at the same hour. A limited number of Tickets, adapted to the size of the place, will be issued; and no persons admitted, except into the galleries, without them.

All the morning services will commence at Half-past Ten; and the evening services at Six.

A Collection, for the benefit of the Society, will be made at the close of each service; and as the Society have been under the necessity of expending, during the last year, about *Two Thousand Five Hundred Pounds* more than their income, it is earnestly hoped that the liberality of British Christians will be eager to supply the deficiency, and enable the Directors not only to support the present missions, but greatly to increase them.

A Collection of Hymns adapted to Missionary Occasions, both in town and country, may be had at the Publishers of this Magazine, or at the doors of the chapels, price Sixpence.

Tickets for the Communion may be had of the Rev. Mr. Tracy, No. 4, Bartlett's Buildings, on Friday, May the 8th, and on the following day, or on Sunday the 10th, of the Ministers connected with this Society;—and by Ministers from the country, in the vestries of the public meetings, on Wednesday and Thursday.

MISSIONARY SOCIETY.

Letters have lately been received from New South Wales, dated May 4, 1811, stating that some of the Missionaries were then about to return to Otaheite.—A letter has also been received from Mr. Smart, dated Elizabeth Town, Upper Canada, Nov. 20, 1811.—Mr. Cox was at Matilda Town: where he intended to winter.—A Letter has also been received from Mr. Pritchett, Calcutta; and one from Mr. Hands, Billary, dated August 1811, with his journal to that time.

Dr. Vanderkemp.—The Directors, Subscribers and Friends of the Missionary Society, desirous of paying a public tribute of respect to the memory of the late Rev. Dr. Vanderkemp, their excellent and useful Missionary in South Africa, assembled on Thursday morning, March 26, at Surry Chapel; when the Rev. R. Hill read suitable portions of Scripture, the Rev. John Townsend prayed, the Rev. A. Waugh preached an admirable sermon, adapted to the mournful occasion, on 2 Tim. iv. 7, 'I have finished my course;' and the Rev. Mr. Steinkopff concluded the solemn service by prayer.—We are sorry that the sermon is not printed; but the character and outlines of the life of the truly apostolic Vanderkemp are now before the public, in the Memoir published by order of the Directors.

ADDRESS.

The Directors of the Missionary Society once more earnestly invite their constituents, the subscribers, 'Friends to the Society,' to favour them with their presence at the next Annual Meeting. Could they utter this call in a manner equal to their wishes, it should be heard to the utmost shores of the British isles, and should inspire in every minister, in every Christian, an ardent desire to come up and assist in the consultations and devotions which have for their object the diffusion of the knowledge of Christ, whose dear name awakes to rapture every holy heart throughout the universe.

The London Directors are aware that it may be thought they feel none of the hindrances which prevent their country friends from attending. But while they are thankful for the superior opportunities which they enjoy of sharing in the labours and pleasures of a Society which lies near their hearts, the present address is dictated by a Director, who resides nearly a hundred miles from London, and who can therefore enter into the feelings of his country brethren. Some churches contribute *annually* to replenish the funds of the Society, which are annually exhausted by the demands of old missions and the establishment of new ones. But it is much to be regretted that so many congregations have not yet adopted this most excellent custom. It is calculated that one single county furnishes a third of the whole sum contributed by all the counties of the British isles; yet those churches which make an annual collection, find that the season is looked forward to with eager desire, and is the most pleasant and profitable in the whole year. The pastor is delighted with fresh discoveries of the power of religion in his congregation; and the flock is pleased and animated with his grateful acknowledgements of their devotedness to the cause of Christ. Let none refuse to furnish annual contributions, because the sum would be small; for it would perhaps increase every year; and small annual collections from every congregation in the kingdom would enable the Missionary Society to establish new missions. But without this it will soon be necessary to confine itself to those already established, and leave all the rest of the heathen world unrelieved.

The ministers who regularly attend the Annual Meetings of the Society, find great edification and delight; and return to their respective charges with new animation. For this, some who can but ill afford it, submit to the expence of a journey to London; but as some are compelled to forego this pleasure, it is much to be wished that the churches would defray their minister's travelling expences.

AUXILIARY BIBLE SOCIETIES.

THE genuine philanthropy which was displayed by our blessed Redeemer and his Apostles, and which is also the genuine result of Christian principles, was happily revived at the formation of the *Missionary Society*, when Christians of various denominations, inspired with an ardent desire for the salvation of the perishing Heathen, united their exertions, to communicate to them the saving knowledge of Jesus Christ.

The Christian zeal which then burst forth, has led to the formation of various institutions for the diffusion of the gospel, both at home and abroad: but in no instance has its influence been more remarkably felt than in the formation and extension of the British and Foreign Bible Society. Here Christians discover common ground upon which they may meet and act in concert with each other, to promote the interests of their Redeemer's kingdom, without sacrificing any principle which they may deem of importance. Auxiliary Bible Societies, by means of Sub-committees, visit the habitations of the poor, and obtain an accurate knowledge of the state of that class of society with regard to their want of the holy Scriptures.

Their enquiries have ascertained, that, notwithstanding the apparent plenty of Bibles in this kingdom, many thousands of families are destitute of the word of eternal life. Means have been taken to supply them with it, either gratuitously, or, which is in general preferable, by sale at very low prices; and, in the latter case, they are sometimes paid for by small weekly instalments. By these means, we trust, the time will shortly arrive when every poor family will be in possession of that invaluable treasure, a BIBLE.

In addition to those noticed in our Magazines for January and February last, we have been informed of the following Auxiliary Societies which have been recently instituted; viz. at Halifax, York, Knaresborough and Harrowgate, Scarborough, Burlington, Darlington, Dundee, Leith, Glasgow, Coldfield, Sutton Coldfield, Derby, Stafford, Chesterfield, Tewkesbury, Bath, North Cornwall (at Launceston), Maidenhead, Hertford, Saffron Walden, Chelmsford, Blackheath, and one composed of Ladies, at Westminster. Several of the above have *Branch Societies* upon an extensive scale, and others have *Bible Associations*, or *Penny Societies*, connected with them. They all embrace Churchmen and Dissenters, co-operating in the management of their concerns, and are under the immediate patronage of persons of the first respectability in the British empire.—While we rejoice in the opportunity of giving this information, we would earnestly entreat our readers to consider, whether associations somewhat similar to the above might not be formed in aid of the MISSIONARY SOCIETY? The order of time in which Providence raised up the two Societies, is highly instructive. Missionary Societies must always precede Bible Societies. It is by means of Missionaries first sent into all lands, that the Bible must be translated into all languages. Without the living voice of the preachers of the gospel, the Bibles sent into heathen countries will lie there as dead lumber, exciting no attention, and meeting no disposition to read them;—nor is it less necessary that Missionaries should, by their preaching, give the clue to the understanding of the Scriptures; for it is the *preaching* of the Cross, not the mere reading of the Bible, which is made the wisdom and the power of God, and by which he has ordained to save them that believe. This is proved also by present facts, and by an instructive occurrence recorded in the Scriptures. Are there not towns and villages, and rural parts of this kingdom, where there are many readers who possess Bibles, which lie neglected on their shelves, and are sealed books, for want of one of those preachers of the gospel, who are employed by the Lamb to loose the seals, to open the book, to cry 'Come and see,' and to pour the light of the Scripture upon the mind? It is only where the gospel is preached that men read their Bibles to profit; and is not this taught us in the history of the Bible itself? Suppose a Bible Society to have put the Scriptures into the hands of the Ethiopian Eunuch:—see how ineffectual this is without a Missionary;—

for when such an one finds the man reading, and asks him, 'Understandest thou what thou readest?' he frankly replies, 'How can I, except some one teach me.'—These living expositors of the Bible, the Missionary Society wishes to send into all the earth, that in some countries they may both translate the Scriptures and preach their contents; and in others may excite the attention of men to read and assist them to understand the Bible, which they already possess in their own tongue. But the Society is painfully restricted in its operations, by want of funds adequate to the immense field which lies before it.

Divine Providence having always supplied the Directors with Candidates for Missionary labours much faster than their funds would furnish support, and the charges of their present Missionary Establishment being far beyond the annual income of the Society, it certainly behoves the friends of the cause to look around in their respective circles, and to consider of the most effective measures to promote the interest of that Institution which has not only been owned by the Lord of Hosts in the prosecution of its primary object, the conversion of the heathen,—but has been so eminently useful, in a collateral way, by means of the various Institutions to which it has given birth.

With this view, if a few Christian friends (say five or six) in any town or district, would meet for considering the subject, and continue their meetings *weekly*, endeavouring to gather strength by the accession, from time to time, of new members from various denominations of Christians, and seeking at every meeting the direction and support of the great Head of the church, much good might be done; and by patiently persevering in these preparatory measures for a few *months*, they would then be prepared to submit their measures to the public; — and though it is not to be expected that patrons of the Missionary labours will be so numerous as those of the Bible Society, yet the influence of the Missionary Society might become far more general than it has hitherto been, and more nearly commensurate to the immense field before them in the world, which lieth in the wicked one, and in the darkness of the shadow of death, to whom it is their earnest desire to send the light of the glorious gospel, and to communicate the knowledge of salvation through our Lord Jesus Christ.

AFRICAN AND ASIATIC SOCIETY. — The Annual Meeting will be held at Free Masons' Tavern, on Tuesday, May 5, at Three o'clock, precisely, W. Wilberforce, Esq. in the Chair.

BRITISH AND FOREIGN BIBLE SOCIETY. — The Annual Meeting of this Society will be held at the Free Masons' Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday, May 6, at Eleven o'clock, when the Proceedings in the Committee, during the last year, will be reported; and other business connected with the General Meeting transacted. — The Chair to be taken at Twelve, precisely.

LONDON FEMALE PENITENTIARY. — The Annual Meeting of this Society will be held at the New London Tavern, Cheapside, on Tuesday the 12th of May, at Twelve o'clock, precisely. — The Annual Sermon will be preached on Friday morning, the 8th of May, at St. Antholin's Church, Watling-Street, by the Rev. T. Scott, A. M. Rector of Aston Sandford, Bucks. Service to begin at Eleven o'clock.

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 12th of May, at the New London Tavern, Cheapside, at Six o'clock in the evening. — The Chair will be taken at Half past Six, precisely.

RELIGIOUS TRACT SOCIETY. — The Annual Meeting of this Society will be held at the City of London Tavern, Bishopsgate Street, on Thursday, May 14, at Seven o'clock in the morning; to close at Ten, precisely.

HIBERNIAN SOCIETY. — The Annual Meeting of this Society will be held on Friday, May 15, at the New London Tavern, Cheapside, at Seven o'clock in the morning.

Protestant Society for the Protection of Religious Liberty.—The Annual Meeting of this Society will be held at the New London Tavern, Cheapside, on Saturday, May 16, at Twelve o'clock, precisely.

Society for Missions to Africa and the East.—The Annual Sermon before this Society, will be preached on Whit-Tuesday, May 19, at St. Ann's, Blackfriars, by the Rev. Mr. Goode.

London.—At a Meeting of Dissenting Ministers of the 3 denominations, held at Dr. Williams's Library, Red Cross Street, on Tuesday the 21st of April, it was resolved, on the motion of Mr. Rees, seconded by Dr. Rees, That a Petition should be presented to both houses of Parliament, praying the Repeal of all Penal Laws respecting religion. There was, however, a considerable difference of opinion respecting the propriety of presenting such a petition at the *present moment:* the numbers being, for the petition, 30; against it 26.

April 22. It is reported, and we believe on good authority, that should the expected decision of the Court of King's Bench confirm the new and restricted construction of the Toleration Act, there is a disposition, on the part of Government, to relieve the Dissenters from the inconveniences to which such a decision must expose them.

MISSIONARY COLLECTIONS, &c.

	£	s.	d.
N. M. St. Helen's, 1*l.*—Φ 5*l.* — —	6	0	0
A Friend at Dalkeith, by Rev. D. Bogue —	10	0	0
Friends at Corfe Castle, by Rev. Thomas Denny —	3	3	0
Ditto at Swannage, by Rev. Mr. Collins —	4	4	0
Ditto at Totton, by Rev. D. Bogue —	0	12	0
Fetter Lane Auxiliary Society, by Rev. G. Burder —	36	12	6
W. P. by G. Hodson, 5*l.*—H. Y. 1*l.* 1*s.*— Sarah, 1*l.* —	7	1	0
Rev. Samuel Bottomley and Friends, Scarborough —	9	9	0
Associate Congregation, Kinross, N. Britain, by Rev. J. Hay	10	0	0
Young Gentlemen at the Rev. J. Fowler's Academy, Walworth	5	0	0
Rev. Mr. Charles and Friends, Bala —	14	14	0
Legacy of Mr. Peter Lemaire, late of Castle Street, Borough, by his Executors Jacob Henry and James Stokes —	5	0	0
Collection at Aldermanbury Postern, at the Monthly Missionary Prayer Meeting — —	10	4	3
Donations at Spa Fields Chapel, left after the Prayer Meeting	8	8	0
Stirling Missionary Society — —	10	0	0
Derish, of Tottenham, by Mr. Francis Hamilton —	30	0	0
A. B. (Boston Post-mark) 5*l.* 5*s.*—G. A. S. 10*l.* —	15	5	0
An aged Widow, 1*l.* 1*s.* — A Friend, 1*l.* 1*s.* 6*d.* — A voluntary Donation of a Child in her 6th year, 10*s.*—by Rev. C. Buck	2	12	6
From an Auxiliary Society at West Orchard Chapel, Coventry, established for General Purposes, connected with the Spread of the Gospel, by Rev. John Jerard —	25	0	0
Miss C. by Rev. J. Clayton, jun. — —	5	0	0
Collections at Crown Court Chapel, April 5.			
Morning, Mr. Greig, 30*l.* 6*d.*—Afternoon, Mr. Thorpe, 21*l.*2*d.* —Evening, Mr. G. Clayton, 21*l.* 6*s.* 6*d.* —	72	7	2
Collections made in the Counties of Essex and Herts, by Rev. J. Townsend.			
At Mr. Wilkinson's, Saffron Walden, 15*l.* 8*d.*—Mr. Stevenson's, Castle Hadding'on, 31*l.* 3*s.* 8*d.*— Mr. Maslin's, Hertford, 8*l.*—At Hoddeston, Herts, 2*l.* 16*s.* 6*d.*—A. S. by the Rev. John Townsend, 1*l.* — —	58	0	10
Scots Church, Swallow Street, by Rev. Mr. Nicol, April 12	84	9	6

☞ A List of Contributions, amounting to 43*l.* 15*s.* 6*d.* at Bath, received by Rev. Dr. Haweis, is unavoidably postponed until next month.

Elegy

ON THE DEATH OF DR. VANDERKEMP.

DAUGHTER of Zion, put thy sackcloth on,
And strew the ashes o'er thy mournful head;
Thy faithful Herald Vanderkemp is gone!
He rests his labours with the peaceful dead!

No more shall Afric's tribes, delighted, hear
His gentle voice reveal the Saviour's name;
Nor his kind words dry up the mourner's tear;
Nor mild reproofs the rebel's heart reclaim.

He left the polish'd scenes and arts refin'd,
The heighten'd joys and throng'd abodes of me;—
His letter'd rank, and fame, and wealth resign'd,—
To tame the human savage in his den.

What forceful arms, what deeply skilful plan,
What engine vast could such rough natures move?
'Twas simple truth, the cord that fetters man,—
He woo'd, and broke, and won their hearts with love.

By war and death the hero wins his way,
And rears his glory on the field of blood;
While lands enslav'd, unwilling homage pay,
And hate the wretch their arms in vain withstood.

Far diff'rent aims expand the Christian's views;
Sweet peace on earth, and praise to God on high:
Nor carnal weapons would he dare to use,
Nor seek for glory but above the sky.

Thus aged Vanderkemp his work pursu'd,
With youthful Missionary ardour warm'd,
Where the wild Hottentot and Caffre rude
The desert rang'd, or kraal remotely form'd.

He trac'd the wand'rers, meekly won their ear,
And taught their mutual labour to combine;
To plan the village and the temple rear,
And led them, step by step, to truth divine.

He train'd their youth, and solac'd sick'ning age;
For he had studied med'cine's healing art;
The pangs of guilt he labour'd to assuage,
And brought the balm to cure the broken heart!

From barb'rous lips, now pure devotion flows!
E'en Satan's seat the hallow'd cross displays!
The desert blossoms like the fragrant rose,
And fruitful vallies shout Jehovah's praise.

Ah! he hath finish'd now his mission'd course,
But not in vain, for, lo! he leaves behind
A new-born Afric church, the future source
Of Jesus' empire o'er the savage mind.

Who next will rise, the arduous path to tread
This vet'ran pass'd, and others still do roam?
Oh Thou who Israel through the desert led,
Send whom thou wilt to bring the Heathen home.

ALIQUIS.



Rev.d Tho.s Waters, M.A.
London.

Pub.d by Williams & Smith Stationers Court Ludgate Street.

THE

EVANGELICAL MAGAZINE.

JUNE, 1812.

MEMOIR

OF

THE REV. GEORGE MUIR,

OF PAISLEY.

THE subject of this Memoir was a native of Spot, in the neighbourhood of Dunbar. In his youth he served his clerkship to a writer in Edinburgh. Happening, however, from motives of curiosity, to go to Cambuslang in the year 1742, when an uncommon influence of the Holy Spirit attended the labours of Mr. M'Culloch, the minister there, and also of Mess. Whitefield, Willison, and others, who assisted him in the administration of the Lord's Supper, he was savingly converted to the faith of Christ. From this period he determined to devote himself to the ministry of the gospel. While pursuing his studies with this view in Edinburgh, he was eminently useful in the erection and encouragement of Praying Societies. For several years he was teacher of the parish school of Carnock, in Fife. Here he enjoyed the ministry and advice of the excellent Mr. T. Gillespie, minister of that place, and occasionally the sermons of Mr. R. Erskine, of Dunfermline. About 1756 he was settled as minister of the parish of Old Cumnock, in the Presbytery of Ayr; where he exercised his ministry with diligence and faithfulness during the period of his continuance there, which was considerable. On sacramental occasions he corresponded with Mr. Noble, the minister at Libberton, near Biggon; and also with the ministers of the Tolbooth Church of Edinburgh, where his ministrations were peculiarly acceptable to the saints. He was translated to the high church of Paisley in 1766, where a large sphere of usefulness was presented to him; no less than 3000 usually attending his ministry. These came not only from the town, but from several parishes around. Mr. Muir understood the gospel well; and preached it with great exactness. The following short extracts from his writings will afford sufficient evidence of this:—

'God's giving or making over Jesus Christ in the word of grace, is the warrant and rule of receiving him; hence the record is believed, because divine authority is interposed; and Jesus Christ and his whole salvation are accepted of, because they are offered by the Father, in the quality of a

free and unconditional gift. To whatever, therefore, God hath spoken in his holiness, they set their Amen; in whatever terms the record of grace is expressed, their souls agree to them, and, by believing obedience, comply with them; in setting to their seal that God is true, they appropriate all the spiritual riches, righteousness, and redemption, for the giving whereof to perishing sinners, his faithfulness is plighted in the record. 'God is true,' says this grace in the soul, when he gives Jesus Christ to sinners in a word of record: and, therefore, as a sinner to whom that record is presented, Jesus Christ is mine for all the purposes of my salvation.'— Speaking of trusting in the Lord, he says, 'Upon gospel principles, the object of the sinner's trust must be a God in Christ; a God revealing himself to me in the Person of Christ; a God well pleased with sinners through Jesus Christ,— pleased with their persons as represented by him, pleased with their performances as flowing from vital union with him, and influences derived from him; a God glorified in the salvation of sinners through the mediation of Christ. The righteousness of Jesus, called in Scripture 'the Righteousness of God,' is particularly comprehended in this object of trust; our Lord's righteousness being the price of redemption, the condition of salvation, is to be depended on by all who need such blessings, and have no personal righteousness by which to procure them. In fine, the word of promise emitted by the Father, Yea and Amen in Christ, recorded in the gospel, and exhibited for the obedience of faith, is in a peculiar manner the object of this trust. Whatever God has promised to his anointed respecting sinners, every such word of grace and promise is a ground of trust to be improved, looked to, leaned on, and acquiesced in by them. The exercise of this trust carries in it the believing the truth of these discoveries respecting Christ, and respecting the promise, which is called by the Lord 'a setting-to the seal that God is true,' John ix. 2. It carries in it their approbation of the things discovered as excellent in themselves, suitable to sinners, and glorious in their effects. It carries in it their acceptance of these blessings, their receiving, applying, and, in a way of humble endeavour, thro' grace, making all their own, by believing, as Jehovah our Redeemer does by revelation and exhibition. 'Be it (or it shall be) unto me according to thy word,' Luke i. 38, is the language of that divine exercise; it carries in it their dependence on the Lord as the object of their trust for his bestowing the exceeding great and precious blessings, which are the matter of it; their being so persuaded of the Lord's security being good and valid, that they look on the blessings as theirs, and actually enter on duties and trials in faith that the promise shall be accomplished, and the blessing

be bestowed; at least in proportion to the measure and degree, of such as trust this will be the case.

This exercise, as it is seated in the soul, influences the conduct, and leads to the performance of new and holy obedience in all its parts, as to heart and life, principle and practice, word and action. In an exhortation to sinners, he says, 'To you, Christless and unholy creatures, to you, as such, we are warranted to preach the gospel of the kingdom, your state may be yet made gracious, your help is in Jesus Christ, your right to look to him for salvation will bear no dispute; improve Jesus as the resurrection and the life, believe in him as the only ordinance of heaven for your salvation, and employ him as the foundation upon which true holiness may be built, that being thus in a state of life you may be capable of such fruitfulness, as is the privilege and attainment of gracious persons. This, my brethren, you are the rather called to, because all your endeavours to bear fruit, without a vital union to Christ, will be in vain; and all your forced fruitfulness separate from him, will be unacceptable to God. Inculcating universal obedience to God's law, is the duty of all gospel ministers; but to make that obedience meritorious, in whole or in part, is misplacing and misapplying the most wholesome doctrine. For the only room it can hold upon gospel principles is, in the second place, as a fruit; by no means in the first, as the cause of justification: and then uniting such obedience with the obedience of Christ, so far from correcting the error, makes it much worse; for such a daring coalition does manifest prejudice to our Lord's most honourable righteousness, as it insinuates an incompetency of merit which needs to be made perfect by the righteousness of guilty creatures: and such a coalition is the more dangerous and ensnaring to unwary souls, as the bare mention of Christ's obedience gilds the pill and baits the hook to the unquestionable ruin of those who are unskilful in the word of righteousness, and babes only in scriptural knowledge. If ministers of the gospel begin their dealings with unconverted souls, by representing the duties of holy obedience, without recommending Christ as the foundation, and directing them to the improvement of him, they do no better than a builder who should raise a superstructure before he had laid the foundation: whereas by beginning with endeavours to point out the personal excellence and mediatorial glory of Christ, and to bring sinners to believe in him for pardon and acceptance, the ends of heart-holiness and external obedience are scripturally and absolutely secured.'

The above sentiments distinguished his sermons, and ran through his printed works. To judicious readers they will clearly appear to be the sentiments of the reformed churches, and also those of their most eminent sons, Boston, Trail, Booth, Hervey, &c.

Mr. Muir possessing the grace of God, he also grew in it and in his whole conduct manifested strict and serious godliness. He was fervent and constant in closet and family-religion; an Israelite indeed! distinguished for sincerity and uprightness, benevolence and candour, and attendance to all the parts of ministerial duty. He was at great pains with such as applied to him for admission to the Lord's table, frequently meeting with them, and instructing them in the leading doctrines of the gospel. As a minister of the established church, he attached himself to that party who opposed the exercise of the law of patronage; and was a warm friend to the liberties of the Christian people.

In the pulpit he was eloquent; his voice was full toned, and he managed it with good effect. His delivery was distinct and graceful, and his matter truly evangelical; and more especially when warmed with his subject, peculiarly savoury. In administering instruction and consolation to the people of God, he exerted himself to the utmost; and in this part of his work he seemed to take great delight. His addresses to the ungodly were awfully impressive. His discourses in general, warmed with a sacred unaffected zeal, were, under the Divine blessing, happily successful. In the gift and grace of prayer he evidently excelled. In leading the devotions of his congregation he poured out his whole soul. A peculiar enlargement, with a fulness of rich and suitable expressions, in his Sabbath morning prayers, might be discerned. Mr. Muir, being of a catholic spirit, lived in habits of friendship with ministers and Christians of other denominations. He corresponded with the late Rev. Mr. Hervey*; and Messrs. Pattison of Edinburgh, and Belfrage of Falkirk, visited him.

For some years before his death a cancerous humour was collecting in his foot, which was exceeding painful. He bore all with much Christian fortitude and patience. After some time, he submitted to an amputation, when considerable hopes were entertained of his recovery; but it was otherwise ordered by the great Head of the church, who was pleased to remove him to a happier state, July 1771. The immediate occasion of his death was the bursting of an artery in his leg while he was asleep. When he discovered it, he fainted away, and never recovered. This taking place on the Sabbath-morning, and being quite unexpected, produced a strong and sorrowful sensation among his people; and was deeply lamented by all ranks.

* 'I beg Mr. Muir's (of Cumnock) pardon for not paying due honour to his last letter. It is my affliction and misfortune that I cannot cultivate a correspondence with several valuable persons, at whose fire I might light my torch, and reap much benefit from their letters.' — *Brown's Memoirs of Hervey.*

He married a daughter of the Rev. Mr. Wardlaw, of Dunfermline; a prudent religious woman. He had several children, one of whom is a Presbyterian minister in Alexandria in Virginia.

During his life he published an Essay on Christ's Cross and Crown; to which are annexed Six Sermons. He also published Discourses on the Parable of the Sower. Since his death some have also been printed from his Notes on the Parable of the Sower; and also some Table Services delivered in the Tolbooth Church of Edinburgh. — An elegant neatness of style, but especially a sweet savour of Christ, recommends the writings, and will long endear the character and remembrance of this excellent man.

ON THE INTERNAL EVIDENCE OF *THE SACRED SCRIPTURES.*

[*Concluded from page* 172.]

What *Matthew* did, in the first instance, was equally likely to be done by other *Apostles*. It was their office to *testify* to others what they had *known* of Christ: not to draw up a *connected narrative* of his history; some parts of which most of them must have referred (as Matthew himself did) to the testimony of other apostles. Even the Gospel of John, who appears to have been more constantly with our Lord than any other person was, is a collection of *detached* accounts, not a connected narrative of the state of Christ's life or ministry. It is therefore most probable, that *several* of the apostles committed to writing, on various occasions, records of transactions which they had seen, and of discourses which they had heard from our Lord, as the Holy Spirit brought them to their remembrance, — that these might be read by persons who could not hear them publicly related, or who were desirous (as they certainly must have been) of preserving them for their private and constant edification.

That such detached memorials should not have existed *earlier* than we have reason to apprehend that any of the gospels were composed, is, indeed, nearly incredible. It is generally agreed by the best commentators, that the Evangelist Luke does not allude, in his preface, to any of the inspired gospels. If any one of the apostles had previously drawn up a narrative of the life of Christ, it would, besides, have been very unlikely that Luke should have undertaken such a work. Yet it does not appear that his gospel was written within less than thirty years after our Lord's crucifixion; and it is hardly to be credited that the apostles should suffer the church to be destitute, for so long a time, of *written* memorials of Christ's

actions and discourses. The very words of Luke imply, not only that such memorials *existed*, but likewise that several persons had already undertaken to *collect* and *arrange* them. So far is he from *censuring* them for the undertaking, that he refers to it as a *precedent* for his own. This could not but intimate some deficiency in the manner in which their performances were executed: but, with the characteristic modesty of an *Evangelist*, he alleges only his superior opportunities for *information*, as his motive for assuming that employment. That he was richly supplied with means for the discharge of it, is obvious; and, that he was *not* called to it by the *apostles* then in Judea, directed or assisted in it by *Paul*, or especially prompted to it by the *Holy Spirit*, is by no means to be inferred from his silence on those topics, equally as on all others that would have tended to his own praise. His work, however, from being universally allowed to have been composed in the *Greek* language, was evidently adapted, in the *first* instance, to the use of *Gentile*, rather than Jewish Christians; and it was probably designed, more especially, for the benefit of the churches of *Macedonia*, which he had previously superintended for some years, and to which he appears to have returned, after accompanying Paul to Rome. Theophilus, to whom he inscribes his Gospel and the Acts, is, therefore, most likely to have been a Roman commander, who had been converted under his ministry at *Philippi*.

To the Gospels of Matthew and of Mark, very ancient and credible tradition assigns nearly the same date with each other; several years later than that which the dates formerly deduced from the Acts of the Apostles, require to be assigned to Luke's: and it is asserted that Matthew wrote in Judea, in the language then spoken by the Jews, shortly before his final departure from that country. Nothing, probably, but a necessity of supplying the *Jews* with a connected narrative of the life of Christ, would have transformed an apostle into a *compiler*. Such only Matthew could be of those parts of his narrative which either preceded his own attendance on our Lord's ministry, or related to other events of it, at which he was not present. The care which he took to distinguish the *latter* from transactions of which he was an eye-witness, has already been noticed; and the want of attention to this fact has occasioned the principal difficulties that Harmonists of the Gospels have encountered in arranging the *order* of events. The caution also which he exercised in the insertion of transactions at which he was not present, is evident from his entire silence respecting whatever intervened during the absence of all the apostles on their mission, though it must have comprised several months of our Lord's short ministry. Of various transactions, likewise, which are recorded either by Luke or John, Matthew cannot be supposed to have been uninformed or un-

mindful. His rule appears to have been that of passing unnoticed whatever he could not record from the verbal or written *testimony of the eye-witnesses*. That Luke had adopted the same rule will be sufficiently evident to any one who accurately compares the accounts which these two Evangelists have given of the *first* events of Christ's life. Neither of them could probably be unapprised of facts which the other has inserted: but each admitted only what he had *documents* to prove. — Luke plainly refers to the authority of the Virgin Mary in his narrative. Matthew apparently derived his statement from the same source: yet they seem to have used different records, and probably such as the brother apostles, James and Jude, the nearest kinsmen of Mary, had made from her personal information. To this species of authority, the term *similar*, used in the close of the preceding paper, is to be referred (p. 93.)

The Gospel of *Mark* is said to have been composed at the request of the Roman Christians, and in *their* language: but if so, he probably soon after transferred it into the Greek language, for more extensive use; and *he* is most likely, also, to have rendered the original of Matthew's Gospel into Greek; for the idiom of these two Gospels is precisely similar, while it differs widely from those of Luke and John. Mark also evidently transcribed several of the same apostolic documents which were used by Luke and Matthew; some of which might originally be from Peter's hand, and others illustrated by information from him. In identical passages, any translator of Matthew's and Mark's Gospels into Greek, would naturally use the same Greek phrases in both; and where he found such paragraphs already translated from the original documents by Luke, would adopt his expressions.

From this transient view of the sources, the occasions, and dates of the four Gospels, it appears,

1. That their contents are almost wholly memorials from the hands of the apostles, whether collected and published by themselves or others. We may, therefore, in concerns of infinite importance, confidently rely on their truth.

2. That the Gospels were composed independently of each other, by persons best qualified for the undertaking, for immediate purposes of importance, and on the most suitable occasions. It was therefore worthy of God to provide and preserve these four Gospels.

3. That to us they are all of invaluable use; both for confirming and illustrating what they contain in common, and for supplying all that was needful for our instruction and satisfaction respecting the history of our Lord. It is, therefore, both our duty and our privilege, not only to acquaint ourselves familiarly with all the Gospels, but moreover carefully to compare to-

gether their corresponding parts, in order to reap the fullest benefit from them.

4. That we ought to imitate the general conduct of the four Evangelists, both in labouring for the instruction of others, and in doing this to aim simply at the glory of God. They looked not on their own concerns only, but on those of others also; and sought not their own, but the things of Christ. RABKASHED.

ORIGINAL LETTER
OF THE LATE REV. MR. ROMAINE.

My good Friend, ——

I RECEIVED your letter some time ago; and have been waiting to give you a more particular answer than I can at present. I expected my church would have been shut up for the summer; but, as nothing is yet done, I could not longer delay to acknowledge the receipt of yours, and to inform you, that if I have timely notice of the opening of the chapel, I shall, God willing, come down and consecrate it.

Indeed, Mrs. T——, you have mercies of the upper and nether springs! Mercies wonderful, free, many! Mercies personal! Family mercies! — I trust you may add to the long, long catalogue, everlasting mercies! — O! that you may be kept humble, or otherwise you cannot be thankful! May an abiding sense of your utter unworthiness be upon your heart, — that your best Friend, — the Giver of all your mercies, dear, dear, ever dear Jesus, may have all the glory. Thank him, give him his due, and you will experience his character. — *He giveth more grace.* — Nothing stops the current of his favours but our stopping the tribute of thanks; for then we are not fit to receive his favours. O remember this! And may you delight to live in the valley — which is always well watered and fruitful. I commend you and yours, our dear Society, and Oat-Hall hearers, to the Keeper of Israel. You will be all safe, you will be all happy, if he keeps you, and keep you humble. Pray all of you for W. ROMAINE.

Blackfriars, May 17, 1774.

THE RAKE.

EUGENIO, possessed of a splendid inheritance, surrounded and caressed by flatterers, gave himself up entirely to whatever his desires suggested, or his fancy wished. Unthinking of the future, subject to no control, he hurried on in the mazes of pleasure and dissipation, till he became so hardened, that for self-gratification he would scarcely hesitate to

sacrifice any obstacle which stood before him. Time saw him increase in evil; and Sickness, that sure attendant on dissoluteness, soon seized him:—brought to a bed of suffering, he meditates, for the first time, on his hopeless, hapless state; promises to reform, till renovated health and spirits return, he thinks on his Creator, and trembles at the numerous vices he has committed. See him recovered, and, for a short time, performing the duties of a Christian, helping the weak, and distributing much of his superfluity among the former objects of his oppression; — but, alas! how attractive are the blandishments of evil! trusting to himself, and thinking he was proof against it, he visits, without intending to join, his former haunts; his treacherous heart whispers, Fear not, thou art now another man; thy repentance has been accepted, thou mayst safely venture here; it will shew thee in stronger colours the effects of sin, and cause thee to stand firmer than ever. Oh, misguided mortal, never trust to thyself, but ask aid and grace of him who alone is able to be thy Guide.—No sooner is he perceived by his old companions, than they flock around him, and, with seeming kindness, welcome him again to the *joys of life*. He, in a solemn manner, paints to them his sufferings and thoughts of eternity, and begs them to turn into the right way: he is about to leave them; but they wink at each other, and assail him on all sides with soft entreaties and superficial arguments, till at length he is overcome by their sophistry, and yields. Behold the weakness of presuming man! when left to himself, his best and firmest resolutions fly like sand before a hurricane, and vanish as the morning mists before the sun. At length the joke goes round: heated with wine, he relapses into his former blasphemies, swears there is nothing but priestcraft in religion, derides his former good actions, and promises to attend their meetings. Now we behold him worse than before, an Atheist, a man of this world only, one who has expelled from his mind all ideas of religion and morality; — but finally, the awful vengeance of an offended God strikes his callous heart!— like one awoke from a terrifying dream, he looks round, recovers recollection, is staggered and horror-struck, finds his fortune gone, himself nearly reduced to beggary, deserted and scorned by his former comrades, afraid to pray, unable to endure the cutting reflections of his consciences, and stung to the soul with guilt, he sinks, shrieking, into the arms of death, a victim of profligacy, a sufferer for ever. —'God commandeth all men everywhere to repent*.'

J. F. F——D.

* Acts xvii. 30.

REMARKABLE CONVERSION.

To the Editor. *Kettering.*

Sir,—The following case is so manifest a display of the sovereignty and power of the grace of God, in the conversion of sinners, that I cannot but hope that the perusal of it will be acceptable and edifying to a large proportion of your numerous readers. Yours, T. N. Toller.

A few days since died, at the age of fifty-six, Thos. Law, an inhabitant of this town, who, though in comparatively inferior circumstances, has been long highly respected, on account of his eminence in the Christian spirit and character; which appeared the more conspicuous as a striking contrast to the former part of life.

Whether or not he had ever received any thing which deserved the name of a religious education, one thing is certain, viz. that nothing he had ever learnt or heard had any salutary effect upon his mind for the first twenty-five or thirty years of his life; on the contrary, as he grew in years, he advanced in vice, until he might be said to have sold himself to work iniquity in the sight of the Lord. Possibly, his early intercourse with the temptations of a military life, might contribute to the deeper contamination of his heart and character, as it appears that he was guilty of several crimes during his residence in the army, which would have subjected him to the punishment of martial-law, but for the personal attachment of his commanding officer. However that may be, both in the army and after he left it, he went on 'walking according to the course of this world, fulfilling the desires of the flesh and of the mind, and gave dreadful proofs that he was a child of wrath.' Amongst other vices, he was particularly addicted to intemperance, profane cursing and swearing, and the most ungoverned passions of anger and fury; and not only neglected public worship on the Sabbath, but at length had 'walked so often in the counsel of the ungodly, stood so long in the way of sinners, that he took his seat in the chair of the scornful.' In all human probability, his usual step from thence to perdition would soon have been his lot, but for the interfering voice which said, 'Destroy him not, for a blessing is in him;' 'he is a chosen vessel unto me.'

We have instances recorded in Scripture of extraordinary conversions, and also in more modern history; but, for the most part, they have been effected by means (though not strictly speaking) adequate to the great end, yet adapted to produce it. Thus Manasseh's conversion was preceded by an heavily correcting providence;—the conversion of Peter's hearers on the day of Pentecost was instrumentally caused by a pungent appropriate address to them;—the jailer, so far as means went, by the alarm of an earthquake;—Saul, by the miraculous appearance of Jesus Christ; and, in later days, Col. Gardiner, by either a supernatural vision, or a vivid dream which had all the appearance to him of reality:—but the singularity of the present case is, that one of the most satisfactory and eminent conversions one shall ever hear of, originated in a cause that had nothing extraordinary in it; at least did not seem at all adapted to answer the great end which followed, but was a mere casual thought, which might have passed through his mind, and probably, in substance, has passed through ten thousand minds without any effect at all. The case was briefly this, as I had it from himself years ago:—While at work in his house, his wife went on some common errand into the town; but being out longer than he expected, his passion rose to a dreadful height; and, on her return, he poured out a most tremendous volley of profane and abusive oaths. On some occasion or other, she went from home again soon after; and from the same cause he found his resentment again rising, and preparing him almost literally to 'breathe out slaughter and threatenings' against her on her second return;—but just at that juncture, no person being present, no voice heard, no visible quarter to which it can be traced (at a time too when every religious idea may be supposed to be as distant from his mind as the east is from the west) the thought crossed him, 'Ah, you had better fall upon your

knees and beg for mercy than swear at your wife.' Simple as this thought was, it might be said to have the effect of the discharge of a cannon through his soul; it stilled the mental storm in a moment, and he received his wife on her second return with perfect calmness, at least as to any thing partaking of the emotions of resentment. From this single thought, thus to appearance accidentally introduced, and which can be attributed to no assignable cause but our Lord's principle in his conversation with Nicodemus, 'The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one who is born of the Spirit;' —from this single, but mysteriously prolific thought, sprung up a totally new set of ideas, motives, tempers, habits, and practices; and in due time there appeared an entirely 'new creature.' 'Old things passed away; behold, all things became new.' But to return to the narrative:— As may be supposed, this mental shock which he had received was followed by heart-breaking agitations; he began to have the most horrible views of the guilt of his life, and the deep depravity and wretchedness of his heart; and having no religious connections whatever, went from one place of worship to another, in hopes of hearing a sermon upon 'the wickedness of the heart.' Amongst other places, he came to ours; and it so happened that the subject that day turned upon that point, by means of which he found his views instructed and enlarged, and, in a degree, his mind relieved. Most happily, in those circumstances and at that time, he was noticed (with surprise indeed, that he should be in a place of worship) by a wise and serious friend, admirably qualified to converse with a person in his state of mind, who for years was one of the brightest ornaments of our church, who might be said to be always 'on the watch for souls;' and has been an instructor and helper unto many. This friend seeing him interested and affected, took an early opportunity of falling into his company; and, in the most judicious and affectionate way, directed him 'to fly for refuge to the Great Hope set before him in the gospel:' at the same time pressing upon him the necessity of a divine 'renewal of the spirit of his mind, and a correspondent holiness of life and character;' and it appears from the sequel of the case, that the instructions which he received, both in public and private, were followed with most manifest and efficacious blessing from on high.

We know too well that there is such a thing as what the Scripture denominates 'a goodness like the morning cloud, and the early dew which soon passeth away;' and though strong convictions, produced either by ordinary or extraordinary means, promise fair for a time, yet they frequently die away, and a man becomes as stupid and vicious as ever:— perhaps more so. What, therefore, renders this case the more wonderful is, that an impression commencing in so simple an origin, should terminate in one of the most satisfactory conversions that shall come within one's knowledge, and not only approving its reality, but rising to an uncommon eminence in every branch of the Christian spirit and character, so that he shall be as distinguished for the exercise of all the Christian graces as he was once infamous for the tyranny of those vices over him which are the exact opposites to them. Let me mention a few particulars:—

There was an uncommon ardour in his piety, blended with unaffected simplicity; his whole heart seemed wrapt in devotion when addressing the divine Being himself, or joining with others in social prayer: there was a fixed and settled attention about him in hearing the word, that to a stranger might have the appearance of an affected sanctity, but which those who knew him were sure to be reality:—an attitude greatly tending to animate a serious minister, especially in contrast with the drowsy eyes or careless countenances of some others. In connection with this, the amiableness of the Christian spirit was conspicuous in him. While his whole soul rested 'on the foundation which God has laid in Zion,' most earnestly would he breathe and plead to be partaker of 'the mind

which was in Christ,' and in conversation as well as prayer, dwell with holy delight on the charming excellencies of the Redeemer's spirit, longing to 'transcribe and make them all his own;' and in very deed, to a wonderful degree, did he attain them. The 'law of kindness was in his heart, and dwelt upon his tongue.' For years, I believe, he has never been seen unduly moved with anger, or heard to 'speak unadvisedly with his lips.' His house, his heart, his sympathy, his prayers, and his purse might be said to be an asylum to many of the humble and afflicted poor, whether distressed in body or in mind, and, according to his circumstances (being what is vulgarly called a little tradesman) no man was more 'ready to distribute, willing to communicate,' or stood more fully prepared to assist in any good word or work.' No harsh censure or unjust reproach ever escaped him; but there was a mildness and candour in his disposition to his fellow-creatures, and a patience and resignation under the chastisements of his God, which was truly exemplary *. In short, the gospel seemed to have searched to the centre of his soul, and to carry its salutary influence through all the branches of his character. Though his abilities were not great, or his range of speculative knowledge wide, yet he had the most just ideas of the extent of the Christian character; and it might be said, that while he went through with every thing in religion, religion went through every thing with him.

He was an example likewise in civil society, and in the transactions of secular life. Allowing for his situation, not a man in the town was more highly respected on this account, or more cheerfully trusted; perfectly fair, honourable, and upright in his dealings, seeking not his own things only, but the interest of others, his great aim was to make the golden rule his standard; and in this view he had a 'good report' among all men. One who knew him well, said of him in reference to this part of his character, 'He is valued most where best known;' and he found godliness profitable in temporals as well as spirituals; for his circumstances greatly improved after he became a Christian. All these qualities were crowned with profound unaffected humility. Deeply would he lament over his former self, bitterly deplore the remains of sinful habits, and almost *envy* (if that word may be used in an innocent sense) the piety of early converts. If ever there was a man who felt his *need* of a Redeemer, or carried with him a constant sense of his obligations to him, this was he. I have often remarked (though I believe that he was not sensible of it) that he seldom applied the usual simple titles to the Saviour; it was always, with some epithet, 'the Great Redeemer,' or the Blessed Jesus;' carrying in his case, I doubt not, both of his necessity and obligation an habitual sense. In a word, he was a striking instance of the consistent happy junction of faith and holiness, grace and duty, dependence and practice.

As life drew on towards a close, he was frequently under considerable dejection of spirit, his hopes low, and little sensible enjoyment of the consolations of the gospel. This I account for on the following principles:—His disease being of a lingering kind, and partly consisting of an affection of the nerves, his natural spirits would almost necessarily be in a degree depressed; as we are so much corporeal beings, the body must be expected to have a mechanical influence on the mind to a certain extent. Another reason was, that he never could get over the recollection of his former self: though he had every evidence of divine forgiveness, yet he could not forgive himself; and sometimes evil thoughts and musings would remain, and the result of his evil days would hang heavy on his heart;—but perhaps the principal reason of dejection was an apprehension of low attainments in the divine life: the fact was, a little religion would not satisfy him. Some professors trust in Christ, go through their religious duties, and are regular in their conduct, and thus content themselves with their character and hope; but his views entered deeply both into the heart and into the gospel; he aimed at high attainments in purity

* For several years, a beloved wife was subject to mental derangement.

of motives and spirituality of habitual temper; saw what a Christian should be, and what the gospel was calculated to make him: to him imperfections, and what some would call lesser deficiencies in duty, seemed great sins; and it might be truly said, that 'forgetting the things which were behind, and reaching towards those before, he pressed towards the mark.' Once, when I was reminding him of the greatness of the change he experienced as a source of comfort, 'Yes (said he) a great external change; but the more I know myself, the more I feel my need of a further internal one.'

However, as I hoped and expected, when death drew very near, the cloud of fear dispersed, and the 'evening time was light.' He spent his last hours entirely in praise, the frame of his mind subsided into perfect composure, and he sunk to everlasting rest in the exercise of a will completely lost in the will of God. Even the aspiration, 'Come Lord Jesus, come quickly,' was checked with the pious thought, Why should I say quickly, when he knows best when it is best to come?'

From this whole case I infer, 1st, The reality of conversion:—there is such a thing. It may be misunderstood, misrepresented, ridiculed, counterfeited; but still there is such a thing. Here is the case of a man who went all lengths in the indulgence of his vices; but from some unseen, yet powerful cause, he abandons all his wretched habits, and becomes another man; quite as eminent for his graces as he had been infamous for his crimes; and this change attested by the trial of twenty years; during which he appears as a member of a Christian church, without a blot upon his character. Whoever disgraces religion, apostatizes from it, or brings his individual piety into suspicion by inconsistencies,—yet here is a standing instance sufficient to silence a thousand sneering clamours, as to the reality of the thing itself: if only one such case could be produced in a century, it would be sufficient to prove that point.

I infer, 2dly, The sovereignty of the divine conduct in the operations of his grace. Scripture gives innumerable encouragements to the use of religious means, pronounces a 'blessing or watching at Wisdom's gates,' promises that 'he who seeks shall find,' and connects acceptance and success with 'waiting on the Lord;' and these promises shall be fulfilled in every case to which they apply;—but the Almighty is confined to no known and revealed rules, even of his own appointment, in the distribution of his favours. In perfect consistency with all these encouragements, he exercises a mysterious sovereignty in his influence on the sinner's heart, either with or without means, either as a fulfilment of his promise, or independent of any direct promise at all; and hence may be justly said to 'have mercy on whom he will have mercy.'

I infer, 3dly, That despair is groundless on this side eternity. If one so far from righteousness has been plucked as a brand from the burning, and raised to eminence in holiness, let not the vilest character, though wallowing in vice and covered with crimes, say 'there is no hope;' I will, therefore,' walk in the imagination of my heart.' Let not the recurrence of a serious thought be despised or resisted. Who can tell how great a matter a little fire may kindle?

4thly, Let the subjects of early piety be humbled and animated. There are instances among us of piety of many years growth, springing, under God, from the best of educations, and almost every spiritnal advantage; yet there is no such person amongst us but has something to learn from this man; and, surely, it ought to be humbling to be outstript in Christian excellence (notwithstanding early privileges, superior knowledge, and probably stronger mental powers) by one who, a few years since, rose from the dregs of depravity and wretchedness; and yet perhaps has left us far behind in those qualities which constitute the Christian.

5thly, Let young people learn the value of early piety. It was the want of this that embittered the latter days of this excellent man:—but for this (other things being equal) Christianity would have been heaven upon earth to him; he wanted but the recollection of this to fill up the measure of his joy at last. Now, then, remember thy Creator.

6thly, What must heaven be to such a man? To be there at all, at any rate, is bliss. The heaven of a Samuel, a Timothy, a John, is sweet, though they had never drank so deep as many others in the wormwood and the gall of sin; — but to rise from stone-blind ignorance to perfect knowledge,—from the brutish grossness of depravity to consummate purity,—from the vileness of the chief of sinners to the eminence of saints in glory: — in a word, to ascend from the gates of hell to one of the most conspicuous seats in paradise, — this must be the 'heaven of heavens' to the subject of grace so rich. 'To him that overcometh will I give to sit with me on my throne, as I also overcame and am seated on my Father's throne.'

OBSERVATIONS ON A PAPER IN THE LAST NUMBER.

Dear Sir, *To the Editor.*

You will cordially agree with me in maintaining, that the cause of Christ rejects every support but that of Truth and Righteousness. When misrepresentation is employed in the support of any cause, however good, immense injury is done to it; — prejudices against it are increased and confirmed, and the plain laws of religion violated. I cannot but feel strongly when I see the professed friends of our pure and holy gospel betraying it into the hands of its adversaries, by resorting, or even seeming to resort, to such a method of defence. I cannot help, therefore, animadverting on an article in your last Number, p. 174, signed A. Z. The writer could not have adduced it as an instance of '*Socinian* Effrontery,' if he had considered that the Magazine referred to is avowedly open to correspondents of all religious sentiments; — that the paper in question (signed Chariclo) was written by one who could, in no fairness of construction, be called a Socinian or an Unitarian, but who seems, by the wild extravagance of his notions, to be either a disguised infidel, or to be ambitious of striking out a new scheme for himself; — and that his productions were strenuously opposed and ably refuted in the same work. Allow me to present a short extract from one of the replies, signed X. Y. and which I think must convince A. Z. of the extreme injustice of his animadversions. Speaking of the writer on the Ascension of Christ, he says,—'Under the specious pretence of inquiry, he is attempting to bring into ridicule, or to call in question, an important truth of the gospel. I wish that such men as these would boldly assume their true character, assert their unbelief, glory in and defend their title to the name of Sceptic, as the Christian glories in his name: but those days are over. Driven and defeated, as the enemies of Christianity have been, from all their posts and holds, ashamed to expose their fronts to open day, and to meet the Christian on fair and equal ground, they lie in ambush in the page of any Magazine which will publish their productions, and thence, under some assumed title, spit their feeble venom at the gospel. These men, these moral men, I observe, are no sticklers for accuracy, or what is generally called *truth*: they misrepresent or misquote, just as it suits their purpose. 'I should be glad to know what are Chariclo's real opinions'; or is he himself unable to say what they are? His bolts are shot at Christianity quite at random, and in all directions: and, if he can but succeed in weakening the faith or unsettling the mind of a Christian, his noble and praiseworthy design will be accomplished: but he labours in vain. The only requisites to detect and expose his absurd speculations, his palpable contradictions, and his unblushing falsehoods, —are plain common sense and common honesty.'

May all the friends of Evangelical Truth be equally distinguished for their integrity and fairness in representing the sentiments of their mistaken adversaries, and for the force of scriptural argument in maintaining their own! I am dear Sir, yours, A SINCERE CALVINIST.

Evangelicana.

ON GOSSIPPING IN THE HOUSE OF GOD.

THERE are some persons notoriously famous for volubility of speech. Dean Swift says, that 'their words come out like people from a church; the emptier it is, the faster they come.' Be this as it may, it is to be lamented, that many persons lay little or no restraint on themselves, but indulge in their chit-chat, even when they professedly come to worship God. The following dialogue is given as a specimen of what is but too common in most places of worship; and therefore I shall not say whether it was overheard in London or in the country;—yet, I hope, it will not only expose, but *correct* an evil that is too prevalent in both London and country audiences.

Mrs. *Chatterbox* was first in her seat, and was singing with the congregation, when Mrs. *Emptybox* came into the pew, smiling, nodding, and curtsying most gracefully. Mrs. C. then returning nod for nod and smile for smile, thus began: 'How do you do this evening, Mrs. E.? have you not had a cold walk? how does Mr. E. and family do?' "Thank ye kindly," said Mrs. E. "I am quite *pure* and *charming*; and so are all at home." 'Well,' said Mrs. C. 'we have got one of my favourites going to preach to-night; and I dare say we shall have a good sermon.' "I wish we may," replied the other lady; "but I have never heard him before."—Then, as if by mutual consent, they joined the congregation in singing the concluding stanza.—When prayer was concluded, Mrs. Chatterbox began again to fill Mrs. Emptybox's ear with the following strains: 'There was a good prayer! so very suitable for every body! O, he has got a fine gift!' "Yes, yes," said Mrs. E. "a very good prayer indeed, only rather too long:—but do you hear this highty-tighty tune!—why, nobody can join; we must all sit mum."—'O yes,' said Mrs. C. 'tis horrid! How stupid it is of the clerk to set a tune that hardly any oue can sing but himself: he deserves to be told of it, and threatened for his pains.'—They were soon relieved, however, by the shortness of the hymn, and the appearance of Mr. ——, who stood ready to begin his sermon. During its delivery, they now and then nodded and smiled at one another when any thing was said which Mrs. Chatterbox thought out of the common way. When the preacher sat down, she immediately asked Mrs. E. how she liked him. 'I'll tell you by and bye,' said Mrs. E. The ladies were now gratified in having a good tune; and they sang most melodiously,—at least in their own opinion. The moment the blessing was pronounced, Mrs. Emptybox thus proceeded: "Now, Ma'am, I'll be free and tell you, that your good man is no favourite of mine; he is too dull and heavy, and got no *hellecution* in his delivery, as they call it. I liked his prayer much better than his sermon: and I dare say he is a very good man in his way: but I like a lively striking preacher."—'Dear me, Mrs. E. you surprize me! To be sure, this was not one of his best times; but he is a very deep preacher, and he preaches the doctrines very *clear*. Indeed, he is generally reckoned as sound as a bell. But I won't dispute with you: tell when you will come to see me:—you have not been a great while; I was at your house last, remember; and my patience is almost gone.' "Well, my dear Madam," said Mrs. E. "I will do myself the honour next week."—They then left their pew, going on with their tittle-tattle; but as the reporter soon lost them in the crowd, he can give no more of their conversation at this time. However, it would be wrong in him not to remind all these gossipping creatures, that such conduct in the House of God is highly unbecoming and sinful; that it may not only interrupt but stumble the truly serious hearers; that if they whisper out loud, they must expect to be overheard and taken notice of; and that they ought not to convert the House of God into the *House of Gossipping*.

REPORTER.

FEMALE BENEVOLENCE EXEMPLIFIED.

(Extracted from Mr. Jay's Funeral Sermon for Mrs. Berry.)

'She promoted no less than three charitable Institutions in her own neighbourhood, and was Secretary to them all. On giving up her books, her countenance was a true index of her mind. When the different ladies were retired, she exclaimed 'Blessed be God for this. I should not have liked my husband or children to have been reproached with unprincipled or inaccurate accounts. Religion is with me a sacred cause, and concern for its honour in every thing, little or great, a sacred duty. Indeed, there is nothing about religion little, because it all regards God.' She examined all her papers, destroying those she did not wish to have preserved, and neatly folding up all the rest. An inventory of all the household furniture, and of all the children's apparel, was written and given to her husband. She had cut with her own hand, and laid by in the order in which it was to be used, work for her dear little girl for 12 months to come; but how am I going on! Yet I have much more I wish to notice. Her prudence was pre-eminent. She seemed intuitively to perceive all the proprieties of action. This quality is to be chiefly noticed in her as the wife of a minister. This I have always considered as one of the most difficult spheres for a female to fill up properly; but she filled it up without censure and without envy.' She had no heralds to carry and bring news respecting households and individuals;—she had no familiars into whose possession she completely put herself; though she had her select friends, they were chosen after slow and judicious observation; and, in all her intercourse even with them, remembering her peculiar relation, she maintained a degree of dignified reserve. Often, when sounded respecting the characters or actions of others, she would say 'You forget that I am a minister's wife; she may tell her husband what she thinks and hears, but she must only tell his flock what is calculated to promote their peace.' She never embroiled her husband in ecclesiastical contests; never urged him to look abroad after a more popular sphere; never stimulated him to exact more prerogative; never made him discontented by intimations that the respect shewn him was not equal to his claims.'

JUVENILE DEPARTMENT.

TOO LATE!

About two years ago, a pious young man was called to visit an aged person (between seventy and eighty) who was dangerously ill. He found him sitting in an armed chair, supported by pillows. 'My first enquiry,' says he, 'was into the state of his mind; which I found to be very dark and ignorant. I endeavoured, in my poor way, to direct him to Jesus, as the way to salvation, and as the perishing sinner's only Friend. I exhorted him also to prayer; earnestly intreating him to suffer no delay in this most important concern. For a few minutes, he listened with serious attention—till, all at once, he burst out into a flood of tears, and exclaimed with a loud voice,—Ah! my young friend, had I thought on these things thirty or forty years ago, what a happy man might I now have been: but *now* (wringing his hands) IT IS TOO LATE! Hell must be my portion for ever!'

'These words made an impression on my mind, which, I think, will never be erased; and should their insertion in your valuable work produce, by the power of the Holy Spirit, a good effect on the mind of any one of your numerous readers, we shall have cause to rejoice in the heavenly world, that a soul was saved, before it was 'TOO LATE.'

JUVENIS.

Obituary.

MRS. HUBERT.

Died on Monday, the 19th of November 1810, at the house of her son-in-law, Mr. Thomas Cundy, of Pimlico, aged 81, Mrs. Hannah Hubert, relict of the late Mr. Henry Hubert, of Westminster, whom she survived 38 years; and in that long period, lived to see a large family of nine children comfortably settled around her in London; as also several of her grandchildren, the number of whom born amounted to 83, of whom 55 now survive her, as do eight of her great-grandchildren.

Mrs. Hubert was born at Mousham, near Chelmsford, in Essex, Oct. 3, 1729, and married in April 1755. After spending 17 years of uninterrupted happiness with an amiable partner, God saw fit to take him home November 25, 1772.

She was early taught of God; and possessed an uncommon firmness of mind, which, under sanctifying influence, enabled her 'to trust in the name of the Lord,' who supported her thro' all the chequered scenes of her subsequent life.

Her constant care was to inculcate on the minds of her offspring the truths contained in God's holy word; and many times she has been heard to praise God for his kindness in permitting her to live to see her family professing themselves a seed to serve him.

Some years after the decease of her husband she suffered a severe attack of the pleurisy, the effects of which remained on her, in some degree, to the day of her death. She enjoyed a serene and happy state of mind, and free from much bodily pain, till six days previous to her demise, when her old malady seized her with great force, and an inflammation, terminating in mortification, put a period to her life; but perhaps she may be said to have glorified her God more in this furnace of affliction, by her patience and resignation, than in her long well spent life. In the course of this painful trial she was reminded by one of her children, that the God who brought the martyrs to the stake and through the fire, could bring her through the valley of the shadow of death, and not suffer the waters to overflow her;—she exclaimed, with great confidence, 'I know he will.' It was also observed to her, it was a mercy that her affairs for eternity were settled, and her interest secured; she replied, 'If it were not so, it would now be too late.' The pain of body was so very extreme, that she could not attend either to reading or prayer; and the intervals of ease were so short, that it was distressing to her to converse with her dear children, who surrounded her dying bed;—but being reminded that she knew most of the Scriptures by heart, she replied, with thanks to God, that she could then ponder over them. 'O (said she) afflictions are not joyous, but grievous; altho' they last but for a moment, and work out for us a far more exceeding and eternal weight of glory.' Within two days she was so overpowered with pain that convulsive fits came on; yet at intervals she was heard in feeble accents praying for her children; at other times quoting passages of Scripture. Her agony seemed to make her rather impatient, as she said, 'Why are thy chariot-wheels so long in coming?' but this was immediately followed with a petition, that the Lord would forgive her impatience, and grant her resignation to his will. Her last whisper was,—'Lord Jesus receive my spirit.' She expired without a struggle or a sigh in the midst of her affectionate children.

Her remains were deposited in St. John's Burial Ground, Westminster, attended by her nine children, three of her sons-in-law, and by a long train of her grandchildren and relatives.

Eighty-six persons are now living out of the 114 who may call this venerable woman their mother, including wives and husbands of her children and grandchildren. It is remarkable that *all* her nine children were alive at the time of her decease; so that no death happened in her family for 38 years; and that although the youngest is 37, they were not so dispersed but that they could meet at their parent's funeral.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Defence of Modern Calvinism: *containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of Calvinism.* *By* Ed. Williams, D. D. 8vo, 12*s*.

It is pleasing to contemplate the diversity of holy and valuable talents with which the everlasting Spirit has, in all ages, replenished the church:—a well-adapted sufficiency, without material defect; and a rich profusion, without waste. The varying circumstances, habits, and mental tastes of men, are suited from the heavenly treasures of wisdom and knowledge; truth is placed in new lights, and shines with a fresh and more pleasing lustre; the exigencies of the church are supplied; and the cause of Christ is strengthened and advanced. These thoughts are excited by the perusal of the work which we now introduce to our readers, in comparison with the volumes of the venerable Mr. Scott on the same topic. The common subject of both is the same, and the sentiments of the learned and pious authors on almost all points of minor explication remarkably coincide: and yet it is scarcely possible to conceive of two books more different in the plan and method of execution. Each has its appropriate character and excellence: and not only is there no semblance of rivalship, but neither can one be considered as superseding the other. Mr. Scott follows his adversary through all the dark meanderings of ignorance and presumptious dogmatism, and, with the meekness of wisdom, holds them up in detail to the light of truth. Dr. Williams, with the same liberality and meekness, first confers a generous boon on the Bishop of Lincoln, by collecting his disorderly paragraphs and incoherent assertions, into a lucid method: and then he pours forth the energies of his comprehensive mind, his profound and accurate knowledge of divinity, and his forcible logic, upon the strength of his adversary when marshalled to the best advantage. In the undeviating amiableness of their spirit and manner, both these authors furnish a rare model of controversial writing: and if the Bishop has any sense of justice, or feelings of gratitude, as we trust he has, he cannot avoid being sensible of deep obligations to his kind and merciful antagonists.

The close method in which Dr. Williams has composed this work, gives him, no doubt, great advantages in respect of perspicuity, conciseness, and conclusiveness. The book is divided into seven chapters, each of which is again distributed into sections; and the plan, briefly detailed, is as follows:—Chap. I. II. and III. An Examination of the Bishop's avowed Sentiments on the subjects of Original Sin, Free-Will, the Operations of the Holy Spirit, Regeneration, Justification, Faith, Good Works, Redemption, and Predestination. Chap. IV. Sentiments ascribed by his Lordship to Calvinists, which are not applicable to them; being either things which belong to no existing sect of Christians, or adduced in a sense notoriously disowned by Calvinists, or which are totally foreign to Calvinism and peculiar to other sects. In Chap. V. His Lordship's quotations from the Fathers are examined. Of these, some are shewn to be perfectly irrelevant to the points in question, others to militate against the Bishop's own principles; some to be doubtful in expression but not in meaning, and others to be grossly unscriptural, both in language and sentiment. —Chap. VI. An Inquiry into the *Grounds* of the Inconsistencies apparent in the Bishop's avowed sentiments, and in his quotations from the Fathers. In this chapter the author calls forth his great powers of mind to most important exercise. Those who are delighted with close thinking, luminous exposition of abstruse and perplexed subjects, and masterly argumentation, will find them here. In Sect. i, the Bishop is convicted of loose,

inconsistent, and sometimes absurd, application of the *Terms* which denote the chief ideas in the whole controversy; such as Power, Ability, Cause, Salvation, Election, &c. On this species of sophism (for the employment of which the infidel Tindal was pre-eminent) Dr. W. well remarks: 'While men consider themselves privileged to use equivocal terms in an undefined sense,—instead of candid controversy, for the purpose of investigating and ascertaining truth (its legitimate end) their contest will invariably degenerate into unprofitable and irritating logomachy. Were theologians and writers on moral science to imitate the laudable example of mathematicians and judicious writers on natural philosophy, by fixing either unequivocal or defined terms to specific ideas, their lucubrations would be far more honourable to themselves, and useful to the public.' P. 478. Sect. ii. That the Bishop assumes certain principles as the *grounds* of the obligation of man to comply with the will of his Maker: which are demonstrably false, or flatly inconsistent, or destructive of all rational religion, by subverting the very nature of a divine moral government. Sect. iii. The Bishop's very unreasonable and unscriptural notions respecting the supremacy and prerogative of God, are exposed and confuted: and it is shewn that God, in the exercise of his sovereign prerogative, is no respecter of persons; that, without its exercise, the salvation of a sinful creature would be a hopeless and impossible case; and that its exercise, while the source of holiness and happiness to all the saved, is injurious to no part of the intelligent creation. Sect. iv. The wrong notions which the Bishop assumes, and which widely prevail, on the primary sources of virtue and vice,—are subjected to examination. Sect. v. It is shewn, that, from a want of acquaintance with reconciling and harmonizing principles in theological science, the Bishop entangles himself in endless inconsistencies: such as confounding physical powers and moral propensities, —nature and grace, — the passiveness of man and his agency, —divine equity and sovereignty,—exhibited and subjective grace, — faith as a principle, and faith as a duty, —redemption and the price of redemption, &c. The viith and last Chapter is a most serious and instructive dissertation on 'the excellency of religious knowledge, and the best way of obtaining it.'

(To be continued.)

Cottage Poems; *by the Rev.* Patrick Brontë, B. A. *Minister of Hearts-head cum Clifton, near Leeds, Yorkshire.* 3*s.* 6*d.*

We are always happy to see evangelical writers devote their talents to the poor. A thousand Cottages have received wise and salutary instruction from the tracts of Mrs. More:—instruction which seasonably and with considerable effect, antidoted the most pestiferous sentiments, both in politics and religion. Since the happy effect of Sunday and Lancasterian Schools, and other charitable institutions of a similar nature, in giving to the children of the poor the elements of knowledge, tracts, essays, magazines, and sermons adapted to the condition and capacities of the poor, have been read with pleasure and improvement, we trust the day is not far distant when the paternal wish of our venerable king will be accomplished:—That every poor child in his empire will be able to read his Bible.

The author before us, has pressed 'sweet poesy' into this important service. He writes, he tells us, for the lower classes of society;— and for their convenience he has endeavoured not to burden his subject with matter; and, as much as he well could, has aimed at simplicity, plainness, and perspicuity, both in manner and style.

His subjects are twelve in number;—six of which, viz. The Happy Cottagers, —The Rainbow, — The Irish Cabin,—The Cottage Maid, — Epistle to the labouring Poor,—and the Cottager's Hymn,—relate immediately to his design; 'To shew (the poor) that he who would be

truly happy must be truly religious.' On rural and cottage scenes he is quite at home, and must have taken some of his pictures from real life. His sentiments are evangelical and his poetry interesting. He often unites the feeling of Burns with the piety of Cowper. Our readers must be contented with a short specimen or two in his epistle to the labouring poor.

All you who turn the sturdy soil,
Or ply the loom with daily toil,
And lowly on, through life, turmoil
For scanty fare,
Attend, and gather richest spoil
To soothe your care.

The happy cottagers are a poor old man, who survives all his family except a pious daughter.

'The aged man with tears
Spoke of the lovely maid,
How earnestly she strove
To lend her father aid.'
And as he ran her praises o'er,
She gently ope'd the cottage door.
With vegetable store, the table soon
she spread,
And press'd me to partake, whilst
blushes, rosy red
Suffus'd her face.—
The old man smil'd,
Well pleased to see
His darling child.
With venerable air he then look'd up
to God,
A blessing crav'd on all, and on our
daily food;
Then kindly begg'd
I wou'd excuse
Their humble fare,
And not refuse.

Much as we approve of the author's design and of its execution, we think the book will be found too dear for the poor. If the Irish Cabin, and some others of a similar nature, were reprinted and circulated as cheap tracts, they would far more extensively accomplish the pious author's intention.

Scripture History, *in* 12 *Parts.* 3*s.bd.*

This work is on a scale somewhat smaller than Dr. Watts's, and is in the narrative, instead of the catechetical form; but its peculiar feature is, that it is divided into 12 parts, each containing a distinct portion of history, which may be given separately; and will form a small volume altogether. The work appears to be written by a person well acquainted with the scriptures and the instruction of youth, particularly in Sunday Schools; and the author has taken pains to adapt it to their capacities, and to refer on every part of the History to the authority of the Scriptures. We can therefore safely recommend this work to Sunday Schools, and to young people in general.

The History *of the* Holy Bible, *in easy Verse, with occasional Notes. By* J. Fellows. *New edit.* 2 *vols.* 24*mo, with* 104 *Cuts.* 10*s.*

It is, perhaps, the greatest advantage of Rhyme that it makes a strong impression on the memory of young persons; for which reason Verse has been so often made the vehicle of Religious Instruction; and the impression of the facts of Sacred History is certainly made much stronger by the aid of Cuts, when those are well executed, as is certainly the case in these little volumes. With respect to the Poetry, though it has not the elegance and ease of Cowper, it is generally superior to works of this kind; and these are passages of superior merit. Upon the whole, we think it an elegant and pleasing present to young people who are fond of poetry.

Emblems, *Divine and Moral. By* F. Quarles. 24*mo.* 79 *Cuts.* 6*s.*

Quarles, and his poetry, are too well known in the religious world to need our encomium. His sentiments are evangelical, and his poetry is full of points of wit. The present edition is beautifully printed by Whittingham, and embellished with very pretty engravings on wood, in the same manner as the preceding article.

Patriarchal Times; *or,* The Land of Canaan: *a Figurative History, in Seven Books. Comprizing Interesting Events, Incidents, and Characters, founded on the Holy Scriptures. By* Miss O'Keeffe. *In Two Vols.* 12*mo.* 9*s.*

The Authoress of these volumes has employed her fertile in-

vention, and romantic fancy, in depicting a number of unconnected scenes in the families of Abraham, Isaac, and Jacob. She has been happy in her selection of incidents, and in the management and *denouement* of the critical events. Her style is the rampant prose of Hervey's Meditations, and the English translations of Klopstock and Gessner; with fewer faults than occur in the first, and with no mean resemblance to the beauties and extravagances of the two latter. Yet, notwithstanding occasional rhodomontade, with some quaint, affected, and ungrammatical expressions, the work is agreeable, and often fascinating.

Though we would not positively say that it is morally wrong to build the enchanted houses of fictitious narration on the sacred ground of Scripture history,—yet, the least that we can require in such attempts, is a reverential observance of the *holy tendency* of the divine book, and a studious preservation of that great character, as well as of general verisimilitude. Our chief objection to Miss O'K.'s performance arises from this principle; not that there is in it any thing immoral.—The tendency is good, according to the author's apparently defective views. Obedience and resignation to the divine will, and all the social virtues, are steadily recommended and honoured;—but the religion attributed to the Hebrew patriarchs is nothing better than the religion of nature,—a mere chimera. Not an idea is given of the instructive significancy and design of the sacrifices which are occasionally introduced. Not a word is dropped of that righteousness in which the Pattern of believers exercised his firm and productive faith. Not a hint of the glorious PROMISE which he and his converted descendants embraced, confessing themselves strangers and pilgrims in the earth. The Sun of righteousness here shines not. The glory of the Old, as well as of the New Testament, is absent;—HE, whose day 'Abraham rejoiced to see, and beheld it, and was glad.'

We would not, however, say that, under the judicious care of a Christian parent or friend to supply these deficiencies, by conversation or in any other mode, these volumes of Miss O'Keeffe may not be rendered an useful addition to the juvenile library.

Travels *in Greece, Palestine, Egypt, and Barbary, in* 1806 *and* 1807. *By* F. A. De Chateaubriand. *Translated from the French, by* Frederic Shoberl. 2 *vols.* 8*vo, price* 1*l.* 14*s.*

THESE volumes fall under our notice only in consequence of their containing interesting, and, as we suppose, authentic information, concerning those parts of the world which are rendered important to Christians by having been the scenes of Scripture events.—The author is the grandson of the celebrated Malesherbes, and well known in France as the writer of 'The Martyrs; or the Triumph of the Christian Religion.' He was very desirous of seeing those places with his own eyes, to which he had so often referred; and to indulge reflections, such as the sight of Sparta, Athens, Smyrna, Cairo, and Jerusalem, would naturally inspire. The author, we presume, is a Catholic, and expresses himself, at times, with the enthusiasm of a pilgrim; but we are certainly indebted to him for many curious and entertaining circumstances relating to the Holy Land especially. He continued for some time at Jerusalem, visiting with much diligence, and no small degree of veneration, all the places to which tradition has affixed some memorable occurrence. The author's observations certainly tend to strengthen the evidence of Scripture facts, and consequently to confirm the Christian in his faith. On this head Mr. C. thus expresses himself:—

'What an astonishing body of evidence is here! The apostles saw Jesus Christ; they knew the places honoured by the Son of Man; they transmitted the tradition to the first Christian church of

Judea; a regular succession of bishops was established, who preserved the sacred tradition. Eusebius appeared, and the history of the sacred places commenced. It was continued by Socrates, Sozomenes, Theodoret, Evagrius, and St. Jerome. Pilgrims thronged thither from all parts. From this period to the present day, an uninterrupted series of travels for fourteen centuries, give us the same facts and the same descriptions. — What tradition was ever supported by such an host of witnesses!'

Mr. C.'s account of Jerusalem forms the *fourth* part of his work, and occupies 185 pages, including many portions of the gospel history, with occasional comments, and also a large account of the taking of Jerusalem by the Crusaders. This part of the work is peculiarly interesting to the readers of Scripture; and is probably full as genuine as any description by former travellers.

This work contains a fund of entertainment, which may be turned to good account by a serious reader.

Considerations *on the Causes and the Prevalence of Female Prostitution; and on the most practicable and efficient Means of abating and preventing that and other Crimes. By* W. Hale. *8vo, 2s.*

On a former occasion we have plainly avowed our difference in sentiments with the author of this pamphlet, upon one of the methods in which the liberality of British Christians has exerted itself to diminish guilt and assuage misery,—the establishment of the London Female Penitentiary. In proportion to our past regret in being compelled to differ from one whom we highly respect for his integrity and openness as a writer, and his benevolence and activity as a man and a Christian, it is now a pleasure to us to have an occasion of meeting him on ground of concord and approbation. Mr. Hale's exertions and success in counteracting, or in preventing the sins and miseries of the lower orders, have given him strong claims on the attention and the respect of real patriots and Christians; and have, on more than one occasion, been marked with the honourable testimony of the legislature. A parish, one of the most populous, and formerly one of the most disorderly, in the metropolis, has, in the course of a few years, been made the example of all others for its good order and public decorum. — This surprizing change has, we believe, been effected principally by the well-laid plans and the unremitting toils of Mr. H. In the pamphlet before us, he details, for the benefit of others, the plans which he and his parochial coadjutors have pursued with such encouraging success. Not only the crime of prostitution, which he justly regards as the hydra prolific of all others, but those of Sabbath-breaking, drunkenness, the nefarious subterfuges of brothels, the abuses prevalent in low public-houses, and the melancholy extension of corruption and misery over the children of the poor,—are topics on which we are presented with much information, and furnished with the results of large experience in opposing and preventing them. Adverting once more to the Penitentiary, we take occasion to say that the grand object of its establishment, an object which, through the riches of divine grace, has in some encouraging measure been already attained, is in perfect accordance with the design of the book before us. That is remedial; this is preventive. Neither should be rejected; but both the kinds of measures should diligently and faithfully be pursued.

Alterius sic
Altera poscit opem res, et conjurat amice.

'The celebrated author of the "Treatise on the Police of the Metropolis," computes the number living in open and private prostitution at 50,000! — and calculates, that, during the last 40 years, from eighty to one hundred thousand, succeeding each other upon an average every 13 years, have passed

through a miserable life into eternity! From this distressing picture of female depravity, the number can easily be ascertained that are annually swept from off the stage by disease and premature death. But notwithstanding this, their places are immediately supplied; and, which is by far the most afflicting consideration, if there were room, their numbers would more than double their present amount.'

These unhappy women Mr. H. divides into the following classes:—Women who have been in servitude,—those who work at trades, or in manufactories,—and those who sell fruit and other articles about the streets during the day, and at night 'prowl the streets for prey'; beside which there is another class who reside in the various temples of prostitution, and devote themselves wholly to work iniquity!

To stop the progress, and to reduce the actual magnitude, of this and the other abominations which he laments, Mr. H. lays down the MEANS which the respectable and religious inhabitants of every parish have in their power; and he is careful to point out the causes which have occasioned the failure of some well intended efforts, through the incaution and inexperience of those who have made such attempts, and the evasive manœuvrings of hardened practitioners in wickedness. These details and cautions, with the requisite citations of legal authority, take up a considerable part of the pamphlet. The leading position appears to be, that *it is* IN THE POWER *of the truly religious and most respectable part of most, if not of all, parishes*, to discountenance vice, encourage and protect good morals, and render the criminal practice, which is devouring our youth, extremely difficult to be carried on. In many instances prostitution would be rendered impracticable; our streets and purlieus would be freed from its serpentine allurements; and, humanly speaking, the temporal and eternal ruin of thousands would be prevented.'

That this is a reasonable and just expectation, and that the grounds of it are satisfactorily made out, appears to us undeniably proved. The evidence which the author adduces from authority, from reasoning, and from ascertained facts, is such as, we confess, carries conviction to our judgment, and authorizes him in his zealous endeavours to arouse from 'their sinful supineness,' the many 'men of real piety and universal benevolence' who are doubtless to be found in every parish of London and its suburbs.

We hope that this publication will be extensively useful. It speaks in loud and awakening language to our pious and active merchants, tradesmen, and gentry; especially to that numerous and valuable class whose success in business has freed them from the obligations of constant and personal attendance.—Surely, such an appeal will not be made in vain. Surely, the holy and active Christians, whose love to the Lord Jesus, and to the highest interests of mankind, gave birth to the Missionary Society, the Bible Society, the Tract Society, the Female Penitentiary, and other monuments of truest benevolence,—cannot be unfeeling or inactive in this cause! No new Society is wanted,—no plans to be devised,—no funds to be raised. The machinery is complete and ready; it has been prepared by the provident care of the legislature, and is a part of the law of England:—it only wants diligent, faithful, and persevering hands to work it. We pray and hope that God may raise up many such, and bless their exertions most abundantly.

Grace displayed, *in the Conversion and Death of Daniel Cuxon. By the Rev.* Jos. Ivimey. 3*d edit.* 6*d.*

Grace Triumphant; *the Life and Death of Caleb Vernon. By the Rev.* John Vernon. 2*d edit.* 6*d.*

The Life and Death *of Betty A. Hawkins. From the Christian Guardian.* 6*d.*

An Account *of William Watt. From the Works of the Rev.* Mr. Cecil. 3*d.*

Emelia Geddie. *Recommended by* Mr. Whitefield. *A new edition.* 6*d.*

One character will serve the whole of these little works. They contain very interesting, and, no doubt, authentic accounts of the deaths of pious children; which may be very useful as examples to others, and as affording an unanswerable demonstration of the great advantages of genuine religion both in life and death. There is one objection, however, which young people are apt to make against such narratives; it seems as if all the good children died young: but this is by no means the fact. It would not, indeed, be proper to publish an account of the piety of children while living; and when they grow up to manhood, and persevere in the same paths, the blossoms of early piety give way to the fruits of a holy and a useful life.

LITERARY NOTICES.

Mr Allen's new Translation of Calvin's Institutes, in 3 vols. 8vo, is in the press; for which subscriptions continue to be received.

A second edition of Rev. W. Bennett's Essay on the Gospel Dissertation, much enlarged.

A Translation of Professor Franck's Guide to the Reading and Study of the Scriptures, by Mr. Jaques; a volume of Sermons by Mr. Styles; and a new edition of Mr. Black's Sermons.

Likewise, by the author of "the Way to Ruin," The Village Patriot, or the Farmer's Fire-side.

Proposals are issued by Mr. Bennett, of Romsey, for Memoirs of the late Mr. Darracott, with his Portrait; and a new edition of his "Scripture Marks," with Notes.

National Education. — The First Part of the Sunday Spelling is printing in large type (on the plan of Mr. Lancaster's Spelling Book) with considerable improvements.

There is also in the hands of an eminent engraver, a Missionary Map, on Mercator's plan, intended to be coloured in such a manner as to shew the reigning religion in all parts of the world, with the Missionary Stations of all the various Societies for the Propagation of the Gospel. This Map will be accompanied with an explanation, containing a concise, but authentic account of each Missionary station, and of the Missionaries employed at the present time; also the Population of the various Heathen and Mahommedan countries; the whole being designed to shew how little has been hitherto effected in the Missionary work, and how much yet remains to do.

A General Index to the first Twenty Volumes of the Evangelical Magazine, is preparing for publication at the close of the present year.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Fawcett's Devotional Family Bible, complete, 2 vols. royal 4to, 5*l.* 5*s.*

Sermons and Letters to an Under Graduate, by the late Rev. W. Gunn, 8vo, 10*s.* 6*d.*

A Second Volume of Bogatsky's Golden Treasury, revised by Mr. Steinkopff, with a Memoir of the Author. 12mo.

Concise View of the State of Religion throughout the World. By T. Haweis, L. L. B. & M. D. 8vo, 2*s.*

A Funeral Sermon for the Rev. W. Heudebourk. By J. Small; with an Address at the Interment, by T. Golding. 1*s.* 6*d.*

A concise Account of the Rise and Progress of the Missionary Society. 6*d.*

Ewing's Greek Lexicon. New edition, enlarged, royal 8vo, 15*s.*

A Funeral Sermon for Miss French, with Memoirs of the deceased. By the Rev. J. T. Sangar, A. M. 8*vo*, 3*s.*

Memoirs of Dr. Vanderkemp, with his Portrait. Second edition. 1*s.*

Memoirs of the Rev. T. English, late of Wooburn; to which is added a Selection of his Letters, and a Poem, by J. Griffin, 8vo, 5*s.*

For Children and Sunday Schools.

Scenes from Bunyan. Five Parts; each 3*d.* Half-bound, 1*s.* 6*d.*

Watts's Prayers, Part I. 2*d.*; Part II. 3*d.*; Do. complete, 1*s.*

The Breakfast, by Dr. Hawker, 2*d.*

Memorandums of a Young Man. 6*d.*

RELIGIOUS INTELLIGENCE.

IRELAND.

NOVEMBER 28, 1811, the Annual Meeting of the *Hibernian Bible Society* was held at the Royal Irish Academy House, Grafton Street, Dublin. There was a very numerous attendance of persons of various religious denominations. The Bishop of Kildare, one of the vice presidents, had been appointed to take the chair; but a letter from his Lordship was read, stating, that he was unable to attend, in consequence of indisposition. Mr. Shaw, therefore, member for the city, another of the vice presidents, was called to preside at the meeting. The Report of the Committee for the past year was then presented. It commenced with a statement of the resources of the Society arising from the donations and subscriptions of the members, congregational collections in different places of worship throughout Ireland, and the liberal aid afforded by similar institutions in Great Britain. Among the last were mentioned two donations from Scotland; one of £200 from the Edinburgh Bible Society, and another of £150 from the Scottish Bible Society. Two new branches of the Institution, it appeared, have been formed during the year, one at Strabane, and another at Raphoe, under the patronage of the Bishop of that see. The zeal and activity of the various branches, and their exertions to increase the funds of the Society, and to disseminate the Scriptures, were mentioned in strong terms of approbation; as were also the efforts of some benevolent individuals, who are employed in the same glorious work. The following paragraph of the Report, deserves particular notice:—

'Your Committee have much pleasure in informing the members of this Society, and all others interested in the circulation of the Scriptures in Ireland, that there exists in this country a great and increasing demand for them. Your Committee have been informed of the great efforts of industry made use of by some of the lower classes to obtain the means of procuring the Scriptures; and instances have not been wanting of females in that rank of life dispensing with the merely ornamental parts of their dress, to lay out the price of them in the purchase of a Bible.'

Another fact which the Report stated, must give universal satisfaction, viz. That there is a growing desire for the Scriptures in the soldiery in Ireland; and, as a proof of this, it was mentioned that 39 men of one company, belonging to a regiment quartered at Island Bridge, near Dublin, had presented a memorial, accompanied by a recommendation from their officers, praying to be supplied with Bibles at the reduced price. To meet these increasing demands, the Committee, it was stated, had imported in the course of the year, more than 20,000 Bibles and Testaments; and that there were issued from the Repository during the last twelve months 6379 Bibles and 6405 Testaments; in all 12,784 Bibles and Testaments. This report was received with loud applauses, and appeared to excite the most pleasing sensations in the members and friends of the Institution. Several very animating speeches were delivered; Rev. B. W. Mathias, and Dr. Thorp, Secretaries; Mr. Singer, Rev. Peter Roe, Rev. Robert Shaw, Rev. George Hamilton, &c. severally addressed the meeting; and one determination seemed to pervade the whole, that of never relaxing in exertion till the Bible was put into the hands of every individual in Ireland who can read. In fine, their meeting bore resemblance to that held annually in the metropolis of the empire, when nearly two thousand persons assemble, and engage in the great work of sending the Bible to every quarter of the globe. Various resolutions were passed; by one of which the new Committee is instructed to apply to the clergy, and also to the ministers of dissenting congregations in Dublin, to make collections for the Society in the respective places of worship.

We mentioned in our last, a Society formed by Rev. W. Cooper, and friends, of Plunket Street, Dublin, for the dissemination of the gospel: we now subjoin the following short Extract from their Report: —

Referring to that part of their plan which respects sending forth men to preach the gospel in Ireland, the Report says, "We do not mean to depreciate other plans; yet we must avow, that, to us, 'the foolishness of preaching' is, after all, the most effectual, and *the least expensive* way of spreading the gospel; and it should never be forgotten that it is God's way. Hereby men are taught the value of the Bible, and will soon procure it for themselves. They learn the value of the soul, and how 'precious' the redemption of it is. Then how excellent will appear those institutions which facilitate their obtaining that invaluable book at an easy rate, and of teaching their poor children to read it!"

The following pleasing anecdote is added; which shews that it is chiefly by the exertions of Missionaries that the perusal of the Scriptures is likely to be generally promoted among the ignorant and thoughtless:—

'A preacher, under the late Evangelical Society of Dublin, visited a certain town in the south of this country, where he preached several times. In his last sermon he strongly recommended the reading of the holy Scriptures. The sermon was preached in the morning; and a bookseller told an acquaintance the next day, that a number of Bibles and Testaments, which had lain in his shop for two or three years without any purchasers, were all bought before night!— The people were so eager to get them, that he was obliged to hide the last one for his own use!'

AFRICAN AND ASIATIC SOCIETY.

VICE PRESIDENTS,

Right Hon. Lords Barham and Calthorpe; W. Wilberforce, James Stephen, and T. R. Kemp, Esquires and M. P.

May 5, the Annual Meeting of this Society was held at the Free Masons' Tavern, when a brief but interesting account of the Proceedings of the Committee during the past year was read. It appears that, of the number of Africans and Asiatics who attend the public Lectures, most of them are acquainted with the leading principles of Christianity, and hear with seriousness and attention. In some is perceived the dawn of that light which, we hope, will 'shine more and more unto the perfect day;' and others give decisive proof of a saving change. The Committee, anxious to encourage the attendance of the Africans and their children on the means of instruction, have engaged to provide schools for them in their respective neighbourhoods, defraying the expences of books and education, and wish the friends of the Institution to urge any of this class that may be found in their vicinity, to apply, with the certain hope of success, for the free admission of themselves or children to school. During the last ten months sixty Africans have joined the Benefit Society, as subscribing members of a small sum weekly; about a hundred-and-eighty cases of deep affliction have been relieved in the same time; and it is the wish of the Committee to be enabled, by the generosity of the public, to sweep a wider circle of mercy. It is their wish to adopt some effectual means to remove the necessity for so many of our sable brethren being found in our streets in the character of mendicants.

On the afternoon of the same day, a very respectable and numerous company of the members and friends of the Society, assembled at the Anniversary Dinner, W. Wilberforce, Esq. M. P. in the Chair, supported by Admiral Lord Gambier and Earl Crauford. After dinner the Africans were introduced to the company, on the part of whom there appeared to be a very lively interest in the prosperity of the Institution, which we hope will continue to increase till its important objects are attained to

their full extent.—The Africans, &c. having expressed their gratitude to the company, and especially to Mr. Wilberforce, withdrew; when the Chairman, with his accustomed impressive eloquence, addressed the Meeting on the nature and object of the Society, cordially recommending it to the warm support of all present. Several other gentlemen spoke on the occasion.

D. Niven, Esq. Treasurer.
Rev. G. Greig, Secretary.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 6th of May, this Society held their Eighth Anniversary at Freemasons' Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened; and many hundreds were unable to obtain admission. Lord Teignmouth, the President, read the Report; which enumerated, in a variety of interesting and important facts, the operations and success of the institution, and concluded with the most animated and encouraging sentiments. His Lordship then delivered a brief and impressive Address; and proceeded to read a letter from the Bishop of Durham, expressive of his deep regret at being prevented, by the state of his health, from attending the meeting of a Society in which he took so cordial an interest, and desired that a draught of 50*l.* might be accepted as his proxy. The Bishop of Kildare, in an admirable speech, stated the want and acceptability of the Scriptures, not only among the Protestants, but also among very many of the Roman Catholics in Ireland. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion, was not to be conceived; that the doctrines of the Reformation were utterly unknown in many parts of it; and, after noticing the recent accession of the Professor of Maynooth to the Protestant Church, concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

Mr. Wilberforce delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding Anniversary; and descanted, with exquisite beauty and feeling, on the scene which he now had the satisfaction to witness, contrasting it with the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, within the beams of celestial light, and to have left the clouds and storms of this lower world beneath him. The Institution appeared to him very aptly described in those beautiful lines of Goldsmith:

> As some tall cliff, that lifts its awful form,
> Swells from the vale, and midway meets the storm;
> Tho' round its breast the rolling clouds are spread,
> Eternal sunshine settles on its head.

The Bishop of Cloyne followed Mr. Wilberforce; after which the Rev. Dr. Winter delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this Society exhibited. The Bishop of Meath, in a speech of great energy, concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of this Society to impart.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the Thanks of the Meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support.

The Bishop of Norwich moved the Thanks of the Meeting to Lord Teignmouth, for his conduct in the Chair; which, being carried unanimously, terminated the Eighth Anniversary of this Institution. The multitude, amounting, it is supposed, to more than 2000 (and which would, had there

been space, have amounted to almost double the number) were perfectly of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of mutual joy and affection than those of that vast assembly. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print, would have supposed that in this Institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British Empire and the Christian world. And when we state that the number of Bibles issued last year was 35,690, and of Testaments 70,733, besides the number circulated abroad by the Society's aid; and that the net income of last year was 43,532*l.* 12*s.* 5*d.* and its expenditure (including its engagements) 46,530*l.* 10*s.* 11*d.* we scarcely think we assume too much in claiming for an Association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous 'that all men should be saved, and come to the knowledge of the truth.'

LONDON FEMALE PENITENTIARY.

The Fifth Annual Meeting of this excellent institution was held on Tuesday the 12th of May, at the New London Tavern, Cheapside, William Alers, Esq. the Treasurer, in the Chair; and we are happy to hear that it was more numerously attended than any former anniversary. From the interesting Report of the proceedings of the last year, which was presented on this occasion, we with pleasure extract a brief Summary. — It begins with stating, that an unquestionable title to the Premises of the Institution (which are now securely held for a term of 74 years, at a pepper-corn rent) having been obtained, the erection of the East Wing was immediately begun; and that there was a probability of it being occupied in the course of a few weeks. An Infirmary and a prompt Reception Ward are proposed to be forthwith erected in the garden; on the completion of which the Asylum will be capable of containing about 100 objects. — Since the last Anniversary 234 females have applied for admission, most of whom were under the age of 21 years. Of these, 45 were admitted; five have been dismissed for ill behaviour; five have left the house at their own request; and five, after having applied for admission, when made acquainted with the duties and discipline of the Charity, declined their application; 13 have been reconciled and restored to their friends: 17 placed out in service; one reconciled to her husband, and one married; one also, reconciled to her friends during the preceding year, has, during the present, been respectably and comfortably married. Two have died, leaving behind them pleasing evidences of the sincerity of their repentance, faith, and reformation. Several very interesting particulars relative to these two young women, are given in the Appendix to the printed Report*. The information received by the Committee respecting those placed in service, has been extremely gratifying and encouraging. Four, since the last Annual Meeting, have received One Guinea each, having continued one year in their places; and Two have received Two Guineas each, having remained in their respective places two years. The conduct, likewise, of the women in the Asylum has, with few exceptions, been commendable. The produce of their industry has considerably increased during the last year; above 1000*l.* having been received for articles manufactured in the Asylum. The Report states, that the exhibition of these articles for inspection and sale, has contributed greatly to enlarge the number of visitors; and that, by their purchases, donations, and subscriptions, the funds have thus been very materially benefited. — During the last year the following Donations were received:—Lord Carrington, 50*l.*; Lord Calthorpe, 50*l.*;

* Sold by Hatchard, 190, Piccadilly; and Gale and Curtis, Paternoster Row.

Joseph and Thomas Walker, Esqrs. Rotherham, 50*l.* each; a Lady, by the Rev. Dr. Winter, 100*l.*; and by Mrs. Farish, of Cambridge, 34*l.* 4*s.* collected amongst her friends: 280*l.* has also been collected by the Matron, and two of the Ladies' Committee at Chichester, Portsmouth, Bognor, and the Isle of Wight. The Legacies received during the same period are, 100*l.* by the late Mrs. Roberts; 100*l.* by Thomas Woodroffe Smith, Esq. of Stockwell; 100*l.* by John Hankinson, Esq. late of Hackney; and 100*l.* by William Taylor, Esq. late of Newgate Street, who had been a liberal benefactor to the institution. — Mr. Thomas Pattison, the late Collector, has resigned the office, because it occupied too much of his time. *Two* new Collectors have been elected. Mr. Andrew Johnstone, of Weston Street, Pentonville, for the *Western*; and Mr. Robert Elwin, No. 7, Somer's Place West, New Road, for the *Eastern* District. It appears, that, in addition to the sum of £3547 paid for the lease of the premisses (which will be held *rent free* for the term abovementioned) the Committee have already paid for the Wing lately erected (exclusive of furniture) except 860*l.*; but the expenditure on account of the Building Fund has exceeded its income 870*l.* The cost of the proposed Infirmary and prompt Reception Ward, is estimated at about 1500*l.* Thus, exclusively of absolutely necessary furniture, the deficiency of the Building Fund will be about 2750*l.*; for the raising of which sum the Committee confidently rely on the liberality of a generous public. — They conclude in the following impressive manner: —

'Before your Committee close their Report, they deem it incumbent upon them to endeavour to impress upon this meeting, and upon the friends of the institution at large, the indispensable necessity which exists for their most active exertions, not only with a view to replenish the building fund, but to provide for an increased annual expenditure, which will be a necessary consequence of the enlargement of your asylum. For these purposes, let each member of this Society employ his influence in his circle; let him disperse the addresses and annual reports of the charity; let him introduce it as a topic of conversation, and earnestly plead in its behalf; and if any one inquire how the funds of this society are applied, —let it be said, In snatching the perishing body from the grave, and the agonizing soul from perdition, — in pouring the balm of consolation into the wounded conscience, and assuaging the sorrows of the bursting heart, —in receiving back the strayed sheep to a fold of safety and comfort, — in providing a shelter for the houseless wanderer, even though from a foreign clime, if she directs her steps to virtue and to God, — in opening a door of mercy to the returning sinner, — in imparting light to the dark mind, and encouraging the relentings of the contrite heart, — in teaching idle hands to labour, and the tongue on which hung 'cursing and bitterness,' to praise and glorify its Maker, — in reviving the expiring voice of conscience, and investing that internal monitor with the controling authority and sin-deterring sanctions of a divine religion, —in directing the defiled to the fountain of purity, —in instructing the Penitent how she may obtain pardon, peace, and consolation, and be reinstated in the forfeited favour of Heaven, — in directing her where she may acquire strength to resist temptation, and grace to enable her to live uprightly, virtuously, and piously for the future, —in qualifying her for making the best possible compensation to society, for the injuries she may have formerly done to it, — by henceforth setting to others a good example, and conscientiously discharging all the personal, relative, and social duties which may devolve upon her. Such are among the best answers to the question, How are the funds of this society employed? —and such are the grounds upon which your Committee trust every friend to this most interesting and truly benevolent charity will earnestly plead in its behalf; and may a gracious and bountiful Providence eminently prosper all your beneficent endeavours!'

State of the Penitentiary.

Number stated in the last Report to be in the house	48	
Received between May 1811 and May 1812	45	
		93
Reconciled and returned to their friends within the year	13	
Placed in service	17	
Married	2	
Dismissed	5	
Left the house at their own request	5	
Declined to come into the house after their applications had been complied with	5	
Died	2	
		49
Now remaining in the house		44

Statement from the commencement of the Institution in 1807, *to the present period, of the total number of Objects who have applied, been received, and disposed of.*

Applications	757	
Received	178	
Put out to service		44
Reconciled to their friends		38
Married		6
Discharged, from various causes		16
Left the hospitals		3
Eloped		10
Left the house at their own request		5
Declined to come into the house after their applications had been complied with		5
Died		7
		134
Now in the House		44
		178

On the same day, the Ladies who are friends to the above charity, held their Annual Meeting in Cateaton Street, which was numerously and respectably attended.—Lady Bensley presided.

On the preceding Friday, a sermon was preached for the benefit of the institution, at St. Antholin's church, Watling Street, by the Rev. Thomas Scott, A. M. Rector of Ashton Sandford, Bucks. We understand this sermon will be printed.

RELIGIOUS TRACT SOCIETY.

The increasing interest, and extensive usefulness of this Society, brought upwards of 900 persons to their Annual Breakfast, at the City of London Tavern, on Thursday, the 14th of May. Their Thirteenth Annual Report presented an animating view of the Transactions of the Committee during the past year; and it must be truly gratifying to the public to learn, that this Institution, which at first appeared but as 'a little cloud, no larger than a man's hand,' is now watering every quarter of the globe; and fructifying the earth by the diffusion of divine truth.

The eagerness with which the Tracts are received, the attention with which they are read, and the regard they have excited to the study of the holy Scriptures; together with the effectual change that has been evinced in the conduct of numbers after reading them, is in the highest degree encouraging. Some striking facts, in support of this assertion, were mentioned by different persons present.

It appears that the Committee have made several additions to their Tracts, of both series, and have also enlarged their selection for Sunday Schools, to afford a greater variety to the teachers in selecting Tracts with Cuts, as rewards for good behaviour.

The total issue during the last year has been nearly *three millions* of Tracts, which exceeds that of the preceding year by more than a million. Of this excess about 200,000 have been of those intended chiefly for hawkers; a very considerable proportion of which have been diffused in channels that would otherwise have been supplied with profane or lewd histories, or ballads.

The increased circulation of Religious Tracts in England has been chiefly effected by the numerous Auxiliary Societies, of which a considerable number have been added to the list during the past year.—These Societies have been very actively engaged in promoting the pri-

mary object of the Parent Institution; but they do not, in general, appear to consider, that to maintain an establishment necessary to meet their demands, at the reduced prices, requires a considerable capital, and has therefore a fair claim upon some portion of their funds. The Society at Leeds, has duly appreciated this, and remitted 20*l.*; a few others have furnished smaller sums; but the far greater part of the Auxiliary Societies require to be reminded of the necessary attention they should give to this point; and when they are informed that the receipts of the Society in the past year have been 4901*l.* 7*s.* 6*d.* while their expenditure has been 5199*l.* 1*s.* 8*d.*; and that, at the period of the Audit, the Society was 779*l.* in debt for Printing Paper, — we hope the matter will obtain their serious attention.

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 15, at Seven in the morning. The attendance was numerous and respectable. The Report, which was read from the Chair, was peculiarly interesting. It could not fail to gratify the friends of the Institution, to learn that the dark cloud which hung over the affairs of the Society at their last Meeting, was completely dissipated. The violent opposition of the Popish Clergy, which then threatened the annihilation of the Schools, had subsided, and their fulminating censures vanished in empty air. The Schoolmasters soon resumed their functions, and the Parents took courage to send their Children afresh; since which the Schools have increased instead of being diminished: — where there were *twenty* last year, there are now *thirty-eight*.

The plan of employing Roman Catholic teachers, on the condition of their using those books only which are approved or furnished by the Committee, has had the happiest effect, not only on the scholars but on the teachers themselves; several of whom, since the introduction of the Testament into the Schools, have renounced the errors of Popery, and are become decided characters: in others, a spirit of enquiry is excited, which, it is hoped, will soon become universal.

There appears now to be no reasonable doubt but that the system so happily established in one district, may be gradually extended, till it has covered a large proportion of the island. But, to effect this, a considerable augmentation must be made to the funds. To accomplish what was done in the course of the last year only, the Society incurred an expenditure of more than *one thousand* pounds, while the annual subscriptions, for the same year, amounted to little more than *two hundred*.

The friends present were so impressed with a sense of the necessity of exertion, to enable the Society to carry its plans into effect, that they immediately commenced a contribution; some doubled their Annual Subscriptions, and others gave liberally in addition thereto. They also agreed unanimously to pass the following Resolution: — 'That it be recommended to the Ministers present to make Collections in their respective Congregations, and to form Auxiliary Societies to replenish the Funds of this Institution, and to enable it to carry into effect those plans of extensive usefulness, which without such aid must be necessarily relinquished.'

We cordially unite with the friends of this Society to recommend the object of the above resolution to the *practical* regard, not only of the ministers who were present on that occasion, but of all the ministers of the united kingdom; and hope that in the following Numbers of our Magazine, we shall soon have occasion to record the amount of such Collections, which may be transmitted to Samuel Mills, Esq. No. 20, Finsbury Place, London, the Treasurer to this Institution.

ACCOUNT

OF

THE EIGHTEENTH ANNUAL MEETING

OF

The Missionary Society,

HELD IN LONDON,

ON THE 13th, 14th, and 15th DAYS OF MAY, 1812.

It may probably be surprising to some persons that, year after year, multitudes of ministers and private Christians, from all parts of the kingdom, are drawn together in the metropolis, to attend the meetings of the Missionary Society; but this surprise will cease, at least in the minds of those who are acquainted with the influence of gospel principles, when they consider that the subjects presented to the Christian on these occasions are, above all others, calculated to excite the best and warmest emotions of the renewed heart. When Christians meet for the purpose of diffusing the light of the gospel among the Heathen, they cannot fail to contemplate the glories of that precious gospel with which they are themselves so richly favoured; and to appreciate the privileges and blessings which are connected with the true knowledge of it: When they advert to the divine Redeemer, of whose great salvation they are happy partakers, they cannot but feel a glow of ardent love to Him, who has loved them, and washed them from their sins in his own blood: When they turn their eyes to the Heathen world, and observe their ignorance, their vices, their cruelty, their idolatry, their misery, the most tender commisseration is powerfully excited, and their hearts' desire prayers, and endeavours are united that they may be saved. To these considerations may be added, the pleasure of meeting in the metropolis numbers of ministers and friends, respected and beloved in the church of God, whose faces they never saw before; and increasing their acquaintance with many of the most excellent and useful of the earth; communicating also at the table of their common Lord with multitudes of fellow Christians of various denominations and forms of worship;—and, as a proof of the sincerity of their benevolent wishes, pouring into the sacred treasury their several contributions, great or small, of worldly substance, to further the glorious work. These considerations combined, will well account for the vast assemblage on these annual occasions, and for the pleasure and delight with which the visitors return to their stated abodes, determined, if possible, to diffuse, in their particular connections, a degree of that love and zeal which they felt and witnessed in the great assemblies

With pleasure we resume our annual task of presenting to our readers an account of the several meetings which took place on Wednesday, Thursday, and Friday, the 13th, 14th, and 15th days of May, 1812:—

At SURREY CHAPEL, on Wednesday morning, a very large congregation assembled, long before the hour appointed for the commencement of the service. Mr. Hill read the prayers of the church, with appropriate lessons; after which Mr. Watson, of Musselborough, prayed in the pulpit. Mr. MATTHEW WILKS (who, in former years, had been in vain solicited to preach for the Society) delivered an excellent discourse, on Jeremiah vii. 18, 'The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.' He proposed from these words, First, To contrast the different *objects* of attention,—the pretended queen of heaven (or the moon) adored by the idolatrous Jews, and the glorious Jehovah, the only living and true God, the gracious Redeemer of sinful men, and the immortal souls of our fellow-creatures. Secondly, He compared the *zeal* which these idolators displayed, with that which Christians ought to discover for nobler purposes; referring to the *fidelity* of the for-

mer to their vows,—their *courage*, in daring to encounter the wrath of an offended God,—their *constancy*, in persisting in this practice, and their *liberality*, in contributing of their substance to the honour of the queen of heaven.—Thirdly, He mustered the *agents* employed,—the *children* who gathered the wood for fuel,—the *men* who lighted the fires, and the *women* who kneaded the dough: all which was ingeniously and judiciously applied to the occasion; and all classes of Christians were exhorted and encouraged to exert their best energies in the Missionary cause. Dr. Young, minister of the Scots' Church, London Wall, concluded the service with prayer.

On Wednesday evening, the Rev. JOHN LOVE, A. M. minister of Anderston, Glasgow, who was the Secretary of the Missionary Society at its commencement, preached, to a great congregation, a judicious discourse, well adapted to the present state of the institution, at the TABERNACLE, near Moorfields, on Romans x. 13—15, 'For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' In this passage Mr. Love contemplated, 1st, The Heathen engaged in spiritual prayer to the true God,—'calling on the name of the Lord;' and this, with respect both to *individuals* and *collective bodies* of the Heathen world. 2, He considered the principle and cause of that prayer,—they called on Him in whom they believed,—it was the prayer of faith,—a grace wrought in the soul by the Spirit of God. 3, He adverted to the means by which this faith is produced,—the word of God: he then made a judicious inquiry into the comparative effects of reading the Scriptures and hearing the gospel preached, clearly shewing from the text, and from the history of the church, the great superiority of the latter in the conversion of the Heathen, and the spread of Christianity. He concluded by taking a serious view of the present awful state of the Heathen world, and recommended the steps that should be taken to amend it; with suitable exhortations and encouragements to the Society engaged in this laudable work.

Mr. Adkins, of Southampton, prayed before the sermon; and Mr. Moore, of Plymouth, after it.

[An account of the meeting of the Society on Thursday morning, will follow this narrative of the devotional exercises of the week.]

On Thursday evening, at TOTTENHAM COURT CHAPEL, a large congregation was assembled at an early hour; and the service commenced before the time appointed. Mr. Huckwell, curate of the chapel, read prayers; Mr. Alexander Fletcher, minister of the congregation in Miles's Lane, London, then prayed in the pulpit: after which, Mr. Alexander Steill, of Wigan, in Lancashire, preached an excellent sermon, on Haggai ii. 7, 'And I will shake all nations; and the desire of all nations shall come.' From this Scripture the preacher deduced the following doctrine, viz. 'That the convulsions and revolutions which happen in the world are ordered and over-ruled by God, to prepare the way for the coming of Christ, in the display of his love and grace.' In explaining this truth he considered, 1, The peculiar character under which the Lord Jesus Christ is here represented,—'the desire of all nations.' 2, He enquired how 'the shaking of the nations,' or, the convulsions and revolutions which happen in the world prepare the way for his coming. Under the first head, he shewed that Christ is the desire of all nations,—on account of his personal dignity and excellencies,—on account of his character and work as Mediator,—on account of the blessings he communicates to believers both in a present and future state,—and, as he has been so esteemed in all ages by those who have discovered his unspeakable worth. Under

the second particular,—How the convulsions of nations prepare the way of Christ, he shewed that they did not this, considered simply in themselves, but under divine superintendence and direction,—as they are necessary to remove and destroy those things which oppose the spiritual reign and government of Christ,—as by them, in the providence of God, new scenes present themselves for the diffusion of religious knowledge in the world, —and because thereby the minds of men are prepared to listen to, and cordially to receive divine truth. The preacher concluded by considering the subject as a *rule of duty*, and as affording *ground for hope*.

Mr. Thom, a Missionary intended for the East, concluded with prayer.

On Friday morning, at St. Bride's Church, the use of which was again kindly granted by the Vicar and Churchwardens of the parish, the prayers of the church were read by Mr. Jones, the Curate; after which Dr. Gillbee, Vicar of Barby, near Daventry, in Northamptonshire, preached an admirable sermon on John x. 16, 'Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd.' From this well-chosen text the preacher considered, first, Our Lord's affectionate regard for the Heathen world, —'other sheep I have,' &c. this was to correct the sad mistake of the Jews, who imagined that the blessings of Messiah's kingdom were to be exclusively their own,—the contrary to which had been intimated by the offering of the Magi from the east to the infant Saviour; by his conversation with the woman of Samaria, and by the commission he gave to his disciples. This consideration was improved, to awaken our gratitude and stimulate our exertions.

The gracious design of our Saviour towards the Heathen world, was *Secondly* considered: — 'Them also I must bring;' — and — 'They shall hear my voice.' *An obligation* is here implied, — 'I must.' — Fidelity to his covenant-engagements required it, — and his own glory depended upon it. The *means* were next considered by which these sheep were to be brought, — 'they shall hear my voice:' — the *preached word* is to be the chief instrument of their effectual calling. Then followed,

Thirdly, The glorious consequences that would result from the accomplishment of Christ's gracious design towards the Heathen, — 'There shall be one fold,' &c. which implies that all the families of the earth shall be incorporated into one body; that they shall all be actuated by one Spirit, — all be united together in love and affection. To this unity of the Spirit in the bond of peace, the preacher warmly exhorted his numerous hearers, as constituting the strength and beauty of the church of Christ; observing, that if Christian love will cover a multitude of sins, it may well be expected to cover smaller infirmities. He concluded by exhorting the Society to the most strenuous exertions in the Missionary cause, and that they should think no sacrifice too great, that they may become the honoured instruments of bringing the Heathen into the fold of Christ.

On Friday evening Sion Chapel was again crowded at an early hour, both by the communicants in the area of the place, and the spectators in the gallery. Mr. Cockin presided at the sacramental table; the bread was distributed by Messrs. Davies, Emblem, Evans, Field, Gardner, Harrison, Killyard, Jackson, Maslin, Sloper, Snelgar, Thom, Tyreman, and Walker; the wine by Messrs. Brooksbank, Clunie, Creek, Daniel, Geary, Jeanes, Lloyd, M'Lean, Millward, Palmer, Purkis, Vautin, Weston, and Whitefoot. Mr. Arundel, Mr. Burns, and Mr. Thom, addressed the communicants and spectators. Mr. Hill concluded with prayer.

As Sion Chapel has, for several years past, been found insufficient for the accommodation of all the friends who wished to communicate, the Lord's supper was administered at the same hour at Tonbridge Chapel, Somers' Town, which was well attended, but not crowded. The Service was conducted in the same manner as at Sion Chapel. Dr. Winter pre-

sided. Mr. Fletcher, Mr. Roby, Mr. Watson, and Mr. Bennet, gave addresses. Mr. Redford, Dr. Winter, Mr. Burder, and Mr. Slatterie, prayed.

The following gentlemen gave out the hymns which were sung at the several places of worship: Messrs. Creak, Hillyard, Harrison, Snelgar, Reed, Goulty, Bryan, J. Hyatt, E. J. Jones, Mather, Williams, Start, Platt, Adkins, Lewis, and Tracy.

The Missionary communion was, indeed, a season of sacred delight, — a time of refreshing from the presence of the Lord; which will long be remembered with pleasure and thankfulness.

Thus concluded the Eighteenth General Meeting of the Missionary Society. All the places of worship were well attended; a great number of ministers (especially of the younger ministers) were present. The sermons, we are persuaded, gave great satisfaction. The zeal manifested by the Ministers, Directors, Members, and Friends of the cause, appears not to have abated; but, we trust, is enlivened and increased, as the object in view, the conversion of the Heathen, appears to the religious world to be more and more important the more it is contemplated; and the duty of exerting ourselves to promote that object, is, we believe, better understood and felt than ever. May we not reasonably hope that the time is approaching when the dark clouds which have long covered the earth shall be dispersed, and the Sun of righteousness arise on all the benighted nations? *Amen* and *Amen*.

Proceedings at a General Meeting of the Missionary Society, May 14, 1812.

The Annual Meeting of the Members of this Society, for the dispatch of business, was held on Thursday Morning, May 14, at Silver Street Chapel; when that commodious place was crowded by a large number of the friends of the Institution. In the absence of the Treasurer, Robert Steven, Esq. was called to the Chair. Dr. Winter implored the Divine blessing on the proceedings of the day. The original Plan of the Society was then read by Mr. Platt. After which the Report of the Directors, containing a summary account of the transactions and occurrences of the past year, was read by the Secretary.

The Chairman then read a General Statement of the financial situation of the Society, which was as follows: —

A Statement of Receipts and Disbursements from April 1, 1811, to April 1, 1812.

Collections, Subscriptions, Donations, Dividends, &c.	£ 8,413	6	8	Balance due to the Treasurer, brought from last account	£ 1,194	7 9
Produce of Stock sold	1,386	8	6	Disbursements on account of the several Missions - - - -	9,780	16 0
	9,799	15	2			
Bal. due to Treasurer	1,184	8	7			
	£ 10,984	3	9		£ 10.989	3 9

The Disbursements have exceeded the Income of the two last years, £ 2,570 17 s. 1 d.

Mr. Steven proceeded to make some pertinent remarks on the State of the Funds, referring to the few institutions of a religious kind which subsisted when this Society was formed in 1795, and the unavoidable competition which now prevails; and exhorted the friends of religion to support the parent institution, and even to forego some of the superfluities of life rather than not afford the aid it requires. — The Rev. Mr. Bogue then moved, that the interesting Report which had been read should be accepted. Mr. B. made some serious remarks on the state of the world, containing almost 700 millions of Heathens and Mahometans, to whom Christ has commanded that his gospel should be preached. He observed, that

the Institution of this Society moved the Christian world in a more general manner than ever before to the great object, and that he expected that then all Christian people, and especially all Christian ministers, would have discovered the strongest desire to promote it; but he lamented that too many have kept back; and declared his serious belief that individuals, ministers, and churches, who have declined the work, have been sufferers by it, and that they and their congregations have felt less of the powerful influence of the Holy Spirit on themselves, and witnessed less of that influence in the conversion of sinners among them. He expressed his fears that many Managers of chapels, Deacons of churches, and especially many Ministers, were culpable in this respect; and that the people in general would readily come forward to contribute to the great cause, if they were encouraged to do so by their leaders.

Mr. Bogue pleaded that inattention to this work would be injurious to other institutions. He referred, First, to the Tract Society, and shewed, that however extensive were its operations, they would have comparatively little influence in foreign countries without the aid of preachers: this idea he extended to that very important institution, the British and Foreign Bible Society, whose noble efforts would produce comparatively small effects, unless there are Missionaries in the countries to which their Bibles are sent. This he considered as no theory, but founded on facts, and referred to the state of our own country 60 or 70 years ago, when the Bible was read in every church, and almost in every house; but conversions did not follow until the gospel was more generally preached. The gospel *preached* is the appointment of Christ, and nothing else can supply its place; for perhaps in the whole of ecclesiastical history we can scarcely find twenty churches formed by the reading of the Scriptures alone; but tens of thousands by the preaching of the everlasting gospel. He applied the same observations to the Society for the conversion of the Jews; observing that 'blindness in part is happened to Israel, until the fulness of the Gentiles is brought in;' and as this is far from being the present case, if we do not extend our efforts among the Gentiles, we cannot expect any thing very considerable to be effected among the Jews.

In confirmation of his reasoning, he referred to the case of Hampshire, which had stood forward in support of the Missionary Society; and observed, that ever since, their congregations have been flourishing, and the work of conversion is proceeding in a degree far beyond any thing in the memory of any among them. He was persuaded that those who honour God will be honoured by him; and their posterity will be blessed.

Mr. Roby seconded the motion; — referred to the eloquent addresses which had been given from the pulpit on these occasions, and trusted that the exhibition of the character and usefulness of the insitution would be as grateful and as stimulative to their friends as Solomon's eulogium on the virtuous woman must be to the female character. 'But,' he added, 'after all, the effects produced by the Society are its best commendation; I rise therefore to second the motion, and would say in behalf of this eldest daughter of the British Churches, let the Report of her conduct during the past year be not only proclaimed in this place, but be widely circulated; and 'let her own works praise her in the gates.'

Mr. Fletcher, of Blackburn, in a neat speech, moved the Thanks of the Society to the Directors for their assiduous attention to the concerns of the Institution. Mr. F. paid a handsome compliment to the memory of Dr. Vanderkemp, and a tribute of affection to the Missionaries who still survive. If, said he, we estimate the value of character and the value of success by the sacrifices which are made, by the pains and privations which are endured, by the almost insurmountable difficulties which are overcome, we shall feel how insignificant are the most zealous operations at home, contrasted with the arduous, self denying, and faithful toils of the Missionary abroad; yet we are also under great obligations to the Directors

for the constant regard which they have paid to the numerous and weighty concerns of the Institution, and particularly for the prompt attention they have given for the purpose of securing the interests of religious liberty in India, so that the word of the Lord may have free course, and be glorified in the immense regions of the East.

Mr. Hillyard, of Bedford, seconded the motion.

Mr. Slatterie, of Chatham, then read the names of the Directors, who, according to rotation, are ineligible to be appointed for the ensuing year: a list also of Directors for that year was then proposed and unanimously received. This list shall appear in a future number, as soon as it is ascertained that the gentlemen nominated have accepted the appointment.

Mr. Waugh, in a very elegant speech, moved the Thanks of the Society to Joseph Hardcastle, Esq. their worthy Treasurer, observing, that if he were addressing a company who were strangers to his character, he would gladly enlarge on its excellence; but that this was unnecessary on the present occasion. He therefore invited them to a work which would be most pleasing to their minds, to concur with him in the following motion, 'That the warmest Thanks of the Society be given to their highly respected Treasurer, for the important services he has rendered to this Institution, and that he be respectfully requested to continue them.'

This motion was seconded by Mr. Wilks, who took notice of the great balance due to him; and referring to the amiable character drawn of him by Mr. Waugh, he added,—'he *is* good-natured, it is true; but there is such a thing as abusing good-nature. As *his* feelings are certainly delicate, I wish he could impart a little of his delicacy to us: we should then feel for him, and say, Sir, you shall not be in advance for us any longer.'

Now, Mr. Chairman, I have very little to do with money; and I am of course a poor calculator; but I have just been making a calculation. I suppose there may be a thousand congregations in England that hear the gospel: I suppose that 50 persons in each might subscribe one half-penny per week;—Sir, this would produce almost £ 6000 a year. If this auxiliary plan were adopted, wonders would be performed. I drop the hint, and hope my brethren will bear it in mind, and arrange a plan in all their congregations for this purpose. I would recommend the same method in families. Let the father give a penny per week, the wife a penny, the children, and even the servants a half-penny each. It is amazing what a sum might thus be obtained; the loss would never be felt; and not only the Society, but we ourselves would feel its happy effects.

The vote of Thanks to the Treasurer was then carried with the highest marks of approbation.

In the absence of the Treasurer, Mr. Henry Burder acknowledged the honour done to Mr. Hardcastle, and observed that the praise which had been expressed would be even more gratifying to the friends of Mr. H. than to himself, who was more inclined to lament the unavoidable limits to his exertions, than to regard them with self-complacence. He took the liberty of stating the apprehensions of the Treasurer as to the state of the Society's funds, as he had often intimated in conversation his firm conviction either that the scale on which the Society acts must be considerably reduced, or the exertions made to support it, must be greatly augmented. But, said he, 'No one can hesitate as to the path which the Society ought to pursue in this case. Is any one prepared to propose that missionaries be withdrawn from stations which they now occupy? Is any one prepared to propose that any of the students who are now at the seminary should not be sent out? Is any one prepared to propose that no other suitable persons be admitted as students in that seminary, because the present funds will not support any increased exertions? This would be to go in direct opposition to the tenour of those prayers which are constantly presented to the Father of mercies, that he would raise up and qualify persons to embark in this grand work.'

After mentioning an observation he had heard from the Treasurer,

that he believed more than a thousand pounds might be added to the expenditure of the past year, but which had not yet been drawn for,—he concluded with the words of Mr. Love, in his sermon on Wednesday evening:—*The embarrassments of the Society, under its present circumstances, are its glory; but, if those embarrassments continue, they will be its disgrace.*

Mr. Townsend rose to move 'the cordial Thanks of the Society to the Secretary, for his unremitted and gratuitous services, and that he be requested to continue the same.' This motion was seconded by Mr. George Townsend; and the resolution passed with unanimous approbation.

Mr. Burder acknowledged with gratitude the honour conferred upon him, and signified his readines to persevere in the labours of his office. He concluded with recommending to the Society Mr. Tracy, as Corresponding Secretary, who was unanimously elected.

Mr. Tracy observed that the diffidence which he expressed at the last annual meeting, to take upon him this office, had increased by a year's experience of the weight, magnitude, and diversity of the Society's concerns; yet he was willing to engage, with all his power, in promoting the important cause.

Mr. Bennet addressed the Society at considerable length, with respect to the assistance afforded by country congregations; and referred especially to those in Hampshire, by which, he thought, a third part of what was collected in all the counties of England was raised; he observed, that if some other counties had occasion for embassies to be sent to them to solicit their aid, there was no need for them in Hampshire, the congregations would not only blush, but feel a consciousness of guilt, if it were thought necessary to send such an embassy to them; they would ask, said he, 'What do the persons in that part of the kingdom from which this embassy comes, know more of Jesus Christ than we do? What! know more than we know, that to all the beauties of holiness he adds all the grace of the gospel; that every attribute of his character, and every merit of his work displays infinite love and compassion. If they know no more than this, what have they more to impel them than we have? Do they owe more to the grace of Jesus Christ? There is not a man beneath the skies, they would say, that owes more to redeeming grace than we do! and what motive can they have for consecrating their time, their talents, and their property to the cause of Christ which we have not?' He observed that their churches looked for the collections for the Missionary Society, which are usually made in the spring, as constantly as for the spring itself; and that one of them, notwithstanding they had begun a chapel, which would cost more than £ 10,000, would not omit the usual collection.

He referred to another church, where the minister who had been labouring 40 years, never saw such an abundant blessing on his labours as since they had exerted themselves for the cause of Christ at large.

Mr. B. then noticed the occasional visits of ministers to London, and how desirable it would be that they should meet with the Directors, and take an interest in the affairs before them. He therefore moved, 'That those ministers in the country, who are annual subscribers, or whose congregations send an annual collection to the Society, and all presidents or principal officers of country Auxiliary Societies, who may be in London occasionally, shall be Directors *pro tempore*, and be entitled to meet and vote with the Directors.'

Mr. King, of Reading, seconded the motion; and made some observations on the great utility of a public meeting at Reading, for the purpose of forming an Auxiliary Bible Society, recommending it to all the ministers present to exert themselves for a similar purpose in their respective places of residence. This measure was universally approved.

Mr. Sellers moved, 'That the cordial Thanks of the Society be given to the several ministers and congregations who have so liberally con-

tributed to the Funds of this Society during the last year, and that they be requested to accept those Thanks.' He then read the List of Congregational Collections during that period, and of the contributions of some Auxiliary Societies lately formed; and also an account of sums received from young persons at boarding schools, and from the poor children of several Sunday Schools. This afforded peculiar satisfaction.

The motion of Thanks was seconded by Mr. Hill, who justly observed, that congregations, where the misery occasioned by the failure of manufactures was severely felt, must not be accused of parsimony in the present case. Among several pleasant observations which he made, he noticed how very few *female subscribers* appeared in the list; and therefore suspected that the gentlemen were not sufficiently liberal to their good ladies; and thought that if some addition were made to their pin-money, it would certainly occasion some addition to the list of subscribers. He concluded by commending that principle of union among Christians which the Missionary Society was founded upon, and which has since happily been adopted by other societies.

The Secretary then referred to that part of the Report which stated the measures taken by the Directors to procure, if possible, liberty for Missionaries to go to India; and produced a letter from the late Chancellor of the Exchequer, expressing his readiness to receive a deputation from the Society on that business. A number of resolutions, previously approved by the Directors, relating to this very important matter, were then read, and cordially adopted by the Society;—but want of room obliges us to defer the insertion of them till the next month.

The Secretary also announced an intended *General Meeting* of the friends of the Missionary Society at Bristol in the month of September next, agreeably to a proposal, made last year, that there should be an Annual Meeting in the autumn, in one of the principal cities or towns of England. The ancient and benevolent city of Bristol is entitled to take the lead on such an occasion.

Dr. Nicol concluded this interesting meeting with prayer.

At an adjourned Meeting, held at Sion Chapel, in the afternoon of May 15, the following Resolutions were unanimously passed:—

That the Thanks of the Society be given to the Rev. Matthew Wilks, the Rev. John Love, the Rev. Alexander Steill, and the Rev. Dr. Gilbee, for their excellent Discourses preached at this Annual Meeting;—and that they be requested to permit them to be printed for the benefit of the Institution.

That the Thanks of the Society be given to the Rev. R. Hill, John Wilson, and Isaac Smith, Esqrs. the Rev. E. J. Jones, of Silver Street, and the Managers of Sion Chapel, and of Tonbridge Chapel, for accommodating the Society with the use of their respective places of worship. Also, to the Rev. Thomas Clare, Vicar, and the Churchwardens, of St. Bride's Church, and to the Rev. Mr. Jones, the Curate thereof, for reading prayers.

[A larger account of the Proceedings of this Meeting, with the Substance of the Speeches delivered, will be printed for the use of the Members of the Society, and circulated among them.]

Collections at the several Places in London where the Missionary Meetings were held, May 13, 14, *and* 15.

We record with pleasure and thankfulness the liberality which was displayed on this occasion. When the burdens of the country, the decline of trade, the price of provisions, and the increasing number of charitable institutions are considered, we cannot but be highly gratified to find that the Missionary Collections have not fallen off, but amount to a larger sum than in any former year. Is not this a token for good? May it not be hoped that He who has all hearts in his hand, and all property at his disposal, will be pleased to furnish the Society with the

means of increasing the number of their Missionaries, and extending, on a much larger scale, their attempts to evangelize the Heathen world? Great, however, as the sum contributed is, the friends of the Society will perceive that it will do little more than reimburse what was owing to the Treasurer, on the balance of accounts, as above stated. The exertions of all our friends, both in town and country, will still be necessary.

At Surry Chapel, including 3*l.* from Castle Green Sunday School	—	—	£412	16 8
At the Tabernacle	—	—	195	3 6
At Silver Street Chapel	—	—	97	1 8
At Tottenham Court Chapel	—	—	201	15 10
At St. Bride's Church	—	—	247	10 0
Sion Chapel	—	—	186	12 0
Tonbridge Chapel	—	—	59	0 4
		Total	£1400	0 0

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

The Anniversary of this Society was held on Whit-Tuesday, when a sermon was preached at Blackfriars Church, by the Rev. Wm. Goode; after which a collection was made, which, with donations, &c. amounted to upward of £300. The Annual Meeting was afterward held at the New London Tavern, which was numerously attended. The Right Hon. Lord Gambier was in the Chair. Lord Calthorpe, Mr. Wilberforce, Sir Thomas Baring, Bart. Mr. Grant, and other Gentlemen, took a share in the business of this meeting. The Report, which was very interesting, was read by the Secretary, the Rev. Josiah Pratt. One of the Society's Missionaries, from the Rio Pongas, the Rev. L. Butscher, was present, with a native youth from the Society's school in Africa. The Missionary highly gratified the Society by an address of great simplicity, piety, and information. The deputation appointed to confer with the late deeply lamented Chancellor of the Exchequer, and the President of the Board of Controul, on introducing Christianity into India, reported favourably of the sentiments of his Majesty's government on the subject.

PRAYER BOOK AND HOMILY SOCIETY.

May 20, a Meeting was held at the Free Masons' Tavern, Lord Valentia in the chair; at which was instituted a Society for distributing gratis, and circulating at reduced prices, throughout the British Empire and its Dependencies, the authorized Formularies of the United Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the Thirty-nine Articles, and the Homilies, in separate sermons, or in the entire volume. H. Thornton, Esq. Treasurer; the Rev. H. Budd, Secretary; and Mr. T. Smith (Little Moorfields) Deputy Secretary. The Committee to consist of Twenty-four Lay-members; and all Clergymen Members of the Society.

May 13, the Annual Meeting of the Sunday School Union was held, when the Teachers and Friends of Sunday Schools breakfasted together. This Meeting was numerously attended, and proved highly interesting; amongst much other pleasing intelligence, the accounts of the Hibernian Sunday School Society,—and the Nottingham and Hampshire Sunday School Unions, afforded peculiar satisfaction;—and it was unanimously resolved, That it be earnestly recommended to Sunday School Teachers in general to form themselves into Sunday School Unions. It was agreed, That a similar Meeting to the above should be held annually.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

THE public meetings of the week were concluded by the first Anniversary Meeting of this Society; the institution of which had been long desired, and the benefits of which have been abundantly demonstrated during its short existence.

The plan of the Society was detailed in the Magazine for July last, and according to that plan, the meeting occurred on Saturday, May 16, at the New London Tavern, Cheapside. Notwithstanding the fatigue which attendance at the numerous preceding meetings must have produced, the capacious room was crowded at an early hour by a most respectable assembly, including about two hundred ministers from various parts of England and Wales, of every religious denomination. By the interest which they displayed, it was evinced that the love of Religious Liberty continued unabated in their minds, and that they correctly perceived, that, unless that liberty was protected in England, the utility of many other Societies must be diminished—that county missions and associations to introduce the gospel into uninstructed districts would be prevented—and that the distribution of bibles and of tracts must be rendered comparatively unavailing:—because, if restrictions were imposed on existing toleration, pious men would no longer be permitted by their ministerial labours to deepen the impressions which might be made by religious tracts, and to explain and enforce the truths which the Holy Scriptures contain.

At this meeting, S. MILLS, Esq. who, although a member of the Established Church, has always been distinguished by his liberal principles, and by his useful exertions, was unanimously invited to preside. The plan of the Society having been read, Mr. T. PELLATT, one of the Secretaries, stated, in a perspicuous and interesting speech, the various measures which had been adopted by the Society, during the preceding year, and read the correspondence which had taken place between the Society's Secretaries, and Mr. Secretary Ryder, and Mr. Perceval, on various subjects intimately connected with the rights and welfare of Protestant Dissenters, and of all persons who are desirous to hear or to promulgate religious truth. Several documents were also read by Mr. Pellatt, explanatory of the proceedings which had been adopted by the Society, in the Court of King's Bench, to resist the encroachments attempted to be made on the long existing practice under the Acts of Toleration; and he also communicated the result of two interviews, which had been granted by Mr. Perceval to a deputation from the Committee, and one of which ended only two hours before his death. From the papers thus submitted to the meeting, we select two extracts which will excite just and general interest. The first is from a judgment of the Court of King's Bench, delivered on the 6th instant, on the motion for a mandamus to the justices of Gloucestershire to administer the oaths mentioned in the Toleration Act to Mr. Pucker. The Court said:

"This is an application for a mandamus, in which the man swears himself to be one of the description of persons who are entitled to take these oaths, that he is a person pretending to holy orders. The refusal to admit him so to do, is upon the ground that he must be not only a person pretending to holy orders, but (upon some supposition that the Court have so decided) that he must also be a preacher or teacher of a congregation; now if the Court is not pre-

pared to understand in that copulative sense the words of the statute descriptive of the several different classes, all of whom are substantively entitled, if they come fairly and fully within the meaning of the Legislature, on a comparison of the terms applicable to each class, to take the oaths, it is unnecessary for us to consider the question further, inasmuch as the magistrates have not denied that he bore that character, but have refused him only because they thought he must have a conjunct character of another sort, in order to entitle him as a person pretending to holy orders; but the meaning of the words 'pretending to holy orders,' whether it can in reason or in sense be understood to mean any thing beyond pretending to *have* holy orders, will be open to the magistrates upon a return to this Mandamus, if they think fit so to return, to state and to explain; and in so thinking it proper that a Mandamus should go for the purpose of their making such return, if they shall choose so to do, the Court is not only conducted to that conclusion by what has been done by their predecessors upon former occasions, but by a regard to the justice of the remedies the parties may have, if they shall be abridged of their rights; because, on a return to the Mandamus, if they shall return that he is not a person pretending to holy orders, and that that is synonimously, according to the construction in Cater's case, pretending to possess holy orders, if they shall return, that in point of fact he is not a person pretending to have holy orders, and that he has no orders of any description whatever, then it will be open to the party either to move to quash that return, if they shall think it insufficient, or to bring an action upon it, if they shall think it false in fact; and it does seem to the Court, on the authority of precedents of what their predecessors have done respecting other clauses of this Act, that it may be expedient with a view to justice, and to the ulterior remedy of the party, that that should be done in this case, because they may, in that case, put it upon the record, by bringing an action for a false return, and then the construction of this Statute may go by appeal to every Court in Westminster Hall.—The Court therefore make the rule absolute."

The other extract is from Mr. Perceval's letter of the 10th Ult. to Messrs. Pellatt and Wilks, which will tend to diminish the anxiety and apprehension that the suggestions of the Court of King's Bench cannot but excite.

Downing Street, April 10, 1812.

"Having had an opportunity, in the course of the late recess, to consider with my colleagues the subject of your communication, on the part of the Dissenters, I proceed to acquaint you, as I promised, with our opinion upon it.

"It appears to us, that the interpretations recently given, at different Quarter Sessions, to those statutes under which magistrates are authorized to grant certificates to persons wishing to act as Dissenting Ministers, (and which interpretations, as far as they have hitherto undergone judicial decision, appear to be more correct constructions of these laws, than those which heretofore prevailed in practice,) place the persons, who wish to obtain certificates as Dissenting Ministers, in a situation so different from that in which the previous practice had placed them, as to require Parliamentary interference and relief, to the extent, at least, of rendering legal the former practice; and I shall, therefore, be willing, either to bring forward, or to support an application to Parliament for the purpose of affording such relief."

After the recital of these documents, Mr. JOHN WILKS, the other Secretary, congratulated the meeting on the numerous attendance which he beheld, and on the interest which was so justly displayed. He rejoiced that

near six hundred congregations of different denominations, Presbyterians, Independents, Baptists, and Methodists, were united with this Society; and he was convinced that when the measures they had adopted, were universally understood, and the necessity for their existence was proportionately perceived, there would not remain from the mountains of Cumberland to the remotest hamlet of Cornwall, one congregration, which would not wish, by similar union, to promote their individual security, and the general protection.

It would be impracticable to enumerate all the circumstances which had demonstrated the importance of the Society.—But he would advert to some of those events which might be generally interesting.

THE RIOTS AT WICKHAM MARKET, in Suffolk, and which were unprecedented in modern times for their violence, duration, and systematic arrangement, had occurred previous to the formation of this Society, and the prosecutions which he conducted, against the rioters, before he was appointed to be their Secretary, were then nearly terminated, and had been since terminated with complete success. The whole legal and local expenses of that prosecution, amounting to near 800l. would have been defrayed by the Dissenters residing in the counties of Suffolk, and Norfolk. But the burden imposed on them would have been great—and the apprehensions of similar resistance and expence might have deterred ministers from attempting to preach in those places, where, from the prevalence of ignorance and triumph of vice, persecutions would probably arise. The Society therefore thought that the burden should be universally diffused, and had liberally undertaken to defray all the expenses out of their limited funds:—and he was convinced that such liberality the Dissenters throughout England would rightly appreciate and highly applaud.

The perverseness of some CLERGYMEN, who REFUSED TO BURY such of their parishioners who had not been baptized according to the forms, and by ministers of the Established Church, notwithstanding the decision of Sir John Nicholl, Judge of the Arches Court of Canterbury, in the cause of "Kemp against Wickes, clerk," had required the interposition of the Society, and the proceedings which they threatened and adopted, induced immediate compliance with the law, or promises to avoid future similar violations.

To the ARMY it had also been necessary to extend their protection.—Three soldiers, belonging to the eighth company of the Inverness-shire militia, had experienced severe punishment, for attending a prayer meeting at Fareham, in the county of Hants, when they had no military duties to perform, and when their absence from the barracks, for any other purpose, would have incurred no censure. Their case, which excited much attention in that vicinity, was communicated to the Committee—and although they perceived the delicacy of their interference, they could not forget that soldiers were also citizens, and that the bravest defenders of their country had frequently been the most pious of men.—"They who feared God, indeed knew no other fear."—At an interview with Mr. Perceval, they therefore remonstrated against such proceedings, and obtained his promise to prevent the recurrence of a persecution which he could not but disapprove.

To INDIA also the Society had endeavoured to extend the benefits of Religious Liberty.—They had hesitated whether such an effort was compatible with the objects of their establishment.—But they could not long hesitate.—They remembered the myriads of inhabitants which peopled its plains—their horrid superstitions—the evils inflicted on them by European avarice—the benefits which Christianity had conferred on other nations—the arbitrary power

possessed by the East-India Company to exclude Christian Missionaries under the existing law—the disposition which had been manifested to exercise that power—and they soon perceived that it was their duty to endeavour to obtain the insertion of provisions in the charter of that Company, when renewed, which should secure to suitable instructors the power to evangelize the nations of the East.—The postponement of that renewal had prevented any decisive result; but he could state that if Mr. Perceval had survived, he would have afforded to all Missionaries the same rights of residence, and the same protection, which it was his intention to confer on all those, who, for commercial purposes, should visit those distant regions of the world.

He then communicated the proceedings which had been adopted by the Committee to procure the amendment of certain provisions, injurious to the rights and honour of Dissenting ministers, introduced into Bills depending in Parliament, for the regulation of the LOCAL MILITIA, and for the PRESERVATION of PARISH and OTHER REGISTERS, and the success which had attended their interposition.

To the efforts which had been made, to procure the consent of Government, to a bill for the EXEMPTION of all places exclusively appropriated to RELIGIOUS WORSHIP from PAROCHIAL ASSESSMENT he next alluded;—and expressed his hope, that although reluctance had been manifested to that claim, which the recent decision in the case of "the King against Agar and others" had rendered necessary, it would be eventually conceded. For when he considered that such places had not been charged—that if meeting-houses and chapels were rated, episcopal erections, tythes, pews rented in churches, &c. must also be assessed—that the total proceeds of such assessments would not amount to 10,000l. per annum, out of the sums collected for the poor, amounting annually to six millions sterling—and that discontent, litigation, and numerous inconveniences would result from the withholdment of so small a boon; he could not but anticipate that the liberality and prudence of Government, would induce a compliance which would perpetuate domestic peace, and produce extensive satisfaction.

But the principal measures, which had occupied the attention of the Committee, were connected with the NEW EXPOSITIONS attempted to be introduced of the ACTS OF TOLERATION. The effects of the attempt made during the last Session of Parliament, had survived the defeat of that attempt: as the agitation of the ocean will be perpetuated after the tempest has subsided, by which the agitation was produced.—The magistrates in many counties were deceived by the statements which had been made in Parliament, and by a report eagerly, but incorrectly circulated, of a case, rather inconsiderately submitted to the Court of King's Bench, by some country gentlemen, against the justices of Denbighshire, for refusing to permit David Lewis, who stated himself as one who preached to several congregations of Protestant Dissenters, to take the oaths, &c. specified in the Toleration Act, 1 William and Mary, c. 18, and which produced a decision, that the words "teacher or preacher of any congregation of Dissenting Protestants," contained in the 8th clause of that Act, meant the teacher or preacher of a *separate* congregation.—These magistrates therefore resolved not to permit the oaths to be administered to any persons who were not ordained ministers of separate congregations, and who did not prove their appointment by certificates, or by such evidence as the justices at their sessions might require. These resolutions the Committee perceived would practically repeal the Acts of Toleration—would exclude all teachers of Sunday Schools, students, probationers, itinerants, Calvinistic and Wesleyan Methodists, from the protection of the law—and would invest magistrates with judicial authority and discretionary powers, incompatible, not only with the natural and unalienable rights of man, but even with the most

restricted toleration. They therefore resolved to take up the gauntlet of defiance which had been thrown down by magistrates, and by periodical assailants—to litigate these expositions in the courts of law—and if foiled in such litigation, to apply to Parliament for relief.—For legal discussion they selected three cases. By one, the case of Mr. Ellington, of Mildenhall, in Suffolk, the regular preacher of a separate Baptist congregation—they intended to ascertain the right of magistrates to demand certificates: and by the other cases, of Mr. Packer, of Dursley, a respectable layman, who itinerated to various congregations, and of Mr. Brittan, of Bristol, who had been a student in two dissenting academies—they intended to ascertain, whether under the comprehensive designation of "persons pretending to holy orders," in the Toleration Act, all persons aspiring to preach, and especially, all students, were not entitled, by taking the oaths and making the declaration prescribed in that Act, to exempt themselves from the penalties, imprisonment and proscription, to which, under the odious Five Mile and Conventicle Acts, they would otherwise be exposed.

After great expense and much delay, the Committee had, in the case of Mr. Ellington, obtained a satisfactory triumph, and the Court was understood to have decided, that the claim of certificates was unwarranted by law. On the other cases they had also obtained, at least, a nominal victory; for their applications were granted, and mandamuses were to issue to the justices of Gloucestershire, to administer the oaths to both the gentlemen for whom the Committee had applied.—The doubts, however, intimated by the Chief Justice, in the judgment, before inserted, as to the decision which he should eventually pronounce, and the opinion which he intimated, that the words "pretending to holy orders," meant "pretending to have received holy orders, or to have been previously ordained," clouded the lustre of success.—That such would be the ultimate decision of the Court, he could not however believe. Such construction was libellous on the memory of the illustrious men by whom the Act of Toleration was prepared. It was now decided, that this description was the only description in the Act which could apply to students—to probationers—and to persons who were not settled pastors of specific congregations. And as at the revolution, and at every subsequent period, ministers were elective among Protestant Dissenters, the result of that construction must be this absurd proposition—that Dissenting teachers, who are all elected teachers of separate congregations, in consequence of their ascertained capacity to teach—who cannot legally try or ascertain their capacity, until they have taken the oaths, &c.—must continue liable to punishment, during such trial, or must be chosen by a congregation who have never ascertained them. The absurdity of such proposition must prevent its adoption—Such was not the proposition which William the Third would have approved—which Lord Somers would have prepared—which the Dissenters would have accepted.—The imputation to them of such ignorance and injustice, must excite the indignation of every man who revered their memories, and who would disdain, for temporary purposes, to trample on the laurels of the illustrious dead.—If, however, such construction should be adopted, the most alarming evils would result. Every teacher or preacher, every occasional exhorter, every student, every person who was not the ordained minister of a separate congregation, even although he had taken the oaths, would be liable to penalties and to imprisonment if he ventured to teach; and if the present system of religious instruction was continued, fines, amounting to twenty-five millions sterling, would, in one year, be incurred by Dissenting teachers—and by the activity of informers, the pulpits would be depopulated, and the prisons must be filled.

Some legislative enactment would then be necessary to legalize the ancient practice, and to annul a construction equally disastrous and absurd. To the attainment of such Parliamentary assistance, if it should become ne-

cessary, the Committee had long directed their attention. They determined in these times not to agitate the country by requiring their *civil* rights, but to be content with protecting their *religious* liberty. They also resolved not to become the tools of any political party, but to conciliate the esteem and invite the support of the existing Government and of all illustrious men in both Houses of Parliament, who were friendly to civil and religious freedom. On these principles they applied, on December 6th, to the late Mr. Perceval; they obtained an interview with him, at which they explained the situation of the Dissenters and solicited his aid; and at his request they transmitted a written statement of the apprehensions they entertained, and the interposition they required. To that application, they received in April, the frank and liberal reply before stated, and they acquiesced in his suggestion that an application to Parliament should be postponed until a decision in the Courts on the depending cases should be obtained. When that judgment was pronounced during the present month, on the cases of Mr. Packer and Mr. Brittan, it was communicated to Mr. Perceval, and an interview occurred in the morning of the day on which he fell, generally and justly deplored, by the hand of an assassin. At that interview he expressed his conviction that Parliament ought to interfere, to protect the Dissenters, and his inclination to ensure to them all the relief which the counteracting prejudices of other persons would permit him to recommend.

Under existing circumstances Mr. Wilks could not venture to prognosticate what proceedings would occur. He would not assist Dissenters to rear a structure of hope which might not be realized; nor would he agitate them by apprehensions which might be equally chimerical. As soon as a new Administration was formed, the applications of the Committee would be renewed, and some measure would be probably submitted to Parliament during the ensuing Session. The Committee desired to obtain relief by the repeal of all statutes interfering with the freedom of religious worship; and if that could not be obtained, they at least would not concur in any measure which shall not legalize the past practice, and effectually prevent any novel magisterial interposition, hostile to the rights of worshipping his Creator according to the dictates of his conscience, which every professing Christian was entitled to claim. In the pursuits of that end difficulties might arise—difficulties which might demand not only the energetic exertions of the Committee, but the concurrent and immediate efforts of every congregation of Dissenting Protestants, and of every friend to religious liberty. If such necessity should occur, experience demonstrated that such aid would not be withheld; and that in their just claims and prudent labours, the Committee would receive, not only the strenuous assistance of the numerous members of their own Society, but that unanimous support, which would probably prove a torrent sufficiently irresistible to bear away every obstacle which timidity and prejudice might collect.

After this exposition by Mr. Wilks, which excited much attention and produced much pleasure, but of which, only an imperfect sketch can be introduced, the following resolutions, proposed by the Rev. Messrs. COLLISON, BOGUE, GRIFFIN, COCKIN, SLATTERIE, M. WILKS, THOMAS of Chelmsford, TOWNSEND, Dr. NICOL, and others, were unanimously adopted.

I. That an abstract of the satisfactory statement of the proceedings of the Committee of this Society be prepared and circulated to all the members with all convenient expedition.

II. That this meeting highly approve of the conduct of the Committee during the past year, and the zealous attachment to religious liberty which they have displayed. That they particularly applaud the liberality with which they defrayed all the expenses incident to the prosecution of the rioters

at Wickham Market; their vigilant attention to the individual and local applications for redress which they have received; their interference to prevent the Acts for regulating the Local Militia, and the Registration of Births and Burials in England, from containing clauses injurious to the rights of Protestant Dissenters; their efforts to ensure liberty to Missionaries to promulgate Christianity to the nations of the East; their promptitude and perseverance in resisting the attempts of Magistrates in Suffolk and Gloucestershire, to violate the provisions of the Acts for Toleration; and especially the energy and prudence with which they have hitherto conducted their exertions to obtain the Legislative repeal of all penal laws affecting religious worship, and to exempt places appropriated to that purpose from parochial assessment.

III. That this Meeting learn with much anxiety the opinion respecting the construction of the Toleration Act, as to persons pretending to holy orders, intimated by high legal authorities, and being convinced that such explanation will expose thousands of pious and useful ministers, students, and other persons to ruinous penalties to an immense amount, and to the horrors of imprisonment, and being firmly attached to religious liberty, they instruct the Committee of the ensuing year to persevere, by every legal means, to obtain the repeal of the Five Mile and Conventicle Acts, and every other Statute which prevents any individual from worshipping God according to his conscience, and from promulgating his religious opinions: subject only to such restrictions as public security and the national welfare imperatively demand.

IV. That this Meeting consider the exemption of all places exclusively appropriated to religious worship, as a measure calculated to prevent vexatious charges and litigations—to afford universal satisfaction—and to promote morals and piety by the encouragement of public instruction, without imposing any new burden on individuals or on parishes; and that the Committee be therefore also instructed to endeavour to obtain an Act for that purpose.

V. That the experience of the past year having demonstrated the necessity and advantages of this Institution and the excellence of its plan, this meeting recommend to every congregation of all denominations throughout England and Wales, to become members of this Society, and to perpetuate or to afford their support.

VI. That the part of the original plan for electing the Committee be dispensed with for the year ensuing, and that the former Committee constitute the London Committee for the ensuing year:—and that as all country members and deputies are members of the Committee, they be particularly requested, when they visit London, to attend the regular monthly meetings on the last Tuesday evening in every month at this place.

VII. That, but for the mournful catastrophe which has excited their sincere regret, and has prevented the exercise of their wishes, this meeting would have been most happy to have expressed their public acknowledgments to the late Right Honourable Spencer Perceval, for the prompt and polite attention which he has invariably manifested to the representations of their Committee; and for his promise to bring forward or to support an application to Parliament, for the purpose of rendering legal the former practice under the Acts of Toleration.

VIII. That the harmonious and active co-operation of the Methodist Society in the connection of the late Rev. John Wesley with the Committee in their various exertions during the past year, entitles them to the continued esteem of this meeting.

The reverend gentlemen who proposed the resolutions, introduced them by several eloquent addresses. They concurred in expressing their high satisfaction at the proceedings which had been adopted by the Committee during the past year. They considered the formation of the Society as a most providential event.—They perceived that union and zeal were most imperatively required from all friends to Toleration and to Evangelical Truth, for that their enemies being active, powerful, and decided—their exertions to prevent the progress of vital religion, could only be defeated by similar and consentaneous efforts. They, however, lamented that many ministers were insensible to the importance of this Institution, which had already been proved to be the firmest bulwark of their rights during the unprecedented storms, by which, in the past year, they had been assailed—and they expressed their hope, that as the contribution towards the support of the Institution positively required, did not exceed £2 annually from each congregation in England, and £1 annually from each congregation in Wales, those sums would be transmitted by even the poorest congregations;—and that, as by the report of the Treasurer, the funds were considerably diminished, the opulent congregations would immediately make annual collections, and not permit protection to be withheld from any deficiency of pecuniary resource.

Resolutions were then adopted, expressive of the approbation of the meeting, of the able and intelligent exertions of the SECRETARIES—of the zeal and attention of the TREASURER—and of the liberality which the CHAIRMAN had displayed:—And the meeting adjourned, after an animated and impressive address from the Rev. J. COCKIN, of Halifax, in which, after acknowledging with regret, the apathy which pervaded his mind as to this Institution—he declared that he had heard their labours with delight—that he considered their prosperity as essentially connected with the progress of religion—that the knowledge of their existence, and of their zeal would animate him with confidence when exposed to persecution by village preaching—and that he most sincerely and with all his heart wished them GOD'S SPEED. A wish in which the meeting, deeply affected, devoutly and universally concurred.

At the request of the Committee, whose expenditure has been unavoidably great, we avail ourselves of this opportunity to remind ministers that the annual subscriptions of their several congregations must be transmitted to ROBERT STEVEN, Esq. the Treasurer, No. 101, Upper Thames Street, London, before the end of June, or that they will discontinue to be members of the Society:—and also that any case, requiring the advice or interposition of the Committee, will experience immediate attention, if addressed to either of the Secretaries, T. PELLATT, Esq. Ironmongers' Hall, or J. WILKS, Esq. Hoxton Square, London.

Congregational School.

On Tuesday, April 28, the Friends and Subscribers to the above useful Institution held their Half-yearly Meeting at the King's Head in the Poultry, to elect six more children.

The following is the List of Candidates.

1. Jones, J aged 13, son of the late Rev. W. J. of Namptwich. The widow has two children.

2. Milward, J. aged 13, son of the Rev. J. F. M. late of Mansfield, who has three children.

3. Griffiths, J. aged 12, son of the Rev. J. G. of Carnarvon, who has five children.

4. Whitehouse, J. aged 12, son of the Rev. Jos. W. of Wilmcote, Warwickshire, who has seven children.

5. Houlton, C. aged 11, son of the Rev. Jos. H. of Finchingfield, who has eight children.

6. Jones, S. aged 11, son of the Rev. T. J. of Lambeth, who has five children.

7. Barton, J. M. R. aged 11, son of the Rev J B. late of Sheffield, who has seven children.

8. Sloper, S. aged 11, son of the Rev. C. S. of Wilton, who has six children.

9. Dobson, J. aged 11, son of the Rev. J. D. of Chisshill, who has five children.

10. Corbishley, J. aged 10, son of the Rev. J. C. of Abbotts Roothing, Essex, who has nine children.

11. Seaton, W. aged 9, son of the Rev. W. S. of Woodbridge, who has three children.

12. Clift, S. aged 9, son of the Rev. S. C. of Alfreston, Sussex, who has six children.

13. Harper, T. aged 9, son of the Rev. T. H. St George's Fields, who has four children.

14. Waddell, J. aged 8, son of the Rev. J. W. of Nayland, who has five children.

☞ The successful candidates were Numbers 1, 2, 3, 7, 13, 14. The period for another election, and the number to be admitted, must depend on the amonut of subscriptions and collections received during the present summer.

Bermondsey. J. TOWNSEND.

Assassination of Mr. Perceval.

Monday, May 11, about a quarter past five o'clock, as the Right Hon. Spencer Perceval was passing through the lobby to enter the House of Commons, he was shot through the heart by a man of the name of Bellingham, who immediately surrendered himself, and was taken into custody. Upon examination, he protested that he had neither personal enmity nor political animosity to Mr. P.; but he had been an injured man while in Russia; and having in vain addressed his Majesty's ministers for relief, had determined to revenge himself and punish them. On the Friday he was tried at the Old Bailey, and made a very collected defence; still denying any malicious intent, and depending confidently on that plea for his acquittal. He was, however, found guilty, and executed on the Monday morning. On the Sunday intervening between his sentence and execution, he was visited by Mr. Butterworth, and other gentlemen, with whom he conversed freely, engaged in devotional exercises, and appeared by no means ignorant of the gospel method of salvation, yet still justifying his conduct to the last minute of his life, and revolting at the charges of murder or assassination. His counsel pleaded insanity on his behalf; and it appeared that he was once in confinement on that account; but he spurned such a ground of defence, and evidently thought his conduct rather meritorious than criminal.

What reflections crowd upon us in reciting this event! a man of amiable manners, and of splendid talents, filling the highest office in the British empire, surrounded with an affectionate wife and 11 children, cut off in a moment by assassination,—while the criminal himself (also with a wife and several children) is hurried into eternity under the awful influence of self-delusion, to meet that God who hath not only forbidden murder, under the most awful sanction, but hath expressly said, 'Vengeance is mine, and I will repay it.'

(*Omitted in our last.*)

LONDON.

March 25. At a Meeting of the Wards of Farringdon Within, Farringdon Without, and Castle Baynard, and also of the parishes of St. Andrew, St. Sepulchre, and Clerkenwell, Alderman Smith in the chair, it was agreed that a 'Lancastrian Institution for the Education of the Poor' of all denominations be formed within the above district. Alderman Smith, G. Longman, and P. Grenfell, Esqrs. M. P. Vice Presidents; R. Slade, Esq. Treasurer; and B. Blundell, Esq. Secretary.

April 9, was held the Annual General Meeting of the Society for the Support and Encouragement of Sunday Schools, W. H. Hoare, Esq. V. P. in the Chair.—The Committee reported, that since the last General Meeting, 220 Schools had been added to the Society's List; and assistance repeated to 62 other Schools formerly established; for which, and the new Schools before stated, they had distributed 28,723 Spelling Books, 5036 Testaments, and 132 Bibles. That since the commencement of the institution, 1785, they had issued 280,685 Spelling Books, 70,337 Testaments, and 6601 Bibles, to 5720 Schools, containing upwards of 200,000 Scholars. In the course of the past year, numerous testimonies of the utility of this institution have been furnished from various quarters, many gratifying instances of which were read by the Secretary. Wales appears to have felt the moral influence of Sunday Schools throughout the Principality; and Ireland is rapidly advancing by means of them to a state of civilization and religious light. Applications have also been made to this country for the establishment of Sunday Schools at St. John's, Antigua; St. George's, Barbadoes; the Cape of Good Hope; Sicily; and Gibraltar: in consequence of which, the Society resolved to extend their patronage as far as they may be enabled 'throughout the British Dominions,' and have designated themselves accordingly as above, upon the presumption, that in prosecuting an object that promises such extensive benefit, both moral and political, the liberality of the public will not be found to desert them.

Extract of a Letter from a Minister in Wales, dated March, 1812.

'The prospect in South Wales, in a religious point of view, is most delightful. In some parts was truly presented to us a faithful representation of the day of Pentecost:—there was a rushing mighty wind that bore down all before it. Into one Society, above 140 were received in the space of about two months. All the young people in a large district, were under religious impressions. The Associations at Aberystwyth and Haverfordwest were very pleasing and profitable. The congregations at the former, amounted to about 20,000 persons; and great order and solemnity prevailed during the whole of the meetings. I have seen something similar in former days; but nothing like it for years past. Preaching was as easy as opening the lips, and divine influences on preachers and hearers, were felt mightily. Without being in the work, and partakers of the influences, no one can form any conception of it. For my own part, whilst I have any memory, I shall never forget it! It is the more delightful to me, as I view it, in a great measure, as the happy fruit of our Sunday Schools. I pray the Lord it may spread wider and wider, till it cover the land! More has been done in a few weeks since the work began, than was done before in many years painful labour, although perhaps it is the produce of those years of faithful labour.

The Lord hath done great things for us, whereof we are glad! Our mouths are filled with laughter! Excuse my warmth in writing on the subject,—when I think of it my whole soul is kindled to a flame.'

The following is inserted by particular request.

Knowing that your work is read by a number of poor persons, I am induced to request you to acquaint your readers that BREAD is greatly improved in flavour and colour by the addition of half a pound of rice (having been boiled 30 minutes in two quarts of water) to a peck of flour; and, what is more, it increases the loaf very materially; and is the saving of one shilling in six.

A PHILANTHROPIST.

NOTICE.

On the 17th instant the Surry Missions will be held at Stockwell. (See Cover, p. 11.) ☞ We are sorry to be obliged again to defer a great number of minor Articles of Intelligence.

(*Collections and Anonymous Donations (only) received by the Treasurer, from April 10 to May 10, 1811.*)

We are desired to correct a Mistake in the Insertion of the Account of the Contributions from Bath, in the last Month's Magazine. They should have been inserted thus: —

Transmitted from Bath, by the Rev. Dr. Hawis.			L.	s.	d.
A Friend (a Lady)	—	—L.	10	0	0
Ditto (a Lady)	—	—	10	0	0
Ditto (a Lady)	—	—	5	0	0
Ditto (a Lady)	—	—	5	5	0
A Creole Maid Servant	—	—	1	0	0
A young Gentleman, for a Ship for the Missionaries		—	5	0	0
A young Lady	—	—	2	0	0
A young Gentleman	—	—	2	0	0
A Friend	—	—	1	0	0
Ditto	—	—	1	0	0
Ditto	—	—	1	10	6
Received since by Dr. Hawis.—A Lady, 2*l.*—Ditto, 5*l.* 5*s.*			25	5	0
				69	0 9
Rev. W. Kingsbury, Caversham, and Friends		—		8	18 6
Rev. J. Guard and Congregation, Liskeard		—		3	0 0
A Friend and Wellwisher, Monmouthshire		—		5	0 0
Contributions at Bristol, by the Rev. Mr. Jackson, of Stockwell		—		5	15 0
A Lady, by the Rev. C. Atkinson, Ipswich		—		1	0 0
An old Widow's Mite, Painswick Post-mark		—		1	0 0
Wycomb School Offerings, by the Rev. Mr. Tracy		—		2	0 0
A Friend, by ditto	—	—		1	0 0
A Friend to the Health of the Vineyard, by Mr. Reyner		—		15	15 0
Rev. Mr. Harris and Friends, Fordham		—		3	10 0
A Friend in Scotland, by the Rev. J. Scott, Hull		—		5	0 0
R. S. G.	—	—		1	1 0
Collections at Salem Chapel, on occasion of Sermons preached there by the Rev. J. Venn and the Rev. G. Thom		—		9	13 6
Collections at Swan Hill Chapel, Shrewsbury, after Sermons preached by the Rev. T. Weaver, Sunday, April 28 —			83	5	0
Friends by him	—	—	55	15	0
				139	0 0
Friends at Chigwell and Chigwell Row, by the Rev. Mr. West		—		13	15 6
Two Friends at Reading	—	—		5	0 0
Two Ladies, by Mr. A. Pellatt	—	—		2	2 0
A Friend, by the Rev. C. Buck	—	—		1	0 0
A pious Female Domestic, per J. C. junior		—		1	0 0
Collections at Orange Street Chapel, after Sermons preached by the Rev. J. Townsend and the Rev. T. Lewis		—		22	19 6
Collections at the Rev. J. M. Ray's Meeting-house, Sudbury, Suffolk				44	2 9
Collection at the Monthly Missionary Prayer Meeting, by the Rev. Dr. Smith, Hackney		—		33	9 7
Rev. T. Scrafton and Congregation, Romford, Essex		—		13	0 0
Rev. D. Eagne's Congregation, &c. Gosport, including 11*l.* from the Soldiers of the Inverness-shire Militia		—		115	11 7
Collection at the Meeting, Steiner, by the Rev. J. Yockney		—		6	2 0
Rev. Mr. Leifchild and Congregation, Kensington		—		37	6 2
Gift of a German Friend, by the Rev. Mr. Steinkopff		—		10	0 0
Rev. Mr. Kent and Friends, Gravesend		—		29	2 5
Rev. G. Williams and Congregation, Gate Street Chapel		—		28	11 4
Rev. Mr. Slatterie and Congregation, Chatham		—		17	4 6
Rev. Mr. Hunt and ditto, Chichester	—	—		40	5 6
Rev. Mr. Keyworth and ditto, Hexford		—		9	12 0
C. B. Petersfield, by Mr. Payne	—	—		2	0 0
Friends, by Rev. J. Browne, Walsham, Norfolk		—		3	0 0
Rev. Moses Davies and Friends, Goyhurst		—		5	0 0
Rev. J. Flower and Congregation, Trowbridge		—		3	5 6
Congregation of the Upper Meeting at Westbury		—		11	4 0
Friends at Burnham, by Mr. Joseph Treasurer		—		19	12 6
Rev. Mr. Walker and Friends, at Peppard		—		5	0 0
Rev. C. Howell and Friends, at Alton	—	—		3	1 0
Rev. Mr. Knight and Congregation at Kingston, by Rev. G. Thom				23	6 6

Rev. Mr. Green and Congregation, Uppingham	*L.*	30	11	0
Rev. J. Townsend and Congregation, Bermondsey	—	25	14	3
Rev. Messrs. Sloper and Elliott and Congregation, Devizes	—	26	12	8
Rev. Mr. Ward and Friends, Market Lavington, Wilts	—	11	3	9
Collection at Winchester, by Rev. E. A. May	—	7	0	0
Miss H. Yorkshire —	—	10	0	0
G. F. by the Rev. Dr. Collyer —	—	10	0	0
A Family, by Weekly subscriptions, per Rev. C. Buck	—	1	15	0
A Friend, by the Rev. Mr. Steill —	—	1	0	0
F. and E. R. Stroud, by the Rev. J. Burder	—	2	2	0
Rev. G. Townsend and Congregation, Ramsgate	—	20	15	8
Collected after a Sermon preached in a Barn at Stapleford, by the Rev. J. Audley —	—	3	10	0
Rev. G. Lambert and Congregation, Hull	—	50	3	0
Widow's Mite, by the Rev. J. Phillips —	—	1	0	0
A Friend to Missions, by ditto —	—	1	0	0
A Friend to the Missionary Cause, by the Rev. Dr. Williams	—	5	0	0
Rev. Dr. Cracknell and Friends, Weymouth	—	11	11	0
Rev. Mr. Slatterie and Friends, Chatham	—	9	9	0
Miss C. K. by the Rev. T. Lewis —	—	1	1	0
A few Friends at Barnet, by the Rev. Mr. Morrison	—	1	12	0
A Friend, by the Rev. Mr. Jones —	—	5	0	0
Society at Pertenhall, by the Rev. J. K. Martyn	—	6	5	6
Collections at Hargrave, by the Rev. J. M. Longmire	—	6	10	6
M. W. a Female Domestic, by Mr. Wilks —	—	6	6	6
Rev. T. Adkins and Congregation, Southampton	—	63	18	6
Rev. J. Arundel and Friends, Whitby —	—	6	16	6
One-fourth Produce of an Auxil. Society, Exeter, by Rev. P. Allen	—	8	8	0
Staines Auxiliary Missionary Society, by the Rev. J. Yockney	—	8	0	0
A Friend at Worcester —	—	5	0	0
A Lady ditto, by the Rev. E. Lake —	—	1	0	0
A Society of young Men in the Countess's Connexion at Worcester, by the Rev. E. Lake —	—	3	15	0
Bethnal Green Aux. Society, by small Contributions and Collections		90	8	11
Wandsworth Prayer Meeting —	—	3	12	0
Female Society at Gosport, for translating the Scriptures into the Oriental Languages —	—	1	7	0
A few young Men of the Rev. Mr. Saville's Congregation, Colchester		3	0	0
A Penny Society at Matlock, by the Rev. J. Wilson	—	6	0	0
Collected by a few Friends, at a Prayer Meeting held in Pear-tree Street, Goswell Street —	—	2	10	0
Auxiliary Society, instituted 23 June, 1811, at the Rev. T. Towne's Meeting, Royston, Cambridgeshire —	—	16	0	0
Apprentice Boys Evening Free School, Hull, in Weekly Subscriptions		3	5	6
Four young Persons at Bocking —	—	0	15	0
Members of Prayer Meeting at Mr. Ray's, Sudbury, Suffolk	—	3	17	6
Tabernacle Sunday School Children, by Mr. T. Barritt	—	9	12	1
A few young Ladies of the Rev. R. Stodhart's Congregation, saved from their Pocket Money —	—	1	11	6
Children at School, by the Rev. Mr. Maslin, of Hertford	—	2	0	0
The Children of a Sunday School under the care of Mr. Fox, of Bethnal Green Road —	—	1	13	3
Rev. Francis Moore and Friends, at Plymouth	—	10	0	0
A poor Woman —	—	0	4	4
Sunday School at the Rev. Mr. Bogue's, Gosport	—	2	0	2
Sunday School at Sion Chapel —	—	4	0	0
Misses Saunders' Ladies Boarding School, Market Lavington	—	4	6	6
Young Ladies of Mrs. Pritchard's Boarding School, Bristol	—	2	2	0
Teachers and Children of a Sunday School at Uttoxeter	—	2	0	0
Young Ladies at Miss Priestley's School, Islington	—	2	2	0
Miss Priestley's School, Islington —	—	1	1	0
Islington Chapel Sunday School Children	—	5	10	6
Sunday School Children, Bristol —	—	2	0	0
Sunday School Children, at Lady H.'s Chapel, Bristol	—	2	17	6
Miss Brewer's Day School, Tabernacle Walk	—	0	10	6
Tabernacle Charity School —	—	1	9	2
Auxiliary Society meeting at Hope Chapel, by J. C. junior	—	12	0	0
Amount of Anniversary Collect. as in p. 240, with Additions since		1400	18	6



Rev.d Thomas Raffles.
Liverpool.

Pub.d by Williams & Son, Somerset Court, July 1.st 1812.

THE

EVANGELICAL MAGAZINE.

JULY, 1812.

MEMOIR

OF

THE LATE REV. WILLIAM HEUDEBOURCK,

OF BISHOP'S HULL, NEAR TAUNTON, SOMERSETSHIRE.

The subject of this Memoir was born at Staines, in Middlesex, Feb. 24, 1784. He had the happiness, we have reason to believe, of being brought, early in life, to the saving knowledge of God. It might be said of him, as of young Timothy, that from a child, he knew the holy Scriptures. He had the advantage of pious intructions; and they were blessed to his soul. He was preserved from many of the sins and follies of childhood and youth. He was remarkably dutiful, and careful to please his parents; so that they do not remember an instance in which his conduct gave them uneasiness. At a very early period he manifested an attention to private and public devotion; and even then, he was a monitor in the family, to remind them of the time of prayer-meetings, and of public worship. His early knowledge of the grand truths of the gospel, and his acquaintance with their practical influence, he considered as proofs of the distinguishing goodness of God.

His friends, as he grew up, were desirous of placing him in some situation which might have been for his temporal advantage. He was perfectly ready to acquiesce in whatever they thought proper to propose;—but as they knew that his mind was seriously disposed, and as they believed he possessed true piety, it was suggested to his consideration, whether it would not be more agreeable to him to enter on a course of education for the ministry, than to engage in any secular calling. He answered, 'If I might indulge the thought that I should ever be able to speak in public, nothing could so fully meet my wishes.'—A youth of so much promise seemed designed by the great Head of the Church for the honourable office of the Christain ministry. Mr. Heudebourck's father and the family, before this time, had removed from Staines to Taunton. After having, while young, received a suitable education, he entered on a course of academical studies, in the seminary at Axminster, about the commencement of the year 1800. It affords pleasure to those with whom he was

particularly connected, to look back upon this period. It was easy soon to discover, that such a pupil would do honour to any tutor.

Speaking of his views, about this time, of some most important gospel doctrines, and of his own experience, he says,

'It is necessary when sick to be sensible of the disorder; otherwise the remedy will not be sought after. Sin is the malady of the soul; and a knowledge of it is necessary to salvation. My views on this subject are, that whatever is not conformable to the will of God, as revealed in the Scriptures, is sin. Our sin is both original and actual. Our whole nature is corrupted by original sin. By this, all the faculties of our mind are perverted from proper objects; and, from the depravity of our nature, influenced by outward temptation, we are constantly committing actual transgressions of the divine law. This is the state of every individual of the human race. Sin being the violation of the law of the infinite God, each sin possesses an infinite degree of criminality, and therefore cannot be expiated by finite creatures. The sinner is not only exposed to bodily diseases and death, but to eternal punishment, in the privation of the bliss of heaven, and suffering intolerable torments for ever.

'All men being thus exposed to the wrath of God, and incapable of rendering themselves acceptable to him, must have inevitably perished, had not God, of his free grace, appointed a way in which sinners might be saved. Having elected unto eternal happiness some of the sons of Adam, the Lord Jesus Christ, the eternal Son of God, came into this world, perfectly fulfilled the holy law, and died in the place of sinners. Thus, by his active and passive obedience, he made full satisfaction to divine justice; and the righteousness of Christ being imputed to the elect, they are viewed as righteous by God. We are brought into this state by the operation of the Holy Spirit, who convinces the soul of sin, of righteousness, and of judgment, bestows saving faith in the merits of the Redeemer, and enables us to lay hold of them for our justification.

'As to my personal experience of these things, having been blessed with pious parents, and constantly favoured with the faithful preaching of the gospel, I hope the work of the Spirit of God was begun at an early period of my life. I cannot recollect the particular time when serious impressions were first made upon my soul; nor the circumstances which led me first to serious reflections on divine subjects; — but I trust I have been led to see something of the depravity of my nature, — to see, in some measure, the evil of sin in its nature and consequences; to hate it not only on account of the punishment annexed to it, but because it is odious in the sight of God;—and I desire to depend on Christ as my only Saviour; to rely on his merits alone for acceptance with God, and, from a principle of love, to practise holiness.

'Perfect holiness, or an entire conformity to the law and image of the divine Being, is not attainable by any of the human race while in this world of sin; — but in all renewed souls there is a principle of holiness, which makes them hate all sin; and by the influence of which they are in a progressive state. Sanctification is necessary, because it is commanded,—because, without it, we can have no evidence

of a saving change being wrought in our souls; — without it we cannot glorify God in the world, nor enjoy communion with him, — and without it now, we cannot see his face with pleasure at the great judgment-day. The design of holiness is to make us more happy here, and to prepare us for the employments and enjoyments of the blessed in heaven. The means of sanctification are the operations of the Holy Ghost, reading the word of God, and attending upon the ordinances of divine appointment.'

Considering his youth when he wrote the above, it gives us a pleasing view of Mr. Heudebourck's early character. During four years, the period of his academical course, he continued to give very great satisfaction. To his studies he gave a diligent attention. He had a superior capacity for the acquirement of learning. His duty and his inclination were happily united. He made considerable proficiency, both in the languages and the sciences: and while additions were making to his mental furniture, they were accompanied with that humility, that vein of piety, and that sweetness of disposition, which marked him as a favourite of Heaven, who was likely to be useful in the world.

After having finished his studies, he entered, with acceptance, on the work of the ministry. He commenced his regular labours at Teignmouth, in the county of Devon; where he continued one year and three-quarters; and there is reason to believe he was blessed to some souls in that place. He removed from thence to Bishop's Hull, Sept. 1805; and was ordained there March 1808. That congregation, at the time of his going thither, was in a very low state; but, under his ministry, the number of hearers considerably increased. He established a Sunday School, and paid great attention to it, in which he was rewarded by the number of children who there received instruction.

Mr. Heudebourck's grandfather, who had been long in the ministry, died Sept. 1808: he preached a funeral sermon for him; which is published, together with Memoirs of that venerable man, written by himself. He laboured in the above-mentioned situation for nearly six years and a half. He was called to visit a poor family, several of whom were ill of a typhus fever; he caught the infection, from the effects of which he never recovered. His last services among his people were on Lord's Day, Feb. 9, of the present year. He preached in the morning from Gen. xxviii. 12, 'Jacob's dream;' when he treated of the mystery of Providence. In the afternoon, from Joshua iv. 10, 'For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted, and passed over.' His friends, who were present, testify, that a peculiar solemnity attended both services;

and that at the close of each, he took them to record that he had declared among them all that the Lord had commanded warned them not to trust in any thing short of the obedience and death of the Son of God, and entreated them never to begin or end a day without prayer. It is hoped that several will be his joy and crown of rejoicing another day.

During his confinement, he appeared calm and composed; discovering no anxiety about any thing, excepting a strong desire, were it the will of God, to have addressed his people on the first of March, which was the day for the administration of the Lord's Supper. He had fixed on his subject, Gal. i. 4, 'Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father.' Thus he stood ready for his Master's service to the last. He said nothing particular about death during his illness, but only 'I have committed my all to God.' He endeavoured, as much as possible, to keep anxiety from the minds of his family and friends. After a severe struggle with death for one hour, in the night of March 16th, he calmly slept in Jesus, departing, without a sigh or groan, the following morning.

To the testimonies already given, we may add, that his talents a preacher were respectable. His subjects were selected and discussed with judgment; and his manner discovered that his heart was in his work. He was earnestly concerned to do good to souls. This appeared by his visits and conversation in private, as well as by his public services. His labours were not confined to his own congregation. He frequently preached in the neighbouring villages; and encountered many hardships from unfavourable weather and bad roads, rather than disappoint the people His constitution was naturally good; but he exerted himself beyond his strength. He has been known to ride between 20 and 30 miles on a Lord's Day, to preach once at three places; and at one of them to administer also the Lord's Supper.

If we reflect on the conduct of this worthy young minister, in the private walks of life, we shall see that his character was uniform; that the minister and the Christian were happily joined. As a son, none more dutiful, none more amiable. As a husband, his affection was discreet and tender. His afflicted widow is left with four lovely children to lament his loss. As a father, he was sensible of the importance of his trust. Attention and kindness marked his conduct as a brother: and as a master, he was easily pleased. If we view him as a friend, he was benevolent and sincere. Always ready to afford that attention which the circumstances of his connections might demand. From the stores of a well-informed mind, he communicated pleasure and advantage to those who enjoyed an intimacy with him. The liberality of his sentiments

led him to make proper allowances for the infirmities of others, and to do justice to the real excellencies of their character. His zeal and his diligence attracted the attention and esteem of the wise and the good; and his brethren in the ministry who knew him, feel and lament their loss. One of them gives this comprehensive sketch of his character:—'He had a fine taste for literature; his piety was exemplary; his modesty great; his zeal for the cause of his Redeemer, lively and operative: he has lived long in a little time: the churches in this neighbourhood will miss him much; while I have to mourn over the premature removal of a most affectionate friend and brother.'

Axminster. J. S.

THE MISER.

AVARO, from being a man of small property was, by the death of a relation, suddenly raised to the enjoyment of a good estate and ample fortune, just at the period when he began to look forward anxiously to a provision for the future circumstances of life, when age would prohibit labour. So unexpected a blessing almost overset his reason. In the fulness of his heart, he resolved to enjoy it with his friends, to ease his tenants, and promote industry and virtue to the utmost; but particularly with never-failing gratitude to thank that 'Redeeming God' from whom he derived so great a kindness;—but, ah! when he comes to survey his riches and possessions, he feels his whole soul changed, and, from being attentive and careful, in a short time, he becomes mistrustful and avaricious:—so surely does Satan watch and strive to turn all our good into evil. Every day sees his riches increase;—he hangs with rapture over them, dwells with extacy on their increase; and in worshipping the golden calf, forgets God and every other object. He raises the rent of the poor cottager, wrings from the hand of Poverty its last penny, and denies himself the necessaries of life. The evil grows upon him; weak and nearly starved, he falls into the grave: oppressed and borne down by agonizing thoughts, he cannot, yet he must, leave that dross for which he has forfeited his heaven; and another must enjoy what, with so much anxiety, care, and misery, was hoarded together at the expence of his salvation. 'For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.'—1 Tim. vi. 10.

J. F. F——D.

INTERNAL EVIDENCE OF SCRIPTURE,

CONCERNING

THE TWO GENEALOGIES OF OUR LORD JESUS CHRIST.

In some preceding numbers of the Evangelical Magazine, the Internal Evidence which the Four Gospels supply, concerning their respective *authors, occasions, dates,* and the *sources* whence their materials were drawn, has been exhibited as distinctly as the necessary limitations admitted. It is now proposed to apply the *general* information which has been communicated, and the leading *principles* which have been established, to the explanation of those *parts* of the Gospels which have been suspected of *incongruity,* if not openly charged with mutual *contradiction.* How far it may be expedient to pursue such an illustration of the hypothesis that has been sketched, must depend on the degree in which the subject may prove acceptable to readers at large. A *few* papers may suffice to exemplify the manner in which some of the greatest diversities apparent in the Gospels, may be vindicated from all rational imputation of inconsistency.

The first instance of this kind is more remarkable for its complicated difficulties than for its intrinsic importance. To pass it *unnoticed,* would be to leave an enemy's garrison in the rear: to treat it *superficially* (as some of our contemporaries have lately done) would be to stumble at the threshold of the proposed investigation. Some trial of patience, therefore, seems to be indispensable on the occasion; and it will probably be compensated by facilitating the investigation of subjects more interesting, and less intricate in their nature.

The Gospel of Matthew commences with a *Genealogy* of Christ, which involves considerable difficulties in itself; but much greater when compared with the Genealogy which is inserted in the Gospel of Luke. The name of Joseph, though declared by the Evangelists to be merely the *reputed* father of Jesus, is placed in *both* the Genealogies; and in both he is derived from David; but the descent is traced by Matthew, in the *royal* line, from Solomon to Jechoniah; by Luke, in a totally different branch of David's family. The names of *Salathiel* and *Zerubbabel* are inserted in each of the Genealogies, as descendants of these two distinct branches; which afterwards *wholly differ* till they re-unite in Joseph, the husband of our Lord's mother.

Such diversities will be readily admitted, to prove that the two Evangelists did not insert these Genealogies by mutual *consultation*: and if it can be demonstrated that, nevertheless, they involve no real contradiction or inconsistency, and

that each was adapted to answer an useful and needful purpose, the 'wisdom of God will be justified,' so far as it can be implicated in the enquiry.

That the difference between the two Genealogies could not arise either from *error* or *fraud*, is obvious, even from its magnitude. Of 25 successive names in that of Matthew, and 38 in that of Luke (between David and Joseph) only *two* are the same. Such enormous errors, in either list, were impossible; for Josephus assures us (in his own *life*, Section 1, and in his first book against *Apion*) that the Jewish Genealogies were *publicly* registered; and that a *priest* could marry no woman whose descent could not be *traced*. This case was requisite in *all* the tribes; because their right of inheritance to any portion of land in Canaan wholly depended on it: and in the tribe of Judah, and (above all) in the family of David, from which they expected the Messiah to come, the *greatest* care would naturally be taken. To suppose that *uncertainties* of the *extent* here apparent *could* occur in any branch of the *royal* family, is, therefore, utterly preposterous.

Nothing more than a due attention to the Jewish *laws of inheritance* is necessary, to shew that these Genealogies, whether they relate to one and the same individual, or to two different persons, admit of reasonable explanations. It is only to be considered, that the kinsman who succeeded to an inheritance, was accounted the *son* of him from whom he derived it; though he might be his son-in-law, his nephew, his grandson, &c.: and that, when a married man died childless, his *brother*, or other nearest kinsman (either by father's or mother's side) was under obligation to marry the widow; and their first son inherited the property, and became the representative of the deceased. Instances of these kinds of inheritance, or *affiliation*, are too frequent in the Scriptures to need any farther argument for their confirmation.

Salathiel (according to 1 Chron. iii. as well as according to Matthew) was son of *Jechoniah*; but if he married the daughter of Neri, and she was an heiress of Nathan's family, he would be called likewise the son of *Neri*; as he would thus become heir of the portion of David's patrimony, which belonged to *that* branch of Nathan's posterity. *Zerubbabel* is called by Ezra (as well as by Matthew and Luke) a son of Salathiel; but we learn from the Chronicles that he was a son of *Pedaiah*, Salathiel's younger brother; who, therefore, probably married the *widow* of Salathiel. We learn also, from the Chronicles, that Zerubbabel had *seven* sons, and a *daughter* named Shelomith, apparently by *two marriages*; but neither the name of *Abiud* (whom Matthew calls Zerubbabel's son) nor that of *Rhea* (who is so called by Luke) belonged to *any* son of Zerubbabel. If the families of the two uterine brothers

of *Shelomith* became extinct, their property would fall to *her*; and her *husband*, who was probably Abiud, would be reckoned the son of Zerubbabel, as in Matthew's Genealogy: and if the *second* wife of Zerubbabel was widow of a descendant of Nathan, to whom she had borne *Rhesa*, and he died married, but childless, one of her sons by Zerubbabel would be required to marry the widow of Rhesa; and their first son would be accounted the son of Rhesa, whom Luke calls a son of Zerubbabel, being really his step-son.

The respective lines of descent and inheritance from Abiud and Rhesa reunited in *Joseph*, as those of Solomon and Nathan had united in Salathiel: most probably by Joseph's marriage with Mary, the daughter of Heli, and heiress of the rights of Rhesa's family. The affiliation of Joseph, both to *Jacob* (according to Matthew) and to *Heli* (according to Luke) might be accounted far otherwise (as in the case of Rhesa) by regarding Jacob and Heli as sons of the same mother, though of different fathers: and in *this* manner the Genealogies were explained in the third century, by Africanus, as quoted by Eusebius (Eccl. Hist. i. 7). But the *former* statement is not only the more simple and natural mode of explanation; but preferable, likewise, on account of concurring circumstances, which are so strongly corroborative as to render it nearly certain.

That our Lord Jesus Christ was naturally descended from *David*, is fully established by apostolic testimony (compare Psalm cxxxii. 11, Acts ii. 30, Romans i. 3, and 2 Timothy ii. 8). It is equally evident that he was *not* actually the son of his reputed father *Joseph*. It was therefore by his *mother* only, that David could really be his ancestor. But it is nowhere stated that *Mary* was of the posterity of David, unless we understand (from Luke's Genealogy) that she was a daughter of *Heli*.

It has, indeed, been usually taken for granted, that Mary (as well as her husband) was of David's family; and that upon no better ground than a supposition, that the Jews *always* married in their own *tribe*. On the contrary, it is certain that some very near ancestor of Mary *must* have married into a *different* tribe, for her cousin *Elizabeth* was 'of the daughters of *Aaron*'; the mother of Elizabeth being probably a sister of Mary's father or mother, and having married into the sacerdotal family. The *priests* alone were restricted from marrying even *foreigners*. Salmon married Rahab, of Jericho; and Boaz, Ruth, the Moabitess. But the marriage of a *priest* into Mary's family, proves that *her* Genealogy must have been carefully preserved.

That *this* Genealogy was no other than that which Luke has inserted, appears, 1, Because the insertion of it would otherwise have been absurd. Joseph's *direct* descent, according to

Matthew, was by the *royal* line: and on whatever title he might also claim inheritance from David by *Nathan*, his Genealogy in *that* branch could be of no use whatever to the Gospel. — 2. As Luke wrote for the information of *Gentile* Christians, he would surely not rest the fulfilment of prophecies concerning Christ's descent from David, on so weak a ground as the Genealogy of *Joseph*, whom he demonstrates to have been merely the *reputed* father of Jesus! — 3. All that precedes the Genealogy in Luke's Gospel, relates to *Mary* and *her* kindred; and appears to have been *imparted* to him by *them*: the *Genealogy*, therefore, likewise relates to *her*; and was apparently communicated by *her family* to the Evangelist. — Finally, As *Mary*, according to this Genealogy, *inherited* from Nathan, a son of David, this accounts for her accompanying Joseph to be registered at *Bethlehem*, notwithstanding the extreme inconvenience of so long a journey in *her* circumstances. Their apparent *poverty* forms no objection to this statement; their *claims* being invariably established by the Jewish law, though they might be wholly incapable of redeeming the alienated property of their families. Joseph, though a common mechanic, seems to have had the next claim, by inheritance, to the throne of his ancestor David.

The apostle Matthew, designing his Gospel for the immediate benefit of the *Jews*, very properly *introduced* it with the pedigree of *Joseph*, whom all the *unconverted* Jews regarded as the real *father* of Jesus. With equal propriety he *abbreviated* the Genealogy, forming it into *three* divisions, each of *fourteen* generations; because the names of David's ancestors, up to Abraham, as recorded in the *Scriptures*, amounted only to that number. Several *centuries* intervened between the births of Boaz and of Jesse; consequently several intermediate *generations* must have been *omitted* in the books of Ruth and Chronicles, which insert only *Obed*'s name between these. In like manner, Matthew omits *three* generations in the *royal* line from David, between Jehoram and Uzziah; and, doubtless, not fewer between Zerubbabel and Joseph. Hence the whole number, from Solomon to Jesus, inclusive, is reduced by Matthew to 28; while Luke enumerates 40 from Nathan, probably with the strictest accuracy. The name of *Cainan*, as a son of Arphaxad, was doubtless *interpolated*, both in the Septuagint and in the New Testament; and that of *Jehoiakim* has been *omitted* in transcribing Matthew's Genealogy. No other error can justly be imputed to that, or to Luke's; nor any rational objection be made to either. RABKASHEN.

LETTER FROM A CLERGYMAN IN THE COUNTRY, *TO A FRIEND IN LONDON.*

My Dear Friend, Jan. 20, 1807.

As Mr. and Mrs. M. return to town to-morrow, I take the opportunity of acknowledging the receipt of your very affectionate letter; which afforded me a double pleasure, as being an evidence of the power of the Divine Life in your own soul, and also of the kind interest you take in the spiritual welfare of me and mine. I very particularly thank you for the blessing you wished me in Num. vi. 24 to 26, because your letter reached me at the very time that I had been discoursing on that blessing to a few of my people, collected in a private house: a season which God was pleased rather remarkably to own. I felt your wish, therefore, at the time, as a kind of echo to my heart of the very blessing I had been wishing for, and illustrating to my poor flock. I pray God to ratify the blessing, and confirm it to our hearts, with all his other promises, which in Jesus Christ are *Yea* and *Amen!*

You must not expect, from the Pastor of an obscure village, much that is new or interesting; our path, indeed, is very like that of other Christians, sharp and rough, and the weather is boisterous; but our road, unlike yours, is very little diversified: we seldom meet here with striking incidents, or surprizing adventures; the history of our pilgrimage for 10 days, may serve as a fair sample of what it is for 10 years. Like other pilgrims, some of us are mourning and weeping, others weak and trembling, and all of us at times faint; but most of us, I trust, pursuing. When I first began to be in earnest, in exhorting my people to flee from the wrath to come, there were but one or two disposed to set out with me; but now, glory to God, I know several who have gone before, and got home safe; and I behold many more who are upon the road. At our journey's end we, who have fled from the village, hope to meet you, and a goodly company more, who have fled from the city of destruction.

> 'Then on a green and flow'ry mount
> Our weary souls shall sit,
> And with transporting joy recount
> The labours of our feet.'

Till then, let us not be weary in well-doing; and, animated by the prospect of an eternal prize, let us cheerfully follow a suffering Master through the toilsome paths of a spiritual warfare, till we shall be admitted to share his triumphs, and to see him as he is.

Alas! that the children of light should be so inferior in wisdom to the children of this world! What ardour and persever-

ance do the latter manifest! what self-denial do they practise in pursuit of an ephemeral good! The merchant braves the stormy ocean, the husbandman endures the inclemencies of the season, and the soldier hazards his life in a hundred battles, — and for what? For the sake of a little sordid gain, or a breath of popular applause! whilst the Christian, who aims at a crown of unfading glory, is but too often indolent and inactive. — Perhaps the only way to account for the diligence of the one and the supineness of the other, is, that the former has the tide of his corrupt nature on his side, to impel him forward, whilst the Christian has that tide to stem which would drive him back. This may serve also, in some degree, as a solution to the important question you put to me, 'How am I to reconcile the safety of my state with the corruptions of my heart?' — I humbly propose to reconcile it thus: — The more a Christian grows in grace, the more he at the same time grows in *self-acquaintance*, and consequently a *more feeling sense* of his corruptions invariably accompanies his spiritual progress. Should this not be quite satisfactory, I refer you to David, who, in those Psalms wherein he speaks of himself, in the language of loathing and abhorrence, uniformly speaks in the strongest manner of his affiance in God's love and mercy. I refer you also to the apostle's experience, Rom. vii. where the conflict between Grace and Corruption, the mutual fluctuation of the scale, and the final victory of the former over the latter, are not only beautifully delineated, but described with a sympathy which speaks home to a believer's heart.—Oh, then, let us welcome the conflict and maintain it! let our eyes be directed to Him who is touched with a feeling for our infirmities, and who promises *us*, as well as *his apostle*, that his grace shall be sufficient for us. To his grace and mercy I commend you and yours, myself and mine; beseeching him to confirm his good pleasure towards us, till he has brought forth judgment unto victory.

Ever yours in our dear Lord, E. G.

Evangelicana.

ANECDOTE.

Mr. J. G. a gentleman of Benares, and a native of India, who had learned to read and write English, was urged by a clergyman, his neighbour, to favour Christianity as the true system of religion; but he excused himself, by saying, he thought, 'That if Christianity were true, the British Government would certainly have made it known to their subjects in India.'

Was not this a very natural conclusion for a Heathen to make? and may we not fear that millions of our fellow-subjects in India make the same conclusion?

CREDULITY OF AN UNBELIEVER.

Among the opposers of Revelation who appeared in the seventeenth century, was Lord Herbert, of Cherbury, who, though he did not absolutely deny the divine origin of the gospel, maintained, at least, that it was not essentially necessary to the salvation of mankind; and threw out, on all occasions, insinuations against revealed religion as absolutely uncertain, and of little or no use. But this same Deist has left upon record one of the strongest instances of fanaticism and absurdity that perhaps has ever been heard of, and of which he himself was guilty.

Having finished his book *De Veritate*, and apprehending that he should meet with much opposition, he was dubious whether to publish or suppress it. 'Being thus doubtful (says his lordship) in my chamber (at Paris, where he was ambassador, in the year 1624) one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words, 'O thou eternal God, Author of this light that now shines upon me, and Giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book: if it be for thy glory, I beseech thee, give me some *sign from heaven;* if not, I shall suppress it.'

What does the reader now think of this corner-stone of Deism, who demands a *supernatural revelation* from heaven, in favour of a book that was designed to prove *all* revelation *uncertain* and *useless?* But the absurdity does not rest here; for our Deist not only *sought* for this revelation, but also *obtained* it,—if we are to believe him. 'I had no sooner (says he) spoken these words, but a *loud*, though yet *gentle* noise, came forth from the heavens (for it was like nothing on earth); which did so cheer and comfort me, that I took my petition as granted.'

Rare credulity this in an unbeliever! but these gentlemen can believe even against reason when it answers their purpose.

See *Leland's View of the Deistical Writers*, vol. i. page 410; and *Mosheim's Ecclesiastical History*, vol. v. page 58.

DEATH OF CALVIN.

John Calvin is equally known as the reformer of Geneva, and as the advocate of the doctrines of grace. Beside his labours in the pulpit, in the senate, and in the study, in composing his learned and voluminous commentaries, and other works, he corresponded with the reformers of the age in most other countries, and was, in a manner, the eye and the heart of the Reformation; especially after the death of Luther.

On the 6th of February, 1564, Calvin preached his last sermon. He was faint, thin, and consumptive. For ten years together he abstained from dinners, to avoid the head-ach, to which he was very subject. In the latter part of his life he was successively tortured with the gout, the cholic, the stone, and other painful disorders. Notwithstanding which, he never uttered a word unbecoming the Christian or the divine: only, lifting up his eyes to heaven, he used to say, 'How long Lord?' which was also his usual expression when he heard of the calamities of the church,—for which he felt no less than for his own afflictions.

On the 27th of March he was carried in his chair to the senate [of Geneva] when he presented to them a new rector for the school; then uncovered his head, and thanked them for all their favours, and particularly for their great care of him in his sickness; 'for I perceive (said he) this is the last time I shall come into this place.' His voice failed as he spoke, and the assembly took leave of him in tears.

Calvin died on the 27th of May following, aged 55.

JUVENILE DEPARTMENT.

THE GOOD CHILD'S MISSIONARY.

Several letters have been received with School-Offerings, produced by the reading of 'the humble Prayer of the perishing Heathen,' inserted in the Magazine for April; from which we give the following Extracts:—

Rev. and dear Sir, *Bristol, May* 4, 1812.

I embrace the earliest opportunity of forwarding to you the sum of 2*l*. 17 . 6*d*. being the amount of a collection from the children of the Sunday School at the Countess of Huntingdon's Chapel, for the Missionary Society. It will no doubt afford you pleasure to be informed this was produced by 'The humble Petition of the perishing Heathen,' which appeared in the Evangelical Magazine for the last month [April.] As we spend half an hour before the regular business of the School commences, in reading any little piece which may be likely to be useful to them, it impressed my mind that the reading of the above would be attended with some advantage. I suggested it to the teachers, who readily acquiesced. It was accordingly done; after which, I endeavoured to point out their happy situation, when contrasted with that of the children of the Heathen, who were perishing for lack of knowledge. I then asked them if they felt no pity for them, and did not wish that good men might be sent to teach them the Scriptures, &c. Their attention seemed to assent; but being desirous to have a farther proof, I requested that those who were willing to assist would hold up their hands. This was truly a gratifying sight: their little hands were held up for a considerable time; and every countenance bore evident signs of satisfaction. They were then informed, that the next Sabbath, some further account of the cruelties and superstitions of the heathen would be read to them from the 'Missionary Anecdotes,' and a Collection made to assist in sending the 'Good Child's Missionary' to instruct them in the way of salvation. I cannot forbear adding, that the doors were scarcely opened on the following Sabbath, before they ran to me with their little offerings; and it is known that some who had hoarded *pretty money* (as they term it) exchanged it with their parents, to give on the occasion. You will excuse my trespassing on your time in detailing this; but I mention it, as thinking, if it were known, it may prove a stimulus to others.' Yours, &c. T. C.

Extract of Letter from Rev. Mr. Shaw, Ilkeston, near Nottingham.

Our pupils, having read the Juvenile Department of the Magazine for April, wished, of their own accord, to make a Collection; and were anxious to be numbered among those good children who should send a Missionary to the Heathen. I read the same paper to both our congregations (at Moor Green and Ilkeston); the children listened to the pitiable tale; they felt, and contributed their little mite.'

'Rev. Sir, *Uttoxeter, May* 4, 1812.

'I have the pleasure of inclosing a two pound note, collected as below. It was truly pleasing to see the children give with cheerfulness their penny or halfpenny, the savings of the last fortnight, from their weekly allowance (which they call *market penny*) towards sending a Missionary to teach the poor Heathen to read the Scriptures, &c. At the close of the subscription it was proposed to return the money to any that had repented. On which several came forward, not to claim the halfpenny given, but to give the other halfpenny which they had reserved for their own use.'

Rev. Sir,—Having read the 'Claims of the Heathen,' I was induced to shew it to my young men (having from nine to a dozen of them); who immediately took the hint, and forming themselves into what they call an *Infant Auxiliary Society*, subscribed a penny a-week. They have likewise got several more to join with them; so that now there are at least 20 members; and am in hopes, in the course of a year, to aid the Missionary Society with a few pounds to carry on their work. Yours, Burrows.

Obituary.

MRS. WIDGER.

Oct. 7, 1811, Mrs. Mary Gifford Widger was removed from this mortal life, aged 34. She had the happiness to be born of pious parents. Early in life she discovered an amiable disposition and a good capacity. She imbibed the principles of religion, under the care of her uncle, the Rev. James Stoat, with whom she lived, and became acquainted with the gospel in its saving power. At 23 she was married to Mr. Austin Widger, an affectionate husband; and soon after joined to the church under her uncle's care. She was truly an example to the followers of Jesus in all the departments of Christian deportment. The closet, the parlour, family, bed of sickness, and the public worship of God, witnessed the ardent piety of her soul. About two years prior to her death, she removed with Mr. W. to Buckfastleigh, where she finished her course. Here, as well as in her former place, her bright example shone to all around. In the beginning of Aug. 1811, she went to Teignmouth with her infant son, to visit a pious sister, and avail herself of the sea air; which however did not agree with her. She consequently returned, much emaciated, and in a few weeks was seized with a putrid fever. Sept. 29, I was called to Plymouth; from that time she was confined to her bed. On my return I visited her on the Friday evening, conversed with her a little, and by her desire prayed with her; when she was joyful and resigned. On the Sabbath afternoon I again attended her; she had a little before sang a line or two of 'Salvation, O the joyful sound!' then she was beclouded in her mind, and requested me to intreat the throne of grace for her. She asked what day it was. I answered, the Lord's Day, and we have been at his table praying for you; and you are going to feast with the Lamb. She answered, 'Blessed day!' A little after, she said, 'Sir, may the Lord fill you with all fulness!' In this frame I left her, to go to the house of worship. Little was understood of what she said during the night: in the morning, about five, she fled to her blessed abode. Her death was attempted to be improved by D. G. the following Lord's Day, to a crowded house, from Rev. xiv. 13, at the request of her sorrowful partner. D. G.

LADY FRANCES TENISON.

April 13, died at Tettenhall, near Wolverhampton, Lady Frances Tenison, the lady of Colonel T. of Castle Tenison, Ireland; whose benevolent heart, and the bright example of Christian piety, which her valuable life afforded, will be long remembered by her friends. Her regard for the cause of God was great; and her heart was filled with love and anxious concern for the salvation of sinners. In an interview with her on the night preceding the Meeting of the Stafford Auxiliary Bible Society, I shall never forget how her countenance glowed with zeal, and anxious solicitude for its prosperity. The Lord's Day evening preceding her death, she was in good spirits, read a sermon to her family and servants, after which she retired to rest; and about eight o'clock next morning, the Lord called her to glory. Her beloved sister, Lady Eleanor King, with whom she was of one heart and mind, I trust, will yet be spared, to be a blessing to the neighbourhood.

Wolverhampton. W. L.

RECENT DEATHS.

March 5, 1812, died, after a short illness, Mr. Thomas Wyatt, late Master of St. Pancras Workhouse.—For the last eight years he had filled this situation with unblemished integrity, acting as master and minister to the people, and as a parent to the children, reproving sin, and encouraging piety. He preached among them every Sabbath the great truths of the gospel; catechized and instructed the children, visited the sick and dying. He had the happiness of see-

ing some triumph in Christ; and, no doubt, will have many for his crown of rejoicing at the last great day.

During the last few days, he perceived that his disorder would probably end in death. To a friend, who called on the Saturday previous to his dissolution, he said, 'I long to be released, to be with my blessed Lord. Lord, thou knowest I long to be with thee.' His complaint was such as prevented his speaking much; but during the whole of his illness, he evidenced that he knew in whom he had believed. By his desire, his death was improved by the Rev. Josiah Pratt, at St. John's Chapel, from the words of Job, 'There the wicked cease from troubling; and there the weary are at rest.' As he lived both beloved and respected, so his death will be long lamented. He has left a widow, advanced in pregnancy, to mourn the loss of an affectionate husband. J. D.

MAY 6, died at Reading, in the 69th year of her age, Mrs. Mary Arnold (wife of the Rev. T. A.) after a long illness, which, thro' grace, she was enabled to bear with Christian resignation and patience. Her mind throughout her illness was calm and peaceful. Faith in the word of God was the support of her soul; and she rejoiced in the hope of immortality.

ON the 2d of June died, at his house on Stamford Hill, Wilson Birkbeck, Esq. in consequence of having grazed his shin by a fall, at the annual meeting of the British and Foreign Bible Society, on the 6th of May. This gentleman had been a very active and valuable member of the Committee in that Institution: his casualty was deemed so slight as to have occasioned no immediate alarm; but he shortly afterwards became delirious, and terminated a life which (from his general health and vigour of constitution) promised fair to have been of long continuance. He was an highly respected member of the society of 'friends,' generally called Quakers; and his loss will be deeply lamented by those who knew his intrinsic worth.

June 3, died the Rev. E. Porter, of Highgate, aged 56; and 25 years minister of the Independent Congregation in that place.

Singular Instances of Mortality.

JAN. 28, died at Bristol Hot Wells, after a lingering illness of more than two years continuance, Anne Bowerbank, aged 26; and on the 9th of March, at the house of her brother, the Rev. T. F. Bowerbank, Vicar of Chiswick, Isabella Bowerbank, only surviving sister, aged 22; following their youngest brother Edward, aged 23, and their sister Mary, aged 24, to the grave, within the short period of ten months. The circumstances attending the deaths of these four young persons are very remarkable. Their brother Edward arrived from India, labouring under a deep decline: his sister Mary came from Bristol to see him at Chiswick; but would not be persuaded of his danger until she had heard the decided opinion of the medical attendants given to an indifferent person; for which purpose she concealed herself behind the curtain. 'Now,' said she, 'I am satisfied. I hope I shall not survive him.' She was taken ill the next morning, and, after 12 days, died; preceding the object of her tender solicitude to the grave by exactly a month. Similar, but more awful, has been the fate of poor Isabel. For several months past it had been her repeated declaration, both by letter and words, that, anxious as she might be to have health and strength to administer to the comforts of her lingering sister, yet, as soon as the scene of her suffering should close, life would become indifferent to herself. How inscrutable are the ways of Providence! On Wednesday the 5th inst. her sister was buried; on Friday she accompanied her brother to Chiswick, where she arrived without the least fatigue on Saturday; on Sunday, after a few hours of apparently trifling indisposition, from which she appeared to be fast recovering, in the act of taking some refreshment, she raised her eyes, and without the least change of feature, or posture, immediately expired! They were four of the six children of the late Rev. Ed. Bowerbank, rector of Croft and Barningham, York; and prebendary of Lincoln. C. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Substance of a Conversation *with J. Bellingham, the Assassin, May* 17, 1812; *together with some general Remarks. By* D. Wilson, *A. M. Minister of St. John's Chapel.* 8*vo*, 2*s*.

In the Intelligence of our last Magazine we recorded briefly the crime and fate of this unhappy man. We mentioned also, that on the day preceding his execution he was visited by the above clergyman, in company with a lay gentleman. Mr. Bellingham had been apprized of their visit, and received them with great civility. Mr. Wilson began the conversation by some general remarks on the depravity of human nature, and on the way of salvation, in which the prisoner acquiesced with a cold indifference. "I confess my sins," said the unhappy man, in the calm and unfeeling tone which he generally preserved; 'but I cannot say that I feel that sorrow you describe, nor that earnest hungering of mind after salvation.' Soon after this, Mr. Wilson went to prayer, and the prisoner added his Amen to most of his petitions in an 'audible, though tame' manner. Mr. Wilson renewed the subject with encreased energy, and gradually adverted to his last fatal crime; and the gentleman who accompanied him read a letter, to shew the kind and benevolent disposition of the late Chancellor of the Exchequer.

'I thought it now proper, as every other mode of address had failed, and his last direful crime had been introduced, to turn the conversation towards it; and, as I found he spoke on the subject with the same calm indifference and monstrous apathy as on the general topics of religion, I conceived I could not begin with any thing more calculated to soften him than a most interesting and affecting circumstance, with which I had been furnished the moment before I went to the prison. I accordingly told him I had an anecdote to relate to him, which was sufficient, I thought, to melt a heart of stone; and then read to him a letter, stating, that the afflicted Mrs. Perceval, with her orphan children, had *knelt round the corpse of her murdered husband*, and had put up earnest prayers to God for his murderer. Thus, said I, while you, on a mere presumption of injury in your own mind, have assassinated a man who had never personally injured you, and whose amiable and benevolent character you cannot but acknowledge, his widowed partner, whose injuries from you are incalculably greater than any you can even pretend to have received from Mr. Perceval, has, in all the poignancy of her anguish, been offering up prayers to God on your behalf.

'As I was standing up to read the letter, by a dimly burning candle against the wall of the cell, my friend took particular notice of the murderer's countenance, and distinctly observed, that on hearing this touching account, he hung down his head for an instant (for he had been before stedfastly looking at us) as though he was much affected. He soon, however, resumed his former attitude, and said as one recollecting himself, 'This was a Christian spirit! She must be a good woman. Her conduct was more like a Christian's than my own, certainly.' He was silent for a moment; and then said, turning aside to a totally distinct topic, and yet with the air of a man who was meeting all my arguments, 'I have confessed my sins before God, and trust to a general amnesty of them.' Mr. Wilson objected to this general mode of confession, as unmeaning and unavailing; he then said, 'that no man could know all his sins; and that therefore a general confession was all that any one could make.'—"No one, it is true," I replied, "can understand all his errors; but cannot, and does not every man know his prominent and flagrant crimes? and ought not the guilt of murder to sink deep in the soul, and pierce it with sorrow and contrition? whereas by this general

way of confessing your sins, — the fact is, you confess none. Can you now, I continued, endeavouring once more to reach his conscience, possibly imagine that you are justified in the sight of God in this act?" He acknowledged that he was not. 'To stand before God (said he) is a very different thing from standing before men; and the scripture says, Thou shalt do no murder.'

"How infatuated then must you be, I rejoined, that acknowledging as you do, that your act is a crime in the sight of God, you are yet insensible of its atrocity, and are practically justifying yourself on the account of it!" — Here he was silent: I thought I had exhausted his attention; for his erect position was painful to him, on account of his heavy irons; and said to him, "Perhaps I weary you too much by my long conversation." 'By no means,' he answered, with the mildness which never forsook him: 'What can be more agreeable to me! I should be glad if you could stay with me the whole night.'

He then began to recur to his peculiar circumstances, and observed, amongst other things, that he had been long in making up his mind to the deed; and that he was as sorry as any man could be for Mrs. Perceval and the family.

"It seems to me," I answered, "that you have been allowing your mind to brood over your imagined injuries so long, that you have really quite blinded your judgement, and hardened your heart, and at length brought yourself to trample on all the checks of conscience, the plainest duties of morality, the first precepts of religion, and the most positive laws of your country: and thus, instead of submitting to your difficulties with patience, as inflicted by the providence of God, and confining yourself to lawful and peaceable means for your relief, you have, by degrees, brought yourself, first to commit, and then to justify this horrible deed." Mr. Wilson now pressed again upon the conscience of the prisoner the horrid nature of the crime, and urged him to repentance; but with no further effect than the cold and general declaration, — 'I trust in the mercy of God.'—The conversation continued two hours; and the friend who accompanied Mr. Wilson remained still longer; read to him, and received from him many particulars of his life, which are here related, and accompanied with very suitable and important remarks. We are sorry to find, however, that no more serious impression was made on the prisoner's mind; but that he continued to the last more disposed to justify, or at least to palliate his offence, than to bewail it.

Mr. Bellingham, it appears, had received a religious education from his mother, who was a truly pious woman. Early in life he proved wild, and ran from his apprenticeship to sea. After his return, he set up in business, but failed; and was charged with setting fire to his house. His subsequent life was rather scheming than industrious; and he seems to have lived rather by his wits than by a steady application to business. His temper was remarkably jealous, turbulent, and self-willed; which seems to have been the source of all his misfortunes and his crimes. Insanity has been alleged in his excuse. It appeared on his trial that his friends attributed his unaccountable conduct in Russia to that cause; and Mr. Wilson informs us that his father died insane. On this point Mr. W. paid particular attention to what he said on Russian concerns; but found him on this, as on all other subjects, perfectly cool and collected throughout their long conversation. Nor, from the moment of his crime to that of his death, do we find any symptom of insanity, unless his unaccountable persuasion that he should be acquitted, be considered in that light.

The Preacher's Manual; *containing*, 1, *two Essays on Lay-Preaching, and on the Ministerial Character.* 2, *Simplicity recommended to Ministers of the Gospel.* 3, *Letters on Preaching. By* Sheva. 4, *Appendix, Extracts from Doddridge, Newton, Cowper, &c.*

THE second part of this work, 'Simplicity recommended to Ministers of the Gospel,' was originally

printed in a separate form, and has now reached a third edition. Our opinion of the second edition, with an Analysis of the work, may be seen in our 13th vol. page 465.

The Letters on Preaching, written by the same pen, were first printed in this work; under the signature of *Sheva*, during the year 1808, and of course met with our approbation. They treat on Doctrinal, Practical, Experimental, and Allegorical Preaching.

To these judicious letters the author has added an Appendix, containing, 1, Rules for the composition of a sermon, from Claude. 2. Extracts on preaching, from Doddridge. 3, Hints to Students, from Mather. 4. The character of St. Paul, from Newton. 5, On the Style of Preaching, from Cowper. 6, On Pulpit Eloquence,—Garrick. 7. Preparation for the Pulpit,—Watts; and Maxims for Preachers, from Newton, Cecil, Horne, &c.

To this Manual the author has prefixed 'Two Essays on Lay-Preaching, and on the Ministerial Character,' which are also sold separately, in an octavo pamphlet, price 1s.

In that on *Lay*-Preaching, the author considers the principle of making converts as essential to Christianity; 'that laymen should be allowed to converse on the great topics of Christianity, and catechize and otherwise instruct youth, has never been denied by Protestants; but how far they shall be admitted to expound the Scriptures, or to teach in public, is the question here discussed. — Reasoning generally, every man who understands the Scriptures should be allowed to teach them: but who shall be the judge of his ability? In answer to this, the author follows his principle into the Jewish and Primitive Christian church. In the Jewish church, preaching was not confined to consecrated ministers. — Mr. Stackhouse allows this fact. Dr. Macknight observes, 'the reading of the Scriptures made an essential part of the Jewish public worship; but was not confined to those that were properly the ministers of religion. The rulers of the synagogue assigned it to such persons in the congregation as they knew were capable of it.' After some further observations, the author considers it of more importance to look into the services of the Christian church in apostolic times; and here he enquires, Who were the persons that engaged in the service? and, secondly, How was it conducted?—'Our principal business is with the preacher, who was not always the bishop, nor even ordained. Sometimes he desired a Presbyter, or Elder, or some other competent person, to preach in his room.'—That laymen did preach in this way, he proves from Lord King; and adduces two famous instances from Bishop Burnet; and observes, that even in the church of Rome lay-preaching obtained the highest sanction by the institution of the Dominicans.

That there are laymen qualified for public instruction cannot be denied,—men who are neither illiterate nor ignorant; but supposing the worst, that some men are even as ignorant of religion as they are of literature, who shall judge this matter? Shall the lawyers? shall the justices? shall the clergy?—There is no medium between liberty of conscience and popery.

The writer then meets an objection, Will not this be opening the door to great abuses? Will not such persons bring a reproach upon religion? The answer is, There is one remedy,—not to hear them;—and we have seen that, neither in the Jewish nor the Christian church was it the custom for men to thrust themselves into the teacher's chair without authority. In the former case, from the ruler of the synagogue; in the latter, the bishop or minister of the place.—Lastly, Lay-Preaching is distinguished from the pastoral office. A man may be qualified to address a Sunday School, or a few village rutics, or to preach occasionally in a country town, who is by no means qualified for constant preaching.—We have given the outline of this Essay, as at the present moment, it is a subject of considerable interest; and, perhaps, is the

chief object in certain judicial and legislative occurrences which have taken place within the last year. We recommend this essay to those gentlemen who seem to wish, that, out of the national church at least, the magistrate shall, in a greater or less degree, decide on the fitness of the Christian teacher. The 2d Essay, on the Ministerial Character, shews that the institution of such an order of men is of God; and is attended with the greatest advantages to the church and the world; but we must refer to the Essay itself, as we have no room to enlarge on this subject.

—— C. G.

Dr Williams's Defence of Calvinism, *against the Bishop of Lincoln.*

[*Concluded from our last*, p. 219.]

It is one of the characteristics of this valuable work, that it penetrates to the core of error, and developes those primary and deep-seated principles which are the originating cause of mistakes in religion, and of which the subject of such mistakes is often scarcely conscious. The deep discernment and acute argumentation of Dr. Williams, form, in this respect, a remarkable contrast to the ignorance, mistiness, and inconsistencies of his Lordship of Lincoln. Our very restricted limits prohibit the introducing of many or large citations; but we cannot but insert an instance or two of the elucidations to which we refer.

'To every observant reader of moral and theological discussions, it must be very apparent that ambiguity often attends the use of the word POWER. In writers who do not define their terms, we find it, even in controversy, standing indiscriminately for physical strength, for opportunity of acting, for sufficient inducement to act, and for moral ability. Now, except a writer explain what *kind* of power he designs, there can be no close reasoning on the subject. I know of no Calvinist who denies that fallen man has power, in the sense of physical strength, to will or to act according to his pleasure, — or of opportunity of acting well if so disposed; —or of a sufficient inducement to act aright. The point, therefore, is simply this,—Whether man, in his native degeneracy, irrespective of gracious renewing influence from the Holy Spirit, has that kind of power which consists in a good disposition or inclination? and whether it renders a man 'capable of himself' [the bishop] to understand the spiritual design of the gospel, to love God supremely, to love the Lord Jesus Christ as a holy Saviour, and to approve unreservedly of God's holy will and commandments.' P. 14, 15.

'By MOTIVE, I understand that which actually moves and determines the free-will of an agent to one choice rather than another. Is any thing besides the exhortation and the will required to effect this? Yes: for the will, however free, must in its elections either move itself, or be moved by something else, in order to comply with or to reject the exhortation. If it move itself, it is both the mover and the thing moved: that is, it is at once both cause and effect. It has been often imagined by those who oppose Calvinism in this point, that the human will is a self-moving power, resembling the self-moving power of the divine will, which, as they suppose, has no other cause of its activity and choice than itself: but it appears to me demonstrable, that the divine will is not of that character. For what is divine will, in accurate conception, but the medium of power? *Power* therefore moves the divine will. Even power, however, is is never exerted, nor can consistently be conceived to be exerted, without a moving cause: — and what can there be in God anterior as to the order of our conception to will and power, but his *nature* as infinite good and wise?' P. 250

'There is an important difference between the JUSTIFICATION of our persons and the justification of our actions. Every sinful act, and every neglect of duty, is condemnable; but it does not follow that every *person*, on account of the failure, is struck off from the list of acceptance, without involving endless absurdities: such as, confound

ing a federal and personal righteousness;—placing a *fallen sinner* in the same predicament of continuance in favour with sinless Adam; making the Divine Head of influence, as such, a mere cypher in the recovery of our justification, supposed to be lost; and imagining justification and condemnation to proceed alternately in rapid succession,—a succession as rapid and frequent, for aught we know, as those of individual human volitions; now justified by a dead faith, next condemned for neglect of 'any practicable duty,'—then restored by sincere faith,—anon condemned for another failure, and so on, it may be, ten thousand times over, till the moment of death; and finally, if *any* neglect attach to us at that moment, we lie under condemnation for ever! And these, I apprehend, are the genuine consequences of his Lordship's theory of Justification.' P. 137.

On the nature, cause, formation, and progressive improvement of a holy character; in other words, on the doctrine of conversion and sanctification, there is an admirable passage (p. 163—168) too long for our insertion; but which we cannot abridge or partially extract without injury. We shall, however, select another passage on the same subject:—

'Conversion, in our view of it, denotes an actual turning from vice to real virtue; from every false refuge to Christ, who is the end of the law for righteousness to every one that believeth in him with the heart; from an inordinate love of self and of the world, to the love of God; and from the practice of sin, whether open or secret, to the exercise of divinely prescribed duties and all holy obedience. Now, the question is, Whence originates so great a change, both inward and outward? To what is it owing? Can it satisfy any serious and reflecting inquirer, to be told that the change in converted persons 'was owing to the exercise of their own natural powers?' Do not the disobedient exercise their own natural powers? Yes; but the sincere converts, it may be said, exercise them in a different manner. Granted; but the inquirer has a right to ask, *why* they do so. For this is the very point in question; and he is entitled to expect a better answer than 'They do it, because they do it.' Our answer is,—and let the reader judge whether it be not conformable to Scripture and the principles of sound reason, The happy change is owing to the special grace of God in the hearts of true converts, disposing them to exersise their natural powers in a proper manner.—I said *special* grace; because that which is displayed in the gospel objectively, which bringeth the tidings of salvation through Christ, has appeared to all men,—is alike common to the converted and unconverted, to numbers who perish, as well as to them who are eventually saved. Consequently that grace which causes the difference of result, must be subjection, or internal, or special. P. 28.

Dr. Williams examines, to their deepest root, the vulgar objections to the doctrines of Predestination and Election, and establishes those Scriptural truths by powerful evidence, equally guarded against the misconceptions of the Pelagian, and the perversions of the Fatalist. From the ample and interesting chapter on this head, we can only make one brief extract:—

'If there be any thing terrific in the sound of Predestination, it must be from false associations; whereby persons darkly ascribe to God's purpose the *evil* no less than the good. Let this mist of error roll away, and the doctrine appears as cheering as the sun, from which proceed neither cold nor darkness, but light, and warmth, and vivifying influence. What advantage can the Bishop's view offer which this does not comprehend? None. This includes no evil any more than his; but it includes more good. Does he hold a decree 'to make known the gospel of Christ, and a gracious purpose of God to make a conditional offer of salvation to men, through the merits of Christ?' So do we. Does he discard a purpose of excluding any? So do we. What then is the difference? His Lordship's Predestination denies any

divine influence that shall make the salvation of any individual *certain*:—a doctrine assuredly fraught with the most dismal gloom, and inexpressibly degrading to the mercy and grace of God! Ours, on the contrary, while it takes away nothing, but allows every material faculty and religious advantage indiscriminately which the other can possibly require, *ensures* the spiritual vivification, the renovation, the holiness, the voluntary and cordial obedience of *some*. And who are these? The very same persons as those whom the Bishop acknowledges will be saved! There is no dispute about how many, or how few. They are precisely those to whom the Judge will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' On both schemes, the Calvinistic and the Anti Calvinistic, they who attain to everlasting felicity are identically the same. On both schemes, men must have the same qualifications for heaven; and all shall be judged according to their works.—We desire none to be brought to heaven in virtue of Predestination or Election, but those who are actually suitable in their state, temper, and conduct, to see God, and to enjoy him for ever; in short, none but those who shall be introduced by the final Judge. These we call the ELECT: they reckon themselves, when they have done all, unprofitable servants, and cry out, 'Not unto us, not unto us, O Lord, but unto THY name give praise.' Had it not been for thy discriminating mercy and special grace, we should never have inherited these realms of everlasting felicity!' P. 271.

We had intended to conclude this article by some remarks on the different utility of this temperate, candid, and masterly Defence of the doctrines justly styled, by the excellent Archbishop of Canterbury, Bradwardin, THE CAUSE OF GOD,—to the enemies and to the friends of Calvinism, to established Christians, to young and inquiring disciples, and to the irreligious and sceptical. But we must suppress our own observations, to leave room for another extract; in which the words of truth and soberness furnish a contrast to the unfounded and (justice compels us to say) calumnious insinuations of Bishop Tomline against the best friends of outward order and genuine morality in and out of the Established Church.

'His Lordship dwells much on the importance of *good works*, and of the clergy insisting upon them as the condition of our salvation. Certainly, good works are very good things; but among what congregations are they actually found to the greatest extent, and in the greatest variety? If those of the Evangelical Clergy be candidly compared with those of the gentlemen whom his Lordship defends, in opposition to them, they need not shrink at the comparison. Where shall we find most devotion, punctuality in attending divine ordinances, family worship, catechising the young and ignorant, visiting the poor, the widow, and fatherless, abstinence from the schools of levity and vice, charitable contributions, reformation of manners, order in society, and an awakening concern to work out their own salvation with fear and trembling? If their hearers be more inclined to frequent circles of dissipation and folly, the card-table, the ball, the assembly, the play, the opera, or the horse-race; if they are more addicted to the jovial board or the deceitful glass, to delight in theatrical exhibitions, novels, romances, to utter profane oaths, and on trivial occasions to take the most holy name in vain; if they are more given to pursue their diversions on the Lord's Day, or less conscientious in keeping it holy in religious exercises; if they are more lax in observing the relative duties of parents and children, masters and servants; if they are more cruel to men or brutes, or less chaste and temperate, honest and industrious, — let them, by all means, be condemned in the comparison. If otherwise, the following admonition may be seasonably recommended: — 'Thou shalt not bear false witness against thy neighbour.' P. 169, &c.

Though this work is handsomely printed, we regret to state that we have observed many typographical errors. In a very few instances also, the learned author's usual precision of expression does not appear. For example: p. 17, *good* is used to denote the exercise of sovereign favour; but at first sight it seems to denote the exercise of righteousness; and thus a revolting and even blasphemous sentiment is made to appear, which the excellent writer would be the first to abhor. For a similar reason, we are sorry that the epithet *arbitrary* is frequently employed to denote only the quality of being dependent on no merit of the creature; whereas the obnoxious sense of that word, as denoting *capricious* and *unreasonable in determinations*, is, we apprehend, in the most current use. It is true that in this, Dr. W. has the example of President Edwards in his favour; but that great man was not a model of style. This use of the word may be seized by opponents as implying a serious concession. In the very important and valuable section on Wrong Notions respecting the primary sources of virtue and vice, it would have been useful to explain the Scriptural but metaphorical term *Heart*, used to denote that in man, which is more intimate and radical, than the will, and is the source of moral action. Whether any single term, not figurative, could have been found as a substitute; or whether it would be necessary to resort to definition or description,—still a term on the correct conception of which so much depends, should not have been left in the envelope of metaphor.

LITERARY NOTICES.

A Volume of Sermons is in the Press, intended for Family and Village Instruction, by the Rev. Th. Kidd; and recommended by the Rev. G. Lambert. — 'The Village Patriot, or the Farmer's Fire-Side,' by the Author of 'The Way to Ruin;'—and a new Edition of Mr. Hervey's Dialogues, with his last corrections, from the manuscript.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Vol. III. containing 15 Sermons by Bp. Horsley (of which nine were never before printed) 8vo, 10s.

Oby Sedgwick; or Country Conversations. By Epsilon. 12mo, 3s. 6d. sewed.

Resurrection of the two Witnesses, in the British and Foreign Bible Society. By Major General Burn. 1s.

Howe's Works, vol. III. by Mr. Hunt. 9s.; royal, 12s.

Whitefield's 75 Sermons. 3 vols. 8vo, 1l. 1s.

Watts's Humility, represented in the Character of St. Paul. 18mo, 1s. 6d. bound.

Cottage Sketches, or Active Retirement: by the Author of 'An Antidote to the Miseries of Human Life.' 2 vol. 12mo, 9s.

Observations on the Character, Customs, and Superstitions of the Irish. By D. Dewar. 8vo, 10s. 6d.

Letters to a Young Dissenter on the General Principles of Nonconformity. By T. Drummond. 12mo, 2s.

A History of the Translations of the Scriptures, from the earliest to the present day. By H. Marsh, D.D. F. R. S. 4s.

Flavel's Balm of the Covenant, 18mo, 1s. 6d. bound.

The Fathers, Reformers, and Public Formularies of the Church in Harmony with Calvin, &c. By a Layman. 8vo, 6s.

Four Sermons before the University of Cambridge, on the excellency of the Liturgy, with an Answer to Dr. Marsh's Enquiry, &c. By C. Simeon, M. A. &c.

The History of all Religions; and the Accomplishment of the Prophecies of Christ. By John Bellamy. 12mo, 5s. 6d.; fine, 9s. 6d.

Letters on the Nicobar Islands; with an Account of an Attempt made by the United Brethren to convert them to Christianity. By the Rev. J. G. Haensel. 3s.

A new Selection of nearly 800 Hymns, being a Supplement to Dr. Watts's. By J. Dobell. Second edit. enlarged. 5s. 6d. bound.

RELIGIOUS INTELLIGENCE.

ROME.

On the morning of April 22, about three o'clock, a shock of an earthquake, the strongest of any felt in this country for a considerable length of time, was experienced here; it lasted about 25 seconds, and was accompanied with a noise resembling that of thunder. The movement was in the direction of nearly from north to south. The heavens were serene, the sea calm, and the temperature moderate. The atmosphere was afterwards charged with black clouds. Almost all the buildings suffered, more or less. A woman died of fright; and a country house fell, and buried in its ruins two children and their father.

Fatal Earthquake in the City of Caraccas, in South America.

From the St. Thomas's Gazette, April 9.

'The 26th of March has been a day of woe and horror to the province of Venzuela. At four in the afternoon the city of Caraccas stood in all its splendour: a few minutes later, 4500 houses, 19 churches, and convents, together with all the other public buildings, &c. were crushed to atoms by a sudden shock of an earthquake, which did not last a minute; and buried thousands of the devoted inhabitants in ruins and desolation.

'That day happened to be Maundy Thursday; and at the hour when every place of worship was crowded to commemorate the commencement of our Saviour's passion by public procession, which was to proceed through the streets a few minutes afterwards. The number of hapless sufferers was thus augmented to an incredible amount, as every church was levelled with the ground before any person could be aware of danger. The number of sufferers taken out of one of the churches (two days after this disaster) amounted alone to upwards of 300 corpses. An idea of the extent of the number of dead is differently stated, from 4000 to 8000. Horrible as this catastrophe appears, it would be a matter of some consolation to know that the vicinity of that city offered some support or shelter to the surviving mourners; but the next town and seaport thereto, viz. La Guayra, has in proportion suffered still more, as well as its immediate coast. Huge masses of the mountains detached themselves from the summits, and hurled down into the vallies. Deep clefts and separations of the immense bed of rocks still threaten future disasters to the hapless survivors, who are now occupied in burying and burning the dead, and in relieving the numerous wounded and cripples perishing for want of surgical aid, shelter, and other comforts.'

Another account states, that it was on the anniversary of their declaration of independence; and that General Miranda was out of town at the time of this awful event. — 'The Lord reigneth: let the people tremble!'

Extract of a Letter from Captain Cuthbert, of the ship Highlander, dated La Guayra, April 1, 1812.

'Since my arrival here, one of the greatest calamities has occurred at this place that ever happened in any country. On the 26th ult. whilst on board, I heard a most dreadful report of an earthquake: it lasted, as nearly as my recollection will serve, about two minutes. I soon learnt that the town of La Guayra was laid in ruins, and that numbers of the inhabitants were killed and buried in them. The city of Caraccas, I understand, has experienced a still worse fate, and has been totally abandoned by the unfortunate inhabitants. The rocks and mountains were rent asunder: and it is impossible for pen to describe the devastation occasioned by this horrible explosion. The cargo which I was to have taken on board has shared the fate of nearly all the goods in the city, and has been swallowed up in the general ruin. When the shock was first felt on board, every person was impressed with the feeling that the

ship was beating to pieces on the rocks. On my going on shore, the most awful and afflicting scene presented itself: hundreds of suffering inhabitants were seen mixed with heaps of ruins, and many of them yet alive, with their heads out, imploring assistance from their fellow-citizens, who, instead of affording them aid, were throwing themselves prostrate before images, beating their breasts, and imploring for themselves the protection of their saints! When the alarm had in some degree subsided, the bodies of the dead were sought for; but I have not been able to ascertain the extent of the loss which this hapless city has sustained.'

A letter from the Cape, dated March 21, mentions the arrival there of a Cargo of Slaves who were infected with the small pox: —a disorder greatly dreaded there, as it has in former instances carried off nearly a third of the population. Thirty families were already said to have caught it. Intercourse with the country is stopt; and great distress is experienced. Great numbers are vaccinated, and every prudent measure is adopted by the government to restrain the mischief.

The slaves were permitted to land, in consequence of the opinion of one of the physicians, that the disordered were infected only with the *chicken pox*:—a fatal blunder! When will men be honest enough to forsake the accursed slave-trade! When will they be wise enough to avail themselves of vaccination!

The Madras Journals mention, that one of the largest tigers ever seen in that part of the world, was killed at Saukerry Droogg, by Capt. Moore and Lieutenants Birch and Nelthropp. In the course of a few months it had destroyed 100 head of cattle, &c. besides four children. Sixteen balls were lodged in its body before it fell; it measured, from head to tail, 14 feet; and was 43 inches in height.

A wealthy Jew, named Pinedo, who lately died at Amsterdam, made some singular and unprecedented bequests. He left to each of the Christian churches in Amsterdam and at the Hague, 10,000 florins; to each of the orphan-houses of those cities the like sum; and to each of his Christian neighbours who assisted at his funeral, 100 Dutchducats; and to each Jew 200 ditto.

MISSIONARY SOCIETY.

The following Letter from South Africa has been received since the Annual Meeting:—

Extract of a Letter from Mr. Read to the Directors, dated Bethelsdorp, Jan. 9, 1812.

Honoured Brethren,

'I INTENDED to have written to you previously to my leaving the Cape; but indisposition of body and pressure of business frustrated my designs; and indeed there was little to mention, but what you would be acquainted with from other sources. It has always afforded me great pleasure to be able to relate something of the increase of the Redeemer's kingdom, which might rejoice your hearts; and thanks be to God, who still gives matter for this desirable object.

Our journey to the Cape, and residence there, has been attended with considerable expence; yet, I trust, a work has been accomplished which will cause heaven to echo through eternity. Bread has been cast upon the waters, which will be found, I trust, after many days.

You are so well acquainted with the business for which we were called to the Cape, and with our proceedings there, that I need not repeat it. On my return to Bethelsdorp, I found things very favourable, as it respects both the internal and external state of the Mission. But while I am calling your attention this way, my heart begins to ache; and I am obliged to pause a while, and refer you to the ever-to-be-lamented loss of my dearest father, companion, and friend, who is lost, not for a while, but for ever! from whose

wisdom, prudence, courage, stedfastness, and zeal, this Institution, under God, owes its rise, progress, and stability, and whose loss is irreparable! — The grievous intelligence of his death reached us on the 2d of this month, by means of two officers who had seen an account of it in the Cape paper; since which we have received letters from Mrs. Smith, Brother Pacalt, and others. You will undoubtedly be acquainted with the particulars of his death, so that I shall not repeat them; his character and labours likewise are so well known to you, that I know not whether I can add any thing to set forth (not his praise) but the praise of Him by whose grace he was what he was. Perhaps, however, as soon as I can get a little leisure, I shall give you a few observations, anecdotes, &c. of my dear friend, which will be interesting to you and the world at large, and serve to perpetuate his remembrance to posterity. I am unacquainted with what papers he has left behind; but have given orders that all may be sent carefully to me as soon as possible. I believe there are a few manuscripts in Latin, which, if Mrs. V. will part with, I will send you by the first opportunity.

You know his ardent wish to establish a Mission in Madagascar, which continued till the very last; but his work was done. He was very weak before I left the Cape: repeated strokes of apoplexy had greatly injured his health; so that he could scarcely use his right leg; and often expected when he left home, that he should not return again. I never knew him in such a state of uncertainty and care as some time before his death; and I doubt not but this tended to hasten his dissolution. He was fully determined upon going to Madagascar, and without much anxiety, till a gentleman, a friend of ours, called and made some observations on the imprudence of either of us leaving the colony at the present juncture; — that having laid before government numerous details of complaints, in which many persons were involved, our leaving the country before the business was investigated, would seem as if we were afraid to abide the investigation of the business; and that the others would be injured by it. This seemed to wound his heart; and from that time his trouble of mind was very great. He sometimes thought of going to England, on account of the poor suffering Hottentots, and also to secure for his children a good education; but in his last letter to me he writes thus:—'I am still in the same state of perplexity as before, respecting what is my duty to do; but God, I trust, will give direction; my prayer is, that he would preserve me from taking a wrong step. The Cape is unpleasant to me; to go to England, and so give up Madagascar, I dare not, — for if I do not go thither, who will? &c. Make ready the waggons; for if Brother Pacalt comes to go with me, we must have two: but wait my last resolution, which (if it please the Lord) I will inform you of by the post next Friday.' On that very day he was taken ill, and the first news was his death; and grievous news it was indeed! I addressed the congregation in the evening, giving information of it from 2 Sam. iii. 38, 'Know ye not that there is a prince and a great man fallen this day in Israel;' when a most heart-breaking lamentation took place; and the grief is still visible. We fear that if the Lord does not interfere, we shall feel the stroke from different quarters. Christ, however, is King in Zion,' — 'King of kings, and Lord of lords;'— and he is our hope.

Previous to our parting, he urged upon me, in case of his absence or death, that I should take upon myself the care of the Missions in Africa; which I promised to do, till the Directors should find some person better qualified for the business. I wrote immediately, therefore, to Mr. H. giving him, what I thought, the necessary instruction respecting Brother Messer's going to his intended station, as likewise to Mrs. Smith respecting the papers, &c. left by our venerable friend. As soon as I get them from the Cape, and have arranged them, I will send what is necessary to London,—the account at least for the Society for 1811. I perfectly agree in opinion with other friends, that an active person from the Society in London, to reside at the Cape, would be of the utmost importance, and would be extremely useful, both to the Society and as a preacher; whom many would rejoice to hear. All the Missionaries I have spoken to, feel the want of such a person.

I had a speedy journey from Cape Town to Bethelsdorp, leaving the former on the 21st of November, and arriving at the latter the 12th of Dec. I hastened to be home whilst the commissioners appointed by Lord Caledon to administer justice in the country-districts were in the neighbourhood, and if possible before they visited Bethelsdorp. In the last I was quite disappointed, they having been there the

very day I arrived; and in the first too late to gain my object; had only a few minutes interview with one of them, who signified that the situation of Bethelsdorp was very unfavourable; and that in the district of George there were much better places, and better employ for the people, in cutting wood for the Cape market; that Bethelsdorp became too extensive, and ought (at least in part) to be removed to that part of the country. I observed to him that the Hottentots of this neighbourhood would be very reluctant to remove nearer the Cape; that respecting their support, I believed they were fully able to acquire it here; that there was wood in abundance in our neighbourhood, that the Drosdhouse and village of Vitenhage had been chiefly built by the wood and lime which our people had supplied; besides great quantities of the former brought to Graaff Reinet and its vicinity, there was now cutting a quantity to be transported to the Cape; that this last year upwards of one hundred sacks of wheat had been sown, which we expected would yield one thousand five hundred, besides other grain and vegetables.

From an account which was taken yesterday, we found the number of our cattle to be as follows:—Horned cattle (including calves) 1774; sheep 533; goats 272; horses 17; pigs very plentiful, and poultry very numerous. — There are upwards of 20 waggons in the place, besides carts. There are upwards of 140 buildings, some of which are built of more durable materials than formerly. The word of life is heard with great attention; and many seem much affected under it. On the Sabbath, the church scarcely holds the multitudes; and there are not a few in whose hearts a work of grace is evident. I baptized a sister last Sabbath, who, it seems, has been seeking the Lord these four years; and there are many more, to whom we dare not refuse that ordinance, who, though they do not discover much knowledge, display much contrition of heart on account of sin, a thirst for Christ, and a reformation of manners. We have little reason to complain of any misconduct of the generality of our brethren and sisters, nor even of the people, excepting a few loose girls who have found their way among the soldiers. The Love-Feast and the Lord's Supper is still carried on in the same simple manner, and with no less profit as formerly; our hearts are often knit together in love; and Christ's death is often exhibited to the strengthening of our faith.

Lieut. Col. Graham has a commission to drive the Caffres over the Great Fish River; and is here with a considerable force: his conduct has been very friendly towards Bethelsdorp since he has been here. The commando has marched out about three weeks, and has made several attacks upon the Caffres, and a number killed; About 12 of the farmers are killed; among whom is the landrost of Graaff Reinet, besides several wounded. We are apprehensive of great depredations; but the Lord is our Shield.

Sixteen of our people are with Lieut. Col. Graham, our commando, of whose conduct I received, from an unknown friend in the army, a good account; which I doubt not will be pleasing to you and other friends, as being the testimony of a stranger.

Respecting my own health, it is much impaired; and I suspect the dropsy: I am, however, able, as yet to attend my spiritual work; but otherwise not able to do much. What the Lord's will respecting me may be, I know not; but I wish to leave myself entirely in his hands. We are but 'earthen vessels,' which are easily made, and as easily broken. May our end be peace! and may we, dear brethren, appear one day before the throne of God, with many of the poor Hottentots, saying to our Lord 'Here are we, and the children God has given us.'

One of our old Hottentots was taken very ill the other day: When visiting him; he said, 'This is the message of death; I will now go and see the other country where I have never been, but which I long to see. I am weary of every thing here. I commit too much sin here; — I wish to be free from it. I cannot understand things well here, and you cannot understand me: the Lord has spoken much to me; but I cannot explain it.'

Wishing the Society a rich harvest of souls to Christ from among the heathen, and the Directors an abundant supply to execute their wishes,

I remain, &c. J. Read.

Extract of a Letter from Mr. Kicherer, at Graaff Reinet, Oct. 20, 1811.

Dearly beloved Brother in our Lord Jesus Christ,

Through the infinite goodness of God, I have now been six years with the community at Graaff Reinet; and I hope have not laboured in vain among either Christians or Heathens. Re-

specting these Christians, they stood more in need of instruction than even the Heathens themselves; hundreds of them, when I came here, did not know even the name of Christ; and thence necessarily could feel no interest in the doctrine of the Gospel; nor had they the smallest notion of the sinfulness of their nature: however, with with my eye constantly fixed on my great Lord and Director, I have gradually proceeded in teaching them the way to salvation in the easiest and plainest manner I could think of: by which means, in the six years, upwards of 1500 communicants have been added to our community, possessed of various degrees of knowledge respecting the only way to salvation. Whether the professions of many among them be sincere, is best known to God alone; I have, however, the satisfaction to observe, that many are strongly convinced of the state of condemnation and sin in which they stand before God, and the necessity of redemption, thro' Christ Jesus, of which they used to be wholly unconscious. By this is also produced a more humane conduct towards the Heathens on the part of these Christians, who now frequently encourage the former to adopt and make use of the means of grace.

The number of Heathens at this place, slaves as well as Hottentots, amounts to between two and three hundred; and among these are many who put to the blush numbers of those who call themselves Christians, not alone by their knowledge, but from the inward state of their minds; and I can in truth declare that, as to the latter, my own inferiority has been more than once a source of shame to me.

Every three months I spend four or five weeks in *house-calls*, taking a circuit of about six or eight miles; during that time, we have public devotions twice a day, and three times every Sunday, attended by Christians and Heathens, which also serves not only to the benefit of Christians, but also gradually to extend the kingdom of Christ among the Heathens; and I avail myself of those opportunities to press strongly on the minds of those Christians, the important duties they have to perform towards their subordinates. Once a year I go to *Vilenhage*, where the people have no regular instruction; no teacher being resident with them.

At Graaf Reinet I have established the following rules:—Sunday mornings I preach in the church to a considerable congregation of Christians and Heathens: in the evening, more particularly, I address from 150 to 200 Heathens, who assemble at the meeting-house, and is thence called the Heathen's Meeting; several Christians also attend. One Sunday I treat on some particular subject; the next, I catechise with them.

Monday evenings my wife holds a meeting of sisters, about 24 in number, including also the baptized Heathens; among whom are *Meetje* and *Martha*. Each of the sisters, in turn, prays at the beginning and close of this meeting; another reads a chapter in the Bible, or from some religious book, which afterward forms the subject of discourse; then they sing in praise of their Redeemer. The blessings that attend this meeting are particularly apparent in the Christian love it diffuses throughout this community. When first I came here, it was the seat of hatred, envy, and malice. A thousand times have I remembered the happy hours I have passed in that valuable England, to which the cxxxiii. Psalm so fully applies. — Where Charity dwelleth, there dwelleth God!

Tuesday evenings our religious sister Maria Marits, with whom Brother Van der Kemp has surely made you acquainted, holds a meeting of poor Heathens, purposely to teach them to sing hymns in the English manner, which she has learned from Brother Read when she lived near Bethelsdorp, occasionally dilating on the subject of those hymns in a manner corresponding to the capacity of her hearers. These meetings also begin and terminate with a prayer. The blessings attending these endeavours are apparent. It would give me pleasure if, by writing to her, you would encourage her perseverance in this important work.

Wednesday evenings I have a kind of reading society at the meeting-house; where both Christians and Heathens attend in great numbers; it begins by prayers, then the reading, then a discourse on what has been read, and ends with singing praises to God.

Thursday evenings there are two meetings in distinct places, for men only, upon the same principle as that of the women, held on Monday evenings, which is a particular blessing to them, as it increases their knowledge at the same time that it confirms them in religious conduct, particularly in the Christian love and charity so little known here before.

Friday evenings there is another

meeting in like manner as that described on the Tuesday by our Sister Marits.

Saturday evenings I expound the Scriptures to about three or four hundred people; many of these come three, four, nay, some five days journey, in order to attend the church on a Sunday. The object, therefore, of this meeting, is to prevent their spending the Saturday night idly.

The first Monday in the month I hold, in communion with you and thousands more, a day of prayer. The holy sacrament is administered, as customary in the Dutch Church, once every three months; on those occasions the church is completely crowded in every part, notwithstanding its being 200 feet square, and having three galleries. This vast concourse is occasioned by the abundant means of grace that are then administered to them in the short space of a few days. These poor hungry souls are thus provided for: — On the Friday evening we choose a subject appropriated to existing circumstances, on which I address them in our meeting-house. On Saturday morning I hold a preparation for the communion in the church; again the same evening, at the meeting-house, we have public worship. Sunday I administer the sacrament to so considerable a number of communicants, that it often lasts till three or four o'clock in the afternoon. In the evening they assemble in the meeting-house, and also at another house, particularly for the Heathen. Monday morning they attend the church; on which occasion there are thanksgivings for the benefits we have received, and I particularly exhort them, that whereas on the preceding day they have been partakers of the body of Christ, so they should thenceforward walk according to his doctrine. Finally, in the evening, we close this solemn feast with appropriate songs. During these three days there have been four different meetings, under the care of old experienced Christians, the meeting-house not being sufficiently capacious to contain such numbers, the Heathen as well as the Christians being allowed to attend. The last time there came 155 ox waggons from different parts of the country, besides vast numbers of people on horseback; each waggon contains from six to ten people,—besides the inhabitants of Graaf Reinet. When you add these together, you will perceive that many more than a thousand souls had collected on that solemn occasion.

NEW SOUTH WALES.

Extract of a Letter from Mr. Henry to Mr. Wilks, dated Port Jackson, Sept. 1811.

Rev. Sir,

It is needless to give you an account of the present state of our Missionary affairs here, as our letter, and the Rev. Mr. Marsden's to the Directors, will contain all necessary information on this head. However, I shall give you a brief sketch of them, as you may probably receive this before you can have an opportunity of knowing their contents.

I am happy to inform you that Brothers Bicknell and Scott, with their wives, Miss Chrystie, and George Bicknell, are on their way to our former Missionary station at Taheite. They left this colony five weeks ago, in a small schooner bound thither for pork, and to touch on her way at Norfolk Island; and by letters from them at that place, we have the peculiar satisfaction of learning that they arrived there in safety the 11th day after their departure.

Sept. 12.—When the above was written, I little thought we should have to sail so soon as the event proves we shall. I have just got my little property conveyed to the District Wharf, ready to take on board in the morning, being to sail in three or four days.

I have been in this district upwards of a year, employed in keeping school, and preaching the word to the inhabitants, in which I trust my poor labours have not been altogether in vain. His Excellency the Governor has been very kind to me in continuing my family on the stores ever since my coming to the colony, and in granting me other indulgences. On his being first apprized of my intentions of leaving the colony, and returning on the Mission, he expressed concern, and politely observed that he expected to be favoured with my services in some of the new townships that are forming; and made me handsome proposals if I would consent to remain. However, his Excellency is well disposed toward the Mission, and expresses a willingness to render it any service in his power.

He has written to King Pomarre very much in our favour; and his lady has sent the Queen a handsome present. He is highly pleased with Pomarre's writing; he has seen his letter to me, and the translation of it. Both of these Mr. Marsden wished me to transmit to the Directors; but previous to his application for them, I had pro-

mised them to the Governor's Secretary, J. T. Campbell, Esq. a gentleman to whom I am under peculiar obligations, who wished to send them to some friends, as a literary curiosity. A copy of the translation, however, which is as literal as I could render it, so as to preserve the spirit of the original, I have given Mr. M.; which he intends to transmit with his letters.

Translation of a Letter from Pomarre, King of Otaheite, to the Rev. W. Henry, one of the Missionaries who had long resided on that Island, and who has, with several others, lately returned to it.

Eimeo, Thursday, 8th Nov. 1811.

My good Friend,

HEALTH and prosperity to you and your family also! I am still grieving for you all; for Tare, Tereetahe, Jo*, and Mrs. Henry.

This is my speech to you: Come here again to Taheite or Eimeo. I am concerned for the Missionaries: there are not many remaining at Taheite; Mr. Hayward and Mr. Nott are the only remaining ones.

Taheite is in peace: it is not a very good peace; perhaps it will not be good until there is war again: however, there is peace, and we remain in quietness.

I came here to Eimeo, July the 8th, to get timber for canoes, and dwell at Eimeo. August 10th, Captain Campbell's vessel came in sight; she brought me a letter from you, which, when I looked at, I knew was a letter from you. I was much comforted by its contents, my good friend.

Your cattle are safe; there are 17 of them. Onotte (Mr. Nott) and Mr. Hayward went for one of the cattle to kill and salt down; it was the ox that was at Tearcea.

Tapoa and party are here at Eimeo, and also the chiefs of Uleitea. Tamatoa and Pomarre vahene † are at Huaheine: they only remain of the chiefs. They are to come in Captain Walker's vessel; perhaps they will not come for some time yet. Tapoa and party came in Captain Campbell's vessel. They arrived here at Eimeo, September 27th. They brought a good number of men with them, 288. Here are also the chiefs of Bolabola, Omae, and Tefaaora, and their party: their men are also a good many, 262. They arrived here at Eimeo, July 12th. Mr. Hayward ‡ arrived here October 10th, with nine canoes and one boat; their men are likewise a good many, 199. They also are come to engage in the war. I shall send them back again; there shall be no war; there is peace, and not war. We dwell here at Eimeo. Patea, Utametane §, and party of attendants, are at Taheite. Manehene ‖ is here; she is lately come to Eimeo. She was apprehensive of danger, on account of a man of Parre being killed by a blow of the fist from a drunken man of her party. Puru was the man's name that was killed; Toerau the name of the man that gave him the blow. It was not Puru, the chief of Huaheine; it was a different Puru belonging to Parre.

Drunkenness in Taheite is a very bad thing; many through it have been much injured by throwing of stones. One man of Uleitea was wounded with a musket, named Anavepau; Haapa shot him: they both belonged to Uleitea. He did not die, he recovered. Another man, named Opeto, was stabbed with a knife; but did not die.

Captain Fodger informed us that there had been some of our people killed at Anura ¶. Three men were killed there, property taken, and muskets also, by people of Ana. Captain Fodger himself brought them to Anura, and left them there to dive for pearls, with four Englishmen, and four Taheitans: there were five of the Ana people.

Captain Fodger came here to Taheite, and on his return to Anura he found the three were cut off: one Englishman and the Taheitans made their escape. It was these men of Ana that Captain Fodger brought there, that killed them.

* The names by which my children were called at Taheite.

† The proper King of Uleitea and Otaha. Pomarre vahene is his daughter, and King Pomarre's intended Queen.

‡ It must not be imagined that Brother Hayward came at the head of this party to war, or that he had the command of them: he had the charge of the boat; and coming up with the party, the King mentions him thus from respect.

§ His mother and her present husband.

‖ His half sister, who, though only about eight years of age, has a retinue of her own, and lives sometimes at a distance from her father and mother.

¶ Anura is one of the Paliser islands, and Ana another.

My good friend, say to Mr. Pucell*, Pomarre desires you to send him some of your writing to Taheite, that he may see the kind of hand you write.

Where are Mrs. and Mr. Eyre? are they settled? I am grieving for them. Where are the other Missionaries? where is their dwelling-place? I shall not give over my sorrowing for them. We don't regard our dwelling-place here since the Missionaries are not: they are wanted to make us happy. We are now lonesome: Onotte and Mr. Hayward also.

My good friend, agree to my request to you, and then I shall be happy: come you here, my dear friend! come you here to Taheite. When you come, procure a little wine † for us. If you come I shall be happy. Write to me that I may know your sentiments, my dear friend! Send by the first vessel, if you remain long at Botany Bay. Don't you be neglectful, as I am grieving for you, my dear friend! Don't you closely inspect this badly written letter.

Health and happiness to you and Mrs. Henry: may you live and prosper! Tare, Tereetahe, and little Jo also. May we all be saved by Jehovah the true God of this world, our confidence!

POMARRE.

The Direction was exactly as follows, written in English:—

To

Mr. William Henry, Missionary,
Parramatta,
P. R. New South Wales.

* A person who was once at Otaheite, and whom he supposes to be in the colony, who writes a very fine hand.

† He has frequently experienced the good effects of wine, as a medicine, in cases of illness.

Interesting Letters have lately been received by the Directors, from Messrs. Gordon and Lee, in the East Indies; from Mr. Bloomfield, at Malta; Mr. Adam, at Trinidad; and from Mr. Wray, at Demarara, inclosing a Proclamation from the new Governor, Gen. Carmichael, allowing the Negroes to meet for Worship. These, and other Papers of Importance, we hoped to have inserted in the present Number; but Want of Room (an Inconvenience which we painfully feel every Month) obliges us to defer them, especially as we are unwilling again to postpone the following Articles of

Provincial Intelligence.

Itinerating Gaelic Schools.—It must afford the truest satisfaction to every person interested in the diffusion of religious knowledge, to be informed that the good work of instructing the Scottish Highlanders and Islanders to read the holy Scriptures in their vernacular language, proceeds with the most flattering appearances of ultimate success.—The Annual Report of the Society for the Support of Gaelic Schools, published some time ago, will be found replete with intelligence, both painfully and pleasingly interesting.—Their exertions are likely to be essentially assisted by a most respectable Auxiliary Society, formed in Glasgow a few weeks ago.—These circumstances lead us to hope that the Light and warmth of the Sun of Righteousness will soon rest with benignant influence on the bleak sides of the North.

June 27, 1811, the Rev. W. Whitehouse, late student at Idle, was ordained at Thropton, Northumberland, when Mr. R. Davison, of Newcastle, began the service with prayer, &c.; Mr. Hunter, of Widdrington, preached a suitable sermon; Mr. Drysdale, of Sunderland, put the usual questions, &c.; Mr. J. Orr, of Stamfordham, offered up the ordination prayer; Mr. G. Atkin, of Morpeth, gave the charge to minister and people; and Mr. Rate, of Alnwick, concluded.

Dec. 11, 1811, the Rev. Jas. Patterson, late of Glasgow, was ordained at Harbottle, Northumberland. Mr. Rate begun the service with prayer, &c.; Mr. W. Whitehouse, preached an appropriate sermon; Mr Atkin, put the usual questions, &c.; Mr. Hunter, offered the ordination prayer; and Mr. Blythe gave the charge to minister and people.

On Feb. 26, 1812, the Rev. Benjamin Gaffee (removed from New Broad Street, London) was set apart to the pastoral office at Stansted, Essex. Mr. Berry, of Hatfield Heath, began the service by prayer and reading the Scriptures; Mr. Chaplin, of Bishop's Stortford, delivered an introductory discourse; Mr. Jennings, of Thaxted, engaged in prayer; Mr. Frost, of Dunmow, preached; and Mr. Corbishly, of Abbot's Roothing, concluded.

March 18, a new chapel at Lincoln was opened. Early in the morning a prayer meeting was held. In the forenoon the Rev. Wm. Salt, from Hoxton Academy, was ordained over the newly-formed church in this city. — Mr. Boden, of Sheffield, delivered the introductory discourse; Mr. Brewer, of Birmingham, gave the charge; Mr. Brooks, of Tutbury, preached; and Messrs. Hudson, Williams (of Stone) and Brooks (of Tutbury) engaged in prayer. Mr. Boden preached in the evening.

March 24, 1812, an Association of Ministers and Churches was held at the Rev. J. Snelgar's Meeting-house, High Wycombe, Bucks. Mr. Redford, of Windsor, introduced the morning service; Dr. Winter, of London (in the unavoidable absence of Mr. Douglas, of Reading) gave an exposition on the parable of 'the Sower;' Mr. Harrison, of Wooburn, engaged in prayer; Mr. Yockney, of Staines, delivered a discourse on the loveliness of the Christian character; and Mr. Cooke, of Maidenhead, concluded. In the evening Dr. Winter preached, from 2 Cor. i. 24, 'We are helpers of your joy.' Messrs. Redford, jun. of Uxbridge, and Edwards, of Marlow, engaged in prayer.

April 1, the Associated Independent Ministers of Dorsetshire, held their Half-yearly Meeting, when Mr. Durant, of Poole, preached in the morning from Heb. ii. 3; and Dr. Cracknell, of Weymouth, in the evening, from Acts xiii. 36. Mr. Gilson, of Wareham, preached on the preceding evening.

Same day also a new Independent place of worship was opened at Watlington, Oxon.; when three sermons were preached by Mr. Sowerby, of London, Mr. Snelgar, of Wycombe, and Mr. Churchill, of Henley. Messrs. Paul (of Chinnor) Edwards, and Raban, conducted the devotional services.

Same day (Easter Wednesday) the Westmoreland and Cumberland Association held their Half-yearly meeting at Hexham. In the afternoon, Mr. C. Hill, of Carlisle, preached from Jer. xxiii. 6; and in the evening Mr. Scott, of Parkhead, from Mal. iii. 16, 17. Their itinerancy in the neighbourhood of Appleby, is flourishing. The next meeting is to be at Carlisle on the third Wednesday in October, when Mr. J. Muskutt, of Ravenstonedale, and Mr. R. Davison, of Newcastle, are expected to preach.

The next day, April 2, Mr. John Scott, late student at Hackney, was ordained over the Independent church, Hexham; Mr. Davison, began by reading, &c.; Mr. Hill, stated the nature of a gospel church; Mr. Davison asked the questions; Mr. J. Heslop, of Horsely, offered up the ordination prayer, and gave the charge. In the evening three of the members were ordained to the office of deacons, when Mr. Scott preached to the people from Phil. i. 27.

April 3, a new Independent chapel was opened at Spilsby, Lincolnshire; on which occasion there were three services. In the morning, Mr. Jeanes, of Market Deeping, commenced with reading and prayer; and Mr. Smelle, of Grimsby, preached from Psalm cxxxii. 15, 16. In the afternoon Mr. Hunter, of Huttoft, prayed; and Mr. Woodward, of Pinchback, discoursed from John vi. 45, and concluded. In the evening Mr. Woodcock, of Timberland, engaged in prayer; and a double lecture was delivered by Mr. Jeanes, from Mat. vi. 10; and Mr. Bean, of Alford, from Ex. xx. 24; Mr. Trolley closed with prayer. — Mr. Fisher, by whose friends chiefly this place has been erected, is to be the stated minister, as well as at Partney, where he has laboured for some time past with considerable success.

April 8, the Middlesex and Hertfordshire Union held their Half-yearly Meeting at the Rev. Mr. Brown's Meeting-house, Baker Street, Enfield. The Rev. Mr. Richards, of Cheshunt, began the service with prayer and reading the Scriptures. The Rev. Mr. Masten, of Hertford, preached on 'the nature, necessity, and best means of exercising self-examination;' and the Rev. Mr. Knight, of Ponder's End, concluded with prayer. — The next meeting of this union will be held at the Rev. Mr. Humphage's Meeting-house, Winchmore Hill, on the Wednesday after the first Sabbath in Sept. when Mr. Phillips, of Mill Hill, is appointed to preach on 'the unpardonable sin;'—or, in the event of his absence, Mr. Williams, of Edmonton.

April 21, the Rev. Al. Inglis, formerly of Strood, was set apart to the pastoral office over the Baptist Church at Brixham, Devon. Mr. Chandler, of Modbury, and Mr. Sprague, of Bovey Tracey, introduced the service. Mr. Birt offered up the ordination prayer, and gave the charge from xii. 26; Mr. Nicholson, of Kingsbridge, addressed the people from Rom. xv.

30. Mr. Gleed preached in the evening; and Mr. Sprague on the evening preceding.

April 21, at Oldlands Common, in the populous parish of Bitton, near Bristol, a new chapel was opened, which has been erected by the Bristol Itinerant Society. Two appropriate sermons were preached in the morning by Mr. Lowell and Mr. Jackson; and two others in the afternoon, by Mr. Jay and Mr. Thorp. The devotional parts of the services were conducted by Mr. Evans, Mr. Holloway, Mr. Friend, and Mr. Ralph.

April 22, a small chapel was opened at Mickelby, near Whitby, Yorkshire. Mr. Arundel preached in the morning from Hag. ii. 9, last clause; Mr. Jackson, of Green Hammerton, in the afternoon from Psalm lxvii. 2; and Mr. Eastmead, of Kirbymoorside, in the evening, from Exod. xx. 24. The house was much crowded, and a collection was made at the close of each service, toward defraying the expence of the erection. The village of Mickelby is in the centre of an itinerant circuit, supported by Mr. Arundel and his friends at Whitby; and is at present supplied by Mr. Butteaux, from the Hackney Itinerant Academy.

Same day was held the Anniversary of opening Zion Chapel, East Grinstead, Sussex. The prayers of the church were read by the Rev. J. Kerby, of Lewes; the intercessory prayer was offered by Mr. Chapman, of Dorman's Land; Mr. Bryant, of Newport, preached in the morning from Psa. cli. 16, and concluded. In the afternoon, prayer was offered by Mr. Kerby; and Mr. Emblem, of Stratford, preached from Luke xix. 10, and concluded. It was highly gratifying to the friends of religion, to find the increase of the congregation, in the space of one year, was such as to require the erection of galleries, which will hold about 200 people additional, and are also well filled.

April 29 and 30, the Cheshire Union held their Half yearly Meeting at Northwich. Wednesday evening Mr. Francis, of Ludlow, preached from Phil. ii. 16. Thursday morning Mr. B. Holmes, of Mill Bank, from Psa. cvi. 6. In the afternoon the Committee met for business. In the evening, Mr. Raffles, of Liverpool, preached from Luke vii. 23.

The Independent Ministers of Kent will hold their Annual Meeting at Chatham, July 8. On the day preceding there will be a meeting for the Establishment of a Society for the Education of the Children of Ministers in the country; and the company of all the ministers, both in East and West Kent, is particularly requested. The Meeting will be at Mr. Slatterie's Chapel, at three o'clock in the afternoon.

*** *Here again we are compelled to break off, and defer a considerable Number of Articles until our next.*

MISSIONARY SOCIETY.

LONDON.

In consequence of the Death of Dr. Vanderkemp, to whom the Directors of the Missionary Society had committed the superintendence of the South African Missions, and agreeably to the urgent request of several of the Missionaries, that one of the Directors would visit them, the Rev. John Campbell, of Kingsland, near London, has been earnestly solicited by the Directors to undertake a voyage to the Cape, and to continue in the colony for some months, in order to arrange the important concerns of the several missions. Mr. Campbell, who has for many years evinced a truly missionary spirit, has kindly consented to their request, and cheerfully undertaken the arduous task. He sailed from Gravesend in the Isabella.

Monday, June 8, at Miles's Lane, Mr. J. Campbell, of Kingsland, was commended by Drs. Young and Cracknell to the protection and blessing of the Great Head of the church, previous to his intended departure, as one of the Directors of the Missionary Society, to the Cape of Good Hope, to visit and inspect the various missions in South Africa, agreeably to the urgent request of the Directors. An appropriate address was delivered by Mr. Waugh, after which he asked for a public recognition of the concurrence of the church at Kingsland in the proposed mission of Mr. Campbell, which was given by Mr. Reyner in a truly affecting manner, declaratory of the cordial consent of an affectionate people, who conceived

it one of their highest honours to be called to part for a time with their highly esteemed pastor, for the promotion of the Redeemer's kingdom in Africa. The Rev. Mr. Steinkopff, one of the Secretaries of the Bible Society, who is about to depart on a mission to the Bible Societies on the Continent, with his usual fervour and affection, commended Mr. Campbell to the care of the almighty Saviour. The prayers of all the Friends of Missions are earnestly desired on behalf of Mr. Steinkopff and Mr. Campbell. The former has departed for Gottenburgh, and the latter for the Cape.—May God preserve them, and make their way prosperous!

Wednesday, June 10, Mr. Hughes, one of the Secretaries of the British and Foreign Bible Society, preached at Mr. Steinkopff's, the German Lutheran Church in the Savoy. A handsome collection was made; and Mr. Steinkopff took an affectionate leave of his church and congregation, and of his numerous British and Foreign Friends.

The Rev. Alexander Waugh, of London, has, by request of the Directors, proceeded to Ireland, to promote the Interests of the Society among the various classes of our fellow Christians in that island, and to solicit contributions where they can be made. In this good work we believe he will have the friendly countenance and concurrence of the revered Synod of Ulster, and also of the Associate Synod, as well as of other bodies of Christians of different denominations.

March 5, 1812. Rev. Ralph Wardle was ordained a Minister in the late Countess of Huntingdon's connection, at Sion Chapel, London. Mr. Stodhart began with reading a portion of Scripture and prayer; Mr. Mc'All delivered the introductory discourse; Mr. Wardle read and expressed his assent to the 15 articles of Faith subscribed by the ministers in that connexion. After which Mr. Mc'All offered up the ordination prayer: and he was ordained by imposition of hands. Mr. Young delivered a suitable charge, founded on 1 Tim. vi. 11, 12; and Mr. Brick concluded the service with prayer.

The ordination of Mr. Thom, one of the Missionary Students, took place at the Scots Church, London Wall, April 23. The services were conducted by Drs. Winter, Collyer, Nicoll, Young, and Smith; and concluded by Mr. Waugh.

The Anniversary amongst the Welch Independents, was held on Whit-Sunday and Whit-Monday, at Guildford Street Chapel, where the following ministers were engaged. On the Lord's Day, Mr. John Jones, of Carmarthen, preached from Rev. xvii. 14; and Mr. D. Davies, from Hag. ii. 9. The following day Mr. Palmer, of Hackney, preached from Psalm iv. 14; Mr. H. F. Burder, from 2 Cor. v. 14; and Mr. Buck, from Matt. viii. 11; in the evening, Mr. W. Chapman, from Isa. xlv. 24; and Mr. Jones, of Carmarthen, from Luke xxiii. 42, 43.

We are sure that our readers will rejoice to hear that a letter has been received from Paris, which mentions that applications had been received in that city for three Protestant Ministers, for Naples, Milan, and Rome.

The Autumnal Missionary Meeting at Bristol, is intended to be held in the close of the month of September. — We hope to mention particulars in our next.

America. — A Missionary Society has lately been established at Philadelphia for Foreign Missions. Until lately, the Missionary Societies of America directed their attention only to the interior of their own country; but now, in addition to their needful and laudable endeavours for that purpose, they begin to emulate the original Missionary Society of Britain, and extend their pious efforts to the perishing Heathen in foreign lands.—God grant that these American institutions may prosper and increase abundantly!

Auxiliary Missionary Societies.

With unfeigned pleasure we state that several Auxiliary Societies, in aid of the Funds of the Missionary Society, are already formed, and several more are in contemplation. Among the former are the *Cambridgeshire Auxiliary Society*, the first Annual Meeting of which is to be held at Royston, in the month of October next, when Two Sermons will be preached; one of the preachers to be provided by the Parent Society in London. Rev. Mr. Towne, of Royston, Secretary.

In London, Auxiliary Societies have commenced in the neighbourhood of Piccadilly, Oxford Street, and Finsbury: particulars of which will be given

hereafter. — A similar Society is begun at Hackney.

Another Society has recently been formed at *Islington*, among the friends of the Rev. Thomas Lewis, of Union Chapel. Cards, and other papers, describing the object and regulations of the Society, have been distributed, and upwards of *L.* 60 immediately subscribed. By the energy with which this effort is made, it is probable that a much larger sum will soon be announced. — What might not be done by similar exertions, if they were *general* throughout the kingdom! Hundreds of Missionaries might then be sent forth to every part of the world. And why may not this be done? Why may not the members of a large and wealthy congregation unite, and say — 'We will raise among ourselves 100 or 150 pounds a year, and support *one* Missionary, whom we will call *Our* Missionary, — *our* representative among the Heathen;' or if this be too much, why may not two or three congregations in the same town or village do this? Let this man be the Islington Missionary; let another be the Missionary of Hackney; another of Cambridge; another of Manchester, and so on; still keeping the whole management under the board of Directors. Every congregation or town would then feel a peculiar interest in the mission, and would labour by their prayers, as well as by their substance, to encourage and support it. This is merely the suggestion of an individual; but it may deserve consideration.

The young females in Mr. B's congregation, Fetter Lane, have, of their own accord, commenced a *Juvenile Auxiliary Society*, for the purpose of furnishing the Heathen with Bibles. We have heard of several similar Societies both in town and country, some of which are noticed in the lists of Contributions. We have no doubt that many more will be formed, and that by means of their auxiliary efforts, a great addition will this year be made to the Parent Stock, which will enable the Directors to pursue their course with renovated vigour and alacrity.

At the Meeting of the Auxiliary Bible Society, held at *Chelmsford* the 23d of March, Montague Burgoyne, Esq. mentioned an affecting accident which had lately occurred, in the case of a prisoner under sentence of death, who, upon Mr. Burgoyne presenting him with a Bible, exclaimed, 'Oh, Sir, if I had *had* this book, and studied it, I should never have committed the crime of which I have been convicted!' —*Essex Herald, March* 31, 1812.

May 26, was held the Anniversary of the Village Itinerancy, at the Society's Chapel, Well Street, Hackney. In the morning Mr. Jackson, of Stockwell, prayed and read the Scriptures; and Mr. R. Hill, preached from 2 Cor. ii. 16. In the afternoon the Secretary reported that this Society, which owes its existence to the late Rev. J. Eyre, had for 8 or 9 years been carrying on its operations on an enlarged scale. It had already educated 28 young men at its Seminary, under the tuition of the Rev. G. Collison, all of whom (except two deceased) are occupying useful stations in different parts of the British dominions, either as Itinerants or as Pastors over congregations, mostly raised by their labours. That the Society has now 12 students in a course of instruction in the Seminary; that it has 12 places of worship (most of which have been erected by its exertions) invested in trusts of the Society; and that its general endeavours to diffuse evangelical truth, have been attended by divine approbation. After the business of the Society had closed, in the evening Mr. Kent, of Croydon, prayed; and three of the Students successively addressed the Society; Mr. Doney, 'on the precious blood of Christ;' Mr. Cornwall, 'on walking with God;' and Mr. Harsant, 'on God's dominion over the passions of men.' After which Mr. Arundel, of Whitby, informed the Society, that having been present the day before with the Committee appointed to examine the students in their learning, he had to report, that they had been examined in different parts of Cæsar's Commentaries, Sallust, and the Greek Testament; and that they (especially the juniors) had afforded himself and the Committee the highest satisfaction in diligence and success. Mr. A. also afforded much pleasure to the Society in stating the success of some ministers in his neighbourhood, who had been educated by this Society.

MATTHEW WILKS, Sec.

May 28, the Subscribers and Friends of the Master Bakers' Orphan School, held their 7th Anniversary at the Free Masons' Tavern. A very large company assembled, to whom the children at present in the School were introduced after dinner. One of the boys, in the name of his school fellows, delivered a very appropriate address, of considerable length, expressive of their

gratitude to the Members of the Society, for the provision they had made for their education and comfort. This, together with the appearance of the children in general, seemed very deeply to interest the feelings of all present. By this excellent Society the orphan children of Master Bakers, residing within 10 miles of the Royal Exchange, and who have subscribed one Guinea for a year, are boarded, educated, clothed, and placed out in situations when they have finished their course of education.

Hoxton Academy Anniversary.

A numerous congregation assembled at the Chapel adjoining the Academy, on Wednesday afternoon, June the 17th; when three of the students delivered short discourses on the following subjects: — Mr. Walter Scott, on 'The Harmony of Reason and Revelation;' Mr. John Whitehouse, on 'The Intercession of Christ;' and Mr. John Carter, on 'The holy Tendency of Evangelical Doctrines.' Mr. Hall prayed before the discourses; and the Rev. A. Fletcher after them. He also read the following Report of the Committee of Examination respecting the state of the Academy.

'It is with sincere pleasure that we congratulate the friends of this Institution on the flourishing aspect which it wears. Although it would heighten our gratification to offer a description of the general features of its prosperity, yet, as we are confined to one particular province, we shall merely exhibit the result of our personal observation with respect to the improvement of the students in literature and science.

'The first, second, and third classes were examined in *Hebrew*, and in reading portions from the prophecies of Isaiah, discovered respectable signs of proficiency.

'In *Greek*, the first class read part of an oration of Æschines; the second and third, Homer's Iliad; the fourth, Xenophon's Memorabilia; and the fifth, Xenophon's Cyropædia.

'In *Latin*, the several classes have been reading, during the past session, Livy, Horace, Virgil, Cæsar, and Cicero de Natura Deorum: specimens from which authors were selected and satisfactorily analysed.

'The senior class was also examined in several propositions in the third book of Euclid's Elements; and demonstrated the problems required, with facility and correctness.

'A numerous class too, who had been studying *Logic*, answered a variety of questions with readiness and precision; and others who had devoted some time to the investigation of the several branches of intellectual philosophy, met the enquiries advanced, so as to produce high satisfaction.

As might naturally be expected, there exists an obvious diversity of talent and attainment among the students; but all appeared to have availed themselves of the advantages which the establishment provides; and, on the whole, to be so conversant with the subjects of investigation, as to afford prompt and appropriate replies to the questions which the Examiners proposed. Nor can they refrain from bearing their testimony of approbation to the zeal and efficiency with which the several tutors have executed their official duties

Before they conclude this concise report, they beg leave most distinctly to state, that it neither consists of a mere form of customary words, nor is to be considered as a ceremonious appendage to the services of the day. If they may be permitted on such an occasion, and in a subordinate sense, to adopt the phraseology of an apostle, they will finish by saying, 'That which we have seen and heard, declare we unto you, that ye also may have' joyful 'fellowship with us.'

(Signed) 'JOHN HUMPHRYS,
'JOHN CLAYTON, jun.'

The next Quarterly Meeting of the Sunday School Union will be held at Sion Chapel, July 15, precisely at Seven o'clock in the evening, when the adjourned question will be discussed.

His Grace the Duke of Norfolk has presented the Methodists of Worksop with 20 tons of timber towards the building of a chapel.—(*Times.*)

Within these few weeks one of the most terrible accidents on record, in the history of colliers, took place at Felling, near Gateshead, Durham, in the mine belonging to — — Brandling, Esq. which was the admiration of the district for the excellence of its ventillation and arrangements. Nearly the whole of the workmen were below, the second set having gone down before the first came up, when a double blast of hydrogen gas took place, and set the mine on fire, forcing up such a volume of smoke as darkened the air to a considerable distance, and scattered an im-

mense quantity of small coal from the upper shaft. In the calamity, 99 men and boys perished, the remains of 86 of whom are still in the mine, which continues unapproachable. Meetings are to be called at Newcastle, and the neighbourhood, to raise subscriptions for the widows and orphans of the sufferers.

FIRE.—About one in the morning of Tuesday, June 2, a fire broke out in a house of ill-fame, in Gutter Lane, Cheapside. There was reason to fear that the house was set on fire for the sake of plunder. A female servant was apprehended on suspicion, who was seen soon after the fire with a bundle of apparel which belonged to two persons who lodged there that night; but the Magistrates, judging there was not sufficient proof, dismissed her. The flames spread so rapidly that a woman (of ill-fame) and a young man, a traveller for a commercial house in the city, could find no way of escape but by jumping from the two pair of stairs window, into the street, by which the woman was killed, and the young man broke both his legs.—When will our heedless youth learn to take warning from such dreadful events as these, to avoid the abodes of guilt, disease, and danger? When will they be wise enough to shun the horror of a double destruction,—the fire that destroys the body, and the fire that shall never be quenched?

June 9, Mrs. Hodgson wife of Mr. H. the corner of Queen Street, Drury Lane, was unhappily burnt to death, in consequence of her clothes catching fire. The frequency and fatality of such accidents induces us to insert the following hints, transmitted by a benevolent individual.—It is generally the lower part of the dress, which catches fire. Then, if the person remains in an upright posture, the flame naturally rising upwards, will quickly reach the head or stomach, and be likely to have a fatal effect. But, if she immediately lay down upon the floor, she might in general very easily extinguish the flame by rolling herself. Or, if a man be present, he may pull off his *Coat*, and with *that* very soon extinguish the blaze. A hearth-rug would answer the purpose still better.

MISSIONARY COLLECTIONS.

Collections and anonymous Donations only.	£.	s.	d.
United Subscript. of Silver Street Prayer Society, by Rev. E. Jones	13	15	0
Addition to Collection at Peppard —	0	3	6
Friend at Ryde, in the Isle of Wight, by Rev. G. Thom —	5	5	0
Rev. Mr. Redford and Congregation, Uxbridge, by Rev. Messrs. Waugh and Cooke —	24	0	0
Amicus, by Rev. Mr. Creak 1*l.* 1*s.*—J. T. 1*l.* —	2	1	0
Friends at Chesham, by Rev. Mr. Surman —	4	4	0
Young Ladies at Mrs. Bagster's School, Putney —	2	10	0
A few Friends at a Prayer-Meeting, Sidmouth, by Mr. Doney —	3	10	6
Two Friends, by Mr. Herdsman — —	2	0	0
A Friend, by Rev. James Small — —	1	0	0
Independent General Association, South Wales, collected at their first Meeting for 1812, by Rev. David Peter, Carmarthen	10	0	6
Collection at a Monthly Prayer-Meeting at Kennington —	6	3	4
Missionary Fund, Plunkett Street, Dublin, by Rev. Mr. Cooper —	10	0	0
Children's Halfpenny Society, by Mr. W. H. Cooper, Dublin —	1	1	3
J. W. P. P. Newport Postmark — —	5	0	0
Collection at Denbigh, by Rev. Thomas Jones —	7	0	0
Rev. Alex. Redford and Friends, Windsor —	15	4	0
Rev. Joshua Harrison and Congregation, Woburn —	28	5	2
Rev. Thomas Jackson and Congregation, Stockwell —	55	10	0
Congregation at Orange Street Chapel, by Rev. J. Griffin, Portsea	42	1	9
Rev. Mr. Scamp and Friends (including 2*l.* 13*s.* 6*d.* from Miss Moodys, and Young Ladies at their Boarding School) Havant	36	3	2
The Mite of a Missionary Friend — —	5	0	0
Collection (by Mr. Burder) at the Rev. Mr. Hopkins's, Newport, Essex — —	4	1	4
A small Society at Knightsbridge, by Rev. Mr. Leifchild —	4	0	0
Grace, L. M. — —	1	0	0
Rev. Mr. Innes and Friends, Trowbridge —	41	1	2

☞ We are desired to state that the Collection at Winchester, inserted in the last month's Magazine, was made by Mr. Milne, Missionary, not by Rev. E. A. May;—and that there were no particular names given.



Blagden.

Rev.d Daniel Tyerman.
Newport,
Isle of Wight.

Pub.d by Williams & Son, Stationers Court, August.1.st 1812.

THE
EVANGELICAL MAGAZINE.

AUGUST, 1812.

MEMOIR
OF
THE LATE REV. JAMES BOWDEN,
OF TOOTING, SURRY.

[*Extracted from the Funeral Sermon, by Dr. Winter, lately published.*]

THE Rev. James Bowden was born at Warminster, Dec. 3, 1745. His parents and his more remote ancestors were persons of distinguished piety. His mother especially, was esteemed as a Christian of the first order. Our departed friend appeared to be sanctified as from the womb, and has been heard to say, that he remembered not the time when he did not prefer the things of God to those of the world. His seasons of recreation when at school were chiefly employed in reading religious books, particularly Henry's Exposition. He joined the church at Warminster, under the pastoral care of Dr. Fisher, when about 15 years of age. Two of his elder brothers had studied for the ministry under the Rev. John Lavington; and both died just after they had finished their studies. The dying experience and counsel of the younger of them, directed his views to the ministry.

His studies commenced under the same tutor, who had a great affection for him; — after whose death, he was removed with his fellow-students to the academy at Bridport, under the care of the Rev. Samuel Rooker; with whom he completed the usual course of academical studies in an honourable manner, and entered on the work of the ministry at Fareham, in Hampshire, in the year 1767, being then in his 22d year. Here he continued much beloved and increasingly useful, about eight years; but in October, 1775, having experienced a rapid decline of health, he found it necessary to refrain for a time from ministerial labours, and came to London. In January, 1776, being on a visit in Tooting, Dr. Wilton, then the pastor of this church, having received a call to the church at the Weigh-house, London, urged him to preach a lecture; which he did from 2 Pet. i. 10. 'Give diligence to make your calling and election sure.' Soon after this he returned to Fareham, and preached the following Sabbath, from Psa. lxxxv. 8. 'I will hear what God the Lord will speak.' Unexpectedly, this proved to be his last sermon there; for his complaint,

which seems to have arisen from some local influence, returned with such violence as to render an immediate removal absolutely necessary. Accordingly, two days after, he took leave of his people, who joined with him in a solemn and affectionate surrender of each other to the will of God.

The single sermon which he preached at Tooting was so acceptable to the congregation, and he was so warmly recommended to them by many who knew and respected him, that he was soon requested to supply the vacant pulpit; and after preaching three months, received an unanimous call to the pastoral office. On the 25th of August, 1776, he publicly accepted the call, and preached from 1 Cor. ii. 2. 'I determined not to know any thing among you save Jesus Christ, and him crucified:' a determination from the spirit of which he never departed to the day of his death. During the 35 years in which he presided in this assembly, 'yourselves, brethren, know, that his entrance in among you was not in vain.' 'Ye are witnesses, and God also, how holily, and justly, and unblameably, he behaved himself among you. Ye know how he exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.'

Mr. Bowden has appeared to me, throughout the long series of my acquaintance with him, to have exhibited to the imitation of young ministers, a most pure and holy model of what the pastor of a church ought to be. As a preacher, he was plain, serious, decidedly evangelical, and very practical. He preached the doctrines of Christianity as motives to holiness, as 'the fruits of the Spirit.' A remarkable concern was always visible in his public ministration, to do good. It was scarcely possible to hear him preach without judging that all that he said proceeded from a heart warmed with love to Christ and zeal for the salvation of souls.

If his sermons were good, his prayers were pre-eminently excellent. The strain of godly simplicity, of pure devotion, the variety of scriptural expressions, the suitableness of his language to the nature of prayer in general, and to the particular occasion of the service, have often been remarked. His administration of the peculiar ordinances of the gospel, especially of the Lord's Supper, discovered a savour and spirituality of mind far superior to what we usually witness, even in good and faithful ministers, on that solemn and delightful occasion.

He was the faithful and affectionate pastor, as well as the laborious minister. He watched for the souls of his flock as one who must give account. His attention to the spiritual interests of the families and individuals to whom he ministered, was formed on the plan of the New Testament, and assisted by setting before him the admirable examples of the best Puritan and Nonconformist ministers of this country.

Although the sphere of his pastoral labours was not very ex-

tensive, yet the spot which he was appointed to cultivate was neither a barren nor an unproductive enclosure. His assiduous and persevering labours were not without visible reward. In confirming the faith and aiding the piety of the experienced believer, he had many delightful proofs of success. The chamber of sickness, the bed of death, the house of mourning, bore witness to his tender affection and enlightened zeal; and the living and the dead, could they join their testimony, would say of him what was said of David, the king of Israel, 'He fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.'

Our deceased friend was peculiarly devoted to the interests of the rising age. His public labours for their spiritual good, and his private affectionate conversations with his young friends, proved, that far beyond the happy limits of his own family, he had the heart of a father. Nor were his labours in this important department in vain. He was blessed with no small degree of usefulness among young persons; — and it is worthy of peculiar attention, that the more advanced years of his ministry were in this respect signally honoured. Some who, from their earliest infancy, had been the subjects of his affectionate prayers, he had the happiness of considering as the seals of his ministry, and of introducing to the table of the Lord. Never did any minister's heart beat with more grateful pleasure than his, on that delightful occasion. — His concern for the salvation of the young has met with gracious rewards not only in the living, but in the dying testimonies of those whom he had been instrumental in leading to the feet of Jesus. It is remarkable, that his closing testimony was a sermon preached on the death of a pious and amiable youth, who, 'from a child, had known the holy Scriptures.'*

But it was not merely in his ministerial and pastoral relation that Mr. B. was the friend of the young. The honourable, though arduous station which, for many years, he sustained as an instructor of youth, made him well known in this part of his character, far beyond the circle of his own congregation. Well qualified in other respects to convey useful knowledge to the opening mind, this was his most distinguishing qualification. Religious instruction, it is to be feared, is too much neglected in many seminaries of education, even where some regard to the most important principles is professed. Our excellent friend considered himself as peculiarly entrusted with the souls of those young persons who were placed under his care. Besides the holy skill with which he embraced every

* The publication to which reference is here made, is entitled, 'The Advantage of an early Acquaintance with the Holy Scriptures: a Sermon, occasioned by the distinguished death of Master Andrew Lee, October 24, 1811, aged 13 years, by J. Bowden.'

suitable opportunity of impressing religious truth on their minds, he was accustomed most affectionately to address them on the evening of the Lord's Day. These addresses were always founded on the subjects of discourse to which they had attended. Having required of each of them to repeat what he could remember of the sermons, he concluded by an appeal the most serious and impressive to their consciences; pointing out how much they were individually concerned in what had been advanced. It is worthy of peculiar remark, that all his own children, who were included in these addresses, and many of his pupils, have been able to trace their most serious impressions to these Sabbath evening exercises. — What incalculable good might be done by those to whom the formation of the rising age is entrusted, were the practice of our honoured friend in this respect more generally imitated!

This excellent man, while for more than 35 years he had been the faithful Pastor of this church, was far from limiting his attachment or his exertions to his own peculiar charge. No man ever more cordially entered into schemes for the propagation of the Redeemer's empire. In the early part of his ministry he joined with several neighbouring ministers in preaching a Lord's Day evening lecture at Mortlake; and afterwards in forming an association of ministers, who met twice or thrice in the summer for worship and friendly conference. The part which he took in these services, left an impression on my heart which, I hope, I shall retain as long as I live.

In the more enlarged plans for which this age has been distinguished for spreading the name of our Redeemer, he most cordially engaged. The Missionary Society had, from its commencement, his most determined support. Of the British and Foreign Bible Society, he was likewise a decided friend. He also united himself to his brethren of his own denomination, in an attempt to introduce a more explicit union than had hitherto prevailed among the congregational churches throughout the kingdom. *

But as every one's sphere of immediate action is in his own nearest circle, so our respected friend devoted his principal

* The Congregational Union has not met with that aid and encouragement from ministers, or churches, which its friends had been induced to expect. The detached state of our religious societies had long been the subject of regret to many serious and zealous Christians; and it was hoped, that by such a co-operation as is described and recommended by that learned champion for congregational discipline, Dr. Owen, in the last chapter of his work on the Nature of a Gospel Church, entitled, 'The Communion of Churches,' much good might be done. The time, we trust, will come, when the wisdom and utility of union will forcibly impress the minds of those who hold, what the author of this discourse considers to be the most scriptural sentiments of the order and discipline, as well as of the leading doctrines of the gospel.

strength to the support of the Surry Mission; which, under God, derives the greatest proportion of its exertions and its usefulness from his unwearied assiduity. He was much set upon introducing evangelical instruction into the towns and villages of this county; and he had the rich gratification to see little societies of believing and praying people rising up, and schemes for diffusing the knowledge of Christ crowned with increasing success.

It has been already observed, that *all his children* were among the seals of his faithful endeavours:—a rich and a glorious triumph of divine grace! In his domestic capacity he was so venerable, and yet so amiable; he commanded at the same time so much respect, and conciliated so much love, that he became a most edifying example to every head of a family in his flock;—and how highly honoured was our departed friend, not only in witnessing, in one of his sons, an active, zealous, and useful minister of Christ, but in perceiving his other sons, in their respective spheres, employing their talents in promoting the cause of the gospel!—in beholding in his sons-in-law likewise, the same faith by which his own heart was animated! and two out of the three devoted to his Master in the service of the sanctuary! Such a family exhibits almost an enviable scene. Well might he say, adopting the language of the humble grateful David, 'What am I! and what is my house, that thou hast brought me hitherto!' He looked round on his children, and his children's children; and, scattered as they were, into remote parts of the kingdom, he rejoiced greatly to see, not only that they walked in the truth, but that each of them was doing something to render the name of the Redeemer increasingly glorious.

In a letter to one of his sons, dated January 6, 1812, when he was much depressed with some painful circumstances, which I will not irritate the feelings of any in this assembly by unfolding, he thus expresses himself:—'He is truly with me, and enables me to preach with much liberty and energy. There is an appearance of the impression of the word on the hearts of some, while others, concerning whom we had entertained pleasant persuasions, seem to be again made captive.' An affecting remark, which should suggest among his hearers the inquiry which arose among the disciples of Christ in the night in which he was betrayed, 'Lord, is it I?'—'Yesterday,' he proceeds, 'I preached on that precious promise, "He hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper." It was a strengthening season; and I am enabled still to go on in the strength of the Lord God: He bears me up, and will bear me through. In the apostle's language, Phil. i. 19, 20, 'You will find that which, applied by the Holy Spirit, gives rest to my mind.'

What he was in the hallowed retirement of the closet, can-

not be fully known but by him who deigned to "commune with him there, as a man talketh with his friend." The holy and heavenly frame of his mind on almost every occasion, was assuredly derived from an exalted state of intercourse with God. It was his custom, for many years, on his birth-day, to take a review of the past year in respect to himself, his family, and his various connections. On Dec. 14, 1789, when he had completed his 44th year, he writes as follows:—'I have this evening been reviewing the way in which the Lord has led me. O, what mercy presents itself to my view! It is now more than 20 years since I was placed at the head of a family, when I opened my mouth to the Lord in solemn covenant engagements. Blessed be God, he has been with me, and has kept me. He has given me bread to eat, and raiment to put on. In addition to family mercies, he has blessed me with an affectionate people; and has enabled me, I trust, to be faithful and affectionate in dealing with their souls about their eternal interests. He has set his seal to my ministry, and given me some to be my joy and crown.—Blessed be his name, he has given me the souls of my children, one after another. He has set his love on them, and revealed his Son in them;—and then he has, in his most indulgent providence, opened a way for their very comfortable settlement in the world. The heart of one of them he has inclined to the ministry*, and given me reason to hope, that when my lips shall be silent in the grave, his mouth shall be open to plead the cause of my dear Redeemer, and to proclaim his love. O! that every vessel of my house may be a vessel of honour!'

One more extract I cannot forbear reading to you. It bears date on the 6th of March, 1812:—'I have now nearly completed 36 years of my ministry at Tooting, which commenced in May, 1776. During these many years, I have seen many and great mercies. At the close, however, a distressful storm has been permitted to arise; during which, singular supports and consolations have been granted. Painful circumstances have constrained my retiring. This is, indeed, to me a distressing necessity;—but 'shall I receive good at the hand of the Lord, and shall I not receive evil?' Sometimes I fear, lest there should be found marks of displeasure in this dispensation. Yet my soul has been brought truly near to God by these trials; and had God been determined to put me away in anger, he surely would not have shewn me such things as these. I trust, that in all this is 'the will of God concerning me, even me sanctification.' 'Lord, not my will, but thine be done.' Now, behold, here I am:—in respect of bodily strength and a devoted heart, as well prepared as

* The Rev. W. Bowden, of Darwin, in Lancashire.

for several years past for ministerial labours. 'Lord, what wilt thou have me to do?' If it be his pleasure, he will shew me again an open door to the service of the sanctuary; but if he thus say, 'I have no pleasure in thee,' here am I,—let him do with me as seemeth good unto him.'

'*Tell me not how he died, but how he lived,*'—said a good minister to a friend, who was reporting to him the death of a Christian professor. Death-bed evidences of grace are often exceedingly fallacious; and frequently, as in the present case, the event is so ordered, as not to allow of their existence.—Blessed be God, nothing could be added, in point of demonstration, to the character of this holy man, who had so long 'walked with God.'

His last sermon in this place, was on the 23d of February; and a faithful word of admonition it is reported to have been. The 1st of March, he preached at Dorking; the 8th, at Croydon; the 15th and 22d at Wellingborough; and the 29th at St. Alban's, continuing to testify to all his hearers the unsearchable riches of Christ. This day fortnight, the 5th of April, he had engaged to preach at Hammersmith. The greater part of the Saturday preceding, he spent in his study. On Lord's Day morning he was observed to be very importunate in family devotion, that the presence of God might be experienced that day. Before he took leave of his beloved partner, he observed to her, that his nerves were shaken rather unusually. He set out for Hammersmith, arrived there in tolerable spirits, and commenced the service. He was observed by many to be remarkably fervent in prayer. He read the 12th chapter of the epistle to the Hebrews. Before sermon, by his direction, the 131st Psalm was sung, which was remarkably expressive of the temper of his mind. He joined in singing this Psalm:—

Is there ambition in my heart? &c.

with such peculiar ardour as deeply affected many. He mentioned for his text, James iv. 7, 'Submit yourselves, therefore, unto God;' and proposed to treat on submission, with respect to the understanding,—the will,—and the affection. Having illustrated the two former, and while entering on the latter, his voice faltered, and sinking on the left side, under the influence of a strong paralytic affection, he was supported only by the pulpit.—Assistance was immediately procured; and he was conveyed to the vestry, where he was bled, and recovered so as to be partly sensible of his situation; but before he reached a friend's house, this was followed by an apoplectic attack; and a stupor succeeded, from which he never recovered. At two o'clock the next morning, he breathed his last.—What a happy transition, from the work

of the sanctuary below, to the temple of God above*! From the notes of a sermon found in his pocket-book, it is conjectured that he had designed, in the afternoon of the same day, to preach on those remarkable words of Esau, Gen. xxv. 32, 'Behold, I am at the point to die.' A proof, as well as the morning subject, that his thoughts were much engaged on topics connected with dependence and mortality; although there is no reason for supposing that he had any preternatural intimation given him that he should die that day.—'Blessed is that servant whom his Lord, when he cometh, shall find so doing.'

* 'A soul prepar'd needs no delays,
The summons come, the saint obeys.
Swift was his flight and short the road;
He clos'd his eyes, and saw his God.' WATTS.

SOCINIANISM UNMASKED.

Sir, *To the Editor.*

IN the window of a bookseller's shop in London, I observed an 8vo volume, entitled 'A Calm Enquiry concerning the Person of Christ,' by Thomas Belsham. Being tolerably conversant with that gentleman's former productions, it amused me much to find he had become calm at last! Feeling a strong desire to peruse the volume, I applied to a learned and highly valuable friend for it, who kindly lent it me.—I was previously prepared to wonder at no extravagance that proceeded from this quarter. Mr. B. is truly a man of uncommon *courage*, and writes with a confidence that ever increases in proportion to the *weakness of his proofs*.

My resolution not to be surprized, however, failed me on the perusal of the following sentences. In page 190, there are these remarks:—1st, 'The moral character of Christ, through the whole course of his public ministry, as recorded by the Evangelists, is pure and unimpeachable in every particular. 2dly, Whether this perfection of character, in public life, combined with the general declarations of his freedom from sin, establish, or were intended to establish the fact, that Jesus through the whole course of his private life was completely exempt from all the errors and failings of human nature,—is a question of no great intrinsic moment, and concerning which we have no sufficient *data* to lead to a satisfactory conclusion.'

If any of your readers, Mr. Editor, can peruse the above without a strong feeling of indignation, they may indeed be entitled to the character of 'Calm Enquirers.' But, "my soul, enter thou not into their secret! unto their assembly, mine honour, be not thou united!"—Mr. Belsham is certainly

entitled to the praise of honesty: and it is happy for the world that this system is thus publicly exhibited. Such advocates, in their zeal to demolish the towers of orthodoxy, unwittingly undermine their own. In this view, the writings of this author have been useful; and, if he lives to write more, and improves in boldness as he grows in years, he will probably undeceive many a half-thinking youth, who may have been betrayed to mistake the licentiousness of the imagination for the liberty of thought.

Is it, indeed, a question of no intrinsic moment, 'Whether Jesus was in private what he appeared in public? whether he was a consistent character? whether he was a hypocrite or not?' The ungenerous insinuation betrays a malignity of heart, that the most envenomed infidel would be ashamed to avow. So far is this from being an unimportant speculation, that the *very foundation of Christianity* is undermined, if the calumnious innuendo be once admitted. — If his character be even dubious, what evidence can prove the divinity of his mission? Let it be remarked also, that the personal character of Jesus is more important to the truth of his claims, than that of any other prophet sent from God: as his mission embraced a wider range, — his conduct lay exposed to a rigorous scrutiny, — and his example was intended for universal imitation.

The purity of our Lord's private character was never suspected before. In his life-time, Jesus could ask, even his enemies, 'Which of you convicteth me of sin?' They had all opportunities for knowing the whole of his life, from earliest infancy to that moment. They had the inclination to find out and expose any such failing, had it existed: they however are silent! — but, at the distance of nearly twenty centuries from the time, behold a reformer of his age! an apostle of *soi-disant* 'rational religion,'—boldly comes forward, and says 'I suspect!' — Blessed Jesus, 'how art thou wounded in the house of professed friends!'

Have we, indeed, 'no sufficient *data* to lead to a satisfactory conclusion' on this subject? Mr. B. has himself, in connection with these very remarks, quoted evidence sufficiently clear and direct, to satisfy any mind not equally bloated with conceit as his own. It may, perhaps, amuse you, Mr. Editor, to observe that these remarks of Mr. B. are intended as *deductions* from that expression, among many others of similar import, 'he did no sin; neither was any guile found in his mouth!' — but whoever will have the patience to peruse this writer's 'Comment on John viii. 58,' will witness one of the most curious, but impotent, efforts to explain a text away, that is to be met with, even among the childish extravagances of this Champion of the 'true faith.' Such criticisms, ushered in with a pompous superfluity of Latin and Greek quotations, may be needful *ad captandum vulgus*;

Recollect that the true Penitent longs to hide her blushing face in your sympathetic bosom; her heart beats between hope and fear as she approaches your merciful Asylum. Can you? will you receive me? is her earnest, but almost silent plea; for tears, and shame, and fear nearly stop the utterance of her words. She craves *present* help, for to-morrow she may be beyond its reach; and to-morrow, time and means may be no longer yours; for to-day Heaven's gifts are in your hands to be bestowed by you, but to-morrow they may be taken from you and given to others, and you be called to render an account. And shall it be said by a poor destitute friendless Female, by one of your own sex, that for want of a little of your gold and silver the building could not be enlarged to admit her? that the means of instructing her in the paths that lead to happiness and bliss were withheld for lack of your supplies? No! God forbid!—the past, the present, and no doubt the *future* actions of your lives (yea, even the legacies in your wills) will bear testimony, That to do good to others, to snatch perishing souls from destruction, and to promote the immortal honour of your Redeemer, is your highest ambition.

The penitential tear bedews your efforts: the prayer of the broken-hearted and contrite rests upon you. An American now blesses you, who was betrayed from the parental roof and arms by one who, after bringing her to English shores, left her a stranger in a strange land, surrounded by foes, and unprovided for, till your fostering Asylum shadowed her beneath its wings.

An Asiatic, allured from the paths of virtue, and then deserted, left without a home or means of support—a poor wanderer, sought shelter from the storm and blast within your walls; you heard her tale of woe, your bowels yearned with tenderness; you mingled your tears with hers while she pleaded so earnestly for admittance;—you received her; her heart and ears were saluted with the joyful news that 'Jesus Christ came to seek and save that which was lost.' It was *all* she wanted! and though flesh and heart failed her, and she soon bade adieu to this mortal state, yet, with her expiring breath and dying accents, she poured out blessings on the Friends and Supporters of the London Female Penitentiary; and we have no doubt she is admitted, with many more *weeping Marys*, into the mansions of bliss and happiness; and is, perhaps, at this moment hovering over you as your guardian angel, to tend and watch your steps till, having finished your works of mercy and labours of love, thro' the alone merits of a dear Redeemer, you shall join her in the chorus, 'Not unto us, not unto us,' but 'unto him that loved us, and washed us from our sins in his own blood,—to him be glory and honour, and blessing and power, for ever and ever. Amen and Amen.'

MERCY AND JUDGMENT.

Sir, *To the Editor.*

It appears to me that there are two ways whereby God vindicates his own truth, namely, Mercy and Judgment.

When a convinced sinner finds 'redemption in the blood of Christ, even the forgiveness of his sins,' then mercy triumphs, 'grace reigns in righteousness,' and an immortal being is converted from the error of his way. On the other hand, when men reject the Saviour, despise his word, and sport themselves with their own deceivings, God's mighty hand is lifted up in a way of judgment; and, by some signal stroke, he suddenly 'takes the sinner from the earth, and then a great ransom cannot deliver him.' These latter circumstances, it is granted, happen, on the whole, but rarely; but where they do occur, the survivors should certainly 'hear, fear, and do no more wickedly.'

Isaac M'Quillan, was born at Broomhedge, county of Antrim, about the year 1791. He evinced, from his infancy, a vitiated disposition, and became a very profligate young man. He was much addicted to horse-racing, cock-fighting, dancing, fighting, &c. In the midst of scenes of madness and folly, he sometimes attended the preaching of the gospel among the Methodists in that part of the country; and it appears, from his own statement, that he was frequently the subject of strong convictions. The last cock-fight at which he was present, he was so very uneasy in his mind, that when he and one of his companions were returning home, he was afraid the ground would open and swallow him up. While partaking of his favourite amusement, in the last dance he attended, a large lump started up on his thigh, which gave him such excruciating pain, that he was obliged to sit down in distress of mind; and promised, if God would remove this affliction, he would dance no more. The Lord, in infinite compassion, heard his prayer, removed his complaint, and Isaac was faithful to his engagements; he danced no more.

About the latter end of August, 1810, he fell into a rapid decline; occasioned, it is supposed, by the stroke of a stick which he received on his back, while fighting with a young man upon the public road. As his bodily strength decreased, his convictions and sorrow for sin deepened and increased. The eyes of his understanding were opened to see the guilt and danger of sin, saw inevitable ruin awaited him if he died in his sins, and could not rest. 'His sins passed in array before the eye of his mind;' and were represented in very strong and glaring colours. His distress increased, and became insupportable. At length, however, the Lord, 'whose ways are not as our ways,' spoke peace to his afflicted soul. He brought him

from the horrible pit and miry clay, and set his feet upon the rock Christ Jesus. He felt the renovating influence of the Holy Spirit; he saw the fulness and all-sufficiency of Christ, and was enabled to cast his guilty soul on the atoning Lamb of God. A real change took place in him; and he experienced a little heaven below! He felt the truth of that word, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' 'The love of God was shed abroad in his heart;' and he rejoiced 'with a joy that is unspeakable and full of glory.' I am well aware that the man who has been all his life immured in business, and had scarcely a thought beyond the present world, the man whose pleasures have been earthly and sensual, and the 'frozen hearted' professor of religion, will exclaim, 'This is all enthusiasm.' But I would ask, 'Can enthusiasm change the heart? Can it enable the sinner, in the near prospect of dissolution, to look on death with delight, as the moment that shall usher him into the eternal world? Can it

> 'Take pain from life, and terror from the tomb,
> Give peace in hand, and promise bliss to come?'

Then let me, gracious God, live and die in the possession of such enthusiasm!

Through the whole of his long protracted illness, his soul was stayed upon God. He felt no fear of death, but rather desired to depart. He had deep and constant communion with God. In this happy frame he continued till he bade adieu to things temporal, and ascended to glory.

He fell asleep in Jesus on Lord's Day, April 7, 1811, in full assurance of a glorious resurrection to eternal life. — 'Is not this a brand plucked out of the fire?'

'The Wages of Sin is Death.'

About the latter end of February last, a bricklayer, of the name of Kennedy, was employed at a public building in Belfast. He drank to excess for near a fortnight; for which his employer, a sober man, discharged him from the work. Kennedy was so irritated at this, that he swore he ought to be hanged for not killing his employer; and repaired to the building for that deadly purpose! He ascended the scaffold, and aimed a blow at his employer, which providentially missed him. Stepping on the edge of the scaffold to make a second blow at him, he fell over, and was taken up speechless and insensible! In this state he was carried to the Dispensary, where, not long after, his soul was called into a world of spirits, to give an account of the deeds done in the body! A short time before he expired, a most horrid shriek was heard through the whole Dispensary, to the very great terror of the patients; one of whom nearly fainted with the fright. The

shriek caused the surrounding air to ring, and died away in a frightful murmur. — 'The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands.' To decide upon the condition of a spirit when dislodged from the body, is not, in my humble opinion, the province of man; — it is with the living, not the dead, we have to do.—O that men would hear and fear, and do no more so exceeding wickedly, lest the vengeance of God should overtake them in an hour they think not of! O, ye who live as though ye never should die, take warning! 'It is a fearful thing to fall into the hands of the living God!'

Dublin. ADOLESCENS.

Evangelicana.

ANECDOTE OF MR. THOMAS, LATE MISSIONARY IN INDIA.

MR. THOMAS, one of the missionary brethren at Serampore, and who has now finished his pious course, was one day, after addressing a crowd of the natives on the margin of the Ganges, accosted by a Brahman as follows:—

'Sahaib (or Sir) don't you say that the Devil tempts men to sin?' "Yes," answered Mr. Thomas. 'Then,' said the Brahman,' certainly the fault is the Devil's; the Devil therefore, and not man, ought to suffer the punishment.' While the countenances of many of the natives discovered their approbation of the Brahman's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahman, do you see yonder boat?" 'Yes.' "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat, — who ought to suffer punishment? *I* for instructing them, or *they* for doing this wicked act?" 'Why,' answered the Brahman, with emotion, 'you ought *all* to be put to death together.' "Aye, Brahman," replied Mr. T. "and if you and the Devil sin together, the Devil and you will be punished together."

SPINSTERS.

'OUR law supposes all to be of some calling, not only men but women, and the young ladies too; and, therefore, it calls them, during their virgin state, *Spinsters*. But, alas, the viciousness and degeneracy of this age hath forfeited the title! — Many can card, but few can spin; and therefore you may write them *carders*, *dancers*, *painters*, *ranters*, *spenders*, rather than spinsters. Industry is worn out by pride and delicacy; the comb and the looking-glass possess the place and the hours of the spindle and the distaff; and their great business is to curl the locks, instead of twisting wool and flax. So that both male and females are prepared for all ill-impressions, by the mischief of an idle education.' MATTHEW MEAD.

Augustus so educated his daughter and grand-daughters, that they were accustomed even to spinning of wool: he seldom wore any other clothes than were manufactured by his wife.—*Suet. Vita Aug.*

The Princess of Orange (Queen of William III.) had no relish for those indolent diversions, which are too common consumers of most people's

time. By her example, it became as much a fashion among the ladies of quality to work, as it had been formerly to be idle.

Lady Russell's Letters.

The following passage of Virgil bears so great a resemblance to the description of the 'virtuous woman, whose price is far above rubies,' Prov. xxxi. 10—31, that it might almost pass for a poetical imitation of verses 18, 19, 15:—

—— Prima quies medio jam noctis abactæ
Curriculo expulerat somnum: cum fœmina primum
Cui tolerare colo vitam, tenuique Minerva;
Impositum cinerem et sopitos suscitat ignes,
Noctem addens operi, famulosque ad lumina longo
Exercet penso. Æn. viii. 407, &c.

Night now was sliding in her middle course:
The first repose was finish'd: when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work, — and calls her maids
To their long tasks, by lighted tapers urg'd. *Trapp.*

UTILITY OF TRACTS.

A PERSON, now one of —— congregation, dates his first serious impressions from reading a Tract put into his hands by a shopkeeper in London. He is a man upwards of fifty years of age; who has lived, till within the last two years, in the total neglect of every thing sacred, and in the constant practice of very gross sins. He was a very hard drinker, a most profane swearer, and, in other respects, ranked among the very worst in our depraved town. On going into the shop of the person above mentioned, in a state of intoxication, he was presented with a Tract, which he afterwards read with attention. It made no small impression on his mind; so that, though he continued for a time afterwards in the practice of sin, he was restless and very uneasy. He shortly afterwards came under the preached word; and the sight of him astonished many who knew him; for he was a monster in human shape. God was pleased to send the word to his heart; he heard with deep sorrow for sin; and, from the consequences which followed, we have good reason to hope his repentance was unto life.

PASSAGE FROM DR. SIBES.

An excellent spirit breathes in the writings of this ancient, learned, and godly author. They abound in weighty and pleasant remarks. Among many others, I observed the following: — 'One seasonable truth falling upon a prepared heart, hath oftentimes a sweet and strong operation Luther confesseth, that having heard a grave divine, Staupicius, say, That '*that* is kind repentance which begins from the love of God, — ever after that time the practice of repentance was sweeter to him. This speech of his likewise took well with Luther, 'That in doubts of predestination we should begin from the wounds of Christ;' that is, from the sense of God's love to us in Christ, we should arise to the grace given us in election before the world was.' *Soul's Conflict.* —— It is agreeable to find that encouragement is given to republish the works of this and other eminent men, so well calculated to be useful.

EDUCATION.

THE following is an extract of a letter from the Rev. Dr. Ford, Ordnary of Newgate, on the 'Causes of the Commitment of so many Crimes:'—

'The cause of the committing of crimes is to be ascribed, in my humble opinon, to the want of 'early instruction in reading;' conse-

quently, a total ignorance of religion, as well as of every moral principle. Indeed, the lower orders are by habit so familiarized with the Divine Being as to swear by him; but they neither believe in him nor pray to him! and why? Because they have not been made acquainted with him in their youth, nor have they enjoyed the greatest of all blessings, as well as comforts, of being instructed in his holy word. — You cannot expect these people to practise what they do not know. — Let the poor be educated, and I will venture to assert, that, in the course of thirty years at most, there will not be one-fourth of the crimes which are now committed. About seven or eight years back, going into the desk, at the Chapel at Newgate, on the first Sunday after the preceding Sessions, I saw 12 men in the condemned felons pew, who, from the respectable appearance of their dress, and the ease of their deportment, seemed to have been proper characters to be introduced into the very best of company. When I announced the day of the month, and mentioned the psalm, I was very much astonished to observe, that not one of these convicts took up a prayer-book (though there were several lying before them); neither did any of the party seem to know a single particle of the church-service, or when they were to sit, or stand, or kneel. The ensuing day I attended them in the condemned room, when, after some conversation suitable to their forlorn situation, the following dialogue took place:

Ordinary. — I take it for granted you are all Dissenters.

A Prisoner. — Oh dear, Sir, no; I believe we are all Churchmen.

Ordinary. — How did it happen, then, that none of you opened a prayer-book yesterday during divine service? Upon this there was rather an appearance of confusion, and a dead silence. I put the question a second time; and one of them hesitatingly stammered out. 'Sir, I cannot read;' 'Nor I, nor I, nor I,' was rapidly uttered by them all.

Ordinary. — How is it, then, that calling yourselves Churchmen, you seemed so ignorant of the customs of the church, as not to answer one of the common responses?

A Prisoner. — Sir, I have not been in the habit of going to church; for, as I was never taught to read, I did not chuse to go there to expose my ignorance. — So said several others; and some said their parents never went.

Ordinary. — As you have not been in the habit of going to church, and none of you can read, how came you to say that you were Churchmen. What is the meaning of the word Churchman?

A Prisoner. — I really do not know: but this I am sure of, that I am no Catholic, nor any of my family.

Ordinary. — Were you ever taught the catechism?

Prisoner — I never heard of it in my life.

'At this time I have 13 male convicts under my care, 12 of whom are Churchmen, like those of whom I last mentioned, and not more than four of them can read; the 13th is an Irish Catholic, and is not acquainted with a single letter.

'If my memory served, I could quote hundreds of instances of similar ignorance among criminals. Can it be expected, then, that such poor untaught creatures can be sensible of the immorality of their conduct? Certainly not. — I am positive that the rising generation cannot be made more guilty than the present, by learning to read; and therefore I am for the experiment being made; but whether by Dr. Bell's or by Mr. Lancaster's method, seems to be of small consequence. Do but teach them to read, and instruct them in the principles of religion, and leave the event to the Almighty.'

CONSIDER CONSEQUENCES.

In laying down general maxims, it is necessary to consider consequences;—it is expedient (at least sometimes) to point out the good and lawful uses which may be made of a proposition, and to guard against

the pernicious consequences which weak or wicked persons may pretend to derive from it. Thus *Sylvanus*, the abbot of an ancient monastery, convinced a travelling monk of his erroneous application of two texts of Scripture. The story is this:—'A certain brother came to the convent at Mount Sinai, and finding all the monks at work, shook his head, and said to the abbot, "Labour not for the meat that perisheth;—and—"Mary chose the good part." 'Very well' said the abbot: and ordered a servant to conduct the good brother to a cell, and give him a book to read. The monk retired, and sat, hour after hour, all the day long alone; wondering much that nobody called him to dinner, or offered him any refreshment. Hungry, and wearied out, the night at length arrived: he left his solitary cell, and repaired to the apartment of the abbot. "Father," says he, "don't the brethren eat to-day?" 'O yes,' replied the abbot, 'they have eaten plentifully.' "Then, how is it, Father," said the monk, "that you did not call me to partake with them?" 'Because, brother,' replied the abbot, 'you are a spiritual man, and have no need of carnal food. For our parts, we are obliged to eat; and on that account we work: but you, brother, who have chosen the good part, you sit and read all day long, and are above the want of the meat that perisheth.' "Pardon me, father," said the monk, "I perceive my mistake." *See Dr. Williams's Christian Preacher, 2d edition, p. 320.*

Tremellius the Jew (who, along with Junius, translated the Old Testament into Latin) when converted to Christianity, made this his motto: 'Not Barrabas, but Christ.' This was in opposition to what his poor infatuated countrymen once said, 'Not this man, but Barrabas.' Hereby he gave intimation to all the world that he had renounced all for the Lord Jesus Christ, and was resolved to give Christ the preference to every creature.

JUVENILE DEPARTMENT.

Rev. Sir, *To the Editor.*

Having read with lively interest in your Magazine of April, a forcible Appeal to Young Persons on Behalf of the poor Heathen, who are perishing for lack of knowledge; and exhorting children to appropriate part of the sums allowed them as pocket-money to forward the cause of Missions, I beg to hand you the outlines of a plan which has appeared to myself and several Christian friends, best calculated to obtain so desirable an end, and which we are now carrying into execution with the fairest prospect of success. A Friend to Missions.

Bristol.

ADDRESS.

Various and extensive as are the benevolent institutions for the Spread of the Gospel, and the Salvation of immortal Souls,—yet, as these institutions extend in their usefulness, and consequently in their expences, it behoves the followers of Jesus Christ to seek every new resource by which his blessed Gospel may be more widely diffused, and not to cease their exertions until his name shall be known from the rising to the setting sun.

The institution to which the attention of the Christian is now more particularly directed, is the Missionary Society,—the happy effects of whose exertions are too well known to need insertion here; but whose expenditure has, in the two last years, greatly exceeded their income; and whose future efforts must necessarily be contracted, unless additional supplies enable them to keep pace with their enlarging prospects of usefulness.

It is believed there is, at least, one resource yet unexplored, from

which, however futile it may at first appear, there is reason to hope that considerable sums may be raised. The money which children, from the highest to the lowest classes, spend in gingerbread, pastry, and other articles which often prove injurious to their health, and are the means of their acquiring a pampered appetite, and a disposition to extravagance, is very considerable, and is the source to which we allude.

No doubt can be entertained that many of these children, or at least those who are the offspring of religious parents, and those who are trained up at serious schools, whether boarding, day, or Sabbath schools, might be disposed to pity the poor Heathen who are ready to perish, and to aid the blessed cause by contributing their penny (or halfpenny) per week to the support of Missions. If a Society be formed, and properly conducted, a considerable sum might be thereby raised; and if the plan be generally adopted throughout the kingdom, its amount would exceed the most sanguine expectations, and afford very important aid to the excellent Society it is designed to support.

Although the leading object in the formation of this Juvenile Institution be the enlargement of the funds of the Society, may we not indulge a prospect still more animating and delightful to the mind? We may presume that children, from having their attention thus early directed to this important subject, and being from time to time put into possession of information relating to it, may, under the divine blessing, have their sympathy excited, and be led to lift up their infant hearts to God for a blessing on the poor Heathen. And may we not sweetly anticipate, that many of those who in childhood contribute their mite, may, in their riper years, be sent forth as labourers in the Lord's Vineyard — and, having themselves tasted that the Lord is gracious, become the Heralds of Salvation to the Heathen?

Proposed Plan of a Juvenile Auxiliary Missionary Society.

First, That this Society be called the Juvenile Auxiliary Missionary Society.

Second, That all children subscribing one penny per week, be considered members of this Society.

Third, That suitable addresses be published, from time to time, giving them such information of the state of the heathen as is calculated to excite their attention, and improve their minds.

Fourth, That such addresses shall be circulated among families and the heads of schools; who shall be solicited, either by letter or personal application, to receive the subscriptions of such children as may be disposed to contribute, and to pay the same to the Treasurer quarterly.

Fifth, That the printed addresses be sent gratis to each child that subscribes.

Sixth, That the whole amount of the childrens subscriptions be remitted quarterly to the Missionary Society, without any deduction whatever.

Seventh, That for defraying the expences of printed addresses, and other charges attendant upon the Institution, a distinct fund be established by adult subscribers of 2*d*. per week and upwards; from whom shall be chosen annually a Committee, Treasurer, and Secretary;— and if any surplus of the fund remain, after paying all expences, the same to be carried to the childrens' fund.

Eighth, That *all* ministers who countenance this Society, be considered as Members of the Committee.

Ninth, That an Annual Meeting of the adult subscribers be held at on ; at which time the Committee and Officers be chosen for the ensuing year.

[We are much obliged to the unknown friend from whom this paper is received; and are glad to find that the proposed plan has been in part adopted in Bristol, and at several other places.]

Obituary.

MR. JOHN PURDUE, Jun.

OF MILE END, LONDON

(AGED 28 YEARS)

Gave pleasing hopes to his parents, that their endeavours to 'train him up in the way he should go' would redound to their own comfort in future life, for they discovered in him early indications of seriousness. When at boarding-school, he was often observed searching the scriptures during the hours of recreation; and, for the better understanding of them, his tutor favoured him with the use of Dr. Doddridge's Exposition. — On his leaving school, there was no deficiency in the judgment and prudence of Mr. Purdue's parents, nor in him was observed any vicious propensity; but not having an immediate situation he became exposed, and though he never went from religious connexions, yet, in forming his friendships, it was too soon evident his choice had embraced some of gay fancies, who seduced him from his former simplicity, and his attention from religious duties. The detail of this from himself, is deposited in the bosom of his best earthly friend. He summed up the whole with declaring, 'I was never happy afterwards!' At a suitable age he obtained a situation in one of the public offices, where he progressively rose to a salary suited to his new arrangements. But just as he began to taste of worldly pleasures, he was arrested by a fatal consumption. In the autumn of 1810 his physician directed him, without loss of time, to seek relief from a foreign climate; and he sailed for Madeira in the month of September, followed by the constant prayers of his numerous family. During the few months he was at Madeira, it does not appear that he thought seriously of his latter end. After Madeira he visited Barbadoes, where also he continued careless and thoughtless. He next sailed for Charles Town; and at length, after an absence of eight months, he proposed to return home by way of New York. Now commences the dispensation of covenant-mercy; for at Charles Town he was detained by so severe a state of illness that his life became doubtful; and, during his confinement, his mind was directed to review past days, and to recollect his religious pleasures at school. His apartments were at the house of Mrs. B. a serious lady, who put into his hands Dr. Doddridge's Sermons to young people; when God opened his mind, and the contents of the little volume had a ready entrance. Being now deprived of many religious helps, and of all friends except the relative who accompanied him, he had recourse to the Scriptures; and his mind was soon engaged in the 88th Psalm, the contents so suiting his situation, that temporally and spiritually the Psalm became his own; he was humbled, he was brought to the throne of mercy, and he sought the favour of God; and since his return he has often referred to these soul transactions, and ascribed it to God's holding him up that he did not die in despair, or by his own hand. Before he left Charles Town he wrote home, and betrayed what was going on in his soul. This distress did not leave Mr. P. upon his being sufficiently recovered to undertake the voyage to England, it continued until he was about midway from Charles Town, when, betaking himself to the throne of grace, he was enabled to pour out his soul before the Lord; and the pleasure he enjoyed at this season he often recollected with gratitude; nor could he ever, by the buffettings afterward known, relinquish the belief that God was then with him! On reaching home, it was evident his disorder had not abated; and some of his friends, who were unacquainted with the above letter, now sought to know his religious views; and the more, because some had entertained fears, previous to his leaving England, that he was sceptically inclined.

He now read books which indicated the bias of his mind. Paley's Evidences, and afterwards the Temple of Truth, he read through; no other book regularly through, by reason of his extreme weakness. But the Bible was the fountain to which our young friend referred for every thing to be believed and practised. Nor was it a cold assent he gave to revealed truth; for his heart was engaged to enjoy the power, and to practise the duties of religion.

We must pass over many pleasing particulars, and come to his dying room; — and here we found him, and left him with his Bible and his God! No controversy! no doubtful matter was allowed to enter here; the concerns of the world also were excluded. Converse with him of soul-matters, engage with him in prayer, and your company was agreeable; not else. The first word of promise he was enabled to rest on was Matt. vii. 7; and during the subsequent misgivings of his heart, when reminded of this promise, he took fresh encouragement, and said, 'True, I cannot let go that promise.' Not long after his confinement, a pious relative from Chelmsford visited him, and when expressing the pleasure it afforded her to find him seriously disposed, he replied, 'Aunt! it is a solemn thing to die!' adding, 'Oh! should I find that I have been deceiving myself!' His good friend exhorted him to rely on Christ alone for salvation. He answered, 'I do cast myself at the foot of Christ.'— The writer of this enquired of him one day what were his views of the gospel; and if he had any doubt concerning any one of its doctrines. His immediate answer was, 'Not one! for though there are some which I cannot fully comprehend, there is not one from which I withhold my assent: I believe salvation is wholly by Christ.' His reply to a question touching his belief of the doctrine of the influence of the Holy Spirit was, 'I find the truth in my own experience; for of myself I can do nothing good!' This was the rather observed, because he had formerly imbibed the notion, that by habitual exertion man can acquire an ability to perform spiritual actions. When expressing himself one evening that he was happy, it was tenderly asked what it was that made him so: 'I have been meditating (said he) on the great transactions of the Three in One, and on the sufferings of Christ, which were for every poor sinner that applies to him.'

Our dear friend embraced opportunities to be a witness for the Lord. Indeed, immediately on his return to England he wrote to his companion, declaring his views of the doctrines of Christianity; and those of them who visited him in his chamber more than once received his dying testimony; and it is well known, on the recommencement of concern for his own soul, how anxious he became for the souls of his companions. One of his young friends, whose views of divine revelation were known to Mr. P. gave him an opportunity of speaking on this important subject, and to whom he was very affectionately faithful. — 'You and I have been long acquainted (said he) and I hope you will not be offended when I express my fears that you entertain objections to the leading doctrines of Christianity. Now, my dear friend, take the advice of a dying man, and supplicate the Throne of Grace for the teachings of the Holy Spirit; without which you cannot understand nor believe the Scriptures.'

Friday, June 17th, his mind became very dark; and he apprehended some distressing feelings before his departure. Lord's Day morning following, on receiving his breakfast, he exclaimed, 'Could I but read my title clear, how I should long to be gone!' In the evening he was more comfortable, although he was informed that his medical attendant doubted if he could survive the next day; for when receiving this information, he lay down and appeared perfectly tranquil; and, after a little interval, requested a friend to engage in prayer, and particularly to pray for faith, love, and patience. On the family retiring to rest, he informed one, that it was impressed on his mind he should lose his

doubts, and that God would be better to him than all his fears: which he happily realized before his departure. The night of the 20th was a very restless one. On the 21st he prepared all about him for his dissolution, by desiring them not to be alarmed. On opening his eyes, after some time, either dosing or meditating, he exclaimed Beautiful! Beautiful! This induced the inference from one present, Then you are happy! and he gave a significant assent with his head. His end was now fast approaching; and presently it was enquired, How do you feel yourself? are you still happy? He instantly replied, *Very!* Not long after, he emphatically said, Happy! Happy! and scarcely spake again. About half past five in the afternoon he expired. — Thus terminated the life of a dear youth, beloved by those who best knew him, who in his juvenile years had known something of the power and pleasure of religion; who, subsequently, experienced the bitter consequences of sacrificing religious duties and pleasures to worldly trifles; but whom a gracious God was pleased, by afflictive dispensations, to humble and restore; to permit him to return to the bosom of his family, to bear testimony to the exceeding riches of His grace; and make him meet for the inheritance of the saints in light.—On Friday, Jan. 30, his remains were interred in the family grave, in Bunhill Fields. — On Lord's Day morning, Feb. 2, Rev. G. Ford improved his death, in a discourse founded on Gal. iii. 13. H—— A——

MRS. ELIZABETH BEST

Was born at Lower St. Columbe, Cornwall, in 1741. From early years she accustomed herself to read the Scriptures; which, under God, rendered her thoughtful of religion, and concerned for the salvation of her soul. The ministry of the late Rev. Mr. Biddulph was useful in imparting to her much delight and satisfaction; and she often derived great happiness from the sermons read in the meeting-house by a venerable brother.

About seven years since she was visited with a paralytic seizure, from which she in a great measure recovered. In this affliction her mind was supported by the word of God, particularly Isaiah xl. 28.

During her violent sufferings she said, 'Christ hath suffered a hell for me, and I ought not to complain; but the Lord knows my frame, he remembers that I am but dust; he will not let me suffer one pain more, nor one moment longer, than he sees necessary. O! that I may be truly sanctified! I depend on his promise that he will lay no more upon me than he will enable me to bear. O! how happy it is to lie here under a sense of the pardoning love of Jesus!—he hath borne my griefs and carried my sorrows! — he hath suffered my hell, that I might enjoy his heaven!'

Our late friend was favoured with much confidence in God, and appeared to trust him, even in the darkest seasons. She would speak sweetly of the Lord as the Refiner of his people, adding, 'I know that my God is faithful to his promise. The mountains may depart and the hills be removed, but my loving-kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

Her last seizure was on Nov. 23. For the first fortnight she was very delirious, but had some intervals of reason, during which she repeated Isaiah xxvi. 3. After this she fell into a lethargic state; her friends concluded she would speak no more; but during the whole time she seemed to be in a praying frame, raising her hands at intervals, and saying 'O Lord, help me! My God, help me!'

The Lord released her from all her sufferings on the 21st of December, 1811, aged 70 years. She left this world without a sigh, struggle, or groan, to join the general assembly and church of the first-born, whose names are written in heaven. Her death was improved at St. Columbe, on Sunday evening, Dec. 29, by the Rev. R. Cope, of Launceston, from Rom. viii. 38, 39: a text which she selected upwards of 20 years since. IODALIA.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. The Christian Oratory; *or, The Devotion of the Closet displayed. By the Rev.* B. Bennet. *6th edit.* 2 *vols.* 8*vo*, 18*s*.

2. Devout Meditations, *from the Christian Oratory, by the late Rev.* B. Bennet. *Abridged and newly arranged by the Rev.* S. Palmer. 8*vo*, 8*s*. — 12*mo*, 5*s*. *bound*.

Mr. Bennet's Christian Oratory, to which Mr. Palmer in his abridgment has given a new title (far better understood than the former) is well known to the religious world, and has contributed to the devotions of the closet, in numerous instances, for almost a century. But the author himself was of opinion that he had exceeded all due bounds in his work, which extended to above 700 pages; and Dr. Doddridge, while he speaks of it in high terms, says, 'it would have been *better* if it had been *less*.' The religious public is therefore obliged to Mr. Palmer for the pains he has taken in lessening the bulk of the work, while he has retained the principal substance of it.

The general Contents of the work are, — The Introduction; — on the *place* of retirement; — the *time* of retirement; — the *obligation* to worship God in retirement, and *directions* for the performance of this duty. But the far greater part of the work, in both editions, consists of pious and useful meditations on several chapters of the Bible, on select passages of scripture, on various religious topics, and on particular seasons and occasions. The worthy Editor of the abridged edition has prefixed Brief Memoirs of the Author, who was eminently pious, a hard student, and a wise, prudent, peaceable, and spiritual minister. 'His Christian Oratory is the Dissenter's whole Duty of Man; but unspeakably superior to that work for its evangelical strain*.'

Letters to a young Dissenter, *on the General Principles of Nonconformity. By* T. Drummond. *Price* 2*s*.

The design of the Writer, as he states it in his Preface, is to offer such a view of the general principles of dissent, as may be useful to those whose employments in life afford little leisure for research. The Contents of the 12 Letters are as follows: — Religious liberty of conscience, ecclesiastical establishments and principles of dissent; — history of the Church of England; — church government, liturgies, priests' garments, pictures and statues, bells, musical instruments, rules and ceremonies, churches, burial-places, &c.; — holidays; — the Church of England itself the principal cause of dissent; — creeds, articles, &c.; — tests and penal laws; — concluding remarks.

On the circumstantials of religion, about which truly pious and good men entertain contrary opinions, it is our practice not to decide, nor attempt to widen those breaches which we sincerely lament. It is enough, therefore, for us to give a mere analysis of this little work, and to say that it appears to us to be written in the spirit of moderation.

Four Sermons *to Young People: to which are added, Two Meditations on important Subjects. By the Rev.* J. Small, *of Axminster.*

The first of these discourses is on the Evidences of real Piety, from 2 Chron. xxxiv. 3. 'While he was yet young, he began to seek after the God of David, his father.' The second is on the Advantages of early Piety, from the same text. The third is entitled The Friendly Question, 'Is it well with thee?' from 2 Kings, iv. 26: and the last is, 'The Invitation of Christ to Thirsty Souls, from John vii. 35,

* Bogue and Bennet's History of Dissenters, p. 432, vol. III.

'If any man thirst,' &c. The first of the meditations annexed is on Ezek. xxxiv. 29, 'the plant of renown;' and the second on Eph. iii. 19, 'the love of Christ, which passeth all knowledge.' These discourses may be put into the hands of our juvenile friends, not only with safety, but with a pleasing hope of their being conducive, by the blessing of the Holy Spirit, to their best and eternal interests.

The Evil and Danger of Fickleness in Religious Opinions: *a Sermon before the Monthly Association of Congregational Churches, &c. By* John Leifchild. 8vo, 1s. 6d.

The publication of the Monthly Meeting Discourses, is certainly adapted to draw forth the talents of young ministers, and has in this respect succeeded, though it may deserve to be considered whether its continuance may not too greatly multiply the number of single Sermons. Mr. Leifchild's may, however, rank among the most respectable productions of these Lectures; and does credit both to his judgment and liberality. To guard against fickleness of opinion without discouraging free enquiry, was a task of great delicacy; but it is executed in a manner honourable to the preacher, and such as warranted a request to publish it. The text is Eph. iv. 14. Among other remarks which struck us as particularly judicious, is the following, on the folly of perpetually rambling from preacher to preacher, and from place to place.

'It seems particularly disadvantageous to rise, Sabbath after Sabbath, without knowing in what place or from whose lips we shall that day hear the word of life, and without knowing what congregation and minister should more immediately share in our petitions! and what man of sober mind would subject himself to the distraction produced by places and countenances ever new! How deplorable the sight of a family diverging from home, at the hour of public worship, in all directions, each to hear a favourite preacher, and returning to institute invidious comparisons between them, and to contend about their respective merits!'

The Predominant Influence of Christian Principles, in Life and in Death: *a Sermon preached at Tooting, Surry, April* 19, 1812, *on the Death of the Rev. James Bowden. By* R. Winter, *D. D. Price* 1s. 6d.

The text is Philip i. 19, 20. 'I know that this shall turn to my salvation,' &c. This excellent sermon is well adapted to the mournful event by which it was occasioned; and contains, besides a judicious illustration of the text, and a copious narrative of the pious deceased, an appropriate address to his widow and children, and to the bereaved congregation.

We understand that he is succeeded by his son-in-law, Mr. Daniel Washbourn, late of Wellingborough.

From this sermon we have made a large extract, in the commencement of the present Number; but which is so much abridged, that we recommend to our readers the perusal of the whole discourse, as far more satisfactory than the abstract we have had room to insert.

A Discourse, *occasioned by the Death of M. Garthshore, M. D. F. R. S. F. S. A. &c. By the Rev.* George Greig, *preached in Crown Court. With Notes, Biographical, Devotional, and Miscellaneous.* 2s.

The author designs this publication 'as a tribute of respect and affection to the memory of departed excellence; and as an attempt to place the character of a good man in its true light, and to exhibit to the world an additional example of the sanctifying and benign influence of Christianity,' from Psalm cxvi. 15, 'Precious in the sight of the Lord is the death of his saints.' Mr. G. shews, 1, What constitutes the character of a saint; and, 2, On what grounds the death of such is precious in the sight of the Lord. He then adverts to the character of the deceased, and speaks of his piety, —temperance,

—diligent improvement of time,—benevolence,—literary attainments,—and professional abilities; and concludes with an account of his peaceful death at the age of fourscore. From the latter part of his diary the following passage is copied: 'O my heart-searching God, I am utterly unable to pray to thee, or to serve thee as I ought. Thou well knowest the decay of my bodily and mental faculties; and all my defects and corruptions are before thee. Thou seest what a morally impotent creature I am, and that I can only hope for acceptance in thy sight, through the merits and mediation of my beloved and ever-adorable Saviour. O do thou, for his sake, have mercy upon me, a miserable sinner! What can save me but mercy and forgiveness obtained through Him!'

Notes of Conversations *with H. M'Donald, N. Sutherland, and H. M'Intosh, executed at Edinburgh, April* 22, 1812. *By* W. Innes. 12*mo*, 6*d*.

This account, which is sufficiently minute, and we have no doubt accurate, relates the apparent conversion of three notorious criminals, who, notwithstanding their former lives, appear to have died in the faith and hope of the gospel. The principal object of the Editor appears to be that of warning the wicked companions of the deceased; and in this every Christian will unite in wishing him success.

Jehovah-Shammah; *or the true Glory of a Christian Church, a Discourse at Peckham, June* 11, 1812, *at the Monthly Meeting of the Independents. By the Rev.* J. T. Barker. 1*s*. 6*d*.

This sermon, which was printed at the request of the ministers who heard it, is founded on 1 Cor. xiv. 25, 'God is in you of a truth.' The principal object of the preacher is to shew, that 'The special presence of Jehovah, with a number of real believers, associated together acording to the gospel, and producing in them effects correspondent with their privileges, is the true glory of a Christian church.' This proposition, in its several parts, is suitably amplified and applied. The discourse breathes the spirit of genuine piety, and may be perused with much pleasure and advantage by those who long to discern in the religious societies to which they belong, the true glory of the gospel.

Scripture Monitor, *comprising our Duty to God and Man*. 6*d*.

Affectionate Mother's Address to her Sons. *By a Lady*. 3*d*.

Address to Young Christians. *By the late Rev.* H. Venn, M. A. 3*d*.

The Good Shepherd *carrying a Lamb in his Bosom. By the late* Dr. Peckwell. 6*d*.

Token of Esteem *to Children and Youth. By* Wm. Smelle. 3*d*.

The Village Apprentice; *or Mary Giles. By* Dr Hawker. 3*d*.

Present *to a Child who wishes to be Good: in Three Dialogues*. 2*d*.

The Way of Salvation. *By the late Rev.* Jos. Milner, M. A. 3*d*.

A Sermon *to Children. By the Rev.* Jas. Small, *of Axminster*. 3*d*.

Doddridge's *Principles of Religion, in Verse, reduced to Metre, so that they may be* sung *as Hymns*. 3*d*.

Henry's Pleasantness of Religion, *abridged*. 6*d*.

The great increase of Sunday Schools and of juvenile readers, demands a perpetual supply of something new to reward the good, and to instruct others; and we are happy to find that they are so well supplied. The names affixed to most of the above articles will answer sufficiently for their respective merits; and for the others, we can only say, that they are all calculated to promote the same grand end of religious instruction. The first article is wholly unexceptionable, as it is in the words of inspiration; and unites the wisdom of Solomon with the evangelical precepts of Jesus and his apostles. Henry's Pleasantness of Religion is universally known and admired. — Doddridge's Principles, though not new, may now be applied to a new purpose, as they may be sung in the same manner as Dr. Watts's admirable hymns.

A Golden Treasury *for the Children of God, whose Treasure is in heaven, &c. By* C. H. V. Bogatsky. *Vol. 2, A new Edition, revised and corrected; with a Life of the Author, by the Rev.* C. F. Steinkopff, M. A. 12*mo*, 4*s*. 6*d*. *bd*.

Few books have been more popular or more useful than the first volume of this work, which has gone through an incalculable number of editions, and is equally a favourite in the closets and families of innumerable pious Christians, both in Germany and England. An edition of the Second Volume appeared many years ago in English; but whether the translation was defective, or the work was never advertised, we cannot say; but this volume was totally unknown to the present age; the religious public therefore, are much indebted to the excellent 'foreign Secretary of the Bible Society,' who has rescued the work from oblivion, and, by correcting and comparing it with the original, has made it a worthy companion to the former volume; this being intended for every evening, as that was for every morning throughout the year. This edition, being printed on good paper and new type, in the upright form, is equally convenient for the pocket and the shelf, and is uniform with a beautiful stereotype edition of the first volume, which has been lately published.

The account of the Author is short, but very interesting. Bogatsky was a Polish nobleman, the pupil of the great Professor Franke, and of a kindred spirit. He died in 1768, having passed the full age of man.

LITERARY NOTICES.

Speedily will be published, an improved edition of an Essay on the Gospel Dispensation, &c. by the Rev. W. Bennett: containing additional strictures on the nature and universal sufficiency of the Sacrifice of Christ,—on the legislative authority of revealed Grace, — and on the Scriptural Connection of prescribed Duty with the promised Influences of the Holy Spirit. With an Appendix, on the Moral Necessity of the Atonement; and on the Nature of Regeneration.

Dr. Draper is about to print, by Subscription, a Course of 54 Lectures, on the Collects of the Church, delivered at Camden Chapel; together with Six Sermons on Regeneration. The whole to make three vols. 8vo, uniform with his Lectures on the Liturgy. The price to Subscribers, £1 5*s*.

Mr. Ivimey is also receiving Subscriptions for a second vol. of his History of the English Baptists.

The Second Part of the Christian Reader's Guide is in the press, and will be forwarded as early as possible.

In the press, Origines Mythologicæ, by the Rev. G. Faber; — an Essay on the Authenticity of the New Testament, by Mr. Giles;— an Essay on the Misrepresentations, Ignorance, &c. of Infidel Writers, by Rev. R. Walpole; — a new edition of Bishop Jewel's Apologia, with Notes.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached before the Missionary Society, in May 1812, by the Rev. M. Wilks, J. Love, A. Steele, and E. Gilbee, D.D.; together with the Report, List of Subscribers, &c. 3*s*.

The Book of Job, translated from the Hebrew, with Notes, &c. By J. M. Good, F. R. S. &c. 8vo, 16*s*.

Dr. Magee's Discourses on the Atonement. Two vols. 8vo, 21*s*.

Robinson's Essays on the Prophecies of the Messiah, from Genesis to Psalms. 8vo, 12*s*.

Addresses on Practical Subjects, — Letters on Moral Obligation, Marriage, &c. By J. Upton. 2*s*. 6*d*. bound.

Sufferings of the Primitive Martyrs; a prize Poem, by C. Wrangham. 2*s*.

A new edition of Dr. Owen on the Hebrews; to be completed in 6 vols. Edited by the Rev. G. Wright, Vol. I. 10*s* 6*d*.; Royal, 15*s*.

Horæ Sinicæ: Translations of the popular Literature of the Chinese. By the Rev. R. Morrison, Protestant Missionary and Resident at Canton. 3*s*.

Burder's Supplement to Watts's Psalms and Hymns. New edit. 32mo, 1*s*. 6*d*. sh. filletted; fine, bl. calf, 2*s*.

Burder's improved Edition of Watts's Psalms and Hymns. A new edition, 24mo, 3*s*. sheep; fine paper (a beautiful edition) 4*s*.

Ditto fine 12mo, good paper and print, adapted for the Pulpit, Pew, or Desk. Sheep, 7*s*. 6*d*.; calf, 8*s*. 6*d*.

RELIGIOUS INTELLIGENCE.

AMERICA.

Ordination of the first Foreign Missionaries in America.

On the 6th of Feb. 1812, the Rev. Messrs. Samuel Newell, A. M. Adoniram Judson, A. M. Samuel Nott, A. M. Gordon Hall, A. M. and Luther Price, A. B. were solemnly ordained Missionaries to the Heathen in Asia, at the Tabernacle in Salem. A sermon, on Psalm lxvii. was preached by Leonard Woods, D. D. Professor at Andover College. The charge was delivered by Samuel Spring, D. D. Pastor of a church at Newberry Port; and a discourse (usual in American ordinations) called 'The right hand of fellowship,' by Samuel Worcester, D. D. Pastor of the Tabernacle church in Salem. Dr. Griffin offered the introductory prayer; Dr. More the consecrating prayer; and Dr. Spring the concluding prayer. The several exercises, which were solemn and appropriate, appeared to make a deep impression on a crowded audience.

The transaction may justly be considered as forming a new and important era in the annals of the American churches,—the ERA OF FOREIGN MISSIONS.

The following observation, made by a minister of the gospel in America, coincides so exactly with a similar remark made at the last annual meeting of the Missionary Society in London, that we cannot refrain from transcribing it from the Panoplist for March last: —

'I wish to record it to the praise of God's grace, and for the encouragement of his people, that as soon as a beneficent concern for the heathen was raised among us, the religious aspect of the place began to change for the better. People started from their sleep to ask after the Redeemer's kingdom. Not all the means which have been used with this town for many years have been so much blessed as this Missionary exertion. The dear young missionaries, who have left their native shore, may die, or sink in the waves, but the mission is not lost. Many, I trust, who will ascend to heaven from America, will eternally bless God that it was undertaken. I verily believe that this missionary spirit, whatever becomes of the heathen, will prove the greatest blessing to our own churches, and the salvation of many of our children.' — 'He that watereth, shall be watered also himself.'

MURDEROUS DUEL. — A few months ago a duel was fought at Norfolk (Virginia) between two gentlemen, who held their pistols to each other's breast, fired together at the word, and both fell dead. The seconds immediately escaped, leaving no one to take care of the dead bodies. Even duelists will acknowledge that this was murder. It was indeed carrying dueling to perfection, or, wants only one thing more, which is to hang both the seconds.

WEST INDIES.

In addition to the fatal earthquake at the Caraccas, related in our last, which has been since amply confirmed, we have to relate the awful effects of a VOLCANO at St. Vincent's, accompanied with a singular and awful phænomenon in Barbadoes, and other neighbouring islands.

Barbadoes, May 2.

'Yesterday morning, at four o'clock, the atmosphere was perfectly clear; but at six, thick clouds had covered the horizon, from whence issued, in torrents like rain and particles finer than sand, volcanic matter; and at eight it was totally dark. It then became necessary to procure lights, not only in the dwellings, but in passing from one part of the street to another. On the preceding night many persons heard sounds like the discharging of cannon; and some say, that they clearly observed the flashes to leeward of us, the same as if vessels were engaged at sea. The darkness continued until past 12 at noon, when some glimmerings of light were gradually perceptible; and about one it was so far clear, as to be compared with that of seven o'clock in the evening. The eruptive matter, however, still con-

tinued, and numerous flocks of exotic birds were heard croaking, as if they were messengers of evil. To describe the feelings that pervaded the community during this awful period, is impossible;—it is far more easy to be conceived. The sandy particles appear to have fallen in the neighbourhood to the depth of about three quarters of an inch; and in the north part of the island, coniderably deeper.'

Nevis, May 9.

'In the night of the 1st instant, our whole island was much alarmed by various distant explosions (as of cannon) accompanied by a slight shock of an earthquake. Every one conjectured some dreadful convulsion to windward; and we had in a day or two vague reports that half the island was destroyed. Yesterday, however, a person arrived from Martinique, where two vessels had come in, covered with ashes, &c. which had showered down upon them in passing St. Vincent's, at 12 miles distance from the shore, and in consequence they were obliged to alter their course. The people say the sulphur was so strong, that it was not possible to approach the island. Even here, 300 miles distant, we have been darkened by it.

'The yellow fever has carried off many persons in the islands. We hear it has been fatal at Antigua, and at St. Kitt's, where many of the troops have died; but we have not suffered here.'

St. Vincent, May 1.

'About sunset on Thursday evening, we observed an immense quantity of fire and smoke to proceed from the volcano, and continued till one o'clock this morning, when a most tremendous explosion took place, and continued till four, throwing up immense quantities of stones and ashes all over the island. On the estates in the vicinity of the mountain, the ashes are said to be from two to three feet deep; that two of the principal rivers have been dried up, and new ones formed; and that many of the estates in that quarter have been much injured. One white person and six negroes have been killed. Altho' Kingston is at the distance of about 12 miles from the volcano, the inhabitants were so much alarmed, that many of them went on board the vessels in the bay for protection; and it was not until past eight o'clock that one person could distinguish another, in consequence of the atmosphere being darkened by the quantity of ashes.

The following abstract of a more recent Letter from St. Vincent's, gives farther interesting particulars of this awful phænomenon.

'The volcanic mountain (the Souffrier) which for a century past had suffered no irruption, had now for some days attracted particular attention by terrific noises, and an immense pillar of smoke. April 30, the Charribs settled at the foot of the mountain, abandoned their houses and cattle, and fled precipitately toward the town. The negroes trembled, and left their work. Just before sunset the clouds assumed a bright copper, suffused with fire. Scarcely had the day closed when the flames burst pyramidically thro' the mass of smoke; the rolling of the thunder became more awful, and electric flashes quickly succeeded, attended with loud claps of thunder.

'Shortly after seven, p. m. the mighty caldron was seen to simmer, and the ebullition of lava to break out on the N. W. side, reaching the sea.—About half-past one another stream of lava was seen. The thundering noise of the mountain became so terrible, that dismay was turned into despair. At this time the first earthquake was felt, followed by showers of cinders, that fell with the hissing noise of hail till six in the morning; earthquake following earthquake momentarily.

The break of day, was terrific. Darkness was only visible at eight o'clock; and the birth of May dawned like the day of judgment. The whole island was covered with favilla, cinders, scoria, and broken masses of volcanic matter. It was not until the afternoon, the muttering noise of the mountain sunk gradually into a solemn yet suspicious silence.'

WEST INDIES.

Demerary.

The Directors of the Missionary Society stated in the last Report that, in consequence of Application to Government, the Restrictions which had been laid upon the Religious Instruction of the Negroes at Demerary, and in other Colonies, were taken off; Notice of which was sent by the Earl of Liverpool to the Governors of those Colonies. In consequence of which Major-General Carmichael, immediately on his succeeding Governor Bentinck in the Government of Demerary, issued the following Proclamation, which we copy from the Essequibo and Demerary Royal Gazette, of Tuesday, April 7, 1812, which is just come to hand:—

Proclamation by Major Gen. H. L. Carmichael, Acting-Governor of the Colonies of Demerary and Essequibo, &c.

'WHEREAS I have received instructions from His Royal Highness the Prince Regent to recal the proclamation issued on the 25th of May, 1811, and to give every aid to Missionaries in the instruction of religion, the proclamation of the above date is hereby recalled; and the following Regulations will take place from this date:—

'First,—It is to be understood, that no limitation or restraint can be enforced upon the right of instruction, on particular estates, provided the meetings for this purpose take place upon the estate, and with the consent and approbation of the proprietor and overseer of such estate.

'Secondly,—As it has been represented, that on Sundays inconvenience might arise from confining the hours of meeting in chapels, or places of general resort, between sun-rise and sun-set, the hours of assembling on that day shall be between five in the morning and nine at night. And on the other days the slaves shall be allowed to assemble for the purpose of instruction, or divine worship, between the hours of seven and nine at night, on any neighbouring estate to that to which they belong; provided that such assembly takes place with the permission of the overseer, attorney, or manager of the slaves, and of the overseer, attorney, or manager of the estate on which such assembly takes place.

'Thirdly,—All chapels and places destined for divine worship, or public resort, shall be registered in the Colonial Secretary's Office; and the names of persons officiating in them shall be made known to the Governor; and the doors of the places shall remain open during the time of public worship or instruction.

'Given under my Hand and Seal-at-Arms, at the Camp-House, this 7th Day of April, 1812, and in the 52d Year of His Majesty's reign.

H. L. CARMICHAEL.'

TRINIDAD.

Extract of a Letter from Mr. Adam, at Port of Spain, Trinidad.

A FRIEND introduced me to the Governor, and on the same day presented a petition for me to the Governor and Council; which petition met their approbation, and but for the state of the colonial funds, would have been very favourably answered. Notwithstanding which, they were pleased to vote me L. 100. The morning after, the following warrant was sent me:—

Trinidad, Governm. House, Dec. 5, 1811.

'The Colonial Treasurer is hereby authorised to issue to the Rev. Thomas Adam 100 pounds currency, as a benefaction; which I have thought proper to confer, on the part of Government, to assist him in building a proper place of worship for his congregation; for which this shall be the Colonial Treasurer's warrant.'

Some few more subscriptions have also been obtained, which altogether amount, including the L 100 of the Missionary Society, to 3000 dollars.

Port of Spain, March 2, 1812.

'WHEN I wrote last, you were informed that, in about a week, we expected to have service in the new church. Various delays occurred, so that it did not take place till Sabbath, 1st of March; and regularly since, the congregations are encreasingly large. The first text was the words of Jacob, 'For this is none other than the house of God, and this is the gate of heaven.' That morning about 150, evening 200; the Sabbath following about 50 morning, 250 evening, and Wednesday 150; yesterday morning 50; evening nearly 300. Our prayer is, 'Lord, make the gospel the power of God unto their souls' salvation. The people are particularly attentive, and form a con-

trust with many congregations in England, where, no doubt, there are many good people. I have lately had the pleasure of a tour down the coast, where I met with every encouragement to preach the gospel. Saturday, Feb. 15, I left town, and slept at Mr. Hewitson's; Sabbath morning I preached on Perseverance Estate, to about 90, all very attentive; baptized two children. In the evening I preached on Providence Estate to about 150. All seem eager for instruction; visited some of their houses, and found it pleasant to speak to them of Jesus Christ. In the morning of Monday, assembled about twenty children to say the catechism; and about twenty of the people assembled at noon, and I baptized two children; proceeded down the coast farther, being previously requested by Mr. Johnston to baptize his two children. On my way spent Monday night at the Lodge, and assembled about thirty, all very attentive. I am happy to say, that no sooner am I on the coast, than it is expected that I preach to the negroes go where I will: in daytime a boiling-house or some out-building; at night the manager's and proprietor's house are equally at liberty, and the slaves allowed to come from any other estate,—so willing they all appear that the slaves should receive instruction.'

MALTA.

Letter from Mr. Bloomfield, at Malta, January 21, 1812.

'We were unexpectedly detained at Cagliari for 19 days, 14 of which we were in quarantine, although we had no sickness on board. While we were there I translated the modern Greek Grammar, which Dr. Smith was so kind as to lend me; and trust that it will be highly beneficial to me. I intend, as soon as I am settled, to correct the translation; and will return the original by the first conveyance. I had an opportunity of distributing there also some Italian Tracts; which were well received. I gave a couple to two friars. The inhabitants of that place are all Catholics, much under the eye and command of the priests.

'There is a considerable public library, in which I was happy to perceive the works of a greater part of the ancient Fathers, and also of Calvin and Vitringa. But these can be of no use to the common people, as they are in Greek and Latin. One woman, to whom I gave some tracts, lamented that there was nothing of the kind at Cagliari, and that divine service was performed in Latin; observing that it was proper for people to understand what they were to believe. I was favoured also with a view of the interior of one of the principal convents, and of its library, which is rather unusual.'

Extract of a Letter from Messrs. Gordon and Lee, dated Vizagapatam, Oct. 23, 1811.

'With respect to this place, it is particularly necessary that we should have two more Missionaries:—taking into view the extent of the country over which the Telinga language prevails, *one hundred* Missionaries would be insufficient. It may be just necessary to mention how great the field of labour is, in order that it may dwell on the minds of the Society. On the sea-coast the Telinga language prevails from Ganjam to Madras; by drawing a line from Madras to the Tungebad, from thence to this side of Hydrabad, thence to Ganjam within the Ghauts, the extent of country in which this language prevails may be ascertained as nearly as possible. But the knowledge of it is not confined within these lines, as it is well understood, spoken, and written in the Mysore.

Bellary is a most promising central situation, and embraces every wish in regard to Seringapatam, as there would be an easy approximation whenever that door might appear to be opened. The same language is spoken, and Brother Hands has made good progress in the acquisition of the Canara.

We have received a letter from a friend, informing us of a most melancholy spectacle, witnessed by him on the 30th of September. 'A young Gentoo widow, about 21 years of age, came with the cutwall (or constable) to the commanding officer, asking permission to burn herself with her deceased husband. He used every argument to dissuade her from it, but in vain; her family, and even her own mother abused her for hesitating, by going to the commanding officer. They were very poor, and did not provide sufficient wood and oil. Horrid to relate, the poor creature was heard repeatedly to cry out for more fire! more fire!—O! when shall these fires be put out!'

Extract of a Letter from Mr. Forsyth, Chinsurah, Aug. 23, 1811.

'From your last letter I am happy to hear of the coming of Mr. Thom to join with us in the Lord's work in these parts. I hope the friends in Britain will not be backward in sending him; there is need of many labourers! In

the neighbouring settlements, Dutch, French, and Portuguese, Chinsurah, Chandernagore, and Bandell, there are none to preach the gospel of Christ, or to instruct the children, but a poor worm, from weakness and unworthiness very unfit; but all our sufficiency is from God. I hope you will never forget these dark places of the earth, their necessities cry aloud, 'Come over and help us.' Let there be no time lost, no enemy dreaded, no danger or want feared; let us all join, at home and abroad, in love, harmony, and peace, for the glory of God and the good of all. I have written by this fleet to my friend, the Rev. Sir Harry Moncrief, of Edinburgh, to send more labourers into this vineyard. Should they come, even at the same time with our Brother Thom from Gosport, that need not, by any means, prevent him, for our Lord wants many labourers here. — Let them all come—all will be welcome to Him and to me.

Provincial Intelligence.

March 18. A new chapel was opened, and Mr. Salt was ordained at *Lichfield*, not Lincoln, as stated in our last.

Suffolk Assizes, Bury St. Edmunds, March 19,—Mr. Justice Heath opened the Assizes this day. There were 42 prisoners on the crown side. The Judge, in his address to the grand jury, lamented, in strong terms, that the calender contained so many enormous offences,—even more than the whole circuit. He however congratulated the county on being among the first which gave countenance to the Bible Society; and observed, that by the inculcation of religion among the lower orders of the poor, offences would be less frequent, and of less magnitude.—(*Times.*)

March 24. A neat meeting-house (30 feet by 40) was opened at Sawston, Cambridgeshire. Mr. Kinghorn, of Norwich, preached in the morning, from Neh. x. 39; Mr. Hillyard, of Bedford, in the afternoon, from Prov. ix. 1—6; and Mr. Wilkinson, of Walden, in the evening, from Matt. xvi. 18. The devotional parts of the service were conducted by Messrs. Feary, Jameson, Carver, Chase, Golding, Norman, Hillyard, and Wilkinson. The attendance was very encouraging.

May 5. The county of Essex Association was held at Stebbing. Mr. Podmore commenced the services by prayer and reading the Scriptures; Mr. Cooper, of Chelmsford, offered the general prayer; Mr. West, of Chigwell Row, preached from 2 Cor. vi. 1; Mr. Morell, of Little Baddow, concluded.

May 12. A new meeting-house was opened at East Haddon, Northamptonshire. For nearly a century past, here has been a Sabbath Evening Lecture; formerly it was supplied by neighbouring ministers, and principally by Mr. Denny, of Long Buckley. Of late it has been carried on by his successor, Mr. D. Griffith; and such has been the increase of hearers, as to render a meeting-house absolutely necessary. The building was begun, and for a while carried on under the most discouraging circumstances; but the most pleasing prospects of usefulness are now presented. Messrs. Jackson, Horsey, and Gronow preached on the occasion; and attentive congregations were highly gratified, and it is hoped really profited.

May 14. The Rev. L. Ellington was ordained pastor of the particular Baptist Church, at West Row, Mildenhall. Service was introduced by Mr. Cowell, of Walton; Mr. Cole, of Bury St. Edmunds, asked the usual questions and received Mr. E.'s confession of faith; Mr. White, of Ipswich, offered up the ordination prayer; Mr. Keeble, of London, gave the charge from Acts xx. 28.; Mr. Brown, of Stowmarket, addressed the church from Ezek. xliii. 12; and Mr. Middleditch concluded with prayer.

On Whit-Monday, May 18, the usual services were held at Peppard Green, Oxfordshire, when three sermons were preached; that in the morning by Dr. Davis, of Reading, from Prov. vii. 14; that in the afternoon by Mr. G. Townsend, of Ramsgate, from Acts xxvi. 18; and that in the evening by Mr. Harrison, of Woburn, from Numb. xx 11. Messrs. Douglas, Arnold, Churchill, Watkins, and others engaged in prayer. A dinner, as usual, was given to the children and the poor; and a large and serious congregation attended the services.

May 18, 1812, Mr. R. Hall was set apart over the Baptist Church at Netherton, near Dudley, Worcestershire. Mr. Parsons, of Cosely, began the service by reading and prayer, asked the usual questions, &c.; Mr. Barton, of Bedworth, offered up the ordination-prayer, and delivered the charge from 1 Tim. iv. 16, 'Take heed to thyself, and to thy doctrine.' Mr. Read, of Warwick, addressed the congregation from Deut. iii. 28, 'Encourage him.'

May 21. The Rev. Jos. Irons, late of the London Itinerant Society, was ordained pastor of the Independent church at Hoddesdon, Herts. Mr. Thomas, of Enfield, began the service with prayer and reading; Mr. Cox, of St. Albans, delivered the introductory discourse, &c.; Mr Richards, President of Cheshunt College, offered the ordination-prayer; Mr. Maslen, of Hertford, delivered the charge, from Col. iv. 17; Mr. Seaton, of Woodbridge, offered the intercessory prayer; Mr. J. Townsend, of Bermondsey, preached from Phil. iv. 9—11; and Mr. Knight, of Ponder's End, concluded.—Mr. Read, of London, preached in the evening.

May 26, being the First Anniversary of Sion Chapel Sunday School, East Grinstead, a sermon was preached by Mr. Bryant, of Newport, Essex, from Eccl. xii. 1; after which, J. Burt, Esq. of Stone House, gave a dinner to the children; of which 340 boys and girls, and other persons partook, to the number of 404.

May 27. The new chapel in Great George Street, Liverpool, was solemnly set apart for the worship of God. Mr. Jay, of Bath, preached in the morning, from Psalm cxxii. 6, 'They shall prosper that love thee.' In the evening vast crowds assembled; and although capable of containing upwards of 2000 persons, many were unable to procure entrance to the chapel. Mr. Fletcher, of Blackburn, read and prayed; and Dr. Collyer preached to a very crowded but attentive auditory, from 1 John iv. 8, 'God is love.' The collections on the occasion were liberal; and the genuine spirit of Christian affection seemed to diffuse itself among the various parties of professing Christians who were present.

On the following morning a large congregation assembled, when Mr. Raffles was set apart to the pastoral office over the church and congregation. Mr. Sharp, of St. Helens, read suitable portions of Scripture, and affectionately committed the Pastor and the people to God. Dr. Collyer, who delivered the charge to Mr. Raffles at his ordination at Hammersmith, then delivered an impressive sermon, from 2 Thes. iii. 1, 'Finally, brethren, pray for us,' &c.

On this solemn occasion, the dear departed youth, whose hand laid the foundation of the building then dedicated to God, was not forgotten; whilst the friends of religion saw with gratitude, that great work rapidly advancing, which was began by his short, but honoured ministry.

May 27. The Twenty-seventh Meeting of the Lincolnshire Association was held at Gainsborough. On the Wednesday morning, after a meeting for prayer, and for the arrangement of business, Mr. Smalle, of Grimsby, began the services of the day by prayer, &c.; after which Mr. Clarke, of Brigg, preached from Col. i. 27. In the evening Mr. Gladstone began with prayer, and Messrs. Smelle and Bourn, of Wintringham, both preached; the first from Hosea ii. 23, the other from Ps. xlviii. 14. Mr. Newman, minister of the place, concluded with prayer. — The next Meeting is to be held at Lincoln, on Wednesday, Oct. 27.

May 28. The Annual Meeting of the Cambridgeshire Benevolent Society, for relieving the necessitous Widows and Orphans of Dissenting Ministers, and of Ministers, through Age and Infirmity, incapacitated for public Service, was held at Cambridge. W. Hollich, Esq. Treasurer; Mr. Audley, Secretary.

NEWPORT PAGNEL ACADEMY.

A MEETING of the Friends of this Institution in the Country, was held at Newport Pagnel, June 1st, for the purpose of forming a Corresponding Committee, for transacting needful business on the spot. Two sermons were preached at Mr Bull's Meeting; that in the morning by the Rev. R. Elliot, of Devizes, from Luke v. 4—6; that in the evening by the Rev. W. Chapman, of Greenwich, from 2 Cor. 5, 18. About 20 ministers were present, 13 of whom (including three who are now on the Foundation) were educated at Newport. In the afternoon a number of resolutions were passed, and suitable addresses delivered; a Committee was formed from the members of the Society at Newport and its vicinity, and a considerable sum was raised, by donations and subscriptions, towards the future support of the Institution.

The friends of the Newport Academy congratulate themselves on the probability of success; as they can hope for the concurrence of the religious public, on the ground that, while this Academy possesses peculiar advantages, it in no re-

spect interferes with other establishments. To use the words of Mr. Greatheed, in a letter to the Secretary, — 'While larger establishments of a similar kind, about the metropolis, are indispensable to an adequate supply of our numerous congregations, and to numerous unenlightened parts of the country, they could not, from their situation, answer the same purposes with local academies at suitable distances, and in favourable centres for exertion, remaining on the same liberal footing as when first established in 1783,' agreeably to a plan suggested by the late venerable Mr. Newton, 'to admit young men of promising qualifications for usefulness, among whatever denomination their future services in the Church of Christ may be directed.'

June 2. The Buckinghamshire Annual Association was held at Mr. Gardner's Meeting-house, Potter's Pury. Mr. G. Scraggs, of Buckingham, opened the morning service, by reading and prayer; after which Mr. Denham, of Towcester, preached from Rom. iii. 22, and Mr. Biggers, of Nash, concluded. In the afternoon Mr. Gardner began in prayer, Mr. Fletcher, of Bicester, preached from 2 Cor. vii. 6, and Mr. Aston, of Buckingham, concluded. — The next Meeting is to be held at Towcester, the first Wednesday in June 1813, Messrs. Scraggs and Gardner to preach.

A new chapel has lately been erected at Hormead, Herts, and, on the 2d of June a Meeting of Ministers was held there; when Mr. Phillips, of Clapham, preached in the morning, and Mr. Chaplin, of Bishop's Stortford, in the evening. The devotional services were conducted by Mess. Kirkpatrick, Jameson, Pearce, and Paritt.

June 3. Rev. J. Hanson was ordained over the newly-formed church at Takely, Essex. Mr. Berry, of Hatfield Heath, began by prayer and reading the Scriptures; Mr. Jennings, of Thaxted, delivered the introductory discourse; and Mr. Stevenson, of Castle Heddingham, addressed the minister. Mr. Frost, of Dunmow, preached to the people; and Messrs. Chaplin, Gaffee, and Corbeshly, engaged in prayer.

June 3 and 4. The Western Annual Association of the Independents in South Wales was held at Faldybrenin, Carmarthenshire. There was a conference with the ministers the first day by ten o'clock; at three the public service was introduced with prayer, &c. by Mr. D. Powel, of Caehach; Mr. J. Lewis, of Bala, preached from Luke xviii. 26, 27; Mr. B. Griffiths, of Trefgam, from Eph. ii. 3; and Mr. G. Hughes, of Croswen, from Rom. iii. 25. On Thursday, at seven, the service began by Mr. S. Price, of Lamedy; Mr. D. Williams, of Lanwrtyd, preached from Exod. xv. 11; and Mr. S. Davies, of Maendy, from Ezek. xxxiv. 29. At ten the service was introduced by Mr. W. Hughes, of Dinas; Mr M. James, of Treloch, preached from John viii. 29, on the importance of proper views on the person of Christ; Mr. D. Peters, of Carmarthen, 2 Pet. i. 4; and Mr. D. Davies, of Swansea, from Exod. xxxii. 26, when a collection was made for the Missionary Society, after a discourse delivered on the subject by Mr. D. Davies. At four o'clock the service began by Mr. A. Shadrach, of Talybont; Mr. M. James, of Merthyrtidvil, preached from Math. vii. 25, 26; and Mr. H. George, of Brynberian, from Luke xviii. 13 The auditors were numerous on both days.

June 11. Mr. Bogue preached a sermon at his chapel to the Sunday School children of Gosport, and those of the neighbourhood of Forton and Elson, from Ps. xxxiv. 11, 'Come, ye children, hearken unto me; I will teach you the fear of the Lord.' On which occasion there was assembled 1050 children from those schools. In the evening he preached a sermon to the parents of such children, from Proverbs x. 4, 'A wise son maketh a glad father,' &c. and addressed them in the language of commendation, encouragement, and of counsel.

June 17 Rev. J. Crudge was set apart over the church at Bythorne, Hunts. Mr. Morrell, of St. Neot's, began with reading and prayer; Mr. Ragsdell, of Thrapston, asked the usual questions, &c.; Mr. Freeman, of Cotton End, delivered the charge; Mr. Geard, of Hitchin, addressed the church; and Mr. Knight, of Staughton, concluded. Mr. Manning, of Spaldwick, offered the ordination prayer; Mr S Hillyard, of Bedford, preached in the evening. — Last November Mr. Ragsdell, in connexion with other neighbouring ministers, witnessed the formation of this infant church, and had the pleasure to behold it prosper,

June 18. The Devon Association met at Newton Abbott. Mr. Rooker, of Tavistock, preached on the Riches of Grace, from Eph. ii. 7; Mr. Cobbin read the Annual Address on the Duties of Church-members; and Mr. Allen preached in the evening, on the Presence of God with his People, from Ex. xvii. 7. Mr. Stenner delivered an occasional discourse in the afternoon, from Titus ii. 11, 12. Mr. Mends preached on the preceding evening, from 2 Cor. v. 4, 5. Messrs. Jackson, Moase, Stoat, Rooker of Bideford, Garrett, Gleed, and Mends, prayed. — The next Association will be held at Exeter.

June 24. Mr. Crockford was ordained to the pastoral charge of the church at Great Gidding, Hunts. Mr. Vorley, of Carlton, read the Scriptures, and prayed; Mr. Norman, of Sohan, stated the nature of a gospel church, and received Mr C.'s confession of faith; Mr. Brown, of Keysoe, prayed the ordination prayer; Mr. Manning, of Spaldwick, addressed the minister, from 1 Cor. xv. 58; Mr. Ragsdell, of Thrapston, addressed the church, from 1 Thess. v. 12, 13; and Mr. Nichols, of Kimbolton, closed in prayer.

CHESHUNT COLLEGE.

The Anniversary at the Countess of Huntingdon's College, at Cheshunt, was held on Wednesday June 24; on which occasion many friends of the Institution from London, as well as from the neighbourhood, were present. The service began as usual with singing, after which the Rev. J. Townsend offered up a very solemn and appropriate prayer. Two of the Students read a selection from the Common Prayer, with the psalms and lessons, and three of them delivered Themes on given subjects; viz. Mr. Marris, on 'Man's Apostacy from God.' Mr. Coales followed, to prove 'Man's inability to raise himself from the Ruins of the Fall; and Mr. David Jones on 'Christ's all-sufficiency to save.' The Themes were creditable to the Students and their Tutor, and satisfactory to the audience. The Rev. G. Townsend, formerly a Student in this Institution, when at Talgarth, preached an excellent sermon from Acts xxvi. 17, 18. Mr. Lake, formerly a Student in this College, concluded with prayer. The chapel was well filled; and there were several persons availed themselves of the accommodations in the yard, where the service may be well heard. The friends present appeared highly gratified with the services of the day.

ROTHERHAM ACADEMY.

The Annual Meeting of Subscribers to this institution was held, as usual, on the last Wednesday in June; at which time several original orations were delivered by the senior Students; five in English, one in Latin, and one in Greek, on the following subjects:—1, 'On the original State of Man,' in Latin, by Mr. Whitridge; 2, 'On the first Temptation, and Man's Fall,' in English, by Mr. Harrison; 3, 'On the fallen State of Man,' in English, by Mr. Wood; 4, 'On the Difficulties in the Way of Man's Recovery, and the Divine Method of surmounting them,' in English, by Mr. Richards; 5, 'On the State of Man, as recovered by Grace,' in English, by Mr. Stott; 6, 'On Christian Experience,' in Greek, by Mr. Rose; 7, 'On the State of Man after Death,' in English, by Mr. Bulmer. — These several subjects were discussed in a manner which interested and gratified the very respectable auditory. For the purpose of very carefully investigating into the qualifications of the Students, and the progress they had respectively made in literature and science, a Special Committee sat on the preceding day, without intermission, from three till near ten o'clock, and for some hours on that morning; during which time they were favoured with the presence and assistance of the Rev. Mr. Lewis, Theological Tutor, lately at Wrexham, and now at Manchester. In the Classical department, the Students were minutely examined in the Latin, Greek, and Hebrew languages, and their progress ascertained in translating, analyzing, scanning, &c. from a variety of authors, including Livy, Quintilian, Horace, Sophocles, and others of the higher Classics, together with historical

and poetical selections from the Hebrew Scriptures. Under this head were also included Classical Chronology, Classical Geography, and the History of Philosophy; in each of which were proposed and answered a great variety of interesting questions. In the other general departments of tuition, the Students had attended, during the session, to logic, geography, the globes, mathematics, various branches of natural philosophy, astronomy, moral philosophy, theology, and English composition. In several of these, particularly astronomy, philosophy, and chronology, moral philosophy and theology, the examinations were extended and particular; in others, for want of time, more general and cursory. Systems of Logic, abridged by the Students, and complete Bodies of Divinity, composed by them on the basis of the Tutor's original Syllabus, were exhibited to the examining Committee, in connexion with which questions were proposed by any of the gentlemen at pleasure. The result of these several examinations in both departments was entirely satisfactory; and the Committee in their Report expressed themselves in terms highly creditable to the Students, and gratifying to their Tutors.

July 1. Mr. Washbourne *, late of Wellingborough, in Northamptonshire, was set apart to the pastoral charge at Hammersmith, in the room of Mr. T. Raffles, who has removed to Liverpool. Mr. Brooksbank introduced the service, &c.; Mr. Toller, of Kettering, prayed; and Dr. Winter preached from 'Ye are our glory and joy.' Mr. Leifchild concluded. In the evening Mr. Toller preached on 'The grace of God, which bringeth salvation,' &c.

July 1. The Eastern Independent Association in South Wales was held at Trodrhiwdalar, Brecknockshire. At ten a conference was held by the ministers; at three the service was introduced with prayer, &c. by Mr. A. Shadrach, of Talyhont; Mr. J. Jones, of Rhydybont, preached from Ezek. xxxvii. 9; Mr. H. George, of Bryncberian, from Psalm xcii. 5; Mr. G. Hughes, of Croswen, from Phil. ii. 13. Thursday, at seven, the service began with prayer by Mr. J. Williams, of the Tabernacle; Mr. W. Jones, of Bridgand, preached from Luke xxiii. 42; Mr. M. Jones, of Trelech, from Rom. v. 21. At ten o'clock the service was introduced by prayer, &c. by Mr. S. Davies, of Maendy; Dr. Lewis, of Wrexham, preached from Col. iii. 1; Mr. D. Peters, of Carmarthen, from Gal. v. 1; and Mr. D. Davies, of Swansea, from 2 Cor. x. 5, when a collection was made for the Missionary Society, after a discourse on the subject by Mr. D. Davies, of Swansea. At four Mr. Powel, of Denbigh, prayed; Mr. William Williams, of Wern, preached from Jer. vi. 10; and Mr. W. Griffiths, of Glandwr, from John xvi. 8, and concluded the services of the day.

July 7, A new Meeting-house was opened at Toddington, Bedfordshire. In the morning Mr. Castleden, of Woburn, began the service. Mr. Anderson, of Dunstable, preached from Rom. i. 16; and Mr. T. P. Bull, of Newport Pagnel, from Luke vii. 25. In the evening Mr. Tiff, of Woburn, began with prayer; and Mr. Daniel, of Luton, preached from Heb. xii. 25. Mr. Morris, of Hockliffe, had preached in a private house in the town, for a year and a half past, every fourth Lord's Day in the evening: — the attendance was encouraging, and many inhabitants having expressed a desire for his more frequent services, it was thought proper to erect a small place of worship; — one person kindly offered a spot of ground, and several liberally encouraged the undertaking; — a few of the neighbouring towns have also generously assisted; — but 70l. is still wanting to defray the whole expence. The place is to be kept in connexion with Hockliffe, where a small church was formed on the 10th of Dec. 1809, which has since increased from four to nine members; and the congregation has been so much augmented, that it was found necessary to erect a gallery.

July 8. Rev. G. Betts, from Hoxton Academy, was ordained over the Independent church at Alfriston, near Lewes. Mr. Bartlett, of Horsemanceaux, opened the service; Mr. Hamilton, of Brighton, delivered the introductory discourse, &c.; Mr. J. Meffen, of Odiham, offered up the ordination

* *By mistake, in some few impressions of p. 312, in this Magazine, Mr. Washbourne is stated to have succeeded his father-in-law, Mr. Bowden, of Tooting.*

prayer: Mr. Hunt, of Chichester, gave the charge, from Heb. xiii. 7, 'They watch for souls as they that must give account.' After which Mr. Press, of Heathfield, prayed; and Mr. Fisher, Baptist Minister, of Lewes, preached to the people from 1 Thess. v. 12, 13. Mr. Ashton, of Newhaven, concluded the solemnities of the day with prayer; Mr. Bartlett had preached on the preceding evening.

Same day the Rev. Mr. Gilson was ordained at Wareham, Dorset. Mr. Keynes began the service, Dr. Cracknell delivered the introductory discourse, Mr. Durant proposed the usual questions, Mr. Simpson engaged in the ordination prayer (with imposition of hands) Mr. Harris gave the charge, Mr. Hooper preached to the people, and Mr. Bishop concluded. Mr. Atkins preached in the evening, and Mr. Simpson on the night preceding.

The Annual Meeting of the Independent Benevolent Society, meeting in Gloucestershire, will be holden at Mr. Thomas's, at Cam, on Tuesday morning, Sept. 15. — There will be an open Committee to audit the accounts on the preceding evening, at Mr. Thomas's house.

AUXILIARY MISSIONARY SOCIETIES.

At *Bury St. Edmund's* formed on the 29th of May.

In the congregation of the Rev. Alex. Fletcher, *Miles's Lane*, consisting chiefly of young persons about 15 years of age. Subscriptions (generally) 6d. per month. About 100 names are already subscribed.

In January last, a Society was formed at *Plymouth*. The *ten pounds*, mentioned in our last, was the amount of *four months* subscriptions, from young persons *only*.

The Auxiliary Society at *Hackney* (which commenced some time ago among a few individuals privately) was publicly organized on Wednesday evening, July 1, at a meeting called for that purpose, held at the Mermaid Tavern, W. Allen, Esq. in the Chair. Mr. Pearson, Treasurer; Rev. H. F. Burder and Mr. Langton, Secretaries.

On the same evening *The West London Society* was organized at Orange Street Chapel, Dr. Nicol in the Chair. This Society is intended to combine the congregations in the western part of London. Several pious persons had met about a fortnight before at the house of a friend, in Oxford Street, who were instrumental in bringing forward the public meeting just mentioned. The first quarterly meeting will be held at the Scots Church, Swallow Street, Sept. 30, at seven in the evening.

The following simple but effectual means of establishing an Auxiliary Society has been adopted by some persons. A few individuals endeavour to procure, weekly, *eleven* penny subscriptions, besides their own; these sums, which are so many *shillings*, they pay to the treasurer at stated times, —say quarterly. Thus the exertions of 12 persons, each of whom should collect of 11 more, would produce 12 shillings per week, which amounts annually to £31. 4s.

A Society has lately been established by Dr. Winter's Congregation, New Court, Carey Street, denominated 'the New Court Auxiliary Tract Society:' the objects of which are to encrease the circulation of religious Tracts, and to aid the funds of the Parent Institution. Particulars of the Plan may be had, No. 60, Paternoster Row.

London Society for the Jews.

On Wednesday, May 20, this Society attended divine worship at St. Clement's Church; the form of prayer was read by Mr. Saunders; the ordinance of Public Baptism was administered by Mr. Gurney, to two adult Jews, one Jewess, and an infant. A most appropriate sermon was preached by Mr. Marsh, of Reading, from Rom. xi. v. 33; and a very liberal collection was made after service. In the evening, the Society, and a very numerous congregation attended divine service at the Jews' Chapel. The service was begun by three of the Jewish boys, who sung 'Unto us a child is born,' &c. in the Hebrew language. Mr. Arundel offered the general prayer; Dr. Nicol publicly received two adult Jews and one Jewess into the visible church by the ordinance of baptism; and Dr Collyer preached from Jer. xxxi. 35—37. — It is a pleasing consideration, that within the space of three years, no less than 45 adults from the fallen house of Israel, have confessed that Jesus is the Christ; have been initiated into the visible church; many of whom give encouraging evidence that they have experienced the salvation of the gospel. There are also under the care of the Society, upwards of 70 Jewish children, who are rescued from ignorance and degradation; trained up in

habits of attention and industry; and instructed in the principles of the gospel, and brought where Jesus Christ is preached.

HOMERTON ANNIVERSARY.

Wednesday, June 24, was held the Annual Examination of the Students in the Academy at Homerton, in the presence of the ministers and other gentlemen who are the constituents of this ancient institution. The Rev. Dr. Winter presided. The Students were examined in their classes; first, with respect to the languages, in Virgil, Horace, Quintilian, Xenophon's Memorabilia, Homer, the Hebrew Bible, and the Syriac Testament: then, by a series of questions in the Sciences, and the principles of Scriptural Criticism, with some other subjects on which they receive lectures; and, finally, with regard to their knowledge of Divinity. The senior Student delivered the Latin Oration on the subject *Obsequium in Jesum, humani generis sospitatorem, rationi pariter ac fidei consentaneum.* The Students having withdrawn, the Tutors made a very pleasing and honourable Report on the character and conduct of their pupils; and the opinions of the ministers present were severally given, and were expressive of unanimous satisfaction. The Students were re-admitted, and a most appropriate and instructive address was made to them by the Chairman, concluding with a solemn prayer. — On the subsequent evening, the 25th, the English Orations were delivered at the Meeting-house in New Broad Street; the first, 'On the Utility of an Acquaintance with the History of Religious Truth and Error, by Mr. J. Nelson Goulty; and the other, 'On the Perfections of God, as glorified by the Mediation of Jesus Christ,' by Mr. James Bidlake.

Baptist Mission in India.

A public Meeting to promote this object was held at the Dutch Church, Austin Friars, June 24th. Mr. Fuller, of Kettering, preached in the morning, from Rom. i. 14—17. Dr. Ryland, of Bristol, in the evening, from Isa. ix. 7. The devotional parts of the service were conducted by Messrs. Roberts, of Bristol; Winterbotham, of Horsley; Atkinson, of Margate; Giles, of Eythorn; Sutcliff, of Olney; Saffery, of Salisbury; Palmer, of Shrewsbury; Button, Rippon, and Burder, of London. After each sermon, Mr. Fuller, the Secretary, made an interesting report, from letters received since the date of the last periodical accounts, of the present state of the Mission, consisting of nine different stations; — of the translations into twelve different eastern languages; and of the charity-school at Calcutta, established upon the plan of Mr. Lancaster, which is in a very prosperous state. Collections were made in support of the Mission, which at the different meetings amounted to 320 pounds. The sermons, we understand, will be printed.

Next morning, at eight o'clock, a meeting was held at the Vestry of Dr. Rippon's Meeting-House, to take into consideration a Plan for a more general Union of the Baptist Churches. After prayer, by Dr. Ryland, a statement was given by Dr. Rippon, the Chairman, of the probable advantages resulting from such an Union; and some of the objects it should endeavour to accomplish. Several resolutions were then adopted for the regulation of the Union.

At half past nine a public Prayer Meeting was held in the Meeting-house, when Mr. Hinton, of Oxford, delivered an appropriate and impressive address on the Nature and Advantages of a Christian Union. The devotional parts of the service by Messrs. Hinton, Stanger, of Bessels Green; and Dr. Rippon. After the meeting, about sixty ministers, pastors of Baptist churches in London and the country, favourable to the proposed Union, gave their names to the Secretary.

The last number of the Periodical Accounts of these Missions, comprises an account of their progress from October 1810 to March 1811. They are now termed 'The United Missions in India;' and denominated the Begal,—

the Burman,— the Orissa, — the Boo-tan,—and the Hindoosthan.

The Bengal includes (1.) Serampore and Calcutta; (2.) Dinagepore and Sa-damah'l; (3.) Goamalty; (4.) Cutwa; and (5.) Jessore.

At Calcutta a Charity School has been established, in which a great number of children are instructed, and which promises to be of great utility in that very populous city. The opposition which was made to it has contributed greatly to its increase. These children have the privilege of reading the Scriptures in their native tongue; and the improvement they make is truly gratifying.

The work of God, at these several places, proceeds with various degrees of encouragement and success. In some places a good number of natives apply for instruction; and several appear to be under serious impressions of religion, particularly at Nazir-pore, a village near Goamalty.

At Cutwa, a native merchant, after receiving the gospel, expelled his idols, which were packed up in straw, and sent to Serampore. He also cut up a car of the god Khrisna for fire-wood. The church at Jessore increases; it consists of 60 or 70 members. The hardships they endure on account of the gospel are serious. Their pastor, Aratoon, is a converted native.

The Burman Mission, it is feared, must be given up for the present, in consequence of the civil war which rages in that country.

Mr. John Peter, who engaged in the Orissa mission in the beginning of 1810, has seen the good fruit of his labours, and of those of the native brother Khrisna-das. Bibles and Tracts are dispersed with great advantage.

The attempts to establish a mission in Bootan have met with singular obstructions. The repeated and alarming afflictions of Mr. Robieson, with the loss of his valuable wife, almost overset him. After remaining a while, however, at Serampore, Mr. R. returned to his station, accompanied by Mr. and Mrs. Cornish. They were soon after attacked by a desperate band of 50 or 60 robbers, who attempted to murder Mr. and Mrs. C. who almost miraculously escaped with their lives to Dinagepore. Some of their attendants were killed. Several of the murderers are taken. Mr. R. had thoughts of returning to his station.

The Hindoost'hanee mission consists of two stations, Patna and Agra, which are up the Ganges about a thousand miles. Mr. and Mrs. Moore have been for some time past at their former place; and the brethren Chamberlain and Peacock, with their families, set out for the latter, Jan. 21, 1811. As they passed along the river they preached the word, and distributed Tracts to the inhabitants.

Mr. Chamberlain mentions an officer in the army whom it pleased God, two or three years ago, to bring to the knowledge of himself, without any public means of grace; who now resides near the Mahratta country, and who corresponds with the Missionaries at Serampore. He expresses an earnest desire to spread the knowledge of Christ. He has taken a number of youths under his care, and is instructing them in the knowledge of the Scriptures.

The number of Missionaries employed is as follows: —

From Europe, — Carey, Ward, Marshman, Chamberlain, Mardon, Moore, Chater, Rowe, Robinson -	9
Raised up in India, — Fernandez, Felix Carey, W. Carey, Peacock, Cornish, Aratoon, Peter -	7
Hindoo Brethren,— Khrisnoo the beloved, Krishnoo-das, Ram-Mohun, Seetaram, and Sebuk-ram -	5
Itinerant Hindoo Brethren on probation - -	7
Europeans (on probation) -	2
Total —	30

The whole number in the communion of these churches is 310; of whom 105 were added in the year 1810, and 16 in the year 1811. In this success every real Christian will sincerely rejoice.

MISSIONARY MEETING AT BRISTOL.

THE expected Meeting for the Formation of an Auxiliary Society in Bristol, is fixed for *Tuesday, October the 6th, and the Two following Days.* The order of the services will be nearly the same as has been customary at the Anniversaries in London. The Rev. Messrs. HILL, WILCOX, and WAUGH, of London, and Mr. JAY, of Bath, are expected to preach on the occasion. — The particular times and places will appear in our next. — We understand that the friends in Bristol will provide beds for all the ministers who may favour the Meeting with their attendance.

An Abstract of Resident and Non-Resident Incumbents in England and Wales, for the year 1810, *as presented to the House of Commons.*

Incumbents in England and Wales —		—	10261
Of which are Residents —		—	4421
Non-Residents from Exemption	— 2671		
Ditto by Licences —	— 2114		
Ditto, not included in Licences or Exemptions	— 1017		
Other Cases of Non-Residents	— 38		
Total Non-Residents	—	—	5840
Residents exceeded by Non-Residents	—	—	1419
Parishes in England and Wales, containing upwards of 1000 Inhabitants (the Population of which is 4,937,782)			1831
Churches and Chapels in such Parishes		—	2533
Which are capable of containing		—	1,856,108
Dissenting Places of Worship within the same space			3438

By the above Statement, it appears that the prodigious number of 5840 is returned non-resident. Of these, however, 62, though not living in the parsonage-house, reside within the parish, and may justly be considered as resident. There are also 384 who reside in the neighbourhood, and are *said* to do the duty of their parishes. Many are exempted on the score of plurality of livings; and others on account of their being chaplains, tutors, schoolmasters, &c. The number reported to be absent without licence or exemption is 650. After all, the number of *absentees* is enormously great, and ought to excite in the breasts of sincere friends to the Church of England far more serious ground of alarm than all the efforts of Bible Societies, Calvinist clergymen, Dissenting ministers, Methodist preachers, or Lancastrian schools. One of the first steps to secure the Established Church should be to order every man to his post; and, to let all the clergy know, that (the Church of) "*England expects every man to do his duty.*"

MISSIONARY COLLECTIONS.

Collections and anonymous Donations only.	£.	s.	d.
Rev. Mr. Helmore and Friends, Kidderminster —	33	12	6
T. Luke, Haverfordwest, Collection at the Tabernacle there —	21	1	0
Mr. Ford and Congregation, Stepney —	73	15	3
A Friend, by Mr. Hardcastle, 100*l.*—Omicron, 100*l.* —	200	0	0
A Friend, by the Rev. Watts Wilkinson —	30	0	0
Rev. Mr. Shaw and Friends, Ilkeston, near Nottingham —	13	13	6
C. Daniel and Friends, Kingswood, Gloucestershire —	6	0	0
From Greenock, North Britain, including 13*l.* 3*s.* 9*d.* from Friends to the Society at a Missionary Prayer-Meeting there —	56	9	3
Four Friends, by Rev. Mr. Lake, Worcester —	4	0	0
Rev. Mr. Honywill and Congregation, Melksham —	19	0	0
J. C. Yorkshire, by W. Wilberforce, Esq. —	2	0	0
S. Itinerant, 5*l.* — M. H. Two Friends, 4*l.* —	9	0	0
Auxiliary Society, Derby, Rev. Mr. Gawthorn —	15	0	0
A Minister's Wife — —	2	0	0

Collections by the Rev. G. Thom, Missionary, &c.						
Rev. J. Winter and Congregation, Newbury	—	14	10	0		
Mr. Churchill and ditto, Henley upon Thames		11	7	0		
J. Snelgar and ditto, High Wycombe	—	14	0	0		
Mr. Horne and ditto, High Wycombe	—	2	2	0		
Produce of a Gift of Laces, by a Lady	—	3	10	6		
					45	9 6

ON THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

Oh! happy days, — Oh! highly-favour'd hour,
When patriot-passions beat in ev'ry vein;
When ev'ry bosom owns Compassion's pow'r,
And weeps the wide extent of Satan's reign.
Yes, we deplore, — but not devoid of hope,
Our prospects brighten as the scene expands;
We hail the æra that gives ample scope
To all the energy of Britain's hands.
Urg'd on by love, her hands can ne'er withdraw
Till ev'ry nation learn Jehovah's law.

In midnight vision, near her sacred bed,
When Macedonia's suppliant, weeping, cry'd
'Come over, — and impart your generous aid!'—
She heard his message, and his wants supply'd.
High on the hallow'd rock that bears her throne,
The Union Altar rose beneath her eye,
While from its summit, with effulgence shone
The starry lamp of Immortality.
Around its base the zone of Love was bound,
And Candour's circle circumscrib'd the ground.

Within its precincts, while the 'mighty dead.'
In pale procession, smil'd upon the scene,
The mission'd Brainerd on the altar laid
His hand, and thus address'd the Queen: —
'In vision dim, upon the distant hills
'I see the Heathen, with imploring eye,
'Extend their hands, — while strong emotion thrills
'Their swarthy frame with silent agony.
'They look to Britain: — shall they plead in vain,
'And find, for mercy, impious disdain?

'Impossible! their meek imploring eyes
'Secure the pity of the Christian's heart: —
'He feels the eloquence of broken sighs, —
'Weeps with the mourner, and allays his smart!
'Go on! — Upon Messiah's gospel-car
'Rejoicing Conquest, arm in arm with Peace,
'Attends its progress, like the Beth'lem Star,
'To guide the Heathen to immortal bliss!
'Enraptur'd throngs shall mingle in its train,
'And enemies obstruct its path in vain!

'Obstruct its path! Say that Maranon's tide,
'When bursting dreadful from the Andes' brow,
'Can be impeded by their craggy side,
'Or check'd by mountains of eternal snow?
'The headlong torrent, dashing round their base,
'With growing fury gains their ambient crest,
'Then plunges fiercer thro' the rocky maze,
'Bearing the masses on its foaming breast.
'Thus, unmolested, the millenial car
'Shall speed its progress to the isles afar!

'Let songs of triumph from the hallow'd shrine
'Extend their echoes to Creation's bound, —
'Till ev'ry isle and continent combine
'To swell the chorus, and transmit the sound.
'The Nile and Niger shall attempt the theme;
'Majestic Danube with Euphrates sing,
'While Mississippi to the Ganges' stream
'Shall waft hosannas on the tempest's wing:
'And loud Ontario, with the Volga, raise
'The acclamations of immortal praise!

'Borne on the pinions of the passing breeze,
'Th' Atlantic thunders shall prolong the strain;
'The vast Pacific and the Frozen Seas
'Respond the anthem to the Indian main!'
Here Brainerd paus'd! — Britannia struck the lyre,
And rais'd the anthem. — As the vision flew,
The harps of angels felt the awak'ning fire; —
Loud, and more loud, the Hallelujahs grew, —
'Till heaven and earth alternately reply,
'Salvation to the God who reigns on high!'

Hoxton College, 22d May, 1812. MILES.



Revd. D. Hebrun.
Newburgh near Perth.

Pubd by Williams & Son, Stationers Court, Sept. 1st 1810.

THE
EVANGELICAL MAGAZINE.

SEPTEMBER, 1812.

MEMOIR
OF
THE LATE REV. ROBERT TRAIL,
FORMERLY MINISTER IN LONDON.

THIS good man was descended from an ancient family, who were long in the possession of the estate of Blebo, in Fife. James Trail, grandfather of the subject of this memoir, was a gentleman eminent for serious godliness: his father, Robert Trail, was first minister of Ely, in the Presbytery of St. Andrew, afterwards of the Greyfriars' church in Edinburgh; and was much distinguished for his fidelity and zeal in discharging the duties of his function. He married Mrs. Jean Annan, of the family of Aughtrallon; by whom he had three sons and three daughters. William, who died minister of Borthwick; Robert, of whom we are now to give an account; James, Lieutenant of the garrison in Stirling castle; Helen, married to Mr. Thomas Paterson, minister of Borthwick; Agnes, married to Sir James Stewart, of Goodtrees; and Margaret, married to James Scott, of Bristow, writer in Edinburgh. At the Restoration, Mr. Trail, with other ministers, was prosecuted before the Scots Council; and, in consequence of their sentence, was imprisoned seven months in Edinburgh, and banished the realm. His answers to his libel do him much honour as a man and a Christian. He afterwards returned to Scotland; and died during the time of the persecution. His son Robert, the subject of this memoir, was born at Ely, in Fife, May, 1642. After the usual course of education at home, he was sent to the university at St. Andrew's. Here he recommended himself to the several professors, by his capacity, and diligent application to his studies; and was also happy under the ministrations of the excellent Samuel Rutherford and Robert Blair. Having determined to devote himself to the work of the ministry, he pursued the study of divinity with great ardour for several years. He was intimate with the Rev. W. Guthrie, of Finwick, and several other eminent ministers; and was present when Mr. James Guthrie, of Stirling, suffered death at Edinburgh, for the peculiar principles of the Scottish church. His worthy father being banished,

had taken refuge in Holland; and the family he left behind him were in great straits. In this situation our author had no settled residence.

In 1666 he was obliged to lie concealed for some time, with his mother and elder brother, because some copies of a book, entitled An Apologetical Relation, which the Privy Council had ordered to be publicly burnt, were found in Mrs. Trail's house. At that time the Presbyterians in Scotland were treated with great severity; and the Privy Council, in the execution of cruel laws, that had been enacted by the legislature at the instigation of the bishops, was continually harrassing them by their tyrannical edicts, enjoining conformity to the established episcopal church, under most unreasonable civil pains and penalties; and enforcing their arbitrary and intolerant decrees by the terror of military quartering and execution. These harsh and unjustifiable methods provoked many of that oppressed and unhappy people, and inflamed their spirits to such a degree, that they took up arms, and advanced as far as Pentland Hills, near Edinburgh; where they were totally defeated and dispersed in an engagement with the King's forces. Our author was suspected of being among those who were in arms; and a proclamation was issued by the Council for apprehending him; which obliged him to retire to Holland, to his father; where he arrived in the year 1667. Here he continued to study divinity; and assisted Nethenus, professor of divinity in the university of Utrecht, in the republication of Rutherford's Examination of Arminianism. In the preface to his edition of that book, Nethenus speaks of Mr. Robert Trail as a very pious, prudent, learned, and industrious young man. Coming over to Britain in 1670, he was ordained to the ministry by some Presbyterian clergymen in London.

In 1675 we find him again in Scotland, preaching in Cambusnethan, Carluke, Dalserf, Dunfermline, and Culross, and in Edinburgh, particularly in the houses of Ladies Minto and Balgony, and Mr. Scott, of Bristow. His subjects were particularly adapted to the distressed state of the church at that time. Returning to England, he preached in Staplehurst, Seven Oaks, and other places, as he had opportunity.

Being again, in 1677, in Edinburgh, on a visit to his relations, he preached privately. Here, in the month of July, he was apprehended, and brought before the Privy Council. To them he acknowledged he had kept house-conventicles. — Being interrogated if he had preached at field-conventicles, he referred that to proof, and declined to answer, it being criminal by law. Upon which he was ordered by the Council to purge himself by oath of preaching or hearing at them. This he peremptorily refused, as what in justice he could not be

obliged to do in his own case. He owned he had conversed with John Welsh, on the English border. He was on these accounts sent to the prison of the Bass. Here he enjoyed the good company of Messrs. Peden, Fraser, of Brae, and others, confined for their attachment to the testimony of Jesus. From this place he was relieved, by order of government, in the month of October the same year. Afterwards he returned to England, and preached in a meeting-place at Cranbrook, a small town in Kent. From this place he removed to London; where for some time he was pastor to a Scottish congregation in or near London; and after the Revolution, he was chosen assistant to Mr. N. Mather, at Lime Street Meeting, where he continued till that minister's death, in 1697; after this he formed a congregation of his own, of which he was several years pastor. We find him, from his manuscripts, also engaged in preaching on fast-days, with Mess. Brooks and Blaikie, and with Dr. Annesley, and taking his turn at the Morning-Lecture. He details his experience in the following words:— 'I know no true religion but Christianity; but the doctrine of Christ; — of his divine person (the image of the invisible God*) — of his divine office (the divine Mediator betwixt God and man†) — of his divine righteousness (he is the Lord our righteousness‡; which name is also called upon his church§) — and of his divine Spirit (which all that are his receive‖). I know no true ministers of Christ, but such as make it their business, in their calling, to commend Jesus Christ, in his saving fulness of grace and glory, to the love of men;— no true Christians, but such as are united to Christ by faith, and abiding in him by faith and love, unto the glorifying of the name of Jesus Christ, in the beauties of gospel-holiness. Ministers and Christians of this spirit have for many years been my brethren and companions; and I hope shall ever be, whithersoever the hand of God shall lead me.'

In 1691, upon the re-publication of Dr. Crisp's works, a flood of legal and Arminian doctrines seemed to break in among the dissenting ministers and others in London; a sort of medium between Calvinism and Arminianism was proposed; and the doctrines as explained by the reformers, were branded as Antinomianism. In this controversy Dr. Chauncy, Messrs. T. Cole, Nathaniel Mather, M. Mead, T. Cruso, and T. Goodwin, with much ability defended the doctrines of the gospel; among these also Mr. Trail appeared as a well-informed and evangelical divine. In his sermons preached about that time, particularly those on the Lord's Prayer, and on Gal. ii. 21, he clearly and practically illustrates the doctrines of grace; and in a letter to a country minister, since published, he plainly

* Col. i. 15. † 1 Tim. ii. 5. ‡ Jer. xxiii. 6.
§ Jer. xxxiii. 16. ‖ Rom. viii. 9.

delivers his sentiments, and throws much practical light on the controverted subjects. The late celebrated Hervey says of this letter, 'This is a judicious performance: it rightly divides the word of truth, lays the axe, with a masterly hand, between the presumptious legalist and the licentious Antinomian.' The following conference between Mess. Trail and Cole on this subject, deserves to be recorded. Trail visiting Mr. Cole on his death, desired him to deliver his thoughts on the subject of the controversy. He answered 'With all my heart; I have enough to say of that. One thing I am convinced of, that it is a foolish thing to seek for the justification of a sinner without satisfaction to the justice of God; which nothing can make but the righteousness of Christ imputed to him.' Mr. Trail then asked him if he had no kind of repenting that he had given occasion for the contention there *had been* about this doctrine. He replied, 'Repenting! No: I repent I have been no more vigorous in defending these truths; in the confidence whereof I die. If I desire to live, it is that I may be more serviceable to Christ in defending his name in the pulpit; but he can defend his truths when his poor creatures are laid in the dust.' Mr. Trail further asked, We desire to know the peace and comfort you have of these truths, as to your eternal state. He answered, 'They are my only ground of comfort: death would be terrible indeed, if it were not for the comfortable assurance faith gives me of eternal life in Christ; and for the abundant flowing in of that life;—not what I bring to Christ, but derive from him; having received some beginning of it, which I see springing up to eternal life.'

This excellent man died May, 1716, aged 74. During his life-time he published a sermon on the Morning Exercise, on 1 Tim. iv. 16; afterwards 13 sermons on the Throne of Grace, Heb. iv. 16; and 16 sermons on the Lord's Prayer, John xvii. 24. A little after his death was published a volume, entitled Steadfast Adherence to the Profession of our Faith; in 1778 and 1779, was published another volume of sermons, transcribed from Mr. Trail's manuscripts. Eleven of these are from 1 Pet. i. 1—4; and six on Gal. ii. 21. He also wrote a short account of the Rev. W. Guthrie, author of a small but excellent tract, the Trial of a saving Interest in Christ; and a Recommendation of Marshal on Sanctification.

As Mr. Trail's writings have been long before the public, having undergone various editions, and have met with the universal approbation of the judicious and serious, it will be unnecessary to say much in their commendation. They breathe that spirit of piety for which the author was so distinguished. The subjects of which they treat are intimately connected with the Christian life here, in prospect of future glory. While they exhibit the supernatural doctrines and privileges of the gos-

pel to faith, they are improved for the excitement of the believers to duty, for their establishment in grace, and abundant comfort in the world. Matter so solid, evangelical, and heavenly, treated in a manner so practical and savoury, is fit for edifying every class of Christians, and cannot fail to be acceptable to all who have a relish for the things of the Spirit of God. Of all the qualities requisite in discourses from the pulpit, or for the use of people at large, plainness of language and perspicuity of manner are amongst the principal and most needful:—these characters are apparent in every part of these discourses. Considering the time in which they were composed, they are remarkably free of any thing, either in style or method, that may make them appear intricate, obscure, or offensive to Christian readers, even in this present refined age.

The late R. and E. Erskine speak of Trail in high terms, as a savoury judicious gospel preacher. To these we add the testimony of Hervey and Cecil. In a letter to a friend, who had given him a present of Trail's Works, the former says, 'The draught you have set before me I find to be savoury meat, the true manna, food for the soul. Your worthy relative was a workman that needed not to be ashamed: he knew how clearly to state, and solidly to establish, the faith of God's elect, and the doctrine according to godliness!' Mr. Cecil, in his Remains, addressing a young minister on the doctrines of Calvin, says, 'Let him turn to a master on the subject: — He will find such a man as Trail handling the sovereignty of God, and such high points of doctrine, with a holy and heavenly sweetness; which while it renders it almost impossible not to receive his sentiments, leaves nothing on the mind but a religious savour. — Mr. Trail's sermons have been lately reprinted, and the four voumes compressed into two; and, we understand, another volume of Sermons is transcribing from Mr. Trail's manuscripts, and will be published, if due encouragement is given.

ON THE INTERNAL EVIDENCE OF SCRIPTURE,

ARISING FROM THE BRIEF ACCOUNTS WHICH IT SUPPLIES OF THE INFANCY AND YOUTH OF OUR LORD JESUS CHRIST.

Our curiosity is naturally directed to the circumstances of Christ's early life; and when corruptions began to prevail in the Christian church, no subject was more productive of forged narrations than this. Mr. J. Jones has inserted several of them at length, in his Method of settling the New Testament Canon, vol. ii. p. 78—226: and a careful comparison of these with the simple and brief statements of Scripture, must result in a rational conviction that the former are spurious, and the latter authentic records.

Of the birth and the childhood of Christ, Mark and John give no information; but their silence is easily accounted for, if we admit that Mark was acquainted with the gospel of Luke, and John with all that the other evangelists had written; and reflect that the evident design of Mark was to abbreviate, and of John to supply what others had omitted. It is likewise obvious, that the subject could not, in its nature, rest on direct apostolic testimony; and was therefore adapted neither to John's investigation nor to that of Mark, who reported chiefly what Peter had testified to the Roman Christians. The sources whence our information of circumstances immediately preceding and following the birth of Christ, is likely to have been derived, have already been noticed; and the principal differences of the records inserted by Matthew and Luke, have, in a general way, been accounted for *. It remains to shew more particularly, but without unnecessary enlargement, that they agree, and mutually confirm and illustrate each other.

Nothing can be more evident, from an attentive perusal of the whole Gospels of Matthew and Luke, than that they wrote entirely independent on each other; yet, if their design had been to confirm each other's testimony, and to supply each other's deficiencies, these purposes could not have been more effectually fulfilled than by the statements which they have inserted concerning the birth of Jesus. It may be added, that, if the Gospels of Mark and John had been previously written, and had become known to Matthew and Luke, they could not more suitably have supplied what was obviously wanting in these histories. The striking accounts which Mark has furnished of the actions of Jesus, and (still more) the sublime declarations of John concerning his existence and divine glory from the beginning, implied that his incarnation must have been supernaturally accomplished, and attended with manifestations of his divine original. Of these facts Matthew and Luke supply the records.

The latter Evangelist, consistently with his profession of tracing our Lord's history to its earliest circumstances, describes the birth of his precursor, John the Baptist, as similar to that of some eminent agents of the Mosaic dispensation. This was reasonably to be expected, concerning one, than whom 'none superior had ever been born of woman;' but the extreme conciseness of Matthew's narrative was not adapted to such a detail. His account, on the contrary, begins subsequent to Mary's conception of Jesus; but it presupposes all that Luke has related concerning so wonderful an event; and it supplies what naturally must be supposed to have resulted from those facts which he records.

* See Evan. Mag. for June, p. 207.

The forged traditions of the early life of Jesus abound with miracles, supposed to have been performed by him in childhood, which must have excited universal notice and astonishment: but the records of the Evangelists demonstrate it to have been the purpose of divine wisdom, that the birth and education of Jesus should remain as private as was compatible with requisite proofs of his heavenly origin and authority. Unexceptionable witnesses of his birth were summoned by an host of angels; but it was in circumstances least conducive to publicity. Pious inhabitants of Jerusalem were gratified with evidence of the Messiah's advent; but not so as to excite the jealousy of the Jewish government. These events are related by Luke, who, in immediate connexion with them, mentions the removal of Jesus, with his mother and Joseph, to Nazareth; but a due attention to the customary style of the Evangelists, will ascertain that this by no means implies the immediate succession of that event. On the contrary, we learn from Matthew, that Jesus remained at least till the entrance on his second year at Bethlehem, and was then removed only to avoid the vigilant cruelty of Herod, who destroyed all the children of that age in the town and neighbourhood, when disappointed of discovering which of them was the expected Messiah. It is therefore probable that Joseph designed to have brought up Jesus at Bethlehem, as the place whence he might enter on his expected career of glory most suitably to the descendant and heir of David. But the counsel of God was far different, Jesus was to be stigmatized as the Nazarene; and his parents were constrained to return to their former place of residence, infamous as it was for the bad character of its crowded population, that Jesus might there advance 'in wisdom as in stature, and in favour with God and man,' without being suspected to be the Messiah, till the due time arrived when he should 'shew forth his glory.' The single incident that is recorded of his youth by Luke, namely, the attention which his attendance on the Passover, at twelve years of age excited, shews how indispensable it was that he should have resided where no one expected a messenger from God to be found. His condition also was such as was best adapted to obviate suspicions of his dignity. He was 'subject to his parents;' was looked upon as a 'carpenter's son,' and likely to pursue the same humble occupation; and his nearest relations, both male and female, were undistinguished from the common populace of Nazareth. Mark vi. 3.

Very differently was his young kinsman, John, prepared for his office of harbinger to the promised Messiah. Instead of being covered with obscurity and contempt as a Nazarene, from his birth he was distinguished as a Nazarite, devoted to the peculiar service of God, and precluded from common nourishment and habits. He also, as Jesus did, 'waxed

strong in spirit;' but he assumed, very early, that seclusion, abstemiousness, and rigour of manners and appearance, which at that time most attracted the notice, and excited the veneration of the Jews. He was, in all respects, fitted to be 'a burning and a shining luminary' in their dark hemisphere, before the Sun of Righteousness should arise, and the day of universal light should dawn. But so far was he from maintaining intercourse with Jesus (though his kinsman as well as his Lord) that a sign from Heaven was requisite to discover to him the person whom he was commissioned to announce as 'the Lamb of God, that taketh away the sins of the world.'

On this review, will not 'Wisdom be justified of her children?' Will not every candid examiner of the Gospel history acknowledge its commencement to be worthy of God? Every step that we may be enabled to advance, with hearts open to *truth*, will strengthen our conviction that the Scripture is the 'word of God, and not of man;' and may justly constrain us to exclaim, 'O the depth of the riches both of the wisdom and the knowledge of God! His judgments are unsearchably prudent; his ways manifest inexhaustible skill; for of him, and through him, and to him, are all things: to whom be glory for ever! Amen.' RADKASHEB.

THE POWER OF TRUTH.

IT is not wonderful that a man mistakes his way in the dark. If you would have him find his way,—give him light. It is the same in the spiritual world. Ignorance is the leading cause and source of error. When a person has been enlightened by the Spirit of God attending the Scriptures, and unveiling their pure and simple truths, error is discovered and renounced. An instance of this has lately occurred in Ireland, in the case of the Rev. Mr. M. Crowley, who, in searching the Scriptures with a view to refute the Protestant doctrines, has been led from full unbiassed conviction to embrace them. The same happy effects have uniformly attended a careful impartial study of the word of God. This was remarkably verified in the Reformation from Popery in the sixteenth century. I shall mention a remarkable instance of this from a work lately published*. In an act of the Scottish Parliament, anno 1525, renewed 1535, prohibiting the importation of books containing heretical opinions, and the rehearsing and disputing about them, an exception was made as to clerks in the schools, that they might confute them. In this device the patrons of the Romish church were outwitted;

* M'Cree's Life of Knox.

for a number of these clerks were, by the perusal of the book, and by disputation concerning them, induced to embrace the Protestant tenets.

I need hardly mention that the word of God, in its simplicity, has been, and is the strong hold of Protestants; and an appeal to this is what the abettors of the Papal system chiefly dread. Abiding by this, in dependence on the promise of God, we have nothing to dread from all the attacks of earth and hell. This is the light shining in a dark place;—to which we do well to take heed.

What an encouragement does this present for the exertions of Bible Societies! When the Scriptures are spread, the teaching of the Spirit of God shall, in a less or greater degree, attend them. Yes: this heavenly light shall spread, and with it the glory of the Lord shall cover the earth.

Reader, Would you experience benefit from the perusal of the word of God, come to it with child-like dependence on the promised influence of the Spirit of God. Thus shall you be guided in the way of truth. While pride blinds the eyes against the light of truth, a humble and teachable temper leads to the cordial reception of the truth, leading us to the Fountain of Light, in whose light we shall see light clearly. In this way shall we obtain the most comfortable evidence that the Scriptures are the word of God, and shall be led into all truth, under the wise and safe conduct of Him who teacheth us to profit. N. G.

ON BEING UNEQUALLY YOKED.

Sir, *To the Editor.*

It will be readily acknowledged that no practical subject can be of greater consequence, especially to young persons, than that of Marriage; and I believe that those who are acquainted with the character of the late Rev. Mr. Newton, will admit that few have been better qualified to treat of it than that excellent man. Under these impressions, I am induced to request the insertion of the following Letter. It has indeed lately appeared in more than one of the periodical publications:—a circumstance which, I hope, will not prevent its admission, but rather recommend it to more attention. It was written to an unknown correspondent, F. F. who requested his advice on this interesting subject.

Yours, &c.

Sir,

'PERMIT me to call your attention to an evil which I fear is but too prevalent in the religious world, and extends through all the different classes of society: I mean that of being unequally yoked with unbelievers.

'All Scripture is given by inspiration of God, and is profitable;' but the apostolic precept is, I fear, too little regarded

by the serious youth of both sexes, in forming the most important connection of human life. The evil, I am inclined to think, frequently has its origin in vanity, from a desire to stand well in the estimation of the worldly, when occasionally in their society, and to be thought possessed of sufficient talents and agreeable qualities to counterbalance the usual charge of stupidity, &c. so generally affixed to the religious character by the thoughtless and the gay. I have found this in former times, Mr. Editor, to be my own case, and derived a complacency from it which now humbles me to think of. Happily, in my instance, it proceeded no further, but it leaves the heart unguarded at the most dangerous times, and its latent conceptions are sometimes drawn forth with a power that cannot afterwards be controled; an opening is made for sinful conformity in sentiments and customs; the affections are suffered to be captivated by specious qualities, and the unhappy victim is thoughtlessly involved in a situation which must prove fatal to the peace, and often to the eternal interests of the never-dying soul.

'But there is also another cause, which, as it is the more amiable, is not therefore the less dangerous. We set out in our religious career with an eager desire to impart to others the blessing we have received, and with hearts panting to be employed in our Redeemer's service; but we too often forget to examine our abilities for the work. Hence the early efforts of the young convert are frequently fruitless, and he often endangers his own safety by his injudicious endeavours; he has, perhaps, no access to experienced Christians; or is acquainted only with those who have outlived their first love; or, chilled by repeated failures, are become averse to exertion. At all times indeed, he is but too prone to despise the maxims of prudential restraint. He rushes with eager haste into scenes which the boldest Christian cautiously avoids; a remaining fondness for relinquished pleasures secretly lurks, perhaps, in his bosom, and while it tends to mislead his judgment, increases his danger. Attracted by the charms of youthful gaiety and beauty, he sighs that any thing so lovely can be in danger of perdition! How blest the employment to snatch her as a brand from the burning!—he eagerly watches for a happy moment to suggest some serious thought, and so gently hazarded, it meets not with disapprobation; the biassed fancy presages from this and similar experiments, that the interesting female is favourable to religion, and every feeling of the soul becomes irresistibly engaged. Vain then are the remonstrances of Christian friendship! vain the precepts of heavenly wisdom! but how soon is the flattering spell broken! When the timid suggestions of the lover are exchanged for the earnest remonstrances of the husband, and authority is perhaps attempted to be added to argument; when the one begins to sigh for the society of his more serious friends, and the other for her beloved amuse-

ments,—then it is too late discovered that no real congeniality of sentiments subsists between them,—no flow of soul delights their retired hours, — no mutual friends enliven the domestic circle. Too late the pious soul discovers he possesses not in the partner of his life a sympathizing spirit to partake his sorrows or his joys; or, conscious of being alike encompassed with infirmity, to bear with his frailties, and strengthen his declining graces, he cannot expose his pious friends to her ridicule and scorn; he has only to seek support in solitude from a justly offended God. Equal, if not exceeded, are the sorrows of a pious young woman married to an ungodly man.

But one bitter ingredient in the cup of woe I have not yet touched on:—you will, no doubt, anticipate me in the mention of their offspring. We, Mr. Editor, well know from experience, that it requires the strictest union of sentiment in both the parents to train those in the nurture and admonition of the Lord, whom (notwithstanding all the endearments by which they twine around our hearts) we cannot but acknowledge are prone to go astray, even from their birth. But what must be the task, what the heart-rending fear of a pious parent, who sees a tenderly beloved child encouraged in habits and principles instilled into it, diametrically opposite to the spirit of the gospel! what the feelings of a mother, compelled either to accompany a darling daughter to the haunts of dissipation, or to suffer her to go to those scenes of dangerous and alluring pleasures!

'Hitherto we have looked only on one side of the picture: we have contemplated a soul engaged indeed in a most painful and unremitting struggle; but amidst all its dangers and its sufferings, preserving its integrity. But let us look into the faithful page of history for the consequence of this sin, and we see a world in ruins! 'The sons of God beheld the daughters of men, that they were fair, and they took them wives of all which they chose.'

'No proselytes were made. The whole world became corrupted; and we all know the dreadful judgments which ensued. Oh that our sons would learn wisdom! that our daughters would listen to the voice of instruction! Oh ye who have early enlisted under the banners of your Saviour, you who excite the brightest hope of the church, why will you blast her expectations? why will you depress the hearts of her friends by throwing yourselves away on the ungodly? Many of you have been educated with the tenderest care of pious parents; have been watched over with anxious solicitude; and many tears and prayers have been poured out for you: Oh! why will you defeat their fondest hopes? why render vain all their labours and their cares? but all of you have been purchased with the precious blood of Jesus; all of you are his sole property; give not then yourselves unto his enemies; enter not in the closest league of amity with his foes. Search out then,

ye pious youths, the faithful followers of your Lord, to enrich with the tenderest affections of your hearts, to shelter with your protection from the storms of life, and to call forth the Christian graces of their character into more important and interesting scenes of action:—and you, Oh! ye pious daughters of our land, Oh! cast not away on the worthless, the power bestowed on you by Heaven to sweeten the cup of human misery, and form the happiness of domestic life. Preserve yourselves for the servants of the Lord, and hazard not your peace with those whose hearts are not softened by a sense of redeeming love. If Providence offers not those for your acceptance, enjoy in the active performance of those labours of love he may appoint you in your several stations, that solid peace of God the world has not to bestow, and you will have in your father's house a name better than of sons and of daughters. And, Oh! that the word might now reach every heart in the demonstration of the spirit and of power, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' Yours, &c.

[Another letter to a Lady on this subject next Month.]

ON THE STUDY OF NATURE.

Mr. Editor,

PERHAPS no study, except that of the sacred Scriptures, is so well calculated to expand and elevate the intellectual faculties as that of Nature.

It is true, that the constitution of society requires that the different classes of men should be occupied in their respective avocations; but is it not a lamentable fact that these callings, although laudable in themselves, should so often become subservient to the basest propensities of the human heart? Rousseau has justly remarked, that 'when science is transplanted from the mountains and woods into cities and worldly societies, it loses its genuine charms, and becomes a source of envy, jealousy, and rivalship.' When, however, our attention is withdrawn from the agitating concerns of the world, to contemplate the works of Deity, a state of serenity and satisfaction is enjoyed beyond the power of language to express, or the most fertile imagination to conceive.

If we were more accustomed to examine and meditate on the multiplicity of operations continually going on in the *vegetable world,* what an inexhaustible fund should we have to keep up the interest of our solitary and social walks; and, in the latter how delightfully would it supercede the vain and dissolute conversation that now occupies so many valuable hours!

Should it correspond with your plan, I shall occasionally attempt, in a very brief manner, to submit to your readers some of these interesting facts, with a view to instruct those whose situations in life exclude them from the privilege of holding much intercourse with God through the beautiful œconomy of Nature, and to excite those who, having opportunity, want inclination to enter upon a pursuit in which they will be recompenced at every step, by feelings the most sublime and gratifying.

The multiplicity does not astonish us more than the order and skill which are displayed in these important operations; and when we find how many different substances are formed by the same ingredients, we are lost in wonder and admiration. — A full explanation of any one process must not be expected. It would engage too much of your valuable Magazine to introduce the whole that naturalists have discovered; and even this is very imperfect. Sufficient is known to interest the intellectual faculties of man; and yet sufficient remains locked up among the hidden mysteries of divine wisdom, to teach us that the works of the infinite Creator are incomprehensible to a finite creature, and to preserve us from the sin of that philosopher, who presumptuously wrote for his epitaph, "A genius equal to the majesty of Nature!" of whom it has been justly said, 'A blade of grass was equal to confound all his reasoning.'

The analogy between animal and vegetable life is very great. Animals have an organized body, and are nourished and supported by air and food. Vegetables also are constituted of a variety of organized parts, and require the same means as animals for their existence. In some instances, plants have spontaneous, but we have no reason to think that they possess the power of voluntary motion. The former must be familiar to every person; for who has not observed, that many flowers unfold and close as circumstances are favourable or otherwise!

We will commence, however, with Vegetation; and, if approved, explain the structure and physiology of the other parts in order.

ON VEGETATION.

A seed appears to be a homogeneous body; but in this we are deceived, for it is constituted of a great variety of ingredients; some common, and others peculiar*. It consists of three parts, *viz.* the *cotyledon*, the *radicle*, and the *plumula*. In the garden-bean these organs are exceedingly distinct. When the external coats are stripped off, we find that it easily divides into two lobes, nearly of the same size and figure. Each of these lobes is called a *cotyledon*. Near that part of the

* See Thomson's Chemistry, vol. v. p. 294.

lobes which is contiguous to the eye of the bean, there is a small round white body, that comes out between the lobes;— this is called the *radicle*. Attached to the radicle, another round body will be found, lying between and within the cotyledons, which is called the *plumula*.

The form of these three parts, and the number of the cotyledons, vary in different seeds; but none are destitute of them.

If a seed is placed in the earth when the temperature of the atmosphere and degree of moisture correspond with the nature of the seed, it changes its appearance,— vegetation takes place. The radicle is converted into a root; and (by an unerring law of nature) descends to absorb nutriment, as well as to fix the plant to the ground.

The plumula, on the contrary, as it increases, ascends above the earth, and becomes the trunk or stem. Whilst these changes are taking place in the plumula and radicle, the cotyledons (which compose the chief bulk of the seed) swell, and are gradually raised out of the ground by the ascending stem. Between the cotyledons the plumula is visible; and (as the name denotes) resembles a little feather, which soon becomes a tuft of young leaves, wherefrom the stem, if there be any, grows.

The cotyledons seem designed at first to supply the germinating seed with nutriment; for if they are removed from the seed at the commencement of the process, germination is immediately stopped. The farina in them being changed into saccharine matter, vessels convey it into the radicle: the radicle increases in size, assumes the form of a root, gradually descends into the earth, and soon becomes capable, by its own powers, of supplying sufficient nutriment for the future increase of the plant. Still, however, the cotyledons are needful, although their situation must be changed. Having risen above the surface of the earth, they resemble leaves; but differ from the proper folia in shape*: they are called *Seminal Leaves*. They also perform the same functions until the plumula expands into branches and leaves, when they wither and drop off. Atmospherical air is necessary to incipient vegetation; from the want of this, seeds buried deeper in the earth than is natural to them, do not vegetate.

I have intentionally avoided speaking of the influence of moisture, heat, oxygen gas, light, &c. for the reasons assigned above.

Are we not astonished, that within a 'grain of mustard seed,' or the more minute seed of some of our annual flowers, should be contained ingredients so dissimilar, and parts so distinct, capable of undergoing changes so important, that the

* A good example of this difference will be found in the gourd.

perpetuation of the species depends upon them? Are we not amazed at the fact, that within the narrow limits of an acorn, parts should exist, by whose evolution and action the majestic oak is produced? Does not the parental office performed by the cotyledons to the infant radicle and plumula (supplying their places, at different times, until each becomes capable of assuming its own department) convince us that an agent is employed, whose works are infinitely superior to our comprehension? — And, lastly, Does not this account of vegetation illustrate the argument by which the apostle Paul resisted some, who said, 'How are the dead raised up? — and with what body do they come?' — 'Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body *.'

Let us all pray that, as our bodies must soon be sown in corruption and dishonour, our heavenly Father, who giveth to the perishing seed its new and more beautiful existence, would raise us up in the last day with that glorious body which alone can be fit to dwell in Heaven.

Yours, &c. CHIRURGUS.

* 1 Cor. xv. 35—38.

SPECTACLES FOR THE POOR.

Sir, *To the Editor.*

As you are willing to insert in the Evangelical Magazine any Hint that may be useful to the community at large, and to the poor in particular, a friend feels inclined to mention one branch of charity that has of late years become more needful than ever. It is that of providing proper Spectacles, to enable those whose eyes suffer from age, to read the Bibles and Tracts which are now so widely and kindly dispersed; but which prove useless to many from the want of suitable glasses. Some cannot spare money to buy them; and if they could, there are places in the country where they cannot be purchased. Spectacles might be procured at a small expence; and kept by such as are in the habit of visiting the poor, to enquire into their wants: they would find great satisfaction arise from thus being (as it were) 'Eyes to the blind,' as Job expresses it; and enabling them to read the best of books, that yields consolation and support under all the infelicities of life. A CONSTANT READER.

ORIGINAL LETTER OF THE LATE REV. MR. GRIMSHAW.

Dear Sir, —— *Haworth, Jan.* 29, 1761.

I AM extremely obliged to you for your kind letter. I had received a copy of the paragraph out of the same letter from Mr. Crook, by the hand of Mr. Eastwood, the day before. What the intentions of the Bishop of the diocese to which Mr. Berridge belongs are I do not know, nor am I very anxious about it; time will discover it. My Lord reigns: He has all mens' hearts in his hands, and orders all things well. If He has a mind that judgment shall begin at his house, I can only say, His will be done; it is his usual way. Though He may permit his servants to suffer for a season, I know two things: — I know what this will do for them, and what will become of their adversaries at the last. I, for my part, have no more to do (and enough too) but to look steadily to God, follow his will, and mind his work, when and wheresoever He calls me. I live at Haworth when I am at home; and when I am abroad, I am abroad. But at home or abroad my work is the same: *'Tis to preach Jesus, and him crucified; and to help, thro' him, poor sinners to God, grace, and glory.*—As for the consequences, what are they to me? let my Master look after them.

May the Lord eternally bless that dear, good, honourable Lady*, who would defend a dear minister of Christ to the last gown on her back, and to the last shilling in her purse. My prayer is, and always shall be, come what will on it, that the Lord may apparel her Ladyship and all her relations, as with the robe of Christ's righteousness, so with the garments of salvation, the white linen of saints; and at the last advance her to an exceeding and eternal weight of glory. That Lady will as certainly come to that honour as I am writing this letter.

May the Lord do as much for all our dear friends about Leeds; and for no one sooner than yourself. I am sorely grieved that my dear Mr. ——— is disappointed of ——— Chapel. But come, the Lord, his service, his grace, and his glory is more, infinitely more than 1000 chapelries, vicarages, rectories, archdeaconries, and archbishoprics too. To hear God say to his servants, Heb. xiii. 5, 'I will *never never* leave thee, I will *never, never, never* forsake thee' (for so I find it will read in the Greek) is more to dear Mr. ——— and me than all this world, and heaven too. God bless that good man, his spouse, his bairns, and all my dear friends at Kippax.

Remember my kind love to Mr. ———, to all my dear friends in Leeds; I conceit I shall not be long before I see them; I hope I shall see you too. Till then, and as long as you breathe, pray, pray, pray, and glorify God in body, soul, and spirit incessantly. I am, such as I am,

Sincerely yours, W. GRIMSHAW.

* Supposed to be Lady Huntingdon.

Evangelicana.

A FLOATING CHURCH.

Mr. Editor,— It may give much pleasure to your readers to be informed, that in one of those floating castles, which are considered the bulwark of our nation, there are some men to be found who are not only ready to defend us with their lives, but who also are employed in a better warfare; and exemplify, in the midst of their companions in arms, the powerful influence of grace in the heart. On board his Majesty's ship Zealous, of 74 guns, there is at this time what may be called *A Floating Church*; at least so far as circumstances will permit the means of grace to be attended to. The account I give you, is the language of one of them, in a letter to a friend, dated off Flushing, Sept. 11, 1811: — 'At present, there are 12 of us united in a society. We have service every evening, if we can get time; but we meet with persecution. Sometimes we are threatened in various ways; and we are told we may serve God privately, without meeting together; but with this we cannot comply, it is so directly contrary to the word of God. They have not yet, thank God, succeeded in separating us; for when they drive us from one part of the ship, we go to another. — The boatswain has just given us leave to meet in a place under his care, nearly in the centre of the ship; which is convenient for the ship's company to hear the word of God.'

In another letter, dated Oct. 22, he writes thus:—'For nearly a week past I have been greatly tempted; every thing has appeared to me as sin, and as a burden to my soul. O wretched man that I am! who shall deliver me from this body of sin and death? I thank God, thro' Jesus Christ our Lord, that he will deliver me! A general darkness prevails among us: God appears to have withdrawn the light of his countenance from us. Let me crave your prayers for us. We had a severe gale of wind a few days since. About 11 o'clock at night we were in great danger. A heavy sea struck the ship; and many thought we were going down. Many of the most wicked in the ship cried out, 'Lord, have mercy on us! —what shall we do?' &c. The sea had forced its way into some of the hammocks in the sick birth, where one of the society lay in the last stage of a consumption. From the violent motion of the ship, it was with difficulty I could procure him dry bedding; but how different was his state from that of the people I had just before left: the distress of the present moment did not affect him: he appeared perfectly satisfied and resigned to the will of God; and here I was reminded, that God will keep him in perfect peace whose mind is stayed on him.'

Some friends having proposed to procure his discharge, a subsequent letter exhibits a struggle in his mind between duty and inclination. He says, 'Pray to God for me; for the will of God should be our rule in every thing. We should no longer consider ourselves our own, but his who bought us. I question if it be his will, that the crew of a man of war should be without a witness of his goodness and mercy; and if I should, in the least degree, be enabled to manifest the mercy of God in redeeming me from the power of sin, why should I seek to shun the cross? — for in whatever state of life we are in, his grace is sufficient; and if I should leave the ship I may do wrong, and discourage others. — Last week three men joined us, testifying the mercy of God to their souls. Two of them before were our most inveterate enemies.

Who can read the above without sentiments of gratitude to a gracious God, and an anxious solicitude for the prosperity of this band of gracious men! Who can tell but there may be many more such cases in existence of which we have not yet heard! Might not this little company be

made instrumental in conveying Bibles through this ship? Think of this, ye Members of the Bible Society; and pray for them, ye children of the living God. MICRON.

P. S. Since writing the above, it appears that the ship is to be paid off, and this little band will be separated, by being drafted into other ships. Thus the seed may be extensively spread.

[We have heard of many similar instances of the power of divine grace on the hearts of seamen in other ships of war, and have received several letters on the subject, which, from want of room, it has been found impossible to admit.]

CONGREGATIONAL LIBRARIES.

Sir, *To the Editor.*

HAVING some time since observed, with much pleasure, a valuable hint of one of your correspondents respecting the establishment of Free Circulating Libraries in different parts of the kingdom, as a mean of stimulating and keeping up the public opinion in such a praiseworthy object, I should be happy to see any other plans of your correspondents tending to promote such a fund of usefulness; and have taken the liberty of troubling you with the following observations for the same purpose; viz. That Gentlemen be excited to bequeath their Libraries, or a part of them, to some country congregation. — There are very few Gentlemen of evangelical sentiments who have not a partiality for the members of a religious assembly in some country town or village; and there are but few persons who are wellwishers to the prosperity of the Redeemer's kingdom, who have not the means in their power of doing good, by leaving their books, or a part of them, for the comfort and edification of their country friends. — I am not acquainted with the legal form that may be necessary to insert a clause in a will for such a purpose, so as to convey them with safety to the intended congregation, yet, the following plan having occupied my attention for a considerable time past, I shall trouble you with it, together with a few rules for regulating the books among the respective members: —

'*Item*, I give and bequeath unto the Trustees and Members of Chapel, or Meeting House, at in the county of (which Chapel, or Meeting House, was erected about the year of our Lord and invested in the names of and others) for the use of the Society of Christian Members meeting in that place, all my printed Books that are of a religious or moral tendency; and it is my wish and desire that all my aforesaid printed Books be carefully packed up, and sent off, directed to some of the Trustees or Members (at the time being) of Chapel or Meeting House aforesaid, as soon as convenient after my decease.'

RULES FOR A CONGREGATIONAL FREE LIBRARY.

1. That the Members do choose from among themselves three persons to act as Stewards of the Books, and keep a list or catalogue of them, and to lend them, from time to time, to any member of the congregation, or others, for the mutual edification and instruction.

2. That one of the Stewards insert in a book, kept for that purpose, the name of every person supplied with a book, and the title of such book; and that no person be allowed to have more than two books at one time.

3. That the Stewards do take as much care as they possibly can that the books are not wilfully lost, damaged, or destroyed.

4. That when the books are not in use they be deposited in some convenient place in the Chapel or Meeting House (if possible) or in any other convenient place that may be agreed upon by the Stewards so nominated to take care of them.

I remain, Sir,

Your obedient humble Servant, TESTATOR.

FANCIES OF THE LEARNED.

It has been remarked, that there is nothing so fanciful and ridiculous, in opinions and theory, which some or other of the learned have not adopted. It is a humiliating circumstance to the boasted powers of the human mind, and calculated to teach mankind many useful lessons of instruction. It should teach the learned a modest diffidence of their supposed attainments; and the less intelligent a thankful contentment in the use of their inferior mental improvement. 'Let not the wise man glory in his wisdom; but let him that glorieth, glory in this, that he understandeth and knoweth the Lord.' The following specimens of learned Fancies may, perhaps, be entertaining to your readers: —

'Gerard Croes, a Dutchman, in a book entitled Ὅμηρος Ἑβραῖος (*the Hebrew Homer*) printed at Dort, in 1704, endeavours to prove, that the subjects of Homer's two poems are taken from the Scriptures; that the action of the Odyssey in particular, is nothing else but the adventures of the Israelites till the death of Moses; and that the Odyssey was composed before the Iliad, — the subject of which is the taking of Jericho *.'

The learned Dr. Bentley wrote a dissertation to prove, 'That Solomon, king of Israel, was the author of the Iliad and Odyssey; and that he wrote these poems after his apostacy from God.' The dissertation was never printed; but is said to exist in manuscript in the British Museum †.'

The identification of Homer and Solomon is also ascribed to the learned Joshua Barnes, who published an edition of Homer, with Notes ‡.

In the year 1789, a work was published, entitled 'The Revelations translated and explained throughout, with Keys, Illustrations,' &c. by W. Cooke, Greek Professor in the University of Cambridge; in which the author considers both the Iliad and Odyssey to be founded on a deep and mystical moral; that the Iliad is but the Jewish church in fact, a wrath awakened and appeased only by blood; and the Odyssey but Christianity, and the recovery, under a providential grace, of a lost bride and kingdom. He considers the very name of Odyssey (Ὀδυσσεια) importing as much (Ὁδὸς σοῦ) *the safe way*. Not only have learned classical scholars had their strange fancies; but philosophers have also published some singular and contradictory notions. The ingenious Mr. King, in his Morsels of Criticism, supposes the *sun* to be the *heaven*, where the righteous are happy after death. Some of the antients were of this opinion, from Psalm xix. 4 ('He has set his tabernacle in the sun') as the original has been rendered. On the contrary, the Rev. Tobias Swinden, in his 'Enquiry into the Nature and Place of Hell,' endeavours to prove that it is seated in the sun; chiefly pleading, that this is the grand repository of fire; that its horrible face, viewed by a telescope, suits the description given of the burning lake; and that being in the center of the system, it might be properly said, that wicked men were *cast down into it!* Dr. Herschell thinks the sun not a luminous and igneous body, but opaque; and that there are reasons sufficient to believe it is a most magnificent habitable world. The strangest of all modern discoveries, however, seems to be that of Palmer's Heliography, noticed in the Monthly Review for June, 1799, who considers the sun to be *a body of ice!*

The following lines of Dr. Young may be a suitable accompaniment to the above sample of learned Fancies; and have a particular reference to some of them: —

> 'I quite mistook my road,
> Born in an age more curious than devout, —
> More fond to fix the place of Heav'n or Hell,
> Than studious *this* to shun, or *that* secure.
> 'Tis not the curious, but the pious path

* Chambers's Cyclopedia, under *Odyssey*. † Clark's Bibliographical Dict. Vol. iv. p. 115. ‡ Woolf's Memoirs of Dr. Wharton, p. 313.

That leads me to my point. Lorenzo, know
Without or star or angel for their guide,
Who worship God shall find him. Humble Love,
And not proud Reason, keeps the door of Heav'n:
Love finds admission where proud Science fails.
Man's science is the culture of his heart;
And not to lose his plummet in the depths
Of Nature, or the more profound of God,
Either to know, is an attempt that sets
The wisest on a level with the fool!' GALFRIDIUS.

JUVENILE DEPARTMENT.

AN AFFECTIONATE ADDRESS TO YOUTH.

YES, my dear young friends, it is most certainly true, that Time is at once a precious and an infinitely important talent; every thing depends upon its right improvement, as the appointed opportunity of sowing that seed of genuine piety which shall spring up to everlasting happiness. Our months and years are gliding away, to return no more for ever. But it is a serious consideration that when passed the bounds of mortal recollection, they still exist in the presence of the great Omniscient, as the faithful narrators of what has transpired in the hearts and circumstances of men. But, alas! how little solicitude is occasioned by the irresistible flight of Time. Man in his natural condition adjusts his little *monitor* to the revolving hours, without discerning his interest in that eternity to which they transport him. In the vigour of health and prosperity the invitations and warnings of a gracious God are heard with listless indifference; or, should an impression be made upon his mind, how soon it is effaced in the rapid torrent of dissipation! There are other characters, in the mass of human kind, who admitting, in some degree, the value and shortnes of time, yet, fail of employing it to the only wise purpose. Their hearts are not perhaps intoxicated with the *pleasures* of life; but, being overwhelmed with its *cares*, 'the one thing needful' is neglected 'for a more convenient season.' If you reason with them upon the immediate necessity of personal religion, they suspect you of enthusiasm, and plead the mercy of the Creator, till at length, grown old in the service of the world, and more than ever disinclined for higher pursuits, the hand of death snaps the fatal delusion, and they are constrained with anguish to exclaim 'What shall it profit a man if he gain the whole world and lose his own soul?' Such, my dear young friends, are the awful stratagems which Satan employs to keep the soul in a state of alienation from God, and in ignorance of that 'peace which surpasses all understanding.'

May you so perceive his designs as to avoid the snare. Commence then, a life of piety betimes; let the morning of your days be devoted to the service of him who made you, and who has thus tenderly claimed a preference in your esteem, saying, 'My son, give me thy heart.' At present you are not exercised with the engagements of commerce, or intruded upon by a multiplicity of domestic avocations, but participate the privileges of health and leisure. To you I would add, 'Now is the accepted time, now is the day of salvation:' ere long this favourable period will have terminated, and you may have reason vainly to recall it. Surely, if you knew the charms of true religion, you would apply unto it as the sacred spring of interminable felicity, and constant strength in every extremity. Indeed, my dear young friends, all the prospects of happiness which do not originate with the grace of God in Christ Jesus, and refer to *him* as their common centre, will issue in disappointment.

It is by virtue of faith in the precious Saviour, that you can withstand the temptations, bear the trials, and finally 'overcome the world, the flesh, and the devil.' O 'look unto him and be saved!' remembering at all times this consolatory promise, 'Those who seek me early shall find me.' ELIZA.

Obituary.

The Conversion of S. H——,

A PENITENT DEIST.

It was well observed by a Christian Poet, that 'Men may live fools, yet fools they cannot die.'—The awfulness of the closing scene frequently enforces serious reflection; and a few moments of dispassionate investigation are generally sufficient, at that solemn hour, to convince even the most hardened, that as it is appointed for all men once to die, so after death followeth the judgment. It must, however, be acknowledged, that this position does not hold universally true. Those who have long resisted the truth, and stifled the voice of conscience, are sometimes given over to judicial blindness and impenitency at last; and we have heard of a French philosopher who died in apparent calmness, admiring the works of nature, whose God he had insulted, and who had trampled under foot the gospel of his grace. While, therefore, we must acknowledge, on the one hand, that many die without giving any evidence that they are convinced of the folly of their ways, we may pronounce, on the other, that, with the majority of mankind, death gives the lie to the boasts of false philosophy, confounds the sophisms of the Deist, and proclaims the sovereignty of the Deity, and the excellence of Christianity. The truth of this statement, receives strong confirmation from the instance exhibited in the following narrative; for the truth of which the writer pledges himself:—

The parish in which S. H—— resided, was distinguished, in the late rebellion*, by opposition to legitimate authority, enmity to the government of the country, and perversion of the gospel of Christ. The main spring of this factious spirit was a society which held a weekly meeting, in which every thing held sacred by their pious forefathers was derided, the most seditious and infidel productions read with avidity, the Bible burnt in scorn as a forgery, and the adorable Redeemer, as it is confidently asserted, crucified in effigy. The leading person in this society was S. H——, the subject of the following account, whose ingenuity in maintaining his own opinions, and in vilifying those of his adversaries, rendered him the boast and bulwark of his own party, and an object of terror to the friends of religion.

But short is the triumph of infidelity! The enemies of the Lord Jesus shall not prosper; their end is bitterness. The Almighty is never at a loss for means to accomplish his own designs. 'His thoughts are not our thoughts; nor our ways his ways' Little did the thief think, when perpetrating the detestable crime for which he suffered, that he was afterwards to be exhibited as a spectacle to angels and to men, in order to exalt the riches of divine grace in pardoning one of the most abandoned wretches in existence. In this case, as well as in every other, the Lord acts as a Sovereign, distributing his favours when, and to whom he pleaseth.

In the midst of his mad career, it pleased God to afflict S. H—— with so severe an attack of the palsy, that for two years he was confined to his house, and for the last three months of that time to his bed, so as to be incapable of the least exertion. Behold him on the bed of languishing, a burden to himself and friends. Incapable of the least motion, he appeared a living sepulchre: his hands, lately uplifted in the support of faction, now lie powerless at his sides; his lips which had uttered so many horrid blasphemies, are now silent as the grave; his eyes alone which retained their expression, shewed that the imprisoned spirit still possessed its pristine vigour. He had been above a month in this dread-

* In Ireland.

ful condition, when the Rev. Mr. ———, curate of the parish, being informed of his state, resolved to call on him; and while ordering his horse for that purpose, received a message from the sick man's family, requesting a visit. On his first interview, he endeavoured to display the fallacy of all infidel systems, and the insufficiency of philosophy to afford consolation to a dying sinner: contrasting therewith the solid foundation of joyful hope proposed in the gospel, and its suitableness to the case of every sinner, even of the most vile and profligate. During this address his countenance evinced the most lively interest and attention; and the expression of his features varied with the subject. When the sceptic's vain hope of an eternal sleep was disproved, and his charges against revelation refuted; when the awful punishment which awaits such scoffers in an eternal world was portrayed, his expressive countenance seemed to say, 'All these things I have felt, and know the representation to be just.' When the grace and mercy of the gospel were exhibited, as free to every guilty soul, even the vilest of the vile, and he was invited in the name of the Lord Jesus, to lay down the arms of his rebellion, and to trust in his blood and righteousness for pardon and life, hope seemed to dawn in his heart, and a glow of satisfaction succeeded to the gloom of despondency diffused over his features, and his eyes, glistening with joy, seemed to say, Yes; I am vile indeed; but God is good and gracious! I trust there still is hope! Encouraged by these favourable appearances, the speaker pointed the attention of the apparently humbled sinner to those clear and explicit passages of God's word, in which the Redeemer invites sinners to look unto him and be saved; to believe and live; to behold Him 'who is not only able but willing to save to the uttermost all those who come unto God by him,' assuring him that no supplicant was ever driven from his throne, or sought relief from him in vain. 'Him that cometh to me, I will in nowise cast out.' He exhorted him to flee to this gracious Deliverer, this Friend of sinners; to attend to his endearing declaration, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Nothing could be more applicable to the wretched condition of this paralytic, nor better adapted to administer relief. Revived by these assurances, his joy seemed to increase; and he being asked if he would join in prayer with those present, he acquiesced with much apparent satisfaction. The same frame of spirit was manifested in the subsequent interviews of the minister with him. His anxiety to hear the word of life was evident to all around him; for the neighbours assembled on every such occasion, and appeared to be much impressed. He never manifested any weariness; but, on the contrary, seemed uneasy when the minister talked of withdrawing. — A short time before his death it pleased God to favour him with a restoration of his speech, that the tongue once employed in blasphemy, might now speak forth the praises of the Redeemer. He then called his wife and family around him, told them he was about to leave them; but desired that they would not be grieved on this account, as he humbly trusted that the Saviour would receive him to mercy. He acknowledged himself the chief of sinners, and testified his assurance of the important truths which the minister had declared to him: he earnestly entreated that his family might be educated in the knowledge of God, and of his Son Jesus Christ; and exhorted them to live and die in this faith. He frequently declared that he was not afraid to die, as he trusted that the Lord Jesus was both able and willing to save him, though he had been a most vile and rebellious sinner. His only plea was the blood and righteousness of the adorable Jesus. Having commended his family to the divine favour, and his waiting soul to the hands of the Redeemer, he entered, it is hoped and believed, into rest, to unite with all the ransomed of the Lord in that de-

lightful song, 'Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen.'

I cannot conclude without expressing my earnest desire for the salvation of the reader; and, whether he will hear, or whether he will forbear, reminding him that the Redeemer is merciful. He can have compassion on the ignorant, and on them who are out of the way. The door of mercy is not yet shut, Jesus waits to be gracious; the arms of his mercy are ever extended for the reception of sinners. Having therefore such an almighty and compassionate Saviour, let me entreat you to flee to him for free pardon and complete redemption. Oh, do not hesitate! Let not suspense engross the moment that comes winged with mercy. Every thing which, as a sinner, you can want, is graciously provided in the Gospel; a free pardon, through the atonement of Jesus!—a full justification through his righteousness!—and the promised aids of his Holy Spirit to purify your heart and reform your life.—Now, therefore, is the accepted time; this is the day of salvation. But if you still continue hardened against him, you may find, to your cost, that the abuse of mercy gives an edge to justice; and that to be crushed to atoms by falling rocks, or buried in oblivion at the bottom of mountains, were rather to be chosen than an exposure to the *wrath of the Lamb*. And you will have this beside to aggravate your misery in the doleful regions of hell, that a way of escape was set before you, but you obstinately persisted in despising that Saviour who is the only door to happiness and to God.

Dublin. ADOLESCENS.

AWFUL DEATHS.

A young woman died some months ago at Mill Hill, near Hendon, Middlesex; her complaint was what is generally termed a galloping consumption, which arose from her taking, no doubt, at different times, poisonous medicines, procured, as she said, by her seducer, but unsuccessfully, for the purpose of procuring abortion: and the last unhappy offspring was the fifth child. For several days previous to her dissolution, she appeared to struggle under the most violent convulsions possible for any human being to endure, and exhibited all the horrors of imagination arising from a mis-spent life. A few moments before death closed her eyes, she declared she could not die until she had unburthened her conscience. A clergyman was sent for; but to him she would say nothing, but called out for a Mrs. Mackay, who had given her nourishment during her illness. This miserable creature then related how she had falsely sworn her first two children (now alive) to an innocent man; and how she had disposed of three others since. The first, a boy, she destroyed as soon as born, and buried it under a tree in a garden; the second, a girl, met with a similar fate, and she buried it behind a public-house; the last child, a girl also, shocking to relate, she buried alive in a field near Tottredge. After this disclosure the unhappy wretch appeared more resigned, and expired almost immediately. The circumstance had such an effect upon the people in the neighbourhood, that no one would stay with the corpse during the nights previous to burial.—May sinners hear, and fear, and turn unto the Lord!

A melancholy accident occurred on the river Thames a few Sundays since. Eleven persons, all married men, engaged a sailing boat of the wherry kind. The wind, which had been very high, becoming more moderate in sea-reach, they made fast the main-sail to the side of the boat; soon after which a sudden gust of wind upset the wherry, and six of the unfortunate men were drowned. Another account states that nine lost their lives. Most of the deceased were of the neighbourhood of Rotherhithe; and have left large families.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Christian's Survey *of all the Primary Events and Periods of the World; from the Commencement of History to the Conclusion of Prophecy.* 12*mo*, *price* 7*s.* 6*d.*

THE astonishing events of the present age have naturally induced pious and inquisitive persons to look into the sacred Scriptures, and especially into the prophetic parts of them. The author of this work (reported to be a descendant of the venerable Penn) has ventured to think for himself; and differs considerably from most of his predecessors in the illustration of prophecy. His work is divided into three principal parts: — 1. *Time Past*, including ancient and modern history. 2. *Time Present*, respecting particularly the *French Empire*, which he considers not as a *fifth Empire*, but as *the last predicted power of the fourth or Roman Empire*. 3. *Time Future*, in which he contemplates the fall of the last great power, and the conclusion of the present state.

The author considers the empires of Babylon, Persia, Macedon, and Rome, as four *separate*, and *substantially distinct bodies* of empire, represented by Daniel (vii. 8. 20. &c.) under the symbols of four different animals. Upon the head of the fourth and last of these, the Roman empire, there appeared a *small*, or *newly-budded* HORN, which increased into supreme and paramount authority,—'speaking great things, wearing a look more stout than his fellows, and thinking to change times and laws.' This prediction he applies to Napoleon; and quotes some remarkable passages from Chrysostom and Jerome, which seem to favour such an application. Bellarmine, also, speaking of the *last Tyrant of the Church*, says, 'He is the last king who shall possess the Roman empire, but yet without the name of Roman Emperor. The author considers the *New Power* as derived from the Roman, like the predicted Horn, growing out of the body of an aged animal, and not likely to survive the body from which it drew its life. The next great event to be expected is, that this last tyranny shall fall, and introduce that period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,'—that period which will put an end to all further distinction of secular and religious interests; the great concluding scene, and final transmutation of the present earth.

The author differs from most commentators on this part of the subject, for he apprehends that there is no solid ground for thinking that the Jewish nation shall be restored to Palestine, in which he concurs with Jerome and Chrysostom, who affirm that 'the present captivity of the Jews shall undergo no change until the end of the world.' He dissents also from the general opinion of the establishment of the gospel all over the world, judging that 'the prophecies, so interpreted, signify only that it shall be preached in all nations, as a witness, before the end shall come.' He apprehends it has been already preached in all nations, and that the end is at hand, which shall come 'as a thief in the night,' and as 'a snare upon all,'—just as the deluge came in the days of Noah. Of this he judges that 'the signs in the sun, and in the moon, and in the stars,' or the great changes now occurring in church and state, are sufficient prognostics. The *New Power*, so suddenly erected, he says, has extinguished the *papal monarchy*, has overthrown the dynasties of Spain, Naples, Savoy, and Sweden, and the states of Venice, Genoa, Tuscany, and Holland; has dissolved the Germanic Confederacy; and has planted *new tributary kingdoms* in Europe. The result of this survey is, he says, 'to awaken in our hearts that wise question of self interrogation, Seeing that all these things shall be dissolved, what manner of persons ought we to be?'

We have thus given our readers a general view of this sensible and curious production. We cannot concur with the author in all his conjectures, yet think that, in such a crisis as the present, his work deserves a place in the reading of persons of intelligence and leisure, who wish to 'discern the signs of the times.'

Four Sermons *preached in London, at the Eighteenth General Meeting of the Missionary Society, May*, 1812. *By the Rev. Messrs.* Wilks, Love, Steil, *and* Gillbee. *With the Report of the Directors, &c. Price 3s.*

This is now the Eighteenth Annual Meeting of the Missionary Society; but its vigour is not impaired by years. In the discourses at the General Meeting, as much of ardour, of affection, and energy of soul, as much of zeal for the propagation of the gospel is displayed, as on any former occasion.

The first sermon was preached by Mr. Wilks, from Jer. vii. 18. 'The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods.' The text when announced to the numerous assembly at Surry Chapel, appeared uncommon, and to many strange; but the preacher shewed that it was appropriate, and bore on his subject; and he illustrated it with singular ingenuity, felicity, and effect. Glancing at the idolatrous worship of the queen of heaven, the ardour of the worshippers, and the persons employed in it, 'I will,' says he, 'contrast your objects, — compare your ardour, — and muster your agents.— Yours is the cause of the only living and true God, of the wonderful Saviour of the precious souls of men, and of the most exalted benevolence.'

The preacher then compares the ardour of the worshippers of the queen of heaven in their vows of fidelity, and the courage with which they stand forward in the cause; in the constancy with which they brave every difficulty; and in the liberality with which they contributed to the support of their idol-worship.

He then proceeds to muster the agents. Men, women, children, — all are employed in the idolatrous rites of ancient Paganism. With singular ingenuity and force, the preacher calls on young men and maidens, on widows and matrons, and on men in every walk of life, to exert themselves in propagating the gospel of Christ. The conclusion consists of appropriate addresses to the Society, to the Directors, to Ministers, and to Missionaries. It is a great commendation of this discourse that it is a sermon of business, and most powerfully tends to raise the hearers to action; for it will influence them rather to propagate the gospel, than to commend the preacher, — altho' he is entitled to a high degree of praise.

The second sermon was preached by Mr. Love, who formerly, when he resided in London, was one of the Secretaries of the Missionary Society. His text is Rom. x. 13 to 17. 'For whosoever shall call on the name of the Lord shall be saved,' &c. A passage which, in the fullest manner, establisheth the necessity and importance of exertions for the conversion of the heathen by the preaching of the gospel.

Mr. L. first, 'considers the important exercise of calling on the name of the Lord, in a saving manner; as exemplified in the case of an individual heathen; and afterwards as spreading extensively among a multitude, or in a district of some dark polluted land.' Both these he illustrates in his peculiar and steady manner. In the second place, he enquires into the cause of such a change as is expressed in the text, and is led to discourse on faith, its nature, its object, and the power which produces it on the soul. The third head consists of an enquiry into the means by which that faith is excited. The word of God, he observes, is the grand instrument which he employs, and this word presented by the instrumentality of Teachers, opening

and bringing home the truths of the Bible: and with great ingenuity and force he assigns several reasons why the preaching of the gospel has been ordained by Christ as the most proper method of spreading the knowledge of the gospel through the world. (Psa. lxxxi. 2.) In his application of the subject, which is appropriate and impressive, he again resumes the subject, and expresses his sentiments in the following words: —

'I solemnly bless God for the formation of so many Bible Societies; I rejoice to see the glittering sword of the Almighty Spirit unsheathed, and the fatal scabbard wherein it had been hid for ages, cast away. The circumstances attending their commencement have been auspicious and surprising. Hitherto, however, the success is chiefly experiment: the ultimate desired effect in the illumination and conversion of the nations sitting in darkness, is not yet attained: to boast of success in that view is premature; perhaps that may require stronger cries of supplication than have yet been offered up.

'That I may do full justice to the cause which I now plead before God, angels, and men, I must call the public mind seriously to contemplate, that the utmost exertions of all the Bible Societies in the world, detached from the living labours of enlightened and faithful Missionaries, would entirely fail, as to the effect of introducing and establishing the kingdom of the Saviour in any one heathen country. The Bible may be translated, and zealously conveyed into such countries: it may be received and looked at for a while as a curiosity; it may operate even to create a prejudice in favour of Christianity: it may even be the instrument of conversion, in a few singular cases, by the more unusual sovereign agency of the Holy Spirit;—but where any extensive and permanent effects are to be accomplished, living interpreters and publishers of the truths of the Bible, and examples of their power, must be prepared and sent forth, that "the eyes of the heathen may see their teachers." This is the way wherein, according to all the past history of the church, — according to every statement which the Bible itself exhibits, we are authorised to expect the coming of the kingdom of Him "who ascended on high, leading captivity captive, and gave gifts to men: and he gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for the perfecting of the saints, till we all come in the unity of the faith," &c.

'Let it not then be imagined, that the heathen world is to be subdued and converted by the Bible alone. Though it were at this moment full of Bibles, still, from the throne of the adorable "Three who bear record in heaven," would sound the voice "Whom shall I send, and who will go for us?" The voice would still proclaim, "Depart; I will send thee far hence among the Gentiles:" "Go ye into all the world, and preach the gospel to every creature." Against our Missionary exertions, Bible Societies furnish no argument; but in support of it, they hold out the highest encouragement; they are preparing the field; they invite, as reapers of the great harvest of the world, those honoured ambassadors, by whose living voice, by whose holy labours, by whose wrestling supplications, and, should it be necessary, by whose martyred blood the God of glory shall effectually beseech and persuade men to be reconciled to himself.'

[*The other Sermons in our next.*]

Report *of the Sunday School Union, with Extracts of Correspondence, and an Account of the Meeting held May* 13, 1812. *Price* 1*s*.

THIS is really a very interesting publication, and we wish it were in the hands of all ministers, teachers, and others who patronize Sunday Schools. It would doubtless animate them to persevering and increasing labours; but we wish most of all, that it were in the hands of those who have hitherto neglected to encourage Sunday Schools in their respective circles; they would blush for shame, and immediately endeavour to retrieve their credit.

The Report of the Committee states the objects of the Union, which are, to increase the number of Schools, to improve the methods of instruction, to print suitable books for the use of schools, to correspond with ministers and others at home and abroad, with regard to Sunday Schools, and to form Unions for similar purposes in the country.

The Report details some very interesting communications respecting schools in the West Indies, Bermuda, and in Ireland. Also an account of the Sunday School Unions in Hampshire and Nottingham. It is stated that about 40,000 children are educated in the Sunday Schools in London and its vicinity.

The account of the proceedings of the meeting contain several speeches by Mr. Horne, the Rev. Leigh Richmond, Mr. James, Mr. G. Thom, Mr. B. Neale, Rev. Mr. Frey, Mr. W. B. Gurney, and the Rev. A. Fletcher, which include the most powerful inducements to further exertions in this good work.

Persons in the country who are inclined to commence Sunday Schools, but who may not know how to proceed in their formation, may obtain full instructions by applying to the Secretary of the Union at Mr. W. Kent's, 116, High Holborn.

Periodical Accounts *relating to the Missions of the Church of the United Brethren among the Heathen. No.* 62. 1s.

This Number contains letters from St. Thomas, Antigua, Surinam, and Greenland, with the Diary of the mission at Gruenekloof, Cape of Good Hope, and a most interesting narrative (29 pages) of the Life of John Antes, a Missionary, whose sufferings, in an attempt to establish a mission at Grand Cairo in Egypt, with a view of proceeding, if practicable, to Abyssinia, were uncommonly great. In November, 1779, he had the misfortune to fall into the hands of a Bey, who, in hopes of extorting money from him, treated him in a most cruel manner. He endured the torture of the bastinado, which obliged him to keep his bed for six weeks, before he could walk on crutches, and subjected him for three years afterwards to swellings of the feet and ancles, which had been injured by the twisting of a chain about his legs. He was, however, wonderfully supported by the grace of his Divine Master, and after spending twelve years in Egypt, was restored to the society of his brethren, in Saxony. He finished his course, in peace, at Bristol, Dec. 17, 1811.

This Number closes with a list of the Missionary Stations of the Moravian Brethren in 1811, viz.

	Settlem.	Missions.
In Greenland —	3	18
Labrador —	3	26
St. Thomas, St. Croix, and St. Jan.	7	34
Antigua —	3	12
St. Kitt's —	1	6
Jamaica —	3	8
Barbadoes —	1	4
Surinam —	3	17
North America	4	15
Near the Cape —	2	16

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Dr. Watts's Works (to be completed in 9 vols.) vol. 1, 8vo, 9s.; royal 12s.

Select Remains of the late Rev. Eben. White, of Chester. To which are prefixed Memoirs of his Life, and Extracts from his Correspondence, by Jos. Fletcher, A. M. With a Preface and a short Obituary of Mr. W.'s Mother, by Dr. Collyer. 8vo, 5s. 6d.

Evangelical Principles vindicated, and the Inconsistency and Dangerous Tendency of the Unitarian Scheme exposed. By the Rev. G. Young, of Whitby. 8vo, 6s.

Remarks on the Signs of the Times, as they indicate the near approach of the Millennium. By W. Howard. 6d.

The History of the Waldenses, with a Sketch of the Christian Church from the Birth of Christ to the Close of the 17th Century. By W. Jones. 8vo, 12s.

Addresses on Practical Subjects; Letters on Moral Obligation, Marriage, &c. By J. Upton, 2s. 6d. bd.

Joy in Heaven; a Sermon for the London Female Penitentiary. By the Rev. T. Scott. 1s.

Jehovah-Shammah, the True Glory of a Christian Church, preached at the Congregational Monthly Meeting. By J. T. Barker. 1s. 6d.

The Day of Pentecost; preached at Hornchurch, Essex, before the Chelmsford Bible Society. By the Rev. W. Shirley, A. B. Curate. 1s.

RELIGIOUS LIBERTY.

THE minds of religious persons, who feel earnestly desirous of spreading the knowledge of the Gospel in the uninstructed parts of our own country, have long been affected with painful apprehensions, lest the spirit of persecution, which had discovered itself in several parts of the kingdom, encouraged by a new and illiberal construction of the Toleration Act, which even the courts of law seemed inclined to confirm, should continue and increase, to their great annoyance and the prevention of further efforts to do good. We rejoice, however, that from these apprehensions they will now be happily relieved, by an act introduced by his Majesty's ministers, who, much to their honour, perceived and felt the necessity of uniting all loyal subjects in the bonds of peace and good-will. The vigorous resistance which was made by the great body of the Dissenters and Methodists to the bill proposed by Viscount Sidmouth, has doubtless convinced the leading members of government how impolitic it would be to abridge those religious privileges which they and their ancestors have enjoyed for more than a century. The very attempt, however, has been overruled, by the good providence of God, as the means of enlarging them. The right of all men to worship God according to the dictates of their own consciences is far better understood, and more generally acknowledged than it was two years ago. The progress of public opinion in favour of the rights of conscience has been remarkably rapid; and we hope the time is at hand when no man of common sense will venture to expose himself by controverting those rights. And if any gentlemen, clerical or magisterial, shall unhappily remain unenlightened on this subject, the bill, now before us, will at least restrain their intolerance within narrow bounds, and prevent their ability to persecute their neighbours because they may happen to prefer a chapel to a church. The bill, we confess, does not embrace every object which might be wished; yet it certainly demands the grateful acknowledgements of Dissenters, not only to the God of all grace, who disposes the hearts of men to acts of justice and candour, but also to his Majesty's ministers, who have on this occasion shewn themselves the sincere friends to Toleration, and have evinced a desire to accommodate the Dissenters and Methodists as far as, perhaps, it was possible, without giving offence to the more rigid supporters of the Establishment.

On Friday, July 10th, Lord Castlereagh, one of his Majesty's Secretaries of State, moved for, and obtained leave to bring in a bill, the object of which was to put Dissenters into the same situation in which they were previously to some late decisions of quarter sessions, respecting the qualification of teachers. The bill was then brought up, and read the first time; and, after several amendments in its progress through both houses, was finally passed, July 29.

This Act is intitled, "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein;" from which we present to our readers the following ABSTRACT:

THIS Act, sect. 1, *repeals* an act made in the 13th and 14th years of Charles II. intituled, 'An Act for preventing the mischiefs and dangers which may arise by certain persons refusing to take lawful oaths;' and another act made in the 17th of Charles II. intituled, 'An Act for restraining Non conformists from inhabiting in Corporations;' and another act, made in the 22d year of the same reign, intituled, 'An Act to prevent and suppress seditious Conventicles;'—the two last being the acts generally called *The Five Mile Act*, and *The Conventicle Act*.

II. It enacts, That no congregation or assembly for religious worship of Protestants (at which there shall be present more than 20 persons, besides the immediate family and servants of the person in whose house or upon whose premisses such meeting, congregation, or assembly shall be had) shall be permitted or allowed, unless and until the place of such meeting, if the same shall not have been duly certified and registered under any former act) shall have been or shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at the general or quarter sessions for the county, city, town, or place, in which such meeting shall be held; and all places of meeting which shall be so certified to the Bishop's or Archdeacon's court, shall be returned by such court once in each year to the quarter sessions of the county, &c.; and all places of meeting which shall be so certified to the quarter sessions of the peace, shall be also returned once in each year to the Bishop or Archdeacon; and all such places shall be registered in the said Bishop's or Archdeacon's Court respectively, and recorded at the said general or quarter sessions; the registrar or clerk of the peace whereof respectively is hereby required to register the same; and the Bishop, or Registrar, or Clerk of the Peace to whom any such place of meeting shall be certified, shall give a certificate thereof to such person as shall request the same, for which there shall be no greater fee taken than 2s. 6d; and every person who shall knowingly permit any such congregation to meet in any place occupied by him until the same shall have been so certified, shall forfeit, for every time any such congregation shall meet, a sum not exceeding £20. nor less than 20s. at the discretion of the justices who shall convict for such offence.

III. That every person who shall teach or preach to any congregation in any place without the consent of the occupiers thereof, so as to subject such occupier to any penalty under this act, shall forfeit for every such offence any sum not exceeding £30, nor less than 40s. at the discretion of the justices who shall convict for such offence.

IV. That every person who shall teach or preach at, or officiate in, or shall resort to any congregation for religious worship of Protestants, whose place of meeting shall be duly certified according to the provisions of this act, or any former act of parliament, shall be exempt from all such penalties under any act of parliament relating to religious worship, as any person who shall have taken the oaths and made the declaration prescribed in an act, made in the first year of the reign of King William and Queen Mary.

V. That every person not having taken the oaths, and subscribed the declaration hereinafter specified, who shall preach or teach at any place of religious worship certified and registered in pursuance of the directions of this act, shall, *when thereto required* by any one justice of the peace, *by any writing* under his hand or signed by him, take, and make, and subscribe, in the presence of such justice, the oaths and declaration * specified in an act, passed in the 19th year of the reign

* We shall subjoin a Copy of the Oaths and Declaration here referred to, and the Form of a Certificate of a place intended to be licenced.

Form of the Oaths and Declaration mentioned in the last Act.

I *A. B.* of [*specify the Christian and surname, and the parish and county where the party resides*] do sincerely promise and swear that I will be faithful, and bear true allegiance to his Majesty King George- So help me God.

I, *A. B.* [*insert as before directed*] do swear that I do from my heart abhor, detest, and abjure as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murthered by their subjects or any other whatsoever; and I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God.

of his present Majesty, intituled, 'An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters;' and no such person who, upon being so required to take such oaths, &c. as aforesaid, shall refuse to attend the justice requiring the same, or to take, and make, and subscribe such oaths and declaration shall be thereafter permitted to teach or preach in any such congregation so certified and registered, until he shall have taken such oaths, and made such declaration, on pain of forfeiting, for every time he shall so preach, any sum not exceeding £ 10. nor less than 10s. at the discretion of the justice.

VI. That no person shall be required by any justice of the peace to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such oaths as aforesaid.

VII. That it shall be lawful for any of his Majesty's Protestant subjects to appear before any one justice of the peace, and to produce to such justice of the peace a printed or written copy of the said oaths and declaration, and to require such justice to administer such oaths, &c. and thereupon it shall be lawful for such justice, and he is hereby authorized and required to administer such oaths, &c. to the person requiring to take them; and such person shall take such oaths in the presence of such justice accordingly; and such justice shall attest the same to be sworn before him, and shall transmit the same to the clerk of the peace for the county, &c. for which he shall act, before or at the next general or quarter sessions of the peace, &c.

VIII. That every justice of the peace before whom any person shall make and take such oaths as aforesaid, shall forthwith give to the person having taken them, a certificate thereof; . . . . . and for the making and signing of which certificate, such justice shall be entitled to demand a fee of 2s. 6d. and no more; and such certificate shall be conclusive evidence that the party named therein has made and taken the oaths, &c. in manner quired by this act.

IX. That every person who shall

I, *A. B.* of [*insert as before directed*] do solemnly declare in the presence of almighty God, that I am a Christian and a Protestant, and as such, that I believe that the Scriptures of the Old and New Testament, as commonly received among the Protestant churches, do contain the revealed will of God, and that I do receive the same as the rule of my doctrine. (Examined) *A. B.*

Form of a Certificate of a Place intended to be used by a Congregation or Assembly for Religious Worship.

To the Right Reverend the Lord Bishop of [*as the case may be*] or to the Reverend (*A. B.*) Archdeacon of [*as the case may be*] and to his Registrar, or to the Justices of the Peace [*of the county, riding, division, city, town, or place, as the case may be*] and to the Clerk of the Peace thereof.

I, *A. B.* of [*describing the Christian and surname and place of abode, and trade or profession of the party certifying*] do hereby certify that a certain building [*messuage or tenement, barn, school, meeting-house, or part of a messuage, tenement, or other building, as the case may be*] situated in the parish of and county of [*as the case may be, and specifying also the number of the messuage, &c. if numbered, and the street, lane, &c. wherein it is situate, and the name of the present or last occupier and owner*] is intended forthwith to be used as a place of Religious Worship by an assembly or congregation of Protestants; and I do hereby require you to register the same according to the provisions of an act passed in the fifty-second year of the reign of his Majesty King George the Third, intituled, 'An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein.' Witness my hand, this day of One Thousand Eight Hundred and

A. B.

And which may be signed by one or more persons, who should keep an examined duplicate of the copy which is left with the Registrar or Clerk, and be provided with a respectable witness of such delivery.

teach or preach in any such congregation, who shall employ himself solely in the duties of a teacher or preacher, and not follow or engage in any trade or business, or other profession, occupation, or employment, for his livelihood, except that of a schoolmaster, and who shall produce a certificate of some justice of the peace, of his having taken the oaths, &c. aforesaid, shall be exempt from the civil services and offices specified in the said recited act of William and Mary, and from being balloted to serve and from serving in the militia or local militia of any county, town, parish, or place, in any part of the United Kingdom.

X. That every person who shall produce any false certificate, as and for a true certificate of his having taken the oaths, &c. by this act required, for the purpose of claiming any exemption from civil or military duties, shall forfeit for every such offence the sum of £ 50; which penalty may be recovered by and to the use of any person who will sue for the same, in any of his Majesty's courts.

XI. That no meeting, assembly, or congregation of persons for religious worship, shall be had in any place with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein during the time of any such meeting; and the person teaching or preaching at any such meeting, shall forfeit, for every time any such meeting shall be held with the door locked, &c. any sum not exceeding £ 20, nor less than 40s. at the discretion of the justices.

XII. That if any person or persons, at any time after the passing of this act, shall wilfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship permitted by this or any former act of parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any justice of the peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of 50 pounds; and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions; and upon the conviction of the said offence, shall suffer the pain and penalty of £ 40.

XIII. That nothing in this act contained shall affect, or be construed to affect, the jurisdiction of the Archbishops or Bishops, or other persons exercising lawful authority in the church of the United Kingdom over the said church; (XIV) or shall extend or be construed to extend to the people usually called *Quakers*, or in any manner to alter or repeal any act respecting them, except that of the 14th of Charles II aforesaid, sect. 1.

XV. That any person or persons guilty of any offence, for which any pecuniary penalty shall be incurred by this act, in respect of which no special provision is made, may be convicted thereof by information upon the oath of any two or more credible witness or witnesses before any two or more justices of the peace: and that every pecuniary penalty which shall be incurred for any offence, shall and may be levied by distress under the hand and seal or hands and seals of two justices of the peace for the county, &c. in which any such offence was committed, or where the forfeiture was incurred, and shall when levied be paid one moiety to the informer, and the other to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties imposed by this act, it shall be lawful for any such justices before whom the offender shall be convicted, to commit such offender to the common gaol or house of correction to hard labour, for such time not exceeding three months, as the said justices shall think fit.

XVI. That in case any person, who shall hereafter be convicted of any of the offences punishable by this act, shall conceive himself aggrieved by such conviction, then it shall be lawful for such person

to appeal to the quarter sessions of the peace, next holden after such conviction, giving to the justices before whom such conviction shall be made, notice in writing within eight days after such conviction, of his intention to prefer such appeal; and the said justices shall proceed to the hearing and final determination of the matter of such appeal, and to make such order therein, and to award such costs to be paid by and to either party, not exceeding 40s. as they shall think fit.

XVII. That no penalty shall be recoverable under this act, unless the same shall be sued for, or the offence in respect of which the same is imposed, is prosecuted before the justices of the peace or quarter sessions within *six months* after the offence shall have been committed; and no person who shall suffer any imprisonment for non-payment of the penalty, shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. That if any action or suit be brought or commenced against any person or persons for any thing done in pursuance of this act, that every such action or suit shall be commenced within *three* months next after the fact committed, and not afterwards, and shall be brought in the county wherein the alleged cause of action shall have accrued, and not elsewhere; and the defendant in such action or suit may plead the general issue, and give this act in evidence on any trial to be had thereupon, and that the same was done in pursuance and by authority of this act, &c.

XIX. And be it further enacted, That this act shall be deemed and taken to be a public act; and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

OBSERVATIONS

Taken from a Circular Letter, lately printed by the Committee of the Protestant Society for the Protection of Religious Liberty.

The repeal of the Five Mile and Conventicle Acts, contained in the first section, removes the principal punishments to which Dissenters were hitherto exposed. Government have therefore required, in the 2d and eleventh sections, that all places, wherein more than 20 persons assemble for worship, shall be notified as heretofore to the Clerk of the Peace of the county, or to the Registrar of the Archdeacon or Bishop, within whose jurisdiction such places shall be situate; and that during worship their doors shall be unbarred. — It is also provided in section 5, That all persons who are teachers at such places shall, if required by a magistrate, take the oaths of Allegiance and Supremacy, and sign the declaration that they are Protestant Christians, inserted in the act of 19 Geo. III. But such requisition must be in writing—no person who has once taken the oaths, and made the declaration under this act, or the 19th Geo. III. will be subject to a second requisition — nor can any fee be demanded by the magistrate, who must gratuitously supply a certificate to the person who has so complied with the requisition. All the other provisions tend to increase our advantages, and to strengthen the security of religious worship. The exemption from parochial offices and military duties, is extended to all students and persons who preach at one or more congregations, if they do not follow a secular employment, provided they take the oaths, &c.: power is therefore conferred on them to require any one magistrate, on payment of 2s. 6d. to administer such oaths, to attest such declaration, and to certify such proceedings, as evidence that the person claiming the exemption is entitled to the exemption which he claims. The advantages obtained by this act, not only from the dreadful evils which must have been consequent on the recent decision of a superior court, but, even over the most liberal construction of the former acts of Toleration, cannot escape your regard. The former acts were confined only to persons being Protestant Dissenters, and did not afford protection

to the numerous bodies of Methodists, who object rather to some of the preachers in the establishment than to the discipline or doctrines of the established church: whilst the comprehensive language of this act includes every person of every denomination who is a Protestant and a Christian. The penalties of the Conventicle Act extended, notwithstanding the former acts of Toleration, to every assembly for religious worship in an unregistered place, where more than FIVE persons were assembled; —but this act supersedes the necessity of any registration where the number assembled does not exceed TWENTY. From the laity as well as from the ministers of religion, the former acts required, previous to their becoming entitled to the relief of toleration, an expensive and inconvenient attendance at the sessions of the peace; and such attendance was a preliminary requisition to their presuming to deliver a private exhortation, or a public address. Whilst this act completely removes this onerous and absurd demand, it enables every person to attend at such places of religious worship as he approves, without being liable to any future requisition to take any oaths; and to preach, teach, and exhort, without previously attending at a sessions for permission to discharge the duties which his conscience may suggest. The immunities and exemptions bestowed on preachers by the former acts, and which were restricted to the appointed ministers of separate congregations, are more widely and beneficially diffused. The judicial and discretionary power which was before asserted by magistrates, is entirely swept away;—and they must accommodate even the humblest religious instructor, whenever his own convenience shall induce him to take the oaths, and sign the declaration as pledges of his belief in the holy Scriptures, and of his fidelity to the state. As another advantage, we must not omit that, under the Toleration Act, no persons were liable to penalties for disturbing a congregation, unless they entered the place where the congregation was assembled; but this act will enable you to punish, with equal certainty, those who are guilty of external clamour and disturbance, as those who may internally interrupt your devotion.

Perceiving that all legal important impediments to the progress of religious instruction are thus happily removed, we hope that you will partake the pleasure which we expressed, and be stimulated, by your additional security, to additional labours to promote the salvation of men. But whilst we express this unaffected satisfaction, we do not intend to intimate that the provisions do not admit improvement. We regret that, under any circumstances, the notification of places of religious worship should be required,—that any oaths should be from religious instructors peculiarly and exclusively demandable,—and that civil disabilities, imposed by the Test and Corporation Acts, improperly exclude conscientious and devout men from offices, which they would occupy with honour to themselves and with advantage to the state. All these objects our Committee are not unsolicitous to obtain; and as the Sun of Religious Liberty has risen so high above the horizon, they hope that we shall survive to hail its meridian and unsetting splendor with delight.

Whilst we have endeavoured to explain the advantages we have acquired, and offered our tribute of praise to the human instruments who have assisted their attainment, we would endeavour to impress our own minds with that devotional gratitude which is due only unto Him in whose hands are the hearts of men, and without whose blessing our ablest and our kindest friends would have laboured but in vain.

By this sentiment we would restrain ourselves from improper exultation, and by avoiding all triumphant language, we would prevent alarm to our watchful enemies, and prepare the path for further advantage. We would also advise all persons immediately to notify all uncertified places of

stated or public worship, and thus relieve anxiety and ensure protection. With all requisitions from magistrates to preachers to take the oaths, we recommend prompt and cheerful compliance. As the power to require magistrates to administer oaths, &c. is valuable to us, and may be offensive to them, we also recommend that such power should be cautiously exerted, and should never be enforced unless the election of a preacher to any civil or military office should require its exercise. — And if any proceedings should take place, by which any of the penalties may be improperly imposed, and an appeal against a conviction can be successfully prosecuted, — we additionally remind you, That a notice of the intention to appeal must be given within eight days from the time of conviction, or the person injured will be prevented from the benefit of an appeal.

RELIGIOUS INTELLIGENCE.

PROPOSED MEETING OF THE MISSIONARY SOCIETY,

AND FORMATION OF

AN AUXILIARY SOCIETY AT BRISTOL,

OCTOBER 2, 3, AND 4.

No plan which human wisdom can devise, can have a more direct tendency to improve the funds of this excellent institution; and consequently to enable the Directors to extend their benevolent exertions among the heathen, than the formation of Auxiliary Societies. In connexion with a plan so rational and desirable, it has been thought, that besides the annual meeting held in London, which is in the month of May, an Autumnal meeting might with great advantage be held in some one or other of the principal cities or great towns in the kingdom. About ten of these have been mentioned as eligible places for holding such meetings in rotation. The most salutary effects may be expected to result from the adoption of such a plan, as it will have a direct tendency to diffuse the Missionary spirit, and will doubtless become the occasion of many Auxiliary Societies being formed. In this good work Bristol has agreed to take the lead. In that venerable and populous city there are many thousands of truly pious persons;—and amongst the various evangelical ministers and congregations, there is a happy degree of Christian union, which has subsisted for many years, and which renders their 'Jerusalem a quiet habitation:'—an union which is highly honourable to the interests of 'the Prince of Peace,' and truly worthy of the imitation of the Christian world. It is intended that the meeting, which is to be held in October, shall bear as near a resemblance as may be to the annual meetings in London: there will, therefore, be the same number of services, the preachers will be of different denominations, and there will be a general sacramental service, to which all persons usually partaking of the Lord's Supper will be invited.

The first public service will be held on Tuesday morning, October the 6th, at 11 o'clock, in that venerable structure *St. Mary's, Radcliffe*, which is said to be the finest parish church in England;—and on this occasion the Rev. Mr. WILCOX, of London, is expected to preach. In the evening of the same day, at six o'clock, there will be a second public service at *Bridge Street*, where the Rev. ALEXANDER WAUGH, of London, has consented to be the preacher.

On Wednesday morning, at 11 o'clock, the Rev. GEORGE CLAYTON, of Walworth, is expected to preach at *Castle Green*; and in the evening of that day, the Rev ROWLAND HILL will preach at the Tabernacle — On Thursday morning there will be a public meeting for business at *Castle*

Green; and in the evening, the ordinance of the Lord's Supper will be administered at the *Tabernacle*. The Rev. Mr. Bogue, of Gosport, is expected to preside.

We cannot but earnestly recommend the intended meeting in Bristol to the serious attention of Ministers and Christians, especially in the western part of the kingdom, earnestly hoping that as many as can render their attendance practicable, will countenance and animate it by their presence, and aid the public solemnities by their services. It is taken for granted that the evangelical ministers of Gloucestershire, Somerset, and Wilts, will almost all be present; — and we understand, that it is the kind intention of the friends in Bristol to provide beds for all the ministers who may favour them with their company.

On the whole, we look forward to the Bristol meeting with emotions of peculiar pleasure; and our earnest prayer to 'the God of all grace' is, that he may condescend to pour the richest of his celestial influence on the several assemblies of his servants; that he may graciously assist and bless his ministers who are to be publicly engaged, and that in the happy result of the whole, a more ardent flame than has ever yet been kindled, may burn in the hearts of his saints for the salvation of the lost. 'Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock; thou that dwellest between the cherubim shine forth!' 'Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name for ever and ever! and let the whole earth be filled with his glory! Amen and Amen.'

PLYMOUTH.

We are happy to add, that a General Meeting of the Friends of the Missionary Society will, with divine permission, be held at Plymouth, on Tuesday, October the 13th, and the following days, for the purpose of forming an Auxiliary Missionary Society; when several of the Ministers from London and elsewhere, who attend the Bristol Meeting on the 6th, &c. are expected to be present, besides many others of Cornwall, Devonshire, &c. — One of the Sermons will be preached at St. John's Chapel, Dock, and others at Mr. Mends's, &c. — Particulars in our next.

AUXILIARY MISSIONARY SOCIETIES.

We greatly rejoice to hear that an Auxiliary Society, under the title of 'The Missionary Committee,' has recently been formed at Dublin; the Plan of which will hereafter be given to our readers. Lord Viscount Lorton is elected President; and among the Members are the Rev. Dr. Whitelaw, Dr. M'Dowal, Dr. Thorpe, the Rev. Messrs. Matthias, Roe, and Davies; J. Clark, W. M'Aulay, T. Parnell, Esqs. &c. A most commendable degree of zeal was manifested on the occasion; and there is the greatest reason to hope, that, by the future exertions of this respectable body, the Missionary Cause will be essentially promoted.

The public collections made in Dublin, after sermons by the Rev. Mr. Waugh, of London, and the Rev. Mr. Jack, of Manchester, were very considerable.

Auxiliary Societies are forming at *Liverpool*, *Hull*, *Preston*, *Blackburn*, *Shrewsbury*, *Yeovil*, and *Brighton*; and we hope at many other places.

The Directors have lately determined, that the Names of all Members of Auxiliary Societies subscribing *Half a Guinea*, or more, annually, shall be printed with their Annual Report, under the head of each Auxiliary Society respectively.

East London Auxiliary Missionary Society. Several ministers and other public-spirited Christians residing in the eastern part of the metropolis, have repeatedly met together to form an Auxiliary Society; which we expect will shortly be organized and liberally supported.

City of London Auxiliary Society. Several ministers and others have in contemplation the formation of an Association in the city and other central parts of the metropolis, for the support of the Missionary Cause.

EAST INDIES.

Extract of a Letter just received from Messrs. Gordon, Lee, and Pritchett, at Vizagapatam, dated January 11, 1812.

'SINCE our last we have had to lament the death of our good Anandee, the wife of our Bramin Anandarayer; but we enjoy the unspeakable satisfaction which springs from a hope that she has joined the society of the blessed around the Throne above.

'IT is with much pleasure we inform you that the first three Gospels are now printed in the Telinga language; and many of the surrounding multitudes are eager to peruse them. May the Father of Lights give them the light of the knowledge of his glory in the face of Jesus Christ! On the arrival of our expected brother Missionaries, we feel strongly inclined to commence Missions at Chicacole and Ganjam. One must be sent to Bellary, to assist Brother Hands. We anticipate with a high degree of pleasure, the prospect of proclaiming the glad tidings far and near; which we hope to do before the present year has closed. In the mean time the work of translation proceeds, which we hope will be rendered more perfect here where the Telinga is understood and spoken in its purity by so many thousands. Brother Gordon proceeds with the New Testament, where dear Brother Des Granges left off; and Brother Lee with the Old Testament. In our Schools, the boys both natives and half-cast, continue to improve. Your female Missionaries are not idle spectators, but are daily employed in a Free School, which they commenced for the instruction of girls, both native and country-born; which latter are perhaps more the objects of compassion than the former, being reduced to almost the lowest state of wretchedness. The house which was built by our departed brethren, is in so dangerous a state, in consequence of its having been built of brick and mud, instead of chunam, that the walls are full of white ants, and the wood work of the roof so much eaten away, that it is deemed necessary to take it down; which we have resolved to do, and erect it again with good materials upon a larger plan, fit for the accommodation of the Missionaries, and as many children as we think of taking as boarders. The profits of the School will defray the expence; so that we do not intend to call on the Society for any part of it. The packet of paper and stationery came safe; for which accept our thanks; but we need more, as the work of translating consumes a great quantity of paper; which is to be bought here only at a most extravagant price.'

MR. MORRISON has translated the Gospel of St. Luke into the Chinese language, and printed it very neatly, at Canton. He has sent but one copy to the Directors; which they have presented to the British and Foreign Bible Society, as a token of their esteem and gratitude.

We are also informed that Mr. Morrison has completed his laborious work,—a Grammar of the Chinese language; which he has presented to Lord Minto, Governor General of Bengal, who, like his noble predecessor, Marquis Wellesley, is a patron of useful science.

ENGLISH PRISONERS IN FRANCE.

Sir, *To the Editor.*

Should you deem the following extract of sufficient importance for a place in your Miscellany, I should feel obliged by its insertion. One letter of a more recent date has been received by his aged parent; from which it appeared that Mr. T. continued in the same circumstances both as to body and mind; and that the Gospel was still preached,

and still attended to with seriousness, in the citadel of Valenciennes. Yours, &c. W. E.

'*Citadel of Valenciennes, June* 19, 1809.

My dear Mother,

We have, by the distinguishing providence of God, an excellent minister of the gospel here, viz. Mr. Jer. Cowell, who was brought up under the ministry of Dr. Rippon, in London; and he has been the instrument, through the blessing of divine grace, of bringing me, in some measure, to see my wretched situation; and I hope the God of all grace will enable me to praise him for his unbounded goodness, and that he will teach me how to approve my gratitude to him. — I will trust him for the help of his preserving grace, while I thank him for bringing me to this place, to release me from the bondage and slavery of sin and Satan. Not that I doubt but his sovereign grace could have effected this wonderful change elsewhere; yet thus it hath pleased him to act with me, and, blessed be his name, not with me only, but with several others who are living witnesses of the abundant mercy of God in Christ Jesus. The number of prisoners at this place is 1500, of whom 70 are under the immediate care and direction of Mr. Cowell. — Thus, you see, my dear mother, that we have the blessed sound of the Gospel in an enemy's country, and within the walls of a prison! Happy and glorious privilege! O may we all know how to value this blessing! Dear mother,

Your affectionate son,

To Mrs. T. Leeds. W. T.'

Sir, *To the Editor.*

The extract below, from a Letter put into my hands a few days since, afforded me peculiar pleasure, — it is from a Sailor now at Cambray, in France, a prisoner of war. I have transcribed it, from a persuasion that many of your readers would enjoy the same gratification; and should any person deem this a favourable opportunity for distributing Testaments, Tracts, &c. the address below will inform them how they may be safely conveyed. The young man says he is well treated, has liberty to walk out three days in the week, and that all his remittances are regularly forwarded.

Yours, &c. B. B.

Doncaster, July, 1812.

'*Cambray, April* 22, 1812.

Dear Brother,

The last time I was with . . . . , in London, he made me beastly drunk; and pretty fools we both were, I dare say! Well, I hope I shall no more be caught in such snares as these. — I have been joined to a society of Christians nearly 18 months; therefore it is time to put off the unfruitful works of darkness, and awake out of sleep, that Christ may give me light. But, I suppose, you will say I have turned Methodist at last; and truly I have taken another method; that is, to serve God instead of the Devil, whose willing servant I too long have been. You will then say, I am no longer any company for my old jovial companions: — true, — for what communion hath light with darkness? — Christ with Belial?—or, he that believeth with an infidel? 'Therefore, come out from among them, and touch not the unclean thing, and I will receive you and ye shall be my sons,' saith the Lord almighty. But to put you out of all suspense, I do not belong to that sect of Arminians, commonly called Methodists, though I believe all are called Methodists who live up to what they profess; which I am afraid few of us do. We have two societies in this place; one of Arminians, and ours; we profess to be the followers of our Lord Jesus Christ, without setting up either sect or party. Our principles are after the Church of England and Scotland, being built upon Election, that cornerstone which is laid in Zion; but a rock of offence and a stumbling-block to those that cavil at the word. Well, my brother, I think I have nothing more to say at present, but to tell you, that if you are

living in the way you was when I left you, you are where Adam was when God said 'Where art thou?' with your back towards God; consequently running from him. 'Ye must be born again!' This is the Spirit's work to convince, which is out of the power of

Your brother, G. N.

☞ Mrs. Hall, of the Green Man, York Street, Cavendish Square, is sister to G. N. and will furnish any information.

Provincial Intelligence.

The Independent Chapel at Chichester having been enlarged to nearly double its formet size, was re-opened Feb. 16, by two sermons from Mr. Bogue, on Haggai ii. 7. and Psa. cxlii. 4. Mr. Hunt, minister of the place, preached in the afternoon. This congregation having declined under a constant change of ministers, were desirous to have a settled Pastor; and the Trustees of the late Countess of Huntingdon's connection yielding to their wishes, they formed themselves into a congregational church, and chose their present minister; since which their most sanguine expectations of the success of the gospel have been exceeded.

The West Kent Union met at Mr. Ralph's, Maidstone, April 21, 1812. Mr. Knott preached from Luke xiii. 21; and Mr Slatterie, from Eph. ii. 21, 22. The next meeting to be at Mr. Kent's, Gravesend, Tuesday, Oct. 20. Mess. Rogers and Prankard to preach.

The Hampshise Association held their Half-yearly Meeting at Ringwood, April 23; when Mr. Griffin preached, 'on the most usual causes of the decay of religion in congregations; and the best means of promoting its revival,' from Rev. iii. 2, 3 *; Mr. Hunt, of Chichester, preached in the evening from Dan. x. 11. Early in the morning Mr. Bruce, of Newport, preached from 1 Pet. ii. 7; and on the preceding evening Mr. Adkins, of Southampton, from 2 Pet. iii. 18. The next meeting is to be at Southampton, Wednesday, September 23. Mr. Loader to preach on 'the latter day glory;' — Mr. Winchester to preach in the morning at seven; Mr. Bennett in the evening; and on the preceding evening, Mr. Hunt.

May 27, the Somerset Association was held at Broadway, near Ilminster. Mr. Buck, of Wivilscomb, preached in the morning from Psalm lxxii. 7. The other parts of the service were conducted by Mr. Lewis, Mr. Tozer, and Mr. Herdsman. In the afternoon Mr. Isaac Tozer, of Froome, prayed; Mr. Laue preached from Prov. viii. 35; and Mr. Toms concluded. The evening service was begun by Mr. Cope; after which Mr. Golding preached from Acts xx. 20, 21; and Mr. Winton concluded with prayer. — The evening before, Mr. Magor preached from Gal. vi. 16.

June 17, the Annual Meeting of the Surry Mission Society was held at Mr. Jackson's, Stockwell, Surry; when an appropriate sermon was preached by the Rev. Alex. Fletcher; and the Rev. T. Jackson was unanimously requested to take upon him the office of Secretary, in place of the late Mr. Bowden; to which he acceded for the present year. While the friends of this Society rejoice in the spread of the gospel in the dark villages of Surry, they have to lament that their finances will not allow them to extend their exertions in any way adequate to the calls from different places, 'Come over and help us.'

June 30. Rev. J. Abbott (late Student at Homerton) was ordained over the Independent church at Wymondham. Mr. Richie, of Wrentham, introduced the service by reading, &c.; Mr. Hull, of Norwich, delivered the introductory discourse; Mr. Carter, of Mattishall, received the confession of faith, prayed the ordination prayer, and gave the charge; Mr. Dennant, of Halesworth, preached to the people from Phil. ii. 29; and Mr. Phillips, of Norwich, concluded. In the evening Mr. Richie preached; and Messrs. Hubbard and Green prayed.

July 7, the Independent Chapel at Wendover, Bucks, was opened; when sermons were preached by Mr. Cooke, from Isa. xiv. 32; by Mr. Hyatt, from Sol. Song v. 16; and by Mr. Jenkins, from Isa. lvi. 7. Messrs. Seymour, of Tring, Evans, of Aylesbury, and Jones, of Wendover (minister of the place) engaged in the devotional services.

The Eastern York Association held their Fourth Annual Meeting at Driffield, July 7 and 8. On the former the brethren considered the state of religion in their respective congregations, and resolved to attempt to raise a fund for the spread of the gospel in

* This sermon is in the press.

their neighbourhood. In the evening Mr. Gilbert, of Rotherham, prayed; and Mr. Gill, of Market Harborough, preached on 1 Tim. i. 2. Next morning at 10, Mr. Earl was set apart to the pastoral charge of the united churches of Shipsea and Leaven in Holderness. Mr. Kidd began with prayer; Mr. Williams explained the nature of a church, and asked the usual questions; Mr. Lambert gave the charge from Ezra vii. 10; and Mr. Bottomley preached from 1 Cor. iv. 1. Mr Earl has been some years a Missionary in these parts, and will still continue to itinerate as opportunity permits. In the evening Mr. Mather prayed; and Mr. Collison preached for the benefit of the Missionary Society.

July 15, the New Baptist Meeting at Aldringham, in Suffolk, was opened for public worship; on which occasion Mr. E. Mansor, of Horsham, introduced the service by reading and prayer; Mr. Cowell, of Ipswich, gave the address, on the nature of a gospel church, and asked the usual questions; Mr. R. Wilson, the proposed pastor, then related his experience, rehearsed the articles of his faith, &c.; Mr. Waring, of Warpool, offered up the ordination prayer; Mr. Thompson, of Grundesburg, gave the charge to the minister; Mr. Tipple, of Otley, prayed; and Mr. Wilson (late of Tunstall) gave the exhortation to the people.

July 15, the Rev. Fr. De Faye and J. Sohier were ordained at Gosport, to the pastoral office, in the Isle of Jersey. Mr. De Faye over the newly formed church at St. Jean's; and Mr. Sohier as assistant to the Rev. Francis Perrott, at St. Helens. Mr. Howell, of Alton, began with prayer and reading the Scriptures; Mr. Hunt delivered the introductory discourse; Mr. Mosely asked the usual questions; Mr. Bogue (their tutor) prayed the ordination-prayer; Mr. Griffin gave the charge, from 2 Tim. iv. 5; and Mr. Scamp concluded.

Next day the Rev. W. Milne, destined to China, was ordained at Mr. Griffin's Meeting, Portsea, to the office of a Missionary. Mr. Hunt began with prayer, &c; Mr. Bogue delivered the introductory discourse and offered the ordination-prayer; Mr. Griffin proposed the usual questions; and in addition requested Mr. Milne to declare his reasons for devoting himself to the service of the heathen. These questions were answered in a manner which afforded great pleasure to a very numerous assembly. Mr. Bennett gave the charge from Jer. xlix. 14. 'An ambassador is sent unto the heathen.' Mr. Scamp concluded.

The friends of religion will doubtless rejoice to learn that a substantial house, capable of holding nearly 300 persons, has been purchased at Wickham Market, Suffolk, the place where those riots took place some months ago, which so much disgraced the country.—On Tuesday, July 21, this house, which has now been fitted up with suitable accommodations, was opened for divine worship. Mr. D. Smith, of Brentwood, read the certificate of Registry, and began the service by prayer, &c.; Mr. Atkinson, of Ipswich, engaged in prayer; and two appropriate sermons were preached by Mr. Hickman, of Watisfield, and Mr. Gunn, of Hadleigh; the former from Isa. xxvii. 13; and the latter from Acts xiii. 26; Mr. Cowell, of Ipswich, concluded. In the evening Mr. Bennant prayed; and Mr. Smith, of Brentwood, delivered an impressive discourse from 3 John 8. — Thus, through the good hand of God, has a place been provided for the regular dispensation of the word of life. May he smile upon the preaching of the gospel in this dark village, and make it efficacious to the pulling down the strong holds of sin and Satan. There was no serious interruption during divine service. A number of idle boys, countenanced by a few of the lowest classes, made a shouting, and a few guns were fired off; but not one person of respectable appearance was seen to encourage them.

Same day a neat little place of worship was opened at Echinswell, near Kingsclere, Hants. Mr. Neves, of Hungerford, began the services; Mr. Winter, of Newbery, read the Bishop's certificate, and engaged in solemn prayer; Mr. Jefferson, of Basingstoke, preached from 2 Cor. x. 14; and Mr. Browne, of Tadley, concluded the services of the morning. In the evening Dr. Winter, of London, preached from Isa. xxv. 6; Mr. Bingham, of Whitchurch, and Mr. Pinnell, of Mortimer, conducted the devotional parts of the worship.— The gospel has been introduced into this village, and the place erected, through the zealous exertions of the friends belonging to Mr. Winter's church of Newbury; and there is a pleasing prospect of usefulness. The place was crowded both morning and evening; and it is hoped was consecrated by the presence and blessing of the Great Shepherd and Bishop of souls.

July 26, was held the Third Anniversary of opening Mr. Collett's Meeting House, at Swanbourne, Bucks; when three sermons were preached by Messrs. Gardener, Scraggs, and Patricks, of Fenny Stratford. Mess. Williams and Dormer engaged in prayer.

July 28. A respectable Meeting was held at Woodford; when an Auxiliary Society, for the south-western district of Essex, in aid of the British and Foreign Bible Society, was formed. Admiral Harvey, one of the members for the county, presided. The company consisted of Ladies and Gentlemen of different religious denominations; among whom the 'Society of Friends,' usually called Quakers, made a conspicuous and interesting figure. The Rev. Mr. Owen, Dr. Schwabe, Rev. Mr. Hughes, Mr. Marten, Rev. Mr. Layton, Rev. Mr. Lacy, Rev. Mr. Parker, Mr. Blair, and several other gentlemen, delivered their sentiments in an impressive manner. We regret that our narrow limits forbid the detail. One sentiment, however, uttered by Admiral Harvey, must not be omitted. He was convinced that the distribution of the Bible must be attended with the happiest effects; for he had himself observed that there was the highest state of discipline on board those ships in which the Bible was the most read.— Such a candid, ingenuous, and open declaration from so experienced a commander, will be duly appreciated by the public, and cannot fail to be received with universal admiration; —and what a powerful argument does it furnish to provide all our seamen (and soldiers) with the Bible!

LONDON.

CITY OF LONDON
AUXILIARY BIBLE SOCIETY.

On Thursday, Aug. 6, in the Egyptian Hall, at the Mansion House, a Meeting was held of Gentlemen and Ladies desirous of promoting an Establishment for the circulation of the Bible among the Poorer Classes of the metropolis.

The Lord Mayor, from the Chair, opened the business; after which the Rev. Mr. Owen explained the particular object of the institution, and introduced the Rev. Dr. Brunmark, Chaplain of the Swedish Embassy, in the place of the Rev. Mr. Steinkopff, the Foreign Secretary, who is abroad on the business of the Bible Society. This gentleman stated, in strong and affecting terms, the pacific effect of the parent institution on the people of Sweden. Mr. Hughes followed, and explained at length the distinction between the present local establishment and the parent society.

The Resolutions, which respected the government of the New Society, were proposed by the Lord Mayor, and unanimously carried. Mr. Rowcroft then expressed his approbation of the institution; as Mr. Favel also did, intimating his wish to quarter, in the Arms of the City, opposite the Dagger, which excites the idea of blood,— the BIBLE, which inculcates peace and good will among mankind.

The Chancellor of the Exchequer moved the Thanks of the Meeting to the Lord Mayor, in a speech expressive of his warm approbation of the meeting, and his expectation of its great utility. Mr. R. H. Martin seconded the motion. The Lord Mayor returned thanks for the honour done him. Mr John Thornton, in a speech of considerable interest, moved the Thanks of the Meeting to the Vice Presidents; which was seconded by the Rev. Mr. Hatch. Mr. Alderman Scholey, in their name, returned thanks. Mr. Pearsall moved Thanks to the Provisional Committee, who had been instrumental in promoting the institution; which was seconded by Dr. Edwards, of Doctors' Commons. Mr. Benjamin Neale returned the Thanks of the Committee, in an energetic speech.

The Rev. Mr. Wilson, of St. John's Chapel, one of the Secretaries of the New Society, closed an appropriate address of much interest, by moving Thanks to the Secretaries of the present Institution; which was seconded by the Rev. Henry Forster Burder, another of the Secretaries. The Rev. Mr. Owen acknowledged this honour in his usual eloquent manner. Mr. Gurney Barclay, another Secretary of the New Society, enlarged on the personal benefits resulting to its members from the institution. 'The benefits,' said he, 'which we confer upon others, are reflected back upon ourselves; the remedies we apply to others, in passing through our hands, administer to our own welfare,—and the physician heals himself.' — Useful observations were made on the local circumstances and opportunities of the Citizens of London, evincing the great advantages of the new institution. Mr. Barclay concluded, with moving the Thanks of the Assembly to the Chancellor of the Exchequer; who made a suitable acknowledgment. Mr. Alderman Wood ad-

verted to the public benefits that would result from the establishment; and moved the Thanks of the Meeting to the Lord Mayor for his conduct in the Chair, and for granting the use of the Egyptian Hall. This motion was seconded, in a short but sensible speech, by Mr. William Allen, one of the Society of Friends.

The Lord Mayor closed the business, in words to the following effect: — 'I shall only add, that the general use of the Hall, the splendid illuminations which have often been displayed in it; all the trophies of the arts, of commerce, and of history; all that man can contrive to render the entertainments of this place splendid and pre-eminent,—all these embellishments together, are unequal to the splendor of the scene which we now behold.'

On the whole, this Meeting was one of the most pleasing which we ever witnessed. To see an assembly of males and females, inhabitants of the first city in the world, headed by the first magistrate, in the Civic Hall, and supported by a principal minister of the Crown, convened to acknowledge the Bible as the word of God, and to concert measures for putting it into the hands of the poorest person in the metropolis, was a spectacle new and striking, and which could not fail to fill every pious heart with pleasure, and to excite hope that the noble example will be followed in every populous town of the United Kingdom.

Naval and Military Bible Society.

It is with pleasure we learn that this Society has been honoured with increasing patronage, and that, under the auspices of an active and respectable Committee, its finances have been renovated, and its usefulness extended. From the Report just published, it appears that the Society was founded in 1780; since which time it has distributed nearly 52,000 Bibles (of which above 2000 were given during the last year) besides a great number of Testaments. It appears also that the funds of the Society were almost exhausted at the close of 1811; but, in consequence of well-timed Circular Letters to the Clergy, and the exertions of the Committee, nearly 3000 l. was raised by collections and donations, the greater part on the day of the General Fast. This, however, has enabled them to supply but a small part of the demand made on them by the wants of the Army and Navy, from whom applications for more than 20,000 Bibles, &c. remain unanswered, and for which they must depend on the generosity of the public.

MEETING OF DEPUTIES.

At a General Meeting of the Deputies appointed for the Protection of the Civil Rights of the Three Denominations of Protestant Dissenters, held at the King's Head Tavern, London, Aug. 11, 1812, *Eben. Maitland*, Esq. in the Chair, the following Resolutions were unanimously agreed to, viz.

'That it is the natural right of all men to worship God agreeably to the dictates of their own consciences.'

'That all human laws which restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of religion.'

'That we regard, with deep concern, the existence of several laws of this description;' but trust that the time is not distant when laws so repugnant to the spirit of Christianity and so hostile to the welfare of society, will be completely abrogated, and Toleration be superseded by Religious Liberty.

That we receive the act which has lately passed, intituled, 'An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching and preaching therein,' with feelings of pleasure and gratitude, as an instance of increasing liberality in the legislature, and of just confidence in the Protestant Dissenters, as an important amelioration of their condition, and as an advance towards the repeal of all penal laws which infringe on religious freedom.

That the Thanks of this Deputation be presented to the Right Hon. the Earl of Liverpool, First Lord of the Treasury, for the politeness and attention which their Committee experienced in the communications with which he honoured them, for the kindness and conciliation which he manifested in all the intercourse that took place, and for the effectual support which he gave to the said act.

That the Thanks of this Deputation be presented to the Right Hon. Lord Castlereagh, the Right Hon. Nicholas Vansittart, and the other Members of Administration, for the support which they gave to the said Act.

That the Thanks of this Deputation be presented to the Most Noble the Marquis of Lansdown, the Right Hon.

Earl Grey, the Right Hon. Lord Holland, and the Right Hon. Lord Erskine, for the essential services which they have rendered on this and on every occasion to the cause of Religious Liberty.

That the Thanks of this Deputation be given to Samuel Whitbread, Esq. M. P. for the able support which he gave to the said act, and particularly for the promptness and zeal with which he stood forward, unsolicited, to relieve the Protestant Dissenters, when the security, which they had long enjoyed under former acts of Toleration, was endangered by novel and injurious constructions.

That our Chairman, William Smith, Esq. M. P. by the ardent zeal for and indefatigable attention to the interest of Religious Liberty which he has manifested in the various communications which have taken place with his Majesty's Ministers relative to the repeal of the Five Mile and Conventicle Acts, and the amendment of the Toleration Laws; by his able support in parliament of the act which has lately passed, and by his unremitting attention to the affairs of this Deputation, has entitled himself to the warmest gratitude of the Protestant Dissenters.

That the Thanks of this Deputation are peculiarly due to our Deputy-Chairman, J. Gurney, Esq. for the great services which he has rendered to the cause of Religious Liberty in the late proceedings, and for his constant and zealous attention to the important objects of this Deputation.

That the Thanks of this Deputation be given to our Treasurer, J. Gutteridge, Esq. and the other members of the Sub-Committee, for the great attention they have bestowed on the important subject of their late deliberations and proceedings.

That the Thanks of this Deputation be given to the Committee, for its valuable services in the late proceedings.

That the Secretary do communicate the Resolutions of this Meeting to the respective parties.

That the above Resolutions be printed in such public papers and monthly journals as the Committee may think proper.

Ebenezer Maitland, Chairman.

That the Thanks of this Deputation be given to Ebenezer Maitland, Esq. the Chairman of this day, for his attendance.

The *Spitalfields Benevolent Society* have lately published a Report of their Proceedings. It is the object of this Society to visit and relieve persons in real distress among the numerous poor in Spitalfields. The Rev. Mr. Pratt is the President, and Mr. J. Kincaid Treasurer; by whom, and by the Committee, subscriptions and donations are received.

The Report states at large the peculiar circumstances of this very populous neighbourhood, in which there is an unusual number of manufacturing poor, and a small proportion of wealthy tradesmen; so that the parochial burdens are extremely heavy, and yet totally insufficient for the relief of the distressed.

To alleviate the miseries of the wretched, this benevolent Institution was commenced in 1811; by which 104l. 4s. 6d. have been distributed (in one year) to 107 families, containing 432 individuals; and this relief has been administered in about 850 visits.

Attention is paid to the spiritual as well as temporal interests of the poor. Upon inquiry, it has been found that in 1504 families, nearly one half, viz. 702, are destitute of a Bible.

Such was the want of employment, that, of 10,000 looms, 2852 were empty; other looms were not half employed: and if the case of dyers, winders, warpers, and quillers, destitute of work, be added to that of the weavers, how dreadful must be the sum of human wretchedness in this quarter of the metropolis! Contributions, therefore, to this charitable institution appear to be loudly required.

Ordination. — Aug. 3, Rev. Kirkman Foster, formerly a Student at Cheshunt College, was ordained at Spa Fields Chapel, London, a minister in the connexion established by the late Countess of Huntingdon. The service commenced at six o'clock in the evening; when Mr. Stodhart read and prayed; Mr. Richards delivered a suitable introductory discourse, on the nature and object of ordination; Mr. F. related his conversion, and gave his reasons for offering himself for the ministry; which being satisfactory, he was desired to read the 15 articles of faith subscribed by the ministers in that connexion; to which he expressed his assent. Mr. Finley offered the ordination prayer; and Mr. Foster was solemnly set apart by imposition of hands. Mr. Atley delivered a short but impressive charge on 1 Tim. iv. 16; and Mr. Lake concluded with prayer. A meeting, the savour of which, it is hoped, will not soon be forgotten.

DISTRIBUTION OF THE PROFITS OF THIS MAGAZINE.

At a Meeting of the Trustees of the Evangelical Magazine, held July 22d, 1812, the following Cases were approved and relieved:

Cases	Denomination.	Recommended by	L.
U. R.	Methodist.	M. Wilks	5
E. T.	Independ	Dr. Williams	4
J. Ld.	ditto,	ditto	4
J. Ls.	ditto,	ditto	4
I. D.	Method.	M. Wilks	5
M. T.	Independ.	J. Boden	5
M. B—y,	Bapt.	A. Fuller	5
S. B.	ditto,	ditto	5
S. M.	Independ.	ditto	5
H. S.	Presbyt.	ditto	5
M. M—t,	Bapt.	Dr. Ryland	5
M. G.	Presbyt.	J. Duncanson	4
J. S.	Baptist,	J. Hinton	5
S. C.	ditto,	ditto	5
E. M.	ditto,	ditto	5
E. E.	ditto	Dr. Ryland	5
M. B—y,	ditto,	ditto	5
J. R.	Methodist,	ditto	5
E. H.	Independ.	Mr. Collison	5
J. B.	Independ.	M. Wilks	5
M. R.	Presbyt.	A. Waugh	5
J. Y.	ditto,	ditto	4
C. F.	ditto,	ditto	4
A. B.	ditto,	ditto	4
J. C.	ditto,	W. F. Platt	4
J. P.	ditto,	A. Duncanson	4
H—y,	Independ.	Dr. Ryland	5
M. C.	ditto,	W. F. Platt	5
S. B.	Methodist,	ditto	5
A. A.	Independ.	M. Wilks	5
M. P.	ditto,	Dr. Smith	4
P—r,	ditto,	S. W. Tracy	5
A. P.	Baptist,	J. Townsend	5
M. M—n,	ditto,	ditto	5
E. S.	ditto,	ditto	5
M—n,	ditto,	J. Clayton	5
J. D.	Independ.	G. Burder	5

MISSIONARY COLLECTIONS.

Collections by the Rev. G. Collison, in the East and North Ridings of York.

Hull, Rev. G. Lambert's (Second Collection)					L.	30	0 0
Cottingham, Rev. A. Kidd's						14	14 0
Swanland, Rev. D. Williams'						7	0 0
Beverley, Rev. J. Mathers'						10	7 0
Driffield, Rev. B. Hobson's						21	5 11
Hornsea, Rev. Mr. Earl's						6	16 10
Bridlington Independent Chapel		L. 20	16	9			
Quay Chapel (Wesleyan)		9	19	6		30	16 3
Malton, Rev. Mr. Bartlett's						13	1 4
Kirby-Moorside, Rev. Mr. Eastmead's						8	0 0
Pickering, Rev. Mr. Willoughby's						8	6 0
Whitby, Mickleby, Rev. T. Batteaux's		2	3	2			
Rev. J. Arundell's		20	0	0			
Rev. Mr. Young's		8	8	0		30	11 0
Guisborough, Rev. W. Inmer's						5	5 0
Stokesley, Ditto,						4	0 0
Sunderland, Rev. Mr. Mason's						12	6 0
Shields North and South (Wesleyan)						15	18 8
Newcastle, Rev. Mr. Davidson's		11	18	2			
Rev. Mr. Mac Indoe's		16	0	4			
The Orphan House (Wesleyan)		18	8	11			
Rev. Mr. Smith's		8	9	0		54	16 5
Thirsk, Rev. Mr. Neale's						7	14 0
Donations at sundry places, by the Rev. Mr. Collison						5	0 0
						285	18 11
A Remnant, by the Rev. Mr. Bogue						1	0 0
Rev. J. Bennett and Friends, Romsey						67	0 0
A Friend at Salisbury, by the Rev. Mr. Sibree, Froome					*l.*—W.	11	0 0
Ditto Ditto, per Ditto						0	10 6
Rev. Mr. Pyne and Congregation, Duxford						14	4 0
Edinburgh Missionary Society, by W. Brown, Esq. Treasurer						200	0 0
Some of the Children of the Congregation at West Cowes, Isle of Wight, by the Rev. R. Adams		1	2	0			
A few Individuals, 1 *l.* 12 *s.* and Sunday School Children, 6 *s.* by Ditto		1	18	0		3	0 0
Rev. T. Fisher and Congregation, Harleston						15	0 0

POETRY.

The Petition of the Ochipwey Nation of North American Indians, to the London Society for Missions.

[*Communicated by a Gentleman at St. Mary's Falls, near Lake Huron.*]

FATHERS and brothers, leaders of the blind,
Hear us, the wretched relics of our kind;
Once the free Lords of Canada's domains,
But wanderers now,—a nation's poor remains;
Devoid of light, by vain traditions led,
Yet not averse the path of truth to tread.
The Frenchman's God they bid us erst adore,
Soon as they landed on our peaceful shore.
Taught us the cross to kiss,—to men to pray;—
To please th' Almighty, this the only way!
Then must we tell the man in black, in truth
The sins and follies of our thoughtless youth;
Sell off our beaver, produce of the chace,—
Present our silver, thus procure release
From past misdeeds. Then a new score begin.
While beaver lasted, 'twas not hard to sin.

But now, alas! exhausted is our store!
And rum provokes us but to sin the more,
While silver's wanting to wipe off the score.
The sons of labour now usurp our soil,
To us unknown the arts of useful toil;
To Western hill, and Lake Superior's shore,
We trace the path our fathers trod before:
But chang'd our manners, and our customs lost,
We scarce have strength to brave the winter's frost;
Pursued by traders, who, with lust of gain,
Tempt with the draught that ever proves our bane;
Our reason gone, unmov'd, we then behold
Our wives and children shiv'ring in the cold;
Nor oft allay'd the rage that fires our brain,
Until a friend, a wife, or child, is slain.
Each savage virtue to our fathers known,
Forever from their wretched offspring flown:
To darkness, vice, and ignorance a prey,
And no kind friend to point the heav'nly way!
From crime to crime insensibly we're led;
None to direct the better path to tread.

But we have heard that, far beyond the sea,
You, fathers, teach and practice charity;
That you disclose a God, O glorious thought!
Whose love and mercy are not sold and bought;
But freely giv'n to those who seek in prayer
A Father's pity and a Father's care!
Hear our petition then, and quickly send
A kind instructor and a gen'rous friend,
Who may dispel the mist that blinds our eyes,
And make us temp'rate, sober, virtuous, wise.
Then pain and sorrow far from hence would fly,
Thankful for life, yet still prepar'd to die,
Our children's children, taught to lisp your name,
Should through the wide Cabean * spread your fame.

St. Mary's Falls, 18th Oct. 1811.

* The West.

The Ochipwey language is spoken and understood by the Algonquins, Nipilengs, Otawis, Manomings, Patawatimgs, and several other tribes, forming a population, though widely extended, of more than fifty thousand souls.



Revd. John Arundel.
Whitby.

Pubd. by Williams & Son, Stationers Court, Oct. 1. 18[illegible]

THE

EVANGELICAL MAGAZINE.

OCTOBER, 1812.

MEMOIR

OF

THE LATE DANIEL PARKEN, ESQ.

That Ignorance is the mother of Superstition, has been demonstrated by the experience of mankind in every age of the world; and it is only by confounding superstition with religion that the latter can be supposed unfriendly to literature. That the learning of Greece and Rome declined during the progress of Christianity in those regions, arose from political, not religious circumstances: but it is certain that the barbarous nations which subverted the Roman empire derived the first rays of learning and science from Christianity; that religion and literature afterwards sank together among them, and that the revival of learning was the grand instrument which it pleased God to employ in recovering them from the darkness of Popery to the genuine light of the Gospel.

These reflections naturally result from the contemplation of a life devoted, during the most active season of it, to the joint interests of learning, science, and religion. If they enhance our regret for the loss of one well qualified to promote objects of such importance, they should proportionably excite our thankfulness for the good that has been done, and our concern to supply the loss that has been sustained. The former will reconcile us to the very remarkable and solemn dispensation of divine Providence which we have to record; the latter may prompt us to an imitation of the excellent example which we have to describe.

Transient as was the course of the subject of this Memoir, it exhibited contrasts of the most affecting and instructive kind; and, if delineated in detail, would furnish a very interesting narrative. But the undertaking would far exceed our limits; it would require also a variety of information, not speedily to be obtained with accuracy, and it would, moreover, involve the concerns of many survivors to a degree improper for publicity. A mere outline of his short course must suffice.

Daniel Parken was born at Dunstable, in Bedfordshire, of parents in a respectable commercial situation, who retained

the attachment to evangelical religion for which their respective families had been distinguished. They had a numerous offspring, to all of whom they gave every advantage of education within their power; and in whom, generally, a greater portion of talents was evident than is often comprised within a single family. Daniel, the eldest son, particularly attracted notice by early proofs of genius; and, being designed for the Bar, pursued his classical studies at a school of high reputation, through a considerable portion of his youth. An unexpected reverse of their temporal circumstances seemed, however, to blast all his prospects. He had also, shortly before, lost a highly valuable and affectionate mother, and one of his sisters, who were endeared to him both by amiable and eminent qualities; all but one successively became victims of consumption. They left, however, a happy evidence, That so severe a loss to others was their inestimable gain.

In a distant retreat the remaining branches of the family submitted to unavoidable privations, without murmurs or despondency. The energies of Daniel's character especially, were, in this situation, demonstrated perhaps beyond any precedent at so early an age. To re-establish the only practicable line of business with which he was acquainted, he devoted himself to the severest manual labour. His conduct surprised all who observed it, though strangers to the indulgences which he had formerly enjoyed, and to the prospects which he had entertained.

From this obscurity he was called, when barely arrived at years of maturity, to take charge of a work of periodical criticism, designed to counteract the prevailing scepticism, false doctrine, and licentiousness of the age. It had been established twelve months before, by the exertions of a few gentlemen of property and learning, and some ministers of different religious denominations. One of them, at the urgent desire of the rest, had accepted the arduous office of directing the publication; but the incessant application which it demanded, impaired his health so greatly as to render his resignation of it indispensable. Among many who were qualified and willing to have taken up the burden, no one could be found whose time could be sufficiently devoted to the purpose. The Editor had lived in the vicinity, and was acquainted with the family of Parken. He had admired his early genius, knew his literary attainments, and claimed his assistance in the Review. The articles on Marsh's Juvenal, and Lord Teignmouth's Life of Jones, were written by Parken during his laborious retirement. The industry, stedfastness, and perseverance, which he manifested in that situation, encouraged his friend to recommend him to the supporters of the *Eclectic Review*, as qualified to the utmost that his youth and the mea-

sure of inexperience inseparable from it could admit, for the charge of so important an undertaking. He accepted it with mingled diffidence and zeal; and acquitted himself of its duties to the entire satisfaction of those who entrusted it to his care. The improved execution, the increased reputation, and the extended circulation of the work, while under his direction, render needless any encomium on the diligence, the prudence, and the fidelity with which he discharged his office. He acquired the cordial esteem of all with whom it brought him into connexion; and the warmest friendship of many, whose names, were it permitted to publish them, would be allowed to do honour to all who could enjoy the privilege. He repeatedly received, from numbers who felt an interest in the Eclectic Review, public testimonies of their approbation: and on one of these occasions he wrote to his family (with which he constantly maintained an affectionate intercourse) 'I know not that I am wiser or better than I was a few hours ago; but I am sure that I am happier.'

Of the weight of his charge he was fully sensible; and the reverses which he had sustained, with privations of his dearest kindred, doubtless contributed to that moderation and tenderness of spirit which he preserved in so distinguished a situation; while the affectionate friends whom he had acquired watched, with a parental care, both over his spiritual and his temporal interests. To his predecessor in the charge, who had recently lost his dearest earthly connexion, he addressed the following reflections, evidently resulting from his habitual feelings; and at the same time as appropriate to future contingencies as if he had anticipated the termination of his course:—

'To part from long endeared friends is painful; but to leave them behind to lament our loss, seems to me still more bitter and distressing. If I were deprived of these objects of love, I hope that I should, for I think that I ought to reflect, that I was delivered from sources of anxiety. The idea has struck me *continually*, *in travelling*, that I carry about with me too much treasure. I carry with me the happiness of many whom I love most dearly; and of late I have carried the concerns of the Eclectic Review, which I feel to be no small charge. I should seem comparatively safe in the bustling crowd of dangers, if I had not these valuables about me. When the worst event is clearly ascertained to be the simple loss of one's own life, or rather the exchange of it for a better, it would seem as if every evil of life had lost its sting.—I have to thank you, my dear friend, under divine Providence, as the means of giving my contemplations a prevailing bias towards serious objects, of making me careful about the end of my faith. It would grieve you to know how much there remained to do when I came to London, nay, how much there remains to do, *within* me. I dare not trust myself upon the subject; yet I cannot deny you, under your present depressing circumstances, the consolation of knowing my conviction, that my occupations and associations here have been considerably useful, as they were exceedingly necessary to me in moral concerns; nor can I refuse expressing my gratitude to you for contributing to form and encourage my hope of obtaining the unspeakable gift.'

Such was the genuine language of his heart, in circumstances which those who best knew him are aware would alone have drawn from him this modest avowal of his progress in real religion. In the knowledge and belief of its truths, he had been educated from infancy; nor is it known that his conduct ever disgraced his creed. In trials of the most opposite kinds, and of the greatest force, he had certainly acted so as to adorn it. But he had formed so high an estimate of the Christian character, and so low an opinion of osentatious pretensions to it, as to maintain an habitual reserve, which might have been painful to his friends, if his conduct had left room for any doubt of the motives by which he was actuated. The solemn and affecting event which prompted the impressions we have quoted, would supply an additional warrant, were it necessary, to the fulness and force of their meaning. He had apparently, at a very early period, attained to those high points of Christian practice, — In whatever state he was, therewith to be content; and to do all things appropriate to it, through Christ, who alone could strengthen him.

The concern which the friends of Parken testified for his eternal welfare, might have seemed questionable, if at the same time they had been indifferent to his temporal interests. The emoluments of his office could not be considered as a compensation for his indefatigable exertions; much less as a permanent reward for them. He commenced therefore, Student of Law, in one of the Inns of Court, in order to take the gown as a Barrister when the exigencies of the Review should admit. For this occupation he was originally designed; and seemed to be peculiarly qualified, by the promptitude of his conceptions, and his readiness in argument. He engaged in it, consequently, after having persevered in the conduct of the Review longer than he had pledged himself to the charge, and till he could recommend to its supporters the gentleman who relieved him from its burdens.

He entered on the studies and duties of his profession, if not with pleasure equal to that which he had derived from his literary occupations, yet with the same intense application which, in the most opposite stations, had invariably marked his conduct. It had, indeed, become the more needful, from his protracted services to the Review; and from the consequent delay of his attention to that popular elocution, which often supplies the place of other requisites in every sphere of public exhibition. In this, however, as in every qualification for usefulness, the laborious perseverance to which he was habituated, left no doubt on the minds of those who knew him, of his attainment to eminence, had it pleased God to prolong his life. Of its continuance to a length of years, there appeared, to most of his friends, a strong probability. His make was robust; and his health had sustained exertions under which most con-

stitutions would have failed. It had seemingly improved of late, notwithstanding uninterrupted employment for 17 out of the 24 hours, which precluded even his favourite (and almost sole) relaxation of music. His sedentary occupations were interrupted only by attendance in the courts, and at the country assizes. He had twice travelled the circuit through Buckinghamshire and Bedfordshire, where he was received by the neighbours of his youth with demonstrations of affectionate remembrance. On a third excursion of this kind, he was snatched from all earthly connexions and pursuits.

'The circumstances attending this catastrophe,' says one of his most intimate friends, 'are such as strongly mark the finger of Providence. He had left Aylesbury in a single horse-chaise, with his brother; and about seven miles from that place they met a country cart loaded with hay. While passing it, a slight gust of wind blew a handful of hay upon the head of his horse, who took fright, and became (in our friend's apprehension) unmanageable. He therefore jumped out; and one of his feet being caught by a hole in the road, his ancle was wrenched from its position by the force with which his body fell on the ground. He was soon after taken up by a post-chaise, and carried to his friend Mr. Harris's, at Aylesbury, where every care was taken; and appearances were, for some days, favourable. At length, nervous irritation came on, and high delirium ensued, till a few hours before his death. He then became calm, was sensible of his situation, resigned himself to the hand of God, and expired.'

Thus were the earthly prospects of this distinguished youth exchanged, according to the persuasion of those who knew him best, for a crown of glory that fades not away. The former, though bright, were precarious, and must at the utmost have been transient.

'Some of his most intimate friends contemplated his rapid advances toward eminence with mingled sensations of pleasure and of pain. 'I had always,' says one of them, 'regarded him as intended to form the subject of a course of dispensations, somewhat out of the ordinary routine. His mind was too penetrating in its energies, and too excursive in its range, for the texture of his bodily frame; and at no period of our friendship have I been without having my fears for his health or life excited, in proportion as I witnessed the expansion of his faculties.'

This judgment, being founded on close observation during his residence in London, is likely to have been just. It differs, however, from that which the writer of this memoir had formed, from an earlier acquaintance with its subject, and a confidential correspondence continued to his death. From that irritability of the nervous system, which is usually a concomitant of genius, Parken was certainly not exempt. It appears, indeed, to have occasioned his catastrophe; but the ardour which characterized his mind was as remote from rash impetuosity as from morbid insensibility. It was directed and re-

gulated by sound reflection in him, more than in any person of his age whom the writer ever knew. His attention was not likely to be distracted by a variety or vicissitude of objects; for it was uniformly directed to those on which the primary duty of his station fixed his choice: and even his intense application to these did not render him forgetful that an occasional change of air, of scene, and employment, was indispensable to his ultimate success. The hope, therefore, seemed not unreasonable that he might long have persevered, constantly have advanced, and signally have excelled, in the career of virtue and of praise which he had commenced.

But whatever might have resulted from his longer continuance in life, the manner in which his short portion of it was spent, and that in which it was terminated, call us forcibly to the most serious reflection. Can we imagine that *such* a course would have been *so* cut off, if the Almighty Disposer of all events had not designed it for our instruction? When shall we be prepared to hearken to divine admonition, if not on such an occasion as this? Let us then, in our general circumstances, as readers of this Magazine, and in our particular cases, consider whether *we* ought not to lay to heart this solemn event.

We have seen that the prime years of Mr. Parken's life were devoted to the establishment of the Eclectic Review. What can be more reasonable than to reflect, Was this, or was it not, an object worthy of the intense application which he gave to it? If the vindication of evangelical truth and piety, from the charges of ignorance and folly, with which it had commonly been aspersed,—if the recovery of science and literature from a monstrous league with infidelity and licentiousness, were objects worthy of important sacrifices, then the life of Parken was well employed, even though its termination might be hastened in such a cause;—but if so, are *we* guiltless in the matter? Have we, according to our ability and opportunity, co-operated in so good a work? or have we aggravated its burdens, and diminished (if not frustrated) its success, by a criminal inattention to its support? In the warfare which the Eclectic Review has had to sustain, there can be no *neutrals*. They who have done nothing to promote its circulation, have been *against* it. Happily, there is *yet* room for repentance; and we shall rejoice to discover fruits that are *worthy* of it: but unless Christians pay attention, in this respect, to their obvious duty, literature must inevitably and finally be surrendered to the enemies of Christ.

The genius which Parken manifested, is a rare endowment; and more desirable, perhaps, for the benefit of others than that of its possessors. His literary attainments are beyond the reach of many;—but his industry, his stedfastness, his persevering ardour in the path marked out for him by divine Provi-

dence, are capable and worthy of imitation by all. These were the qualities on which his usefulness and eminence were founded. For want of these, such abilities as he possessed have oftener been pernicious than beneficial both to their owners and to others. These qualities, at *his* time of life, are at once peculiarly important, and deplorably unfrequent. Let our *youthful* readers, therefore, especially those who aspire to similar acquisitions, learn, from so edifying an example, to guard against an impatience, a volatility and fickleness, natural to their years, but often fatal to their present and their eternal welfare. To *all*, the subject of this memoir, though dead, most impressively speaks, in the language of one whom long experience had taught,—'What thy hand findeth to do, do it with thy might; for there is no work or device, no wisdom or knowledge in the grave, whither thou goest.'

THE UTILITY OF SERIOUS REFLECTION.

Imagination sometimes colours the page of Scripture with forced illustrations; and when its descriptive scenes are contemplated in a peculiar state of mind, and the fancy exercises its excursive powers, the tints thrown upon it are rather rainbow-hues, reflected and vivid, than clear rays, luminous and distinct. Argumentative theology and soothing devotion are adapted for different hours, distinct perceptions, and varied characters; yet, like the infinitely diversified works of nature, each may maintain its station without interrupting the harmony and order of the whole. As we peruse the history of Moses when he led his flock through the desert, and 'came to the Mount of God and beheld the bush burning with fire but not consumed,'—is it to be considered simply as the record of a fact? a delineation of his peculiar circumstances? or may we venture to seek for spiritual improvement? The Spirit of the Lord, in the dispensation of his providence, often leads his people in a similar course; they wander in the wilderness in a solitary way, they feel the desert weary their feet and famish their souls; they are arrested by many sights astonishing to the eye of sense, and hence are allured to observation, and prepared for greater discoveries of infinite and eternal importance. The church of God, displayed by the figurative emblem of a bush burning, but not consumed, was the attractive exhibition which induced Moses to say, 'I will now turn aside, and *see* this great sight, why the bush is not consumed.' We view this as an instructive example. In whatever station divine Providence places us, we are in a state of occupation; and though our employment may be comparatively mean and subordinate, the constitution of our

bodies, the interest of our family, the cares and pursuits of life, constitute a flock, numerous as that which Moses guided. Religion, the religion of the gospel, is a system contrary to nature, confounding to reason, destructive to pride, adverse to worldly pursuits, and frequently exhibits its gracious manifestations with a wonderful mixture of ordinary inferior incidents, and striking accompaniments. A bush must have been a common object to Moses in the desert; a *burning* bush, no extraordinary phenomenon; a *bush burning but not consumed*, rendered it marvellous: yet, had he carelessly led on his flock, he would probably have left the bush to burn, concluding, as a matter of course, that it would be consumed; but he 'turned aside' to *see*, to *reflect*, to *watch*, to enquire why it burned and was not consumed; and during this suspension of active duty and solemn attention, God met him.

Christian, examine your experience: have you ever turned aside to watch and admire the exhibition of a Saviour's love? have you ever detained your soul in a posture of attention, waiting for manifestations of omnipotent grace? have you ever solicited notice in the audience-chamber of Deity, and listened to hear him address *thee*. The messages of divine mercy must be individually directed and applied: religion must be a personal principle. The Spirit of God, though universal in his office, is particular in his agency, as every creature whilst subjected to general instincts and general laws, possesses within itself a world of combinations, feelings, and sensations with which no other of its species interferes. So every believer must subject the world of his own mind to the control of God's law; and whilst he is included in the church as the purchase of the Redeemer's blood, his individual soul must be 'cleansed and purified in the Fountain opened for sin and uncleanness.' It is important to distinguish between *national* and *personal* religion. As a member of the church militant, the Christian enjoys what is called 'the common salvation,' the privileges, ordinances, and immunities of his profession; but as he remains individual in his trials, duties, and responsibilities, as he is born alone, lives with indefinable peculiarity, and dies in his own person, it is necessary that he 'turn aside' from the mass, 'to see the great sight' exhibited in the Scriptures, why the bush (an emblematical representation of the church and the believer) burns and is not consumed.

To exemplify the similitude beheld by Moses, would demand a review of historical facts, which are familiar to all who study the Bible, and are acquainted with the trials to which the church is exposed. But general ideas are important when put into competition with self-application: — That the Majesty of Heaven is always glorified in his works, as well as shewing forth his glory, is an eternal truth. In the natural world, his sun shines upon the 'evil and the good;' his rain

refreshes 'the wilderness, where no man inhabits.' In the world of grace his Gospel is published, whether the people will hear or whether they will forbear; but when we read that 'the Secret of the Lord is with them that fear him;' and to those characters he shews his love most: that his works are great, yet passed by unobserved by some, whilst by others they are sought out, we derive encouragement to 'turn aside and see this great sight.' The expression implies, that Moses left his flock, and put his soul in a posture of attention and careful observation. How important it is to the private Christian to assort his time with economy, that he may be enabled to hold converse with the Father of Spirits and live!' — to arrange the duties of his station with a view to gain leisure for spiritual improvement, and to lay aside every weight, and the sin which easily besets him,' when he directs his mind to Jesus, the Author and Finisher of salvation! From the allurements of pleasure, and the baser fascinations of a vain world, we hope all are disposed to 'turn aside,' when they assort with the Lord's people, and profess to love a preached gospel; but, alas! these are visible dangers, which, like naked rocks to the navigator, are easily eluded, which are traced in his chart, or distinguished by buoys and light-houses. The Christian's entanglements are hidden; they exist in the crevices of his heart, in the recesses of self-love, in social ties, in closet-duties, in public ordinances; they are chaced from practice, but take covert in principle, and escape correction though they retain the power to poison the felicities of devotion, and damp the pleasures of holiness. It is no easy duty to command the soul to wait only upon God; to turn aside from human prejudices, and read the Scriptures with a child-like humble spirit, to view self in the microscopic glass of God's law, and behold the Saviour as the 'altogether lovely,' until fervent faith pants after the appropriation of God's promises, upon his own terms, and for his own glory. Through what a series of painful exercises did Job travel ere he could say, 'Now mine eye seeth Thee; wherefore I abhor myself.' Not the admiration of God in his moral government, nor his wisdom in creative skill, could effect this self-abasement; nor is it reasonable to suppose the believer can command it in the hurry of a life encumbered with cares, or agitated by anxieties, unless he resolves with Moses to leave his flock and 'turn aside.'—The publicity of religious exercises in the present day, renders the necessity of personal holiness and retirement peculiarly useful: religious parties and religious conversation, and even divine worship in the sanctuary, may be transformed into a species of dissipation. The skill to arbitrate between distinctions in doctrine, essentially differs from lowliness of mind: — the power to *lead*, from the grace to *pursue*. We observe, Moses was in a desert, abstracted from human

society, and only guarding Jethro's flock, when he thought it wise to 'turn aside.—How much more should we invite reflection, who live in a day of luxury and refinement, perplexed by fictitious wants, and scarcely finding a place wherein to humble the soul, which is not furnished with variety to attract the senses, and allure us to the world.

It appears familiar to the natural understanding to decide why so few excel in science; the present time is the age of 'Wisdom made easy;' it is adapted to the ornament rather than the stability of the character. We grasp after variety, and, like covetous gleaners, gather straws when we should select grain. Knowledge is not studied in its elements; we act before we reflect, and exercise our craft before we secure a capital to carry it on. Religion has taken the prevailing infection: we profess before we experience, and decide from feeling an impression, rather than from investigation and patient research; and hence arises the defalcation so disgraceful and so frequent.—Alas! Sin mingles with our highest privileges; and whilst many are attracted by the public exhibition of the gospel, as its effects are discoverable in our national character, our extensive charities, our Missionary and Bible Societies, they neglect to regulate the internal economy, to subjugate, to obey!—We feed upon entertainment, and reject discipline; we admit our memory to be laden, but suffer our judgment to remain uncultivated.

We yield our unfeigned commendation to the labours of ministerial exertion, and can say, 'How beautiful upon the mountains are the feet of those who publish peace!' but we would guard the Christian from supposing the fascinations of public worship are a substitute for secret and private devotion. The religious character must be formed by discipline, examination, self-denial, and meditation; nor is it a mere play upon words to assert,—That the grandeur, the sublimity, the mercy of a covenant of grace is the most important and attractive exhibition the soul of man can 'turn aside and see.'

M. G.

Gloucestershire.

ON MARRIAGE.

Letter from the Rev. Mr. Newton to Miss ——

Madam,

I HAVE just received yours of Saturday; and, lest I should keep you in suspense, I oblige myself to acknowledge it immediately, though I was upon the point of going out; for I am never sure of finding a leisure half hour.

Though I am now old, I once was young. I can feel the difficulty of the case you propose; and it gives me some pain

to answer it, as my regard to you, and faithfulness to the confidence you are pleased to place in me, requires.

It is comparatively easy to a person who has been well educated, to avoid what the world around us will allow to be evil. And when the word of God has touched the heart, it is not very difficult to renounce what we once trusted in, — our own supposed righteousness. But when the path of duty crosses our most tender and endeared inclinations, it is hard to persist in it without wavering.

It is hard; but it must be done: — the grace of God is all-sufficient. If we are willing to be helped, he is always near and able to help us effectually. The flesh may struggle; but grace is strong, and will prevail.

It is hard; but it must be done. The peace and comfort, if not the safety of your future life, depend upon the determination you may make. The case seems to be a subject more for prayer than deliberation.

Unless there be a consent in aim and hope, a union must be accompanied with snares, dangers, and embarrassments; and these will be more poignant and multiplied, in proportion as the parties have a mutual affection for each other. I think the Apostle's advice fully applicable here, 2 Cor. vi. 14; and I think it has the force of an express command. The Lord, who knows our frame, and delights in our prosperity, never calls us to unnecessary acts of self-denial. His restraints may be compared to the irons which careful parents put before the fire, to prevent their unwary children from burning themselves; and I believe, Madam, you would be terrified, if you saw a poor child attempting to climb over such irons, unless you were near enough to interpose for its safety.

Thus I judge of the subject at large. But such a character as you describe, makes the affair still more formidable to me. The more sensible, unblameable, and humane, if of a sceptical turn, so much the more to be dreaded and avoided. To do otherwise would be like taking poison, for the sake of the pleasant vehicle in which it may be mixed up.

The Lord can do all things, and doubtless can make you the instrument of a desirable change; but I think the Scripture does not warrant you to expect it in the way you speak of; and our warmest desires may fail, if they are not formed upon the ground of his promise, and managed within the rule of his precept.

There are three sermons of Dr. Doddridge upon the Evidences of Christianity; which I think as satisfactory as any I have seen. They are usually bound up with his Sermons on the Power and Grace of Christ; but, I believe, may be had separate.

But I have so indifferent an opinion of my own sex, that I must caution you not to be too easily satisfied of our sincerity, even though we seem to approve. From the idea your letter

gives me of you, I should not wonder if a man, under the direction of no higher principles than those of modern morality, should be willing to say, or do, or to refrain a great deal to gain you.

You have now a *humble servant*; I hope you will be careful how you make him a lord and master.

You have engaged my prayers for you, that you may be enabled to take that part which I, as an impartial by-stander, am well satisfied will be most for your own future comfort, and for his glory.

Your secret will be faithfully kept;—your direction is already burnt. If you have further service for me, we might do more by a quarter of an hour's conversation than by much writing, if you could favour me with a call any morning this week, about ten o'clock. I pray the Lord to guide and bless you, and remain Your affectionate Servant,

London, Jan. 20, 1794. JOHN NEWTON.

LIBERALITY RECOMMENDED.

Dear Sir, *To the Editor.*

IF the following plain narrative should produce as powerful effects on the minds of thousands who may read it in your useful publication, as it did on those who first heard it, the good resulting from it will be very great.

In the month of May last, at one of our Church Meetings, we were favoured with the company of a worthy Deacon, from a Christian Church 70 miles off. Every member of our church was present; and I spoke a few words from the 133d Psalm. While speaking of Christian brethren dwelling together in unity, I endeavoured to point out its importance, in reference to united exertions to promote the cause of our blessed Redeemer. Then, among other things, I observed, though we are not many in number (not quite 30) and poor in worldly things, what we might do would be considerable; and I assure you, Mr. Editor, I hardly ever spoke with more confidence than when I assured them that, in proportion as this was the case, we should have more enjoyment in our own souls; and the blessing of the Lord would attend our worldly concerns. 'They shall prosper that love thee;'—that love the church of God.

I hope a good impression was left on the minds of my people; and we dismissed as usual. Just, however, as we were about to leave our seats, the Christian brother mentioned above, very modestly begged we would stay a few minutes: when he addressed us nearly in the following manner:—'My dear friends, though I am aware that your time is already ex-

pired, I cannot well let this opportunity pass without mentioning a few things relative to my own experience.' There was a solemn and interesting silence; for all present believed the speaker, who now addressed them, was a good man. He proceeded:—'Some years ago, I recollect reading a striking sermon, by the late Mr. Simpson, of Macclesfield, the subject, I think, was Christian Liberality; but what most forcibly struck my mind, was a passage from the sacred word, which he introduced from Malachi iii. 10, *Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts,* &c. I cannot describe unto you how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'and prove me now herewith,' &c. Suffice it to say, the subject made such an impression on my mind, I found it my duty to do more for the cause of God than I ever had done. I did so: and, on closing that year's accounts, I found that I had gained more than in any two years preceding it. Sometime afterwards, I thought the Redeemer's cause had an additional claim upon me, as the place in which we worshipped Him wanted some repairs. The sum I then gave was 20*l.*; and in a very little time afterwards I received 40*l.* which I had long given up as lost. You will believe me, my friends, when I say I could not help noticing these things: I have often thought of them since; but never mentioned them before; nor should I have done it now, but with the hope that they may be useful.'

That they were so, the writer has no doubt; and can hardly close this account without saying, He feels persuaded that Deacons occasionally visiting neighbouring churches might be very useful in a similar way. A word from them might sometimes have more weight than from a Minister.—The man of God should be ready, both at home and abroad, to perform every good work. A COUNTRY MINISTER.

LETTER FROM THE REV. MR. BERRIDGE TO THE REV. S. LUCAS,

AT WALSALL, STAFFORDSHIRE.

Dear Sir, *Everton, Oct.* 23, 1779.

YOUR letter of the 2d of July came duly to hand; but has waited a wearisome while for an answer. Indeed, I have been much, yet not too much, afflicted with my old disorder for some months, a nervous fever We have been housekeepers every summer for 40 years; and this fever-friend has kept me this

summer twelve weeks at home, and forbid me all literary correspondence. As winter comes on I begin to revive; and when the swallows march off, I begin to march out; as when the swallows return, I am often obliged to keep in. 'Tis well we are not in our own keeping, nor at our own carving, since we so little know what is good for us. I do not love this fever-friend; yet he is certainly the best earthly companion I have. No lasting gain do I get but in a furnace. Comforts of every kind, in the issue, make me either light or lofty, and swell me, though unperceivably, with self-sufficiency. Indeed, so much dross, native and acquired, is found in my heart, that I have constant need of a furnace;—and Jesus has selected a suitable furnace for me, not a hot and hasty one, which seems likely to harden and consume me, but one with a gentle and lingering heat, which melts my heart gradually, and lets out some of its dross. Though I cannot love a furnace nor bask in it like a salamander, yet the longer I live, the more I see of its need and its use. A believer seldom walks steadily and ornamentally, unless he is well furnaced. Without this his zeal is often scalding hot; his boldness attended with fierceness, or rather rashness; and his confidence at times more the result of animal spirit than the fruit of the Spirit: but a furnace consumes these excrescences, and when sweetly blown with grace, will make a Christian humble, watchful, and mellow; very censorious of himself, and full of compassion for others.

May your congregation be increasing in numbers, and the power of the Lord be present to wound and to heal, to quicken and comfort, and build! but let me add, the growth of the children will greatly depend on your conduct; for a congregation quickly drink in the spirit of the preacher. Much reading and thinking may make a popular minister; but much secret prayer must make a powerful preacher. If you converse much with God on the mount, as Moses did, and the old Puritans did, your hearers will see a gospel-lustre on your countenance, and stand in awe of you; and, what is best of all, like Moses, you will not be sensible of that lustre whilst others see it and reverence it. Much secret prayer will solemnize your heart, and make your visits savoury, as well as your sermons. The old Puritans visited their flocks by House-row: the visits were short,—they talked a little for God, and then concluded with prayer to God. An excellent rule, which prevented tittle-tattle, and made visits profitable. May Jesus bless you, and water your flock! Your affectionate Brother,

JOHN BERRIDGE.

*** When you pass near Everton, call upon us, and give us a Sermon.

EXHORTATIONS TO SINNERS DEFENDED.

Rev. Sir, *To the Editor.*

In discoursing upon the apostle's words (Eph. v. 14) 'Wherefore, he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light,'—one thought occurred to me, which, if not new, is at least what I never have met with, and therefore I send it to you, that if you think it worth inserting in your widely circulating Magazine, it may be allowed a place in it.

The miracles of our Lord in raising the dead (as well as his other beneficent miracles) have been generally considered both as emblems of the sinner's resurrection from the death of sin to the life of righteousness, and as earnests or proofs of the future resurrection to eternal happiness or misery. Now, in all the instances on record of our Lord's raising the dead, he not only put forth his omnipotence to effect the resurrection, but he was pleased previously *to speak to the corpse*, in the way of exhortation or command,—'*Talitha cumi*,—Damsel, I say unto thee, arise.' 'Young man, I say unto thee, arise. 'Lazarus, come forth;'—and when Peter, by the power of Christ, raised Tabitha, he not only prayed for her resurrection, but, in the name of Christ, he said, 'Tabitha, arise!'

Now, what reason can be assigned for this uniform method of proceeding in raising the dead,—which certainly must have appeared to systematic reasoners inconsistent? It appears to me evident, that our Lord intended himself, and taught his apostle to intend to shew, that in seeking the resurrection of sinners from the death of sin to the life of righteousness, his ministers and others concerned, should take the same course, and call on them according to the tenour of the apostle's words, 'Awake thou that sleepest, and arise from the dead:'—that is, by exhortations, invitations, expostulations, and persuasions, to the most careless and insensible, to call on them to repent and be converted, that 'their sins may be blotted out.'

Thus Ezekiel was *commanded* to 'prophecy to the dry bones,' "Dry bones, hear the word of the *Lord*," as well as to prophecy to the wind to blow on them. That is, to speak to them, and pray for the Spirit of life, to render the word effectual; and if the dead in sin were as incapable of understanding or feeling as a corpse or dry bones, it is plainly our duty to do what we can, while we expect that the Lord, by his special grace, should do what man cannot perform.

How far this applies to the controversies which have been agitated on these subjects, I shall not say: but conclude by

observing, that some encouraging hints may be collected from it by those who would adopt the most scriptural method of bringing sinners to 'repentance toward God, and faith toward our Lord Jesus Christ.'

Your Constant Reader, T. S.

Evangelicana.

THE EXCELLENCE OF THE SCRIPTURES.

Rev. Sir,

Reading lately a scarce and valuable little Work, entitled, 'King Solomon's Portraiture of Old Age,' by Dr. Smith, a pious Physician of the 17th Century, towards the Close of the Book I met with the following interesting Passage; which, perhaps, you will think worthy a Place in your Evangelicana. N. R.

After commenting at large on Eccles. xii. 1—6, the author gives a decided preference to the description of the symptoms and diseases of old age here given, to all that has been written, either by Heathen or Christian authors, and observes, — 'If what I have said may serve only to tell men that there is a treasure hid in this field, and withal to shew of what nature and what value it is, and which way the veins of it do secretly pass under ground, I shall have my full end hereby. — The word of God doth upon many subjects of natural things, though but briefly and incidentally mentioned, give a clearer and more sure light than all the voluminous writings of the whole shoal of Heathen philosophers 'He that planteth the ear, shall he not hear? and he that made the eye, shall he not see? He knoweth our frame;' and the frame of all things that he hath made; and, therefore, whatsoever he saith, concerning any of them, ought most diligently to be hearkened unto, as to the best and truest word that was ever spoken about them. This great truth, I know, many learned men are not aware of; and none but those that search the Scriptures, and dig in them, as for hidden treasure, can ever understand. The labour that I have taken upon these six verses, I am so far confident of, as that it hath made this truth appear upon the subject we are now treating of, as I have already done upon some others, especially that *de Formatione Fœtus, &c.* My design is plainly to persuade men to be in love with the Scriptures; that as some, looking after eternal life, have therein, by the way, found out many natural things; so others, looking after natural things only, may yet far more happily find eternal life. This eternal concern is the principal drift of these holy writings of God: yet they are everywhere besprinkled with abundance of other truths of less concernment, which will give great delight and satisfaction to the diligent enquirer; for they are as the garden of God, 'wherein groweth every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden.'

ANECDOTE OF MR. HERVEY.

Mr. Hervey's man-servant slept in the room immediately above that of his master. One night, long after the family had retired to rest, he awaked, hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress. He went down immediately, and opened the door of his master's room; but, instead of finding him in bed, as he expected, he saw him prostrate on the floor, engaged in earnest impor-

tunate prayer to his God: — like Jacob, he wrestled with his God. Disturbed with this unseasonable appearance, Mr. Hervey, with his usual mildness, said, 'John, you should not have entered the room, unless I had rung the bell.' — Do we not here see the genuine trait of the man of God, — Precious intimate fellowship with God, joined with the meekness and gentleness of Christ? When found improving our access to the throne and presence of God with such fervour, might we not reasonably hope that, in some measure, like this holy person, our whole conversation would shine in the beauties of the divine image?—To be much in this kind of prayer, is the way to be rich in grace.

OF THE AGE OF METHUSELAH.

It is commonly taken for granted that Methuselah was the oldest man that ever lived; but we have no proof of it. It is true, he was the oldest of any one we read of in the Scripture; but it should be remembered, that Moses gives us the age only of Adam's posterity by Seth, and of the males only, not of their wives; but we have not the age of Cain, nor of his sons and daughters; some of whom, for aught we know, might have lived as long or longer than Methuselah, which appears to be probable, if we admit that the *seven* generations of the line of Cain lived as long (that is, to the time of the Flood) as the *nine* generations of the line of Seth.

CONVERSION OF CAMBO,

A Negro in one of the Southern States of America.

Cambo, being desired to give some account of his conversion, proceeded as follows: — 'While in my own country (Guinea) me had no knowledge of de being of a God; me thought me should die like de beasts. After me was brought to America, and sold as a slave, as me and another sarvant of the name of Bess were working in de field, me began to sing one of my old country songs, "It is time to go home;" when Bess say to me, 'Cambo, why you sing so for?' Me say, "Me no sick, me no sorry, why me no sing?" Bess say, 'You better pray to your blessed Lord and Massah, to have massy on your soul.' Me look round, me look up, me see no one to pray to; but de words sound in my ears, "Better pray to your Lord and Massah!" By'm bye, me feel bad, — sun shine sorry, — birds sing sorry, — laun look sorry; but Cambo sorrier dan em all. Den me cry out, 'Massy, massy, Lord! on poor Cambo!' — By'm bye, water come in my eyes, and glad come in my heart. Den sun look gay, woods look gay, birds sing gay, laun look gay; hut poor Cambo gladder dan em all. Me love my Massah some; me want to love him more.'

If we suppose Cambo to have been previously informed of the evil of sin, and the way of mercy thro' Jesus Christ, although, till the moment above referred to, unaffected by what he knew, this little anecdote will excite pleasing reflections on the power of divine grace on the heart of a poor negro, and the genuine effects of it thus simply and sweetly expressed; while the real Christian will rejoice to perceive what a similarity is found between the experience of the untutored slave and the polished European. 'Christ is all, and in all.'

QUERIES.

Two Correspondents request the Explanation of the two following Passages: —

'And put a knife to thy throat, if thou be a man given to appetite.' — Prov. xxiii. 2.

'By which (Spirit) he went and preached to the spirits in prison,' &c. — 1 Pet. iii. 19.

JUVENILE DEPARTMENT.

Letter of Advice from a Master to his Apprentice, When leaving his Service and entering into Life for himself.

[*Taken from a printed copy, sent us by a Correspondent; but which we believe was never publicly sold.*]

My young Friend,

As you was early committed to my care by your valuable and pious mother, whose death soon after left you a tender orphan,—so, I trust, in sincerity of heart, I have endeavoured to warn and advise you against those evils which your inexperienced age was exposed to, and direct and encourage you in the principles of religion, and practices of virtue, which might lay the foundation for an happy and useful life; and I am now with great affection fulfilling the last part of my trust, by giving you some important counsels and cautions, on your entrance on the stage of life, wherein you will meet with temptations and difficulties you never yet experienced; and will need all the assistance you can receive from God and man for your wise and happy conduct.

1. See that the foundation of religion be well laid in a sincere conversion, entire and willing resignation of your soul to God, as your sovereign Lord and Ruler, and supreme and satisfying good: living by faith on Christ Jesus as the Saviour and hope of sinners, through whose mercy and mediation you are to seek for and receive every blessing from God, for time and eternity. I trust you are not altogether a stranger to these dispositions of soul; but my advice is, that you never rest satisfied until you have in your own conscience a full evidence of your sincerity herein. It is a dreadful thing for an immortal spirit to hang in a state of suspense, by the slender thread of life, between two such amazing extremes as an eternal Heaven or Hell. Satisfaction may be had; and is worth all the prayers, pains, and vigilance you can use to obtain it.

2. As you are entering into a world wherein great variety of examples, methods of conduct, and maxims in religion, will be presented to you, some plausible, some pernicious, and many destructive; if you value your conscience or your comfort, make the sacred word of God, which is to be the rule of your future judgment, and of God's present providence over you, the invariable rule of your disposition and practice. Believe me, you will never find a more faithful counsellor, a more advantageous guide, or cordial, constant, and comforting friend, than in those sacred oracles of wisdom and truth, if you closely study and practice them. Let no day, therefore, pass over, without some serious perusal of it, joined with humble, earnest prayer to God for wisdom to understand it, and power to conform to it. Study those inimitable rules of wisdom and prudence in the Proverbs of Solomon, to direct your practice: the Psalms of David, to inspire your devotion; and the whole word of God, especially the New Testament, to form your faith, your heart, and hopes thereby. Particularly, treasure up in your mind some pertinent passages to every article of faith, commanded duty, and forbidden temper and practice; that your belief may be directed by the wisdom, and your conscience awed by the authority of God, in every season of duty and temptation. 'Bind them continually upon thine heart, and tie them about thy neck:—When thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the commandment is a lamp, and the law is light, and the reproofs of instruction are the way of life.' Prov. vi. 21—23.

3. If you would enjoy the pleasures of a rational, religious being, let your actions not only be lawful for the matter of them, but laudable as to the ends for which you perform them; that is, let it be the chief view, and highest end in all you do, to please God, and glorify him. It is the great prerogative of the most high God, and the proper homage that is due to him from all his reasonable creatures; that as he is their Creator and absolute Owner, so he should be their chief End; and this end should be habitually intended by them in all their actions; and it is the

great condescension of God, and consolation of religion, that he hath not only permitted us to enjoy the comforts and perform the offices of life, but hath made it part of our duty so to do: so that there is not a minute of our lives but we may be doing the work of God while we are serving ourselves; and may convert the common actions of life into the services of religion, by directing them to his glory. Study noble views, therefore, in all you do: devote yourself entirely to God, and he will return you to yourself wiser and better than he found you; study to glorify him by a life of holiness and beneficence, and he will honour and bless you. So much as is done for God, he will accept and reward as the expressions of your duty and affection; but what is done from low and selfish views is lost from your account. 'Whatsoever you do, therefore, do it in singleness of heart as unto Christ; with good-will, doing service as to the Lord.' Eph. vi. 5—8.

4. Be very watchful against an inordinate affection to the present world. Use it with sober cheerfulness and gratitude to Heaven, as far as is necessary to your present comfortable existence; but suffer it not to engage your heart. An earthly sensual mind is the basest perversion of the noble faculties of the soul of man, and the highest dishonour reflected on that glorious and good Being, who created and redeemed it, and proposes himself to be its full felicity and eternal joy. The predominant degree of this evil and sordid disposition is ever inconsistent with sincerity in religion; and the inordinate degrees of it in good men, are the foundation of many sorrows, divine rebukes, and providential afflictions to them. Very just is the saying of a worthy Divine to this purpose, 'Whatsoever we make an idol of, will be a cross to us, if we belong to Christ; and a curse to us, if we do not.' The interests of the soul, in sincere Christians, more often suffer from the unhallowed love of lawful objects, than from the love of unlawful ones. Watch carefully, therefore, over your affections; and when any temporal good appears unusually delightful, see that your inclinations to God do not grow feeble and languid thereby, and your affections to spiritual concerns more cold and indifferent; remembering, 'that to be carnally-minded is death; but to be spiritually minded is life and peace.'

5. Labour to procure, and constantly to cherish a meek and humble spirit; which is of high estimation in the sight of God and man. This will make you easy to be pleased, difficult to be offended, calm and serene in every circumstance of life. This will cause you to be courteous and affable to inferiors, respectful to superiors, and procure honour and esteem from others, far beyond all the assuming airs of pride, arrogance, and self-applause. Especially let this disposition be cherished in all your religious concerns:—A condescending God, an humble Redeemer, and a proud sinner, are the most astonishing scenes that can present themselves to the mind of man. Labour to be sensible how little knowledge and goodness you possess, compared with the rule of your duty, and the attainments of others; and never measure yourself but by your superiors in wisdom and goodness, except to excite your gratitude to Heaven for its greater favours to yourself.

6. Watch over the natural appetites of the body, lest those senses which were designed to administer innocent pleasures, become incentives to sin. The sensitive affections have so far overpowered reason and conscience in man, that the Scripture can find no word more fit to describe his fallen state by than flesh: and believe me, it requires all the assistance that reason and religion can afford, to keep them in due subordination. Be chaste and virtuous, not only in converse and behaviour, but in the dispositions of your mind; indulge no lascivious thoughts or looks, and run not unnecessarily into temptations thereunto; you know not how great a flame the fire of lust indulged may kindle. Observe the injunctions which our Lord and Saviour has given concerning the government of the eyes (Matt. v. 28.) and imitate the wise examples of Job (ch. xxxi.) and David (Psalm cxix.) relating thereunto.—Be also sober and temperate in

the use of diet and drink; every degree is excessive herein which renders you indisposed to action and exercise of body and mind; particularly, let no company engage you to exceed the bounds of reason herein; a peremptory refusal or two at first will ever after free you from their solicitations; but easy compliance will encourage their repeated assaults upon your innocence and virtue.

7. Be very cautious in your choice of company and friends, for we insensibly grow like unto those whom we frequently and familiarly converse with. Be rude and uncivil to none, but intimate only with few; and let those few be well-chosen; such as you may improve by in virtue and goodness. Especially let this advice be attended to in the choice of a relation for life. Believe it, that love is usually a blind passion, erroneously mistaking both persons and things; and therefore, if you would consult your true happiness, never enter into an engagement of this nature without first consulting your elder and judicious friends, whose knowledge of mankind is greater, and their affections more cool, and thereby fitted to form a truer judgment of things.

8. I cannot conclude this letter of advice without recommending to you a benevolent heart, and useful charitable life, as the noblest disposition, and highest enjoyment the present state can afford Consider yourself as a member of the universe, whose proper disposition is to feel the sorrows and rejoice in the happiness of all the beings that surround you; and permit me to assure you that the sensualist, the covetous, the ambitious, in the highest gratification of their desires, never felt a joy comparable to that of doing good. Watch therefore against a contracted, selfish spirit, as an high injury to yourself; and be diligent, prudent, and frugal in all your œconomy, that you may have the capacity of being a great blessing to others; especially, endeavour to promote their best interests by all possible means, whereby you may be an everlasting blessing unto them. As to the prudent and virtuous management of your calling, I again very seriously recommend the piece I put into your hands, styled *The Tradesman's Calling*, as a most excellent directory to you therein.

May the God of all grace inspire your heart with heavenly wisdom, preserve you from the evils of life, grant you prosperity, and make you a blessing in every relation thereof; give you more to feel the power, and enjoy the pleasures of religion in this world, and in due time grant you to receive the rewards of it in a better, is the hearty prayer and desire of

Your sincere Friend,

Nov. 17, 1752. AN AFFECTIONATE MASTER.

The Lord is with you while you are with him; and if you seek him, he will be found of you; but if you forsake him, he will forsake you. 2 Chron. xv. 2.

Copy of a Letter from the late Countess of Burford to her daughter, the Right Hon. Lady Mary Beauclerk, left with a Friend, to be given her after her mother's Death.

Dear Child,—When you receive these lines, I shall be gone to Jesus, whom I used to talk and read to you about. Pray now take some of my best advice. Hear my faith, and pray to the Lord Jesus to give you the same. He was pleased to shew me at 25 years of age, soon after you was born, that all my strict attendance at public worship, my many prayers, alms, and reading good books, would not make me good. I saw I sinned in whatever I did. I read that precious book, Mr. Hervey's Theron and Aspasio; which I particularly recommend to you. I there saw I was to apply to Jesus for every thing. I did so:—he gave me to trust that I was pardoned through his blood, completely justified by his righteousness. He has guided me hitherto by his good Spirit, and I am assured he will stand faithfully by me in the last and trying hour of death. Yes; 'this God will be our God for ever, and our Guide even unto death.' Psalm xlviii. 14.

Obituary.

MRS. SMITH.

THE consistent life and dying experience of eminent believers is so full of instruction, that though we are frequently presented with blessed instances of the triumphs of faith over the fear of death, and the divine supports afforded amidst the extremities of the last awful moment, yet we cannot withhold from the public an account of Mrs. SMITH, of Billericay, in Essex, who lately departed this life, full of that 'peace which passeth all understanding, and of that hope which maketh not ashamed.' And she lived as she died; she lived to the Lord, and died in the Lord! Having had much forgiven her, she loved much; and, with a noble consistency of conduct devoted herself to the service of God her Saviour. As her case was remarkable, and her experience instructive, it will be right, and may, through God's blessing, be profitable to trace the work of grace on her mind.

Fourteen years ago she was visited by a very alarming disorder, accompanied with much terror and anguish of mind; which seems to have been the means of awakening her to a sight of her condition and danger, as a sinner. Though always moral and exemplary as to outward behaviour, she now saw herself undone for ever without a better righteousness than her own. She lived under the influence of terror for some time; but at length was encouraged to lay aside her unbelieving fears by that gracious declaration,—'Him that cometh unto me, I will in nowise cast out.' And on that passage she had lived (she said) as her main support through life. At first, however, she could only go now and then and look at that passage, and was afraid to open her Bible, lest she should meet with some of those alarming threatenings which she considered as levelled at herself, and sealing her own condemnation. Nor can we wonder at her reluctance to take the promises and comforts of the Gospel to herself, when we consider the state of a soul awakened to a sense of its dangerous and ruined circumstances, and seeing sin as 'exceeding sinful,' as an offence against infinite power, love, and mercy. She at length, however, sought and found rest in the atonement, blood, and righteousness of God her Saviour. From that moment a complete change took place in her principles, attachments, and pursuits! The things she once delighted in became insipid; the vain amusements of the world had no interest for her. Her Bible, prayer, and the society of religious persons, became her delight. She 'set her affections on things above, and not on things on the earth,' her life was hid with Christ in God:' and with such a spiritual appetite did she feed on the bread of life; and so highly did she prize religious opportunities, that she would expose herself to every inconvenience, and make any sacrifice to enjoy them. Christ Jesus and his precious salvation, was the one object that engaged her mind, and she became comparatively indifferent to all others: and as her whole soul was engaged in the better world, so it continually became the animated theme of her conversation, and dictated the tenderest compassion for all around her. And her many tears and prayers in behalf of those for whom she was more particularly interested, testified the powerful influence that divine things had over her mind.

As far as her influence could extend, she endeavoured to do good to the distressed; by the zealous diffusion of religious tracts and books; by encouraging every institution which had in view the interests of the Redeemer's kingdom; and by every 'work of faith and labour of love,' she endeavoured always to 'abound in the work of the Lord, knowing that her labour was not in vain in the Lord.

Whenever she spoke of herself, it was in terms of the deepest debasement. Whenever she spoke of Christ, it was in strains of the highest exaltation. As one scale sunk, the other was exalted. 'God forbid (was the language of her heart) that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' She frequently spoke of herself as a sinner saved by the free grace and righteousness of Christ. And when, therefore, all hopes of her recovery were relinquished, she strictly enjoined the Rev. Mr. Shirley, who attended her, to say nothing commendatory of her. 'Put me in the dust,' was her repeated charge, 'that the Lord alone may be exalted.' When she drew near her end, she realized in a glorious manner the truth of her principles. Though she was in great extremity of bodily pain, yet not a wave of trouble was suffered to distress her peaceful soul; nor did a murmuring word escape her. She was not indeed favoured with those triumphant sensible comforts which some believers have experienced in their dying moments; but her Lord was pleased to 'fill her with peace,' if not with 'joy in believing;' with that 'sweet peace' (the Psalmist says) which those enjoy 'who love God's law.' 'I have no triumphs, or what is called full assurance (said this dying believer) but I enjoy a sweet peace which does indeed pass all understanding.' As she felt, at the same time, the deepest sense of her unworthiness, she was afraid, at times, to take those comforts to herself; and requested, repeatedly and earnestly, Mr. Shirley to pray 'that she might not deceive herself.' But, this fear, and her unaffected poverty of spirit on account of sin, together with her consistent life, fully proved that the peace she enjoyed was not the false confidence of the wicked,' who cry 'Peace! Peace! when there is no peace;' but that perfect peace in which God keeps those whose minds are stayed upon him, because they trust in him. To the last she, with much energy, comforted and instructed all around her; — and when low and languid in her frame, through the influence of her disorder, the mention of divine things would instantly rouse her, and she would converse on the delightful topic with an animation far beyond her strength. Her love of prayer continued to the very last moment; and only one hour before her death she expressed the strongest desire for it.

She was likewise filled with praise and thanksgiving, and repeatedly thanked God for his great mercies to her a sinner; and particularly for the sweet peace with which she was supported and comforted when she most required it; and for the resignation with which she was enabled to give up all that she held dear, and all whom she most tenderly loved on earth. She felt at first much pain at parting with her beloved husband; but, after a struggle, was enabled to resign him also into the hands of her covenant-keeping God. Amidst all her sufferings she shewed the tenderest regard for the spiritual welfare of all about her; and looking round on her relations and friends with peculiar affection, and with a look full of the deepest concern for their everlasting happiness, she prayed that they might all, one after another, be called by God's grace, and fitted for glory. When she approached the hour of dissolution, she expressed a desire for a hymn to be sung; and her friends not being in a state, through grief, for singing, 'Jesus lover of my soul,' was read to her repeatedly during her last illness. The last word she uttered was 'Jesus,' —— supposed to be the beginning of the same delightful hymn. With what rapture and energy did her seraphic spirit, freed from the burdens of mortality, finish it above! and with what delight did she approach 'Him whom she loved,' and say

'Jesus, lover of my soul,
Let me to thy bosom fly!'

for immediately the tide turned in favour of the restless tossings of her suffering nature; and she, like a vessel deeply laden with a rich cargo, was gently wafted into the harbour of unceasing peace and glory. FRANCES S——

REVIEW OF RELIGIOUS PUBLICATIONS.

A Body of Divinity, *wherein the Doctrines of the Christian Religion are explained and defended; being the Substance of several Lectures on the Assembly's larger Catechism. By* T. Ridgley B. D. 4 *vols.* 8*vo. Vol. I*, 9*s.*

This has long been a standard work in our religious seminaries, and occupied the same rank among Pædobaptist-Dissenters, as Dr. Gill's learned body of Divinity does among their brethren on the other side of the question.

Dr. Ridgley's Theological learning has never been questioned; and the form of his work is particularly adapted to those who consider the Assembly's Catechism as the Standard of Orthodoxy; though it must be confessed the Doctor was not the slave of creeds or catechisms, but allowed himself to think independently of them, particularly on the doctrine of eternal generation and the filiation of the Son of God; on which point he leaned to what has since been called the Hutchinsonian System.

This useful and important work having become very scarce, we are certainly indebted to Mr. Boothroyd for this edition; and should have been more so had he favoured us with better paper and print. Such as it is, however, we hope he will meet with sufficient encouragement to complete the work, and that without delay.

Tracts, *in Controversy with Dr. Priestley, upon the Belief of the First Ages in our Lord's Divinity. By* S. [Horsley] *late Bishop of St. Asaph. Third Edition, with an Appendix by the Rev.* Heneage Horsley, *Prebendary of St. Asaph, &c.* 8*vo*; 14*s.*

Warburton and Horsley were *master spirits*, made to rule the literary world; and, according to the side on which they engaged, they were formidable enemies or able advocates of truth. The latter, it is well known, was the mighty antagonist of Priestley on theological subjects; and however we may lament the bitterness or the haughtiness of his spirit as a writer, on some occasions, that part of the citadel of truth which he defended, particularly the doctrines of the Trinity and of the supreme Deity of the Saviour, he has surrounded with a wall of adamant.

The work before us collects the various pieces of the Bishop on this Controversy, namely a Charge, a Sermon, and a variety of Letters and disquisitions, some of which had become very scarce; and as they are here collected, merit and demand a place in every theological library.

It may be objected that as both antagonists are dead, the controversy might as well die with them; but it should be recollected that truth and error do not die with their defenders. The same objections have been reiterated and always will be; and while the poison is so carefully preserved, it is well that the antidote should not be lost. — The appendix of the Editor is devoted to some recent Remarks of Mr. Belsham on this Controversy, and on the writings of the learned Prelate.

Cottage Sketches: *or Active Retirement. By the Author of an Antidote, &c.* 2 *vols.* 12*mo*, 9*s.*

If the Devil, as our forefathers thought, invented Novels, the tables have been turned upon him by this writer and some others, who have made fictitious narrative the vehicle, not only of moral religion, but even of evangelical truth: and we sincerely wish that this Lady's *Antidote* were furnished to every library which circulates the poison generally contained in Novels and Romances.

The principal characters in these sketches are the family of a Mr. Wilson, who, by industry and honourable trade, had acquired a sufficiency to leave the bustle of this great city and retire to a cot-

tage in the country, where he means to prepare for his latter end. This character is well drawn, as is that of Mrs. W. and Mr. Gregory Wilson, a lively old Bachelor, who is the wit and the darling of the family. Miss W. is a talkative girl, both ignorant and forward, which makes her certainly the more suitable subject for the fair Authoress to work upon, whose leading object appears to be, to shew how such persons may be most usefully employed and effectually improved. Under her management, not only Mr. and Mrs. W. become useful and respectable characters, but even the flippant Miss Patty grows into an amiable and pious young woman. For this end the author introduces the excellent and learned Mr. Nicholls, who with his admirable daughter are highly useful, not only to Mr. Wilson's family, but even to the Rector of the parish, who, from a literary pedant, becomes a useful minister of the gospel.

The little room we can devote to literary criticism excuses us in general from the painful task of finding fault; and in the present instance we are happy to find but little room. We take the liberty however to suggest to this modest writer, that she will succeed best with judicious readers by copying nature as closely as possible; we mean, not only as to the features of character, in which she is generally successful, but in the gradations of change, in which she is sometimes too sudden and abrupt. The general tendency of the work is, however, so excellent, and its manner so entertaining, that we cordially recommend it not only to our juvenile readers, but to those particularly who, like Mr. Wilson, on retiring from the world, wish not to spend the remainder of their days in vain.

Four Sermons *preached in London, at the Eighteenth General Meeting of the Missionary Society, May*, 1812, *&c. Price* 3*s.*

[*Continued from page* 354.]

Mr. Steil's sermon, which is the third, from Haggai ii. 7, — 'I will shake all nations; and the desire of all nations shall come,' has for its title 'The Shaking of the Nations productive of the Spread of the Gospel.' In the first part of the discourse, he calls his hearers to attend to the peculiar character under which the Lord Jesus is represented, — 'the desire of all nations.' This title, he observes, is ascribed to the Redeemer, on account of his personal dignity and excellencies, — of his character and work as Mediator, — of the blessings he communicates to believers, both in a present and future state, — because he has been so esteemed in all ages by those who have discovered his unspeakable worth. This head is wholly doctrinal; and though well illustrated, and exceedingly edifying to pious people, is not so striking as the second part of the discourse, which consists of an enquiry 'how the shaking of the nations, or the convulsions and revolutions which happen in the world, prepare the way for the coming of Christ.' They do not, Mr. Steil observes, affect the propagation of the gospel, simply considered in themselves, but under the divine superintendence and direction. — They are necessary to remove and destroy those things which oppose the spiritual reign and government of Christ; they prepare the way, as thereby, in the providence of God, new fields present themselves to Missionaries for the diffusion of religious knowledge in the world; and the minds of men are thereby prepared to listen to and cordially receive divine truth. These particulars are ably and judiciously illustrated, and bear upon the cause of missions with considerable force. In the application of the subject, in which it is his aim to direct and encourage the efforts of the Society, he expresses himself in the following terms: —

'I know not how it has happened, but there are persons who used to contribute, and some of them liberally too, to the Missionary Society, who have in part withdrawn their support, and think themselves justified in giving their time and property in aid of other societies in preference to it. But whatever is excellent or important in other societies, is all combined in this.

Many there are who, instead of subscribing or contributing *one* guinea a year to this benevolent Institution, might and ought *to* give *fifty*. When one reflects on the millions in Africa, India, China, and other parts of the world, whose pitiable condition should excite the melting compassion of every follower of Jesus, how much is it to be lamented that so little has yet been done for their instruction and salvation! and that what has been attempted, has been hitherto necessarily on so small a scale! Instead of sending out two or three Missionaries in a year, we might, if our pecuniary resources were adequate, send fifty or an hundred faithful men, to tell the heathen that 'the Father hath sent the Son to be the Saviour of the world.' What might not then be effected! How glorious and extensive the moral change for which we might look, when, by the instrumentality of our Missionaries acting on so large a scale, multitudes of the converted natives might become Missionaries, and communicate, with ineffable delight, to their deluded, degraded, and miserable countrymen, the glad tidings of salvation through a crucified Redeemer! This pleasing prospect cannot, however, be realized, unless there be more liberal contributions throughout the whole of the religious world than we have yet witnessed. If the influence of the Saviour's dying compassion, — if the obligation of his last command to proclaim his gospel to all the world, — if the obligations under which his followers are laid to seek by all suitable means to extend the knowledge of his salvation had been rightly understood and properly felt, all Christendom had long since been one vast Missionary Society. Consider, my friends, the signs of the times are favourable to your exertions. God is shaking the nations; infidelity, superstition, error, idolatry, and the empire of Satan are coming to an end. The kingdom of darkness is shaking to its centre. 'Now is the judgment of this world, and now shall the prince of this world be judged and cast out.' Behold with pleasure the God of heaven 'famishing all the gods of the earth;' and he will cause men to worship him, every one from his place, even all the isles of the heathen.'

The fourth sermon, by Dr. Gilbee, is also from a very appropriate text. John x. 16. — 'Other sheep I have which are not of this fold: them also I must bring in,' &c. — In the first head he considers Christ's affectionate regard for the heathen world, — the effect of which should be to awaken our gratitude, and to stimulate our exertions. He then proceeds, secondly, to show the gracious design of Christ toward the heathen world: — 'them also must I bring.' Fidelity to his covenant-engagements requires it; — and a concern too for his own glory. The means by which they shall be brought, he observes, are here expressed: — 'They shall hear my voice; and it is shewn that the great work is to be accomplished by the *preaching* of the everlasting gospel, for the success of which the pious preacher earnestly entreats his hearers to offer up their fervent supplications to the God of all grace. Under his third and last head, he illustrates the glorious consequence that will result from the accomplishment of Christ's gracious design toward the heathen world. 'They shall be one fold and one Shepherd.' It includes three things, 'All the families of the earth shall be incorporated into one body; — they shall all be animated by one spirit; — and they shall all be united together in love and affection.'

The Missionary Society is indebted to Dr. Gilbee for a very appropriate, serious, and affectionate discourse, in the true spirit of a minister of Christ, and breathing the purest and most ardent effusions of Catholic Christian love.

The following quotation will serve as a specimen of this valuable sermon: —

'This happy coalition of all nations, may to some appear visionary; but they who believe their Bibles, know that it is a truth founded upon the sure word of prophecy: — That 'the Lord shall be king over all the earth,' and that his kingdom among men shall be both an universal and an united kingdom. One design of the death of Christ was to accomplish this event: Even to 'gather into one all the children of God that were scattered abroad;' to unite them all into one family, to gather them all into one fold. Hitherto this event hath been only partially fulfilled. Who can contemplate, without the most lively emotion, its final accomplishment when all the tribes of

the heathen shall come and join in worship with us in the temple of the Lord! The church of God shall then have no separate interests, and consequently no divided affections. Mutual jealousies and animosities shall be forgotten, and every vestige of its former discord shall be for ever obliterated. Such, I trust, is the subject matter of your fervent prayers; and such, I trust, will continue to be the object of your unwearied exertions. Whatever difficulties, brethren, you may experience in your work, yet know, for your encouragement, that you have the full tide of prophecy in your favour. Your final success is not a matter of doubtful speculation, but of absolute certainty. The day is expressly foretold in Scripture; and surely that day cannot now be far off, when the heathen shall appoint to themselves one head, and one king; in allegiance to whom they shall all cheerfully unite, and under whose protection they shall all surely be gathered. 'In that day,' according to the prophet, 'there shall be One Lord, and his name One.' Every false god shall be abandoned, and every false worship shall be abolished; and as Jesus Christ shall be the centre of their unity in whom they shall meet, so the gospel of Christ shall be the rule of their unity by which they shall all walk. 'There shall be one fold and one Shepherd.'

Were it not for want of room, we would insert also the illustration of his third particular, under the last head, 'that they shall all be united together in love and affection.' *Page* 121, 122. — We recommend the diligent perusal of it by those who are in possession of the volume; and we shall be glad of an opportunity to insert it in our Magazine as a bright display of the genuine influence of the gospel in the soul of the preacher; and as peculiarly applied to produce among Christians of all denominations the spirit of brotherly love.

A Sermon *before the Society for Missions to Africa and the East, by the Rev.* W. Goode, A. M. *May* 19, 1812. *With the Report of the Committee, &c.* 2*s.*

THIS discourse is founded on Psalm lxxii. 17, — 'Men shall be blessed in Him: all nations shall call him Blessed.' The subject is thus considered:—1. The *Medium* of blessedness which God has appointed. 2. The *Blessings* which are to be communicated through this medium. 3. The *Means* which Christians are to use, in order to warrant their expectation of the promised blessings; and, 4. The *Grounds of hope* which may encourage their expectation; among which he mentions that 'impediments are yielding,—prejudices are melting away, — and unusual fervour of united and holy zeal is kindled, — general expectation is excited, — and the work is actually begun on earth.' The whole is calculated to promote that great cause in which British Christians feel their hearts so deeply engaged.

The Report of the 12th year of this Institution first gives an account of the state of the settlements on the Rio Pongas, where about 120 children are under the care of the Missionaries. Several of the native Chiefs are desirous of the establishment of schools in the interior: but little success was expected among the adults on a coast where the minds and morals of the people had been depraved by the Slave Trade, some promoters of which, it seems, had given presents to the Foolah King to drive the Missionaries out of the country. The Missionaries have not yet attained the native language; and therefore have done little in the way of publicly preaching the gospel. This, the Report says, is 'not much to be regretted; for the state of the native mind on that score, seems at present to be so unfavourable to any serious attention to Christianity, that the Missionaries will probably gain ground more rapidly by a diligent care of the young, than by *prematurely* bringing Christian truth before the adult natives.' While we commend the instruction of the children, we cannot but lament that attempts to preach the gospel to the heathen should be thought hopeless or *premature*. This was not the language of the apostles, who implicitly obeyed the command of Christ, 'Preach the gospel to every creature.' Education, however import-

ant, is but a secondary business, and should never supersede the great ordinance of God for the salvation of men — preaching the gospel.

The new Missionaries, Wilhelm and Klein (with Mrs. K.) arrived at Sierra Leone, Dec. 22. On the 20th of January they joined the other Missionaries at Bashia. 'Thus,' says the Report, 'the African mission is laying its foundations wide and deep, in the instruction of a great number of native children.'

Two more Students, of promising talents, from the Berlin seminary, have been engaged by the Society to whom ordination is promised by the Bishop of Kœnigsberg, who will then come over to this country, and proceed to Africa.

It is proposed to select a few suitable persons from congregations of converted Africans now in America, and to place them as Catechists in Africa, under the direction of the Missionaries. We sincerely wish that this method may prove useful. 'What triumph,' says the proposer of this scheme, 'can be imagined greater than the propagation of the gospel in injured Africa, whence so many wretched men have been dragged into slavery by those very men themselves who, having suffered under worldly cupidity, would become, on their return home, the best pledge of a real change of sentiment in their former masters!'

The latter part of the Report strongly urges the propriety of extending missionary efforts to the vast regions of the East, which British Christians, of all denominations, are now loudly called upon to make; and it is certainly their duty, at this peculiar crisis, when the Charter of the East India Comany is about to be renewed, — 'to assert, as with one voice, their determination to redeem the character of this Christian nation, to repent of its past negligence and ingratitude, and to express its sense of the divine mercies toward it, by endeavouring wisely, but zealously, to communicate to its most distant dependencies the word of life and salvation.'

The Report concludes with a Statement of the Society's Funds, which appear to be in a flourishing condition; the income of the last year having been about £ 2630, and their expenditure about £ 1820. The Society also possess in the funds, £ 4000 three *per cent.* consols; £ 1000 three *per cent.* reduced; and £ 2400 in Exchequer bills: but the Society was under obligations to the amount of £ 1200, or more.

The Speech *of his Royal Highness the Duke of Sussex, in the House of Lords, on the Catholic Question, April* 21, 1812. *With Proofs and Illustrations*, 4to, 3*s*.

THE Catholics of Ireland have found an able advocate in the Duke of Sussex, who appears by this speech to have studied the subject with great attention. His Highness labours to lessen the differences between the Catholic and Protestant religion. 'Though we have not,' says he, 'the same number of Sacraments, yet, except one, we observe the forms of all the others; and although auricular confession is not enjoined, it is strongly recommended; — and even our service of the visitation of the sick, the complete absolution of the priests, copied word for word from their ritual, is to be found. This same remark holds equally good with the greatest part of the liturgy.'

His Highness also speaks highly of the attachment of the Catholics to the royal family; and produces the following evidence, which perhaps may not satisfy all our readers: — 'I have observed (in the foreign seminaries) particularly at Rome, the pictures of their Majesties exhibited in their public halls, as an incontrovertible testimony of their loyalty and allegiance.' His Highness concludes by saying, — 'If we are united among ourselves, by the consciousness that we have all equal rights in the constitution, we need dread neither foreign nor domestic foe; and the interest every man will then take in the welfare of the empire, must give an additional stimulus to his industry and his exertions. — These are my sentiments.'

Among the 'Proofs and Illustrations' in the Appendix, we find the

Answers of the six foreign Roman Catholic Universities to the Questions proposed to them in 1788. These questions were, 1. Has the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, or jurisdiction, or pre-eminence whatsoever within the realm of England? 2. Can the Pope, &c. absolve or dispense with his Majesty's subjects from their oath of allegiance, upon any pretext whatsoever? 3. Is there any principle in the Catholic faith by which Catholics are justified in not keeping faith with Heretics, in any transactions either of a public or private nature? All these questions are answered in the negative, and, apparently, in a satisfactory manner. These papers may be perused with advantage by all who wish to make up their minds on this very important question.

LITERARY NOTICES.

Sir, *To the Editor.*

It is now nearly two years since a volume of considerable size was given to the world, entitled 'A Calm Enquiry into the Scripture Doctrine on the Person of Christ, &c. by the Rev. Tho. Belsham.' This work is professedly designed to enter into all the parts of the argument, and to put an end to the long-agitated questions on this important point; and it is regarded by many advocates of the Socinian scheme as an *opus palmarium*. On these accounts, it is with some surprise and disappointment that I have not been able to learn that any REPLY has been published, or is intended from any quarter. The work appears to me capable of being fairly and satisfactorily refuted: but such a refutation would require larger scope than the limits of a review or a pamphlet. The principles of Mr. B.'s Enquiry should be carefully analyzed, every text critically re-examined, every part of his reasoning sifted, and the latent but primary and extensive sources of fallacy should be detected.

If any gentleman to whose notice this may come, has in hand such a work, it will materially oblige the writer to be informed of it; either through the medium of your useful Magazine, or by a private letter, to the care of Mr. Josiah Conder, Bucklersbury, London. If no such communication be made within two or three months, he will perhaps feel himself bound to attempt such a work; but *most reluctantly*, not merely because the daily urgencies of a laborious station render any new engagement very unwelcome, but because he wishes to see the desired work executed in a much more able and complete manner than he can presume to hope that his own abilities are equal to.

Yours, &c. X. Y.

In the Press, and speedily will be published, A new Edition of the late Rev. D. Simpson's 'Plea for the Deity of Christ and the Doctrine of the Trinity;' with a Memoir of the Author, by Mr. Parsons of Leeds.

A new Volume of Original Sermons, by Dr. Watts; with a Preface by Dr. J. P. Smith.

A NEW RELIGIOUS ALMANACK. — See our Cover.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Sermons by the Rev J. Grant, A. M. 8vo, 10s. 6d.

The Legislative Authority of Revealed Grace: an Essay on the Gospel-Dispensation; with an Appendix on the Atonement. By W. Bennett. 8vo, 7s.

The Love of God the true Source of Benevolence and Liberality: a Sermon before the Society in Scotland for propagating Christian Knowledge. By J. Townsend. 8vo, 2s.

The Village Patriot, or Farmer's Fire-side. By the Author of the Way to Ruin. 1s. 6d.

An Inquiry into the Causes of the Decline of Religion in Christian Churches, and the best Means of effecting a Revival. A Sermon before the Hampshire Association. By J. Griffin. 8vo, 1s. 6d.

Divine Power illustrated by the Triumphs of the Gospel. A Sermon at Camberwell. By J. Innes. 8vo.

Social Prayer recommended to their respective Congregations, by the Rev. Messrs. Arrow, Aston, Bull, Hillyard, and Morell 6d.

New Toleration Act, broadside sh. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEMARARA.

THE good effects of that freedom which, through the liberality of the British Government at home, and the good offices of the present acting Governor of Demarara, Major General H. L. Carmichael, has been granted to the Negroes, are already become apparent. Mr. Wray informs the Directors that, on hearing of the death of Dr. Vanderkemp, he preached a funeral sermon for him; when about 900 persons attended in the chapel, besides 200, or more, who stood about the doors and windows. Mr. Davies also, at George Town (formerly called Staebrook) had at least 600 hearers when he preached on the same occasion.

The Governor has made a present of 6 Joes (or about 10*l.*) to Mr. Wray, for his encouragement in the work; and 10 Joes to Mr. Davies. The worthy Governor appears to be very desirous of promoting the instruction of the Negroes, and of the soldiers' children, and also of sending a Mission to the native Indians in the interior.

On the 15th of May, Mr. Wray baptized fourteen adult Negroes, and afterwards, several of their children.

On the 23d, a disturbance happened among the slaves, occasioned by a dispute with their masters respecting their food. The Manager of the estate where this happened, talked seriously with them on the subject; and instead of inflicting corporal punishment, prohibited them from coming to the chapel. This answered the purpose. Mr. Wray went and expostulated with them on the baseness and ingratitude of their conduct; and they soon made due submission, and were restored to their privileges. "Thus," said the Manager, very judiciously, "By making Religion a reward of good conduct, beneficial effects may be expected, and more severe punishments avoided."

The Governor has recently made a regulation of a most important nature:—Formerly, the expence attending the marriage-ceremonies (or Ondertreuwing, as it was called) amounted to 15 Joes (or about 27*l.*) which, to many persons, was almost a prohibition: but his Excellency has ordained that, "with those classes of the inhabitants who were prevented from marrying by the formentioned causes, the publication of the banns once in the papers of the colony, and for three successive Sundays in St. George's Church, shall be sufficient." The moral effect of this wise regulation may be very considerable.

Mr. Davies, at George Town, is proceeding very prosperously in the erection of a commodious chapel and a dwelling-house. The Governor has subscribed 10 Joes (about £17.) The inhabitants have contributed £600. or more. The poor Negroes have collected not less than £60. by means of half a bit (twopence-halfpenny) each.

The prospect of success is very pleasing. Mr. Davies, in a letter, says, "Had you been here yesterday, you would have rejoiced to see the vast numbers that filled, not only the place, but also the whole plat of ground on which the School-house stands. At the same time, your hearts would have ached to see such multitudes, among whom were many women with children at the breast, and old people on crutches, obliged to stand out of doors in the burning sun, at noon, until the congregation within were dismissed."

"The members of the church assist Mrs. Davies and myself in catechising them; without which, preaching is useless. A short sermon on the subject, immediately afterwards, is better understood. Even in the sermon, it is necessary to ask them questions, so that some one or other of them may answer you quite loud, that all the rest may hear. The method I have taken lately (since so many have attended) is this:—At

six o'clock, Sabbath-morning, they are catechised, and have a short sermon; then they go out at one side of the house; the people who have been standing round the house come in at the other side; so that the place, which will hold 400, in the way they sit, is filled again. We proceed with them as with the others. A little after nine they all go out. They come again at one; and the two congregations are out between three and four o'clock. At half-past ten in the morning, and at five in the afternoon, I preach to the Whites and Free People. But I find these six times preaching too much for me. I am hardly able to move on Monday. More than 1000 attend. The soldiers' children I have offered to teach gratuitously; but the Governor has written to the Duke of York, to allow me a small salary for the purpose."

The Governor has also granted a piece of ground, for the purpose of building a chapel at Mahaica.

TOBAGO.

Mr. Elliott informs the Directors that his chapel is finished, and was opened in May last. The congregation, he says, increases; and the Negroes on the estates attend better than usual. I am often informed by the overseers of estates, that the Negroes are overheard reproving one another for sin. Although we have reason to lament the want of usefulness, yet there is reason to rejoice that the Gospel is preached to so many souls, that the morals of some are improved; and we hope there is here and there one who will for ever rejoice in redeeming love.

TRINIDAD.

Mr. Adams is very diligently employed in this island, besides the usual services on the Lord's Day, when he preaches to the Whites, &c. he instructs the Negroes on the Sunday, Tuesday, and Friday evenings. On Wednesday evening he preaches to the White people, and on Thursday evening goes to the Barracks. On Saturday he and Mrs. Adam meet the singers; and on Sunday afternoon, the children of the Sunday Schools, who are 70 or more in number. On the first Wednesday of the month, when it is moon-light, he gives them a sermon; and on the first Monday evening of the month, he holds a prayer-meeting, for the spread of the Gospel throughout the world. These labours, we trust, will not be in vain in the Lord.

The First Autumnal Meeting of the Missionary Society will be held, (*Deo volente*) at Bristol, on Tuesday, Wednesday, and Thursday, the 6th, 7th, and 8th days of October. The services are arranged in the following manner:—

Tuesday Morning, In the parish church of St. Mary, Redcliffe, 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, will preach.

Tuesday Evening, At Bridge-street Chapel, the Rev. Alexander Waugh, A. M. of London, will preach.

Wednesday Morning, The Rev. George Clayton, of Walworth, will preach at Castle Green Chapel.

Wednesday Evening, The Rev. Rowland Hill, M. A. Minister of Surry Chapel, &c. will preach at the Tabernacle.

Thursday Morning, A Meeting of the Friends of Missions to the Heathen, will be held at the Chapel, Castle Green, for the purpose of forming an Auxiliary Society, in aid of the Missionary Society which was instituted in London in the year 1795; and whose operations, in various parts of the globe, are so extended, as to need the most strenuous and generous support of the religious public in all parts of the United

Kingdom; and which may, with peculiar confidence, be expected in the city of Bristol, so long distinguished for its religion and benevolence. The attendance of Ministers and Christians, from the country around, as well as from the inhabitants of the city, is likely to be very considerable; and an example, it is hoped, will be held forth to other great and populous towns of this kingdom, of that Christian liberality which will enable the Society greatly to increase the number of their Missionaries, who may make manifest the savour of the Redeemer's name in places where Satan has hitherto reigned in darkness, without controul.

It is intended to conclude the solemnities of this Missionary Association, by the administration of the Communion, at the Tabernacle, on *Thursday evening.*—The Rev. Mr. Bogue to preside.

[Collections for the benefit of the Institution, will be made at the close of the Services.]

PLYMOUTH.

In the populous towns of Plymouth and Dock, where a large number of serious Christians reside, it is proposed to hold a meeting, like that at Bristol, in the following week. The order of the services is expected to be as follows:—

Tuesday, Oct. 13, at half-past 10 o'clock, The Rev. Mr. WILCOX, of London, to preach at St. John's Chapel, Plymouth Dock.

Tuesday Evening, at six, The Rev. Mr. BOGUE, of Gosport, to preach at Batter-street.

Wednesday, Oct. 14, at seven in the morning, The Rev. Mr. BURDER, of London, to preach at the New Tabernacle.

The public meeting for business to be held at Batter-street, at 11 o'clock, in the same morning.

Wednesday Evening, The Rev. Mr. THORP, of Bristol, to preach at Princes-street.

Thursday, Oct. 15, at Half-past 10 in the morning, the Ordinance of the Lord's Supper will be administered at the New Tabernacle. The Rev. Mr. BOGUE to preside.

[Collections for the support of the Missionary Institution, will be made at the close of each meeting.]

BAPTIST MISSION, INDIA.—FIRE AT SERAMPORE.

Copy of a Letter from Dr. Marshman, of Serampore, to Dr. Ryland, of Bristol, dated March 12th, received September 9th, 1812.

'MY DEAR SIR,

I CLOSED a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in HIM, whose word, firm as the pillars of Heaven, has declared "All things shall work *together* for the good of them that love God."

Last night, about six, I was sitting in my study, musing over the dealings of God, who had that day-week taken my infant son; and what afflicted me far more, three weeks before, dear brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, and attempting to collect my thoughts on "It is of the Lord's mercies we are not *consumed*," as a subject for our weekly evening Lecture, some one exclaimed, "The printing-office is on fire!" I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one, was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes the room was so filled with smoke, that a candle could not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the

hope of smothering the flame; and ascending the roof, pierced it over the fire; and by incessantly pouring down Water, so kept it under for three hours, that nothing but that paper appeared to have kindled; and there the flame was greatly abated. The alarm which we gave, brought all the Europeans around us to our assistance, besides our native servants; so that we had all the assistance we could desire. While, however the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased, so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's School, about thirty feet to the north-west;—a bed-room for the boys, about sixteen feet full north, which communicated with brother Carey's; and the hall, library, and museum, within twelve feet of it, to the north-east. The wind, however, fell, and it burned as straight upward as a fire on a hearth, and communicated to nothing beside. It remained burning for six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily, no lives were lost, nor a bone broken The loss we cannot at present estimate. It has consumed all but the six presses, which we rejoice were saved, being in a side-room. *Two thousand* reams of English paper are consumed, worth at least 5000*l*. Founts of types, in fourteen languages, besides English. The editions of the new Testament which are stopped, are nine. The editions of the old Testament are five. Among the English works suspended, till we get types from you, are The Sungskrit Grammar; Brother Ward's Work on the Manners of the Hindoos; Confucius; The Dissertation on the Chinese, enlarged; Bengalee Dictionary; and a Telinga Grammar. The loss cannot be less than *Twelve Thousand Pounds sterling*; and all our labours are at once stopped.

Yet, amidst all, mercy evidently shines. I trembled for dear brother Ward (as our Sisters did for us both) lest the roof should have fallen in with him; or, lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices of all the founts of types were deposited in another place; had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the Versions of the Scriptures in motion again. But for English we shall be distressed, till you send us a supply. We know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform Brother Carey; and therefore cannot tell you what types, nor how many. They must, however, be all the sizes from the Text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; 'the silver and the gold are the Lord's.' The Christian sympathy of our friends almost overwhelms me. Mr. Browne was confined by illness; but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own: he sent off an express at midnight, to acquaint Mr. Harrington, who is deeply affected. Poor Mr. Thomason wept like a child to-day, on hearing of it. He begs us to make out a minute statement of our loss; and says he will use all his interest on our behalf. We shall write again to-morrow. I feel assured that the Lord will bring so much good out of it, that Satan will repent it ever was done. How it arose, we know not.

I am ever yours, J. MARSHMAN.

P. S. One thing will enable us to go to work the sooner: the keys of a building, larger than the printing-office, which we had let for years, as a warehouse, were given up to us on Saturday last. Thus, we have a place to resume our labours, the moment types are cast.'

We trust that this affecting event will arouse the attention and excite the generosity of the religious public, both in India and in Britain, so that the loss, great as it is, will be speedily repaired.

On the very same day on which this intelligence was communicated to the Missionary Society, the Directors instantly voted, with the most affectionate unanimity, *One Hundred Guineas* to the Baptist Missionary Society; and on the following Wednesday (Sept. 16.) the Trustees of the Evangelical Magazine voted for the same purpose *Fifty Pounds*.

We hear that the British and Foreign Bible Society, with their accustomed liberality, have voted a second sum of £500 to the Rev. Mr. Morrison, of Canton, in China, for his further assistance in that most important of all undertakings, the translation of the holy Scriptures into the Chinese language.

The children of the Sunday School at Sion Chapel have raised, by voluntary *weekly* donations, *Four Pounds* for the use of the Missionary Society, since the last Anniversary in May,—accompanied by a letter, expressing in pious and simple language, their motives for making this contribution. We are sorry that we cannot insert it.

Congregational School.

Mr. Editor,—I shall feel much obliged, by your affording room, in this month's Magazine, for a few lines respecting the Congregational School. The list of candidates for the next election, it is foreseen, will be long and distressing; and the earnestness of poor ministers for the reception of their children, is very great. The election is unavoidably postponed; and I am fearful the number of admissions must be much smaller than the committee desire, or the nature and number of the applications seem to demand. It is matter of surprise that so many wealthy members of the Congregational Churches, have as yet made no contribution to this Institution. On the other hand, it is matter of thankfulness that so many have shown friendship to it; and that already it has received 12 children under its patronage; several of whom are very promising.

As soon as the day of election is fixed, and the number of children determined upon, general notice will be given,

Yours, &c. JOHN TOWNSEND.

Bermondsey, Sept. 16, 1812.

London Female Penitentiary.

THE Committee are happy in acquainting the friends of this Institution, that the Wing lately erected and paid for, is already inhabited, the number of objects on the Establishment being now 70. When the additional building, now erecting on the east side of the garden and already covered in, is completed, containing an *Infirmary* and prompt-reception ward, the charity will commodiously inclose within its walls 100 objects.

The Committee have very recently paid a moiety of the expence of the erection down the garden; in effecting which, however, they have been necessitated to sell out the remaining money in the public funds; and, for want of money in their Treasurer's hands, are unable to discharge pressing demands upon them for the current expences of the Institution.

The sum of about £2000 is immediately wanted to complete the present building-contract, including the expence of absolutely necessary furniture.

To the Reports the religious Public are referred for the good which, under the blessing of God, it appears has been effected by means of this excellent charity;

for which, and for the support that the Institution has hitherto received, heartfelt gratitude to the Lord is largely due.

It is very evident, however, that not the *prosperity* only, but the very *existence* of the charity, depends upon an increase of zeal, exertion, and liberality on the part of the religious public; who will not permit an Institution to sink, or even to decline, which possesses so many irresistible claims to their benevolent regard, and in the success of which they have hitherto taken so laudable an interest; so far indeed from suffering it to languish, the Committee confidently hope that, by the instituting of Auxiliary Societies, by the aid of Collections at Sermons, and the exertions of benevolent individuals, the expectations of the Committee will be more than fulfilled in the future gradual enlargement and constantly increasing utility of the Institution.

By Order of the Committee,
Pentonville, T. PELLATT,
October, 1812. *Secretary.*

Subscriptions are received by W. Alers, Esq. Treasurer; Mr. Pellatt, Secretary, Fenchurch Street; Mr. Andrew Johnstone, Collector for the Western District, 9, Weston Street, Pentonville; and Mr. Robert Elwin, Collector to the Eastern District, 7, Somers' Place West, New Road.

NOTICES.

Cambridgeshire Auxiliary Missionary Society.— The first General Meeting of this newly-formed Institution is intended to be held at ROYSTON on *Tuesday, October* 27; when two Sermons will be preached on the occasion, both in the morning; one by the Rev. Mr. Harris, of Cambridge; and the other by Dr. Winter, of London.

East London Auxiliary Missionary Society held their first General Meeting at the Rev. Andrew Reed's Chapel, New Road, St. George's in the East, on Monday evening, September 21. G. Green, Esq. Treasurer; and the Rev. Messs. Hooper and Reed, Secretaries.

The West London Auxiliary Missionary Society was expected to hold their first Quarterly Meeting at the Scots Church (Dr. Nicol's) in Swallow Street, on Monday Evening September 30;—of course too late for the business transacted to be recorded in this Number.

Sunday School Union. — The next Quarterly Meeting of the Sunday School Union will be held at the Rev. Mr. Waters's Meeting, Little Wild Street, Lincoln's Inn Fields, on Wednesday the 21st of October, at Seven o'clock in the evening, precisely; when the following question will be considered: — 'By what means may Sunday Schools promote the objects of the British and Foreign Bible Society?'

The Autumnal Meeting of the Bedfordshire Union of Christians, will be held at St. Ives, Herts, on Wed. Oct. 7, when Mr. Jay, of Bath, and Mr. Hobson, of Malden, are expected to preach. —It is intended in the afternoon to institute a benevolent Society for the relief of aged and infirm Ministers, and the necessitous Widows and Orphans of Ministers, in the county of Bedford and neighbouring counties.

The next Half yearly Meeting of the Wilts Association, will be held on Wednesday, Oct. 14, at the Rev. Mr. Gough's Meeting, Chippenham.

The Quarterly Meeting of the Salop-Association will be held at Oswestry, on Thursday and Friday, Oct. 15 and 16. Mr. Harris to preach on Thursday evening; and Mr. Angear on Friday afternoon. A double Lecture in the evening.

CHELTENHAM. — The Rev. Mr. Brown, of Ebley, in Gloucestershire, has accepted of the pastoral charge of the new Chapel at Cheltenham, which he enters upon at the commencement of the next year. It will be supplied in the present month (October) by Dr. Collyer; in November, by Mr. Bennett, of Dursley; and in December, by Mr. Cobbin, of Crediton.

A correspondent from Stockport remarks, that 'the Pardon for illegal Oaths has had the happiest effect in allaying the fears of the quiet part of this neighbourhood. You would be surprised to see the numbers of poor deluded creatures who come to be, as they call it, *untwisted* The measures of Government have, we strongly hope, broken the vile combination of mischievous men. I am truly happy to inform you, that, I believe, not a single dissenter of any denomination has been found *twisted in*: at least, I have not heard of one instance.

Sept. 11. Died George Conquest, M. D. of Chatham, aged 57, nearly 40 years a member of Mr. Slatterie's church; and for some time a deacon.

THE London Directors of the Missionary Society beg leave to express their Thanks to the several Ministers and Christian Congregations who have thus kindly interested themselves in the good work; and assure them that they will endeavour, from time to time, to transmit them Missionary information, to enable them to cherish this heavenly flame of zeal in their different places.

To the Rev. George Lambert and to the Deacons and Church under his pastoral care, the Directors acknowledge great obligations for kindly giving a Collection, *a second time within six weeks*, in aid of the Missionary Society: — and also for instituting an Auxiliary Society in the town of Hull: which, by the divine blessing, is likely to engage the pious regard of zealous Christians of all denominations in that town.

They beg leave also to present their cordial Thanks to the kind friends among the Wesleyans, who have helped them in the Lord, and especially to Messrs. W. and T. Robinson, at Bridlington Quay; to Mr. Longridge, at Sunderland; to Mr. Oxley, at North Shields; to Mr. Little, at South Shields: and to Messrs. Wawn, Flanders, Farrah, &c. at Newcastle upon Tyne, for the use of their spacious chapels at these places, and for cordially aiding the Missionary Collections.

They beg leave also to assure the Rev. Messrs. MacIndoe (Secretary) Davidson, Smith, and also Mess. J. Dobson (Treasurer) B. Brunton, T. Gibson, and J. L. Angas, of the deep sense they entertain of their efficient services as a Committee, in the handsome Collections at Newcastle; and gladly accept of their kind offer to continue their services for the present year, in order still more extensively to benefit the Missionary cause.

The Directors beg the Rev. B. Hobson, of Driffield, and Rev J. Arundel, of Whitby, to receive their Thanks for accompanying Mr. Collison in his journey, and for lessening his labours, and most materially aiding the object in exciting the prayers and liberality of thousands in the behalf of the poor heathen.

Mr. COLLISON begs leave to return his Thanks in this way to his two kind brethren for their assistance, and to all Christian friends who so hospitably received them and helped them on their way.

Collections and anonymous Donations.	£.	s.	d.
Collection at Mr. Hillyard's Meeting, Olney, by Rev. Mr. Stoddard	12	0	0
Aberdeen Female Society for the Support of Missions —	20	0	0
——— Female Servant Society for the Translation of the Scriptures	20	0	0
From a few Friends near Crichie, North Britain —	8	2	0
Yarm (Friends there) by Rev. Mr. Corker (*omitted last Month*)	3	0	0
Rev. J. Sykes and Friends, Guestwick, Norfolk —	14	0	0
A Friend, by Rev. R. Hogg — —	1	1	0
Auxiliary Society, Banff, North Britain, by Rev. Mr. Gibb —	2	6	6
Hackney Auxiliary Society — —	55	16	4
Collected at Cheshunt, on occasion of a Sermon by Rev. J. Hyatt	10	7	8
Donation by W. T. Cheshunt — —	1	0	0
Collection at Rev. Mr. Hillyard's, Bedford, by Rev. T. Jackson —	21	5	0
A Friend, by Rev. W. Curtis, Wrestlingworth —	5	0	0
Rev. Mr. Whitridge and Friends, Oswestry —	11	11	0
Collection at the Antiburgher Sabbath School, Haddington —	1	0	2
Donation from the Monitors of ditto, at one penny per week —	0	16	2
General Association, South Wales, collected at their Second Meeting	10	14	0
Stirling Missionary Society — —	9	0	2
A Warwickshire Friend, by G. B. — —	1	0	0
An unknown Friend, by Rev. Mr. Cockin — —	2	0	0

IN presenting to the Directors of the Missionary Society the following statement of the oblations which the churches he had the opportunity of visiting very willingly made, for building the house of the Lord, Mr. WAUGH craves permission, in this public manner, to convey the warm acknowledgements of his heart to all his dear brethren, for their kind reception of his visit, and their ready co-operation in promoting its important object. To the Reverend the Synod of Ulster, and to the Reverend the Associate Synod of Ireland, his obligations are great, for the liberal countenance, notwithstanding the pressure of the times, which they gave to his mission; and though he was prevented, by indisposition, from availing himself of the permission granted to him, he looks forward, with assured hope, to the period when the appeal will be made, and made with success, to the sympathy and succour of the numerous churches under their

care, in behalf of the long, long neglected 'sons of the strangers.' The Christian hospitality of the friends and the ministers of religion in Dublin and its vicinity; the sacred warmth with which their minds welcomed and embraced the object; the readiness manifested in forming 'The Missionary Committee;' together with the liberality of the contributions in so short a space of time,—all demand, and in the fullest measure have, the cordial gratitude which so much goodness must ever secure. He must be permitted to add, that much of his personal comfort and success, under God, were owing to the brotherly kindness of the Rev. R. Jack, of Manchester, whose very acceptable ministrations in Dublin, and prudent counsels, greatly contributed to the general result.

Collections by the Rev. Alexander Waugh, in England.

		£		
Rev. Richard Hartley's Church, Lutterworth		20	14	7
Burton on Trent, Mr. J. Orpin, Deacon	—	9	8	6
Rev. Mr. Sleigh's Church, New Castle under Line	—	10	0	0
Rev. Robert Jack's Church, Manchester	—	40	0	0
—— Mr. Roby's Church, Manchester	—	50	7	0
——— Evans's Church, Stockport	—	7	1	4
—— John Williams's Church, Congleton	—	11	0	0
—— Alexander Hay's Church, Warrington	—	8	4	1
—— *(late)* Mr. White's Church, Chester	—	14	13	3
Rev. T. Raffles' Church, Great George Street, Liverpool, including £1 8s. collected by the Sunday Sch. Children		30	0	0
—— Dr. Kirkpatrick's Church, Oldham Street, Liverpool		12	0	0
—— John Stuart's Church, Gloucester Street, ditto	—	15	10	0
—— Samuel Bradley's Church, Manchester	—	42	14	0
By the Congregations in Bury	—	4	11	0
A Lady, by the Rev. J. Adamson, Patricroft	—	1	0	0
Rev. J. H. Browning's Church, Macclesfield	—	10	0	0
A Friend to Missions, by produce of a Gold Seal, &c.		1	0	0
Rev. Stephen Johnson's Church, Leek, including 8s. 7d. by the Children of the Sunday School	—	10	8	7
—— Hugh Williams's Church, Stone	—	11	1	0
—— Thomas Scales' Church, Wolverhampton	—	18	12	6
—— Thomas Greve's Church, Walsal	—	25	5	0
—— James Dawson's Church, Dudley	—	10	0	11
—— John Richards's Church, Stourbridge	—	12	0	0
—— Mr. Lake's Church, Worcester —	—	30	10	8
A Friend, by Miss Gamidge, Worcester, 1*l.* 1s.—Ditto, 1*l.*		2	1	0
United Collections in the Rev. W. Bishop's and the Rev. T. Thorn's Churches, Gloucester	—	26	5	4
Rev. Mr. Spilsbury's Church, Tewkesbury	—	11	12	2
—— George Garlick's Church, Painswick	—	20	8	0
—— G. G. Scraggs's Church, Buckingham	—	24	13	11
Sundries	—	3	0	0
Total Amount of Contributions in England				494 2 10

Collections by the Rev. Alex. Waugh and Rev. Robert Jack, in Ireland.

Churches of Rev. Mess. Davidson and Miller, at Cookestown		17	3	11
A Friend, P. L. T.	—	20	0	0
Rev. Dr. McDowal's and Rev. Mr. Horner's Ch. Mary's Abbey, Dublin, after a Sermon by Rev. R. Jack	—	100	14	0
Rev. Mr. Davies's Church, York Street, Dublin	—	34	8	9
A. M. 2*l.*—A Friend by J. Clarke, Esq. Dublin, 1*l.*	—	3	0	0
Amount of Contributions by Individuals in Ireland, whose names will appear in the regular annual Accounts published by the Society, *Collections and Anonymous Donations only* being admitted in this Magazine	—	217	16	0
				393 2 8
Exchange, at 108½, is, British	—			£360 7 5

☞ *We are sorry to be compelled to defer our Provincial Intelligence, Proceedings of the Protestant Society, Poetry, and many other Articles of Importance.*



Bland Sculp.t

The Revr. Tho.s Roberts.

Bristol.

Pubd. by Williams & Orr, Baltimore Court No. 71 M[illegible]

THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1812.

MEMOIR

OF

THE LATE REV. JAMES WILLIAMS.

Mr. James Williams, jun. the subject of this memoir, was born Feb. 21, 1790, at Ross, in Herefordshire. His father was then pastor of the Baptist Church at Ryeford; from whence he removed, in 1801, to King's Stanley in Gloucestershire. Care was taken by the parents to bring up their first-born son in the nurture and admonition of the Lord; and his blessing evidently attended their endeavours. Their chief desire respecting him was, that the glory of God might be displayed in his salvation, and that he might become an useful member of society, and particularly of the church of the Redeemer; and his indulgent condescension in answering their prayers, may well encourage others in the use of means, and in earnestly supplicating the throne of grace.

He was, from a child, of an amiable disposition; meek, lowly, patient, affectionate, and dutiful to his parents, apt to learn, and very desirous to give them pleasure.—The following is the substance of his own account of his experience, which was read at his admission into the church:—

"I trust I now appear before you, influenced by the love of Christ, willing to be found blameless in the ways of the Lord, and to become one of your company. From a child, I was the subject of serious impressions; but though I was religiously educated, and had some partial views of the way of salvation, yet I lived many years without God in the world. Indeed, I cannot remember the time when I imagined I could save myself, being aware that Jesus Christ was the only Saviour. But still it was an irksome subject for me to think of. I hoped for conversion at some future period; of which I formed, however, some dreadful ideas: but, as I grew in years, convictions increased; yet, when the point was urged more than ordinarily, I was apt to reason very perversely on the subject. I cannot do any thing to save myself, thought I; none but Jesus can save me; but unless he draw, no one can come to him, therefore the matter rests with him. If it is appointed of him, it shall surely be effected. Thus I was at an awful distance from God, and so was I willing to remain. Yet the Lord did not suffer me to continue in that state. About two years ago, at a neighbouring village, a person lately brought under serious impressions, was relating some of the dealings of God with his soul, when I began to reflect on myself in a closer manner than I had done before; and saw that there was a reality in religion beyond any thing I myself had experienced. I was weary at reflecting on the many privileges I had enjoyed, and which I had hitherto slighted. I thought what constant prayer had been made for me, and how others, younger than I, had fol-

lowed the Lord. These reflections were fastened on my mind, and were soon increased, so that, from that time, religion engaged my attention in a great degree.

However, I now doubted whether these convictions were genuine. I could not think they were so, because I did not feel just as I had conceived I must, supposing a great deal of trouble awaited me, if I should be really convicted. I saw Christ was ready to save; but the idea occupied my mind, that I had not properly applied to him. Thus I went on. Impressions increased; and much that I heard and read, tended to foster and strengthen my convictions. I now saw that I was one of the chief of sinners; that there was salvation in none but Christ; but I could not tell how to come to him.

I searched Biography and Obituaries, to see if I could find my trait in others corresponding with what I felt. In reading Dr. Cotton Mather's *Manuductio ad Ministerium*, I found the third section very useful, where he describes the process of Repentance. I carefully compared it with myself; and sometimes thought that what I had felt was not altogether delusive. I read *Maurice's Social Religion exemplified*, solicitously examining every character, and thought I found something the same with what they were represented as feeling; particularly the case of one whom he names Comely, who, after hearing the glorious news of Redemption, says, "I have renounced all vain confidence, and betake myself to the precious Redeemer, casting my poor perishing soul upon him." From the tenor of these characters I noted, that the chief end of conviction of sin was to make a sinner really feel his need of Christ. Now this I felt, that I stood in great need of him; and also, that he was ready to save to the uttermost. Hence I came, and humbly cast my soul on the mercy of God in Christ, saying. Lord, thou hast saved others, save me likewise. All guilty as I am, I would commit myself into thy kind arms: and thus I obtained some relief. From the beginning of these impressions I felt increasing earnestness in prayer, and paid greater attention to the word; what before seemed irksome, became now really pleasant. Thus I gradually found encouragement. Meanwhile, my desires after God have increased, and have not been entirely satiated, but I still pant after the fruition of more spiritual good. Since this commencement of the work of God in my soul, I have had more enlarged views, both of the wickedness of my heart and of the love of God: and though I have found many variations in the state of my mind, still I trust the Lord has begun his good work in my soul; and cannot express the joy I have sometimes experienced.

With respect to my views of religious truth, I firmly believe the Scriptures are the word of God; that I was shapen in iniquity; that I am utterly unable to recover myself from this fallen state, or to make any amends for my numberless actual transgressions; but, as a helpless sinner, I do, by the assistance of the Holy Spirit, commit myself to the Lord Jesus, who died for sinners, considering his blood as the only expiation of my guilt, and hoping to be accepted of God through his righteousness. Mr. Hervey's Theron and Aspasio has greatly enlarged my ideas of evangelical truth; and in reading it, I have been filled with amazement and sacred delight, seeing that God can be just and yet justify the ungodly.

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

How can I do otherwise than love this glorious Saviour?—O that I were more like him! Out of his fulness I beg to receive grace for grace. Through him alone I hope for acceptance with God, and assistance to live to his glory. I consider him as the incarnate Son of God, equal with the Father; and I build all my hope of happiness here and hereafter, on him

alone. I am nothing; he is my all. Having given you this account of the hope that is in me, I subscribe myself

King's Stanley, March 21, 1807. JAMES WILLIAMS, jun.

This account being approved of by the church, he was received into communion.

Previous to Mr. Williams's joining the church, he felt deeply concerned for the salvation of others, especially in the heathen world. While he resided in London for some time, he formed an acquaintance with two young men of kindred minds, Jarvis and Lawson*; by conversing with whom, this disposition was greatly increased; so that he would often say, That nothing but unavoidable necessity should hinder him from joining his dear brethren in India. Accordingly, after his gifts had been tried by the church, he was accepted, on probation, by the Baptist Mission Society, and sent to the Academy at Bristol, to pursue his preparatory studies. He went thither in the beginning of June, 1807, where he continued till the commencement of his last illness, in October 1808, when he was obliged to return to his parents. While he was in the academy he made considerable proficiency in learning, and obtained the esteem and affection of his tutors, by his whole deportment.

Some extracts from his Diary would shew the state of his mind at this time; but would render this account too tedious for insertion: suffice it to say, that they indicate a great degree of humility, spirituality, and ardent zeal for the divine glory; and a most affectionate concern for the good of souls.

In a letter to his sister, dated Bristol, Feb. 22, 1808, he writes thus:—

——'That subject which chiefly occupies my thoughts, must occupy the first place in this letter. Since I returned to B. my desire to be engaged in missionary work is become more ardent. If ever I felt any reluctance, it was on account of my mother's unwillingness;—but such seasons have been transient. Now I feel so disengaged from every thing here, that I could depart immediately, not only without reluctance, but with the greatest alacrity. The voice of Jesus seems to sound in my ears, with accents more than human, Follow me! If I could be of some use in his cause, I should reckon this an ample recompense for every sacrifice I could make, and every trouble I could endure. Who can survey the conduct of Providence towards me of late, without concluding it to be my duty to leave kindred, and friends, and native land! It appears to me as if the hand of God were in every circumstance of my life, to bring about my present design. If now I should draw back, I should repay the mercy of God with the deepest ingratitude, by looking back after I have put my hand to the plow;—well might I for ever hide my face, and be secluded from the company of every Christian, as unworthy to be called by that holy name. 'If I forget thee, O Jerusalem! if I desire not thy prosperity above my chief joy, let my tongue cleave to the roof my mouth.' Since I see my duty in so clear a light, nothing but force must prevent my obeying. It does not appear to me that the unwillingness of my friends will be a sufficient excuse for not obeying the commands of Christ, when every one must give an account of himself unto God.'

* Since gone to India.

After his illness obliged him to leave Bristol in Oct. 1808, he remained at King's Stanley till Spring 1809, when his strength appeared somewhat recruited, and he returned to the academy till the vacation; after which he supplied the church at Coleford with much acceptance, and then returned home, and from thence went to Olney, and pursued his studies under Mr. Sutcliff's care, till Feb. 1810, when his illness obliged him to return home. The best advice was procured for him, and in the summer he seemed much recovered; and often preached at Stanley, Pitchcomb, Cambridge, and other places. The following winter he served the church at Stokegomer; but in February, 1811, was obliged to return in a very weak state to his father's house. All his afflictions were bore by him with much patience and cheerful resignation to the divine wisdom. In March he was very ill, but revived again, and preached once; which was the last time he was employed in public work. In April and May his disorder wore an alarming aspect, and portended a speedy dissolution. But though his parents and friends were much distressed on his account, yet he appeared not at all alarmed at the visible approach of the last enemy, over whom he obtained the victory, July 3, 1811, in the twentieth year of his age.

His mother, who attended him in his last illness, being deeply affected to see him so rapidly declining, was much distressed, fearing he did not apprehend the danger she perceived, and felt it a hard task to inform him of it; but he soon dismissed her fears on that account. One Lord's Evening, his father being from home, she was conversing with him, when he said, "I cannot expect to have the complaint removed; nor do I wish to have much to do with any thing here;" and then repeated those lines of Dr. Watts:—

'Oh, if my threat'ning sins were gone,
'And death had lost his sting,
'I could invite the angel in,
'And chide his lazy wing.'

He then remarked how needful it was to have a well-grounded hope of an interest in Christ. She asked if he had any doubts relative to his own safety. He answered, that he was mostly pretty well satisfied of his state.

Some time after this conversation, he observed, that death appeared the more familiar to him the nearer it approached. At another time, conversing about the joys of the heavenly state, he said, "O yes! how good, how exalted must that assembly be! If it is so delightful to be engaged in the worship of God on earth, how will it be there, where no imperfection shall attend our services! His mind was often engaged in contemplating the sufferings of Christ. One night, when his mother was assisting him, she was obliged to stop for some time, when he seemed lost in deep thought, and suddenly ex-

claimed, "A man of sorrows, and acquainted with grief." He often admired the compassion of the Saviour, and his sympathy with his people in all their afflictions, repeating these lines,

"Poor, weak, and helpless as I am,
"I have a rich Almighty Friend."

To a friend, who called to see him after he was confined, he said, with a heavenly smile on his pale languid countenance, "I feel myself quite safe in the hands of God." When his mother thought his spirits seemed low, and enquired if his mind was easy and happy, he replied, "At the worst of times I am enabled to rely on the mercy of God."

He had very low and humble views of himself; and observed that those who seemed to entertain a high opinion of him, did not know what a sinful heart he had. All his hope for acceptance with God was fixed upon Christ above. He once said, "Oh the doctrine of the atonement has been increasingly clear to me of late!—in my preaching I have recently been led to insist upon it more than ever." He often said, that great mercy was mingled with his affliction. He once observed, "Well, if I had been to chuse, I could not have wished for any other kind of illness." So passive did he lie in the hands of his Heavenly Father. Though his disorder was very trying toward the last, his patience held out unexhausted, and he retained a surprizing degree of composure; and after the most straining reading, would lay down his head with singular calmness and submission.—Surely, this was the Lord's doing, and marvellous in the eyes of those around him. He repeated with peculiar pleasure those lines:—

'This world's a dream, an empty shew:
'But the bright world to which I go,
'Has joys substantial and sincere.
'When shall I wake and find me there!'

He observed, that the dying experience of Mr. Francis of Horsley was very sweet to him, and that he thought he could say, like him,—that there would be no employment for him in Satan's kingdom. I cannot curse God; I cannot join with wicked men in their services; nor any thing can my soul do cheerfully but love and praise my dear Jesus. If I am not the Lord's, I know not whose I am. He much admired Dr. Stennett's Works, especially his Sermon on John xiv. 2.

When his Father enquired of him concerning his views of death, and the ground of his hope, he replied,—As to my mind, I am comfortable; but enjoy more at some times than at others. Death is very familiar to me now; Christ is the only Saviour, and a most compassionate Friend. He cannot but be faithful. I rely upon him alone.

On Lord's Day evening, July 1, 1811, altering visibly for death, of which he had frequently spoken as an enemy that had lost its sting, he was then able to say but little, but re-

tained his senses to the last. In a severe fit of vomiting, which he had a few minutes before his departure, he burst a blood-vessel; and when he recovered a little he said, 'It must be so,' and stretching out his pale, trembling hand, he bade his parents and friends "farewell; but the morning of the resurrection will unite us again." When labouring for breath, and unable to speak, his father asked him to lift up his head, if he felt himself happy, which he did immediately, and very soon after yielded up his immortal soul into the hands of his Redeemer.

THE SUCCESSFUL RESOLUTION.

And so will I go in unto the King, which is not according to Law; and if I perish, I perish. Esther iv. 16.

THE character of princes seldom appears more illustrious than in acts of clemency extended to unfortunate malefactors. See the culprit confined in his gloomy cell, awaiting, in awful solitude, the warning of execution. His crime is such, that he deserves death in its most terrific form;—but we feel for him; he is one of our own nature; and Conscience compels us to acknowledge, that if left to ourselves, we can boast of no superiority. We hear the prince has shown him mercy; a free pardon is granted, life is spared, and we rejoice; but how much more are we struck at the great condescension manifested, when royalty comes down to visit the gloomy dungeon,—*there* to let mercy triumph over guilt and misery!

Reader, if unconverted, your state is but faintly represented by the above unhappy character. "He that believeth not, is condemned already." John iii. 18. "The wages of sin is death." Rom. vi. 23. "The wicked shall be turned into hell." Ps. ix. 17. "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the utmost farthing." Matt. v. 26.—Are you not impressed with this view of your state? Do you desire to be delivered from it? But are you afraid no one can or will deliver you? Banish these fears. It is the glory of the gospel to reveal a Saviour, who is *Christ* the *Lord*. Luke ii. 11. He is King of kings, and Lord of lords. He is not only infinitely above earthly potentates in majesty, power, and glory, but in the exercise and condescensions of his grace towards rebels. Eph. iv. 16. He delights in mercy. Mic. vii. 18. He is ready to forgive. Ps. lxxxvi. 5. Yea, the Lord will wait to be gracious! Isa. xxx. 18. Are you trembling under a view of your sins, and their fearful consequences? Your safety lies in an immediate approach to this gracious Prince. No sooner do you approach him than, to shew his willingness to forgive, you will hear him kindly saying, "What is thy petition, and thy request, and it shall be done unto thee?" Be encouraged then to go and throw your petition

at his feet. You cannot labour under equal discouragement with Queen Esther, when she approached the king Ahasuerus. A positive law barred her way, which declared it *death* for any one to come unto the king who was *not called*. You cannot say any such law stands against you; you cannot say you are not *called*; for it is the excellency of our Jesus that he not only calls, but *urges* every one, who is taught to praise his mercy, to come unto him. See Matt. xi. 29. Rev. xxii. 17. Were this then your only advantage, surely, were you to stay away from Christ, this Queen of the East would rise up in the judgment and condemn you. For how great the contrast! she is prohibited with the threatening of death if she approach! you are invited with the promises of eternal life!—and it is death eternal if you stay away!

Your remissness will be further aggravated if you consider she hazarded her life to plead principally for the lives of *others*; and said, "If I perish, I perish:" but your approach to the King of Sion is your own personal concern. While the sacred word declares your sin and its consequences, your own conscience addresses you, saying, 'Thou art the man!' To this you are compelled to plead guilty, saying, 'I have sinned! what shall I do to be saved?' Will you then, with this conviction of your guilt and danger, neglect your *own* salvation, while Esther is intent upon securing, if possible, the lives of her kindred?—Yes, and that at the hazard of her own life! Rather let Joshua's example be followed:—'As for me, I will serve the Lord.'

Once more. Esther endangered her life, with a view to the temporal deliverance of her people. Your approach to Christ is for the eternal salvation of your precious *soul*. Christ came, that we might have life: and this is life eternal to know the true God, and Jesus Christ, whom he has sent. Eternal life is the gift of Christ. 'I give unto my sheep eternal life.' Dearly indeed has the Redeemer obtained this life: 'he gave his life a ransom for many!' But, blessed be his name, he as freely gives it. To obtain then the pardon of sin, deliverance from its endless curse, and present victory over its dominion, should be the objects leading unto Christ. And shall we hesitate when we see the way drawn out in the invitations, calls, and promises of a gracious Saviour? Surely, Esther's decision should rebuke our hesitation; and as much as the value of the soul exceeds that of the body, and as much as eternity exceeds time, so much greater should be our concern to fly to Christ for the unspeakably precious blessings of redemption.

Is the question still asked, 'But will Christ receive me?' Let it be answered by considering, that if Esther is received in the face of a stern decree against her, how much more will a gracious, faithful, and condescending Saviour the rather save you, O ye of little faith! She knew, if death was probable in her

venturing, it was certain in staying away; she resolved,—she went,—she found grace!—May you, reader, be enabled to resolve to go to Jesus, and, throwing yourself at his feet, cry for mercy; and doubt not but that you shall touch his sceptre and live. J. C.

Banks of the Thames, Oxon.

REMISSNESS OF CHURCH-MEMBERS *IN THEIR PAYMENTS.*

Mr. Editor,

Being a constant reader of your useful Magazine, and often observing many important hints given, I have taken the liberty to send you a few observations, which (as I am called to an office in the church of Christ) I am often obliged painfully to make. The first is, the great remissness there is in members of churches punctually to pay their Quarterly Subscriptions. I am sorry to say, that some are two or three years in arrears!—surely, they do not consider the importance of the ministerial character, and how needful it is that the labourer should punctually have his hire: and they would do well to consider, that there are many expences attending the carrying on the solemn worship of God, which, for the honour of religion, must be punctually paid:—many inconveniences therefore would be prevented, if those who take seats in the House of God, would be regular in paying for the same. Another difficulty often arises from persons who have taken seats, and leave them, without giving notice to the officers, whereby a quarter, and sometimes half-a-year, elapses before it is known; and probably some family may, at the same time, be waiting to be accommodated with a pew. Surely, they would not do so in civil life; and will ye be less careful of the Lord's House! Another great inconvenience often occurs, from the conduct of persons who constantly go to places where the gospel is preached, and never give one farthing. How do such think the minister is to be supported, and the expences paid?—Transient hearers and members little think what aching hearts Deacons and Ministers often have, through *their* inattention, where hearers are few and expences heavy; for they cannot see, without pain and grief, how much is wasted and spent in following the fashions and customs of a giddy world, and how reluctant persons are to give a trifle to support the Lord's worship and Ministers.

Another remark I would make is,—It is much to be wished that persons who write to Ministers would pay the postage; for many worthy ministers are poor, and have it not in their power to pay the postage of letters. Another difficulty I have often seen ministers brought into, by their publishing sermons, &c. they have been encouraged by certain individuals,

who promised much to help forward the work, and when it has come from the press, they have bought only one copy; so that the minister has brought a burden on himself, that he has hardly been able to support. Yours respectfully,

A DEACON.

GOD'S UNSPEAKABLE GIFT.

2 COR. IX. 5.—*Thanks be unto God for his unspeakable Gift.*

THE apostle Paul had most exalted views of his Lord, and was filled with the highest ardour of affection to him, his cause, and service; he had clear views of his grace and glory, and a deep sense of his own obligations to him as his Redeemer. So every one who has tasted that God is gracious, will have most endearing views of his Lord, and most interesting feelings in his service. Such will be disposed from the heart to say, 'Thanks be unto God for his unspeakable Gift." Whatever they receive, they look through all, and beyond all, to that divine Saviour who has made himself known as our Deliverer from the wrath to come, and who is the best Gift of God to man.

The apostle, in this chapter, is speaking of the effects of divine grace in them that believe, in leading them to communicate liberally to their needy brethren. From the consideration of these important effects of divine grace, he is reminded of that unspeakable Gift which God had given to the sons of men, when he gave his own Son as their Redeemer. Viewing this, therefore, as the source of every other benefit, he says, "Thanks be unto God for his unspeakable Gift."

That our divine Lord well deserves the appellation here given, 'The unspeakable Gift,' will appear when we consider,

1. His personal dignity.—This illustrious and exalted character as Jehovah's fellow and equal: 'I and my Father,' says he, 'are One.' 'He, therefore, being in the form of God, thought it not robbery to be equal with God; yet he humbled himself to be made in the likeness of men, appeared in the form of a servant, and submitted unto death, even the death of the cross. He is the Father's delight, 'the brightness of the Father's glory, and the express image of his Person, upholding all things by the word of his power.' This exalted Redeemer is the 'Mighty God, the everlasting Father, the Prince of Peace.' This glorious Personage was given for us; for the Father sent the Son to be the Saviour of the world. When we consider, therefore, the dignity of his character, he being divinely excellent and glorious, the giving of him for our salvation is surely an unspeakable Gift, ex-

ceeding, in value and importance, every conception of created beings. There is no danger to them that trust in him. The work of our salvation cannot fail in such hands: 'He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for him.' When he, therefore, who is God over all and blessed for ever, was delivered for our offences, the Gift is surely unspeakable.

2. When we consider our extreme necessities and utter unworthiness, Jesus must appear to be an unspeakable Gift.

We are utterly unworthy of the smallest favour from God, for we have grievously offended him, and are polluted by impurity. Such guilty creatures can have no claim upon God's favour; so that the smallest benefit they receive is totally undeserved. The sending of his Son to save such vile and polluted creatures as we are, is a display of the greatest condescension, and is a favour of incalculable value and magnitude: 'God commended his love to us, in that while we were yet sinners, Christ died for us.' Our necessities too, are extreme: we are wretched and miserable before God;—we stand exposed to devouring fire and everlasting destruction; and we are utterly unable to help ourselves, or to effect our escape. When we are thus undone, how gracious is God to have had compassion on us in our lost and low estate, and to raise up for us an horn of salvation in the house of his servant David! To send One who is Almighty to rescue us from such a depth of distress and misery, is surely an unspeakable Gift of love, and of mercy.

3. When we consider what Jesus hath done for us, he must be an unspeakable Gift.

Jesus, our divine Redeemer, displayed the greatest compassion to the sons of men:—He went about continually doing good. He was reproached and persecuted, despised and rejected of men; a man of sorrows, and acquainted with grief. The heavenly Saviour came to redeem us from iniquity, and deliver us from the wrath to come:—to accomplish his glorious purpose, he bore the wrath which we deserved;—and he was cut off—but not for himself. He redeems us from the curse of the law, being made a curse for us. He once suffered for sins, the Just for the unjust, that he might bring us unto God. Vast and arduous as was his undertaking, he never relinquished it, nor thought of turning back till it was finished. His love was strong as death, which many waters could not quench, nor the floods drown. When we contemplate what he hath done, we must say, O the height and depth, the length and breadth of the love of Christ, for it passeth knowledge! And we may well say of him who manifested such love to us, that He is an unspeakable Gift.

4. When we consider the result of his undertaking, he well deserves to be called an unspeakable Gift.

Christ Jesus hath not died in vain:—By his submitting to be laid low, he hath exalted his chosen, and brought them to the enjoyment of the divine favour. He is set forth for a propitiation for our sins, through faith in his blood. When we are brought to trust in him, our iniquity is taken away. We shall be delivered by him from all our enemies: they must conquer the Captain of our salvation before they can accomplish our destruction. He will deliver us from the wrath to come. He will bestow upon us a full pardon, and prevent us from ever coming into condemnation: and not only will he secure us from misery, but fit us for Heaven above. The work of grace which he hath begun in us, he will carry on till it be completed. His blood cleanseth from all sin; so that we shall be sanctified more and more by him till we are made holy as God is holy. Thus we shall be meetened for the inheritance of the saints in light, and shall have an abundant entrance into that world of glory. By Him, Heaven is secured for us; and we shall be fitted for it, and introduced into it. The happiness which we shall be put in possession of in Heaven shall never have an end: through eternal ages it shall remain pure, and satisfying, and undiminished. He who accomplished such great things for us, must surely be an unspeakable Gift.

II. We shall now consider the gratitude of the saints for this unspeakable Gift.

They say, Thanks be unto God for his unspeakable Gift;—and those who have tasted that the Lord is gracious, and experienced the benefits of his death, must be highly grateful for these discoveries of divine love to their souls, and these operations of divine power for their salvation.—Thanks be unto God, is their feeling and their language.

The gratitude here expressed, we view, 1. As the language and fruit of true religion in the soul.

Men in a state of nature know not what true gratitude to God means. But when they feel the effect of regenerating grace, they are truly thankful to God for his grace and mercy. They then perceive themselves to be inconceivable debtors to sovereign grace. A deep sense of their obligations to the Most High, leads them to praise him with genuine and heartfelt gratitude. When we are influenced by divine grace, and partakers of divine love, and are living by the faith of Jesus, we shall daily walk with God, and live near to him: we shall find daily cause for grateful acknowledgement and praise; and we shall daily utter it with joy. The gift of a Saviour is the subject that always lies nearest the hearts of his people; this produces the most lively impressions on their minds, and constitutes the burden of their songs of praise. Wherever real

religion exists, it will lead the soul to rejoice in this unspeakable Gift, and to praise God on account of it, saying, Thanks be unto God for his unspeakable Gift!

2. We view the gratitude here uttered, to be expressive of the deep sense the people of God have of Jehovah's goodness in this Gift.

When we consider the situation we were in, as the children of wrath and the heirs of hell, and consider the great things God hath done for us, the more must we be convinced of the inconceivable goodness of God in what he has done. The sending his own Son for our deliverance, will appear a Gift of such incalculable magnitude and inconceivable value, as will beggar every description, and baffle every conception. Such a sense of God's goodness will lead the saints to praise and adore the eternal God, with deeply-affected and truly gladdened hearts. Their hearts will be full, and often too big to give utterance to what they feel. But 'thanks be to God for his unspeakable Gift' will often resound from their lips in elevated and melodious strains while here below, until they at last join the assembly above, in singing 'unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father:—to him be glory and dominion for ever and ever! Amen.'

Those who have believed in the Son of God for salvation, will prize this great Deliverer and his great salvation: in your view he is the unspeakable Gift of God. Shew your love to him, by seeking the advancement of his glory, by obeying whatever he has commanded, and promoting his cause amongst men. If his truth abide in you, it must lead you to love and serve him. Let it be evident that you are the Lord's, by your being devoted to him, and separated from an ungodly world. Try how much you can manifest your love to God, and your sense of your obligations to him for his kindness, and how much you may promote the good of men.

But these things may be read by some who see nothing excellent or interesting in this unspeakable Gift of God, and who feel no gratitude or thankfulness on account of him. They treat him with indifference and contempt. O how I pity them! They are incalculable losers. Without him, they must inherit everlasting woe; but he is ready to receive and save them, if they will only come to him.

Falkland. URIEL.

A CANDID HINT
TO THE HEARERS OF THE GOSPEL.

Mr. Editor,—By the increased desire I feel that the services of public worship, and particularly the preaching of the word, should become more abundantly useful to the young

and rising generation, I am induced, through the medium of your widely-extended and useful Publication, to offer a hint to those fastidious, but, it may be pious individuals, who, without the slightest idea of consequences, have weakened, if not totally frustrated the design of some well-meant discourse, by an ill timed sarcasm on the pious messenger, who might not, it is true, have been taught at the feet of Gamaliel, nor been accomplished, like Moses, in all the learning of the Egyptians; but yet who had imbibed the Spirit of Jesus, and been instructed in the mystery of godliness. I refer particularly to those severe censures, which are often passed on the defective composition of a Sermon, the inelegant expressions, the tone of voice used in the delivery; or the attitude, which owing to a certain want of sense of manners, were considered striking defects, and unpardonable errors.

With pleasure I have observed the attention of some young person, while some weighty truth has passed the lips of the preacher; and the silent tear which it called forth, augured some happy result; but it may be the text of Scripture which was brought forward as an illustration, was misquoted, though not misapplied. But when the solemnity was over, the merits and defects of the sermon were to be canvassed; and while the pious minister, in the closet of retirement, sought aid from above to render his embassy useful rather than pleasing, and successful than entertaining, the desires of his heart have failed to be realized, for want of that human knowledge, which too frequently "puffeth up." I am, Mr. Editor, far from considering pulpit inaccuracies trivial defects; nor am I an apologist for that slovenly kind of preaching, which seems to have no aim to inform the judgment, enlighten the understanding, or regulate the renewed taste. I deem these things essential, combined with an humble aim to change the heart, and produce holiness in the life and conversation; but my desire is merely to suggest a hint to those who, it may be, were displeased with the structure, rather than the substance of the discourse,—and disgusted with the manner, rather than the matter of the sermon; and to beg them not to dwell on those defects or omissions in the company of the young, to the neglect of the weighty and important truths which had been inculcated. Where it may be necessary to censure, I would advise to reserve this till the excellencies have been brought under review, and the leading design maturely considered. Young persons are too apt to find plausible excuses for remaining uninterested and unimpressed under the most awakening discourses; and infinitely too ready to find excuses, to resist a hearty and determined reception of the gospel; but let not those who have their best interest most at heart, be those who place a stumbling-block in their way. Pride in young minds is very prevailing and insinuating; and that discourse

which comes under the imputation of poor and insipid, by those in reputation for wisdom and honour, would, without much remorse, be wholly discarded from the mind, and the remark be made as a sanction for the oblivion. But let every suitable Christian apology be granted, when the discourse may have been less lively or interesting than on some other occasions. Particularly I would recommend that this Christian candour should be extended to a stranger, accidentally called to dispense the word of life to us; and that hasty conclusions should not be drawn from an occasional sermon, when perhaps only want of information with respect to circumstances, was the ground of the preacher's error.

A SINCERE FRIEND.

AFFECTIONS PLACED ON THINGS ABOVE:

A LETTER FROM A YOUNG MAN TO HIS FRIEND, WHO HAD LATELY PURCHASED AN ESTATE.

My Dear Friend, *Glasgow, May 6,* 1811.

ACCORDING to a promise which I made to you, some time ago, to open an epistolary correspondence, I think it now high time to break off from my long silence, and endeavour to fulfil my engagement. And what apology can I make for being so dilatory! Indeed, I have nothing to offer in the vindication of my conduct, but humbly confess my transgression, and implore forgiveness. I was extremely happy, the last time I was in the country, to find you in good health and high spirits, making many improvements on your estate. I wish you ability to go on; and may success attend all your endeavours! But let us beware of setting our hearts on any sublunary enjoyment: rather let us set them on things above, where Christ sitteth at God's right hand. I trust your resolution continues to be that of the venerable Saint of old: 'Whatsoever others do, as for me and my house we will serve the Lord.' Let us all seek, that we may be enabled with power from on high, to perform our vows to our God, and without hesitation appear on his side and espouse his cause when duty calls us to the field; nor be scared out of our best hopes and strongest convictions by the world's 'dread laugh.' Christians, you know, in primitive ages, and even in later times, had the principles of the gospel so fastened in their minds, and twisted about their hearts, that some reasoning or sophistry was then necessary to discredit their authority and abate their influence. The scales are now however so turned with us, that the friends of our holy Religion seem no longer bold in her cause; but eye one another as soldiers who desert their colours in the day of

battle, and are marked, and even scouted in some companies like associates in fraud; whose schemes are blown upon, and whose characters are detected and exposed. Thus, to do public homage to the God of our fathers, to worship him avowedly who made the heavens and the earth, and to love and honour his Son, who redeemed our souls from destruction, is even thought in this fastidious age to stand in need of some apology. But I protest, in the name of Christianity, against this dastardly conspiracy of her enemies, whose passions are interested in decrying her beauty and excellency; and appeal to those who know who she is, and what she can do,—who have actually made the experiment, and who by substantiating the terms she prescribes, are now in full possession of all her blessings and enjoyments. Would you see her as she practically exists, as she is delineated in action, in her probation and perfection, as tried and triumphant,—lift up your eyes to the habitations of holiness, when her divine empire is for ever established and realized. Do you ask who those splendid multitudes of all kindreds, and nations, and languages are, who fill the celestial mansions, and are clothed in white robes, with crowns of glory on their heads, palms of victory in their hands, and the high praises of God in their mouths; these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of their God. Indeed, Sir, it will not be easy to find, in the whole book of God, a more finished picture of true Christians than in these words. It tells us whence they come, who they are, what they do, and whither they go. The most consumate safety and felicity, all that divine benignity can give, and their immortal capacities receive, is the necessary result of their principles, their duties, their trials, and their triumphs. But what an awful disappointment awaits the present profession of religion in our times! a little external attention is, in the general opinion, all that the gospel requires; they think the work is done, their salvation effected, heaven obtained, and all danger at an end, by only deigning once a week to associate with the disciples of Jesus, as if that could renew their natures, reduce their unruly appetites, rectify their vicious passions, sanctify their tempers, sprinkle their consciences from dead works, and render their lives both holy and happy! Who does not commiserate and bewail the strange infatuation of such as presume that these gracious effects are produced by the stated repetition of words operating on their minds like a charm: as well may we expect the blind to reach their destination without a guide, or a ship regularly to perform her voyage, by swimming down the stream at random, and yielding implicitly to wind and tide, as that we can imbibe the spirit, receive the comforts, or realize the promises of the gospel, by living the same carnal and

loose lives, committing the same fashionable vices, adopting the same base maxims, and exhibiting the same licentious manners as others do about us.

How differently does the true Christian act from the nominal professor! Happy they for whom the world has no charm, which can detach them from their best interest! Thou, O Teacher of righteousness, hast said, "Lay not up to yourselves treasures upon earth." What! says the worldly man, not save the surplus of well-earned gain, get what we lawfully can; keep with care what we obtain with difficulty; rise by honest industry, to wealth and independence; improve our circumstances or our rank, by labour or sagacity; make fortunes in lucrative situations, or secure pensions for the future from the profits of the present! All this may be just, may be expedient, may be laudable, when our prior obligations of duty, of humanity, of benevolence, as men, as Christians, as masters, as friends, as citizens of the world at large, are faithfully discharged.

Whatever a kind Providence, by fruitful seasons or prosperous traffic, affords beyond the reasonable demands of competence and comfort, is not ours but God's; and to appropriate any share of it for gratifying the feverish desires of avarice, or swelling the pomp of profusion, while one claim of justice or beneficence remains unsatisfied, is a gross prostitution of divine bounty, and sacrilege against the high commands of Heaven. However unwelcome this mortifying doctrine may sound in the ears of such as are just setting out in life, amidst circumstances which promise a full tide of prosperity; or in theirs who are already giddy by their own success and callous to others misfortunes, defective in all the amiable duties of humanity, and dupes of a false consequence, which makes them little in proportion as they would be great; or even in theirs whom riches, by the cares of getting, keeping, and relinquishing, make as miserable as they are full, as poor as they are wealthy, and as ungrateful to God as he has been kind to them; or in all theirs, whoever they are, whose minds the god of this world hath blinded, that they may believe a lie,—it is a doctrine which, nevertheless, the great God has sent his Son to publish and authenticate for our own instruction and improvement; which Jesus, the blessed Author and Finisher of our faith, exemplified in his life, and ratified by his death; which all the best of men, in the best of times, have believed, avowed, and taught; and which is still stamped by the firm conviction of the few who glory in the Cross of Christ, who have no confidence in the flesh, and to whom the world has been crucified as they are to the world: bred in his school, and transformed into his image, who hath called them from darkness to light: they deny all ungodliness and worldly lusts, set their affections on things above, and not on things

below: value time only as preparatory to eternity, and lay up for themselves treasures in Heaven. May we all embrace the exhortation as a rule of life, which will make us wise unto salvation! It is the admonition of a friend who will not deceive; the advice of a physician who is able, and ready, and happy to save; it comes from an authority which cannot be questioned; appeals to an experiment which all mankind have made; and is sanctioned by whatever is solemn or alluring, terrible or delightful, interesting or valuable, in a spiritual and everlasting world.

For all these reasonings, and all that reason and religion can urge, if riches increase, set not your heart on them; keep aloof from whatever would solicit or win your affections, but God and a good conscience. Think on the rich fool in the gospel, and take warning from his destiny. Open your heart to the exhortation, and lay up for yourselves treasures in Heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. For what will all these things you are so proud and elated with, so anxious about, so loth to leave, and yet so unable to keep, avail, when the appetites which they have created and kept alive are extinct! But after putting your patience to so long a trial, I must not aggravate my prolixity by apologizing for it.

Please, make my respectful compliments to my uncle and my cousin. Hoping to hear from you soon, I shall take my leave of you for the present; and may the good-will of Him that dwelt in the bush, and the love of Him that hung on the cross, be ever with your spirit, is the sincere wish of him who is, Dear Sir,

your loving and affectionate nephew, K. R.

Evangelicana.

ANECDOTE OF MR. HERVEY.

This good man was not less distinguished for his private than for his public exertions, in the cause of religion. The following little anecdote is highly characteristic, and holds up an example for Christians, and especially for ministers, to imitate. Mr. Hervey's constitution, which never was strong, during the concluding years of his life was in a very shattered state. It was then his constant practice to take a daily airing on horseback when the weather would permit. In the subordinate care of his health he did not forget his business of doing good, when he met with young persons in these excursions. He used to engage them in religious conversation; and in a manner peculiarly prepossessing, urged them to attend to the one thing needful: when he perceived a disposition to attend to religion, he encouraged it by the gift of Bibles and other religious books. The divine blessing, in repeated instances, rested on his exertions; and his casual interviews were the means of making more than one seriously thoughtful, permanently religious. One of the seals of Mr.

Hervey's labours is still alive. When a young man at work in the neighbourhood of Weston, Mr. Hervey used often in the course of his rides to visit him. He was accustomed to dismount from his horse, hang the bridle on his arm, and in the most familiar, affectionate, and correct manner, recommend to him a serious attention to the concerns of his soul. This young man was afterwards clerk to Mr. Hervey's successor. He is now a member of the Baptist church at Northampton; and he acknowledges with pleasure, that the recollection of Mr. Hervey's conversations had been highly beneficial to his spiritual interests. He has in his possession a Bible which he received from Mr. Hervey. It is incalculable what benefit might be the result of ministers following the example of Mr. Hervey in this particular.

THE REV. MR. BAGSHAW, ONE OF THE EJECTED MINISTERS.

THE following anecdote is illustrative of Mr. Bagshaw's benevolent endeavours to instruct the poor, and of his happy success. Going one day to preach at some distance from his own house, he passed by the cottage of an indigent shoemaker, who was sitting at work. He asked him if he would accompany him to the preaching. The poor man replied, 'I have not time to spare, for I have a wife and family to maintain.' The pious minister enquired what he could earn in about an hour and a half. Being informed, he gave it him, and the man went with him. The next time Mr. B. went to preach at the same place, he passed by the cottage without calling; but had not proceeded far, before the shoemaker ran after him. On seeing him, Mr. B. said, "What! art thou going? I thought thou couldst not spare time to hear preaching, because thou hadst a wife and family to maintain; and I cannot afford to pay thee every time!' But the poor man's heart had been affected under the word, so that he hastily answered, in his provincial dialect, 'You shall never pay me any more. I'll never stay behind again. It was the best money I ever addled (earned).' This holy man of God preached his last sermon from Rom. viii. 31, March 22, 1702,—and he fell asleep in Jesus the first of April following.

AT Z—, in W—, a man is still living who was formerly much addicted to cursing and swearing. Once, during the harvest, being at work in his field, and his labour not succeeding to his wish, he began to curse and swear; uttering, among others, the imprecation, that he wished the lightning might strike him dead! The sky soon became overcast, and a thunder storm arose, whilst he was still employed in his field. During the storm, a strong flash of lightning struck into the ground before his face, he himself, however, remaining unhurt. This evident proof, shewing how easy it would have been for the Almighty to have given a dreadful accomplishment to his impious wish, touched him with remorse; and from thenceforward he entirely abandoned his wicked habit of swearing.

JUVENILE DEPARTMENT.

A brief Account of the Last Hours of MARY STRONG, *who was admitted into the Holborn Sunday School, May* 20, 1810, *and died happy in the Lord on July* 24, 1812, *aged* 13.

THIS child lived near St. James's Square:—but, notwithstanding the distance, she was punctual in her attendance, shewing at the same time anxiety for improvement; and at the quarterly examination, about a week preceding her illness, her name was entered for the first class.

Her behaviour to her parents is worthy example. Her industry was great;—appearing desirous of doing what she could for the benefit of the family, her mother gave her partly the care of a younger brother and sister (who are also in the school) to whose clothes she always attended preparatory to the Sabbath, that they all might appear clean and decent.

She was particularly careful of these children, that they said their prayers morning and evening, and watched over their conduct at home and abroad.

However, it has pleased God, in his providence, to bereave this little family of so affectionate and so dutiful a child.

The parents informed the teacher of her indisposition, who, immediately (as is usual with them) visited her, and were happy to see her, though upon a bed of languishing, yet in a composed and resigned state of mind, which will appear from the following pious observations. We shall state them in the simplicity of her own words. On being asked by the Visitor 'Do you know me?' she answered, "Yes;" and mentioned his name.

Visitor. How do you do? *Child.* In great pain Sir. — *V.* What an awful thing sin is! Your pain and every other affliction, and death itself, are the effects of sin. *C.* But there is no pain in Heaven. — *V.* True, there is none: for Heaven is the rest of God. Should you like to go there? *C.* Yes. — *V.* Why should you like to go there? *C.* Because they are all good people there, and Jesus Christ is there. *V.* All that go to Heaven are good while on earth; but, those who live and die in their sins cannot go there.—Do you feel yourself a sinner? *C.* Yes, Sir, I know I am. — *V.* How do you know it? *C.* I have told stories and spoke bad words. [Here she was interrupted with great pain.]—*V.* Your pains are very great. *C.* I am in great pain; but what did Jesus Christ suffer? and I must have suffered more, if he had not. — *V.* Jesus Christ came into the world to save sinners, and by suffering in their place, he has completed the work, and now invites such to come to him; therefore we are to pray to him. *C.* I *have* prayed and *do* pray. — *V.* What do you pray for? *C.* For God to bless me. — *V.* Do you think it hard to be afflicted? *C.* It is what God pleases, and that is best. — *V.* Were you disappointed in not going to Kilburn Wells? *C.* Rather; but I was where God would have me to be. — *V.* Do you love your School? *C.* Ah, yes Sir, I love my teachers, and should have liked to be in the first class. [Her mother, standing by, observed she should feel a great loss in losing her, the child took an occasion to address her brother in the most affecting manner, requesting him to be diligent and assist his mother, who then would not miss her. She, with holy resignation, expressed a desire to go to Heaven, if it were the will of God to take her. Conversation was then resumed by the Visitor.] Shall I read a chapter? *C.* If you please. — *V.* Is there any one in particular? *C.* I like them all in the Testament. That is a sweet part, 'The Woman of Samaria. — *V.* Yes, it is; for we see the love of the Saviour to that sinner. He must needs go through Samaria, that he might meet with that woman; so you were to be brought to the Holborn Sunday School, that he might meet you there. *C.* I am thankful; for it was there I learned all I know. [The Visitor then read the 8th of Romans, with which she was very conversant and much pleased.] — *V.* Shall I go to prayer? *C.* If you please. [In this solemn engagement she joined, apparently with much fervour, clasping her hands together; after which the Visitor took his farewell. This was on the Sabbath preceding her death; during which time, she observed to a friend, what a pity it was she did not take a ticket to go to the Chapel: she knew not what she lost.]

The child being sensible her death was fast approaching, requested her mother not to fret, for she was going to Heaven; and regretted the trouble she had given. About nine o'clock on the evening before she died, she took her last farewell of her family and friends in the most affecting and interesting manner, saying, 'God bless you, mother! God bless my father! God bless my brothers and sisters, my uncles, my aunts, and all my cousins, and all those dear friends that have been so kind to me, for Jesus Christ's sake. — Amen. Amen.'

She continued for some time in prayer for her teachers and schoolfellows; and said once more to her mother, 'I am fainting, I am going. Come, dear Lord, come quickly; do better for me than I can think or ask, for Jesus Christ's sake, and expired.'

Obituary.

MRS. SELINA CHAMBERS,

WIFE OF MR. J. CHAMBERS,

AND DAUGHTER OF MR. ODDY,

Died April 2d, 1811, in the 25th year of her age.

THIS young disciple of Christ evinced from her childhood a regard for divine things. At the age of fourteen she was brought, by the providence of God, to Hoxton chapel; where she received much pleasure and profit from the ministry of Mr. Dewhirst, then a student in the adjoining academy, particularly by a sermon from these words: "The secret of the Lord is with them that fear him."—She became a regular attendant; and a short time after, was benefitted by a sermon from Mr. Moseley, on "Thy word have I hid in my heart," &c.—It was now evident to all who had an opportunity of observing her, especially in private, that the Holy Spirit had taken of the things that are Christ's, and revealed them unto her. Her decision of character was truly exemplary; and though she felt much diffidence in speaking on religious subjects in general, yet, when occasion offered, she was ready to give a reason of the hope that was in her. In December 1804, she was admitted a member of the church at Hoxton; and after expressing with what kindness and affection she had been received, she added, "O that I may be admitted into the Church Triumphant!—" When speaking of her own experience, she would say, "The Lord manifested himself to me under his most endearing title,—that of The REDEEMER: he drew me with the sweet cords of his love;—it was a sense of blood-bought pardon that dissolved my heart of stone." She so well filled up the relative duties of life, as to contribute not a little to the happiness of all her connections. Her filial piety was the most acute and sensible that can be imagined; indeed, her very existence appeared to be interwoven with the happiness of her parents, her husband, and family. Her bereaved partner, to whom she had been united not quite 18 months, feels that he has sustained a loss which God only can support him under. Her tender frame received but too severe a shock in the death of her excellent father, whom she survived so short a time, and whose loss she expressed herself unable to bear, but for divine support. Her health from that moment began to decline, but not in an alarming manner; and only a few days before her dissolution she visited his grave. Little, little did she then think she was so soon to join him; and little did her relatives expect that grave would so soon open again, and that they should deplore a second loss, and shed over her the tears of agony. Being delirious nearly the whole time of her illness, little could be collected from her; but the example of her whole life speaks far louder than words. She was confined only three days:—was in apparent good health on the 27th of March,—was out on the 28th, on which day she was taken ill,—went home and took to her bed, never more to rise.

This solemn providence was improved at Hoxton chapel on the 14th of April, by Mr. Percy, of Warwick, from Phil. i. 21.—"To die is gain."

MRS. JONES.

DIED on Thursday, May 28, 1812, Mrs. Jones, wife of the Rev. E. I. Jones, London. Her funeral-sermon was preached at Islington-chapel, by the Rev. John Hyatt, in which he gave the following Sketch of his departed Friend:—

"It was her privilege to receive religious instruction, even as soon as the bud of reason began to open: hence, as is often the case, she could not say when, or by what particular means, her first saving impressions were produced: nor is this necessary. She was deeply sensible

of the total depravity of her nature, the guilt of sin—the necessity of an interest in the atonement of Christ; and by the influence of the Holy Ghost, she was enabled to commit her soul to him alone for salvation. At one time she experienced some heavy domestic trials, which seem to have been sanctified to her, as they led her to the throne of grace; and that God, who is always faithful and kind to praying souls, gave her assurance of his favour; and she rejoiced in his love. She at once warmly espoused the cause of Christ; the ordinances of God's sanctuary became inestimably valuable; the ministers of Jesus she highly esteemed in love, for their work and their Master's sake; and the saints were esteemed by her as the excellent of the earth.

She was decidedly attached to the truth as it is in Jesus. She approved of no preaching that was not evangelical, plain, and lively. She was an admirer of the glorious doctrines of grace; salvation by grace was the life-blood of her hope. She experienced and exhibited the holy and happy effects of a cordial reception of those important truths, which some persons reject, as licentious in their tendency. She was diligent in the use of the means of grace; her faith wrought by love; she often attended the house of God, under circumstances of affliction, which many would have employed as excuses for absence. 'In twenty-two years,' says her husband, 'I can remember but *one* instance, when she might have filled her place in the house of God, and did not; and much regret it cost her.' It were devoutly to be wished that professors of the religion of the Saviour, were like-minded with her in this respect. Copy her example in this thing, my dear friends, and you will do much to encourage your ministers.

She was candid. Her decided attachment to the doctrines of grace did not produce bigotry. Her candour was truly Christian; she loved all who appeared to love the Lord Jesus. She grieved whenever she discovered shyness amongst the Lord' people, and often rejoiced that she obtained many a blessing, from which some were excluded by their bigotry.

She was circumspect. She always paid particular attention and care in forming connections; she regarded her character as of the greatest importance; she preferred being reproached by those who did not well know her, to suffering herself to lie at the mercy of every tattler. She prized retirement, and found, that a few friends with whom she could associate were sufficient; that an extensive acquaintance would deprive her of opportunities for retirement.

She was affectionate. Those who best knew her thought best of her; she was pious without austerity, and cheerful without levity. I will venture to say, that I never knew a Christian who exhibited fewer faults, or more excellencies. It requires no ordinary character to fill the place of a minister's wife;—she should possess piety, prudence, and kindness in a very superior degree;—these our departed friend possessed. She was placed in a situation which required an extraordinary degree of prudence and affection. Had she been a gossipper, she would have kept her husband between two fires. Every one must perceive how prudently and affectionately a woman must act, so as not to create jealousies in some minds, placed as she was between two congregations; and every one must admire her prudent and amiable disposition, which carried her so peaceably through life.

Her end was peace. During a long affliction, she experienced the consolations of God to be neither few nor small. Her heart was gradually weaned from this world.—Often she experienced rapturous joy; but was never without solid peace. She loved prayer, and found it peculiarly refreshing to her mind in the prospect of dissolution. Not long before she was released by death from all that is troublesome, she said, 'My confidence is unshaken,' and thus she died.

THE REV. DR. BAYLEY,

MINISTER OF ST. JAMES'S CHURCH, MANCHESTER,

Died April 2, 1812, *aged* 58.

He appears to have been eminently pious, even when a child; made great progress in learning, particularly in the Hebrew language, of which he composed a Grammar; which procured for him, unsought, a doctors' degree from a foreign university: he afterwards took the same degree at Cambridge. He entered the ministry under the auspices of the Rev. Mr. Fletcher, of Madely, and imitated him both in doctrine and in zeal.

Perceiving the vast increase of buildings in Manchester (where he married) he determined to build, if possible, a new church, where it was most wanted; which, with great labour and perseverance, he at length accomplished, obtaining a presentation for 60 years, and of himself in the first instance. He was a very laborious useful minister of Christ; many were converted and edified, and the communicants were frequently 500 in number.

His humility, meekness, and charity were exemplary; and his diligence in visiting the sick was perhaps never exceeded by any. To this laborious branch of ministerial duty, he attended at all hours of the day and night, and thereby, as is supposed, injured his health, and shortened his life. His patience was also remarkable during the whole of his pious and useful life, especially in his last sickness, which continued nearly two years, and was very severe. His last words were, 'O my Saviour, O my Saviour, O my Saviour! The Lord is with me!' and while his friend, the Rev. Mr. Crosse, who assisted in serving his church, was praying with him, he literally fell asleep, and rested from his labours.

His funeral exhibited a spectacle seldom seen; more than 40 clergymen, with great numbers of his people, in deep mourning attended; and the concourse of people was so great, that more than a thousand could not get into the church.

THE REV. MR. JOHNSTON.

May 28, died in the 82d year of his age, and 52d of his ministry, the Rev. John Johnston, minister of the Associate Congregation, Bellesfield, Annandale. He was beloved and respected by all who had the happiness of being acquainted with him; and thro' his long life was an ornament to religion, a lover of his country, and a friend to mankind. As a man, his dispositions were amiable, social, and courteous; and his conduct was grave, dignified, and correct. As a Christian, his piety was judicious, cheerful, and fervent. As a scholar, he held a distinguished place; and in Biblical learning and criticism, was excelled by few. As a minister, his talents were good; and in the application of them to the duties of his function, he exhibited a pattern of diligence and fidelity worthy of the imitation of all those who fill the sacred office. To the last his faculties continued vigorous. Until within a few months of his death, he encreased his functions; and such was the ardour of his soul in the cause of his Redeemer, that on the last day he preached, under the pressure of corporeal infirmity, he literally fell down in the pulpit. He entered with much spirit into the benevolent views of the British and Foreign Bible Society, and largely contributed to its aid. Supported by the assured hope of that blissful immortality, which it had been the business of his ministry to hold out to others, as a source of consolation under the trials of life, and of fortitude in the hour of dissolution, he was gently dismissed to his rest. He will be long embalmed in the memory of his afflicted family, his affectionate congregation, and his extensive circle of friends.

March 10, died Mrs. Rogers, wife of the Rev. John Rogers, of Tisbury, Wilts, in the 45th year of her age. It is remarkable, says our correspondent, the wives of three Dissenting Ministers, distant only 12 miles from each other, have departed this life within 3 weeks.

REVIEW OF RELIGIOUS PUBLICATIONS.

Select Remains *of the late Rev. Eben. White, of Chester: to which are prefixed Memoirs of his Life, and Extracts from his Correspondence. By* Joseph Fletcher, A.M. *With a Preface, and a short Obituary of Mr. White's Mother. By the Rev.* W. B. Collyer, D. D. 8*vo, Price* 5*s.* 6*d.*

EXALTED pre-eminence in any of the departments of human life, is the portion of few. It is not to be expected, therefore, among the numerous biographies of deceased persons, that very many of them should present any remarkable features of character or conduct to view. The great mass of mankind move along a beaten track from the cradle to the grave: and even of those who journey in the strait and narrow road which leadeth to life, there is only a single traveller, here and there, who excites surprise and admiration, by the greatness and splendour of his achievements. On these accounts, objections have been made to the publication of memoirs of those, in whom nothing extraordinary has appeared. But it should not be forgotten, that every man of integrity and virtue is of importance in his own sphere; and every man who, by the power of vital religion, pursues a steady course of holiness and usefulness, is worthy of being held up to general imitation.—Such a person was the Rev. Eb. White, of whom we have a concise account in this little volume; and some of whose productions are here exhibited to the public. In the memoirs will be found what is chiefly interesting to those in whose society the deceased once lived. The extracts from his correspondence and his theological pieces, contain proofs of a sound judgment; and several of the poetical selections, though they do not sparkle brightly with genius, will afford the reader innocent amusement and devout pleasure. We cannot but regret that the Editors, whose talents and virtues we highly respect, should have consulted so little the literary reputation of their departed friend, as to have inserted in this volume the piece entitled 'Paraleipomena.' There are some passages in it, which, had he been living, he would rather have thrown into the flames than have given them publicity. We wish the selection of all the poems had been as judicious as that of the 'Æolian Harp;' which, we doubt not, it will gratify our readers to peruse.

'Unaided by Cecilian art,
Sweet chorister, thy notes impart
  Sincere delight to me.
Thy simple Octave entertains
With all the mellow-flowing strains
  Of wild variety.

'But silent thou, an useless toy,
Till due precautions we employ.
  And hush the clam'rous throng
In a devout position laid,
As if t' invoke celestial aid,—
  Then swells thy charming song!

'So this weak frame, by ills oppress'd,
To air and exercise address'd,
  How soon its languors fly!
The gales that wake thy tuneful pow'r
My drooping faculties restore
  To strong activity.

'So in a pensive mood and sad
(For souls there are not always glad,
  Nor such unknown to me)
Soft friendship charms the gloom away;
Its soothing breath revives the play
  Of mental harmony.

'The faithful preacher lays to view
The Christian system, pure and true,
  A toneless harp to me!
Till vital breezes from above
Make up the energies of love,
  Then sweet the melody!

'My harp, in concord let us dwell;
Thy magic shall the spleen dispel,
  And anxious cares remove;
Till all my tale of sorrow told
I change thee for a harp of gold,
  And join the choirs above!'

The work closes with a short Obituary of the excellent mother of Mr. White; whose end seems to have been accelerated by the loss of a son, whom she 'loved as her own soul.'

Memoirs of the Rev. Thomas English, &c. *with a Selection of his Letters, and a Poem, entitled Rest for the Weary, &c. By* John Griffin. 8vo, 5s.

If biographical sketches like those contained in this volume, do not rank high in the catalogues of literature, yet they will afford much gratification to the lovers of true excellence, and are well adapted to produce a valuable impression upon all who may give them a perusal. The history of that man, who has steadily pursued the path of duty, and patiently borne the trials of life, cannot fail to excite interest; and more particularly in the circle which was once the scene of his labours and sorrows; for there he has friends who have embalmed his memory; and there perhaps he has enemies, who, although they rejected his admonitions while living, may be disposed to receive the instructions which spring from his tomb. The memoirs of a faithful minister, moreover, are likely to be beneficial to those who sustain the sacred office. His surviving brethren and successors may be encouraged, from his example, to persevere in spite of all their discouragements; and in considering his conversation and the end of his faith, may be stimulated to imitate the one, and more fervently to aspire after the other. Mr. Griffin, to whom we feel indebted for this little work, has so well expressed our ideas on the appropriation of biography to the several classes of mankind, that we shall give his own words:

'If Biography be intended for general instruction, encouragement, and example, it must accommodate itself to all ranks in society. To Philosophers, it must describe a man of science; to Politicians, a Statesman; to Merchants, a man of business: to Plebeians, a man in common life. If it be used as an auxiliary in the cause of evangelical truth, it must exhibit not only pastors of celebrated eloquence, and extensive erudition,—but others, most eminent for deep experience, for great piety, and for tried prudence; and also ministers of afflicted bodies and depressed spirits, as well as those of athletic constitutions and undaunted minds, that divine grace may be exemplified in different persons, and under vastly different circumstances.'

Ministers especially, will reap advantage from these papers, though their people also may be taught by them to sympathize in the afflictions of their pastors, and to avoid the lesser as well as the greater impediments, which obstruct their usefulness, and often abate their ministerial energies.

The memoirs themselves contain an interesting account of Mr. English, from his birth to his funeral; the intermediate space being filled up with details of his education, settlements, and removals, labours, personal and family afflictions. Mr. Griffin has interwoven a variety of excellent observations, which discover that he has studied his own heart and society with advantage; and of which the following is a specimen. Adverting to a strain of abject reflection which he observed in Mr. E. he says,—

'Men may overrate their talents, and underrate their efforts and their success They may lose sight of the excellence of their own characters, as applied to the sphere in which they move, and for which they may be admirably adapted by a combination of talents; which, when viewed separately, may not be of the first order, nor have any remarkable brilliancy in them; yet, viewed in their association, may form an useful, and for that station, a celebrated character. Should such a person discourage himself, by pursuing a train of mortifying reflections, because he is not celebrated as a profound linguist, an acute logician, and an eloquent orator, it would not be humility but pride; not emulation, but discontent. To compare h mself with men to whom such epithets might justly apply, would be to erect a false standard, by which to try himself, and prevent a proper estimate of his own character. His early habits and associations, his engagements and opportunities, the diversified nature of his duties, and the natural weakness or tones of his voice, might render his being eminent in any of these acquirements a natural impossibility. It would, therefore, be neither wise nor

proper, to reflect on himself for not possessing celebrity for endowments, which are equally out of the sphere of his abilities and necessities. A short man might as justly reflect on himself for not being a giant; a poor man for not being a Crœsus, or a human being for not being angelic. Real worth consists in improving to the utmost the talents we possess, acquiring others within our circle of energies, and applying them to the most useful purposes to which they are adapted. The diversified duties of a pastor in a country town or village, require great diversity of talent. To possess a number of qualifications, improved to a good degree of perfection, and well applied to the accomplishment of useful and noble ends, must constitute a man an excellent character, and ought to be the subject of praise, and an object of imitation.'

Some of Mr. English's letters well deserve preservation; and may be read with profit by those who are conflicting with temptations, harrassed by doubts, or bowed down with the weight of heavy afflictions. In these extracts from his correspondence, there is a copy of a note from Lord Grenville on the subject of a disturbance created by his servants, in the meeting-house at Wooburn, which is highly honourable to his Lordship's reputation.

The volume closes with a poem and a piece of prose, entitled 'Rest for the Weary,' and 'a Leaf from the Tree of Life.' They betray the author's soundness of religious sentiments, and the spirituality of his mind.

Had we sufficient room, we should have gladly presented some more extracts from Mr. Griffin's work, which we must content ourselves, however, with warmly recommending to our numerous readers.

The Resurrection of the Two Witnesses, *exhibited in the Formation and great Success of the British and Foreign Bible Society; being a Paraphrase of the eleventh chapter of the Revelation. By* Major-General Burn. 12*mo*, 1*s*.

So extremely various and discordant have been the sentiments of commentators on the meaning of the prophetical book of the Revelation, that many pious persons have been deterred from paying a due attention to it; while others, not so pious, have declared that the study of this book either found a person insane, or left him so. It is, however, declared by the divine author of this part of Scripture, that 'Blessed is he that readeth, and they that hear the words of this prophecy,' &c. which seems to imply the necessity of studying them, in order to understand and 'keep the things which are written therein.' Rev. i. 3.

The worthy and pious author of the small pamphlet before us, thinks he has discovered, with certainty, what is intended by the *Two Witnesses* who were to prophecy 1260 days in sackcloth, &c. Former interpreters have given it as their opinion that they are Enoch and Elijah, or that they are unpolluted priests and faithful magistrates. Bishop Lloyd thought they were the Waldenses and Albigenses. Others have supposed they were John Huss and Jerome of Prague; or, Luther and Calvin; or, the principles of civil and religious freedom; but the greater part think the Two Witnesses mean *a succession of persons or churches*, few in number, who should bear testimony to the truth, even in the worst of times; these prophecy in sackcloth; that is, continue in a depressed and afflicted state during 1260 days (or years) as predicted in Daniel.

Many have been of opinion, with our author, that the *Old and New Testament* are intended by the Two Witnesses,—that they have continued to bear testimony, in a depressed state, for the last twelve centuries, or longer, the Scriptures having been in a great measure suppressed in popish countries; but the Major thinks that 'they are putting off their sackcloth, and rising into glorious splendor; while the great men of the earth, who formerly silenced and disregarded them, now espouse their cause, support and encourage them to go forth and deliver their heavenly message to every nation under heaven;' p. 21. He supposes that 'they began to

throw off the sackcloth about the time of the Reformation; and in the present day, we have well attested facts in the Reports of the Bible Society, to assure us that these Witnesses are not only risen, and standing on their feet, but marching boldly through the earth, proclaiming as they advance, their heavenly message of free and full salvation to every perishing sinner of the human race, — carrying on the grand design for which the Almighty has sent them, the complete establishment of the dear Redemer's kingdom among men.'

This, he adds, ought to encourage the Missionary Societies, the British and Foreign Bible Society, and other religious Societies, to double their diligence, and unite cordially in powerful exertions to promote the ONE GREAT CAUSE.'

The Design of God in blessing us: *a Sermon preached at Salters' Hall, Feb. 23, 1812, for the Benefit of the Royal Lancastrian Institution: with an Appendix, containing Notes and Illustrations from various writers.* By John Styles. 8vo, 2s. 6d.

THIS is an able and eloquent discourse in favour of the education of children according to Mr. Lancaster's mode; with some severe strictures on the opposition which has been raised against the institution supported by his friends. From the text 'I will bless thee; and thou shalt be a blessing' (Gen. xii. 2.) Mr. Styles shews, that 'as far as men profess a capacity to bless, they are to be a blessing. This is the law of our being; and in discoursing from these words, in which it is so plainly recognized, I shall, in the first place, consider a capacity to bless simply as power. Secondly, As power associated with all that is necessary to render its possession a blessing; and Thirdly, As actually employed in the cause of general happiness.'

Under the third head Mr. S. enlarges on the benefits resulting from Mr. Lancaster's Institution; which he largely and warmly defends against its adversaries and rivals. In a copious Appendix the plan of National Education, as confined to the limits of the Establishment, is fully considered, and the Daubenys, the Marshes, and the Bells, receive some smart lashes from the literary whip of the author. We could have wished the author had manifested more of the 'gentleness of Christ' in his remarks on those who differ from him; being persuaded that 'the wrath of man worketh not the righteousness of God.' There are, however, many admirable passages in the sermon, and many important observations in the Appendix, which it would be easier to censure than to refute, and which deserve the attention of Mr. L.'s opponents.

Apostacy: *a Discourse delivered at Red Cross Street, Jan. 23, 1812, before the Monthly Association of Baptist Ministers and Churches.* By V. A. Cox, A. M. 8vo, 1s. 6d.

THE Monthly Meetings of the Independents and the Baptists have exerted a beneficial influence beyond their merely local sphere. Some of the sermons preached on those occasions, which have been published, exhibit, in a favourable point of view, both the talents and the piety of their authors. The sermon before us discusses an important and awful topic; it is one of a course of subjects, the preceding part of which comprehend the various communications of divine knowledge. — The superiority of Christ to Angels, — the glory of God in the scheme of Salvation, — the pre-eminence of Christ to Moses, — the Rest of believers, — the pursuit of Christian knowledge, — the prefiguration of Christ in the person of Melchizedec, — the efficacy of the Saviour's sacrifice, — and the superior excellence of the new covenant. Topics such as these cannot fail of exciting a high degree of interest in the mind of the real Christian. Whether each was discussed in a manner equally creditable to its author, with the present, it is of no importance to enquire; the practical result should be the object paramount to every other.

Mr. Cox's texts are Heb. vi. 4—6.; x. 26, 29—38, 'For it is impossible for those who were once enlightened,' &c.

He proposes to investigate the nature of Apostacy, — to trace its causes, — and to develope its consequences.

Under the first of these heads, he considers Apostacy of Spirit, of Sentiment, and of Conduct. A few of those methods by which apostates attempt the concealment of their real characters are then enumerated: which are, the misapplication of terms,—the claiming esteem for certain kinds of goodness, — the attempt to invest themselves with a literary lustre.—2dly, The preacher considers the different degrees of approximation to real religion which is possible, even to apostates.

The second general division comprehends the causes of apostacy: 1st, It sometimes originates in fear. 2d, In the present age, in a love of the world. 3dly, Levity of mind. 4th, Pride. The consequences of apostacy are said to be, 1st, The moral condition of the apostate is far more base and degenerate than previous to his profession; and he is often proportionably miserable. 2dly, The apostate exerts a pestiferous influence on society. 3dly, The apostle affirms the impossibility of the apostate's restoration to repentance. 4thly, Apostacy is a fatal and damnatory sin.

The style of this discourse is animated, and often elegant; but in some places rather deficient in classical simplicity. We should gladly have given extracts both from this discourse and the preceding, but we cannot, without infringing on our intelligence.

Divine Power *illustrated by the Triumphs of the Gospel: a Sermon delivered at Camberwell, on Sabbath morning, June* 28, 1812. *By* John Innes. 1*s*.

This discourse is founded on 2 Cor. iv. 7. 'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' After an introduction of considerable length, Mr. Innes proposes the leading division of the sermon in the following words:—'Our text deserves attention, whether we consider it as stating a *fact* which observation will justify, or asserting a *principle* which religion will improve. Let us take both these views of it.' Under the first head, it is observed, that the Apostles were the depositaries of divine truth, the instruments of divine agency, and the occasions of divine glory. These remarks are illustrated in a very pertinent and satisfactory manner.

Some ambiguity seems to attach to the statement of the second division of the discourse (the text asserts 'a principle which religion will impose'); the ambiguity, however is in great measure removed by the amplification which follows. The 'principle' is considered, with reference to God, to ministers, and to the hearers of the gospel. The conviction of it, observes Mr. Innes, is adapted to keep ministers humble,—to keep them near to God, — and to prevent their discouragement. With respect to hearers of the gospel, the preacher observes, 'It will produce in them satisfaction with our message; it will induce our hearers to aid us by their prayers, and by their co-operation.'

We understand that this discourse was addressed to a congregation at Camberwell, on the author's entrance on the engagements of the ministry among them; and it will doubtless be read with pleasure and advantage by those for whom it was particularly designed, and probably by many others also. It has our cordial approbation.

Repentance explained and enforced: *being a Serious Appeal to every Man's Conscience, on its Nature, Necessity, and Evidence. By* J. Thornton. 12*mo*, 1*s*. 6*d*.

This little volume is divided into six chapters; on the State of the Impenitent,—the Nature of Repentance,—the Necessity of Repentance,—the Means of promoting Repentance, — the Evidences of Repentance, — and the Encourage-

ments which are given to the Penitent. These most important subjects are here stated in very plain and forcible language. The writer has given a peculiar interest to his composition by a judicious selection of anecdotes, and by appropriate quotations from the best of our old Divines; but that which will endear this valuable little treatise to every sincere Christian, is, that spirit of liberality, tenderness, and purity, which breathes throughout.

The Decline of Religion: *an Inquiry into the Causes of the Decline of Religion in Christian Churches, and the best Means of effecting a Revival. A Sermon preached before the Hampshire Association, at Ringwood, April* 23, 1812, *and published by their desire.* By John Griffin. *Second Edition, price* 1*s.* 6*d.*

THE text is Rev. iii. 2. 'Be watchful and strengthen,' &c. from which the preacher points out the following causes of decline,—a culpable inattention to the things which are necessary to preserve the spirit and life of religion,—the pernicious tendency of erroneous sentiments,—the destructive influence of a worldly spirit,— the neglect of scriptural principles in conducting the affairs of the church,—a fastidious and false taste,—and, an inefficient ministry.

Under these general heads is produced a mass of most important instruction derived from the sacred Scriptures, from experience, and from the careful observation of a sound mind. There is so much excellent matter contained in this sermon, so well adapted to prevent decay in Christian churches, and to revive religion where it has unhappily declined, that we sincerely wish it may be read in every congregation in the united kingdom.

Social Prayer *recommended, Objections answered, and the Obligations of Christians to attend to this important Duty, stated, in a Letter, affectionately addressed by the undersigned Pastors to the Churches under their care.* 6*d.*

THIS is an affectionate address from several ministers to their people, on a very important subject. Among the means which it hath pleased God to bless of late years, for the spread of his gospel in Britain, we may safely number the increase of social meetings for prayer, which are in most places (where practicable) weekly and not confined, as formerly, to the members of churches, but including the more serious part of the congregations. There is yet, however, room for improvement. Some congregations have no prayer-meetings; in others, they are ill-attended, especially by the more wealthy; an exhortation, therefore, to this duty, on which the comfort of the minister and the success of his work so much depend, was needful, and does honour to the ministers who signed it: viz. the Rev. Messrs. Arrow, Godmanchester; D. W. Aston, Buckingham; T. P. Bull, Newport Pagnel; Samuel Hillyard, Bedford; and T. Morell, St. Neot's. It is also recommended by the Rev. Mr. Bull, sen. We hope this little tract will be much read (if read from the pulpit, so much the better) and be productive of much advantage to the Churches of Christ.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Hymns, partly collected and partly original, intended as a Supplement to Dr. Watts, by the Rev. W. B. Collyer, D. D. 24mo, 5s. bound; fine paper, 6s.; 18mo, 6s.; fine, 7s.: post 8vo, 16s. bound.

A New Edition of Dr. Williams's and Mr. Boden's Appendix to ditto, 18mo, 4s. bound.

Dobell's Selection, ditto, second edit. (near 800 Hymns.) 18mo, 5s 6d.

The Danger of confiding in the Promises of an Enemy: a Sermon at Camden Chapel, by H. Draper, D. D. 8vo, 1s 6d.

Memoir of Mr. T. Atkins, by C. Buck. 8vo, 1s.

Ordination of the Rev. W. Milne, Missionary to China.

A Funeral Sermon for Mrs. Crisp, by J. Dennant, Halesworth. 8vo, 6d.; fine paper, 1s.

RELIGIOUS INTELLIGENCE.

AMERICA.

Society in Philadelphia for Foreign Missions.

The following Extract of a Letter from Philadelphia, announces this important and pleasing intelligence.

"It will afford you pleasure to know, that a Missionary Society has lately been established in this city, whose object is to promote Foreign Missions. The Society is composed of Presbyterians, Independents, Scots Presbyterians or Seceders, German Lutherans, Calvinists, and Methodists; their board of Managers was elected a few evenings since. This, I hope, will be followed, as in the instance of the Bible Society, by other establishments in the United States. How much may be accomplished, under the divine blessing, by the united exertions of Christians in England and America,—but alas! the threatened interruption to the peace of our governments, casts a gloom on our hopes in this particular! 'The Lord reigneth;' and here must our dependence be placed."

Mr. Blackburn's Mission among the Indians is at an end: he had so injured his health, and, indeed, broken his constitution by his exertions in that service, and his numerous and ardent endeavours to do good, that he was compelled to resign his appointment as a Missionary at the last meeting of our General Assembly. We are looking for a successor, but have not as yet found one; if, however, none should ever be found, the effort made will not be lost. A considerable number of the youth of the Cherokee tribe of Indians have been so well instructed in the schools of Mr. Blackburn, both in literature and religion, that they are able to teach schools themselves, and are likely to do it. The whole nation is rapidly advancing in civilization.—We have also another Indian Mission amongst the tribes at Sandusky and its vicinity, in the western parts of the state of Pennsylvania. Appearances here, so far as the interests of vital piety is concerned, are more favourable than among the Cherokees: several of the natives appear to be under serious impressions; and one of their headmen, of the name of Barnet, has become eminently pious. His family, with himself, have received baptism; and his children are under the care of our Missionary.—Oh! that the time were come when the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession! In the mean time, let us be careful that our prayers, our patience, and faith do not fail.

SOUTH AFRICA.

Extracts of Letters from the Female Hottentots who visited England in 1803, to the Directors of the Missionary Society.

[*Translated from the Dutch.*]

Graaf Reinet,
Dear Brethren, *Oct.* 4, 1811.

There being now an opportunity of sending you a letter, I could not neglect writing to you, as, I trust, you will be pleased to learn that the Lord has hitherto shewn himself to me as a God of salvation. O! what am I, and what is my father's house, that He has granted me his blessings! Yet, certainly, if it had not been his pleasure to make his free grace shine forth on the worst and unworthiest of the children of men, I should never have been an object of his eternal love. But it was his will to reveal to babes what he has concealed from the wise of this world. O! how delightful is it to me to sit down, like Mary, at the feet of our Saviour, for the purpose of being instructed by him! The little time that I shall have to live, and which probably will be very short, I shall endeavour to spend entirely in his service.

The means of grace are not deficient here. We have abundance of them; and every one who feels the least inclination to the service of our Saviour, has nothing more to

do than to accept, thro' faith. I can safely say, that no Christian-congregation in Africa receives greater spiritual blessings than this *. The only thing we want amongst us, is the true hunger and thirst after righteousness. Many suppose themselves rich, enriched with the means of grace, and therefore they do not value them highly.

This evening we had the blessing to go, accompanied with a great many, consisting of Christians and Heathens, to our prayer meeting †; and, with one mind and soul, we could prostrate ourselves before the throne of grace, and pray for our country and people, and the extension of the kingdom of Christ. To-morrow evening we shall have our private meeting of twenty-four females; when we unite in prayer and supplications to our Saviour, that he will give us courage to defend and propagate his cause. Dear brethren, we request you will also pray for us when you have your meetings: He who hears your prayers will grant us his assistance.

Here I shall finish my letter, recommending me to your friendship, and remaining

Your unworthy sister in Christ,

MARTHA ARENDSE.

Graaf Reinet,

Dear Brethren, *Oct.* 4, 1811.

I AM very glad to meet with an opportunity by which I am able to send you a letter, though I have nothing particular to mention which you do not yourselves know by experience. It is only this that, I must confess, I perceive daily, more and more, that I am in my own eyes blind and foolish, but that Jesus Christ is all and all, and ever will be faithful in his love and grace; for he will never relinquish the work of his own hands. If it was possible that any change could be found in Jesus Christ, I should certainly be the first who must declare, 'O God, now I must perish for ever!'—but no fear; the sea may sometimes threaten with its waves to destroy the ships that are in the midst of them,—but Jesus Christ is able to save us, and make us arrive safe in the port of eternal rest.

We are not in want of the means of grace. Thousands of blessings we enjoy here, of which many of our fellow-creatures are deprived. O! that we may acknowledge it! that we may never give occasion to our worthy minister to perform his labours with sighs!

It will not be necessary for me to write about our private meeting, which consists of twenty-four sisters; I shall merely say, that I am always very happy to be present. Every time that I am present I recollect those agreeable moments when I was present in *your* meetings. Yes; often when I think of them, tears of joy are in my eyes.

I recommend myself to your prayers, and remain

Your unworthy sister in Christ,

MARIA S. VAN HOOY.

INDIA.

Extract of a Letter from Mr. Pritchett at Vizigapatam, to his Brother, dated Jan. 13, 1812.

VIZIGAPATAM is in a very mountainous country. The Missionary Settlement is in a valley, about a mile from the sea; and the stillness of our nights is disturbed only by the distant roaring of the surf upon the sounding shore, aided by the re-echoing of the mountains. I suppose that the air of the country is pretty salubrious. We have generally plenty of wind, and (probably on that account) no fog. I suppose, in the summer season it is warm enough otherwise; and, were the people not 'mad upon their idols,' it would be a most delightful place. O that the river, the streams whereof make glad the city of God,

* The ministry of Mr. Kicherer (formerly Missionary at Zak River) who is settled here, is remarkably useful, both to the whites and Hottentots.

† On the first Monday evening of the month, when meetings for prayer are held in many parts of the world, for the spread of the Gospel.

(and Britain's favoured isle) would flow hither also and cheer this dreary waste! You wonder at the Divine forbearance in England! but there you have little, comparatively, to wonder at! How long, O Lord, will it be ere thou shalt arise and plead thine own cause! You cannot conceive how deeply these people are entrenched in the strong hold of ignorance, prejudice, pride, and obstinacy! — if you come near their food, you pollute it; — to pour water on their hands out of a vessel, is a sin, &c.; but still it is our duty to go on, putting our trust in Jehovah. O for Truth and Patience!'

IRELAND.

We rejoice to hear that additional Bible Societies are forming in Ireland, which, we trust, will prove, in the best sense of the phrase, *Catholic Emancipation*, or deliverance from the tyranny of Rome.

The Belfast Branch of the Dublin Society has been particularly active in forming Auxiliary Societies. — On Wednesday, August 26, one was formed at Ballymena. The Bishop of Down expressed his cordial approbation by letter.

The next day another was formed at Antrim; the Earl of Massareene, who was in the chair, was chosen President, and the Earl of O'Neill Vice President.

Another will shortly be formed at Dromore, which is expected to be publicly sanctioned by the Bishop and Clergy, at the next Visitation. — We have not room for more particulars.

By the Report of the *Dublin Tract Society*, lately published, it appears that in their first year they have printed 130,000 Tracts; of which they have sent into circulation nearly 90,000: that they have received by Donations and Subscriptions £ 142; by sale of Tracts £ 93; total £ 235; out of which they have expended more than £ 200, leaving a balance of about £ 30 only, and about 40,000 Tracts on hand.

BRISTOL MISSIONARY SOCIETY.

[*Taken from the Bristol Journal.*]

In the History of the Christian Church the religion of the Lord Jesus has, perhaps, seldom assumed a more lovely form than that in which it appeared in this city in the course of last week [Oct. 6, 7, 8.] Much interest had been previously excited in the minds of pious persons of almost every denomination, by the expected meeting of the Friends of *The Missionary Society*. It had for several weeks been announced, that Sermons were to be preached for that truly Christian Institution, and that it was hoped a Society would be formed in Bristol for the purpose of aiding its important operations. This information was ardently hailed by almost all descriptions of religious people; but every fond anticipation appears to have been exceeded. Indeed, the services were distinguished by that impressive solemnity and sacred joy, which could not fail to raise the minds of the devout worshippers to the celestial temple, where zeal for party distinction is superceded by divine ascriptions of glory, and honour, and blessing to Him that sitteth upon the Throne, and to the Lamb for ever. The Missionary Cause, which has for its object the illumination of the 'dark places of the earth, which are full of the habitations of cruelty,' is worthy of the best exertions of the best of men; and appears to awaken the zeal of every pious heart in proportion to the prevalency of the heavenly principle within. In truth, were the various speculations respecting the final state of the Heathen for ever abandoned, still the claims of humanity are imperious on every Christian nation for the diffusion of Christian light. The miserable victims of the superstitions of the heathen world are to this day enduring incredible tortures, and the blood of thousands of the human race annually stains the earth, through the mistaken notion of thus bribing the friendship of Heaven. It is well known

that, prior to the introduction of Christianity in Britain, human victims in great numbers were thus sacrificed; and among various tribes of Pagans these horrible practices still prevail, particularly amongst some of the Hindoos, whose custom it is to select, in the bloom of life, those who are most remarkable for their beauty, and on public festivals to offer the unoffending 'victim to their gloomy goddess, in all the pomp of tremendous sacrifice!' There is a national custom still prevalent, which brings a widow, after having just closed the eyes of her husband, to be burnt to ashes at his side; and 30,000 at least of such victims are said to perish annually in the East Indies. In China too, a country so much celebrated by modern philosophers for the wisdom of its institutions, more than 10,000 children appear to be annually exposed; that is, abandoned to a cruel death.

In attempting to rescue the barbarous nations of the earth from horrors like these, it surely becomes Christians to unite all their influence, and to be more than careful that lesser differences do not impede their course in so glorious a career. Such is the fundamental principle of The Missionary Society, which was founded in London in 1795. Like that noble monument of British philanthropy, The Bible Society, it knows nothing of the names of Churchman or Dissenter, of Calvin or Luther, of Episcopalian or Presbyterian; the best of men from amongst all these are enrolled as its most zealous supporters, and it concentrates all its energies in the exclusive dissemination of the knowledge of Christ, among heathen and other unenlightened nations. Since its establishment, this Society has sent out upwards of 100 Missionaries, and supports at present about sixty, whose different stations are in South Africa, India, the West Indies, North America, and New South Wales. To these many more might be added, were the funds of the Institution adequate to the pious zeal of its benevolent patrons. So truly liberal are its principles, that it enjoins on its Missionaries nothing in religion which is merely ceremonial or circumstantial: hence members of the Church of England, and of the Church of Scotland, and those who dissent from both, are all under its patronage; and, as Christian Ministers, are left to the free and unbiassed exercise of their own judgment in things confessedly indifferent. At some of the stations, therefore, these good men read the liturgy of the Church of England, and in other instances the worship is conducted without it;—but all are zealously employed in promoting the salvation of the lost. If then there be any institution on earth worthy the universal suffrage of Protestant Christians, those institutions are the Bible and Missionary Societies. It was to us, as we are persuaded it must have been to every truly liberal mind, a charming sight when we so lately beheld Episcopalians, Presbyterians, and Dissenters of various distinctions mingling hearts and hands, and nobly vying with each other in holy zeal for the advancement of so divine a cause! Ephraim did not envy Judah, nor did Judah vex Ephraim; all reverently bowed to the authority of the King of Saints, and mutual harmony and love were the blessed foretastes of that fulness of joy which in the heavenly world awaits the sons and daughters of the Lord God Almighty.

The first of these delightful services to which we refer, was celebrated in Redcliff Church, in the presence of a truly noble assembly. The prayers were read with great seriousness and propriety by the respectable Vicar of the parish; after which a sermon was preached by the Rev. Mr. Wilcox, of London, from Neh. viii. 10: 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength.' To do justice to the preacher in few words were impossible,—and more our limits will not admit. We must, therefore, content ourselves by merely stating, that the discourse evidently exhibited all the characteristics of a superior mind;—its doctrines were founded on 'the truth as it is in Jesus;' its views were too lofty to

be held in the trammels of human system; its energies too mighty for the barriers of a circumscribed party; it affectionately embraced the followers of the Redeemer of every class, and, from first to last, breathed a spirit of ardent zeal for the extension of his spiritual reign.

In the evening of the same day the chapel in Bridge-street was crowded at an early hour; and at the appointed time, an appropriate sermon was preached by the Rev. ALEX. WAUGH, of London, from Isaiah liii. 10, 'The pleasure of the Lord shall prosper in his hand.' The profound mode of thinking by which this gentleman has been so long distinguished, was accompanied with that flow of soul, and those 'burning words' which render his ministry so divinely interesting and blessed. This discourse was certainly a fine exhibition of evangelical truth, in which the sublime and beautiful were eminently displayed; and thus did it equally instruct and delight the learned and the illiterate, who had any spiritual discernment of the things which are excellent.

On Wednesday morning a third sermon was delivered at Castle Green, by the Rev. GEORGE CLAYTON, of Walworth, from Psalm lxvii. 1, 2. 'God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations.' In this excellent sermon the grand object of a Mission to the Heathen was still kept in view; and the well-known talents of the preacher were exhibited throughout the discourse by the propriety of its arrangement, the purity of its diction, and the elegance of its address.

The last sermon, occasioned by this sacred festival, was preached at the Tabernacle by the Rev. ROWLAND HILL, from Isaiah xi. 9: 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' It were not to be expected, even on an occasion like this, that the eccentricities of this good man could be altogether concealed; but he appeared to feel his subject, and excited many a devout prayer for the salvation of the Heathen.

On Thursday morning an Institution was formed in aid of the Parent Society; and by many this meeting was attended with equal, if not even with more delight than the more public services. H. Davis, Esq. was called to the Chair; and after the Rev. Mr. SLATTERIE, of Chatham, had implored the Divine blessing, the Rev. GEORGE BURDER, of London, Secretary to the Missionary Society, gave a general account of the origin, progress, and prospects of the original Institution; to which the audience listened with the most evident satisfaction. In the course of the proceedings, various appropriate addresses were delivered, particularly by the Rev. Messrs. Bogue, Waugh, Lowell, Thorpe, Priestley, Bishop, Hill, Berry, Dr. Ryland, &c.; as also by Andrew Pope and Richard Ash, Esqrs. and various others.

The whole of these solemnities closed by a sacramental service at the Tabernacle, at which the venerable Tutor of the Missionary Seminary presided. There were, besides about 60 Ministers, full 1400 Communicants, composed of the members of churches of different denominations; nor could any service on earth be more expressive of the blessedness of that day, in which the redeemed of the Lord of every class shall come from the east, and from the west, and from the north, and from the south, and shall sit down at the marriage supper of the Lamb.

It having been previously believed that, with the exception of the church of St. Mary Redcliff, none of the places of worship would be found sufficiently capacious for the congregations which would assemble, provision had been made for lessening, as much as possible, the disappointment which might be occasioned by a want of room. According to a prior arrangement, therefore, Mr. Burder preached at King-street Chapel on Tuesday evening, to such as could not gain admittance at Bridge-street. On Wednesday evening Mr. Bogue preached at the Welsh Chapel in Broadmead, to such as could not find room at the Tabernacle;

and on Thursday evening Mr. Sibree preached at Bridge Street, to such as were disappointed in becoming spectators of the sacramental solemnity.

During these three days of religious festivity, days which will long be remembered in Bristol with the most lively emotions of gratitude and joy, about £1000 was collected in the different congregations, and an Institution formed, which will doubtless render permanent support to the Parent Institution.

The following ministers, whose names do not appear in the above account, honoured the meeting with their presence; and several of them engaged in prayer and other religious exercises:—The Rev. Mess. Tozer and Sons, of Taunton; Flint, of Uley; Rabian, of Clifton; Spilsbury, of Tewkesbury; Hopkins, of Christ Church; Bennett, of Dursley; Garlick, of Penswick; Brown, of Ebley; Hall, of Leicester; John Burder, of Stroud; Pritchett, of Ebenezer Chapel, Bristol; Harries, of Abergavenny; Sloper, of Devizes; Lewis, of Islington; Bishop, of Gloucester; Rees, of Newport; Richardson, of Frampton; Daniels, of Kingswood; Cobbin, of Crediton; Perrot, of Guernsey; Roberts, Page, &c. of Bristol.

PLYMOUTH.

The intended Meeting of the Friends of the Missionary Society at Plymouth and Dock, as announced in our last Magazine, for the purpose of forming an Auxiliary Missionary Society took place accordingly, on Tuesday, Oct. 13, and the two following days; and we are happy to find that the services were interesting in a very high degree. The first sermon was preached at St. John's Chapel, Dock, by the Rev. W. Wilcox, of London. The Rev. Mr. Hitchins, who had kindly granted the use of his spacious chapel, read the prayers on the occasion.

The discourse was highly appropriate, and the impression made on the best feelings of the heart were expressed in the countenances, and by the contributions of the congregation,—who departed from the sanctuary praising God for beholding a scene which had never before been witnessed in this western district of the kingdom.

In the evening the Rev. Mr. Bogue preached, at the Rev. Mr. Mends's, a very solemn and impressive discourse from Acts xvi. 9:—'a man of Macedonia saying, Come over and help us;' in which the piercing cries of the hundreds of millions of the heathen world, that the gospel might be sent to their relief, were very feelingly communicated from the heart of the preacher to his crowded auditory. Mr. Thorpe, of Bristol, and Mr. Allen, of Exeter, led the devotions of the people in a very impressive and fervent manner.

At the early hour of Seven, the next morning, the congregation assembled at the Rev. Mr. Moore's, the new Tabernacle, when they were addressed by the Rev. Mr. Burder, from those highly appropriate words of our Lord (Matt. xiii. 16, 17) 'Blessed are your eyes, for they see, and your ears, for they hear,' &c. The Rev. Messrs. Turnbull, of Ottery, and Stenner, of Dartmouth, prayed before and after sermon; when the ministers and several others adjourned to partake of a public breakfast which had been ordered on the occasion; and assembled again at 11, at the Rev. Mr. Mends's, for the purpose of forming the proposed Auxiliary Society. John Sanders, Esq. having been called to the Chair, announced the object of the Meeting, as expressed in the Advertisement which had appeared in the Plymouth Papers, and in the Circular Letter addressed to the ministers of the vicinity. The Rev. Mr. Bogue supplicated the Divine Presence and blessing; after which the Chairman called on the London Secretaries to furnish the Meeting with an account of the Present State and future Prospects of the Society. The Rev. Mr. Burder then gave a general View of the Rise and Progress of the Society, from its commencement to the present period; after which the Rev. Mr. Tracy gave a further account of the Present State of the Missions, particularly in Africa and the

East. The Rev. Messrs. Allen, of Exeter, and Cope, of Launceston, then moved and seconded a Resolution declaratory of the approbation of the Plan and objects of the Society; which was supported in a speech of considerable interest by Mr. Derry, a respectable Inhabitant of Plymouth. The Rev. Mr. Mends, as senior minister of the town, congratulated the meeting on the happy day that had began to dawn on the West, by the lively interest that was excited to promote the Cause of Missions among the Heathen; and though the county of Devon had been late and almost last, he trusted it would not be the least in its support of the great cause; and from the coincidence of the circumstance of that being the anniversary of the day on which he first drew the vital air, he could not forbear pronouncing it one of the most auspicious anniversaries of his life To shew the deplorable state of our Pagan fellow-subjects in India, Mr. Mends read from Dr. Buchanan's Christian Researches, the deeply interesting account of his Visit to the Temple of Juggernaut. After which Mr. Mends moved, That it is expedient that an Auxiliary Missionary Society be formed in this place;—which motion was seconded in a very pathetic and appropriate manner by Mr. Ogg, one of the members of the church under the pastoral care of Mr. Mends. A third Resolution was moved, in an animated manner by the Rev. Mr. Moore, That such Society be now formed, to be called THE DEVON AUXILIARY MISSIONARY SOCIETY: conprizing the East, North, and South Devon Districts who are friendly to Missions to the Heathen; which was seconded in an emphatic manner by Mr. Parr. — Rules, similar to those adopted for the Regulations of other Auxiliary Sotics, were moved by the Rev. W. Rooker, of Tavistock; and Resolutions of Thanks to the Secretaries of the Parent Institution, and to the ministers for their services on the occasion, were moved by other ministers then present; when several handsome Donations and Subscriptions were received.

In the evening, at Princess Street chapel, Dock, the Rev. Mr. THORPE, of Bristol, preached a very impressive sermon from Dan. ii. 44.

At half past 10, on Thursday morning, there was a Missionary Communion, at the Rev. Mr. Moore's, for members of every Christian community who chose to attend; at which the Rev. Mr. BOGUE, of Gosport, presided; and in which service various other ministers engaged. Tho' this was the first service of the kind ever enjoyed at Plymouth, it was hoped, from the delight it afforded to all present, that it would not be the last.

The following ministers, besides those already mentioned, favoured the meeting with their company, and most of them with their assistance, in the several services. The Rev. Messrs. Gleed, Perrot, Chamberlain, and Wood, &c.

The Collections and Subscriptions amounted to £212. 2s.; and it is expected that in the three divisions of the Devon Auxiliary Society, viz. Exeter, Plymouth, Dock, and Barnstaple, a very respectable aid will be annually produced to the Parent Institution.

We rejoice to hear that an Auxiliary Missionary Society for CORNWALL, has recently been determined upon by the Associated Ministers of that county.

The various Collections made by the Rev. Mess. Burder and Bogue, in their late journey, at Exeter, Taunton, Wellington, and in several congregations of Gloucestershire, will appear in our next Number.

The contributions of the children in their several private Schools, as well as in Sunday Schools, in different parts of the country, are peculiarly pleasing and encouraging. We have the pleasure to state, that about *One Thousand Children*, at Bristol, have enrolled their names in the Missionary list, whose subscriptions, at the average of *one penny* per week, will produce the respectable sum of *Two Hundred Pounds a year!* Who can notice this novel exhibition of juvenile zeal, without recalling to mind the words of the Psalmist, applied by our Lord to the Hosannahs of children at Jerusalem,—'Out of the mouth of babes and sucklings thou hast ordained praise.'

Provincial Intelligence.

A late Report of the Committee of the Congregational Union in Essex, has been circulated among the members; which affords pleasing information of the success which has attended village-preaching, and the support of Day and Sunday Schools in that county. In one village 150 persons attend; scarcely any of whom were accustomed to hear the gospel The reformation of some is acknowledged, even by opposers. In another village a meeting-house has been erected, and a minister settled. At a third place, the minister conversed with eight young men, under serious impressions, some of whom had run to great excess in wickedness. Individuals have joined Christian churches in consequence of hearing the gospel in the neighbouring villages; and several hundred children regularly attend the Schools.

The 14th Anniversary of this Society was held at Witham, April 23, 1812. Their funds need recruiting;—a balance being due to the Treasurer of nearly £40. Subscriptions and Donations are received by the Treasurer, Mr. W. Johns, Chelmsford; or by the Rev. Messrs. Frost, Jennings, Savill, Douglas, Kemp, Craig, and other members of the Committee.

June 10, 1812, was opened the new Independent Meeting-house at St. Alban's. Mr. J. H. Cox, pastor of the church, began by prayer and reading. The morning-sermon by Mr. Clayton (who, 16 years before, opened the little barn from whence the present congregation removed) from Zach. vi. 19, 20; and that in the evening by Mr. Hyatt, from Lev. ii. 13; Mess. Parker, Smith, Hunt, Hobbs, Morison, Tomlin, Lidden, Carter, and Harris, engaged in various parts of the service. The present place is twice as large as the former (and the pews are all occupied); to complete which great exertions have been made; and the further contributions of the religious public are solicited.

June 25. Rev. J. A Thomas (late Student at Wrexham, and some years an Itinerant in Shropshire) was set apart to the pastoral charge of Ellesmere. The introductory discourse by Mr. Edwards, of Wem; the ordination prayer and charge by Mr. Weaver, of Shrewsbury; address to the people by Mr. Whitridge; the other devotional parts of the service by Messrs. Harris, Lewis, and Everall. Dr. E Williams, then of Oswestry, was the means of commencing this interest in June 1782. In Nov. 1786, Mr. Hunt was settled pastor,—removed in Nov. 1791,—soon after their lease expired; and the people were without a place of worship or any stated minister till 1806; when the Salop Association erected a new chapel; since which the congregation has continued to encrease, till the place is now too small to hold them.

Same day a new Baptist Chapel was opened in the city of Norwich; when a sermon was preached by the Rev. Mr. Kinghorn, minister of the Baptist congregation. Mr. Hull, minister of the Independent Chapel, preached in the evening. The congregations were numerous, the attention pleasing, and the services of the day produced general satisfaction.

A melancholy accident happened on July 19, at the Mill in Upway, a village near Weymouth. A boy, amusing himself with a wheel, which was going with great velocity, was entangled, drawn between two wheels, and instantly crushed to death. On the Sabbath evening following, an attempt was made by Mr. Hooper, from London (then on a visit to Dr. Cracknell) to improve this melancholy event. The congregation was numerous, attentive, and deeply affected. The solemnity of the meeting was increased, in consequence of a report brought to the village just before the time of service, that a waggoner belonging to the same mill had been killed by the waggon, as he was driving a load of meal to a neighbouring town.—It is to be hoped that these visitations will be sanctified, and the impressions produced abiding.

August 11. G. Redford, M. A. late of Hoxton Academy, was ordained over the Independent church of Uxbridge. Mr. Harrison of Wooburn opened the service; Mr. Hooper, Classical Tutor of Hoxton, delivered the introductory discourse, &c. Mr. Simpson, Divinity Tutor, offered the ordination-prayer; his father, the Rev. Mr. Redford, of Windsor, gave the charge; Mr. Cooke, of Maidenhead, preached to the people; and Dr. Rippon concluded. In the evening Mr. Slatterie preached; and Messrs. Raban, Clunie, and Forling engaged in the other parts of the service.

August 12. The Rev. T. Stenner, of Hoxton Academy, was ordained over the Presbyterian congregation at Dart-

mouth. Mr. Allen, of Exeter, delivered the introductory discourse; Mr. Hyatt, of London, the ordination prayer; Mr. Cope, of Launceston, gave the charge; and Mr. Cobbin, of Crediton, preached to the people; Mr. Allen preached the evening preceding, and Mr. Hyatt the evening of the day of ordination; Mess. Griffiths, of Cawsand, Gleed of Teignmouth, Crook of Newton, Winton of Exmouth, &c. engaged in prayer. This place was formerly honoured with the labours of Mr. Flavel.

August 19. The Rev. F. Moore of the Itinerant Academy, Hackney, was ordained over the church at the New Tabernacle, Plymouth. Mr. Mends delivered the introductory discourse; Mr. Platt, of London, the ordination prayer; Mr. John Hyatt, the Charge; Mr. Rooker, of Tavistock, the sermon to the people; Mr. Cope preached in the evening; Messrs. Griffith, C. Hyatt, &c. engaged in prayer.

Sept. 9. At Mr. Comrie's meeting-house, Pennycuick, the Rev. T. Rankin was ordained to the pastoral charge of the Associate Congregation at Knottingley, Yorkshire. Mr. Lothian of Edinburgh began the service; Mr. Aitchison, of Leith, preached from Matth. x. 37; Mr. Peddie, of Edinburgh, asked the usual questions, offered up the ordination prayer, and gave addresses; Mr. T. Brown, of Dalkeith, concluded. Mr. Comrie, of Pennycuick, and Mr Belfrage of Slateford, two other members of the Edinburgh Presbytery, were also present at the laying on of hands. The whole of the service was conducted with solemnity before a numerous audience.

Sept. 16. The Dorset Association held their half-yearly meeting at Blandford. Mr. Judson began with prayer and reading, and was followed by Mr. Durant. Mr. Morris preached from Acts xx. 24. Dr. Cracknell concluded with prayer, and an address recommending to the friends contributions for diffusing the gospel in the county. Mr. Gray began the evening service with prayer; Mr. Mark Wilkes preached from 2 Tim. ii. 9; and Mr. Collings concluded. Mr. Bishop preached on the evening preceding. The next meeting is to be on the Wednesday in Easter week: Mr. Jones, of Birdbush and Mr. Saltern of Bridport, to preach.

Same day the Rev. S Percy, from Hoxton Academy, was set apart to the pastoral office at Guildford. Mr. Chapman, of Greenwich, began with prayer and reading; Mr. Atkinson of Epsom, the Introductory service; Mr. Simpson (tutor) the ordination-prayer; Mr. Percy (senior) of Woolwich, gave the charge, from 1 Tim. iv. 16; Mr. John Clayton, senior, preached to the people from Psal. cxxxiii. 1: and Mr. Johnson, of Farnham, concluded.

Same day the Rev. O. Stokes, from the same academy, was ordained over the Independent church at Stratford-on-Avon. Mr. Percy, of Warwick, introduced the solemn services by prayer and reading the scriptures; the introductory-discourse by Mr. Richards of Stourbridge; the ordination-prayer by Mr. Hudson, of West Bromwich; the charge, from 1 Timothy iv. 16, by Mr. Jerard, of Coventry; the sermon to the people from Exodus xvii. 8–11, by Mr. James, of Birmingham; and Mr. Spilsbury, of Tewkesbury, concluded. In the evening Mr. Hartley, of Lutterworth, engaged in prayer; and Mr. Butterworth, of Eversham, preached from 2 Cor. iv. 4; Mr. Franklin, of Coventry, preached the preceding evening.

Same day a new Independent Meeting was opened at a small distance from Pembrey, Carmarthenshire. Mr. Davies, of Bethania, introduced the service by reading, singing, and prayer; Mr. Jones of Bridge-End, preached from Jam. i. 13, 14, 15; Mr. Griffiths of Glandwr (in English) from Phil. iii. 20; and Mr Davies of Swansea, from Ezek. xliii. 12. who also concluded in prayer; Mr. Richards of Llanstephan, and Mr. Watkins of St. Donat's, preached in the afternoon.

Sept. 17 Rev. D. Davies, late student at Wrexham, was ordained pastor of the United Congregational churches of Sarney, Domgay, and Aithuen, Montgomeryshire. Mr. Jones, of Dolgelly, introduced the service; Mr. Williams, of Wem, delivered the introductory discourse; Mr. Griffiths, of Machynelleth, received the confession of faith; Mr. Williams, of Builth, offered the ordination-prayer; Mr. Roberts, of Llanbrynmair, gave the charge; and Mr. Whitbridge, of Oswestry, preached to the people. A small Chapel was erected at Larney, about 30 years ago, by Mr. Griffiths, now of Carnarvon; and one is now erecting at Aithuen; for which they will be obliged to appeal to public benevolence; the three congregations united being able to raise but a very small sum for their ministers.

Sept. 22. A commodious Independent chapel was opened at Wellingbo-

tary, Mr. T. Smith, 19, Little Moorfields; or to the Treasurer, H. Thornton, Esq. M. P. Bartholomew Lane.

A 'Plan of Church Missionary Associations' was distributed at the Meeting; in which the Committee point out the method and the advantages of associating, in support of the Society, the inhabitants of large towns, of parishes, the members of congregations, or a circle of private friends. The first Association will be formed in a few weeks at Bristol, when sermons will be preached on the occasion by different Clergymen from London and other parts. Other Associations are intended in various parts of the kingdom: and all clergymen and others who are friendly to the designs of the Society, are earnestly requested by the Committee to assist in rendering these Associations as general as possible.

MISSIONARY COLLECTIONS.

Collected by the Rev. Rowland Hill and the Rev. Thomas Jackson.

Messrs. Hill and Jackson beg leave to express their deep sense of the obligations under which they are laid, by the kind and affectionate manner in which they were received by the Ministers and Congregations visited by them in their Tour; and when it is considered that the following sums were collected within the short space of three weeks, at a time when the manufacturing towns are labouring under great difficulties, from the state of the times, their liberality will at once declare their regard for the Redeemer's glory and the salvation of the Heathen.

	£.	s.	d.
Stratford upon Avon —	— 5	14	0
Warwick, Rev. Mr. Percy —	— 26	15	0
Coventry, Rev. Mr. Jerrard	— 45	19	4
First Fruits of a Penny Society at Foleshill, Coventry	6	1	6
Hinckley, Rev. Mr. Gill —	— 25	8	0
Leicester, Mr. Mitchell —	— 48	9	4
Nottingham, Rev. Mr. Alliot 93 6 2			
Rev. Mr. Bryan 53 0 0 —	146	6	2
Mansfield, Rev. Mr. Weaver	— 27	12	0
Collection at Sheffield —	— 60	5	6
Wakefield, Rev. Messrs. Bruce and Rayson, and Methodist Chapel —	— 57	15	6
Halifax, Rev. Mr. Cockin —	— 45	13	0
Bradford, Mr Taylor —	— 26	5	0
Leeds, Rev. E. Parsons — 74 11 11			
Rev. Mr. Eccles — 37 2 7			
Donations at Mr. Eccles's — 15 15 0			
White Cloth Hall — 22 0 7			
	149	10	1
Penny a-week Society at Bingley, near Bradford, by the Rev. A. Hudswell	— 4	0	0
Heckmondwike, Rev. Mr. Hale	— 30	3	3
Rotherham, Rev. Dr. Williams	— 74	10	0
Attercliffe, Rev. Mr. Richards	— 19	1	8
Chesterfield, Rev. Mr. Burgess	— 15	0	0
Matlock, Rev. Mr. Wilson	— 20	10	0
Derby, Rev. Mr. Gawthorne	— 44	11	8
Litchfield, Rev. Mr. Salt	— 15	8	0
Birmingham, Rev. Mr. James — 52 12 8			
Rev. Mr. Bennet — 41 11 6			
Aux. Society at Mr. Bennett's, half-year 17 12 6			
	111	16	8
West Bromwich, Rev. Mr. Hudson	— 45	9	10
One Moiety of a Penny a-week Society at Sheffield	1	17	7
	1054	8	1
A Lady at Bath, per Rev. Dr. Haweis	— 5	0	0
A Friend at Inverness, per Rev. Mr. Bogue	— 1	1	0
Mrs. Mary ******, per Rev. J. Sykes 10*l*—W. N. 2*l* 10*s*	— 12	10	0
Rev. Mr. Clark and Friends, Brigg and Wraby, Lincolnshire	— 9	6	0
A Friend, per J. R. and Co. —	— 1	1	0
Rev. Mr. Bull and Friends —	— 9	9	0
At the Monthly Prayer Meeting at Rev. Mr. Gore's, Barbican	— 5	9	8
A London Friend —	— 1	0	0
Collection at Holywell Mount Chapel, per Rev. Mr. Platt	— 21	7	8
Rev. J. Washbourne and Friends, Hammersmith	— 28	8	0



Rev.d T. W. Percy.
Woolwich.

Pub.d by T. Williams & Son, Stationers Court Dec.r 1.st 1812.

THE

EVANGELICAL MAGAZINE.

DECEMBER, 1812.

MEMOIR

OF

THE LATE REV. D. MADDEN,

RECTOR OF DAMFORD, IN THE COUNTY OF KILKENNY, IRELAND.

Mr. MADDEN's education was commenced at Kilkenny College, from whence he was removed to the University of Dublin. During his residence at Trinity College, he was immersed in all the fashionable levities of his age: gay, thoughtless, and frivolous, his natural inclination strongly prompted him to embrace the military profession; but, in compliance with his father's wishes, he entered into the ministry. In this important step he manifested no serious apprehension of the awful responsibility of the ministerial office, but, regardless of the weighty charge, unconscious of the value of his own soul, and therefore unconcerned about the eternal salvation of others, he continued to pursue his former course of vanity and folly.

Not long after this he was married to Miss Hamilton, eldest daughter of the late venerable Dr. Hugh Hamilton, Bishop of Ossory. From that period he seemed to manifest somewhat more gravity in his deportment; but still appeared void of the life and power of vital godliness. The beginning of that happy change which was finally wrought in him, might perhaps be dated from January, 1804, when he was attacked with a pulmonary complaint, which threatened to be fatal. During his illness he shewed a decided preference for serious reading, particularly of the Scriptures; and his conversations with Mrs. Madden were generally on religious subjects. In writing to a friend about the state of his health, he observed, "When chastened, it is happy for us to know that we are chastened of the Lord, that we may not be condemned with the world." On his recovery, his anxiety about eternal things seemed to increase, and was manifested, among other instances, in a concern to distribute Bibles and religious Tracts among his parishioners. In July, 1808, all the fatal symptoms of a confirmed and rapidly increasing consumption began to appear: it was not, however, judged *prudent* to allow his friends to converse with him on the subject of eternity, nor in any measure to apprize him of his danger, lest it might produce too violent an agitation of his frame.

It is impossible not to observe in this place, how awfully mistaken are those who would endeavour to keep a poor dying creature in ignorance of his real state; for if their friend be indeed a Christian, reconciled to God through the blood of Jesus Christ, instead of depressing, the intelligence would cheer his sinking frame, on the prospect of so near an approach to his heavenly home;

> "Where spotless glory ever beams
> In one celestial blaze,
> And happiness for ever shines
> With unpolluted rays."

But if, on the contrary, he appears thoughtless and unconcerned about his eternal interests, how worse than cruel is it to suffer him to remain unapprized of his approaching end, while the minister or friend is excluded, who would warn him of the wrath denounced against all ungodliness and unrighteousness of men, but who would also direct his views to that glorious and all-sufficient Jesus, who hath "made an end of sin, and brought in everlasting righteousness;" and who invites all to come to him for pardon, peace, and eternal life. It is thus, by banishing the comforts of the gospel from the sick room and the death-bed, that so many expire under the gloom of terror, and so many of their surviving relatives become the victims of unsanctified sorrow, or of heart-rending despair. It may be proper to remark here, that although Mr. Madden might have appeared, during this period, unconscious of his real situation, from his not conversing with others on the subject, yet he frequently expressed himself to Mrs. M. in such a manner as convinced her that he enjoyed peace with God, and derived comfort from his promises. At one time he said to her, 'God is love.' Oh! Fanny, we have no idea of all that is contained in that short expression, God is love!' At another time, when looking back on particular events, he said, 'I bless God, I can truly say that old things are passed away, and all things are become new;" and when his spirits were depressed through bodily weakness, he observed, 'that he found much comfort from those words of our Saviour, which were continually recurring to his mind, 'Fear not, it is I.'

At length, however, a friend of Mr. M. was commissioned to intimate, in the most explicit, but most affectionate manner, that his physician entertained no hopes of his recovery. This communication he received with the utmost composure; but in such perfect silence, that it was not possible to form any opinion whether the intimation was pleasing to him or not. On the following day, however, when the same friend was announced, Mr. Madden, though very weak, rose from his chair, walked to the door, seized his hand, and, with the most indescribable look and manner, said, 'I *know* that Jesus

Christ is the resurrection and the life; the Lord has had mercy on me; and oh! what mercy to save a sinner like me!' The next day he said to him, 'Yesterday I had peace, to-day I have joy, and such joy as is beyond description; such as I thought it impossible for any one to possess on this side Heaven. How great the change that has been wrought in me! I now see and feel that I wasted my time, neglected my opportunities, lived in the pleasures of the world, and had neither hope nor wish beyond it; but, how great is the redemption that is in Christ Jesus! What would become of me, but for what *he* did and suffered! I am no minister, I deserve not the name; for I have been an unfaithful steward, and neglected the important duties of the ministry.'

If brevity were not studiously intended in this Memoir, instances might be multiplied of similar expressions which hourly fell from his lips; and the effect of this unreserved communication was so far from depressing his spirits, that his physician acknowledged his pulse to be much more regular and composed; and declared, with much astonishment, that it could be occasioned only by the power of religion. From this period he delighted in talking of his eternal hopes and prospects. His conversation was literally in Heaven; and even unto his death, which did not take place for two months after, he seemed uninterruptedly to be filled with 'joy and peace in believing.'

From the whole tenor of his conversation, he appeared not merely placid and serene; but he evidently possessed the fullest assurance of hope. As his outward man decayed, his inward man was refreshed and renewed day by day. Towards the close of his mortal life, the consolations of God in him were neither small nor few. He looked, not only with composure, but delight on the grave; and groaned earnestly for his heavenly habitation. He had constantly, to use Dr. Young's expression,

'One eye on Death, and one full fix'd on Heaven.'

When asked if he felt his mind clouded with any doubts as to his acceptance with God,—'No,' said he, 'I see my sins, as it were, greater than a mountain; but they appear white, washed in the blood of the Lamb!' It is no wonder, therefore, that he so earnestly longed to be dissolved, and to be with Christ. His soul seemed to be constantly panting towards Heaven; and his desires increased the nearer his dissolution approached.

As he appeared fully sensible, so he often spoke, of the vanity of his former life; and of the unsatisfying nature of what the world foolishly calls Pleasure; and looked back with astonishment on what he had formerly accounted happiness. To Mrs. Madden he said, 'How wonderful is the power of divine

grace! you know how I love you, how I always loved and doated on you and the dear children; and yet I am not only resigned, but enabled to rejoice, though about to leave you, for I know with whom I am leaving you; and am convinced that He will never leave you nor forsake you. Let us not think how happy we have been, but how happy we shall be. Once I called you dearest; but now, though you still are dear, and dearer if possible than ever, yet you are not so dear to me as Jesus. Oh! how could we bear the idea of parting, if we did not love Jesus better than each other? I know you love him, and He loves you, and will comfort and support you.' He often with great delight repeated these lines:—

> 'Jesus sought me when a stranger,
> Wand'ring from the fold of God;
> He, to rescue me from danger,
> Interpos'd his precious blood.'

His chief satisfaction was in hearing the Scriptures read, and in prayer; and when his friend would sing an hymn, as far as his strength and voice would permit, he endeavoured to join. Nothing could more strongly mark the change which divine grace had wrought upon his heart, than the anxiety which he evidenced concerning the spiritual interests of all who came to visit him: he constantly testified of the nothingness of the world, and the importance of eternity; he talked to them of the false views which the world entertained of the nature and effects of true religion; and endeavoured to impress upon them, with much earnestness, that real happiness was only to be found in the gospel of Christ: that he spoke from blessed experience, having partaken of all the world considers happiness, but which he now found to be 'vanity and vexation of spirit.' His rest was generally unbroken, quiet, and undisturbed, from which he never awoke without expressing thankfulness to that God, who 'made all his bed in his sickness.' 'How sweet has been my sleep!' he would say: 'I have had such joy, such comfort! Jesus is with me!'

During the course of his illness he frequently repeated the 23d Psalm; but the text which seemed most deeply impressed upon his heart, was,—'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' All his quotations indicated more and more the full trust and confidence which he had in the Saviour of sinners, of whom he accounted himself the chief. Miserable, indeed, must have been his situation, had he been destitute of the hopes and consolations of the Scriptures; but they were his never-failing source of comfort. The mercy which they reveal to guilty man, afforded him a sure ground of hope; and the great and precious promises of the gospel gave him strong consolation, and enabled him to look forward to the hour of his dis-

solution with calmness and composure, as that which should put a final period to his sufferings, by landing him on the heavenly shore. His very looks indicated the peace he enjoyed within. The day-spring from on high had visited him; and Heaven seemed already to have dawned upon his soul. As he drew nearer to his end, he experienced much of that parching thirst which usually accompanies a consumption; then he would say, "How refreshing it will be to drink of the water of life! how I long for draughts of the living waters, which are clear as crystal, and which flow at the right hand of God for ever and ever!"

The manner in which he was enabled to view the last enemy, I must and do ascribe wholly to supernatural influence, and to the divine, efficacious, heart-subduing grace of the Most High, in enlightening, relieving, and leading him to see a most solid ground of peace and acceptance with God, on the footing of Christ's all-atoning and perfect work. Death lay stingless before his faith in the great Redeemer, who died for the offences, and was raised again for the justification of the ungodly. Not a trace of its ghastly visage remained, but only that which appeared in his emaciated frame. Frequently, but particularly the night but one before his death, he spoke with great delight of the happiness he experienced in the prospect of being so soon in the society of the spirits of just men made perfect; and said to one of his brothers-in-law, the Rev. H. H—, who sat beside him, watching the last glimmerings of the expiring lamp of life, 'I shall soon be with your father (meaning the late Bishop of Ossory): how I long to be with that good old man!' As his cough increased, and his voice failed, he could say but little; however, that little indicated the increasing happiness of his soul. On the day of his death (having been much fatigued by the distressing cough) he enjoyed some refreshing sleep; out of which he awoke in a burst of joy, and lifting up his hands, and clasping them together, he called to Mrs. Madden,—"Oh! Fanny, I am so happy! clap your hands, clap your hands!" And soon after, observing to a friend what quiet rest he had enjoyed that morning, he said, 'How sweet will it be to rest in the arms of Jesus for ever!'—The springs of life now began to fail; and he whispered to Mrs. Madden, 'I wish it were possible for me to give you any idea of the happiness I enjoy.' After this he lay quiet for some time, and then, as if on the confines of eternal glory, he was heard to say,—"There they are! there they are! Now they cast their crowns before Him, and say Worthy is the Lamb to receive ———." Here his voice failed; and shortly after, the 'vital spirit quitted its mortal frame,' without a struggle or a groan, in the 32d year of his age, to join those 'who have come out of great tribu-

lation, having washed their robes and made them white in the blood of the Lamb.'

How happy are those that die in the faith of Jesus! What sacred peace, what divine transports, what emotions of love, of joy, do they then experience! As the outward man perishes, the inward man gains strength and vigour. The bed of death dignifies the believer, and renders him an object worthy the notice of men and angels. It is there that he appears victorious over the world; he is in the world, without taking a part in its concerns; he is in the body, without being attached to it; he rejoices in hope of the glory of God; he walks with tranquillity through the valley of the shadow of death; he fears no evil amidst all the objects of dread; for his God is with him, and supports him in his final hour. His faith penetrates through the clouds of mortality which yet surround him; he looks within the veil, and beholds his gracious Redeemer ready to receive him; he sees the eternal inheritance for which he so often sighed; he has in prospect the city of the living God, filled with the glory of his presence; he considers himself as on the borders of the heavenly land, the dwelling-place of the righteous, with whom he hopes shortly to unite in singing the Song of Moses and of the Lamb, for ever and ever.

The removal of those who have been eminent for piety and usefulness in the church of God, is an event which will deeply affect the minds of all who sincerely wish the prosperity of Zion. When those are taken away who have long been pillars in the house of the Lord, we may well tremble for the people. So many great lights extinguished, and such a numerous people deprived of their faithful pastors, is indeed a truly afflictive and alarming providence to the church of God. It is true, the Lord has the residue of the Spirit in his own hand; and he can pour it forth upon whomsoever he will. It is his prerogative to take and leave, as seemeth him good. Shall he not do what he will with his own? At the death of these excellent men, let us not mourn, as those without hope. Let not the tear of sorrow flow for them; but rather let it be reserved for the church of Christ, and especially for the church of England, in this still benighted island [Ireland] bereft, within a few years, of so many bold and eloquent champions for evangelical truth. Until within these few years, there were few, indeed, in the established church, who faithfully preached the gospel. Blessed be God for the wondrous change that hath ensued. The number of ministers of Jesus has increased from two or three into an host; and many, by their instrumentality, have been brought from darkness to light; and from the power of Satan unto God; they are increasing, notwithstanding a thousand insults and instances of oppression which they have received from their superiors,

and continual endeavours to drive them out of the church. They have been obliged to submit to the offence of the cross, which cannot cease; and they have laboured and not fainted; and so I trust will continue to do,—hailing reproach, and welcoming shame in the faithful discharge of their office; and if this be 'to be vile,' they will dare to be 'viler still.'

'Spirits of Luther and of Calvin, wake!
Elijah and Elisha of our day;
Choice, own'd restorers of primæval truth!
The long marr'd waters of the prophet's schools
Want healing; our expiring lamp, your oil.'

May the remaining army of confessors eclipse, by their zeal and labours, all their predecessors! May they be enabled to brave every suffering and reproach for the gospel's sake! go boldly without the camp to meet the torrent of persecution, which all who will preach Christ crucified to a proud, self-righteous, gainsaying world, must ever expect to meet for their fidelity. ADOLESCENS.

Dublin.

REFLECTIONS ON JOHN XIV. 6.

I am the way, and the truth, and the life.

To be in this way, to understand this truth, and to possess this life, is that great concern which should engross our whole attention and our fervent anxiety. We are immortal creatures, are passing swiftly out of time; we are accountable to the Judge of all; and must soon enter the world of spirits.

1. *Jesus Christ is the way.* He is so, as it respects the doctrine which he taught, the atonement which he made, the example which he set, and the grace which he bestows. This blessed Prophet taught men the true knowledge of God, the necessity of regeneration, the nature and extent of practical religion, the way of salvation by faith in himself, the true nature of sanctification, and many other things. See his famous sermon on the Mount. A composition which has never been equalled, and will never be exceeded. The simplicity, the purity, the majesty, the wisdom, and the authority, which shine all through that brief sermon, demonstrate the grandeur of a mind superior to all men.

The atonement which Jesus made was foretold by the prophets, and strikingly prefigured by the Jewish sacrifices. This singular method of salvation was devised by infinite wisdom, and executed by infinite grace!

The example which the Saviour set was of the first kind. His meekness and humility were never tarnished, the robes of his innocence were without a spot, his disinterestedness

was great, his benevolence conspicuous to all, his resignation admirable, and his whole conduct an example of unblemished virtue. From his fulness he communicates grace to men. Being infinite in his riches, the stores of his grace are inexhaustible. Come, ye needy,—come, ye wretched, and receive, out of his fulness, 'grace for grace.'

2. *Jesus Christ is the truth.* He is so in opposition to *fiction:* there is nothing fictitious in Christ.—To *Fancy,* in Christ all is real: all is substantial.—To *Ceremony,* the Jewish ceremonies were types, were shadows; Christ is the true substance, and in him is 'eternal life.' The truth of doctrine, the truth of promises, and the truth of God; these all shine out, and shine forth in the person of Christ.

3. *Jesus Christ is the life.* The life, in opposition to death temporal, spiritual, and eternal. 'He is our life;' and 'the Author of salvation' (which includes life and immortality) 'to all them that obey him.' He is the life of *faith*; the root of that superlative grace is in him. He is the life of *hope*; for 'He is our hope;' the ground and encouragement of it. He is the life and soul of our *peace,* for 'He is our peace.' In the sacred memorials of the Lord's supper, he has left the infallible tokens of it to his disciples. He is the life of our *joy,* as he is our Redeemer and Friend. He is the life and vigour of all *practical* godliness, as without him we 'can do nothing.'

It must follow, then, that they who lightly esteem Jesus Christ, must be *out* of 'the way,' wide of the truth, and without spiritual life. Let as many of us as 'have received Christ the Lord, walk in him,' and cleave to him as 'the way, the truth, and the life.' MILES EMERITUS.

CONSOLATORY REFLECTIONS
UPON THE DEATH OF AN ONLY CHILD.

[In a Letter to the Friends of the Deceased.]

My very dear Friends,

THE support and consolation which Christians experience under the bereavement of friends, are generally derived, I believe, from two important topics:—The nature of the present world, from which death removes us; and the dignified and blessed state upon which the pious enter when they become inhabitants of heaven. In addition to these thoughts, there is, however, one particular source of great consolation, which I think is too frequently disregarded by real Christians. Providence has kindly mingled this consolation in your cup of affliction, and, as your sincere friend, I believe you will not despise the friendly mite I wish to send you, when I refresh your me-

mory with the particular source of consolation to which I refer. It is derived from the peculiar circumstances in which death often visits the children of men, compared with your own situation. I cannot explain myself better than in the following manner: —

In my walk, upon ascending a steep hill, I was surprised to meet an old man, who had nearly reached the bottom. I was instructed by observing the difficulty he experienced in making slow steps, when the gentle descent of the ground aided him in facilitating his motion. As I drew nearer him, his appearance invited attention: he soon engaged in serious conversation. I had heard of the intelligent character of the family, and of the readiness and ability of its members to assist the young and inexperienced. In compliance with my request, he kindly sat down with me, and gave me a short lecture upon human life: it was his own history, as well as that, in a great measure, of many others; and he prefaced it by gravely reminding me that it might also one day be the history of my own family. He burst into tears, and exclaimed, Sir, you are a stranger to me; but may God Almighty be your refuge and portion. After this preface he proceeded as follows: —

'Sir, I am an old man. Seventy-five years have I lived in this world; and my life has been little else than a repetition of events full of calamity and grief. I have been perplexed with difficulties, harrassed with cares, distressed by disappointments, injured by enemies, often rendered miserable at home and abroad, and what now fills me with that grief my situation bespeaks, is, that I have lived to bury all my friends! This affliction, to one who knows the value of friendship and the joys of domestic love, is a bitter calamity.' Tears and sighs interrupted his words, when, with difficulty he added, I was blessed with an amiable wife and family. The mother has long since descended to the grave; and the children, those of them who used to delight me, have also been smitten with the shafts of death. One was removed from the world by a malignant fever; another was afflicted with a lingering consumption; a third was struck suddenly to the earth, and in a moment breathed his last; the rest, for I have yet three left, are dispersed upon the earth I know not how. The last news I received respecting them was, that they were dissolute, poor, and wretched, never likely to return home; and that they were too much engaged with their own troubles to enquire after mine. Thus, it is true that I have long since buried all hope of earthly comfort, in the death of those relations which I dearly loved. I am yet surrounded with the children of my friends; but they are strangers to the intimacy which subsisted between their parents and myself; their parents have likewise been long removed out of this world; no memorial of our friendship lives in the breasts of

their children; so that we are just such kind of friends as the people in one street are to those who live in another. Besides, Sir, I feel this affliction more, by reason of the advanced period of my life: I am old as well as friendless: I am healthy, the stamina of life remain sound. If neither sudden death nor the violence of affliction seize me, probably I have yet several years to live; and life itself is a burden to me. The amusements of life have long been tasteless to me, its business I have been compelled to relinquish, and I am now acquainted with but little else that belongs to it, except its miseries:—these I always carry with me. My sight is darkened that I cannot see; my limbs are weakened until they are insufficient for any length of time to support my feeble frame; my blood has grown cold within my veins, until it has produced a chilliness all over my body. What was once deposited in my mind, and served to amuse me, is lost, thro' the failure of my memory. Sir, I am a solitary, helpless, poor old man, a trouble to myself and all about me.' Upon this, I gave him the best advice I could administer, secretly implored a blessing from Heaven to attend him, followed my prayers with a charity, and so I left my aged instructor.

You cannot easily conceive how my mind was affected with the remark he first made, when he said, perhaps, he was about to relate a part of the history of my own family. Three years elapsed, and I had occasion to visit the village where the friend of youth lived. I visited his habitation; his situation and my office as a minister, assisted me in obtaining admittance. I found him languishing, as was supposed, upon the bed of death. His powers of mind were vigorous, except that the strength of his memory was apparently decayed. It was no wonder, therefore, that he was incapable of recognizing me. I was much affected at the manner in which he bemoaned his present condition; he appeared to feel death was at hand, but could not reconcile his mind to the thought of dying: he believed, he said, in a hereafter; but he was grossly ignorant of the faith which the Scriptures recommend.

"Where am I going?—where am I going?—what shall I feel so soon as I have left this body?" was the language he continued to utter, accompanied with dreadful sighs and groans. Upon enquiring his character of those who were below stairs, I found he was a sober, industrious, and in many respects, an excellent man. The chief fault alleged against him by the inhabitants of the village was, his frequent omission of attending upon the ministry of the word. This dreadful unconcern about the gospel, readily explained to me the cause of that deplorable ignorance he discovered. I endeavoured, in a low and distinct voice, to speak to him about the Friend of sinners. His distress of mind greatly interrupted

my speech; and, with a short prayer, I left him a little more easy than I found him.

Pursuing my journey through the same village, I perceived funeral rites were performing in a public manner. The coffin, at a distance, indicated the death of a child; and I was soon confirmed in the truth of my opinion, by the description of persons who carried the corpse to the grave, and the particular manner in which they performed their office. They were young women clad in white, according to the custom of the country; and the coffin was delicately suspended by their hands as they moved along. It was easily learned that this was an only child; and that the parents were present as chief mourners. My last scene had lately furnished me with thoughts upon the peculiar circumstances of this death, which would, I hoped, greatly mitigate the sufferings of the afflicted parents. I soon resolved to communicate to them, when prudence and friendship permitted, what I had heard and witnessed, in order that I might prepare the way for such thoughts as the following; which I judged it profitable to leave with them in writing. The distressed mind is not prepared to receive the force of important truths when they are supported and explained by a train of elaborate reasonings: a few important remarks briefly stated, and powerfully applied to the understanding and the heart, are best adapted for yielding comfort in our unhappy moments.

What a mercy, my dear friends, since you will at present employ your thoughts about the infant child, that it drank but one deep draught from the cup of human misery! Lovely babe! lovely, even with the image of death imprinted upon thee. Didst thou once drink deep, very deep of human misery,—and did once suffice? Didst thou taste the sorrows of life, and wast thou at first disgusted? Wast thou permitted to end thy troubles by falling into a deep repose? Is thy spirit happy, and thy little body laid to slumber in the earth? Lie undisturbed, my love, lie undisturbed; nor fear, nor sickness, nor pains, nor sorrows, shall ever reach thee! Lie undisturbed until the great wakeful morning, when thou shalt rise to meet thy Saviour; and mayst thou then, smiling, rejoice to see again thy Christian parents: nor would they, if they could, detain thee any longer prisoner here; or ask thee again

——— 'To breathe this grosser air,
This atmosphere of sin, calamity, and care.'

Another consolatory thought, my dear friends, which your knowledge supplies you with, is, your child is not only happy, but it has left this world before you. The history of the old man was mournful, because he was left friendless in this vale of tears. Such examples of distress are very numerous in the world, if we were thoroughly acquainted with mankind. I shall never fail to remember the language he spoke, when he

affectionately addressed me in these words: 'Perhaps, my history may one day make a part of the history of your own family. May Heaven prevent it!' uttered the venerable old man. What a weight of care! Providence, my dear friends, has kindly prevented your suffering, by giving you an assurance that your child will never continue in this world to bury all her valuable friends and relatives,—will never wander up and down the earth bemoaning the cruelty and depravity of her own children, complaining of the wearisomeness of a life worn out by anxiety, and bending under the accumulated weaknesses and miseries of decrepid age.

Another important thought which the situation of my friends furnished me with is,— the happiness of the death they have witnessed.

Perhaps, the effects of death upon the body that has fallen a victim to his power, were mild and gentle; the last enemy might be commissioned to destroy life, but not suffered to torture it. Were the silken cords of life gently untied by the last enemy? This was kindness granted by Heaven, never to be forgotten. Or did the lovely child struggle in death? the pains endured were not the furious lashes of a guilty conscience; they were not the terrors of an hereafter that affrighted its gentle spirit; there was no mixture of the divine anger in what was done to it for its evil actions: its cries were not the cries of a sinner praying, for the first and last time upon earth, for mercy. When its spirit was about to appear before Jesus Christ, it did not meet him as a Judge to pass condemnation upon it, but it was received by him as a spirit which he himself had created and redeemed; which he now has designed to place for ever above the reach of the numberless apostate spirits that remain upon earth; and has honoured, by gathering it into his own world of happy spirits, where it shall live and be publicly recognized in that day when the Lord shall make up his jewels. Wherefore, comfort one another with these words:—the time is short.

PHILANTHROPOS.

AN ORIGINAL LETTER
OF THE LATE REV. MARTIN MADAN,

CHAPLAIN TO THE LOCK HOSPITAL.

To the Editor:

Rev. Sir,

I lately met with the following letter of the late Rev. Martin Madan. Your inserting it in your Magazine will oblige me exceedingly, and doubtless many of your readers. Mr. M. was originally bred to the law, and practised for a considerable time at the English Bar. His mother, Miss Judith Cowper, was eldest sister to John Cowper, D. D.

Rector of Great Berkhamstead, Herts, Chaplain in ordinary to king George II. and father to the celebrated poet Cowper. Dr. Cowper had two brothers; the eldest William Cowper, Esq. of Hertingfordbury; and the younger Ashley Cowper, Esq. who for many years possessed the lucrative place of Clerk of the House of Lords. He had also two sisters; the eldest, Judith Cowper, married to Colonel Martin Madan of the Guards; the younger to William De Grey, Chief Justice of the Court of King's Bench; and in 1780, created Lord Walsingham. Mr. Madan's mother was a poetess of no inconsiderable merit. Mr. M. also possessed some poetical abilities. Yours most sincerely,

Dublin. ADOLESCENS.

Dear Sir, *Cheltenham, August*, 6, 1757.

I RECEIVED the favour of yours, and thank you much for the kind advice it contained; and hope God will give me grace to follow it.

I have been this month at Cheltenham to drink the waters, and have preached every Sunday. Some of the company are much offended; others very thankful; the poor people of the place are very desirous to hear; and those of all persuasions flock in to hear the word of life. Last time, the Quakers and Baptists made no inconsiderable part of the congregation; and this confirms me in an opinion I have long had, that if the Truth were preached *in the church*, few, if any, would separate from it.

Lord and Lady D——— are here: we pass much time together; and I have daily more and more reason to rejoice before God on their behalf; all prejudice is taken out of their hearts, and I verily believe their delight is in the saints that are upon the earth, and in such as excel in virtue, without any party spirit, or narrowing their affections towards any of their brethren in Christ Jesus, upon account of any outward difference. O Sir, how extraordinary is it to see people of their rank, youth, and property, joined to every qualification and endowment of mind and body which can make them amiable in the eyes of the world, desiring to become yet *more vile* for Christ's sake! to see them breathing after inward holiness, as the hart panteth after the water-brooks! Surely, nothing less than Almighty power could effect this. I trust you will remember both them and me in your prayers, that we may not stop short of the crown and prize.

As to the advice you give me concerning levity, I thank you for it; and hope the Lord will enable me to lay it deeply to heart, and evermore give me to rejoice in HIM alone; but rejoice I must, for I have a dear Saviour that has loved me, and washed me from my sins in his own blood; yea, has honoured me with his commission to call other poor sinners to repentance! O Sir, how glorious is this! think you I can be sad while I experience this? O no; though at the same time my

soul is humbled to the very dust before him, that such a vile worm, unworthy even to name his blessed Name, should be thus visited with his great salvation!— Lord Jesus, make us all truly thankful!

By a letter from Everton, to Mr. D——, from Mr. Berridge, the Rector of that place, we receive the blessed news of another gospel minister being raised up in that dry desert; his words are these: "God has been pleased to bless and prosper my labours, in a very extraordinary manner, for these last three months. Since I preached the real gospel of Christ, seven people in my own parish have now received the gospel in the appointed way of repentance towards God, and faith towards our Lord Jesus Christ. Nine or ten from Potton are in a hopeful way, two at Gamlingay, and two at Eaton. There is now such a storm arising, that I know not how it will end, or when. I bless God, my mind is very quiet. Thou, O God, wilt keep him in perfect peace whose mind is stayed on thee! The tempest is now whistling about my ears; but it does not ruffle or discompose my heart. Some time ago, I was told by several persons, that twelve clergymen had combined together, in order to oppose and prosecute me, if they could. My 'Squire swears he will do my business; and last Lord's Day evening, when I came from church, he stopped me, and called me the usual names of Enthusiast, &c. To-day, I hear the 'Squire has sent for such of his tenants as are disposed to hear the word of God, and has given them warning to leave their farms directly. He tells all, what things he will do against me; and to shew he is in earnest, swears by his Maker *he will do it.*"

Thus far are Mr. Berridge's own words; he adds a desire of being remembered at the Throne of Grace by all our Christian friends: and I trust, dear Sir, that you, amongst the rest, won't forget him.

I propose being at Bristol about the 17th instant; and about a week after that, to be in London, where I hope to meet you and all friends in perfect health. Believe me, dear Sir, your truly affectionate servant in the gospel of our blessed Jesus,

M. MADAN.

MURDER REMARKABLY DETECTED.

IN the year 1679 an event occurred at Lewes, in Sussex, perhaps one of the most horrid in the annals of human depravity. A close intimacy had for some years subsisted between Robert Brinkhurst, cutler, and William Moor, a young man, who, though bred a draper, was heir to a considerable landed property. But a petty difference arose between them, which, though soon apparently adjusted, gave

rise to such malice in the mind of the former, as rankled into one of the blackest designs that ever dishonoured human nature. Moor having been subject to an offensive breath, this insidious wretch contrived to have conveyed to him a paper of poison, and a letter signed with the initials of a friend of Moor's in London, strongly recommending the contents of the paper as an effectual remedy for that unpleasant complaint. The unsuspecting young man now waited only to know whether he was to take the whole at once; and accordingly wrote to his friend in London for information on that head; and Brinkhurst, for obvious reasons, officiously charged himself with the delivery of it to John Apps, the London carrier. But instead of executing that commission, he contrived, by the agency of an acquaintance of his in London, to have another letter sent to Moor, directing him to make but one dose of the supposed medicine. He therefore, on Tuesday, the 18th of November, fatally complied with that direction, and languished in extreme agony till the Sunday following, on which day he expired. Brinkhurst, during his friend's illness, was one of the most constant and apparently afflicted witnesses of his sufferings. By the will of the deceased, he was not only forgiven a debt to him of 50l. but also received as much more in cash, together with his watch and other valuable memorials of his friendship. In the delusive semblance of gratitude and affection, this accomplished villain helped to lay the remains of his murdered benefactor in the coffin and the grave, and returned home in apparent security, to exult in the consummation and profit of his crimes. But that moral maxim, which justly declares vice to be eventually and inevitably its own punishment, even in this world, without any other interference of Providence than by those wise and general laws established from the foundation of the world, was speedily exemplified in the fate of this atrocious hypocrite. The two fictitious letters from London having been filed by Moor, they suggested to his friends the suspicion of the poison; and that soon brought to the recollection of Apps, the carrier, that he had some time before brought down a parcel to the deceased, which had been given him in Southwark by a person unknown; but that he had somewhere a letter addressed to the same person, which, he having refused to take it in, Apps brought down again, and not knowing the writer, laid it by. It happened that on the very day of Moor's interment he found this letter, and on opening it, discovered that Brinkhurst was the writer of it, and the contriver of his friend's unhappy fate. He was accordingly apprehended, and examined before two or three justices, to whom he partly confessed his guilt. On being interrogated with regard to the nature of the deadly dose he had prepared, he pretended not to know its name; but said that if he saw it

again he should know it. An apothecary of the town having therefore brought several sorts of poison, he took that opportunity of swallowing a considerable quantity of yellow arsenic before any of the company could prevent it, and languished from Tuesday till Saturday evening, tortured alike by bodily pangs and mental remorse to the moment of his dissolution.—His friends having been refused permission to bury him at St. Michael's, they purposed to have him interred in his own ground, at the bottom of Market-lane. But in that design also they were thwarted by the pious acrimony of the public mind; for one of the constables conveyed him, in a dung cart, without a coffin, to the cross roads near Spittle Barn, where he was interred, in a grave dug north and south, from some absurd superstitious notion, a stake having been driven through the uncovered corpse.

HINTS TO PROFESSORS.

Sir, *To the Editor.*

Observing with pain the prevalence of dispositions incongruous with Christianity, among those who would be much affronted not to be thought Christians, but do not *always* remember the close connection there is between doctrines and practice, I transmit you a few select sentences, which it would be advisable for the *angry*, *covetous*, *revengeful*, *censorious*, and *peevish Christians*, to treasure up in their memories, as bulwarks against the attacks of their darling sin.

H——n. REHSIF.

1. THE ANGRY.

The hasty man never wants woe.

He is a fool who *cannot* be angry; but he is a wise man who *will* not.

So much of passion, so much of nothing to the purpose.

'Tis a mark of great proficiency to bear easily the failings of others.

If you are angry, you will have two troubles instead of one.

Folly and anger are but two names for the same thing.

Pride is the great source of anger.

2. THE COVETOUS.

The covetous can be good to no man; but he is so to none so cruel as to himself.

Hath not gold destroyed the virtue of millions? Did it ever add to the goodness of any?

Riches are servants to the wise; but tyrants over the fool.

The covetous serveth his gold; it serveth not him. He possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him till death.

A covetous man roasts meat for others to eat.

A covetous man makes a halfpenny of a farthing; a liberal one makes sixpence of it.

3. THE REVENGEFUL.

Poorness of spirit will actuate revenge; greatness of soul despiseth the offence.

He that disdaineth to feel an injury, retorteth it upon him who offereth it.

That cannot be an injury which is never felt.

The revengeful is feared: and therefore he is hated.

Seldom is there any punishment which revenge can inflict more severe than what is suffered by him who inflicts it.

4. THE CENSORIOUS.

Since you can bear with your own, bear with other men's failings.

Pardon others, but not thyself.

Speak not of me, unless you know me well.

Think of yourself ere aught of me you tell.

Foolish tongues talk by the dozen.

By others faults, *wise* men cover their own.

He who knows most, commonly speaks least.

'Tis good to know our friends failings, but not to publish them.

Think of yourself, and let me alone.

5. THE PEEVISH.

Peevishness is still more unamiable than passion; and more destructive of happiness, as it operates continually.

The peevish man betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of an inconvenience.

Those deserve to be doubly laughed at, who are peevish for nothing of any purpose.

He who allows a cross temper to govern him, must be a stranger to tranquillity.

There are thousands who, in public, appear to be all sweetness, who at home give vent with freedom to the most peevish dispositions.

THE HONOURABLE TRADESMAN.

(An Extract from a Youth's Letter on leaving his Apprenticeship.)

'I very much admire Mr. ———. I entertain the highest esteem for him; he is actuated by a noble, generous spirit; and his integrity in business is almost without an equal, except his worthy father. (2 Tim. i. 5.) I do think that rather than do any thing unworthy an honest tradesman, or stoop to any thing mean, he would sacrifice his whole stock in trade.'

Evangelicana.

Dear Sir, *To the Editor.*

Reading the Morning Exercises to-day, which were delivered above an hundred years ago, the following passage appeared suitable to stir up private Christians to lend a helping hand in Missionary Work. Your inserting it will oblige me. The whole discourse (from which this is an extract) is well worthy attention: it is volume iv, page 300.

Westminster, Nov. 7, 1812. I am yours, truly,

R. H. S.

——'I would earnestly recommend to private Christians,—Charge your consciences with this, as a necessary, excellent, honourable, and comfortable duty, That ye stand obliged, in all ways prescribed by God, according to your circumstances, to be helpful toward the promoting the gospel. Look upon your former failings as sinful, and to be repented of; and for the future, apply yourselves more vigorously and cheerfully to this blessed work. To move and encourage you hereunto,

'1. Excite your faith to receive and realize those many glorious promises which are made to Christ, as Mediator, touching the establishment and enlargement of his kingdom in the world, as in Psalm ii. 8, &c. with abundance more of the same import.

'2. Consider, that the preaching of the gospel is the ordinary means whereby subjects are gained to Christ, and brought under his government *. If ye then promote the spreading of the gospel, ye enlarge the kingdom of Christ.

'3. Tenderly pity and compassionate the many millions of the sons and daughters of Adam, who were hewn out of the same rock, and digged out of the same hole of the pit with yourselves †, who as yet lie in thraldom under Satan, and are members of his visible kingdom. It would, doubtless, be very grateful to you if your assistance might contribute any thing toward their deliverance out of that miserable bondage; and the means to procure it, is to keep on, as far as ye may, the bringing of the gospel among them: for that is God's appointed way to effect it ‡.

'4. Remember, that grace, when it hath its freedom of exercise, will draw you off from centering in self, and raise in you a spirit of freedom and nobleness to seek the good of others, especially to advance the glory of God in the salvation of souls. Take heed that ye be not found in the number of those of whom the apostle speaks, in Phil. ii. 21: 'For all seek them now, not the things which are Jesus Christ's.'

'5. I hope ye do not desire to be excused, or excluded from bearing any part in that honourable and glorious work, of being employed by Christ (in your stations and according to your capacities) in the affairs of his kingdom; but that it would grieve you at the very heart to be laid aside, as a despised broken idol. When all this is recollected and maturely pondered, where is that godly private Christian that will deliberately say, 'I am not concerned to be helpful in such ways as are proper for me in promoting the entertainment of the gospel?'

ANECDOTE OF OUR VENERABLE SOVEREIGN.

The Rev. Dr. Ayscough, tutor to the family of the late Prince of Wales (his Majesty's father) in a letter to the Rev. Dr. Doddridge, tells the following very pleasing little story: —'I have one great encouragement to quicken me in my duty, — the good disposition of the children entrusted to me. As an instance of it, I must tell you, that Prince George (to his honour, and my shame) has learned several pages of your book of verses, without any direction from me.

* Rom. x. 14, 15, 17. † Isa. li. 1. ‡ Read Luke iv. 18; and Acts xxvi. 17, 18.

Obituary.

MR. JONATHAN HERNE,

Late of Hoxton Square, departed this life, after a very short illness, on the 12th of May, 1812, aged 55 years.

This worthy man derived his origin from a respectable ancestry of Protestant Dissenters. He was born in London, Feb. 27, 1757, and baptized soon after by the late Dr. Jennings.

Mr. Herne enjoyed the advantages of classical instruction at school, and the still more important privileges of a religious education, by which he was happily preserved from those loose principles, and vicious indulgences, by which so many young persons are ensnared; and it pleased God so to bless the means of instruction which he enjoyed, that his mind became early impressed with a deep concern about salvation. At the age of 22 he was admitted a member of the church of Christ on the pavement of Moorfields, then under the pastoral care of the Rev. Dr. Conder, and the Rev. W. Bennet, April 2, 1779. The circumstances of this period, when Mr. Herne publicly gave up himself to the Lord and to his church, are rendered memorable to many, by their having about the same time become members of that religious community; some of whom are still remaining, and others, together with their late estimable friend, after having given incontestable proof of the power of religion on their minds, have been removed and joined to the blessed society of the church above.

The relations of a husband, a father, and a brother, he sustained with the greatest honour to his character, both as a man and a Christian, by constantly mingling the indulgence of every kind of social feeling with the consistent exercise of piety and prudence. His religious profession was not austere and repulsive in his own family, but amiable, and sweetly impressive on all around him. His house was a house of prayer; and his family-devotions were conducted in a manner which rendered them at once pleasing and profitable.

For some time after he had set out in the ways of religion, his mind was strongly exercised with doubts and discouragements, arising partly from the temptations and suggestions of the great adversary of souls, and partly from clouded and incorrect views of evangelical truth, through which he occasionally suffered considerable depression and anxiety of spirit; but, by the blessing of God accompanying his diligent search into the scriptures, and his humble, serious, and prayerful attendance on the ministry of the word, he soon began to discover an improving acquaintance with the principles of the gospel; in consequence of which, his confidence towards God became more and more established, until he attained that 'good hope, through grace' which filled him with habitual tranquillity and cheerfulness of spirit. This was, indeed, a distinguishing trait in his religious character, mingled with holy reverence of God, and delight in devotional exercises, both private and public; at once evincing the vitality of religion in his own experience, and recommending its amiableness to all around him.

As a church member he conducted himself with great consistency, steadiness, and close attention to the rules of Christian fellowship; always endeavouring to cherish and encourage a spirit of prayer in the society with which he was connected; never absenting himself, without very special cause, from church meetings, and other seasons of Christian communion; and on such occasions with great cheerfulness, — but with equal humility and modesty, rendering his service in the performance of devotional exercises.

Such an useful and exemplary

character could not but be noticed in the church of which he was a member: and accordingly he was chosen to the office of a Deacon (though on his own part with great reluctance) at a Church Meeting, held Dec. 2, 1790, when he had attained only the 32d year of his age.

He did not, however, consider the whole duty of a Christian, as performed by these or any other acts of a religious nature.—He understood and constantly acted on that part of holy writ which says, 'Thou shalt love thy neighbour as thyself;' and in this spirit he went every prudent length in alleviating the distresses of the poor and the needy: and the Lord seemed to bless every operation of his hands, so that what was freely given him in a way of providence, he freely used for the glory of God, and the benefit of his fellow-creatures.

In addition to the duties of domestic and public worship, and to that of lending pecuniary assistance to the needy, he was sure to be found at the house of sickness, or mourning, with the tribute of consolation, speaking a word in season, and offering up supplications to the Father of mercies, with and for those whom he was thus visiting. Nor did this good man confine his prayers for the distressed, to the sick chamber, or the society of mourners; he was sure to carry their concerns in his mind, and notice them in his stated family-devotions. He manifested also a concern for the interests of the neighbourhood in which he lived; and no occurrence of moment could take place there that was not referred to the throne of grace, in the morning or evening worship in his family. It is worthy of observation, how strict he was in his preparation for approaching Sabbaths, and the spirit with which he kept them.—It has frequently been noticed in his family, that, so early as the Thursday preceding the Lord's Day, he would be remembering it in his prayers, and endeavouring to prepare his mind for its approach; and he often laid this injunction on his children and others, 'never to slight their Sabbaths.'

The penetrating eye of the late William Fuller, Esq. who was an occasional communicant in the same church, selected him as a suitable person to superintend some alms-houses, which he had it in contemplation to erect. Accordingly he built and endowed a set of them in Hoxton, for the reception of 12 aged poor women, placing them under the care of seven trustees, one of which was Mr. Horne, whom he also constituted Treasurer thereof.

Some years after this, when Mr. H. paid a visit to Mr. Fuller, at his country house, Ponder's End, he mentioned a farther design of building and endowing another set of alms-houses for aged females. Intelligence like this awakened the most lively sentiments of compassion in the mind of our friend, and the thing uppermost in his thoughts was to look out for a piece of ground suited to the purpose of building; and this he providentially met with in the course of 24 hours, of which Mr. Fuller was informed by the proprietor of the land; but that gentleman dying in the interim, the matter was of course for the present laid aside; yet this good man, ever restless to subserve the cause of humanity, where there seemed an opening so to do, made an early communication of Mr. Fuller's intention to his surviving daughter; who, greatly to her honour, said, "that whatever her father had proposed thus to do, she would carry into execution." Some ground was then obtained, through the instrumentality of Mr. Herne, in Gloucester Street, near Hoxton, and purchased by that Lady, who caused houses to be built thereon, for the residence of 16 necessitous and aged women; and placed a sum of money in the Bank, the interest arising from which has made a comfortable support for their inhabitants.—This sum, and the management of the family, is under the direction of trustees; and Mr. Herne was appointed one of the number.—The trustees to both sets of alms-houses confided the superintendence of them to the care of our deceased friend;—and those

who would wish any further information how he conducted himself herein, will receive a better account from the trustees and inhabitants of those houses, than it is in the power of the writer of this, by any words he can use to convey.

But as brevity is studied, I shall only further notice the state of his mind in the short illness he experienced previous to his dissolution. — During this period he observed, 'he had not a wish to live or to die, but as it pleased God.' He once said, 'I shall behold his face in righteousness;' and 'are they not all (the angels) ministering spirits, sent forth to minister to those who shall be heirs of salvation?' — The night before he died, a friend said to him, 'My dear friend, that prayer of our Lord to his Father is applicable to you, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me; Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." Then looking at his friend, with a smile, he replied, 'I cannot go beyond that! There is all in it that I could wish.' Then he attempted to speak of the perfection of God's wisdom in his conduct towards him; but his voice became so low that he could not be fully understood.

Another friend, who was at his bed-side in his last moments, asked him if he was comfortable in his mind. He replied, 'Yes, very comfortable,' and observed, that he had served God for more than 30 years in his poor imperfect way; adding, 'but I strove to keep close to Christ; and now I am going to be with him! The Lord's hidden mysteries I have not troubled myself about, but kept close to Christ; that was enough for me!' This he said with a smile, and almost immediately expired.

MRS. FISHER

Was born at Bolton, near Lancaster, Dec. 23, 1726. Her father, Mr. Robert Hesketh, was a Dissenting Minister. From Bolton, near Lancaster, Mr. Hesketh removed to Bolton-le-Moors; thence to Eastwood, and thence to Northouram, in Yorkshire, where he ended his labours, and finished his mortal course. — The following is a copy of the inscription of a stone erected to his memory in Northouram chapel, which may give the reader some idea of him. — 'In memory of the Rev. Robert Hesketh, late of the University of Glasgow, who was an eminent Minister of the Gospel 52 years, and Pastor of this Church 29; whose learning and moral character entitled him to the esteem of all his acquaintance. He departed this life on Jan. 19th, 1774, aged 77. — Likewise to Ellen, his beloved wife, of sacred memory, and of a character worthy the husband she enjoyed. She died December 27, 1759, aged 52.'

Mrs. Fisher left her father in the 24th year of her age, and went to live with her aunt at Bispham, a small town in the north-west of Lancaster. — When she had been about three years at Bispham, she married Mr. Robert Fisher, of Marton, by whom she had six children. He died many years ago; and two of his children have since his death been called to the world of spirits. They gave good evidence that they were truly converted to God, and died in the comfortable hope that they should be received to the joy of their Lord.

Though Mrs. Fisher enjoyed the advantages of a religious education, she remained a stranger to the method of salvation till after she was married. 'When I lived with my aunt (she used to say) I thought well of myself, and imagined that my own righteousness would recommend me to the favour of God; but this, she said, she found to be a deception: yet it is a deception common to all in a natural state.'

The writer of this paper is unable

to state exactly the time of her conversion to God. Upwards of fifty years ago some preachers, in connection with Mr. Ingham, came to preach in the neighbourhood of Marton, where Mrs. Fisher lived, from the time of her marriage till her death. They were zealous for the cause of Christ, and more liberal in their sentiments than since. For some time they had to preach out of doors. Mrs. Fisher's husband hearing that no one would take them in, proposed to her, that they should have the use of their barn; to which she was very agreeable. They therefore got the place licenced; the date of which is Oct. 8, in the second year of the reign of George the Third.

I shall here insert a letter from Mr. Ingham *, directed to her husband, which appears to be an answer to one that he had received from him. — It is most likely it was written soon after Mrs. F.'s conversion.

'Dear Friends, tho' unknown,

'I have received your kind and loving letter, wherein you express your thanks to God, and also to unworthy me, for the benefit you have received by the preaching and conversation of my brethren and fellow-labourers, who have been amongst you. All thanks are due to God alone; because all the good that is done upon earth the Lord doth it himself. — Whoever planteth, or whoever watereth in the gospel ministry, yet God alone giveth the increase — To him alone is due all glory, blessing, and praise; yet it is well to esteem Christ's servants for their Master's sake: and I am glad to hear of your respect and esteem to my brethren on that account. — To love any one for the truth's sake, or because he belongs to Christ, is a mark of some grace; and to receive such on that account is a good work. See third epist. John, ver. 6. I wish that you may know and understand the word of truth, — the gospel of your salvation . . . .

I am your well-wisher,
and servant in the Lord,
March 13, 1762. B. Ingham'.

After the preachers in Mr. Ingham's connection resigned preaching at Marton, some Independent ministers supplied it. Mrs. Fisher expressed much satisfaction in the change. — About six years ago she and two of her sons joined the church at Elswick. Old age, together with the distance, prevented her from attending; but she was favoured with an opportunity of hearing the gospel, once or twice every week, in her own house till her death.

Mrs. Fisher was more eminently distinguished as a Christian in her life than in her death; yet she was not without hope, nor did she die without leaving a pleasing testimony behind her. Like most Christians she enjoyed more of the comforts of religion in the beginning of her profession than what she did towards the latter end of it. When she compared her present enjoyment with what she once had, she used to say, 'Oh! that it were with me as in days that are past!'

During her last illness, which continued 13 days, she could speak but little. When sensible, she was desirous to have the Scriptures read, and prayer made with her; which exercises were cheerfully attended to by the family.

When hardly able to articulate, she whispered that Christ was precious! — that none but he could save!—and that he was able and willing! — She became weaker and weaker till Sabbath morning, when she fell asleep in Christ, about eight o'clock, on the 19th of April, 1812, in the 86th year of her age. — Her death was improved to a large congregation from these words, 'An old disciple.'

Kirkham. J. M.

* We should be glad to receive any authentic memorials of this excellent man, and of his first associates, whose labours were, for a time, most remarkably useful in Yorkshire and Lancashire. Editor.

*** In the Obituary of our last Magazine, page 395, for Mrs. Smith, of *Billericay*, read of *Bromley*.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Legislative Authority of Revealed Grace: *an Essay on the Gospel Dispensation, considered in Connection with God's Moral Government of Men. 2d ed. cr. 8vo, 7s.*

The appearance of a second edition of this valuable work, affords us an opportunity, which we are happy to embrace, of again recommending it to the serious attention of our readers. The subjects on which it treats are of the very highest importance, and are peculiarly interesting to the mind, when viewed in their proper order and mutual dependence. Of this nature is the view which Mr. Bennet gives of the Gospel Dispensation. He shews, with clearness of statement and strength of reasoning, its admirable adaptation to the circumstances of men as fallen, yet as rational and accountable creatures. He presents a very judicious and satisfactory solution of the difficulties which may seem to attach to the exercise of the Christian ministry; and he points out the manner in which it may be rationally, consistently, and scripturally conducted.

The approbation we expressed of the original Essay, is due, in a still higher degree, to the edition before us. It abundantly justifies the intimation in the title-page, that it is 'carefully revised and enlarged.' The arrangement of the chapters is materially improved, so as to present a more evident appearance of unity of design and continuity of thought. An Appendix is also added; containing Strictures on the Moral Necessity of the Atonement, and on the Nature of Regeneration. The remarks on the latter of these subjects are particularly deserving of consideration, and are intended to shew the instrumentality of the truth, in connection with the agency of the Holy Spirit, in regeneration. The whole of the Essay is evidently the result of serious reflection and profound investigation, under the conduct of a judgment matured by vigorous exercise, and submissive to scriptural authority.

We cannot refrain from expressing our gratification, in which, we doubt not, our readers will participate, in receiving so valuable a production from the pen of a minister, who has long been prevented, by the state of his health, from advocating the cause of truth in the pulpit.—May his life be spared for a continuation of his useful labours, and for the fulfilment of those intimations which his Preface conveys!

An Explanation *of the Causes why Vaccination has sometimes failed to prevent the Small Pox; and also a Description of a Method, confirmed by Experience, of obviating such Cases. By* Edward Leese, *of the Royal College of Surgeons, &c. London*, 1812. 2*s.* 6*d.*

This pamphlet is written by a gentleman who has had large opportunities for practice and observation, being inoculator at the Mary-le-bone station of the National Vaccine Establishment. He has given a considerable degree of attention to the means of rendering the vaccine practice perfectly successful; and recommends the following method: — 'Virus having been inserted into one arm, and having taken effect, a small vesicle will be seen on the fifth or sixth day, from which lymph is then to be taken and inserted into the other arm. If the first vesicle should happen to be only local in its effect, the second will proceed slowly, and be surrounded with an areola about the ninth day; but if the first act on the constitution, the second will be so accelerated in progress as to overtake the former; and will be surrounded by an areola in three or four days; that is to say,—both will have this distinguishing mark on the ninth day, counting from the first inoculation; but the secondary vesicle and areola will be only a third, or half the size of the primary. A test so simple in itself,

and yet as a means of diagnosis so important, cannot be otherwise than particularly deserving of the notice of the vaccine practitioner.'

The author confidently asserts the truth of these conclusions: 1. That many persons have had the small-pox more than once. 2. That many die of the small pox by inoculation, and many more by the infection which it produces and disseminates. 3. That vaccination never destroys the person who experiences it; and that it is incapable of infecting others by way of contagion. 4. That small pox, either casual or inoculated, when not fatal, frequently produces extreme danger, and always suffering to the patient. 5. That vaccination does not produce either danger or suffering. 6. That small-pox leaves behind it deformity, blindness, and other disfigurement, as well as disease. 7. That vaccination never produces disease, deformity, loss of sight, or disfigurement. 8. That the deaths by the inoculated are three if not four times as numerous as the failures in the preventive efficacy of vaccination; 9. And that a person, having undergone the suffering and danger of small pox inoculation, is not more secure from future attacks of that disease, than if he had passed through the safe and mild process of vaccination.

The Distressed and Destitute State of the Inhabitants of Spain and Portugal, *respecting Moral and Religious Instruction, from the most recent Investigation. By an* Old Officer, *lately returned from the Army in Spain: submitted, particularly, to the British and Foreign Bible Society.* 8vo, 1s.

When a benevolent Christian beholds, with an aching heart, the desolations that war is making in the earth, his chief consolation is derived from a humble hope, that the great Ruler of the world will cause the wrath of man to praise him; and that the revolutions of nations will prepare the way for the introduction of the gospel of peace. — Every fact, therefore, which strengthens such a hope, will be truly welcome. This pamphlet, written by an officer lately returned from Spain and Portugal, will afford the reader no small encouragement in this matter.

In the course of his movements he became acquainted with Antonio Joaquin Cordoza, a priest, who often told him, with great concern, that unless he became a Roman Catholic he could not be saved; but after Antonio had read some religious tracts in the Portugueze language, which the author put into his hands, he changed his tone, and became a zealous friend of the author; and he procured from him a valuable edition of the Portugueze Bible, in 23 volumes, since presented to the British and Foreign Bible Society.

In another place he met with a priest of the name of Marcelina, a man of profound learning, who also told him, that he could not be saved unless he changed his religion. By our author's advice, he read the Bible and some Tracts from England; from which he obtained much light. After reading a tract, in which a number of questions are proposed to a catholic, he exclaimed, 'O, God bless you, my dear captain!' and threw his arms about me, and embraced me with tears of joy: observing, that he always had a presentiment that the English nation would be the first to open the eyes of his ignorant countrymen, and lead them into the way of truth. He then commenced the translation of that tract, which had been so useful to himself, into the Spanish language, and became a zealous opposer of some of the mummeries of Popery.

On Christmas-day, our officer invited the family where he was quartered, to dine with him; and, in the evening, the relatives of the family paid a visit to the house, and found him reading the account of our Lord's Nativity, from the 2d chapter of St. Mark. The poor ignorant people were so surprized, on being told it was the Scripture he was reading, that they would not believe it, till assured by the priest that it was so. They then exclaimed, 'What! are the English Chris

tians? We have been told they are Heretics. O! how shamefully have we been deceived!—The author says, 'I found, from all the inhabitants of Spain and Portugal, on whom I was quartered, that they would gladly receive the Bible, or any other good books we might chuse to put into their hands; and I am certain that the generality of the people are disgusted with the fanaticism of the priests; for whenever I discoursed on the subject of the Bible, and described the blessings the English enjoyed by their unrestrained perusal of it in their mother tongue, some of them declared that they would spare no expence or trouble in endeavouring to obtain it. As I foresaw the advantages which must necessarily result from these conversations, I made it a rule, the moment I entered a house, to commence the topic, which in no instance ever gave offence.' In one instance, an opulent person declared he would go the next day to Coimbra, a considerable distance, to purchase a Bible *. The priests, he observes, have in many places lost their influence; and the morals of the people, especially of the females, have been so bad, in consequence of their intercourse with the French, that many of the parents are driven almost to distraction, and would gladly receive the Bible into their families, or, indeed, any other good books, to save their children from infamy. 'And I am certain,' the author adds, 'that the Bible might be distributed throughout Spain and Portugal without the least danger from the governments, as the Inquisition is not known in Portugal; and in Spain is so fallen into contempt, that it has now only the name.'—In a word, the author is satisfied that the present is the proper time to pour Bibles into Spain and Portugal, and that all the Protestant soldiers will gladly act as agents in this important work. Were the English soldiers provided with our own Bibles (as they certainly ought to be) the knowledge of the Portuguese and Spanish languages, which, by the length of the campaign they have acquired, would enable them to undeceive many of the inhabitants; and beneficial effects might be produced beyond our most sanguine expectations. We rejoice to learn, that several pious soldiers of the Guards, who very recently embarked for Spain, applied for Foreign Tracts, and were largely supplied with them; and as there is no charge for postage in Spain and Portugal for officers or soldiers, many more may readily be sent; and we hope the pious friends of our brave countrymen in the army, will not fail to embrace the opportunity.

The short account we have given of this pamphlet will, we hope, recommend the whole to the perusal of our readers.

Biblia Hebraica: *by the Rev.* Mr. Frey. *Parts IV, V, and VI, each* 5*s.* 3*d.*; *royal*, 7*s.* 6*d.*

We noticed, with approbation, the three preceding numbers of this well-executed work, in our Magazine for February last; and have only to add, that we believe the same assiduous attention has been paid to the succeeding parts, so as to render it a *fac simile* of Vander Hooght's favourite edition of the Hebrew Bible; of which the first volume is now completed; and the second will be in six numbers more.

We are informed by the title on the cover of Part 5, that the work will be accompanied by a *Lexicon*, containing all the *Roots* in the Hebrew language (upwards of 2000) with a Latin and English translation;

* The author found the Spanish Bible so scarce, that he could hardly obtain a copy at any price. There was but one edition in print, and that so scarce, as not at all to be obtained by the lower order of people. He would willingly have paid 15*l.* for one;—and as for a Portuguese Bible, he gave 4*l.* 10*s.* for a second-hand copy. He found many of the Priests without a Latin Bible, consequently very ignorant.

which will be delivered, *gratis*, to all who shall have subscribed before January next.

A View of the Present State of Evangelical Religion throughout the World, with a view to promote Missionary Exertions. By Thos. Haweis, LL.B. and M.D. 8vo, 2s.

The substance of this pamphlet appeared, a year or two since, in successive numbers of the Evangelical Magazine; and afforded our readers, we doubt not, much useful information. The present work is considerably enlarged and improved by the author, and is calculated to extend the views, enlarge the desires, and animate the hopes of those whose constant prayer is, 'Thy kingdom come.'

Brief Memoir of Miss Ann Price, who died in London, June 16, 1812, *in the* 21*st year of her age. By* Jos. Ivimey, 12mo, 1s.

The examples of those who, in the middle walks of life, have manifested habitual devotion to God, and a uniform endeavour to promote his glory and the best interests of their fellow-creatures, though not adapted to charm by their novelty, or to dazzle with their splendor, may yet be more generally useful than exhibitions of superior excellence in a more elevated sphere. Such an example is that presented to our view, in the Memoir before us, which we cheerfully recommend to the attention of our readers in general, and especially of the female sex; sincerely hoping, that the result of its publication may be such as shall amply compensate for the painful bereavement which has been the occasion of it.

Original Hymns *for Sunday Schools. By the Authors of Hymns for Infant Minds, Original Poems, &c. price* 6*d.*

It affords us sincere pleasure to find, that our worthy female friends, who have so much entertained and edified the rising generation by their former productions, have now employed their pens in behalf of the poor children in Sunday Schools. For this task they were eminently qualified, as their Hymns for Infant Minds satisfactorily proved. It is exceedingly desirable, that the children of Sunday Schools should enjoy a little variety in hymns intended for their use; but until the appearance of this book, there was little, except Dr. Watts's Divine Songs, fit for the purpose. The authors have laboured in these Hymns to accommodate themselves to the youngest children, and to the meanest understandings. Perhaps, some will think they have at times descended too low. If this be a fault, it is certainly a fault on the right side: but, we apprehend that those who are actually engaged in teaching the younger children, will not make the complaint. The subjects are well chosen, and particularly adapted to the Sunday Schools. Among these are,—On proper Attention at School,—On the Death of a School-fellow,—On saying the Catechism,—On Dismissing a bad Child,—On Dismissing a bad Scholar,—Thanks to Teachers, &c.—We propose to give a specimen of the work in the last page of this Number.

The Young Christian Exemplified. *By the late Rev.* John Brown, *of Haddington, 3d edition, published by his Sons.*

The design of this little publication, which is neatly printed, and adorned with cuts, is to exemplify the Christian life in young persons; and contains Memoirs of Emilia Geddie, Christian Ker, Susanna Bicks, Sarah Hordley, Katherine Bruen, John Janeway, Mary Knox, and others. Like the Token for Children, and other similar works, it may be very useful to the rising generation.

An Account of the Life and Character of William Bird, *who was executed for Forgery, at Cambridge, March* 28, 1812; *with his Letters while under Sentence of Death; and*

an Address to a Prisoner. By a Resident in the University. 6d.

This is an affecting and instructive narrative, and may very properly be put into the hands of young men, as an awful caution against the evils which brought William Bird to an infamous death. The pains taken with him by the author were truly laudable, and, there is reason to hope, successful.

We are glad to find this little pamphlet adopted by the Tract Society, and sold at 12s. per 100 to subscribers, and 16s. to non-subscribers.

A Present to the Jews *and Free-Thinking Gentiles, from a Protestant Friend; being a Synopsis, or Collection, of Christian Evidences. Price* 6d.

This little tract is taken from Monsieur Pascal's Thoughts on Religion; in which the subjects of it are more fully treated. It may, however brief, be a useful present to a Jew who denies, or to a Gentile who suspects, the Evidences of Christianity.

LITERARY NOTICES.

The Rev. B. Brook, of Tutbury, has in the press, The Lives of the Puritans, from the Reformation under Queen Elizabeth, to the Act of Uniformity in 1662, in 3 vols. 8vo. This work will comprise a regular series of the history of Nonconformists during the period of 100 years; without at all interfering with any publication yet extant; but form a comprehensive appendage to Neal's History of the Puritans, and Palmer's Nonconformist's Memorial. The materials are wholly collected from faithful historical records, and numerous Ms. documents, never before printed.

Dr. Hawker has written The Poor Man's Concordance and Dictionary to the Scriptures, which will speedily be published, in about eighty Penny Numbers, weekly.

Mr. Raffles, of Liverpool is preparing for the press, Memoirs of his lamented predecessor, Mr. Tho. Spencer. The volume will contain some valuable selections from his correspondence, and extensive extracts from his papers. No time has been lost, nor labour spared, in collecting suitable materials; and a speedy publication is intended.

It is known by the admirers of the late celebrated Mr. Hervey, that his doctrines of faith, along with those of Rev. Messrs. Boston, Erskines, Doddridge, and Romaine, were attacked by Mr. Sandeman, an acute and sensible, though very acrimonious writer. The late Rev. Mr. Cudworth (author of an able defence of Aspasio) entered into an epistolary correspondence with Mr. Sandeman, on the Christian Confidence, at Mr. Hervey's desire. This was left in a state of preparation for the press. Several able evangelical Ministers, who have seen it, apprehend it well deserves to meet the public eye: it could be comprehended in a 12mo volume of 200 pages. Any bookseller who wishes to publish it, may apply to the Editor of the Evangelical Magazine.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Pilgrimage of Theophilus to the city of God. 8vo, 7s. 6d.

A Spiritual and most Precious Perle, teaching all men to love and embrace the Crosse, &c. By Edwarde, D. of Somerset, uncle to K. Edward VI. &c. 1550. printed, and now reprinted with a new historical preface, &c. 5s.

Merridew's Theological Catalogue. Part II. 6d.

The Workhouse, new edit. 1s. 6d.

Extracts of Letters, chiefly on Religious Subjects, with Meditations, &c. By Mrs. Lefevre. 18mo, 1s. 6d. bound.

A Guide to the Reading of the Holy Scriptures. By the late Aug. H. Frank, of Halle. Translated from the Latin with Notes, by W. Jacques. 8s.

Home-baked bread. By W. Leykauff. Three Parts, each 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DEATH OF THE REV. JOHN THOMPSON.

By letters from India, the Directors have received the intelligence of this painful event; but the happy frame of his mind, which is certainly some alleviation under this bereaving and mysterious dispensation, is best described by the following extract from a letter of Mr. Loveless, Madras; under whose friendly roof he died; and from whose brotherly kindness, doubtless all the support was administered which the peculiarly trying circumstances of Mr. Thompson required. Mr. Loveless, after relating a few particulars relative to Mr. Thompson's last illness, writes as follows:—

'During his short confinement, he freqnently spoke in terms that evinced the happy state of his mind, and his unshaken dependence on the atoning merits of our adorable Redeemer, whilst he renounced with an indignant jealousy, the most distant idea of any thing in himself, in which he might in the least glory. On my saying to him 'I trust you now feel those truths which you have been enabled to preach to others, precious to your own soul?' he replied, "Talk not of my preaching; it is the truth of God's own infallible word that is the ground of my hope, and not my preaching; for there is such a mixture of false and unworthy motives in all our actions, that I am ashamed so much as to think, much less to speak, of any thing I have done." In short, the perfection of the Redeemer's righteousness, and the renewing influences of the Holy Spirit, seemed the glory of his soul and the support of his mind under the rapid decay of bodily strength; for though he appeared so suffer but little pain, he endured the most distressing sensations, arising from extreme languor and debility. There were two seasons of remarkable degrees of spiritual joy with which he was favoured, viz. on the Saturday and subsequent Tuesday, which I can never forget.— On the former he appeared quite in an extacy of heavenly joy; and seemed to behold by faith, with an unclouded eye, the glory of the Saviour and of that heavenly world where the inhabitant shall no more say, I am sick. He then exhorted us all to confidence in the Saviour and zeal in his service; and particularly endeavoured to cheer my drooping spirit, exhorting me to greater confidence and trust in the Lord. Speaking of the glorious Society that he should enjoy in Heaven, he said 'Cran I never knew, Desgranges I once saw, but Brain was my beloved fellow-student. I shall see them all in glory, and Swartz too;' and then with an exertion of body that was almost too much for his weak frame, he added, 'But I shall see Jesus, and that is the glory of all.' However, I must not enlarge, as I have neither time before the sailing of the ship, nor ability to do justice to the memory of my beloved brother; and shall close in the language of a valuable friend, from whose pen I hope to be favoured with a clearer delineation of the state of his mind in the closing scene of his earthly career, 'whilst his frame was rapidly consuming under the force of his disorder. In that last exigence of nature he pre-eminently experienced the gospel of Christ to be the power of God unto salvation to him that believeth. Supported by the consolations of his Saviour, and the promises of God which are in him, he met death with a hope full of immortality.' It has afforded peculiar pleasure to Mrs. Loveless and myself, that our dear brother had not proceeded to a distant and strange place; but that he died among his friends, and under our roof, where he had every thing that was requisite, and could contribute to his comfort and recovery, had it been the will of God to spare him. He was attended by two of the first physicians in Madras; and interred in a decent and respectacle manner, attended by several respectable friends and many bearers.'

We are sorry to add that Mr. Thompson had been positively ordered, by the Supreme Government at Calcutta, to leave India and return to Europe, merely because he had not the permission of the Court of Directors of the East India Company in London, to reside in India. Soon after he received this order, against which he had respectfully but in vain remonstrated he was seized with a violent disorder, to the production of which there is reason to fear that this extreme measure contributed; and which, in a few days, put a period to his valuable life.

LETTERS have been received from Messrs. Campbell and Thom, dated St. Jago, Aug. 8; from which place they hoped, in about six weeks, by the help of God, to reach the Cape. Mr. Thom writes word, that they had been enabled to perform divine service every Lord's Day. I have lent tracts to the crew, he adds, in six or seven languages, and Bibles and Testaments in eight or nine; for on board the Isabella we have men from eleven nations of the earth, and every one of them can read. A Greek has read nearly all the Testament in that tongue, and the whole of the Greek tract published by the Tract Society. He never saw the word of God in his own language before. The copies of the Scriptures, which the Committee of that excellent Institution, the Bible Society, gave me, have been much in request: they have followed up our public ministrations during the week. — May the Holy Spirit bless his own word to the conversion of the whole crew! We put in here for fruit and water, which has given us an opportunity of advancing the cause of our Lord. Here are about one thousand soldiers and inhabitants; nine tenths of whom are people of colour, one Romish chapel, and two priests:—in various parts of the island about 20 more. We visited one of the priests; and found him in his house, adjoining some negroes huts, reading the Romish ritual, and by his side the writings of some of the fathers. His library amounted only to about a dozen volumes; but the Scriptures, in any language, were not among them. I presented him with a Portugueze Testament, Doddridge in Italian, some French tracts, &c. If I had brought 20 or 40 Portugueze or Spanish Testaments, I could have sold them all. In all the houses we found the Romish imagery; but many do not appear to hold them in estimation. The houses are small and mean. The town is built on high ground, and is fortified with upwards of 30 pieces of cannon and 500 soldiers: but it is laughable to see the soldiers' guns without locks or ramrods. Perhaps, our visit and our books may operate silently on some hearts. Bless God for the protection hitherto afforded us. In his Almighty arm I confide. With his love in my heart and his word in my hand, I can do all things; but without these, nothing.

A LETTER has also been received from Mr. Milne, off Cape Finisterre; to which place he and Mrs. Milne had enjoyed a very fine passage.

Letters have also been received from Mr. Read in South Africa; an account of which will shortly appear.

IMPORTANT INTELLIGENCE FROM THE LEVANT.

Extract of a Letter from a zealous Greek Merchant to a Friend in Malta, dated Santorino, February 8, 1812.

My true Friend in the Lord,

NOTHING gave me so much pleasure, on my arrival at Santorino, as your two letters. I have been, as you know, in many parts of Turkey, Syria, and Armenia, and in the neighbourhood of the Caspian Sea, on my business; and I hope I have done some good in those parts, by the blessing of God. I was some time in a city, called *Moussull* (near the ancient Nineveh) where there are some Greek Christians, and a priest, named Basil, who is a relative, as he told me, of the primary bishop of Mount

Lebanon. (Among the Maronites of the Armenian church, at Mount Lebanon, there are 18 bishops; but as they do not allow of the title of *Archbishop*, one is styled *Primary Bishop*, or *Primus inter Pares*). During my residence there, he granted me the use of his chapel to preach when I pleased. After two months residence there, not only the chapel, but a spacious square behind it, was filled. The priest celebrated mass only sometimes. He read a prayer over the heads of those who knelt before him, accompanied with imposition of hands, and touching their foreheads with a relic in a shrine; for which he required to be paid. This, you know, is a custom in many parts of Greece; but which I abhor, and reproved him for thus imposing on the people. I endeavoured to make him better acquainted with the Bible, which he had not got; and accordingly copied him the gospel of John, in modern Greek; and though I employed a long time about this manuscript, I trust it may be blessed, and praise redound to God.

At some distance from Mousull, at a village called Har-ali, I met with a Christian gentleman of some note, who directed me to some others, whom I desired to call on me the next Sabbath-day at his house. They did not fail to come, and with them many who were not Christians, perhaps out of curiosity. We all knelt down and prayed together, and some wept. When they rose up, I discoursed to them of the importance of true religion, and of the deplorable state they were in, if they felt it not. You cannot conceive, my friend, my spiritual satisfaction: I was quite overcome by the kindness of them. Every thing I could wish was at my service; and I was forced to stay many days; during which I had service every day. We fitted up a small chapel; but I am sure things will encrease there. Providence so ordered it, that the gentleman I met with at first was a person of note among the people, as a serious and opulent man. I directed him to Aleppo or to Cyprus to get a minister; but I have since been there, and am sure he will not find one good for any thing. The priests and bishops are so ignorant, that they mingle their prejudicial insignificant ceremonies; and they are very mercenary, thinking only about getting money. Notwithstanding, the people of these parts of Asia are readily disposed to receive the true religion. Oh, that there were some one to make it known to them, that millions might be brought to be partakers of the benefits of the precious blood of our Lord Jesus Christ! Oh, my friend, how vile I feel myself, that the Son of God should descend from Heaven to undergo such sufferings for my redemption! God is unspeakably great, infinite, and incomparable; yet what am I? This is a point, you know, which has caused me great distress; but from this temptation I betake myself to faith; and there I find peace!

I must tell you another little circumstance which happened to me as I returned through Syria to embark. [Here the writer gives a long account of a sick person, whom he was called to visit, and in whose death he had great hope; and then he adds, the death of this man seemed to be the means of awakening many.] We fitted up a chapel in a wood, and baptized several, stopping there 24 days; and at my departure they gave me every thing necessary, and would escort me, for fear of robbers or assassins. I could but promise to send them a minister, if possible, to help them; and in this I had some confidence, as I was going to Nikossia, in Cyprus; but I could do nothing there with Caramin the bishop, who replied to my earnest entreaty very coolly, by saying, he must not mind those parts, but his own flock. The best way now to execute my promise, is for you to write to your good friend Grassopolo. You have nothing to expect from Smyrna, where I tried in vain. It would be a good thing if you could send one from Malta: he must be dressed as a pilgrim, and he would be well received. I can now readily believe what that impostor the Sicilian Pilgrim told us. Oh! these unfortunate countries, where only hypocrites, or pretended Christians, come for worldly gain! I shall stop here two months for your directions. I cannot rest if I do not go

again to the Levant;—I feel a great affection for these parts. Make my respects to our good friend Giovanni, and to all the good society. O that one of them would be induced to go up the Levant! how much good might he do to those poor creatures! I had quite a different idea of the people of Asia before. How much worse are the inhabitants of the islands for ignorance, pride, and worldly-mindedness! In those parts the people are tractable, curious, and fond of strangers; and no great effort appears to be required to tear off the veil. I am sure that Mahomet promulgated his religion here without much difficulty; and with the same facility these people could be brought to embrace the religion of Christ, if only some good persons could be found able to teach the truth as it is in the gospel.

I hear that in Zante are arrived some modern Greek Testaments. I am sure they must have come from that grand Society in England, in whose praise we often spoke. O, that it may be but true! what pleasure shall I have! how are they needed! If you have any, send me some as soon as you can, for my little societies which I have formed, and which need them so much. Put them to my account, if it is necessary to tell you so. I am going to Tripolezza; but write to our friend Nicolai Paronzi. I shall leave the commission for the Testaments, if I do not receive them before I go. O! what pleasure is this! to have the holy Scripture, and in the modern Greek tongue, and printed too! How much time have I employed in copying them! According to your advice, I have endeavoured to leave portions of the Bible rather than of any other book. It is better to begin with the foundation: other things will follow. Pray for me, and for Simon, my companion.—Tell your Society to pray for me.

GEORGIO KAKO.

LASCARS, &c.

THE Committee, connected with the Missionary Society, formed for the purpose of procuring, if possible, religious instruction for these poor strangers, have been very active, and have made some good progress. Two young men are now learning the Bengallee language, under the tuition of a native, with a view of conversing with them, and preaching to them hereafter. A Tract, in that language, originally written by Mr. Pearce, of Birmingham, and translated at Serampore, will, we hope, soon be printed for their use. A similar attempt is in contemplation for attaining the Chinese language in London, and reprinting a tract prepared by Mr. Morrison, for distribution among the Chinese while in London.

HOXTON AUXILIARY MISSIONARY SOCIETY.

THIS Society commenced Sept. 1, 1812, and is under the management of FEMALES. An excellent address on the subject, written by a young gentleman, intended to promote their benevolent design, has been printed and circulated. It is founded, like many similar institutions, on the simple principle of contributing One Penny (or upwards) per week. The regulations are such as are usual in these Societies.

CORRESPONDENCE WITH AUXILIARY SOCIETIES.

A Committee of the Directors has been appointed, for the purpose of corresponding with the various Auxiliary Societies, formed in aid of the Missionary Society; as it is the earnest wish of the Directors to supply their friends in the country, at least Quarterly, with every important article of information respecting the state of the missions. A plan for this purpose is now under consideration.

If the Secretaries of the Auxiliary Societies in the country will have the goodness to inform the Directors how a small parcel may be sent to them (with the parcels of Magazines, &c. from the London Booksellers, or otherwise) much expense of carriage may be saved. Please to direct to Rev. Mr. Tracy, 4, Bartlett's Buildings, Holborn.

The Committee of the London Society for the Jews, have circulated some Letters from the Continent, which deserve attention; but they very properly observe, that they are not such as afford any new important conclusions, or sanction too sanguine a hope.

Extract of a Letter from Brother Nisely, a merchant in Riga, dated March 5, 1811.

"My son was last summer in the Crimea, and returned towards the end of autumn by Odessa. In Odessa he heard a report that many Jewish families emigrated through that town. During his journey through Poland, he himself met many travelling Jews. When he afterwards lodged in a town inhabited by Jews, and met there with a German Jew, he entered into conversation with him, and asked him to what country the emigrating Jewish families went. He replied to Palestine, to settle in the country of their fathers, having a presentiment that the Messiah would now soon come. The rich of the nation, scattered in different parts of the world, made collections for the journey expences of the poor. This account of my son excited my attention. I wrote to one of our friends at Wilna, as Poland is the chief seat of this people, and asked him concerning these movements, and the probable causes of them; to which I received, within these few days, the following answer:—

"I have also received interesting accounts concerning the Jews. There is among them a general desire to return to the land of their fathers. Many of them are probably impelled by need, as there is a stagnation of all trade here; but many are moved by the expectation of the coming of the Messiah in about eight years. The same persons, from whom I accidentally heard this, told me, on another occasion, that fifteen years hence, probably no Jew would be left in the country. In the present times of confusion, this memorable people, scattered in all the world, is little noticed; but if the above information is confirmed, in process of time, and more generally, that impulse among them is certainly one of the remarkable signs of the times."

This intelligence excited my attention; and as I undertook another journey to the German colonies in Poland, in May and June of 1811, I resolved to ascertain the foundation of these facts. In two towns which are inhabited by many Jews, I received from their leaders the following account:—That it was certainly true, that for two years, some hundred Jewish families had emigrated from Poland to Palestine. Enquiring into the purpose of their emigration, I was answered, that they hoped the promises of the prophets would now soon be accomplished; that the Lord would gather the people of Israel from all parts of the earth, where they were scattered into the land of their fathers, and that they would there wait for the appearance of the Messiah; for after their rabbies had often been mistaken in fixing the time of his coming, they now were persuaded that he would come at length. When I replied that they might again be mistaken, they said, No matter; if those who now go to Palestine should not live to see the coming of the Messiah, they, however, are gathered in the holy land with their fathers; and whenever the Messiah comes, they will be raised from their graves. The places from whence these emigrations are most frequent, are said to be Brody in Volhinia, and Wilna in Lithuania. Though I was led to many observations by this statement, yet the proper aim of my journey did not permit me to pursue the subject further.

Provincial Intelligence.

At the last Worcester Assizes, Mr. J. Miller, Baptist Minister at Westmancote, recovered £40 damages, in an action brought against 3 young men, who, with others, had interrupted the congregation while assembling for worship, and had committed a violent assault on Mr. Miller. The Defendants are wealthy farmers in the neighbourhood; and the house of one of them

stands very near to Mr. Miller's, which adjoins the place of worship. These persons had repeatedly insulted Mr. M. and his congregation; and, on one occasion, two of them were taken before a magistrate. On their consenting, however, to sign an acknowledgement of their improper behaviour, which was affixed to the Meeting-house door, the prosecution was withdrawn: but this lenity failed of the desired effect.

On Thursday evening, the 17th of Oct. 1811, when the congregation were assembled for worship, Mr. M.'s neighbour had a dinner party, who, towards evening began to be very noisy. A person passing by heard one of them say It would be good fun to rout out the Methodist parson and his congregation, and drive them up the lane. A little before the hour for beginning service, the defendants and their friends came out of the house in a body, with much noise and violence, shouting and swearing. They proceeded to the gate leading out of the road into a small grave-yard before the chapel; which gate they lifted off the hinges and threw it into the road Soon afterwards Mr. Miller, hearing they were behaving rudely to some young women coming to the meeting, went and mildly remonstrated with them on the impropriety of their conduct; upon which they began to hustle him with much violence, and struck him several severe blows. Mr. Miller retreated towards his own premisses, walking backwards and parrying their blows as well as he could, the defendants in vain endeavouring to throw him off the causeway, though in the struggle his clothes were much torn. After the service commenced, the defendants returned, and rushed into the meeting-house, calling for the licence, and using very violent language. They would have been proceeded against by indictment; but as the certificate required by the Toleration Act was lost, and it could not be discovered where it had been registered, so as to obtain a copy, Mr. Miller was advised to bring an action for the personal assault. After much trouble and repeated searches, it has since been discovered that the chapel was registered in 1771, at the Quarter Session *; but it is hoped what has passed will prove a sufficient warning; and that it will be unnecessary to make use of the certificate in the way intended. It should not be suppressed that these young men are of the Roman Catholic persuasion:—a circumstance which seems materially to aggravate their misconduct.

A Quarterly Association was held at the Gore, Radnorshire, on the 18th of June last; when Messrs. Davies, of Hay, and Lewis, of Tredustan, preached in the morning; and Mess. Powell, of Cae-bach, and Jones of Maesyronnen, in the afternoon.

July 22. A new Independent Chapel was opened at Darlington, in the county of Durham. The Rev. E. Parsons, of Leeds, preached in the morning, from 1 John i. 1—3; Mr. W. L. Pratman, of Barnard Castle, in the afternoon, from 2 Cor. v. 20; and Mr. G. Clayton, of London, in the evening, from Psalm cxviii. 25. The other parts of the service were conducted by Messrs. Stillman, of Keld, Hinmers, of Guisborough, Neal, of Thirsk, and Brook, of Leyburn. These interesting services attracted a number of hearers, and proved highly gratifying to many. It is with pleasure we add, that this commodious chapel has been erected at the sole expence of an individual, who intends to vest it in trust as a free gift to the congregation.

Sept. 16, the Rev. R. Taylor was set apart to the Pastoral Office over the Independent Church at Yeovil, in Somersetshire. Mr. Herdsman, of South Petherton, began the service with prayer, &c.; Mr. Priestley, of Shepton Mallet, delivered the introductory discourse; Mr. Weston, of Sherborne, asked the questions; Mr. Tozer, of Taunton, offered the ordination prayer; Mr. Thorp, of Bristol, delivered the charge, from Ezek. iii. 17, 18, 19; Mr. Jones, of Bird-Bush, preached to the people from Deut. iii. 28. 'Encourage him;' and Mr. Pittard, of

* It has not been the practice for many years in this county to register dissenting places of worship at the Quarter Session; and the Clerk of the Peace, who keeps the records of that court, was not aware that it had ever been so. It appears that on the occasion of a return being lately called for by Government of the places of worship registered under the Toleration Act during the present reign, no return was made for the county and diocese of Worcester, except from the Bishop's court: where it is a fact that there is no registry of dissenting chapels commencing earlier than the year 1782. — Is this a fair sample of the accuracy with which those returns were in general made?

Martock, concluded. Mr. Golding preached in the evening.

A Quarterly Association was held at Cae-bach, Radnorshire, on the 17th and 18th of September; when Messrs. Rees, of Huntington; Jones, of Broynllys; and W. Lewis, of Tredustan, preached.

The next Quarterly Welian-Saxon Association is to be held at Tredustan, Brecconshire, on the 30th and 31st of December; when three exhortations are appointed to be given on the duties of ministers, deacons, and members. Mess. Jones, of Maesyronnen, Powell, of Cae-bach, and Rees, of Huntington, are expected to engage in the above branches. The Lord's Supper will be administered on the evening of Wednesday December 30.

Sept. 22, 1812. Rev. J. Howes (late a student at the Countess of Huntingdon's College, Cheshunt) was ordained at Folkstone, Kent. The service was began by Mr. Sheppard, of Canterbury, with reading and prayer; Mr. Frego, of Faversham, spoke upon the nature of ordination, and requested Mr. H. to relate his call, and to read the articles of faith subscribed by Ministers in that connection; Mr. Mather, of Dover, offered up the ordination-prayer; and Mr. Young, of Margate, delivered a charge from Acts xx 18, 19, 20; Mr. Townsend, of Ramsgate, addressed the congregation, from Rom. xii. 1; and Mr. Gurteen, of Canterbury, concluded.

The same evening the Hampshire Association held their Half-yearly Meeting at Southampton; when the service was commenced by Mr. Bogue; Mr. Hunt preached from Ezek. xxxvii. 1—10. Mr. Flowers, of Titchfield, concluded. Wednesday morning at Seven, Mr. Howell, of Alton, prayed; Mr. Winchester, of Andover, preached from Acts iii. 19. 'Times of refreshing.' At half-past 10 o'clock, the general service commenced; Mr. Isaacs began with prayer, &c.; Mr. Durant, of Poole, offered up the general prayer; Mr. Loader, of Fordingbridge, preached the given subject, — 'The Millennium,' from Dan. vii. 14. After the sermon, the Lord's Supper was administered: Messrs. Tyreman, Bogue, Jefferson, Adams, Gray, &c. severally engaged in the service. In the evening, Mr. Bishop, of Ringwood, prayed; Mr. Bennett preached from 2 Philip ii. 9—11; and Mr. May concluded.—The next Association is to be at Salisbury; Mr. Bennett, of Romsey, to preach, 'On the the Duties of Churches to the Rising Generation.'

In our last we gave an Account of opening Salem Chapel, Wellingboro', on the same day; but, by the omission of a cypher, the number of persons who attended was said to be 100, instead of 1000. Mr. Fuller's text also was from the 50th Psalm.

At the opening of Mr. Cox's new place, St. Alban's, our correspondent omitted to mention that Dr. Collyer preached in the afternoon, from Heb. vi. 19, 20. Mr. Clayton's text was Zach. iv. 10.

Sept. 30, the Rev. T. Dix, late Student at Hoxton Academy, was ordained over the Independent Church at Bedworth. Mr. Miller, of Shilton, commenced the service by prayer and reading; Mr. Robertson, of Stretton, delivered the introductory discourse, asked the questions, &c.; Mr. Jerard, of Coventry, offered the ordination-prayer; Mr. Burkitt, of Kenilworth, gave the charge from Col. iv. 17; Mr. Hartley, of Lutterworth, preached to the people from 1 Thess. v. 13; and Mr. Gill, of Hinckley, concluded the service. Mr. Percy, of Warwick, preached in the evening.

Oct. 1. The Rev. E. Miles was ordained pastor of the Independent church at Edulmerie, Cambridgeshire. Mr. Browne, of Buntingford, commenced by prayer, &c. Mr. Dobson, of Chishill, stated the nature of a Christian Church, and asked the usual questions. Mr. Towne, of Royston, offered up the ordination-prayer; Mr. Maslen, of Hertford, gave the charge, from 1 Tim. iv. 6; Mr. Lowe, of Barkwey, prayed the intercessory prayer; Mr. Carver, Melbourne, addressed the church on the importance of Christian Love, and Mr. Pyne, of Duxford, concluded. Mr. Kirkpatrick (late pastor) preached in the evening.

The Annual Assembly of the Independent ministers of Monmouthshire was held, Oct. 8, at the chapel of Mr. Rees Davies, Newport. The meeting was begun on Wednesday at 3 o'clock.—Mr. Thomas, of Longynwyd, prayed; Mr. Lewis, of Long-Town, preached in English, from Ephes. ii. 13, and Mr. Williams, of Godrerhôse, in Welch, from 1 Pet. i. 18, 19, and concluded. The service recommenced in the evening, when Mr. Penmain prayed, and Mr. S. Davies, of Maindy, preached from Isa. liii. 5, and concluded. Thursday the ministers met at the chapel by 7 in the morning, for conference. — At

10, the public service commenced; Mr. E. Davies, of Hanover, read and prayed; Mr. Evans, Ynysgoi, preached in English, from Mat. xvi. 26; Mr. S. Evans, of Merthir, followed in Welch, from Psal. cxix. 165; and after him Mr. Williams, of Builth, from Job ix. 4, and concluded by prayer. In the afternoon Mr. W. James, of Cardiff, prayed; and Mr. Jones, of Pontypool, preached in English, from Rev. xvii. 14; and Mr. Hughes, of White-Cross, followed, in Welch, from 1 Pet. i. 12, and concluded by prayer. In the evening Mr. Ryan, of Abergavenny, preached in English, from John iii. 16; and Mr. Watkin Williams, from Mat. xiii. 3. The next annual assembly is to be held at the Tabernacle, with Mr. Jos. Williams, Oct. 6th and 7th, 1813.

Lord's Day, Oct. 18, the Rev. J. Trowbridge (late a student at Axminster) was ordained at Cerne Abbas, Dorset. Mr. Weston, of Sherborne, opened the service by prayer and an introductory discourse, &c.; Mr. Trowbridge gave a satisfactory account of his experience and theological sentiments; Mr. Small, of Axminster, engaged in the ordination prayer, and gave the charge from Jer. xv. 19; Dr. Cracknell, of Weymouth, preached to the people from 1 Thess. v. 12, 13, and concluded with prayer. In the evening Mr. Small began with prayer; Dr. Cracknell preached from John vi. 37; and Mr. Trowbridge concluded. The congregations were large, and remarkably attentive.

Oct. 20. The Annual Meeting of the Somersetshire Ministers was held at Paul's Street Meeting, Taunton; Mr. Thomas, of Bruton, began the morning service; Mr. Golding prayed before the sermon, which was preached by Mr. Taylor, of Yeovil, from 1 Pet. i. 11; and Mr. Buck concluded. In the afternoon, Mr. Cuff, of Wellington, began with prayer; Mr. Thomas preached from John ix. 35; and Mr. Greatheed concluded the service. Mr. Tracy, of London, prayed in the evening; and Mr. Vowles, of Tiverton, preached from Rom. viii. 28, and concluded.

Oct. 20. A meeting was held at the Shire Hall, Bury St. Edmund's, of the Suffolk Auxiliary Bible Society, the Rev. Mr Cobbold in the chair; when a Report was made of the Proceedings of the Society since its formation in December last. The Committee have distributed 2514 Bibles, and 1431 Testaments. The receipts of the Society amounted to £ 2513.

The following Auxiliary Bible Societies have been recently formed in aid of the British and Foreign Bible Society.

Oct. 15. The *East London*, at which the Earl of Moira presided.

Oct. 22. At *Rochester*, a Branch to the Auxiliary Bible Society of the county of Kent, of which Branch the Earl of Darnley is President.

Oct. 22. At *Londonderry*, in Ireland, under the immediate patronage of the Bishop of Derry.

Oct. 29. At *Yarmouth*, a Branch to the Norfolk Auxiliary Bible Society; of which Branch Admiral Murray is the President.

October 21. The New Independent Chapel at Ilminster, Somersetshire, was opened for divine worship. The morning service was begun by Mr. Buck, of Wiviliscombe; Mr. Tozer, of Taunton, prayed; Mr. Lowell, of Bristol, preached from Psalm xxvii. 4; and Mr. Pyke, of Broadway, concluded. Mr. Tracy, of London, prayed in the afternoon; Mr. Golding, of Poundsford Park, preached from Isa. lv. 10, 11: and Mr. Griffiths, of South Petherton, concluded. In the evening Mr. Saltren, of Bridport, prayed; Mr. G. Clayton, of Walworth, preached from Psalm cxviii. 25; and Mr. Besby, minister of the place, concluded. — This interest being new, and the gospel not being preached anywhere else in the town (except in a small place belonging to the Wesleyan Methodists) it excited considerable interest in the neighbourhood; and the place was crowded with hearers. This cause wears a promising aspect; which is, in the first place, to be attributed, under God, to the persevering efforts of two or three individuals in the neighbourhood, seconded by the Somerset Association; and afterwards to the kind and generous patronage of Mr. Banger, a gentleman residing in the town; and the divine blessing upon the exertions of Mr. Besby, the officiating minister.

Oct. 22. The Rev. Jos. Turnbull, A. B. late of Hoxton Academy, was set apart to the Pastoral Office over the church of Protestant dissenters, of the Independent denomination, at Offery, St. Mary, Devon. Mr. Frey, of the Jews Chapel, London, began the service with prayer, &c.; Mr. Mends, of Plymouth, delivered the introductory discourse, stating the nature of a gospel church, asked the usual questions, and also offered up the ordina-

tion prayer; Mr. Simpson, resident Tutor of Hoxton Academy, delivered an impressive charge, from 1 Tim. iv. 16; Mr. Allen, of Exeter, preached to the people, from 1 Cor. iv. 1; 1 John iii. 23; Col. iv. 5; Mr. Cobbin, of Crediton, concluded with prayer. The place of worship, which will contain 600 persons, was filled, both in the morning and evening.

Missionary Society. — The first *General Meeting* of the Auxiliary Missionary Society for Cambridgeshire and its vicinity, was held at Mr. Town's Meeting-house, Royston, on Tuesday, Oct. 27; when two excellent and appropriate discourses were delivered in the forenoon; one by the Rev. W. Harris, of Cambridge, on Matt. xxvi. 13; the other by the Rev. Dr. Winter, of London, on Isa. lii. 2, 3, 4. The devotional parts of the service were conducted by the Rev. Messrs. Dobson, Miles, Lowe, Golding, and Brown. The opportunity was peculiarly pleasing; the congregation, which was very numerous, appeared highly gratified; and the solemn day will long be remembered with pleasure and advantage by many who attended. At the close of the service a collection was made, which, with subsequent donations, amounted to £46. 4s. besides which, 23 annual subscribers were added to the list, whose names, with the total amount received from the various districts of the Society, will appear when the aggregate sum is remitted to the Treasurer. — Mr. Arrow, of Godmanchester, preached in the evening.—The next General Meeting of the Society is appointed to be held at Mr. Harris's Meeting, Cambridge, in the last week of Oct. 1813.

Oct. 28. Rev. Charles Williams was ordained pastor over the Independent church at Uffculm, Devon. Mr. Cuff began with prayers, &c; Mr. Buck delivered the introductory discourse; Mr. Vowles asked the questions, &c.; Mr. Tozer, of Taunton, offered up the ordination prayer; Mr. Golding, of Poundsford Park, gave the charge from Col. i. 7, last clause; Mr Vowles prayed before the sermon to the people, which was preached by Mr. Saltern, of Bridport, from Phil. ii. 16, first clause; Mr. R. Tozer concluded. Mr. Vowles preached in the evening.

Same day, the 28th Meeting of the Lincolnshire Association was held at Lincoln. On the Tuesday evening Mr. Hunter, of Mablethorpe, &c. delivered a discourse from Isa. xxvi. 3. Wednesday morning the ministers met for prayers and the arrangement of business. The morning service was introduced by Mr. Bourn, of Winteringham; after which Mr. Smelle, of Great Grimsby, preached from Rev. xiv. 6. The Lord's Supper was then celebrated by the ministers and their respective friends: Mr. Clark, of Brigg, began; Messrs. Newman, of Gainsborough, and Bourn administered the elements; and Mr. Keyworth, of Sleaford, concluded. In the afternoon Mr. Hunter began, and Mr. Keyworth preached from Isa. lxiii. 5. In the evening Mr. Clark prayed; and Mess. Newman and Bourn preached from Acts vii. 59; and John v. 39.; after which Mr. Gladstones, of Lincoln, concluded. The congregations were respectable, and the services were enjoyed by many. The next meeting is to be held at Brigg, on Wednesday, April 23, 1813.

Oct. 30. A new Meeting-house, in the Independent connection, was opened at Cratfield, a village six miles from Halesworth, Suffolk. Two sermons were preached on the occasion; that in the morning by Mr. Ward, of Stowmarket, from Isa. iv. 5; and that in the afternoon by Mr. Hickman, of Wattesfield, from 2 Chron. vii. 1, last clause. The other services of the day were conducted by Messrs. Manser, of Horsham, Haward, Rendham, Hickman, Denton, Blomfield, Wartwell, and Dennant, Halesworth.

LONDON.

Baptist Mission in India.

THE Missionaries at Serampore, we are informed, are busily employed in recasting types from the melted metal found in the rubbish of the late fire; and have begun printing the sacred Scriptures with them. The work of God also prospers at Calcutta and other places. But the Mission has lost the Rev. Mr. Mardon, one of the brethren, whose wife and youngest child died not long before him. These are indeed affecting dispensations; but HE, whose cause they lived to support, permits them; — and 'Shall not the Judge of all the earth do right?'

It is highly to the honour of British Christians that, great as was the pecuniary loss sustained by the fire at Serampore, it is already repaired. The whole sum, we are informed, has been supplied; towards which, however, a very handsome donation was made in Calcutta, &c.

A new place of worship was opened, in the Baptist denomination, at Harrow

upon the Hill, the 18th of May, 1812. Mr. Ivimey, of Eagle Street, London, preached in the morning from Acts xix. 20; Mr. Austin, of Fetter Lane, in the afternoon, from 1 Col. v. 6. Messrs. Jarman, of Somers' Town; Grosmere, of Watford; Uppadine, of Hammersmith; and Keene, of London, conducted the devotional parts of the service.

Sept. 29. Rev. John Williams, formerly a Student at Cheshunt, was ordained at Spa Fields, a minister in the connexion of the late Countess of Huntingdon. Mr. Atley read and prayed; Mr. Jos. Griffiths delivered a short introductory discourse, &c. according to the usual method in that connection. Mr. Griffiths then offered up the ordination prayer; Mr. M'All delivered the charge from 1 Tim. iv. 6; and Mr. Lake concluded.

Hibernian Society.—On Wednesday, Sept. 30, an Auxiliary Society, in aid of the Hibernian Society was formed at Hoxton Chapel; when the Rev. Mr. Brewer, of Birmingham (then supplying the chapel) presided. The attendance was numerous and respectable. An affecting statement was made of the deplorable condition of Ireland, as to its moral and religious character; and several of the students and other gentlemen addressed the company with considerable effect. The meeting closed with a liberal subscription. — The regulations of this Society have been transmitted to us, as have those of *many other* Auxiliary Societies; but want of room prevents our complying with the wishes of our correspondents by inserting them. They are now become very numerous; and being generally in substance the same, it appears to us needless.

Oct. 21. The Rev. Mark Wilks was publicly designated pastor of the Independent Church, New Broad Street, London. Mr. Ford commenced the service by prayer and reading the Scriptures; Mr. Humphrys having described the nature and origin of Protestant dissent, and having appropriately noticed the present improved state of the dissenting communion, received, to his particular questions, the usual information from the church and their pastor. Mr. Collison then fervently implored the divine blessing on Mr. Wilks, who had been introduced to the Christian ministry under his immediate care; Mr. Matthew Wilks addressed to his son a most excellent and interesting discourse, founded on Eccles. ix. 8; Mr. Brooksbank occupied a short interval in supplication; Dr. Winter exhorted the church very impressively from 2 Cor. iii. 3; and Dr. Smith concluded with prayer.

Oct. 26. A meeting was held at Mr. Gore's Meeting-house, Barbican; when an Association was formed in aid of the Hibernian Society.

The Rev. John Berry having resigned the pastoral charge of the Independent Church at Camberwell, Mr. Innes (late of Trowbridge) was on Wednesday, Oct. 28. set apart as his successor. Mr. Chapman, of Greenwich, began by prayer and reading the Scriptures; Mr. Townsend, of Rotherhithe, delivered an introductory discourse; Dr. Collyer prayed; Mr. Jay preached from 2 Cor. iv. 7; and Mr. George Clayton concluded.

Nov. 11. The Rev. W. T. Strutt was solemnly set apart to the Pastoral Office at Founder's Hall. Mr Collison commenced the service by prayer and reading the Scriptures; Mr. Burder delivered the introductory discourse; Mr Wilks, of the Tabernacle, engaged in the ordination prayer; Dr. Winter preached from 2 Cor. i. 24; and Mr. Hyatt, of the Tabernacle, concluded.

A NEW Society, we understand, is about to be formed, called *The Forlorn Female's Fund of Mercy*. This charity is to be connected with a *Plan of Employment* for destitute females, in order to try the sincerity of every applicant who professes a desire to reform. This scheme is recommended in a pamphlet recently published, entitled 'A Plan to avert National Calamities, and increase the Public Revenue by the Improvement of Morals.' Subscriptions are received by Mrs. Stennett, 60, Paternoster Row; Mr Nisbett, 15, Castle Street, Oxford Road, &c. — A General Meeting was to be held Nov. 27.

The Board of Congregational Ministers in and about London, have passed the following Resolutions:—

1. THAT no Petition for building or repairing any Place of Worship be signed by any Member of this Board until it has been presented at one of their stated meetings, and approved by the majority present.

2. That no such case be recommended by this Board, unless the place be vested in the hands of Trustees for the use of the church or congregation of Protestant Dissenters to

which it belongs; and that the trust-deed be transmitted for their inspection, previously to the case being signed.

3. That no case receive the signature of this Board till at least one month after the same has been presented.

4. That no case be signed until the applicants be ready to collect on the same.

JOHN KELLO, Secretary.

A List of the Ministers who are Members of the Congregational Board in and about London.

Rev. Messrs.	*Rev. Messrs.*
Barker,	N. Hill,
Bennet,	T. Hill,
Brooksbank,	Hodgkins,
Buck,	Hooper,
G. Burder,	Humphrys,
H. F. Burder,	Jennings,
J. Clayton, sen.	Kello,
J. Clayton, jun.	James Knight,
G. Clayton,	John Knight,
Clout,	Palmer,
Dr. Collyer,	Simpson,
Dunn,	Dr. Smith,
Ford,	Thomas,
Goode,	Townsend,
Gore,	Wall,
Hackett,	Webb,
Harper,	T. Williams,
Hawksley,	Dr. Winter.

☞ Communications from ministers and congregations in the country, may be sent (post paid) to the Rev. John Kello, Secretary, Bethnal Green, London, or to any Member of the Board.

Congregational School.

Mr. Editor,

WHEN I addressed you last upon this subject, I was apprehensive there would be no more admissions this year; but, contrary to my expectation, the Committee have ventured to recommend the admission of four children, who were selected from the following List of Candidates.

1. James (aged 12) son of Rev. J. Hyde, of Wivenhoe, who has six children.

2. Joseph (12) son of Rev. J. Whitehouse, of Wilmcote, who has seven children.

3. Charles, (12) son of Rev. J. Houlton, of Finchingfield, who has 13 children.

4. John (12) son of Rev. J. Fielding, of Coggeshall, who has six children.

5. Samuel (12) son of Rev. T. Jones, of Lambeth, who has five children.

6. Charles (12) son of Rev. T. Beaufoy, late of Town Sutton, who has five children.

7. Samuel (12) son of Rev. C. Sloper, of Wilton, who has six children.

8. Joseph (11) son of Rev. J. Dobson, of Chisshill, who has five children.

9. William (11) son of Rev. W. Marchant, of Layer Britten, who has four children.

10. James (11) son of Rev. J. Corbishley, of Abbotts Roothing, who has 14 children.

11. Isaac Patterson (10) son of Rev. I. Gardiner, of Potter's Pury, who has six children.

12. Edward Henry (10) son of Rev. E. Davies, of Ipswich, who has eight children.

13. Samuel (9) son of Rev. S. Clift, of Alfreston, who has six children.

14. James (9) son of Rev. J. Waddell, of Nayland, who has five children.

15. Joseph (9) son of Rev. J. Surman, of Chesham, who has three children.

The successful Candidates were Numbers 2, 3, 10, 14. In the four families to which the above four Candidates belong, there are no less than forty children. Should the liberality of the public allow of an election in April next, it is expected the list of applications will be much larger.

☞ The Rev. John Clayton, jun. has made a short tour in Suffolk, and collected at Woodbridge, Harwich, Ipswich, and Hadleigh, by collections and subscriptions, to the amount of near £ 50.

Bermondsey, J. TOWNSEND.

Vaccination in America.

AT a town meeting, held in Milton, in the State of Massachusetts, July 8, 1809, a Committee was elected to take into consideration the propriety of adopting measures for inoculating with the Kine (or Cow) Pock such individuals of the town as had never had the small pox.

The Committee, after obtaining the fullest evidence of the efficacy of the antidote, circulated certificates to that effect; and invited the inhabitants to accept of the benefits of 'almost gratuitous' inoculation. In the course of a few days 337 individuals were inoculated, of all ages, more than one fourth of the population of the town; and, with few exceptions, the whole of the individuals who were liable to the

small pox. In nine cases only the inoculation missed, which being tried a second time, proved successful; and it is remarkable that, among so large a number of both sexes, and all ages, no sickness interfered during the course of their vaccination, except in about eight cases, where the symptoms appeared more strongly marked, so as to render it necessary for the individuals to lie by for a day or two; all the others were able to attend without interruption to their businesses.

Oct. 10, Twelve of the above number were inoculated with small pox matter as a test, but were found entirely unsusceptible of that dreadful disease; furnishing thereby additional proof of the security afforded by vaccination.

In order fully to secure these benefits, it has been also determined to have a yearly inoculation, to preserve the names of the persons inoculated in a public register; and to commit the whole superintendence to a standing Committee of zealous citizens.— *See a Collection of Papers relative to these Transactions, Boston*, 1809.

We have been credibly informed that a regulation of a liberal nature has lately been made in the dock-yards; before which, the sons of dissenters could not be admitted, unless they could produce a certificate of their having been baptized in the Church of England. This was a very serious hardship; but it is now removed,— the Navy Board having given orders to admit the certificate of baptism by dissenting ministers, or any other satisfactory proof of the time of birth.

The Directors of the Missionary Society have noticed, with concern, a paragraph in the last Number of this Work, in the account there given of the formation of the Bristol Auxiliary Missionary Society; in which the Rev. Mr. Hill's services on that occasion are referred to in a manner which they cannot approve. They think it, therefore, due to the character of that gentleman, which they hold in high estimation, and to his very useful services in behalf of the Society, to disavow that passage, in which they had no interference whatever; but learn, with regret, that it was inadvertently copied from a provincial newspaper.

MISSIONARY COLLECTIONS.

Collections and Anonymous Contributions only.	£	s.	d.
A Friend at Cottingham, by Rev. Mr. Kidd, a Life Subscription	10	0	0
Ditto, by Rev. C. Buck	1	1	6
Society of Young Men belonging to Lady Huntingdon's Chapel, Worcester, by Rev. Edward Lake	4	0	0
A Servant Man, by ditto	5	0	0
Perth Missionary Society	45	0	0
E. M. by the Rev. John Hyatt	2	2	0
Female Auxiliary Society, Ottery, St. Mary's	6	0	0
Wandsworth Auxiliary Society, by Rev. A. Reed	5	0	0
Rev. Mr. Allen and Friends, Exeter	31	9	0
Exeter Auxiliary Society, by Rev. R. P. Allen, half a year's produce	14	5	4

Collections made in October 1812, *by Rev. G. Burder.*

	£	s.	d.
At Rev. Mr. Tozer's, Taunton	27	9	9
At Wellington	4	0	0
Rev. John Burder and Friends, Stroud 28 10 0			
Children of Whiteshill Sunday School 4 4 0			
	32	14	0
Friends in the Neighbourhood of Stroudwater	5	0	0
Congregation at Rodborough Tabernacle	23	0	0
Rev. Mr. Pain and Friends, Forest Green	11	0	0
Rev. Mr. Bennett and Friends, Dursley, including 14*s.* 8*d.* from Friends at Coaley	14	1	2
Rev. Mr. Jones and Friends, Chalford	24	11	0
Rev. Mr. Brown and Friends, Ebley	22	0	0

POETRY.

LINES ON THE DEATH OF DANIEL PARKIN, ESQ.

[*See the Memoir in the October Magazine.*]

Mourn, Genius!—Learning, mourn!—let plaintive verse,
With Music's softest strains, the dirge rehearse!—
Let poignant criticism and brilliant wit,
Restrain'd by grief, their energies remit!
He whom ye all, from rip'ning promise, knew;—
He, from whose stores ye monthly * treasures drew—
Parkin expires!—in manhood's rising bloom,
Descends from health and vigour to the tomb.
Yet not in vain he liv'd. From tend'rest youth,
He trod the path, and felt the power, of Truth.
Destin'd to cultivate our wholesome laws,
His growing strength was pledg'd to virtue's cause.
In him Religion, pure and undefil'd,
An advocate obtain'd, as firm as mild:
And while rich eloquence, and classic taste,
Science profound, and erudition chaste,
Support Religion's powerful claims,—so long
Shall Parkin's name resound in hallow'd song.

* Mr. Parkin was formerly Editor, and since a frequent contributor, to the Eclectic Review.

The following beautiful Tetrastic was translated from the Persian Fables of Nizami, by the late Sir William Jones.

On parent knees, a naked, new born child,
Weeping thou sat'st, while all around thee smil'd;
So live, that, sinking in thy last long sleep,
Calm thou may'st smile, while all around thee weep.

From Nicolaus Faber.

How great thy might let none by mischief know,
But what thou can'st by acts of kindness shew;
A power to hurt is no such noble thing;
The toad can venom, and the serpent sting. Jos. Relph.

On the Children of Israel's Passage out of Egypt.

When Egypt's king God's chosen tribes pursu'd,
In chrystal walls th' admiring waters stood.
When, thro' the desart wild, they took their way,
The rocks relented, and pour'd forth a sea.
What limits can Almighty Goodness know,
When seas can harden, and when rocks can flow!

THE HYMN
WHEN SAYING THE CATECHISM.

[*from Original Hymns for Sunday Schools.*]

The Bible says, that Mary came
To hear the Saviour's word;
And we are come to do the same,
And hear what Mary heard.

We read the Bible thro' and thro'
To learn the Saviour's will,
And get the Catechism too,
To make it plainer still.

Oh! for a meek attentive mind,
To *think* of what we say!
Or, else, at least, we only find
Our pains are thrown away.

For even if we say it quite
As perfect as we should,
Unless we understand it right,
It cannot do us good.

Then always when I get my task
I'll try to make it out;
But if I cannot, then I'll ask,
To know what 'tis about.

This is the way to make us wise
When our young days are past;
For ev'ry one that really tries,
Is sure to learn at last.



Rev.d John Hoppus.
Yardley, Northamptonshire.

Published by Williams & Son Dec.r 16. 1812.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1812.

MEMOIR

OF

MR. RICHARD JERMENT,

ONLY SON OF THE REV. GEORGE JERMENT, LONDON.

Rev. and dear Sir, *To the Editor.*

Partly from authentic materials, and partly from my own personal knowledge, the following account of a most interesting young man is compiled. By giving it a place in your widely-extended Magazine, the rising generation may, through the Divine blessing, be much profited.

I am yours, &c.

Hans Place. W. NICOL.

'MAN cometh forth as a flower, and is cut down.' Never was this important truth more strikingly verified than in the subject of the following Memoir; — but there is good reason to think that the immortal spirit has been transplanted into the Heavenly Paradise.

Mr. R. Jerment was descended, by both parents, from ancestors of respectable rank in the world, still more distinguished by piety; and some of them were eminent ministers of the gospel. He was born Sept. 7, 1788; and was early sent as a day scholar to the academy of a celebrated teacher, the late Mr. Till, of Islington, who ever cherished for him a sort of paternal regard. The hopeful boy could read the Bible when he was five years of age: before the age of twelve, he was well acquainted with the Roman Classics, and always retained a particular relish for Virgil. His capacity was good, his taste correct, and his memory retentive. Inclining to follow the mercantile line, his attention was chiefly directed to Writing, Arithmetic, Book-keeping, and the French language; in all which he made very great proficiency. His application, from the time of going to school till he left it, in his fifteenth year, was close and cordial; and he would rather leave his breakfast or dinner untouched, than be a few minutes beyond the hour.

His boyhood was never disgraced by fighting, nor any cruel sport. To birds, and to domestic animals, he was uniformly merciful.—Mr. R. Jerment chose for associates at school, boys who were steady, peaceable, fond of learning, obedient to their parents; who were trained up in the fear of God, and usually those who were older than himself. In short, such was his behaviour, that the teacher never applied the rod to him; nor had his parents occasion ever to correct him for profane language, for lying, for obstinate disobedience, or any vice. Inferior faults received due correction, and the correction was blessed.

When the education of this promising youth was finished, a providential and unexpected opening in the city occurred; and during four years and a half he was employed in the counting-house of a respectable merchant,—who has often borne ample testimony to the integrity, abilities, attention, and obliging turn of Mr. R. Jerment. There, he happily met first with one superior clerk, and then with another, who feared God, and treated Mr. Jerment with the warmth of Christian friendship.

A more advantageous situation being providentially offered, Mr. Jerment accepted it, and partly from the laudable and generous motive of expressing to his parents gratitude for their care, and the expence of his education. With them he continued to lodge; and to them, and to his sisters, was kind and liberal. In the counting-house of his second employer (Mr. Ikin) Mr. J. though not twenty years of age, occupied the place of first clerk, had the management of a very extensive concern, and was happily situated; finding in Mr. Ikin a faithful friend, and in Mr. Bartleet, the junior clerk, an affectionate brother. The friendship of these two young men was cemented with piety, and reared on an immortal basis. While they stored their minds with general knowledge, the Bible and some serious books were kept at the counting-house, and daily perused. Both possessing superior talents and kindred dispositions, grew in knowledge and grace. For more than two years they sat at the same desk; and their mutual regard was uninterrupted and undiminished.

The subject of this memoir was strictly religious. He detested cards and the theatre. The power of religion was manifestly and modestly discovered; the book of God was his daily companion; and he was regular and devout in attending divine ordinances on the Lord's Day. He never spent one Sabbath, nor any part of it, in worldly pleasure. When about nineteen years of age, Mr. Jerment was admitted to full communion with the Scots Church, of which his father is pastor,—then worshipping in Bow Lane, Cheapside, and now in Oxendon Street, Haymarket;—and his practice justified the sincerity of his profession. When hearing the word,

though the preacher was familiar to him, he listened with the eagerness of a stranger, and the devotion of a saint.

Mr. Editor, you know that for several years past my highly-respected brother, the Rev. Mr. Jerment, the father of Mr. R. J. has been one of the stated Lecturers in our church. When it was the father's turn to preach, the son regularly attended. On these occasions I was always greatly delighted with the unremitting attention of Mr. R. J. From the moment that the text was read till the sermon was finished, his eyes were fixed on his beloved parent. The language of his countenance seemed to say 'Blessed be God for the glorious gospel! and, blessed be God that my father is a minister of that gospel!'—O, how happy the parent who has such a son! and, how happy the child who has such a parent! He loved evangelical ministers and professors of every class; paid marked attention to those servants of God whom he knew personally, and was delighted with their company. Sociable and cheerful, he yet disliked mixed company; was fond of occasional retirement and reading, and felt much pleasure in the society of a few sensible and serious friends.

Soon after Mr. J. had attained his twenty-first year, a favourable opportunity of commencing business occurred, and was embraced; but the business had scarcely commenced, when support, reasonably expected and promised, was withdrawn, without any alleged or visible cause. Being naturally sanguine, and of a mind too adventurous and too unsuspecting, he resolved to proceed; and this was the only instance of his not taking the advice of his father:—an instance which the dutiful son afterwards regretted and confessed. Attachment to an amiable young lady in Glasgow, a near relation of the family, was one reason that induced him to continue in business after the disappointment above-mentioned. They were married by his father, at Glasgow, Sept. 14, 1810. He erected an altar to God in his house; and the young pair regularly attended Oxendon Chapel.

Mrs. R. Jerment, about six weeks after her marriage, caught cold, which produced a cough, a severe head-ache, and some degree of fever. The alarming symptoms, however, abated in the course of ten days; and she seemed to be quickly regaining health. It was then that concern for her soul became deep and agonizing. For weeks, her anxious enquiry was 'What shall I do to be saved?' The Bible was felt to be the most important book, the word was heard with many tears, and the throne of grace frequently addressed. At length, the Lord delivered, composed, and comforted her soul. Bodily affliction, however, a distressing cough, and debility, returned; and, after a lingering illness of four months,—during which the hopes and fears of loving and beloved relatives alternately predominated; and the faith and patience of the lovely con-

vert were conspicuous. She fell asleep in Jesus, March 5th, 1811, having been married only six months.

Mr. Editor, I visited Mrs. R. Jerment occasionally during her illness, and saw the dawn of the day of grace; I spoke over her grave; and have no doubt that she died in the Lord.

Her young and bereaved husband felt greatly; but was wonderfully supported under this heavy trial. It was much alleviated by the hope of the felicity of a tenderly-beloved spouse: — nor was the trial single. A few weeks before the afflictive bereavement, Mr. J. through the failure of several respectable houses, was obliged to suspend his payments; while all to whom he was indebted, were convinced of his integrity, and acknowledged it. But for the comforts of religion and the help of grace, he must have sunk under the weight of accumulated sorrows.

The workings of his pious and feeling mind, when he was thus tried, are expressed in a Diary, of which his own father knew nothing till after the removal of this dutiful and most affectionate son.

The following extracts relate to his failure in business, and to a painful visit to his wife's grave: —

'June 5, 1811. I often propose the question in my own thoughts, What opinion has some of my creditors of me? Rather than wrong a fellow creature of a single shilling, I would die of want. O! the folly of trusting to men. O my soul, commit thy way to God; trust in him, and thou shalt never be ashamed of thy hope.'

'June 6, 1811. Last evening I visited the grave of my beloved wife, whose memory will be ever dear to me. On approaching the place of interment, what were my feelings on seeing the grave opened, and the lid of the coffin distinctly visible! I feel a melancholy satisfaction in the prospect of my earthly remains being interred beside those of my lovely wife. O! that I experienced, as she did, the sanctifying and comforting influences of God's holy Spirit! Lord enable me, in the full assurance of faith, to approach the throne of grace! Let me die the death of the righteous, and let my last end be like Heks!'

Having been advised by some friends to go to America, for the purpose partly of changing the scene, and partly of increasing mercantile knowledge, he left England towards the end of July 1811. His feelings on leaving his relations, particularly his father, and his temper during the voyage, will appear from the following extracts. It may be proper to remark, that he was disappointed of the ship on board of which he had taken his passage.

Deal, July 21, 1811.

'I am thus far in the prosecution of my plan of crossing the Atlantic; but, how short-sighted are the schemes of mor-

tals! I have no reason, however, to repine. Whether or no I shall now have an opportunity of going to America, seems to be uncertain; but the Lord, in whom I desire to trust, doth all things well. The parting with my dear friends, particularly my valuable father, has unhinged my whole frame; and should I have to undergo the pangs of a second separation, it will cause heart-wounds to bleed afresh. May I be enabled to say, in the full confidence of faith, 'The will of the Lord be done!'

Bay of Biscay, Monday, 12 *Aug.* 1811.

'Yesterday I read two of Mr. Walker's sermons to the captain and passengers; who heard attentively. It imparted a pleasant sensation to my breast, when I reflected that, while I was in the midst of my little congregation, *you* were preaching the glad tidings of salvation to the worthy people at Oxendon Chapel.'—This practice he continued while at sea.

Mr. J. was very fond of the sermons of the late excellent Robert Walker, of Edinburgh. Wise and prudent in the choice of his companions, he was equally so in the choice of books. The following, with some others, were selected by him in the view of going to America:—Walker's Sermons, 3 vols. Parental Duty and Early Piety, Dr. Black's Sermons on Death, Hervey's Works, Milton's Paradise Lost, Young's Night Thoughts, Cumberland's Calvary, Cowper's Poems, Goldsmith's Poetical Works, Grahame's Sabbath, Gilpin's Monument of Parental Affection, a Guide to Domestic Happiness, Guthrie's Geographical Grammar, and Morse's History of America.

Mr. J. wrote long letters to his father by every opportunity; and every letter breathes a warm spirit of religion and of filial regard. While he remained in America, the same abstinence from sinful pleasures, the same observance of the Lord's Day, the same caution in the choice of associates, and the same cheerful recommendation of piety marked his conduct. Even at a season when thoughtless levity is too general, the close of the year, he communed with his own heart; as the following extract from his Diary will shew:—

Philadelphia, Dec. 31, 1811.

'Eleven o'clock at night. I have been mercifully spared to see almost the close of another year. Have I properly considered the course of an all-wise Providence towards me during the present year? O! my soul, stay thyself on thy God.—Am I separated from those dear to me as my own soul; from an indulgent, a tender father,—a worthy mother, affectionate sisters, kind relations, sympathizing friends? Let me cultivate acquaintance with that FRIEND who sticketh closer than a brother, than a father, than a wife!—Perhaps the hand which now writes, will moulder into its primitive dust ere the close of the ensuing year. The decree may have gone forth, 'This

year, *Thou* shalt die!' Lord, prepare me for doing and suffering thy will! If I am never again to behold those countenances, the expression of which is so deeply engraven in my memory and heart, let me bow with submission to the Divine Will; and let me cherish the hope, that they may experience divine consolation! No monumental inscription perpetuates the memory of my beloved wife; but it is engraved in the heart of him who now writes, as with a pen of iron in the rock for ever.'

Though Mr. J. soon obtained a comfortable situation in Philadelphia, and was treated with uncommon kindness by several friends, yet the general stagnation of trade there, and the prospect of war with Britain, induced him to return to this country, after an absence of twelve months; and he returned with the same pious principles and agreeable tempers. When on the eve of being employed permanently by his faithful friend Mr. Ikin, the Sovereign Disposer of all things was pleased to remove him, and with a gentle hand, from his father's house to his heavenly and eternal home.

The Lord's Supper was dispensed in Oxendon Chapel on the second Sabbath of October. The dear youth had complained of a head-ache for two or three days; but, thirsting after God, attended divine worship during the whole of the Sacrament-Sabbath. He heard his father, for the last time, address the communicants and the audience from Heb. x. 37, 'Yet a little while, and he that shall come will come, and will not tarry.' In the evening he heard the assisting minister, the Rev. Mr. Muter, of Glasgow, preach a sweet discourse from Matt. xxvi. 29, 'I will not drink henceforth of this fruit of the vine,' &c.

On Monday Mr. J. was confined to bed; and on Tuesday, a medical gentleman of eminent skill being consulted, pronounced the complaint to be a nervous fever; but said that there was no alarming sympton whatever. The pulse was good; the pain of the head abated, through the application of blisters; there was only the want of refreshing sleep, accompanied with great debility. In the course of a few days the mind occasionally wavered; and on Saturday, October 17, there was strong delirium for several hours. A skilful physician being called, saw no danger; and his prescription was blessed for removing the delirium. On Sabbath afternoon appearances were highly favourable; and both the medical gentlemen pronounced the patient to be much better. In short, there were symptoms of recovery till within four hours of his dissolution. During his illness, and even when the brain was affected, he felt and spoke as a child of God, prayed for submission to the Divine Will, called Heaven the best place, recited the 42d Psalm; repeated, with a joyful voice, various passages of the sacred volume, and particularly, again and again, the sublime doxology, 'Unto him who loved us,

and washed us from our sins in his own blood,' &c. adding several times, Amen, Amen. On Tuesday, and especially on Wednesday, he was quite collected, — knew his relations and friends; and, tho' unable to say little besides 'yes' or 'no,' was quiet and placid as a weaned child. In the forenoon of Wednesday, his father, whose hope was gaining ground every hour, said to him, 'My dear Richard, the Lord hath dealt mercifully with you.'—"Yes; O yes," was the answer. — 'You trust in the Lord as your God?'—"Yes, I do."—'You love the Saviour?'—"I hope so. Yes, I do."—There was no unfavourable symptom till about six o'clock in the evening, when the dear youth became suddenly weaker; and though his eyes indicated a sensible, composed mind, he could very seldom speak. A short time before the last change, his father knelt by the side of the bed, took hold of his hand (which kindly pressed his father's) and committed him to his God, and to the Saviour whom he trusted and loved. The countenance of the dying saint beamed serenity and joy; and soon, without a groan or a struggle, mortality was swallowed up of life a few minutes before 10 at night, Oct. 21, 1812, six weeks after the completion of his 24th year.

From earliest youth, and throughout life, his attention to cleanliness of person, neatness of dress, and order in all his affairs, was scrupulously, not finically, minute. His person was tall and well-formed, his countenance was manly, his eye and air bespoke a superior mind, decision of character, keen sensibility, and singular goodness; his manners were polished, dignified, and easy; and a warmer and more generous heart never glowed in a human bosom. For the least favour he was always grateful; and any injury he was ready to forgive, from magnanimity and from Christian principles.

His remains were interred in Bunhill Fields, on Tuesday the 27th of October; and the writer of this article spoke and prayed at the grave. He likewise improved the trying dispensation at Swallow Street on the next Sabbath evening, before a crowded and sympathizing audience. The text was chosen from Rev. i. 5, 6, 'Unto Him who loved us,' &c.—the words so precious to the dear departed youth on his death-bed, and formerly.

The substance of the present account was then delivered. It may be proper to add, that the above-mentioned passage was particularly marked in Mr. Jerment's Bible, with other passages; and among the rest, the following: Psa. xiii.; Psa. lxviii. 13; Eccles. i. 11; Eccles. xii. 1; Isa. xxxii. 1, 2; Isa. xxxv. 4; Jer. iii. 5; Luke xviii. 41; 1 Thess. iv. 14; Jude 14.

In the conclusion of this memoir, I would most earnestly beseech every parent who may read it, to give his children proper instruction, caution, and encouragement; and to set before them a Christian example. Mr. Jerment enjoyed all these means, and the Lord richly blessed them.

ENCOURAGEMENT FOR THE PIOUS POOR.

The following remarkable Interpositions of Divine Providence in Behalf of a Family in Distress, have been communicated to us (with the Names of the Parties) and are inserted for the Encouragement of such of our Readers as may be in trying Circumstances.

Sir, *To the Editor.*

About the year 1794 I was in great distress, being afflicted with a disorder in my head, the pain of which was so great as almost to deprive me of sense, and rendered me unable to work for many months. At that time my family, of seven children, was deprived of the means of support; our last sixpence had been expended for bread, and that consumed. In this distress we remained one night, 'Cast down, but not destroyed.' The morning came: our fears and anxiety for our little ones increased with the dawning day. In vain I endeavoured to console my desponding wife, by reminding her of past deliverances, of the many precious promises left on record for our support, and said, if we had faith to realize our interest in them, we might glory in this tribulation also. She replied, 'I know that what you say is true, and that it is sinful to doubt of the goodness of God, after being so long the subjects of his providential care; but to hear the children crying for bread, and have none to give them, is a distress I cannot support myself under!' so saying, she burst into a flood of tears. At this instant a knock at the door called our attention; it was a messenger from Mr. R—, merchant, of ——, who delivered his errand of mercy as follows: — 'This morning, at breakfast, Mr. R. said to Mrs. R. I had many uneasy thoughts to-night concerning poor Simon and his family; I fear they are in want.' Then he said to me, 'Take this half-crown to him directly, and let me know how he is.' Mrs. R. added 'And take him the like sum from me; — and here are the five shillings for you.' — Thus, our necessity was God's opportunity; and we found relief from our distress.

In the winter of 1803 my former complaint returned, and with it my former distress.—On a certain day, in the midst of our necessities, one of my children went to the sea-side to gather the bits of sticks that might be washed on shore; and, as she stood there, she remarked a bit of paper floating on the waves, and blown to and fro' by the wind, which was very high. After observing it some time, it was driven on shore exactly to the spot where she stood.—It was a pound-note! And, surprizing to say, was scarcely wet. This was a wonderful relief, as we were reduced to the utmost extremity of want.— From the above narrative, trivial as it may appear, I am led to admire the care of Jehovah toward his people; and though I now stand at the head of a family of ten children, I can say, that 'Goodness and Mercy have followed me all the days of my life.' Yours, &c. S. G.

THE HAPPY SEANER.

Dear Sir, *To the Editor.*

I have sent you the following relation, which, if it meet with your approval, you are at liberty to insert in your useful Miscellany. As many may be unacquainted with the employ to which it relates, it may not be uninteresting to prefix a short explanation of it. A Seaner is a person employed in the Pilchard Fishery. These fish, which much resemble herrings in size, annually visit the coast of Cornwall in immense shoals: they are inclosed in a net or sean, the dimensions of which are in length 212 fathoms; in depth 15. In addition to this, there is a smaller net, which is 120 fathoms long, and 18 deep; with this a part of the fish is taken out of the larger, or stop-sean. To each sean there are three boats: a small one, which carries two boys and the Master Seaner, who is generally an experienced fisherman, and whose business it is to discover the shoal, and to direct the others in enclosing it. The other two boats are much larger, and suited to taking a quantity of the fish to the shore: these carry the two nets, and are managed by nine men each, who are persons of various occupations in the town. The fish is enclosed by shooting the net around the shoal, meeting it and stopping it in its progress. The lurker lying at the mouth of the sean, and beating the water to keep the fish in it, is by the other boats, with a windlass and rope affixed to each end of the sean, warped nearer the shore, where, after enclosing the mouth and fixing anchors at the bottom of it, it is left till all the fish is taken out of it. In this sean they are able to enclose a thousand hogsheads of fish, each containing about three thousand fish. This fishery continues about two months in the year; during which time the men employed in it have regular wages; and, as a stimulus to exertion, are entitled to a quarter part of the produce of the fish. In the prosperous state they have shared upwards of £ 20; but since it has been affected by the war, £ 12 is considered great. This, Sir, is the employ to which the following account relates: and my only motive in publishing it is, that it may, by the divine blessing, be useful to some of your numerous readers.

Mevagissey. W. M.

The evening was beautifully tranquil, and favourable to meditation; when seated on the prominent cliff, with the expansive ocean before me, my mind fell into the most pleasing train of reflections. No object in nature is more calculated to fix, to enlarge, or to entertain the thoughts, than the ocean: the wide extended sheet over which the eye stretches, presents a vast idea of the Divine immensity; and the diversity of objects which engage its notice, interests the mind with a variety of sentiment, and gives scope to its curiosity and enquiry. Noise is commonly an intruder on reflection, and hence the rural walk, the secret retreat is chosen to favour it; but there is something in the murmur of the ocean which lulls the mind

into pensive thoughtfulness. So fixedly was my mind engaged, and so pleasantly was it interested by the objects around me. Below, on my right, lay buried, as in a dell, the humble spot of my residence, where the buz and clamour of activity reproved my listlessness in the things of God, and gave energy to the exhortation of the inspired preacher,' Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' On my left, lay fields laden with corn, and pregnant with the bounty of Him who giveth us rain (the former and the latter in its season) and reserveth unto us the appointed weeks of harvest. Before me stretched the ocean, teeming with creatures innumerable as the grains of sand washed on its shores. Here a diversity of objects presented themselves. In one part, the merchant vessel, richly fraught with grain, slowly moving through the calm :—yonder, in the offing, the war ship gliding with majesty, the mistress of the seas; and nearer, the boat skimming along the bosom of the sea with a party in quest of pleasure; perhaps there mistaking the seat of happiness :—but the objects which occupied the largest share of my thoughtful moments were the Seans, which lay as so many spots in the ocean; some lurking for their prey, and waiting the desired shoal to call them to exertion; some skulling through the deep, watching the motions of the finny tribes; others shooting their net to enclose the shoal; and others, with the huzza of exertion, warping their sean inward to the shore. The different employments of these men led into contemplation on their characters and habits: in this annual engagement I beheld men of different stages in life, for a season laying aside their regular trades to attend to the fishery, the harvest of the neighbourhood; but what were their characters? I asked. Here and there, I saw one who bore a resemblance to the fishermen of Galilee; but the major part, I feared, were inconsiderate and prophane. This brought to my recollection the life of one, whose occupation was of this kind, who fitly illustrated the character of the happy seaner; but who is now wafted to that ocean of bliss, where there is no sea of commotion, but an eternal calm of serenity and peace.

Happiness, in every character, is enjoyed only in proportion as a release is obtained, through the riches of divine grace, from the oppressive burthen of guilt and the galling accusations of conscience; ease cannot possibly be possessed without it. This must especially be the case with those who traverse the fluctuating ocean; for if we may speak of the lives of some men as more precarious than those of others, such are the lives of sailors or fishermen, whose business is on the deep waters: there is indeed, but a *step* betwixt them and death; but a narrow plank separates them from a watery grave, into which a hidden leak, or sudden squal, or a tremendous storm, may in a moment plunge them. Can a man in so dangerous a situa-

tion be happy with an exposure to the condemnations of conscience? To a hardened Pharaoh, or a careless Gallio, it may be practicable; but it is impossible where the candle of the Lord is at all alive, and where the mind is at all susceptible of impression. How can they dare to commit themselves to the merciless waves, without first committing their immortal souls to the all-merciful Saviour, —an interest in whom will enable us to triumph with the poet:—

'Then let the wildest storms arise;
Let tempests mingle earth and skies,
No fatal shipwreck shall I fear;
But all my treasures with me bear.'

This was the enjoyment of the *happy seaner;* he was once alive in sin, and prejudiced against the gospel; his conscience felt no dread, but, elated by false hopes, he cried Peace, peace, when there was no peace. That God, however, who has the hearts of all men in his hand, commanded conviction to his mind. Business used to lead him to the shop of one who, in the infant state of the gospel here, opened his doors for the preaching of the gospel, and entertained the ministers of truth. Influenced to attend one of these services, the Lord met with our happy seaner, under a sermon preached by the Rev. John Clayton, of London. The impression which this sermon made, issued in his most determined conversion to the truth;—it led him to Jesus for salvation. Both in his experience and in his converse, Christ was all and in all; and for many years his house was open for the preaching of the gospel in the haven where he lived. His interest in Jesus was his security and his peace; for though brittle the bark, and tempestuous the ocean through which he sailed, yet, his hope cast within the veil, was as an anchor to the soul, and made him smile amid the storm.

Nothing is of such importance as the observation of the Sabbath. It is a peculiar mercy that our lot has been cast in a land where the observance of it meets with a civil sanction: yet my mind has often been pained at the awful manner in which it has been prostituted to the pleasure and business of men. On this day, sacred to the Lord, all the secular engagements of life should cease. 'Thou shalt do no manner of work therein,' was the divine command; and nothing but an evident act of necessity or mercy can justify a deviation from it. These observations originated in the painful reflection which the seans before awakened; it grieved me to think how many devoted the Sabbath to their employments, and attracted crowds to witness their operations. What, I enquired, can justify this Sabbath-work?—can the fear of losing certain success?—can the precarious nature of the fishery do it?—May not the farmer urge a stronger plea for attention to his harvest on that day?—may not every business frame its excuse when

gain is in view? But will the possession of gain prove a sufficient excuse before the pure and holy Judge, who will, with the exactest justice, weigh all human actions? Can prosperity be expected to attend that business which, without a sufficient reason, is connected with the wilful breach of that divine law, concerning which so many solemnly pray, *Incline our hearts to keep this law?* It has often powerfully impressed my mind that the Sabbath-fishery is its curse. It is pleasing, however, to reflect that there are several exceptions to this criminal traffic:—such was our happy seaner; he dared to be singular in this good cause. The Sabbath was to him a delight; he was happy in the Spirit on the Lord's Day, and felt a day in the courts of the Lord better than a thousand elsewhere; yea, better than the gain of wickedness, or the wages of unrighteousness.

How much of our misery is produced by our own depraved natures! What enemies are we to the peace and tranquillity of our own minds! This pride of our nature is ever jealous of its honour; and these restless passions are ever alive to defend it, and to resent any encroachment on it. Ah! how much is the justness of these sentiments evinced in the lives of many of these seaners! Often have my ears been vexed with their tumultuous quarrels. Jealousies are awakened, perhaps, respecting their power or skill, offences are taken, disputes arise; here the turbulent passions are roused, and scenes disgraceful to human nature, with language awfully shocking to the feelings of Piety, are the end. When I have witnessed such scenes I have trembled with concern. The important declaration of the Redeemer has struck me with peculiar force: 'Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.' How divinely just! thought I, how infinitely important is the sentiment! Is it possible these passions shall ever disturb those peaceful regions where the wicked cease from troubling, where the weary are at rest, and where not a discordant note disturbs the harmony of the blessed? What a mercy! How conducive to happiness here, when the corrupt passions are all under the government of divine grace. Such was the character of the happy seaner. The influence of grace had quelled the turbulence of those passions which in an unregenerate state, like the ferocious disposition of the lion, are easily roused:—and though, in common with other Christians, he could exclaim,'Oh! wretched man that I am!' mourning over the remains of corrupt passions and desires, yet they were so under the power of a nobler principle, that you never witnessed in him those evils which have disgraced others.

Such, I observe, are the leading habits of these men, and such the change made by grace in the happy seaner; the Lord encrease the number of the latter character! What a blessed influence it would have, even upon our trade, were all

who are employed in it under the influence of divine grace! I longed for the day when *Holiness* should be written, even on the bells of the horses.

Shortly this season of toil will cease; all will return to their regular avocations; and then an ample share may be divided among them; which will prove a sufficient remuneration for all their labour. With the prospect of such a reward I would say Go on, and may God prosper your exertions for the support and comfort of your families! But, remember my reader, 'Verily, there is a reward for the righteous,'—a reward not like yours, perishable in its nature and precarious in its enjoyment, but one that is incorruptible, undefiled, and that fadeth not away: a reward partially enjoyed on earth; but the perfect fruition of which is reserved in Heaven. Such a reward of grace is now enjoyed by the once happy seaner. His last moments, introductory to this state of blessedness, were tranquil and happy. On my visit to him the day before he died, he said 'Here I am, Sir: what the Lord designs by this affliction I know not; but this I know, all will be well. My only trust is in the blood and righteousness of my blessed Jesus. I have not, for some years past, laboured under any painful doubts as to the safety of my state; for I know in whom I have believed; and am persuaded he is able to keep that which I have committed to him until that day. On the following morning, being taken by his earnest desire to visit the chamber which was the accustomed place of his retirement, a few minutes we were alone; and on the return of his friends, eating heartily and expressing much comfort of mind, he faltered, and in a few minutes departed, in his chair, without a struggle or a groan, in the 68th year of his mortal existence. You see, my dear reader, what imparts happiness to the mind in every situation of life. May this relation of the happy seaner lead you to the same Jesus, as your friend and pattern on earth, as your Saviour in the day of his appearing, and as your portion and triumph through an immeasurable eternity!

PLUS.

FRAGMENT FOR THE CLOSING YEAR.

THE AGED CHRISTIAN AND THE AGED SINNER CONTRASTED.

SOBER reflection generally increases as life advances. As men necessarily retire from the active duties, or alluring pleasures of life, they have leisure, and perhaps inclination to reflect more on themselves and the world, than they were accustomed to do at an early period. Men, tho' totally opposite in character, naturally meditate on the past, the present, and the future. Yet, with respect to the practical amount and be-

neficial result of their reflections, a *contrast* will best exhibit the difference.

The aged Christian reflects on the *past* with conscious shame and deep self-abhorrence; but the aged sinner adverts to the past scenes of his life with excuse, or self-flattery. The one utters the language of his heart when he says 'I am less than the least of all thy mercies;' while the other self-complacently exclaims, 'I thank God I am not as other men!' The one looks up to the source of all good, and gratefully says, 'Goodness and mercy have followed me all my days;' the other is silent, or pays his homage to his industry, prudence, or good fortune. The one, conscious that a radical change of principle, of feeling, and of action, has taken place during his past life, thankfully enquires, 'Who hath made me to differ? and what have I that I have not received?' the other, merely restrained by the chill of age, or loss of means, or of companions, feels unconscious of any change, and therefore feels no gratitude, and has, therefore, no thank-offering to present at God's altar.

They both look at *present* scenes: the Christian sees that the world is perishing, with its unrighteousness; but the sinner clings to it, in one form or other, with fond avidity, as tho' he were certain of a century to come. The former says, 'Having obtained help of God, I continue to the present day;' the latter erects no Ebenezer, no stone of help, and cherishes no memorial of God's incessant care and preserving mercy. The one has an increasing desire to be useful, that he may shine as a light in the world; to gratify himself or a few more, or perhaps to tyrannize over his connections, seems the highest ambition of the other. 'Behold, I am vile,' is still the penitent language of the former:' 'Behold, I stand in no need of repentance,' is the sentiment of the other.

They both look forward to the *future*. Ah! there is the ordeal by which 'every man's work will be tried of what sort it is!' The one reflects that 'Time is short;' Death is at the door; 'the Lord is at hand.' He may not close the year, nor survive the winter. The increasing infirmities of others must remind him in a solitary hour, that he too is hastening to 'the house appointed for all the living.' His friends and physicians, if they dare be faithful, and his conscience that will not flatter, all remind him, that he is going the way of all the earth. The one feels he has no merit, no plea, no palliation, nothing in himself from which to derive a solitary ray of hope to light him to the tomb. He relies on his Saviour's righteousness, grace, and fidelity to his promises. But the other presumes on his own goodness of heart, on a comparison of himself with others, on his self-righteousness, on the forms of godliness, and on a vague hope of the mercy of God. The former looks forward, in the exercise of a lively hope and faith, to the end of his faith, the sal-

vation of his soul, and the fruition of Heaven: the latter cannot look forward nor upward without terror!—he cannot look beyond himself; he has no perfect righteousness, no everlasting covenant, no faithfulness of God on which he can fix his expectation.

'Behold the aged sinner goes,
Laden with guilt and heavy woes!'

A word or two to each character shall close this fragment. Let the aged Christian be humble and resigned; let him bring forth more fruit in old age; and never forget that 'the coming of the Lord draweth nigh.' Let not the old sinner be a self-deceiver. Know the worst of yourself; fly from all your false refuges to Christ, the true refuge, and the only hope set before you in the gospel. Then, as the poet reminds you,

'One eye on *death*, and one full fix'd on *heav'n*,
Becomes a mortal and immortal man.'

MONITOR.

LETTER FROM THE LATE REV. MR. NEWTON, *TO MR. C——.*

Southampton, Sept. 22, 1789.

OUR friend Dr. B. has doubtless given you a piece of information concerning us; that we had a safe and pleasant journey hither,—that my dear is tolerably well,—Miss C. and myself as usual,—that we are in excellent quarters, with friends whom we dearly love, and so on. From all this you will justly infer, that we, and especially that I, ought to be very thankful. Pray for us, that we may be so.

There is a good distinction in our Thanksgiving Collect,—'That we may shew forth thy praises not only with our lips, but in our *lives*.' All this lip-service, and all this pen-service are comparatively easy: but if the heart is not concerned;—if the life be not influenced, all that can be said or written is but like a receipt without a stamp; however full and exact the particulars may be expressed, the essential qualification is wanting. So I could give my pride a breakfast this morning by making a particular humiliating confession to you what a poor, weak, unworthy creature I am, while something may whisper in my ear, 'Good man, how humble he is!' Indeed, I must stop; for the whisper says, 'How you disclaim Humility; she will think you humbler still!'

Indeed, the heart is very deceitful and very deep; I can compare it to nothing more fitly than the sea. It is sometimes like a looking-glass; but then you may be sure it is a calm: a small breeze will ruffle the surface; and in proportion as the wind rises, so does the sea:—oh! how it raves and rages in a moment! So sometimes the heart is smooth and

quiet, if it be a calm season with us; if husband, wife, child, be all well, and things go on tolerably to our mind; especially if with this we have some present taste of the Lord's goodness, then the heart promises mighty fair, and teaches the mouth to talk of gratitude and submission, and to give abundance of good advice to our friends who are in trouble: but presently comes a blast of temptation, and all is in an uproar at once. Nay, the heart is worse than the sea, which will not greatly swell unless the wind be very strong; but a mere trifle, a cross word, a seeming slight, or something which we should be ashamed to mention, even to a friend, is sufficient to make the heart swell, and foam, and toss up its billows even to the clouds, as it were. Again, if you look upon the sea, you perceive nothing but water: but if you suppose there is nothing but water, it will prove you are no sailor; for it abounds with inhabitants, and some of them very formidable. Who can enumerate the monsters of the deep? Some of them at times appear upon the surface; but whether seen or not, they are all there, and always there. Who can enumerate or conceive of the hidden things of the heart? Occasions frequently draw some of them into view, and disclose such things as make us tremble; but it is a mercy that many of them are hidden from us: were it possible that we could see them *all*, and all at *once*, I think the stoutest believer would stand aghast. When I hear some well-meaning persons intreat the Lord to make them acquainted with the evil of their hearts, I dare not say *Amen* to their petitions, either for them or for myself, without adding a limitation:—Lord, shew me only so much as I can bear to see, and let me take thy word for the rest. Hezekiah had one lurking evil, which caused him much trouble. He was not aware that it was in his heart till he saw and felt it; and how often have I been wounded by some enormity, of which, till the trial discovered it, I had no more apprehension than I have of what is doing in the moon.

Let me turn my thoughts to another sea, which has neither bottom nor shore, the ocean of grace and mercy in Christ Jesus. Oh! what unsearchable riches! What depth of love! How delightful to stand upon the shore and admire its fulness! But here, likewise, we must believe; for we cannot comprehend. A shepherd, placed on a cliff, may say, I have seen the sea; and in a sense he speaks truly: it is the sea he looks upon; but how small is the part that is within the reach of his eye! Here is our relief, that though our sins are as numerous as the sands, or enormous as the mountains, there is a capaciousness in this sea sufficient to bury them all; so that they shall be found no more. Here millions of sinners may wash and be cleansed from all their defilements: millions of thirsty souls may here drink and be satisfied! Blessed be God for

Jesus Christ, our all in all! may he be more glorious in our eyes, and his name more precious to our hearts!

The country is very pleasant. I love to wander in lands and fields, to penetrate into woods, or climb to the tops of hills, from whence I can see far around me. How different from Holborn or Cheapside! But London is my post: I shall therefore soon say, Farewell, retired walks and pleasing prospects, and welcome crowds, noise, and smoke! May I be honoured with some usefulness during the uncertain remnant of life; and at length die the life of the righteous; and it will not much signify whether I live in town or country.

I am, &c. JOHN NEWTON.

PRISONERS.

To the Directors and other active Friends of the Missionary Society, a Memoir concerning the Prisoners of War in this country.

I DOUBT not, dear friends, that the subject to which I now solicit your attention, has often occupied your thoughts; but as you have a world before you, many objects may have acquired more minute attention from others than you could possibly have paid to them. Satisfied, therefore, of your readiness to listen to every suggestion from others which may promote your great design of evangelizing the world, I have addressed to you these observations:—

Your original constitution pledges you to seek the conversion, not only of the heathen, but also of other unenlightened nations. Hence your attention has more than once been directed to the continent of Europe; and, among all the European nations, none are of so much importance as France, not only for the millions of immortal souls which it contains, but for the opportunities which they would enjoy if converted to God, of diffusing the sweet savour of Christ through all the nations around. A long protracted war has shut us out from all intercourse with that country; and while the merchant sighs for peace, that he may again enjoy the advantages of commerce, the Christian prays for it, that he may spread the knowledge of 'Jesus, the Prince of Peace.'

But if we cannot go to the continent, the continent is come to us. Sixty thousand prisoners of war, chiefly Frenchmen, are now in this country. To these, I apprehend, sufficient attention has not been paid.

Why should we not then consider that God has brought them into this land of evangelical light, and not suffered the equal exchange of prisoners to take place, in order to give us an opportunity of preaching deliverance to the captives? In this work three or four Missionaries might be constantly employed. If I had said sixty, it might be observed that each one would then have a thousand persons for his charge. But if one person, acquainted with the French language, were stationed at each depôt, and as many others as could be procured, who understand Italian, Dutch, and German, immense good might be done. They might exchange every three months, so as to combine the advantages of variety with those of pastoral inspection. The permission of the government, I take for granted: they are favourable to the object.

It is not supposed that we should go and preach in the midst of the promiscuous multitude; for this would be like attempting to preach in the midst of Bartholomew Fair. But a part of the prison, perhaps the mess-room, should be appropriated for a couple of hours to that object. No one should be compelled to come; and no one suffered to make any disturbance. The reading of the Scriptures should form a principal part of the service, and short comments should be introduced *en passant*; for many of the prisoners cannot read, many very imperfectly, and the greater part have scarcely ever read the Bible, having been engaged in war from the time they were twelve or fourteen years of age. Having grown up amidst the infidel mania of the revolution, they are as ignorant as any heathens;—but I forbear to enlarge. May God give us grace to seize this golden opportunity of making Christ known to foreign nations, and thus to occupy the talent which our Lord has put into our hands. If funds are wanted, a subscription for this specific object, I am persuaded, would succeed.

On this highly important subject we are persuaded that the Directors would be thankful for further communication, and especially the offers of service of persons well acquainted with the French language. They are happy to say, that an order has been kindly granted, by the Government, for a respectable French Minister from Jersey, and two of the Students at the Missionary Seminary at Gosport, who are natives of that island, to preach to the French prisoners at Forton, and on board the prison ships in Portsmouth harbour. A new edition having been printed, in the French language, of the Essay on the Divine Authority of the New Testament, which was drawn up by Mr. Bogue, at the request of the Missionary Society, and printed at Paris during the last peace; and also a large edition of Dr. Doddridge's Rise and Progress of Religion; also, in the Italian language, it is proposed to establish circulating libraries of these and other foreign books and tracts, and versions of the scriptures, as the most eligible mode of preserving and circulating them among these poor prisoners. Many of our own countrymen, in their captivity in France, we rejoice to hear, are enjoying the holy liberty of the children of God, as appears by the following letter. May similar effects follow our exertions among the French prisoners in England!

Extract of a Letter from a French Prisoner at Verdun to his Mother.

'Very dear and honoured Mother,

'Your long-wished-for and much valued letter, dated the 20th of March, 1812, is come safe to hand, and has filled my breast with the most pleasing sensations of filial love and gratitude to God for such a pious mother, whose precepts and example have been, I trust, indeed blest to her children. — Accept, my dear parent, my warmest thanks for this fresh proof of your concern for my best interests; thousands of gold and silver would not have been so acceptable to me as your blessing and prayers. O! may they be answered! that whenever tempted to sin, I may be enabled to say with Joseph, 'How can I do this great wickedness, and sin against God!' I assure you, that your letter, with that of my reverend friend, are carefully preserved, and often, very often, read with tears of thankfulness. You will, no doubt, expect me to say something about my little concerns in this state of captivity; and your first wish is to know how religion grows

in this degenerate soil, in this wicked Verdun, where its culture is so little regarded; where the weeds of vice find a genial soil indeed! Even here, where iniquity runs down the street like a torrent, some, like Lot, are to be found who dare to profess the gospel doctrines of salvation, and who by their walk and conversation protest against the conduct of the thoughtless multitude: — this does not fail to draw on them the censure and hatred of the world, and thereby fulfils his words who said, 'Marvel not if the world hate you!' —— From about 20 to 50 persons (mostly masters of vessels) meet together, in a room hired for that purpose, to worship their Creator. — On Sunday a Mr. J. C. who is chosen as a reader, reads a chapter from Mr. Scott's Family Bible, of which we have the whole four volumes. The service begins at half past eight, summer mornings, and ends at ten o'clock; at half past twelve a sermon is preached in the English Established Church, by the Rev. W. Gorden, Chaplain to the British Prisoners in France, a learned and good man, with whom I have the honour to be well acquainted, as he is the President of our Committee for the Relief of the Poor, of which I have long been a member. On Sunday evening, at six o'clock, Mr. Crabb reads a sermon from Mr. Romaine, Boston, Burder, or some other evangelical author: —this ends at eight o'clock. On Monday, at six in the evening, we have a prayer meeting, where three engage, and as many hymns are sung. On Wednesday, at six in the evening, Mr. Crabb again reads from Mr. Scott, with the notes and practical observations, which are excellent; and on Friday, at the same hour, another prayer meeting is held. Thus our weeks and months pass at Verdun. — In the other depots of the common sailors much more zeal seems to be manifested! We are too lukewarm, iniquity abounds around us, and our love, I fear, waxes cold; — but among the poor sailors astonishing instances of conversion have taken place; many a daring rebel has been changed by the preaching of one of the crew; several are raised up to explain the scriptures. — I know two midshipmen, who were at the head of all evil when they came into France, are now like lambs, not ashamed of the cross, but boldly declaring for it; and make their former conduct a strong argument that the gospel is the power of God unto salvation. — Many hundreds of the poor seamen meet together to worship God, and are encouraged and protected by the French authority. — I have written in behalf of the poor preachers; but nothing has yet been received for them. I wish you would speak to some one about it; for they are very poor. I don't speak for Verdun; but for the poor fellows of the other depots.

'Now, for my domestic concerns. — I have quitted the citadel, and live in New Street, No. 33, where I have an excellent chamber, the bed in the same room, in a recess; a little closet also for a dressing-room. I pay for this lodging 15 livres per month. It is in the same family I have lived for three years past; and I am like one of them. I breakfast in my room on tea made of herbs, and bread and fruit; I never touch butter: and I dine at a house in town, where I get an excellent repast at three o'clock, with half a bottle of wine for one livre. Upon this I go until next breakfast-time, as I cannot afford supper. — How different was it on board my own ship! but I am thankful, and as well as ever you saw me. — I want nothing but my beloved family to make me quite contented, until Providence shall restore me to my native shore.

I spend much of my time in attending the sick, having the sole charge of the prisoners in the gaol and hospital, where I see scenes which you can form but a faint idea of; and often am the bearer of unexpected good tidings to the poor captives. — I conclude with praying that your last may be your best days; and that in a good old age, full of grace, and ripe for glory, you may fall asleep in the arms of your dear Saviour, and, in God's own time, welcome to the shores of bliss. Your ever affectionate son, J. N.'

Evangelicana.

ANECDOTE OF LORD BOLINGBROKE.

The following curious anecdote of Lord Bolingbroke, the celebrated infidel (says Mr. Madan, in his Comment on the Thirty-nine Articles) was related to me by a person to whom his Lordship himself communicated it, the day on which the matter happened. He was one day sitting in his house at Battersea, reading Calvin's Institutes, when he received a morning visit from a certain reverend divine. After usual salutations, he asked the Doctor if he could guess what the book was which then lay before him; and which, says Lord Bolingbroke, I have been studying.—"No, really, my Lord, I cannot," quoth the Doctor. 'It is Calvin's Institutes,' said Lord Bolingbroke: 'what do you think of these matters, Doctor?' —"Oh, my Lord, we don't think about such antiquated stuff; we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points about grace." 'Look you, Doctor,' said Lord Bolingbroke, 'you know I don't believe the Bible to be a divine revelation; but they who do, can never defend it on any principles but the doctrines of grace. To say truth, I have at times been almost persuaded to believe it upon this view of things; and there is one argument which has gone very far with me on behalf of its authenticity, which is, that the belief of it now exists upon earth, when it is committed to the care of such as you, who pretend to believe it, and yet deny the only principles on which it is defensible *.'

* 'Lord Bolingbroke,' says Mr. Whitefield,' came to hear, sat like an Archbishop, and was pleased to say, that I had done great justice to the divine attributes in my discourse. — *Life*, p. 174.

The Rev. Mr. Brown's, late of Haddington, Opinion of Reading Books. From an Original Manuscript.

From experience I have found, that it is vain to attempt to be an universal scholar; that a few books, well chosen and carefully used, are better than a multitude of books. That multitudes of books are scarcely worth the reading; or, if read, we had better extract the useful hints into a note book, and never more look into them. That abridging of more useful books, especially if they be large, is very useful. That few plays or romances are safely read, as they tickle the imagination, and are apt to infect the heart; and even those that are most pure, as of Young, Thomson, Richardson, Addison, bewitch the soul, and are apt to indispose for holy meditation and other religious exercises; and so should be read, at most, but very sparingly. In reading histories, the Lord not only made me take up the facts as the doing of the Lord, and as a verification of some parts of his word, but also made them to suggest some useful, and sometimes very sweet thoughts respecting the Redemption-scheme.

Obituary.

MRS. HEWLINGS.

For several weeks prior to the 29th of Sept. last, Mrs. Hewlings had occasionally complained of pain in her head; on which day an apothecary was called in, and afterwards a physician, by whom the most suitable means were adopted; all which, however, proved ineffectual. Vain was the help of men, though of the first skill. In the midst of the greatest agonies her patience was astonishing: and, instead of murmuring, her heart was filled with gratitude. On the Sabbath morning she said to her husband, Come here, let me speak to you; and then added, now kneel down, and return God thanks for his mercies to me during the past night. Soon afterwards she exclaimed, what are my sufferings when compared with the sufferings of Jesus, who for the joy that was set before him endured the cross, despising the shame! and all that for me! and shall I murmur? Lord Jesus give me strength to bear whatever thou seest fit to lay upon me. In the evening a considerable change took place; her countenance became pale, and she lay silent for a few moments, when her soul seemed absorbed in eternal things. Seeing her husband weep, she said, 'My dear love, don't weep, but remember the Lord is all-sufficient; he can raise me up; but if not, God will give you grace equal to your day.' Then the tormenting pain prevented her from speaking; but summoning the little strength left, she said 'My soul, is this thy kindness to thy friend? O what poor returns of love do I pay for grace unparalleled like this! Dearest Saviour, shouldest thou see fit to lay more upon me, I trust thou wilt support me with thine everlasting arms, and then thy will be done; whether I live or die, may I not be suffered to disbonour God!'—pausing a little, she continued 'Precious blood, to blot out all my sins! Blessed Saviour! he cancelled all my guilt! Few and evil have been the days of my pilgrimage; but filled with mercy.' Her husband said "You are very low:" she replied 'Yes; but not too low for Jesus Christ to save me: precious blood! precious blood!' Shortly afterwards she said, 'My dear boy, George, how his heart would yearn over me, if he were here! Sweet boy! I trust he will know the Lord from his youth. Sweet girls! I would rather they should be taken away in their infancy, than live to dishonour God.' The servant asking her if she wanted a drop of something to moisten her mouth,—she replied 'No; I trust I shall never call for a drop of water to cool my parched tongue; but drink of the rivers of the water of life; and the Lamb, who is in the midst of the throne, will lead me to living fountains of waters.

There shall I bathe my weary soul
In seas of endless rest;
And not a wave of trouble roll
Across my peaceful breast.

Her agonies returning, she cried out, 'Lord, subdue the enemy, that I may not repine; hold thou me up, and I shall be safe. How often have I feared that when the time of affliction came, it would prove that I was nothing but a hypocrite! but I trust the root of the matter is in me, because he thus supports me.' After a short pause, she broke out, and said, 'He hath loved me with an everlasting love! He drew me with cords of love, I could not withstand.' She then addressed her sister-in-law and servant in a most affectionate manner, and exhorted them to seek the Lord in the time of health. Her husband fearing too much exertion might increase her pain, desired her to spare herself; she replied, 'How can I withhold what God hath imparted to me! What is in my heart I must speak. The Lord grant, if he sees fit to take me hence, I may not be deprived of my senses, lest I should

dishonour him. I desire not to live, if it be the will of God otherwise: for me to live is Christ; but to depart is far better. May I breathe out my soul sweetly upon his breast.' She expressed the most affectionate concern for the salvation of a dear relative; and said 'I should have been glad to see her, to remind her that she must one day be brought as low as I am; but without a God she cannot be thus supported.' Her husband expressing his satisfaction to see her happy, she replied, 'Not unto me, not unto me, but to his grace be all the praise. I am but flesh and blood; but having redemption thro' his blood, we have peace with God, peace at home, peace that the world knows nothing of: yes, it is peace.' She continued in this happy frame about an hour, and afterwards seemed inclined to dose, but could not for the pain; her sufferings grew more excruciating than ever; but her prayers were still answered; for not a murmuring word escaped her lips. She conversed sweetly with her father on Monday evening, and said 'I doubt not but I shall have to praise God for this affliction. I have a great deal of dross and tin; and he will take it away:' then turning to her husband, she said 'What an honour if I should be admitted into heaven before my father, to welcome him there.' Seeing her husband weep, she said, 'My dear love, grieve not, there is wisdom in this dispensation; perhaps, if our days had been prolonged, they might have been embittered to us; believe it is the dispensation of love and wisdom; it is all well; yes, it is all well. Remember, it will be but a little while before we shall meet again; and then the interval of parting will seem as nothing. God will be with you; he will support you; he will raise up kind friends for the dear children. Pray to God you may see that this is all in wisdom.' On Tuesday morning her agonies increased so, that she was delirious at times during the day; but when collected, continued speaking of the goodness of God; and her heart and affections appeared quite detached from earthly things. Her husband saying "What shall I do if the Lord should take you from me and the dear children?" she calmly replied, 'That is not my business. Shall not the Judge of all the earth do right?' Conversing about the efficacy of heart religion in dying moments, she said 'Nothing else will do. God looks at the heart; and the Devil looks at the heart. God regards the heart with approbation; but the Devil with terror.' Being informed that her brother called to see her, she observed he has been brought very low; but I am afraid not low enough. In a subsequent interview, she earnestly entreated him to consider his latter end. During the day (Tuesday) her sister-in-law endeavouring to comfort her, she said 'What are all my sufferings when compared to what Jesus suffered for me! O death, come and welcome. In all my sufferings I will join to tell my Jesus hath done all things well.'

In the afternoon, it was evident that the disorder was making rapid progress, for her agonies were indescribable. At length the period of her sufferings was at hand: she cried 'O! my gracious Saviour, surely, this is more than I can bear!' soon after which she exclaimed 'My sight is gone!' when, on a sudden, the pain left her, and she reclined her head on her husband's shoulder, as if she had expired. Thus she lay insensible for a while, and then fell into a sound sleep for several hours. When she awoke, her sight was restored, and she was perfectly sensible; but too low for conversation. Amidst all her sufferings, her faith remained unshaken; and as death approached, her hopes seemed to increase. During Wednesday, the day of her death, she was sensible, but convulsed at times, and complained of pain at the back of her neck; and soon after said, 'O my sufferings! O eternity! eternity! Oh death! death! dying is hard work. Come, Lord Jesus, come quickly! Lord Jesus receive my spirit!' Just before she departed, her husband asked her if she was happy; she answer-

ed Yes. He asked, What makes you happy? she answered Jesus. About half past five in the afternoon, the last convulsive struggle came on, which continued for a few minutes, when her happy spirit took its flight to glory. Thus she finished her course with joy, in the 30th year of her age.

The deceased was the daughter of the Rev. Mr. Hockley; and was brought up tenderly in the fear of God. She appeared disposed to remember her Creator in the days of her youth; and after a course of education, discovered an aptness to teach others; and for that purpose was placed in a seminary at Bedford, when about sixteen years of age: where, under the ministry of the Rev. Mr. Hillyard, her mind was impressed with the nature and necessity of the religion in Jesus. Some years after, God, in his providence, cast her lot at Woburn, Bucks; and about seven years ago, her father had the pleasure of receiving her into the church, then under the pastoral care of the Rev. Thomas English. After four years residence there, she returned to Kingsland, and at the age of 25 became the wife of Mr. Hewlings, of Penton Place, Pentonville. This union proved exceedingly happy; but happiness too exquisite to last. For nearly four years past both sat under the ministry of the Rev. G. Williams, of Gate Street. Uniformity of character, evenness of temper, and a tender concern for the salvation of others, in union with peculiar wisdom in the management of domestic affairs, characterized this good young woman, and rendered her worthy of imitation by all who love the Lord Jesus. She walked humbly with God, and was honoured in her death. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' G. W.

RECENT DEATHS.

Aug. 6, died Jacob Moses, a Prussian Jew, of Ebling, in Polish Prussia. He embraced the Christian faith upwards of 12 months ago, and was baptized by Dr. Nicol, at the Jews' Chapel, on the 20th of May last. From the time he professed the Christian religion, he was diligent in attending the means of grace. Having been lately reduced from affluence to poverty, through the decrees of our inveterate continental enemy, he came to England, and cheerfully engaged to learn the business of a tailor; but it was evident that inward grief was undermining his constitution. A short time after his baptism, he was taken so ill as to be confined to his room; and during his illness felt the greatest solicitude about his family, who arrived in England about five weeks before his death. He appointed the Rev. T. Fry, the Rev. J. Frey, and J. Fox, Esq. guardians to his children, with full power to secure their instruction in the Christian faith. Committing his widow and five children to the care of the London Society, he expressed the greatest resignation to the Divine will, declaring his only earthly desire to be, that he might live to see his children baptized. His pious conversation with the Rev. Mr. Steinkopff, Dr. Schwartz, Mr. Frey, and others, was highly satisfactory; and his latter end was peace. He was interred in the German burying-ground, near the German Chapel, Goodman's Fields, attended by the Committee of the London Society, with the children of the Institution. Dr. Schwartz addressed the audience in German, and the children in English; and Mr. Frey spoke over the grave in English, to a numerous and attentive concourse of spectators. — On Sunday Mr. Frey preached a very impressive sermon on the occasion to a very crowded audience, at the Jews Chapel, from Psalm xiii. 4, 5.

Oct. 11, 1812. Mrs. Somerville, widow of the late Rev. James Somerville, of Branton, died after a long and painful disease, which she bore with a truly Christian patience, at the house of the Rev. J. Scott, Stoodley, near Halifax, Yorkshire.

Nov. 10, died the Rev. G. Osborn, upwards of 20 years Pastor of the Church in Angel Street, Worcester.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life and Character of the late Rev. G. Whitefield, A. M. *faithfully selected from his original Papers, Journals, and Letters; illustrated by a variety of interesting Anecdotes from the best Authorities. Originally compiled by the late Rev. J. Gillies, D. D. New Edition, with large Additions, by the Rev.* A. C. Seymour, *of Dublin*, 8vo, 8s.

Memoirs of the late Rev. G. Whitefield, A.M. *faithfully selected from his original Papers, with an Appendix, by the Rev. J. Gillies, D. D. To which are now added, Original Letters from the Rev. Messrs. Wesley, Erskine, Jones, Berridge, &c. with fac similies of their hand-writing, &c. Revised and corrected; with Observations illustrative and justificatory. By* John Jones. 8vo, 9s. 6d.

The public have long been acquainted with Dr. Gillies's life of Mr. Whitefield, of which two editions are now presented to the public, both considerably enlarged by their respective editors. Of the first work the respectable editor says 'The present edition contains every circumstance worthy of notice, both in the public and private character of this great and good man. A great quantity of new matter has been introduced; several mistakes are rectified with regard to the names of persons, places, dates, and other minute circumstances; and this work is considerably enlarged by inserting several interesting and entertaining Anecdotes, with many important additions and corrections, together with Biographical Sketches of the principal persons mentioned in the narrative.' This editor has also taken pains to improve the style and composition of the original work. In the Biographical Sketches of Mr. W.'s contemporaries, we observe the names of Wesley, Cennick, Harris, Rowland, Hervey, Tennant, Tanner, Kingman, Grimshaw, Thorp, Edwards, Berridge, Joss, &c.

We rejoice that a zeal for the truth increases in Ireland; and we doubt not that this work will fan the sacred flame in that country; and that the ministers of the gospel there, whose numbers, notwithstanding the frowns of their superiors, are still enlarging, will go on, like the intrepid Whitefield in their career of usefulness, till they receive, like him, the crown of glory.

The editor of the London edition has included in his Appendix Sketches of Mr. W.'s character, by Cowper, Toplady, and others; Extracts from the Funeral Sermons preached for his Death; the Trial of the Hampton Rioters in 1742; Mr. Whitefield's Answer to Bishop Lavington, and his last Will and Testament. A Portrait is prefixed to each edition.

Theron and Aspasio: *with the Author's last Corrections, never inserted in any former edition.*

The author of the above work has been long known, and deservedly esteemed in the church of Christ. During a considerable part of his life he made great advances in his views of the gospel; and this particularly about five years before his death. As the result of this increasing knowledge, he made a considerable number of important corrections and improvements in his Dialogues: these were occasioned, in no small degree, by the keen and acrimonious remarks of Mr. Sandeman. Of these Mr. Hervey, while he firmly retained his own views, availed himself. They refer to passages, which might be understood as making convictions, awakenings, thirstings, earnest prayers, sorrows, or a sense of unworthiness, a warrant for confiding in the Lord Jesus, offered to us in the gospel. This, Mr. Hervey acknowledged was inconsistent with his main design, which was to display the riches of grace, and to direct men, merely as sinful creatures, immediately to believe on the Son of

God, as their Saviour. This was his grand, his constant aim, and the delight of his heart. He had been led into the above manner of expression, which he saw afterwards reason to correct, by too great a regard to some popular sentiments in theological treatises and sermons. For several years before his death, he believed that, though a sense of our sinful and miserable state be necessary to influence a reception of the Lord Jesus Christ, — yet it does not at all confer any right or warrant: this he considered as derived solely from the exhibition, offer, and grant of Jesus and his blessings, made in the word of grace. These he considered as constituting our only right and warrant to our entertaining an assured confidence in the Lord Jesus Christ. His latest corrections were, at his death, left in the hand of a friend in London, and, though appended to the Defence of Theron and Aspasio against Sandeman, were never inserted in their proper places, except in this edition. It is presumed, readers of judgment will, from these corrections, perceive that our excellent author writes far more consistently with himself, and with the word of truth. It is hoped, this edition will give particular pleasure to Mr. Hervey's admirers, and be the standard of future editions. We understand, the above corrections have been inserted by the compiler of Mr. Hervey's Memoirs.

The Child's Hymn Book. 18*mo*, *half bound*, 1*s*.

This little work contains, 1. Dr. Watts's Moral Songs; 2. Dr. Doddridge's Principles of Religion reduced to *metre*; 3. Juvenile Hymns in various metres, particularly designed for Sunday Schools, — making a variety of upwards of 100 Hymns.

An Account *of the Character and peaceful Death of Prator Whitty, who died at Sherborne, in Dorsetshire, April* 14, 1812. *By* John Bullar. *Crown* 8*vo*, *bds*. 2*s*.

This is an account of a promising youth who had been a pupil of Mr. Bullar, but was taken from this evil world in his 17th year. His personal qualities may be given in few words. His temper was amiable, his character exemplary, and his end peace,—the peace of the gospel. We wish to encourage little works of this nature, as well adapted to excite emulation in young minds, and to give encouragement in the ways of God, by shewing the inexpressible advantages of religion on a sick bed, and in a dying hour.

A Sketch *of the Rise, Progress, and Completion of the Reformation. By a* Clergyman. 8*vo*, 8*d*.

This very brief epitome is 'compiled from various authors, for the use of such members of the church of England as have not money to purchase or time to read larger works;' and to them it will be very interesting and acceptable.

Hymns *for Sunday Schools. By a* Clergyman. 18*mo*, 8*d*. *each, or* 6*s*. *per dozen*.

A judicious collection, well adapted to enlarge the variety which the great increase of Sunday Schools renders necessary.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Fun. Serm. for Capt. J. Wardlaw (who fell in the battle of Salamanca) by the Rev. R. Wardlaw. 2d edit.

Memoirs of the late Philip Melville, Esq. with an Appendix. 8vo, 10s. 6d.

Bp. Horne's Considerations on the Lives of Abel, Enoch, and Noah. 8vo, 2s.

Nine Sermons preached in the years 1718 and 19. By the late Isaac Watts, D. D. published from original manuscripts; with a Preface, by J. P. Smith, D. D. 8vo, 6s.

The Poor Man's Concordance and Dictionary to the Bible. By Dr. Hawker. 12mo, Part I, 6d. — Also in Penny Numbers.

RELIGIOUS INTELLIGENCE.

NOVA SCOTIA.

Extract of a Letter from a minister at Stewrach, to his Correspondent in Holland, who had sent him some religious books.

'While I acknowledge, with gratitude, the obligations, now and formerly conferred, by my worthy friend, let us recognize the goodness of our heavenly Father, who has put it into his heart and power with other friends, to furnish us with a supply of excellent and useful books; and in conducting the several supplies, through the perils of the seas and through various hands, until agreeably to the wishes of the donors, they have met the exigencies of the needy. It has been my aim now, and formerly, to put the books into such hands as seemed to want them most, and are likely to make the best use of them. I am happy to see, and you will be happy to hear, that the milk of the mother church is producing a spiritual growth in the infant church; the several portions, from the stores of gospel truth in Britain, have fallen among a people here, who are sensible of the benefit; and who are endeavouring to improve the talents. I could support and illustrate this general declaration by a detail of particular facts. Besides my ordinary course of visitation and catechizing, I have generally called the young people together, at my house, on the winter's evenings, reading to them interesting pieces, giving advice, and asking questions. This I have done these six years past; *i. e.* since I lived in this house, which is considerably large and roomy. This winter I met with them every Wednesday evening, in a new schoolhouse, built larger for the purpose. I read first one of Dr. Lawson's Lectures on Joseph; and then examine on the subject. This evening the third discourse on the blessing of Joseph, comes under consideration. I have them arranged into classses; and so they know when their turn comes. In new, as well as old countries, the youth are the most eligible plot in the gospel field for cultivation; and in the worst times, still the youth are like our sheet anchor. Let us hold out by this, while we have such a promise as that to hold by, recorded in Psa. lxviii. 3. Ever since I have been in America, I have considered it as a main part of my duty, to visit such schools as I have had any kind of connection with.'

Extract of a Letter from the Rev. Mr. Nitschke, at Niesky in Upper Lusatia. April 24, 1812.

About ten years ago, a party arose among the Jews in Poland, which has many followers in some parts of Germany, and chiefly Bohemia; and they even asserted that a branch of their association was in Palestine. I have made personal acquaintance with a principal leader of this party, who believed in Jesus as the Saviour of the world, and sincerely revered him. He assured me that, in a few years, great changes would take place with the Jews, though appearances as yet were doubtful. Soon after, I read in a newspaper, that a great dissention had arisen between the followers of this man and the other Jews, at Prague; which was carried to such a length, that the magistrates had to interfere. These people were called Schabazevi; and many good and evil reports were spread regarding them. Since then, I have had no opportunity of receiving well authenticated accounts of this party, till I heard, on my last journey in Poland, in 1811, that they had been expelled from the synagogue, and excommunicated for having forsaken the faith of their fathers; and as government desired that they should join an established religion, many of them had been baptized in the Catholic church; but in some places there were still followers of this sect. — I think it very probable that the emigrants to Palestine belong to this party.

I communicate these facts, that you may, if you think proper, inform the Society for promoting Christianity amongst the Jews, of them. I think they deserve some attention, because we should im-

prove every hint for obtaining entrance among the Jews. It is therefore desirable that the Society might send a person to Poland, endowed with the requisite gifts of wisdom and grace, with a view to ascertain the state of things more particularly, and to enquire if a desire after truth, and an approach to the saving faith in Jesus Christ may be discovered among some Jews in this country. I would propose that such a Missionary should go as far as Brody, where many Jewish merchants live, and have an extensive acquaintance. Should such a Missionary be sent, and come through these parts, I would endeavour to assist him with needful advice, or even accompany him, if desired, as I am not at present confined by official duties; and should gladly take a moderate share, according to my abilities, in the requisite journey expences.

As to your question regarding the best method of exciting the attention of the Jews, and inclining their minds for the reception of Christianity, I should say, The most efficacious and only approved method for opening the eyes of benighted Jews, and converting them to their God and Saviour is, and ever will remain, the preaching of the word of God, and particularly the saving doctrines of the gospel. We can only make known to them the word of truth and the grace of God in Christ; but to open their understanding, and to incline their hearts for comprehending and embracing the gospel of peace, is only the work of the Holy Ghost, the great Teacher of sinners, convincing them of sin, because they believe not in Jesus. Even, if no immediate fruit should be produced by the ministry of reconciliation, we should sow the good seed of the word of God in hope, and leave no means untried for making known the way of life. The testimony of the divine word shall not return void, but accomplish that whereunto it is sent, though we should see no present success of it.

SOUTH AMERICA.

We rejoice to learn, from the public papers, that the Slave Trade is prohibited in the United Province of the *Rio de la Plata*, in South America; and, as stated, 'not only for the purpose of doing justice to the Africans, but also to remove a source of corruption, and a bar to industry with respect to the Americans.'

NORTH AMERICA.

[*The following Article has been deferred for some time, for want of room.*]

Teyoninhokarawen, the Indian Chief, better know in England by the name of Mr. Norton, doubtless still lives in the recollection of many in this country *. To them, it must afford pleasure to learn, that some account of him has lately been received, in a letter from the Rev. C. G. Reichel, of Salem. The account has been communicated to Mr. Reichel, by the Brethren's Missionaries at Spring Place, in the Cherokee country.

Sept. 3, 1809. We had at Spring Place an agreeable visit from four Christian Indians of the Mohawk tribe. One of them was John Norton, by birth a Cherokee, but adopted by the Mohawks; who was five years ago deputed by them to England on business of their nation. There he became acquainted with many excellent men, from whom he received much benefit; and whose conversation was made a blessing to him. Of this company, two besides himself, were baptized; and one of them can read and write well. He came into these parts, partly by land, and partly down the Ohio, according to the Indian custom, to cover the grave of his father with wampum, and particularly to make known to his countrymen the love of God in Christ

* Mr. Norton lately distinguished himself at the head of the Indians, in aid of the British troops, in the battle fought Oct. 13, 1812, on the Niagara frontier.—'The Major-General reports the conduct of the Indians employed on this occasion, as meriting the highest praise for their good order and spirit; and particularly names the Chief, Norton, who was wounded.'—*Gazette, Nov.* 27.

Jesus, if he can meet with any one who will venture to be his interpreter, and translate the words of the gospel he may speak to them. He appeard to us to be a sincere lover of Jesus; and we are peculiarly struck with his whole manner; for though he is held in the highest estimation by the Mohawk nation, and possessed of great talents, and also employed to preach by the Christian minister among them, yet he has very humble views of himself. It was Sunday, and between the hours appropriated for our worship, we spent the time most pleasantly, and we trust not unprofitably, in conversing with these good people. The day following I accompanied them part of the way towards Esternally. O how much did we wish that John Norton had been able to speak the Cherokee language! That would indeed be a striking lesson to them, and create a deep sensation, if one of their own nation could declare, from his own experience, what a true Saviour Jesus is, and how happy his followers are. – In a subsequent letter the following is added: — 'We have, since my last, heard that as John Norton could find no interpreter at the council of Willstown, and the treaty was postponed for a month, for which he could not wait, he returned home, without having at all been able to put in execution his well-meant proposal to preach the gospel to his own nation. We were favoured with the loan of a printed address, written by him to the six nations, recommending the reading of the gospel according to St. John, which he translated in London, and was printed by the British and Foreign Bible Society.'

Horrible Effects of Idolatry

IN THE EAST INDIES.

Extract of a Letter from Dr. Carey to Mr. Saffery, Jan. 1812.

'While I am writing, the drums employed in the worship of idols, in their great processions, are beating. — Idolatry destroys more than the sword; yet in a way which is scarcely perceived. The numbers that die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous *Juggunnatha* in Orissa; to which 12 or 13 pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000; scarcely ever less than 100,000. I suppose that in a year there cannot be fewer than 1,200,000 who attend. Now, if only one in ten die, the mortality caused by this idol would be 120,000 in a year But some are of opinion that not many more than one in ten survive, and return home again! Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands. The custom of half-immersing persons supposed to be dying, undoubtedly occasions the premature death of many, and the multitudes destroyed in other methods, would swell the catalogue to an extent almost exceeding credibility, but not exceeding the truth. How much should every friend of the Redeemer and of men desire the universal spread of that gospel which secures glory to God in the highest, and peace on earth!'

FRANCE.

It has long been intimated that Napoleon wished to make Paris the metropolitan seat of the papal power; and this, it seems, he has lately effected, having removed his Holiness to the neighbourhood of that city. The French papers state that the Pope arrived at Fontainbleau on the 20th of June last, accompanied by the Abp. of Edessa, and several officers of his household. The Duke of Cadore, intendant of the crown, and the minister of worship, the Abp. of Tours, the Bp. of Nantz and Treves, received him on his entrance into the palace. The Bp. of Evereux arrived the following morning. The Cardinals residing at Paris came there some days after. His Holiness occupies the same apartments he did seven years since. He bore his journey extremely well.

IRELAND.

MISSIONARY SOCIETY.

Extract from the Minutes of the Associated Synod of Ireland, at Armagh, July 7, 1812.

'Mr. Waugh presented a letter from the Missionary Society in London, soliciting the countenance and support of this Synod in propagating the Gospel among the Heathen. Mr. Waugh addressed the court. The members having delivered their sentiments, were highly gratified with the satisfactory information communicated by Mr. Waugh, and are thankful to the Society for the honour hereby conferred through the channel of such a Commissioner: The Synod highly approve of the endeavours made to send the Scriptures to foreign lands, and thereby enlighten the minds of those who are sitting in darkness and the shadow of death, in the confident hope, that these exertions may tend to the accomplishment of that prediction, that 'all the ends of the earth shall see the salvation of God.' The Synod expressed their unanimous determination to encourage, by their exertions, as far as possible, those who are engaged in the difficult, yet glorious work of evangelizing the heathen world. At the same time they express their sorrow, that their means of giving pecuniary support to the cause of the Redeemer, are at present so limited; but fervent prayers shall be offered up, for their abundant success, to that God who is rich in mercy to all them that call upon him.'

A Mr. Averell, in Ireland, lately received the following Letter:—

1st Month, 15th day.

'Dear Averell,—From some intimation of thy faithfulness, I here inclose thee £100, to be laid out as thou shalt judge best, upon the poorest of the Missionaries in Ireland, who instruct the people in that language.

FARE THEE WELL.'

It is remarkable that the letter which contained this note had been returned by Mr. A. to the Dead Letter Office, on suspicion that it was sent him (as several letters had been) merely to put him to the expence of postage; but on being opened at the Post Office in London, and found to contain a Bank Note, Mr. A. was apprised of it, and accordingly received it with gratitude.—*Methodist Mag. for Nov.* 1812. *P.* 366.

HIGHLANDERS.

AMONG the many designs to advance the interest of our brave Scottish Highlanders, it will give pleasure to your numerous readers to be informed, that a good translation of that excellent book, *Boston's Fourfold State*, is made into Gaelic, and may be had of Mr. M'Donald, Woriston's Close, Edinburgh. It has long been deemed a necessary family book in the Lowlands of Scotland; and I hope will soon be so in the Highlands and Isles. By the benevolence of some pious persons, we expect that it will be sold at a reduced price to the poor.

A large edition of the GAELIC BIBLE has been sent to them; and a new Society has lately been instituted in Edinburgh, for the establishment of CIRCULATING SCHOOLS in the Highlands.

Provincial Intelligence.

July 8. The ministers of the West Kent Union held their Annual Meeting at Chatham. In the morning, Mr. Prankard, of Sheerness, preached on the given subject, 'personal religion.' Luke x. 42. In the afternoon the ministers met in the chapel; and alternately spoke on the subject of 'Communion with God.' In the evening, Mr. Fletcher, of London, preached on the scriptural way of obtaining pardon and happiness.' Heb. ix. 22. Both ministers and people found it a time of refreshing from the presence of the Lord. Mr. Sabine preached the preceding evening.

Sept. 9. The Middlesex and Herts Union held their half-yearly meeting at Mr. Hunnage's Meeting, Winchmore-Hill. Mr. Tracy, of London, began the service with prayer and reading the scriptures; Mr. Philips preached on 'The unpardonable sin,' from Mark iii.

28 to 30; and Mr. Brown, of Enfield, concluded.— The next meeting of this Union will be at Cheshunt College, on the Wednesday after the first Sabbath in April 1813; when Mr. Williams of Edmonton, or (in the event of his absence) Mr. Brown, of Enfield, will preach. The subject for discussion, 'Wherein do the law and gospel agree and differ?' Mr. Thomas, of Enfield, is expected to preach on the preceding evening.

Oct. 20 The West Kent Association held their Half-yearly Meeting at Gravesend. In the morning the business of the Association was transacted; in the afternoon Mr. Rogers preached from Isa. xlix. 8. In the evening Mr. Prankard, of Sheerness, from Heb. xiii. 17.

Oct. 21, the Evangelical Association for the counties of Cumberland, Westmorland, and Northumberland, held their Half-yearly Meeting at the Rev. R. Davison's, Newcastle-upon-Tyne. In the morning, Mr. Scott, of Parkhead, preached from Malachi iii. 10; in the evening a double lecture was preached by Mr. Norris, of Alston, from 2 Cor. iv. 7; and Mr. Scott, of Hexham, from Psal. lxxii 17.

The Itinerancy in Westmorland wears an encouraging aspect; but the state of its finances renders it necessary to solicit pecuniary assistance: which will be gratefully received by Mr. Jos. Dickinson, Dufton, Westmorland; or Mr. Alston, Cumberland.

Nov. 17, was opened a New Meeting at Newlyn, occupied by a branch of the Independent Church of Penzance, Cornwall. The Minister of the place began by reading and prayer; Mr. M'All preached in the morning, from 2 Chron. vii. 5; Mr. Douglas preached in the afternoon, from Psal. cxxxii. 8.; Mr. Wildbore in the evening, from Luke xix. 9. All the services were well attended; and they made an impression of seriousness and comfort, which, it is hoped, will not be soon obliterated.

Nov. 19. The Rev. Thomas Skeen was ordained to the pastoral charge of the church of Christ, at Ebenezer Chapel, Hammersmith (late Mr. Fryer's.) Mr. E. A. Dunn began by reading and prayer; Dr. Winter asked the questions; Mr. Cocke prayed the ordination prayer; Mr. J. Townsend gave the charge; Mr. Leifchild preached to the people; Mr. Washbourn and Mr. Brooksbank were engaged in the other parts of the service, which was particularly solemn and interesting; and the congregation were respectable and numerous. It was gratifying to observe the cordiality subsisting between the members of the different congregations in the village on this occasion.

The following Apology for Disturbing a Dissenting Congregation, appeared in some of the public newspapers.

We, whose names are subscribed, residing at Acton, having become liable to the payment of penalties amounting to £123, for behaving contemptuously, laughing, and conversing in, and otherwise disturbing, on Sunday, October 3, a dissenting congregation assembling in our village for religious worship, — do hereby publicly confess our misconduct, and gratefully acknowledge the liberality of the Committee of 'the Protestant Society for the Protection of Religious Liberty;' who, in consequence of our contrition, and in compliance with the intreaties of our friends, have consented to terminate the proceedings which they have instituted for our punishment.

Oct. 27, 1812. J. Collett.
R. Howlett.
W. Radford.

LONDON.

Bibles and Prayer Books for the Navy.

We have the satisfaction to announce that, in future, a more regular attention to the spiritual state of the Army and Navy is likely to be paid than formerly, in consequence of the appointment of a Chaplain General.

Archdeacon Owen, the Chaplain General to the Army and Navy, has brought this subject under the consideration of the Lords of the Admiralty; who have given directions that *One Bible, One Testament*, and *Four books of Common Prayer*, shall be allowed to every mess of eight men in his Majesty's navy. These books are to be in charge of the purser of each ship, to be frequently mustered, and considered as sea-

store. A proportion is allowed to each of the naval hospitals at home and abroad.

The excellent regulation does honour to that branch of our government by which it has been adopted; and every Christian will rejoice that those brave men who hazard their lives in defence of their country, will have an opportunity of reading the sacred Scriptures, &c. We may hope that, by the blessing of God on these means, vice and profaneness will be discountenanced, and true religion greatly promoted.

RELIGIOUS TRACT SOCIETY.

Substance of a Statement delivered July 30, 1812, at the New London Tavern, by a Deputation from the Religious Tract Society to the Members of the Committees of the several Auxiliary Religious Tract Societies in and near the Metropolis; convened for the Purpose of considering of the most effectual Means of contributing towards the Expenditure of the Parent Institution in its Foreign Department.

It is well known that during several years past, the Committee of the Religious Tract Society have gratuitously supplied, to a considerable extent, Religious Tracts to the Army and Navy, and to Foreign Prisoners of War in this country; and that they have also sent large supplies of Tracts to foreign parts. Besides which, grants of money have, from time to time, been sent to the Continent to promote the exertions of the Tract Societies which have been formed through the influence of the Committee, and to encourage the printing and distribution of Religious Tracts at places where the formation of a Society was not immediately practicable.

The appropriation of a portion of the Society's Stock of Tracts, and of its Funds, in the above manner, has, from year to year, received the approbation of the Society in their Annual Meetings; and the exertions of the Committee have been only limited by the contracted state of the Society's Funds. The sphere of action which Providence is gradually opening to them, is now becoming so enlarged as to require additional means to supply it, otherwise the fields which are already 'white to the harvest,' must so remain, without filling the bosom of the reapers.

In the north of Europe the beneficial exertions of the Society are daily increasing; and the Foreign Secretary having lately proceeded on an extensive tour on the Continent, the Committee have availed themselves of the facilities which it has promised to afford, and have requested the Rev. Mr. Steinkopff to encourage the formation of Religious Tract Societies wherever it may be practicable: and also to promote the circulation of Religious Tracts both among Protestants and Roman Catholics;—and to carry these measures into effect, the Committee have authorised Mr. Steinkopff to expend, at his discretion, a sum to the amount of, but not to exceed, £200.

The field for the exertions of the Society is also expanding in other parts of the world. In addition to the provision already made for supplying the islands of the Mediterranean and of Greece, they have now an application for St. Helena; have recently sent large supplies to the Cape of Good Hope and India; and have the satisfaction to report the receipt of a Tract composed and printed by the Rev. R. Morrison, in the Chinese language.

To enable the Committee to make suitable provision to meet these extensive demands, they must chiefly look to the Auxiliary Societies; conceiving that it is owing to a want of accurate information as to the loss sustained by the Society on its general concerns, and to the effects of Auxiliary Societies on its funds, that so small a portion of those numerous Societies have contributed to the parent institution by an annual contribution of any considerable amount.

The Committee greatly rejoice in the enlarged distribution of Tracts through the exertions of the Auxiliary Societies; and they trust that the most beneficial effects will result therefrom. But as the Committee have issued their Tracts on the principle of merely covering their net cost by the prices charged to Subscribers and to Societies, the necessary charges attendant on the executive department nearly exhaust the annual subscriptions, and scarcely leave any provision for gratuitous distributions in the channels above stated, or for pecuniary aid to promote the circulation of Religious Tracts in foreign parts.

The charges referred to, and which

may be considered as the loss annually sustained on the Publications of the Society, are as under; viz.

	£.	s.	d.
Rent of Depository —	120	0	0
Insurance from Fire —	6	8	0
Present Salary of Depositary —	150	0	0
Servants' Wages —	148	4	0
Packing-Paper, Cord, &c. as last year —	32	5	8
Commission to Agents, on Sale of Tracts for Hawkers —	80	0	0
Translating and Correcting Foreign Tracts —	36	19	9
Advertising the Society's Publications —	22	0	0
Incidental Expences, about	86	0	0
Annual Reports ($000)	74	0	0
Total	£755	17	5

In addition to the above permanent charges, which amount to more than £20 per cent. on the sales of the last year, an expense has been recently incurred of £105, to obtain a more commodious Depository; and in the current year, the Society has been at a very considerable additional expense in the necessary fittings, to adapt the same to the purposes of the Institution.

The gratuitous donations of the Religious Tract Society, last year, included the sum of £50. to promote the objects of the Society in Russia and Lapland; and £360 for the gratuitous distribution of Tracts to the Army and Navy, to foreign prisoners of war, and to foreign parts; together with new Tracts to Subscribers, and volumes to Auxiliary Societies. And the gratuitous distribution abroad might be far more widely extended, were the Funds of the Society adequate to the demand.

From the consideration of these particulars, it will be obvious, that such Auxiliary Societies as make no contribution in aid of the Parent Institution, are only auxiliary, as they extend the distribution of Religious Tracts; while they do not assist in providing the means of supporting that distribution. Hence, such Societies, while standing in the situation of Non-subscribers, as it regards the Parent Institution, afford, to a very numerous class of the community, not merely the advantages which Subscribers enjoy, but the further benefit of a return of Tracts for their respective Subscriptions, without contributing any thing towards the loss sustained thereon by the Parent Society.

The Funds of the Society are further deteriorated, by Subscribers withdrawing their respective subscriptions, in consequence of their having joined Auxiliary Societies; without considering that, by so doing, they weaken the support, and paralize the exertions of the Parent Institution; in the participation of which, the Auxiliary Societies are materially interested.

A further inconvenience to the Funds of the Parent Institution has unintentionally been occasioned by Auxiliary Societies having taken a small credit, which, when considered as a whole, amounts to a considerable sum (at present, from forty-eight Societies — £436 8 5.) This occupies the capital that should be afloat, to enable the Parent Society promptly to pay its printers and stationers.

The Committee of the Religious Tract Society are persuaded, that, when the several Auxiliary Societies have taken the above circumstances into their consideration, they will cheerfully adopt such measures as will enable them to render them effective assistance in promoting gratuitous exertions, and the foreign objects of the Institution: and they also recommend to the attention of the several Auxiliary Societies, the soldiers and seamen, and foreign prisoners of war, in their respective neighbourhoods.

The Meeting having adjourned until the 27th of August, in order to afford to the gentlemen present an opportunity for consulting their respective Societies, the adjourned meeting was numerously attended by the representatives of the Societies: from whose communications it appeared, that they were unanimously disposed to contribute a portion (probably not less than one-fourth) of their annual Subscriptions, in aid of the Funds of the Parent Institution. The Committee of the Religious Tract Society respectfully recommend to the Auxiliary Societies in the country, to adopt similar measures, so far as they may find it practicable and convenient.

A Correspondent wishes to call the attention of the friends of Religion to the Spiritual Interests of Foreigners residing in the Metropolis and other parts of the empire. He hopes that a Society will be formed, who will make it their business to ascertain the residence of these people. Religious Tracts in general are well received by Foreigners.

ECONOMY IN BREAD.

If the following method for increasing the quantity of Bread should, upon trial, prove successful, it will certainly deserve the attention of every householder who makes that article at home. We copy it from the public newspapers.—The Rev. Francis Haggitt, Prebendary of Durham, has lately stated, in a letter to the Bp. of Durham, the result of a successful experiment for saving the consumption of flour in making bread. Mr. Haggitt gives the following account of the process: —'I took 5 lb. of bran, boiled it; and, with the liquor strained from it, kneaded 56lb. of flour, adding the usual quantity of salt and yeast. When the dough was sufficiently risen, it was weighed, and divided into loaves: the weight before being put into the oven, being 63 lb. 13 oz. or about 8 lb. 10 oz. more than the same quantity of flour kneaded in the common way. It was then baked two hours; and some time after being drawn, the bread was weighed, and gave 83 lb. 8 oz.:—loss in baking 10 lb. 5 oz. The same quantity of flour kneaded with common water loses about 15 lb. 11 oz. in the baking, and produces only 69 lb. 8 oz. of bread. Gain by my method, 14 lb.: that is, *a clear increase of one fifth* of the usual quantity of bread from a given quantity of flour." He also states that the bran, after being used in this way, is equally fit for many domestic purposes.

We have been told, that by adding a proportion of bran to malt, in domestic brewing, a great addition is made to the quantity and strength of the beer; and a great saving to the housekeeper.

ASTONISHING POWERS OF AN AMERICAN BOY.

The attention of curious persons has for some time past been excited to a boy of the name of *Zurah Colborn*, born at *Cabut*, North America, Sept. 1, 1804. His wonderful powers of calculation were observable when only six years old. He came to England in May last, and has been seen and conversed with by thousands of persons, at the Great Room, Spring Gardens, London. He will not only determine the exact number of minutes or seconds in any given period of time, but will tell the exact produce arising from the multiplication of two, three, or four figures, by any other number of the like number of figures. The Duke of Gloucester asked him the product of 21,734 multiplied by 543: he immediately replied 11,801,562. He was asked the square root of 106929; and before the number could be written down, he answered 327. He is entirely ignorant of the common rules of arithmetic, and cannot perform, upon paper, a sum in Multiplication or Division.

It is intended that he shall enjoy the benefit of a liberal education, at the expence of generous individuals.

The Society for the relief of poor pious Clergymen, in the establishment, distributed during the year 1811, the sum of £1245. The annual account of their proceedings, circulated among the subscribers, includes extracts of letters from several clergymen, which abundantly prove the necessity and utility of this institution. Among the cases of distress are the following: One minister, who has five children, has a salary of about £30 a year;—another, who has four children, and is obliged to keep a horse, has only £56;—another, a cure, has £30;—another, serves that of two churches, and walks 16 miles on the Sunday, has 7 children, salary £75; out of which the property tax is deducted for £25;—another, who has a sickly family, receives but £50 per year; out of which he pays £12 assistants;—another has eight in family to support, with £30 a-year!!!

Such is the worldly condition of a number of Christ's laborious servants, both in and out of the establishment:—and how loudly does it call on wealthy Christians to "open their hands widely" for their relief!

Subscriptions for the above Society are received in London, by Ambrose Martin, Esq. Treasurer; Rev. William Goode, Blackfriars, Secretary; and Mr. Downer, Collector, 57, Chiswell-street.

POETRY.

ODE ON THE NATIVITY OF OUR SAVIOUR.

Sing, sacred muse, that blissful strain
The wakeful shepherds wondering heard,
Resounding o'er th' etherial plain,—
When, lo! a bright seraphic train
Proclaim'd my infant Lord:
With holy mirth,
They hymn'd his birth,
'Good-will from God to men; and heav'nly peace on earth.

Let Heaven with joy ecstatic ring,
And mortals join the rapturous lay;
Jesus, the new-born Saviour sing,
To him your grateful tribute bring,
Who came in mortal clay:
And sing the gem,
Rich diadem,
That shone divinely bright o'er envied Bethlehem.

Hail! glorious Sun of heavenly ray,
By ancient prophets long foretold;
The beams of a celestial day
Have chac'd the shades of night away,
And types and symbols old.
Hail wond'rous plan,
To rescue man,
Resolv'd ere aged Time his rolling course began!

The Babe and Manger—now no more,
The great Redeemer lives on high!
And the light wings of Faith can soar
Beyond this vain, terrestrial shore,
And trace him to the sky.
His radiant star
Still shines afar,
And guides the pilgrim home, tho' sin and Satan war. J. N.

CONVERSION OF CAMBO.—*See page* 389.

As Cambo labour'd with the captive train,
His limbs by time accustom'd to the chain,
Some cheerful thought of home inspir'd his tongue;
To drown the clinking with an Afric song.
Cambo forbear,—reply'd a fellow-slave,
And seek that mercy which your soul can save;
Your wanton song exchange for pious grief,
Till God, in pard'ning mercy, give relief.
'And why not Cambo sing? Nor fell disease,
'Nor anxious cares disturb my constant ease;
'I bow to fate: not home now make me sad;
'And though a slave, why Cambo not be glad?'
Yet still this kind reproof possess'd his breast:
In vain, as usual, did he try to rest.'
The sun but shines his misery to expose:
The birds all plaintive warble out his woes;
The lawns their Maker's awful frowns display;
And Cambo still more gloomy far than they.
Grief drove him to his God: he told his case,
And found an int'rest in redeeming grace.
Blest change!— Now shines the sun with pleasuregay!
Now birds harmonious tune the happy day;
Now lawns resplendent ev'ry shade destroy;
And Cambo views them through his tears of joy.
Is there a blessing still he can implore?
'Tis this:— let Cambo, Massah, love thee more.

J. K. F.

THE SHORTEST DAY:

AN EMBLEM OF HUMAN LIFE.

What is your life? — It is even a vapour.

'Say venerable Sire, whose hoary head,
'White as the almond's bloom, bespeaks thee near
'The grave, that dreary mansion of the dead,
'How many are thy days? and what the joys of each revolving year?'
Thus to good Jacob, Egypt's Sov'reign spake;
And thus the aged Patriarch reply'd: —
'Great King,—my days have few and evil been;
'Clouded with sorrows, and defil'd with sin.
'Nor have my feeble footsteps measur'd o'er
'The paths my fellow-pilgrims trod before.'

Ah! much lov'd Israel! with thee I'll stand
And contemplate the scene on either hand;
Though bow'd beneath Affliction's painful load,
I'll lean upon my staff, and worship God.
'Great cov'nant Angel, who redeem'd my soul!
'Who bade me live, and kindly made me whole!
'Thy bounteous hand hath fed me all the way,
'Thy pow'rful arm preserv'd me to this day.
'Still, O my Saviour, to my heart be nigh,
'Nor leave me when I bow my head and die!'

Ye blooming youths who sport in Folly's train,
Attend the faithful monitory strain.
'Tis true, your health is good, your morn is bright,
And hence ye think not of th' approaching night,
Seizing the pleasures of the passing hour,
Ner know 'The righteous Judge is at the door!'
Behold your emblem in the Prophet's gourd,
Hear and receive the counsel of the Lord.
'— Turn ye at my reproof, so shall ye know
'Those joys which from the living fountain flow.
'Grace shall sustain you, through life's thorny road,
'And glory crown you, with a smiling God.

Sons of Ambition,—who of empire boast,
Dealing destruction round from coast to coast,
Add crown to crown! See suppliant Princes bend,
And fawning sycophants your train attend;
But know, your short-liv'd triumphs soon shall end.
An Arm divine, shall break your iron rod,
And the whole world acknowledge *He is God*;
While you shall lie forgotten with the dead
And all your laurels wither on your head.

Ye sordid slaves of earth, whose anxious sight
Prevents the op'ning morning's early light,
Who eat the bread of care, and late take rest;
Not to diffuse your blessings, or be blest,
But make your gold the idol of your trust,
Regardless of your souls, for glitt'ring dust.
Your barns are full;—heaps upon heaps are seen,
Yet still an aching void remains within.
Oh, seek those treasures that can ne'er decrease,
Which yield a present and eternal pence!

Thrice happy man, whose heart and hopes arise
Center'd on Christ, and joys beyond the skies.
Thine, though a painful and a trying way,
Leads to the regions of eternal day.
Kept by the pow'r of Jesus, strong to save
From sin, and death, and the devouring grave.
Thy Lord the Lamb shall be thy glorious light,
Nor sorrow grieve thine heart, nor veil thy sight.
With all the ransom'd hosts thy soul shall shine;
And one bright, holy, endless day be thine!

PHILEMON.

INDEX.

*** *P.* signifies POETRY.

ACADEMY, Newport Pagnel 158, 320
Accidents 286, 446
Act, New Toleration 356
Address to young People 306, 140
——— to Peniten. Committee 298
——— Affectionate to Youth 348
Affections placed on Things above 422
Africa, Intelligence from 110
America, aweful Catastrophe in 113
——— singular Providence in 193
——— Missionary Society in 285, 457
——— Theological School in 30
——— Ordinations in 315
American Boy 521
Ancient Custom in St. Paul's Ch. 139
Anecdote of J. G. in India 263
——— Bagshaw, Mr. 426
——— Bolingbroke, Lord 508
——— Negro, Poor 99
——— Thomas, Mr. 303
——— Hervey, Mr. 388, 425
——— of our ven. Sovereign 466
Anniversaries and Associations.
Missionary Soc. 195, 232, 284, 327
Ditto Africa and the East 240, 447
African and Asiatic Society 226
Bedfordshire Union 194, 406
Bethnal Green 119
Buckinghamshire 321
Bristol 285
Cambridgeshire 156
Chatham 74
Cheshire Union 32, 284
Cheshunt College 322
Congregational School 248
——— Union 444
Devon 322
Dorsetshire 283, 445
East Kent 156
—— Grinstead 284, 320
Eastern Independent 323
——— York 366
Essex and Herts Ben. Soc. 194, 319
Essex Association 319
——— Congregational Union 444
Gloucester Benevolent Society 324
Hampshire 157, 366, 482
Hertfordshire Union 157
Hibernian Society 231
Homerton Academy 325
Hoxton Academy 287
Independent Benevolent Society 324
Kent 284
Education Society 78
Lincolnshire 320, 484
Middlesex and Herts 283, 517
Monmouthshire 482
Orphan School, Bakers' 286
Peppard 319
Rotherham Academy 322
Radnorshire 481, 492
Salop 406
Somerset 194, 366, 483
Spitalfields Benevolent Society 370
Anniversary and Associations.
Sunday Schools 250, 319
——— Union 240, 287, 406
Surry Mission 366
Village Itinerancy 286
Wallian Saxon 482
West Kent Union 366
Welch Independent 285
Western Independent 321
West Kent Association 518
Westmoreland and Cumberl. 283, 518
Wilts 157, 406
Wycombe, Bucks 283
Zion Chapel 284
Apology for disturbing Worship 518
Army Chaplains 38
Assassination of Mr. Percival 249
Aweful Deaths 351
——— Visitation 38, 61
Baptist Mission in India 325, 403, 484
Barren Fig-Tree 11
Bequest of Sir S. Sitwell 38
Benevolent Hint 343
——— Society, Spitalfields 370
Bible Society, Br. and For. 198, 227
Bala Auxiliary 447
Bedford ditto 31, 76
Belfast ditto 439
Buckingham ditto 61
Cambridge ditto 31, 74
Chelmsford ditto 286
Dorset ditto 77
Dover ditto 447
Gloucester ditto 447
Henley ditto 447
Hibernian ditto 194, 225
High Wycombe ditto 30
Huntingdon ditto 75
Juvenile ditto 286
Kent ditto 483
London, City of, ditto 368
——— East ditto 406, 483
Londonderry ditto 483
North-East Middlesex ditto 447
Norfolk ditto 483
Suffolk ditto 31
Wallingford ditto 77
Wiltshire ditto 447
Woodford ditto 368
Bible Soc. Nav. and Mil. 33, 157, 369
——— in Finland 112
——— in Philadelphia 30
Bibles, &c. for the Navy 511
Bishop, Letter to a 55
Board of Congregational Ministers 485
Bread, Economy in 521
Bristol Missionary Meeting 326
Calvin, Account of 138, 264
Cambo, Conversion of 389, 522
Canada, Pastor wanted in 154
Catholics, Religious Liberty of 178
CHAPELS, &c. OPENED AT
Aldringham 367
Bitton 284

CHAPELS, &c. OPENED AT
Chichester 366
Codford 31
Cratfield 484
Darlington 481
East Haddon 319
Echinswell 367
Feltham 31
Guisborough 31
Harrow upon the Hill 484
Hormead 321
Ilminster 483
Litchfield 283
Liverpool 320
Mickelby 284
Newlyn 518
Norwich 444
Pembrey 445
Romsey 156
Saffron Walden 155
Sawston 319
Southmolton 156
Spilsby 283
St. Alban's 444, 482
Stritton Parva 156
Toddington 323
Vauxhall 158
Watlington 283
Wellingborough 445
Wendover 366
Wickham Market 367
Cheshunt College 322
Chester Sessions 194
Christ is God 7
Christian Ministry, the 9
——— Drummer 57
——— Philosopher 5
Chrysostom, address of 98
Claims of the Heathen World 129
Clergy, Poor, Society for 521
Congregational School 249, 405, 486
——— Libraries 346
——— Board 485
Consider Him 126
——— Consequences 305
Consolatory Reflexions 456
Conversion, remarkable 210
Credulity of an Unbeliever 264
Cruel Usage of Horses 96
Death of Calvin 138, 264
——— John the Baptist 179
——— Dr. Vanderkemp 153
——— the Rev. J. Thompson 476
Demerara, Intelligence from 401
Deputies, Committee of 159, 369
Distribution of Mag. Profits 120, 371
Duel, murderous, a 315
Duty Unpleasant, *P.* 160
Earthquake at Caraccas 275
Education, want of 304
——— National 32
——— in Scotland 32
——— Society, Kent 73
Elegy on Dr. Vanderkemp, *P.* 200
Encouragement to instruct the Old 177
English Prisoners in France 73, 364
Epigramma, *P.* 160
Evangelical Libraries 176
Evangelistarium 18
Even Song, *P.* 160
Exhortation to Sinners 387
Female Benevolence 216
——— Penitentiary 35, 228, 465
Fire in Gutter Lane 288
——— at Serampore 403, 446
Floating Church 315
Fragment for the closing Year 301
France, Religion in 112
French Generosity 112
God's unspeakable Gift 417
Good Child's Missionary, the 265
Gossiping in the House of God 215
Hibernian Society 73, 231
Hoxton Auxiliary 485
Barbican, ditto 485
Highlanders 517
Hints to Ministers 93, 176
——— on Sunday Schools 175
——— to Professors 93, 464, 520
Hodgson, Mrs. burnt to death 288
Horses, cruel Usage of 96
Hymn, Missionary 160
Hymn on saying the Catechism 488
Illegal Oaths 406
Idolatry in the East 516
Infancy of Christ 333
Infidelity, Sources of 19
Internal Evidence of Scripture 52, 89, 169, 205, 258, 333
Ireland, Catholic Bible in 155
——— Missionary Fund in 194
——— Bible Society in 225
Isle of France, Intelligence from 110
Jew, wealthy 276
Jews, Society for Conversion of 324
Ladies' Societies 38, 79
Laws, new Construction of 114
Lancastrian School 250
Learned, Fancies of the 347
LETTERS FROM
Africa, South 28, 110, 276, 437
America 30, 70, 436
Bavaria 113
Berridge, Mr. 128, 385
Canada 154
Captain Cuthbert 275
Chinsurah 318
Clergyman 55, 262
Countess of Burford 392
Demarara 111, 317, 401
East Indies 364
Graaff Reinet 278
Gibraltar 111
Grimshaw, Mr. 344
Hervey, Mr. 172
Ireland 39, 73
Isle of France 110
Kicherer, Mr. 278
Lusatia 514
Levant 477
Madan, Rev. M. 461
Malta 318
Master to an Apprentice 390
Minister, a 57

LETTERS FROM — Page

Newton, Rev. J. 382. 503
New S. Wales 250, 280
Nova Scotia 514
Otaheite 281
Petersburgh 154
Prisoners in France 364, 506
Riga 480
Romaine, Mr. 208
St. Vincent's 316
St. Jago 477
Spain 193, 317
Tobago 402
Trinidad 317, 402
Vizagapatam 318, 364, 438
Wales 250
Liberality recommended 384
Licences refused 37, 114, 194
Lincoln, Old *versus* New 97
——— Discussion at 156
LINES
On Death of D. Parkin, Esq. *P.* 488
On Sir W. Jones, *P.* 488
From Nicolaus Faber, *P.* 488
On the Children of Israel, *P.* 488
Written in a Night of Alarm, *P.* 80
Marriage, on 382
Madras Journals 276
MEMOIR OF
Anhalt, Princess of 81, 121
Bowden, Rev. J. 289
Burchett, Mr. 161
Cecil, Rev. R. 1, 41
Heudebourck, Rev. W. 253
Jerment, R. 489
Langtree, H. 19
Madden, Rev D. 449
Muir, Rev G. 201
Parken, D. Esq. 374
Trail, Rev. R. 329
Williams, Rev. J. 409
Meeting of Deputies 369
Mercy and Judgment 301
Methuselah, Age of 389
Ministers, Hints to 93, 176
Missionary Anniversary 195, 327
——— Collections 39, 120, 159, 199, 239, 251, 288, 327, 371, 407, 448
——— Hymn 160
——— Preachers 138
Missionary Society 28, 70, 110, 153, 196 232, 276, 284, 327, 401
Bethnal Green Auxiliary 119, 158
Blackburn ditto 363
Brighton ditto 363
Bristol ditto 285, 326, 362 439
Bury St Edmund's ditto 324
Cape of Good Hope ditto 154
Cambridgeshire ditto 265, 406
City of London ditto 368
Dublin ditto 363
East London ditto 363, 406
Hackney ditto 324
Hoxton ditto 497
Hibernian ditto 73, 446
Hull ditto 263, 416, 517
Islington ditto 286
Liverpool ditto 363
Miles's Lane ditto 324
Preston ditto 363
Plymouth ditto 324, 363, 409, 442
Shrewsbury ditto 363
West London ditto 324, 406
Yeovil, ditto 363
Miser, the 257
Mortality, Improvement of 180
——— singular Instances of 287
Mungo Park, Mr. 113
Murder of Marr's Family 36
——— remarkably detected 462
Negroes, Instruction of
New Year's Ode 40
——— Reflexions, *P.* 11
Norton J. an Indian 515
Ochiseway Nation, Petition of, *P.* 372
OBITUARIES, &c. OF
Arnold, Mary 267
Bayley, Rev. Dr. 430
Berry, Mrs. 159
Best, Elizabeth 310
Birkbeck, Esq. 267
Bowden, J. 194
Burton, E. 60
Burn, Mrs. 21
Chambers, Mrs. 428
Codling, Rev. Mr. 194
Conquest, G. 406
Deist, a penitent 349
Fisher, Mrs. 469
Hall, Dr. 119
Herne, Mr. 467
Heudebourck, Rev. Mr. 194
Hewlings, Mrs. 509
Hobbs, Mrs. 22
Hubbard, J. 101
Hubert, Mrs. 217
Irwin, Mrs. 102
Johnston, Rev. G. 430
Jones, Mrs. 428
Langtree, H. 19
Moses, J. 511
Mullinger, G. 142
Osborn, Rev. G. 511
Porter, E. 167
Purdue, Mr. 308
Robins, Mrs. 60
Rogers, Mrs. 430
Rowney, Miss 182
Somerville, Mrs. 511
Smith, Mrs. 393
Strong, Mary 426
Taylor, W. Esq. 158
Tenison, Lady F. 266
Trotman, R. 181
While, Rev. G. 22
Widger, Mrs. 266
Wyatt, T. 266
Ode for the New Year 40
——— Nativity 522
ORDINATIONS, &c. OF
Abbott, J. 366
Betts, G. 323
Burdett, J. 77
Crockford, Mr. 322
Crudge, G. 323
Davies, D. 445

Ordinations, &c. of
De Faye 367
Dix, T. 482
Ellington, L. 319
Foster, Kirkman 370
Gaffee, B. 282
Gilson, Mr. 323
Hall, R. 319
Hanson, G. 321
Howes, J. 482
Irons, Jos. 320
Inglis, A. 283
Innes, 485
Miles, E. 482
Milne, W. 367
Moore, F. 445
Patterson, J. 282
Pearce, J. B. 77
Percy, S. 444
Rabaa, S. 156
Raffles, T. 320
Rankin, T. 445
Redford, G. 444
Reed, A. 31
Salt, Mr. 283
Saunders, Mr. 78
Scott, J. 283
Sheen, T. 518
Smith, J. 31
Solier, J. 367
Stenner, T. 444
Stokes, O. 445
Strutt, W. T. 485
Thomas, J. A. 444
Taylor, R. 481
Thom, Mr. 285
Trowbridge, J. 483
Turnbull, J. 483
Wardle, R. 285
Washbourne, Mr. 323
Welch, Mr. 77
Whitehouse, W. 282
Williams, C. 484
——— J. 485
Wilks, M. 485
Wilson, R. 367
Wood, T. 79
Parental Instruction 100
Percival, Mr. Assassination of 249
Persecution at Westmancote 480
Pious Poor, Relief of 16, 496
Poisonous Winds 5
Pope, the 112, 516
Population of Great Britain 159
Povah, Dr. Case decided 119
Power of Truth 336
Prayer Book Society 240
Prayer, Simplicity in 94
Prisoners of War 496
Prophecies, Motives to study the 49
Protestant Society 241, 360, 446
Providence, remarkable 18, 193, 496
Queries 100, 389
Rake, the 208
Reading, Remarks on 508
Reflexions on the New Year 11
——— John xiv. 6 454
Reflexions for February 87
Religion in France 112
——— Liberty of Catholics 178
——— Liberty 356
See Protestant Society.
Religious Tract Society 230, 519
New Court Auxiliary 324
Dublin ditto 439
West London ditto 151
Remissness of Church Members 416
Resident and Non-Resident Clergy 327
Review of
Application of the Toleration Act 191
Authority of Revealed Grace 471
Barker's Jehovah Shammah 313
Baker's Psalms Evangelized 185
Barrister, Arguments by a 191
Bennett's Christian Oratory 311
Bennett's Gospel Dispensation 471
Bogatzky's Treasury 314
Bronte's Cottage Poems 219
Browne's Assembly's Catechism 150
——— Young Christian 474
Burder's Village Sermons, v. 6. 186
Burn's Two Witnesses 433
Bullar's Account of P. Whitty 513
Campbell's Lectures 63
Cecil's Works 23 63
Child's Hymn Book 518
Chateaubriand's Travels 221
Christian Reader's Guide 187
——— Survey of the World 252
Churchill on Unbelief 108
———'s F. Serm. for Walker 151
Clarke's Religious Worship 189
Clayton's Sin of Suicide 191
Cloune's Sermon on Jonah 27
Cottage Sketches 395
Cox's Sermon on Apostacy 434
Danish Missionary Conferences 69
Davies's, Dr. Sermon 149
Distressed State of Spain 472
Drummond's Letter to a Dissenter 311
Duke of Sussex's Speech 399
Edwards, President, Works of 25
Enquiry into the Toleration Act 191
Fellowe's History of the Bible 220
Fletcher's F. Ser. for G. Phillips 109
Frey's Biblia Hebraica 67, 473
Golden's Fun. Serm. Mrs. Noel 199
Goode's Missionary Sermon 398
Grace displayed 223
Gregory's Letters to a Friend 1.6
Greig's F. S. for Dr. Garthshore 312
Griffin's Memoir of English 432
——— Decline of Religion 436
Hale on Prostitution 222
Hall's Select Works 108
——— Ordination Sermon 151
Hawels's View of Religion 474
Hervey's Letters 148
Hervey's Dialogues 512
Horsley's Tracts 395
Hyatt's Sermons 25
Innes's Conversations 313
——— Divine Power illustrated 435
Ivimey's Memoir of Miss Price 474

REVIEW OF
Jay's Discourses, vol. 3. 65
—— Fun. Serm. for Mrs. Berry 190
—— Minister's Request 26
—— Life of Clarke 24
Jones's Scripture Dictionary 189
Letter to a Dissenter 189
Leese on Vaccination 471
Leifchild's Evil of Fickleness 312
Life of W. Bird 474
Memoirs of Vanderkemp 186
———— T. Boston, abridged 27
———— of Whitfield 512
Missionary Transactions, No. 23 67
———— Sermons 353, 396
Newman's Poems 188
Night, a Poem 188
O'Keef's Patriarchal Times 220
Original Sunday School Hymns 513
Periodical Accounts 355
Preacher's Manual 269
Present to Jews and Gentiles 475
Quarle's Emblems 220
Reed's Ordination Service 108
Reformation, Sketch of 513
Report of Sunday School Union 354
Ridgley's Body of Divinity 395
Ryland's Two Sermons 68
Scott's Reply to Tomline 104
—— Sermon 108
Scripture History 220
Small's Sermons 311
Social Prayer recommended 436
Styles's Sermon for Lancaster 434
Sunday School Books 313
———— Hymns 474
Thornton on Repentance 435
Vaughan's Sermons 190
Visitation Sermons 190
White's Remains 431

REVIEW OF
Wilcox's F. Sermon for Melville 150
Williams's Def. of Calvin 218, 271
Wilson's Conv. with Bellingham 268
Winter's Christian Principles 312
Rome, Earthquake in 275
Scriptures, Excellency of the 388
Sconer, the Happy 497
Schools, Gaelic 282
———— Sunday, Hints on 174
Shortest Day, *P.* 523
Sibbs, Dr. Passage from 304
Socinian Effrontery 174, 214
Socinianism Unmasked 296
Soldier, Salvation of a 177
Spectacles for the Poor 343
Spinsters 303
Study of Nature 340
Successful Resolution 414
Suffolk Assizes 319
Tradesman, the honourable 465
Think and Thank, *P.* 160
Thompson, Rev. J. Death of 476
Times are altered 47
Toleration, New Act of 356
Too Late 216
Tyger Killed 276
Unbeliever, Credulity of 264
Unequally Yoked, on being 337
Usefulness of Religious Tracts 59, 304
Utility of Serious Reflexion 379
Vaccination in America 486
Vegetation on 341
Volcano at St. Vincent's 315
Wages of Sin, Death 302
West Indies, Proclamation in 317
Westmancot, Riot at 480
Williams, J. Interment of 79
Worcester Assizes 480

☞ TO THE BINDER.—ORDER OF THE PORTRAITS.

Rev. J. P. Smith, D. D. *January*
Mr. Peter, *February*
Mr. Bellfrage, *March*
Mr. Pengilly, *April*
Mr. Griffiths, *May*
Mr. Waters, *June*
Mr. T. Raffles, *July*
Rev. Mr. Tyerman, *August*
Mr. D. Hebrun, *September*
Mr. J. Arundell, *October*
Mr. Roberts, *November*
Mr. Percy, *December*
Mr. Hoppus, *Supplement*

ERRATA. [IN SOME COPIES ONLY.]

Page 10, line 27 *for* fastidious, *read* desirous.
27, 27, col. 2, *for* acceptable *read* accessible.
63, 22, 3, col. 2, *for* as relations, *read* in relation.
80, Poetry, line 6, *read thus*: 'Tho' beating billows round me roar,'
283, line 1, *for* Lincoln, *read* Lichfield.
393, 12, *for* Billericay, *read* Bromley.
410, 12, *for* my, *read* any.
412, 22, *for* twentieth, *read* twenty-second.
418, 20, *for* any, *read* any other.
25, *for* reading, *read* reaching.
414, 7, *for* head, *read* hand.
430, 5, col. 2, *for* Belesfection, *read* Ecclesfeehan.
446, 13, *for* 100, *read* 1000.

END OF VOLUME XX.

G. AULD, Printer, Greville Street, London.